

**TOWARDS A BIBLICAL MODEL OF FUNDING AFRICAN MISSIONS**  
**THE CASE OF THE CHURCH OF PENTECOST IN GHANA**

BY

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## DECLARATION

I, the undersigned, hereby acknowledge that the work contained in this dissertation is my own original work and has not previously in its entirety or in part been submitted to any academic institution for degree purposes.

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## **ABSTRACT**

The purpose of this study was to find out how the Church of Pentecost in Ghana, an African Pentecostal missional Church, can improve its current missions-funding praxis in its African mission nations. This is because of the fast-growing phenomenon of Africa-to-Africa missions. Based on a modified form of the Osmer model of practical theology, the study first used literary exploratory and biblical analysis methods. These methods were then enhanced by qualitative case study approach to collect data, through interviews, focus group discussions, document study and personal observation, involving sixty participants from twenty African nations. Some key findings were: First, although the Church of Pentecost practises various models of missions-funding, however it seems to identify mostly with self-supporting model of funding missions. Second, the Church has a well-structured missions-funding practice in Ghana, as compared to other African Initiated Churches, but the implementation of the structures in the African mission nations appears challenged. Third, there are visible improvements in funding missions in the mission nations, nevertheless these improvements need lucid definition and standardisation to be holistic, due to the challenge of poverty to Africa-to-Africa missions. A critical correlation of the current praxis of funding missions, as against biblical guidelines resulted in the formulation of a model, which sought to rediscover a praxis that would be relevant to Africa-to-Africa missions-funding. The study critically broaches the issue of African-to-Africa missions-funding, using a comprehensive analysis of a case study of one Pentecostal Church to incentivise the phenomenon of Africa-to-Africa missions-funding. The recommendations would not only help the Church of Pentecost-Ghana to improve upon its praxis of missions-funding practice, but could be a spring board for other African churches embarking on Africa-to-Africa missions. It also fills an important gap in the theology literature, especially for students of Pentecostal missions in Africa.

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## **ABBREVIATIONS**

ABCFM	American Board of Commissioners for Foreign Mission
AIC	African Initiated Churches
CIM	China Interior Mission
CMS	Church Missionary Society
CoP	The Church of Pentecost
ESV	English Standard Version
FIML	Focus Indigenous Mission Leaders
FIMM	Focus Group Internal Mission Ministers
FSD	Focus Group Senior Managers and Directors
FSS	Focus Group Support Staff
IMA	Interviews Missions Administrators
IMD	International Mission Director
IML	Interviews Mission Leaders
KJV	King James Version
MANI	Movement for African National Initiatives
NIV	New International Version
NLT	New Living Translation
np	No page
NT	New Testament
OT	Old Testament
SBC	Southern Baptist Convention

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# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 Background of the Study**

The funding of missions from a critical point of view, could be one main factor that makes Christian mission (in)effective. Early mission agencies, such as the American Board of Commissioners for Foreign Missions (ABCFM), the Southern Baptist Convention (SBC) and the Church Missionary Society (CMS) have depended on funding and influenced mission nations to achieve their objective of evangelising such nations. Funding missions naturally births problems related to generosity, giving and poverty (cf. Myers 2011:130; Franklin and Niemandt 2015:384-409; Tongoi 2015:1039-1050; Avinen-Pontinen and Jorgensen 2016:1-7).

This is because any attempt to fund missions raises the question of the 'haves' and 'have nots' - the 'haves' being those who have the money to fund missions, and the 'have nots' being those who are also interested in evangelising their own people, but do not have the funding to evangelise. In this study, the 'haves' are the Western nations, and the 'have nots' are the majority world. In this study, countries that have been referred to as 'developing world', would rather be referred to as the majority world. This is a new term emerging simply because they form the majority of the world's population. Being referred to as developing world is becoming demeaning to such nations, because that could imply they are perpetually behind the Western World. The trend of missions is changing in current times regarding its direction (Ezemadu 2012:12). The 'have nots' appear to be taking the initiative and becoming significant actors in missions instead of missions being the preserve of the 'haves' as in the past. This makes the funding of missions in the present context a relevant issue. However, specifically, little research has been undertaken on the subject of funding missions in the theology literature, especially in Africa. Bate (2001:50) re-echoes this absence and tags it as academic neglect, despite the importance of money in missions. Although money appears to be one of the key drivers for missions and, therefore, creating a gap between the 'haves' and 'have nots', the theology literature's impact on this important phenomenon in missions could at best be described as pieces of

subsidiary discussions in the missions literature. Further, the theology literature provides not much significant discussion on the praxis of a particular denomination's missions-funding practice.

This lack of significant discussion notwithstanding, the purpose of funding as raised in the Old Testament (OT), and offering and giving in the New Testament (NT), implies the allocation of such funds to the Levites, priests, needy and missions without any major preconditions (Deut. 14:28-29; 2 Chr. 31: 14-18; Acts. 11:29-30; 1 Cor. 16:1-3; 2 Cor. chaps. 8 and 9). (All scripture quotations in this study are from the New International Version of the Bible unless otherwise stated). These verses pre-empt sources of funding and how they could be applied. However, regarding tithes and offering as means of funding the work of God, the main argument in the theology literature in recent times has centred on whether the OT understanding of tithes is normative for the NT Church or not (see Van Rensburg 2002:9; Kostenberger and Croteau 2006:237; Wittenberg 2009:83; Van der Merwe 2010:2; Ajah 2013:108-116; Budiselic 2015:31). The two divides of the argument, however, imply that tithes and offering, when properly allocated also facilitate the funding of God's work in missions.

To place the importance of funding God's work in context, Stevens (2012:665-676) in recent times has provided a primer from the OT. Stevens argues that the role of the OT temples was not limited to worship alone, but behind the worshipping edifices was the theological motif of how funding facilitated the worship of the Jews. To further understand the issue of funding in the work of the church, some thoughts in the theology literature could provide some relevance.

Altmann's (2014:215-229) recent analysis of how the tithes were managed in the temples confirms the relevance of funding to the temples. It explains exactly who gets what and how this was determined, as part of the entire existence of the temples in the OT. Referring to Nehemiah chapter 13, Altmann (2014:225) implies that the tithes and offerings brought to the Jerusalem Temple were allocated among the priests, singers and workers and other temple attendants. The task of allocation of the tithes was entrusted to Shelemiah, a priest, Zadok, a Scribe and Pedaiah, a Levite because they were found to be trustworthy (Neh. 13:10-13). What this means is that the persons selected to distribute the tithes were not only



representatives of the intended beneficiaries, but they were also trustworthy. Relating to this, Scharper (1995:536) had earlier confirmed that, 'Treasury and foundry were at the core of the temple administration in its function as a fiscal instrument'. This could mean the procedures and conditions for funding could not be separated from worship.

Vester's (2010:1-4) analysis of who benefits from the tithes in his case-study of the Catholic Church in Bresse in France provides further thought on the issue of funding the work of God. Lederleitner (2010: 838-928) in her book *Cross-cultural partnerships: navigating the complexities of money and mission*, evokes the need for partnership in funding missions in its cross-cultural dimensions, but as a professional accountant, and having monitored and managed money in missions, she is very particular in the accountability aspect. Important works such as Lederleitner's provide the current context for funding of God's work in the Old and New Testaments, regarding the role tithes and offering play in the Bible. But she does not dwell on funding missions in the sense of African Christians funding African missions, with particular emphasis on finding how a model could help improve funding of African missions. In light of the above discussion, a place could be found in the theology literature to search for a model that could improve missions-funding practice in the current context in Africa, where the trend of funding missions is changing.

From the foregoing analysis, the gap in the theology literature seems to be that, in the researcher's modest review of the Pentecostal mission theology literature on the study, there is no known significant in-depth empirical research addressing a biblical model that could improve funding of African missions. Also, the challenges of such Africa-to-Africa missions-funding appears to attract limited investigation in the Pentecostal mission theology literature.

This is where a recent survey report of the Global Generosity Network (2014:1-6) among church leaders in Africa provides useful hints for this study: Apart from the survey being recent, it tells the African story, because the participants were all African Christian leaders who were supposed to be committed to missions. The startling facts of this survey were that 61.9% of the African Christian leaders confirmed that only 3% or less of their church income is allocated for missions.

This replicates a similar trend that occurred in the USA in the early 21<sup>st</sup> century (Dawson 2000:157), and is still a continuing problem for African nations, which are now into missions on the African continent. However, the Global Generosity Network survey was limited to Anglophone Christian leaders, and it did not attempt to seek in-depth understanding of the phenomenon by using a particular denomination in Africa, as being proposed by this study. Nevertheless, there have been other studies that have looked at missions and how the various models relate to funding, and especially attempting solutions to difficulties of funding missions (For example, Shant 2001: 41-116; Stout 2008: 15-43; Mawudor 2016: 179-184). However, these studies did not consider the specifics of a Pentecostal Church's missions-funding practice in Africa.

Pentecostal churches, especially the classical Pentecostals, in most cases, see tithes and offering in the OT as normative for the NT Church, albeit with some modifications to suit current trends (see Ajah 2013:108-116). Among the churches in Ghana, the Church of Pentecost (CoP), one of such classical Pentecostal churches, is said to stand out regarding its numerical and financial strength. Ntumy (1998:10), among other things, attributes this strong financial health to the *financial self-supporting policy* (The Church of Pentecost 2008a; 2011a:93) inculcated by the founders of the Church. Tithes and offering as understood by the CoP remain its main source of funding its activities, including missions-funding. The underlying practices of disbursement of tithes and offering is synonymous with the funding approach of the Church. Ghana being the headquarters of the CoP, the Church seems to mobilise and allocate its funds in an organised way to its various ministries for the purpose of expanding the gospel, including its African missions - (the Church's mission-fields in Africa). The seemingly organised way the CoP funds its various ministries notwithstanding, its practice of funding its African missions seems not to yield the expected result of making mission nations self-supporting. The purpose of the study is, therefore, to find out how CoP-Ghana can improve its practice of funding its African missions. The study specifically deals with the CoP in Ghana's approach to the funding of her missions in other African nations.

## **1.2 Statement of the Problem**

The CoP-Ghana's funding of its African missions seems to be based on the understanding that the mission-fields must be financially self-supporting. Some practices emanating from the self-supporting approach of CoP-Ghana in funding her African missions have developed into practices over the years that determine how missions in Africa is funded. These include:

- a) The possible challenges of defining a specific missions model being practised by CoP-Ghana.
- b) The challenges of managing an effective funding structure in the mission nations.
- c) Expectations of CoP-Ghana from the mission nations as against the expectations of the indigenous African mission nations from CoP-Ghana regarding funding of missions.
- d) The nature and effects of poverty in the African missions which impacts on the mission leaders and the members.

The above listed and other related matters on funding of African missions appear to challenge missions-funding practice of CoP-Ghana in its African mission nations. These challenging issues appear to impede the improvement CoP-Ghana expects to achieve from the yearly financial investments in the African mission nations towards making the mission nations self-financing. This brings to the fore the significance of funding in missions, especially funding missions in Africa by African mission churches, such as CoP-Ghana. This is because there are other factors, such as poverty which may affect funding. From the foregoing, the main question which constitutes the problem of this research is: *How can the Church of Pentecost improve its practice of funding African missions?*

### **1.2.1 Subsidiary questions**

To answer the main question, the study attempts to provide critical responses to the following subsidiary questions:

- a) What does the theology literature inform on funding missions?
- b) What are the biblical guidelines for funding missions?
- c) What current practice is used by CoP-Ghana for funding its African missions?

- d) What biblical model can be used by CoP-Ghana to improve the funding of its African missions?

### **1.3 Objectives of the Study**

The main objective of the study is to find out how the Church of Pentecost in Ghana can improve its way of funding African missions? This objective was pursued by working towards the following subsidiary objectives:

- a) to examine the issues of funding missions from pertinent theology literature;
- b) to discuss and examine biblical guidelines for funding missions;
- c) to describe, examine and assess the current practice used by CoP-Ghana to fund its African missions and its implications for the Church; and
- d) to formulate and construct an appropriate biblical model for CoP-Ghana to improve on the funding of its African missions.

### **1.4 Hypothesis**

An investigation of the CoP in Ghana's current practice of funding its African missions against biblical guidelines on funding missions could improve the Church's praxis of funding its African missions.

### **1.5 Delimitation of the Study**

First, denominationally, the study is limited to the Pentecostal denomination because of its historical challenges of well-structured missions-funding model (Oduro 2014:86; McGee 2012:207). However, specifically, for the choice of a specific Pentecostal mission church, the study is limited to the funding activities of CoP-Ghana because it is a major Pentecostal Church in Africa and its practices, especially regarding African missions has informed other Pentecostal and Charismatic Churches in Ghana, Africa and the World as a success story, which appeared relevant for this study (Ntumy 1998:10).

Second, the study is limited to the period 1990-2016 because formal mission model and related financial structures were effected by CoP-Ghana in 1990 (Denteh 2016; 53-60).

Third, geographically the study is limited to the African missions of CoP-Ghana. The study on funding missions does not cover CoP-Ghana's missions in the other continents. This is because it is on the African continent that CoP-Ghana invests much money in missions and at the same time encounters missions-funding challenges (Gyesi-Addo 2017:424-425).

## **1.6 Definition of Key Terms**

**African missions:** Countries within Africa, where CoP-Ghana has started missions work. These are nations that CoP-Ghana has specifically sent missionaries and they are guided by CoP-Ghana. This includes the internal missions in Ghana because they have common characteristics with the African mission nations. That is why the International Missions Director (IMD), apart from his worldwide responsibilities takes care of the internal mission areas in Ghana as well.

**Africa-to-Africa missions:** Missions activity originating from one African country to another African country. This is a term introduced for the purpose of this study to differentiate the focus of this study from the popular trend of missions, where missionaries were mainly coming from the Western World to Africa. It, therefore, gives meaning to mission activity which originates from an African soil without any support from Western nations and directed to other African nations. It excludes African mission activity that takes place in the Western World.

**Funding missions:** Deliberate practice of raising and allocating financial and other relevant resources to propagate the gospel in other cultures. However, missions is not limited to other nations, and could be in one's own nation. The term 'funding missions' may be replaced by the term 'missions-funding' depending on the context it may be used in this study.

**Internal mission Areas:** Mission sectors with Ghana which formed part of this study.

**Mission-field:** This represents particular geographical boundary of groups of nations where CoP-Ghana conducts its mission presence. The entire area is seen as a field. For example, the southern Africa mission-field.

**Mission nations:** A term used by the CoP-Ghana to mean the various nations where it funds missions.

**Mission-sending nation:** A nation that sends missionaries to other nations and finance them.

**Self-supporting:** Self-supporting is a community carrying its own financial burdens and paying for its own service projects (Tippet1973). This basically is not support in financial terms alone, but all the material resources that make missions work. This may be explained further to mean with little or no support from any outside mission partner. Self-financing and self-supporting may be used interchangeably.

**The Church of Pentecost in Ghana:** This means the Church of Pentecost registered in Ghana as a religious body and having mission stations in other African nations. It does not include the Church of Pentecost in other countries, apart from Ghana, funding any form of mission work in Africa.

The study uses model of missions-funding, practice of missions-funding and praxis of missions-funding interchangeably.

Other terms are defined in context in the study as they come up.

## **1.7 Presuppositions of the Researcher**

In undertaking this study, I must note my personal and doctrinal convictions and presuppositions, in order to clear any questions regarding my objectivity in doing this study. They are:

- a) The divine inspiration, authority and infallibility of the Bible (2 Tim. 3:16; 2 Pet. 2:21).
- b) Tithing and giving of free-will offering to support God's work need not be legalistically communicated, but Christians should be encouraged to give because of their love for God (Mal. 3:10; Luke.6:38; Acts. 20:35; Heb. 7:1-3).
- c) The key aim of doing practical theology is to discover and understand what God, through the scripture intends for man, and presents it to be relevant for the current generation, through the leading of the Holy Spirit.

- d) That Jesus Christ related the OT to the life and context of His people in the NT. This is reflected in His teaching that He did not come to abolish the law, but to fulfil it (Matt. 5:17-18). This is what makes Him the centre of our theology. This transformative appeal is relevant for funding missions as well.

These presuppositions that I have imbibed over many years could have caused biases in my discussions, but my determination to maintain objectivity in this study had to be invoked to consider alternative explanations to issues raised in this study.

### **1.8 Motivation for the Study**

My motivation for carrying out this study is in dual engagements I have found myself in. They are: First, my involvement as a professional accountant and the Finance and Administration Director, managing Church finances for various ministries of the Church of Pentecost for over twenty years. Second, as an ordained minister of the gospel of the Church of Pentecost, involved in promoting missions.

These engagements have naturally exposed me to the dynamics of funding missions, especially the challenges faced by Pentecostal denominations in sustaining their mission-oriented objectives in Africa. Upon close discussion with Pentecostal missionaries and missiologists, interactions at mission conferences and meetings, experiences, as explained in the next paragraph, created the motivation for me to undertake the study.

For example, Pentecostal denominations, such as The Church of Pentecost in Ghana (the case of this study), The Apostolic Faith Mission of South Africa, the Redeemed Christian Church of God of Nigeria and many other Pentecostal denominations have attempted various models of funding the mission-fields they have started in Africa. Regarding the understanding of the use of money in the missions, as a chartered accountant, with a theological background, I find that much as Pentecostals attempt to reach out into missions in Africa, some characteristics of the Pentecostal faith, such as urgency in approach, unpredictability in the future and aggressiveness, could impede how to fund missions. In some cases, a model for funding missions seems to be absent.

Sometimes where there appears to be a model, it may need improvement, given the present urgent trend of funding missions. This improvement could be achieved by investigating the existing practices of funding missions. The findings of this study may be able to determine which model may be relevant in a particular period. A model need not be imposed on a church. However, the issue of funding missions is determined by the practices of a particular denomination.

Much as I reflected upon funding missions in Africa, the more compelled I felt to investigate and assess it from a denominational perspective. This may provide modest insights into how funding is undertaken in mission-fields in Africa. I, therefore, chose the Church of Pentecost, my possible subjectivity notwithstanding, because, first, it has a broader experience and it is a model for some emerging African Pentecostal and Charismatic churches in missions in Africa. Further, access to data is unhindered. I am also motivated by the fact that the literature on the problem is rather limited, raising the possibility that the study could make a modest contribution to the problem of: *How can the Church of Pentecost improve its practice of funding its African missions?* In the next section, the value of the study is discussed.

## **1.9 Value of the Study**

Following from the motivation for this study, the value of the study becomes relevant. The value of the study is divided into two main areas: theological/biblical value and practical value.

### **1.9.1 Theological/biblical value**

The study could reveal the theological motive of funding missions in the Church of Pentecost in Ghana. It could contribute an improved theological and biblical model for developing a basis for funding missions in Africa. It could also fill a gap in the practical theology literature by providing a modest biblical model of funding African missions of the Church of Pentecost. This is because it is designed to be in-depth and limited to one particular Pentecostal Church on the continent of Africa. Hitherto, studies on funding missions have been limited to the efforts of Western countries. This study, brings out the dynamics of funding missions among African countries with all the economic challenges of the continent. Further, this could be an emerging phenomenon in missions' history. From a



biblical perspective, it could provide a biblical understanding of funding missions and its relationship to the Holy Spirit in the Church of Pentecost's African missions.

### **1.9.2 Practical value**

In practice, the study could set a benchmark for how to fund Africa missions that could be useful to the Church of Pentecost in Ghana. Particularly, it could raise issues on some of the concepts on missions support, such as self-supporting and partnerships, thereby, giving understanding to missiologists, missionaries and other policymakers of the Church of Pentecost in particular, on how to formulate policy on funding African missions. Pentecostal churches similar to the Church of Pentecost may glean useful lessons from the study as well.

## **1.10 Research Design and Methodology**

### **1.10.1 Design**

#### **a) Practical theology approach**

The study used a practical theology research approach because 'practical theology studies Christian praxis in the service of the gospel' (Smith 2010:25). Practical theology sometimes achieves this study of Christian praxis through empirical research. The study yields itself to analysis of the current praxis of funding missions in the Church of Pentecost, which requires the use of social sciences approaches to research. The use of the social sciences approach to describe, analyse and interpret the Church of Pentecost's current practice could better be aligned to a practical theology research approach. This has been suggested by other practical theologians (cf. Browning (1991); Heitink (1999); Cowan (2000) and Osmer (2008). However, Smith (2010:25) cautions that a useful practical theology approach should have a good balance between theology and empirical research methods. Having asserted that practical theology of late uses *practice-theory-practice*, meaning it is previous practice of a church tradition that becomes theory after its long use, this theory then informs current practice. However, the *theory-practice-theory* approach, which this study adopts assumes that theory should precede empirical-descriptive stage of practical theology. The various major practical theology scholars have their variants of practical theology

models. However, Smith (2008:205), based on Cowan's (2000) stresses that practical theology is mainly correlational, hermeneutical, critical and transformative:

*Correlational:* Because it evaluates a current situation and a preferred scenario to find understanding.

*Hermeneutical:* Because it requires interpretation of present situations and scripture to draw a balance.

*Critical:* Because it helps to evaluate earlier traditions that prompt present actions on the Church.

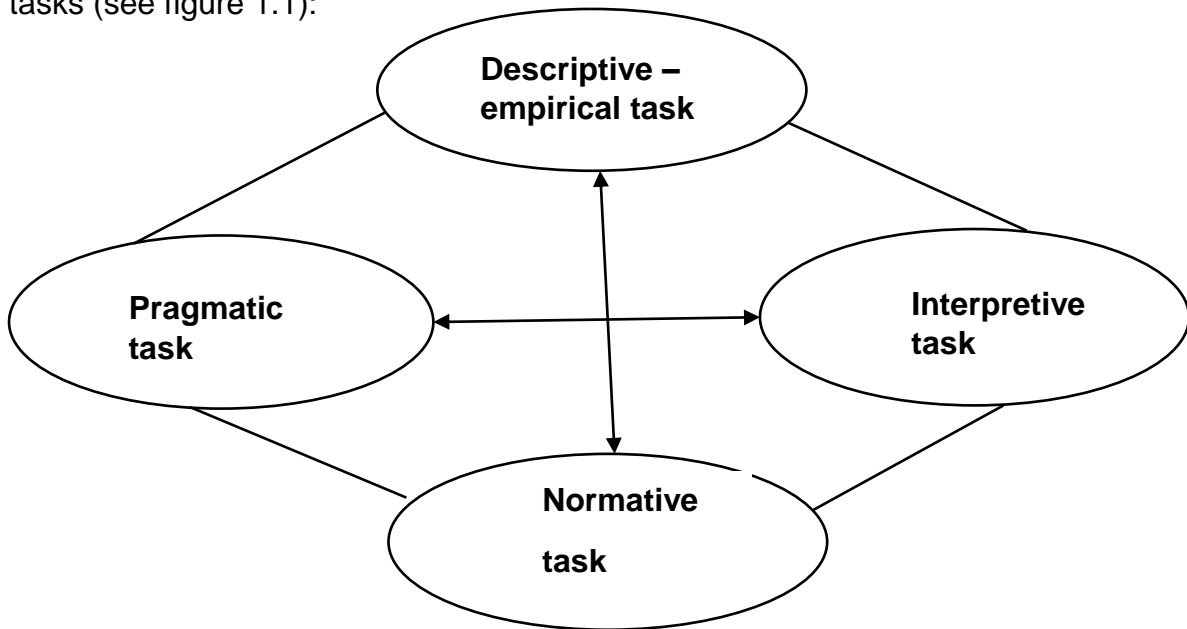
*Transformative:* Because it brings the world in harmony with the word of God.

The practical theology design of this study is anchored in the above-mentioned characteristics of practical theology. This is to ensure a rigorous understanding of the phenomenon of funding African missions. It further helped to facilitate the exploratory nature of the study on these four characteristics of practical theology. These four characteristics may be found in the various models of practical theology (for example, Zefass (1974); Browning (1991); Heitink (1999); Cowan (2000); Osmer (2008) and Woodbridge (2014)-the EDNA model. Apart from probably the Zefass and the EDNA models, which are based on the *theory-practice-theory* approach to practical theology, all the above models use the *practice-theory-practice* approach to practical theology. This study, primarily used a modified version of the Osmer (2008: 50-2892) model (Herein after referred to as Osmer model). The Osmer model was chosen for the explanatory nature of the individual tasks but not for the order in which they are presented. In presenting his EDNA model, which may be about one of the recent practical theology models, Woodbridge (2014:90-92) had some concerns with the Osmer model. This is especially so when he was writing from an evangelical perspective. This is where this present study accordingly picks its main departure, necessitating the modification of the Osmer model. In the next few paragraphs, the Osmer model, the practical theology model adopted for this study is presented. This is followed by explanation and justification for the modifications made in the Osmer model with some ideas from the EDNA model for the purpose of applying the

methodology used in this study. It is believed the modifications provides a basis for collecting the appropriate data for the study.

**b) Osmer (2008) model of Practical theology**

The Osmer (2008) model of practical theological interpretation outlines four key tasks (see figure 1.1):



**Figure 1.1: Osmer model of practical theology** (Osmer 2008: 186).

- a) The *descriptive - empirical task* asks, 'what is going on?'
- b) The *interpretive task* asks, 'why is it going on?'
- c) The *normative task* asks, 'what ought to be going on?'
- d) The *pragmatic task* asks, 'How might we respond?'

**c) The Modification**

There were two major modifications: First, instead of starting with the descriptive-empirical task, this study began with an exploratory task which is the literature review of the phenomenon of funding missions. In this case the exploratory task was used to explore previous literature on funding missions after stating the problem as suggested by Woodbridge (2014:90-92). This represents a general understanding of what and why the phenomenon of funding mission was going on, specifically in the literature. This approach brought meaning to the descriptive-empirical task, which constituted the findings in this case-study. However, for the

purpose of this study the exploratory task did not replace the interpretative task. This is because they were seen as two different tasks. Second the normative task followed the exploratory task to ground the theory in the literature and scripture. This was also a bit of a shift from Woodbridge who replaced the interpretative task of Osmer with his exploratory task. This means the Osmer interpretative task was maintained for the purpose of this study. For the purpose of this study the approach becomes a hybrid of the Osmer and Woodbridge models. The modified order of the Osmer model then became as follows:

- a) *Exploratory task*, Literature review: what are others saying about the issue?
- b) The *normative task* asks, what ought to be going on? What does the scripture say?
- c) The *descriptive-empirical task* asks, what is going on in this particular case?
- d) *The interpretive task*, why it is going on in the specific case of CoP-Ghana mission funding praxis?
- e) The *pragmatic task* asks, 'How might we respond?'

This brings the parts of this study to five tasks instead of the original four proposed by Osmer. The first task of the Osmer model which is the descriptive-empirical task becomes the third task. This is because with the modification proposed in this study, the descriptive task is preceded by the exploratory task (adapted from Woodbridge's EDNA model) and the normative task shifts from third place in the Osmer model to second place in the modified arrangement in this study. Osmer (2008: 90-195) initially addressed congregational leaders in his model, so starting with the descriptive-empirical task may fit his purpose. But adapting the model for a higher research of this nature required a theoretical background of the phenomenon of funding missions. Without this theoretical background, which included historical and contemporary practices, there could have been no basis for formulating the necessary research questions and grounding the phenomenon in theory. This confirms the *theory-practice-theory* approach used in this study. The design for this study was, however, a combination of the Osmer and Woodbridge models of doing practical theology. Woodbridge (2014:92) in his EDNA model, therefore, sees Osmer placing the interpretive task after the

descriptive-empirical as a key weakness for the purpose of advanced thesis. He therefore suggests that in an exploratory study of this nature the interpretive task could be used to explore what has been written in the literature on the phenomenon in question. However, in this case it explores the historical developments and the contemporary models and schools of thought of funding missions. The interpretation of the empirical case study then represents the Osmer interpretative task.

The scripture in evangelical circles is considered as inspired by God (2 Tim 3:16). It becomes a basis for evaluating current praxis to determine if there is the need for an action theory. The normative task becomes relevant as a prelude to any empirical research. It therefore forecloses the background knowledge needed to test what is going on in the descriptive-empirical task.

Smith (2011:54-55) commends Osmer's inclusion of good practice under the *normative task* as an enhancement and becoming a 'valuable bridge between the normative and pragmatic tasks'. Smith further notes that the Osmer model original design encourages the application of other academic disciplines at the descriptive-empirical, interpretive, normative and pragmatic tasks. However, Smith (2011:54) points out that 'Osmer does not hold conservative evangelical views, and would like to see greater emphasis on the scripture'. Although Osmer includes some amount of scripture, his presentation of the normative task does not follow an evangelical persuasion that confirms the centrality of the Bible in charting a path for Christian praxis. Woodbridge (2014:93) asserts that 'the EDNA model is grounded in evangelical theology, in which the Bible serves as the normative basis and standard for all Christian conduct and practice'. But before making this assertion, he was quick to clarify about the EDNA model that, 'the model does not break any new ground *per se*. It is a synthesis and reworking of other models along the lines of *theory-practice-theory*'. This study in its modified form of the Osmer model moves along the lines of the EDNA model in terms of its *theory-practice-theory* orientation. However, the point of departure of this study from the EDNA model is that the normative task happens before the descriptive-empirical task. This is to set the scripture as the basis of the normative task as non-negotiable in setting the standard for funding missions.

From the foregoing, the current study modified the Osmer model from four tasks to five tasks as presented in the following steps:

Stage 1: *Introduction*: This stage provided a background to the study and defined the problem inherent in the present practice of funding African missions by the Church of Pentecost in Ghana.

Stage 2: *Exploratory task*: Reviewed the scholarly literature on funding of missions. This required judgement by using relevant theories to determine why the current practice was taking place. It mainly wanted to know why the practice was going on in general in the literature, including effects of poverty and related matters, and how it affected the funding of missions. Specifically, it discussed the theology literature regarding the historical development of funding missions, contemporary models of funding missions and poverty and related issues. It then looked at other methods used by other researchers and justified the need for this study.

Stage 3: The *normative task*: 'What ought to be going on?'

Biblical analysis approach was used to determine what the Bible teaches on the phenomenon of funding missions. In effect, this stage surveyed biblical guidelines for funding missions.

Stage 4: *Descriptive-empirical task*: 'What is going on?' The study adopted qualitative research case-study methods to collect in-depth data on the current praxis of funding missions by the Church of Pentecost in African missions. There was then a detailed analysis of the practices of funding African missions. This was because deeper understanding of the phenomenon of funding missions was essential to this study. It could help to know exactly what is happening.

Step 5: *Interpretive task*: Attached to each of the issues described was an attendant interpretive task which was specific to the funding approach of CoP-Ghana. This particular interpretive task is specific to the CoP-Ghana descriptive-empirical findings as against explorative task which is a global picture which forms the literature review of the study. The reason for this approach was to separate the specific interpretation of the case under study from the literature review, which seeks a wider understanding of why the situation is going on. That was literature review separated from the practical review of the current practice in the CoP-

Ghana context. At the interpretative task, the findings were then related to the literature review.

Stage 6: The *pragmatic task*: 'How might we respond?' There was correlation between the current practice and the normative task. An attempt was made to find out how the current practice conformed to or deviated from the biblical guidelines. Second, depending on the outcome of the correlation, a relevant improvement was proposed for each of the findings. A transformational change strategy-The Appreciative Inquiry was then proposed as standard approach to bring improvement in the CoP-Ghana's missions-funding approach in the African nations as required by the Osmer (2008: 2064-2611) model.

Stage 7: *Conclusion*: An overview of the study was given. Contributions of the study were presented and recommendations were made for further research.

### **1.10.2 Methodology**

*Step 1*: This step used historical data, narratives, analysis, and search in the archives of the missions department at the Church of Pentecost headquarters to determine the problem clearly.

*Step 2*: Exploratory task: This step reviewed the scholarly literature, using summaries, critical reviews, and evaluations to draw conclusions. Judgements are made supported by theories of funding missions. This formed part of the literary aspect of the study.

*Step 3*: Normative task: The study adopted Smith's (2008:196-201) explanation of biblical analysis. The data was mainly biblical evidence, supported by scholarly confirmation on the phenomenon of funding missions and the Holy Spirit's role in guiding the Church to give for missions. As the hermeneutic aspect of the study, it used Peppler's (2012) *Christocentric* principle. The biblical analysis was based on the following passages: Exodus 25:1-9; Deuteronomy 14:28-29; Luke 8:1-3; Acts 2:42-46; Acts 6:1-7; 2 Corinthians chapter 8; Philippians 4:10-20. The biblical analysis was supported by the theology literature. This was where there were modifications to the Osmer model towards an evangelical slant.

*Step 4*: Descriptive-empirical task: This step adopted a qualitative empirical case-study approach to practical theology research, as argued by Swinton and Mowat

(2006). Being a case-study, Vyhmeister's (2001:141-151) guidance on pastoral-theological research approach provided a context-specific approach; primary data was collected from the field. Participants were selected purposefully from among the Church of Pentecost ministers and lay persons. This ensured well-informed available people who were knowledgeable informants on the phenomenon of funding missions were selected. The study used interviews, focus group discussions, document study and observations. The principal tools included interview guides, a focus discussion guide, a document selection guide and observation. There was a separate interview schedule for the leaders of CoP in the mission nations, and another one for CoP mission administrators in Ghana. This was to ensure the interviews were focused to bring out similarities and differences in the responses from the data collected from Ghana and those from the mission nations.

The above tools gave the researcher the opportunity to collect rich data. For the interviews and the focus group discussions, the 60 participants were purposefully selected from: a) the African mission nations of the Church and b) the headquarters and internal mission areas in Ghana. The interviews had 30 participants and the focus group discussions also had 30 participants. These 60 participants were mission administrators, missionaries, indigenous mission leaders, senior managers and directors, support staff and internal mission ministers from Ghana. This was because participants needed to have adequate knowledge of the phenomenon of funding African missions by the Church of Pentecost. Four focus group discussions moderated by the researcher were conducted. He was supported by a recording assistant. Participants in the focus groups did not take part in the interview. This was to help compare or contrast the responses of the interviews. The documents were selected for their relevance in the archives of the Church of Pentecost. Further, controls were built into the data collection to ensure the data was accurate, for example, later discussions with some of the participants helped to confirm what they said at the interview. The results were analysed and coded to find emerging themes. Chapter four of the study provides details of the procedures.



*Step 5:* Interpretive task: The findings from the descriptive-empirical step were discussed critically and related to the literature. This brought out meanings that helped to draw conclusions for the pragmatic task.

*Step 6:* Pragmatic task: Data for this step was taken from the analysis and findings of the descriptive-empirical step, which was based on empirical data from the responses. This data was compared and contrasted with the biblical data from the biblical analysis. This included evaluation of what the Bible teaches on funding missions and the Holy Spirit's role in funding the spreading of the gospel, as against the current praxis of the Church of Pentecost. The data at this stage was based on outcomes of the previous steps. This was because the data collected from the biblical interpretations and the empirical data guided whether or not an enhanced praxis for funding African missions would be needed by the Church. It then used organisation change strategies tempered with biblical guidelines to suggest improvement for the current praxis.

*Step 7:* This stage first summarised the work done in the previous stages, stated the contribution of the study to CoP-Ghana and the study of practical theology. Recommendations were then made for further research.

## **1.11 Overview of Chapters**

### **Chapter 1: Introduction**

This chapter gives the background to the problem, states the problem, presents the hypothesis, states the delimitation of the study, defines key terms, presents propositions of the researcher, explains the motivation for the research, states the value of the study, discusses the research design and methodology, and overview of the study.

### **Part 1: Exploratory Task**

### **Chapter 2: Historical survey, contemporary models and poverty Issues in funding missions.**

This chapter reviews the literature on funding missions. This include historical survey of funding missions and analysis of contemporary models of funding missions. Other related issues such as effects of poverty in the African missions

and experiences of financing African missions by other Pentecostal churches are discussed. This was to find out what the literature has said on the phenomenon of funding missions.

## Part 2: Normative Task

### Chapter 3: Biblical Guidelines for Funding Missions.

This chapter analysed selected biblical passages from the OT and the NT, aided by the theological literature to provide guidelines for funding missions. The theological and practical significance of funding missions are discussed. This confirms that funding missions should be Bible-based.

## Part 3: Descriptive-Empirical Task

### Chapter 4: Current Practice of Funding African Missions in the Church of Pentecost in Ghana.

This chapter, based on the Osmer descriptive - empirical task described, analysed and presented the data from qualitative research methods, such as interviews, focus group discussion, document study and observations.

## Part 4: Interpretative Task

### Chapter 5: Discussion of the findings of CoP-Ghana's Current Practice of Funding mission

The findings were discussed and meanings made out of them. This forms the specific interpretation of the current practice of funding missions of CoP-Ghana.

## Part 5: Pragmatic Task

### Chapter 6. Towards an Improved Model for Funding African Missions.

The chapter evaluated the outcomes of the current practice of CoP-Ghana in Chapter 4 as against the biblical analysis in Chapter 3. Information from the other chapters provided support. It then brought out the differences and similarities between the biblical analysis and the current practice.

It then discussed the way forward, for improving the current practice of funding Africa missions of CoP-Ghana and formulated an improved model.

## Chapter 7: Conclusion.

The chapter summarises the various findings, draw conclusions and make recommendations for further research.

# **PART 1: EXPLORATORY TASK**

## **CHAPTER TWO**

### **HISTORICAL SURVEY, CONTEMPORARY MODELS AND POVERTY**

#### **2.1 Introduction**

The main objective of this study is to find out how the Church of Pentecost can improve its practice of funding African missions. Arising out of this main objective, Chapter two attempts to review some of the extant theology literature on funding missions, and further makes a modest attempt to possibly justify the need to fill a gap in the literature on funding missions.

Ridley (2012:23) catalogues the relevance of the review of literature, among other things, in a study as:

- a) giving a historical background to the research and providing overview of the current context of the research topic;
- b) exploring contemporary debates, theories and concepts;
- c) providing the space to describe relevant research; and
- d) confirming how the present work addresses any gap in the literature to justify the significance of the research.

It is with this understanding that this chapter discusses first, the historical survey of funding missions. Second, it reviews contemporary models for funding missions. Third, it explores studies on poverty and funding African missions. Fourth, it discusses studies that used empirical and theoretical methods to research funding missions. Finally, the chapter makes modest attempt to justify why this study would fill a gap in the theological literature on funding missions. After the review, the chapter presents a framework for improving funding of missions, which could guide the rest of the study. This framework conceptualises the approach that is used in researching the problem of this study.

#### **2.2 Historical Survey of Funding Missions**

##### **2.2.1 Mission**

Matthew 28:19-20 is a command by Jesus Christ to the disciples to go into the nations to make disciples of them, baptising and teaching them to obey what He

had commanded, and assuring the disciples of 'being with them, to the very end of the world'. The command notwithstanding, mission may mean different things for various proponents, especially when it comes to issues of how to do mission and the aids to support mission. Mission becomes successful from two key angles, spiritual and material support. The spiritual support is guaranteed from the very command issued by Jesus Christ in Matthew chapter 28, because the phrase 'I am with you always' provides an undertaking by Jesus to stand by the disciples. The material support may be acquired through the different understandings of mission by missionaries at different points in the history of missions. However, the material support could still be gained by trusting God. This depends on how a missionary is convicted to do it. Accordingly, this study presents some of the ways mission has been considered.

Verkuyl (1978:90) defines mission as follows:

- a) To get people to believe in Christ as the saviour and confessing His Lordship.
- b) The need to proclaim a messianic message that would result in bringing together people of God.
- c) Resisting participation in evil deeds.

Verkuyl's (1978:90) definition of mission spans both the Old and the New Testaments. His foundations for mission is based on four motifs that are absolutely essential for the task of mission. The four motifs are: the universal motif, the rescue and liberation motif, the missionary motif and the antagonistic motif. Genesis chapter 10 forms his basis for the universal motif of God's election of Israel to draw the nations to Himself. His liberation and rescue motifs concern freedom for people (cf. Deut. 9:26; 13:5; 15:15; 24:18) (Verkuyl 1978:93). The missionary motif confirms the fact that God has set Israel free to redeem others (cf. Isa. 49:6). In the NT, Verkuyl (1978:90) finds Matthew chapter 28 as the specifics for mission and, therefore, thinks there should be ways and means of doing missions. This study may identify one of these means as financial support for mission. It is obvious that a group of women supported the ministry of Jesus Christ from their material and financial resources (Luke 8:1-3). In fact, Mary

Magdalene, Joanna, the wife of Chuza, Susanna and many others helped to support Jesus Christ's ministry in towns and villages from their own means.

Evidently, the support by the above women gave impetus to the ministry of Jesus Christ. While depending on the support of others to carry out His ministry, Jesus did not ignore the social dimensions of ministry. Thus, aside the spiritual import, we may also discern mundane concerns in His miracles. For example, his feeding of thousands underlines the social dimension to His ministry and mission. That, for holistic mission to become possible, social concern must accompany preaching to meet spiritual needs of people. Indeed, this socialising of the gospel that protects against socio-economic and psychological blights is what underpins Verkuyl's (1978:90) definition of mission. On his part, Haar ties money to mission in the contemporary world. Therefore, he maintains that the appropriate use of money in Christian mission is 'Christian churches' and groups' responsibility towards the world outside' (Haar 2016:85). This may also imply mission has so many facets of responsibility to the outside world. We may argue that the Christian has responsibility to spread the holistic gospel to his or her immediate environment (see Acts 1:8).

We may gather from the foregoing analysis that Verkuyl's and Haar's approaches to mission differ contextually. Verkuyl wrote as a missiologist in search of appropriate ways of doing mission, while Haar with concern for the African challenges of doing mission.

Further to the above noted differences, Ma and Ma (2010:5-6) raised a specific practical understanding of mission concerning Pentecostals. They state that '...for Pentecostals how mission is understood is better seen in their mission practices'. This is their response to the great commission. Ma and Ma assert the involvement of Pentecostals in social ministry. Ma and Ma (2010:5) give hint that the Pentecostals are into holistic ministry. This, they say, emanates from a group they call 'progressive Pentecostals' (Ma and Ma 2010:5). This means the Pentecostals do not end at winning souls, but are involved in active ministry in mission. Here, they use a generic term for Pentecostals to include the classical and the charismatic Pentecostals. However, starting from Verkuyl's (1978:90) understanding of mission, and following it up with the understandings of Ma and Ma, as well as that of Haar (2016:85), it could be seen that mission may be

understood differently, depending on the experiences of the people writing at a particular point in time. Looking at mission from just one perspective by either emphasising the OT mission agenda, the Pentecostals' approach or responsibility to the outside world may not bring out what mission stands for in contemporary terms, but rather looking at mission as what needs to be added to the gospel message to meet various legitimate needs of the hearers may confirm the essence of mission at any point in time. It could therefore be difficult to use only one activity to determine what constitutes mission.

The outlook of mission could therefore go broader than what Verkuyl, Ma and Ma, or Haar and many others, may present as their understandings. Nevertheless, their individual understandings help to establish a rather broader perspective of mission that could move funding missions forward. Mission is therefore not restricted to a time period or an individual's thinking. The Great commission (Matt. 28:19-20) gives a basis to understand mission in its reality at any point in time. Therefore, pushing an argument on whether mission started in the OT or not may not be what may be critical, but what is being done now to meet both the physical and spiritual needs of those who hear the gospel is what matters most. Mission needs to be the word of God translated into practice to give both spiritual and physical comfort to humankind.

The foregoing analysis of the understandings of mission calls for a definition that could be relevant to the current research on funding missions. Bosch (2011: 9-11) however, states that 'mission remains undefinable' (p.9). He therefore states his definition of mission as an interim one. Nevertheless, after giving a plethora of understandings of mission, including the fact that: Mission (singular) enunciates the good news that God is a God-for-people (*Missio Dei*). Bosch then distinguishes missions (plural) as the missionary ventures of the Church (the *missiones ecclesiae*) from mission (singular). This means missions (plural) is participation in the *missio Dei*. This understanding probably should include funding of missions, which involves participation in the mission venture through funding. It is with this understanding that the current study employs the plural term 'missions' at appropriate sections. The terms 'funding missions', 'missions-funding' and other related terms are then activated throughout the study, with this understanding.

From this background of understanding mission, the following sub-sections of the chapter discuss funding of missions in its historical development from the 19<sup>th</sup> to 21<sup>st</sup> century.

### **2.2.2 Funding missions**

Funding missions in this study concerns the raising and allocating of money for missions. Over the years, missions have been funded by allocating money and other resources to facilitate the preaching of the gospel in various locations of the world. However, issues such as the theology of missions of various mission agencies, timing, and socio-economic context, determine how funds are allocated. In other words, funding of missions at various stages of missionary endeavours has been influenced by the various mission agencies over the years.

In this section, the study will first discuss the history of how some mission agencies, such as the American Board of Commissioners for Foreign Missions (ABCFM) and the Southern Baptist Convention (SBC) funded their mission enterprises. Second, the study discusses how Pentecostals and other organisations funded their missionary endeavours.

Shenk (1990:28), in his paper: *The origins and evolution of the three-selves in relation to China*, asserts that funding missions had been the focus of the ABCFM, SBC, CMS, and a host of other mission agencies. This section analyses the long journey of funding missions. Specifically, it looks at how the responsible agencies allocated funds to the nations, with particular interest in their fund raising and methods of allocation of the funds. Raising and allocation of funding based on biblical teachings and the context of the mission-field, could enhance the chances of mission agencies in attracting further funds to spread the gospel. Various pioneers had their own ideas on funding of missions. For example, Nevius's (1899:7-18) classic: *The planting and development of missionary churches*, provides a biblical and first-hand experience of the need to change the methodology of funding missions with changing circumstances. He successfully proved that funding of missions should not let the disciples feel they are making a living through their conversion, but rather inculcate in them a sense of sacrificial giving for the cause of Christ (McGee: 2012-212). It is however interesting to note how Nevius relates the funding of missions to commitment of the intended



recipients of the gospel. Nevius's idea brings out the importance of relating a convert's life to the missions-funding model that directs a particular mission-field. Nevius's argument appears to be an old thought, but has relevance if missions and its objective are to be sustainable. Based on Nevius's idea, funding missions could influence the effect of the gospel on humankind.

Furthermore, linking Shenk's (1990:29-30) exposition to Nevius's (1899:7-18) earlier thoughts confirms how the funding of missions is contextual and circumstantial. Nevertheless, the accounts by these two missiologists-missionaries (Nevius and Shenk) have been based mainly on their individual experiences at various times. Meanwhile, funding missions could continue to change as contextual developments emerge in missions. It is against this backdrop that a historical survey of funding missions is reviewed in the following sections to bring out other perspectives of the subject. This approach could help pick specific lessons of funding missions in the past to inform current trends.

### **2.2.3 Funding of Missions in the 19<sup>th</sup> century**

Regarding funding of missions in the 19<sup>th</sup> century, the paths of the main mission agencies that developed at that time are being perused in this study.

#### **2.2.3.1 Southern Baptist Convention**

McClellan (1985:14-23), a retired associate executive secretary and director for programme planning for the Executive committee of the Southern Baptist Convention details an account of how funds were allocated for the Convention's mission-fields since 1793. He notes that the Baptist churches had used a system whereby individual donors or churches designated what the gifts should be used for. This meant gifts were pre-designated by the donating church or individual before they got to the mission agency. The purpose of their donations could not be changed. This made initial cooperation by the churches in the management of mission donation rather slow. From 1802 through to the end of the 19<sup>th</sup> century, this mode of designated allocation termed 'designated gifts' was the practice of the Baptist Conventions.

McClellan (1985: 16) further explains that:

By 1845 there were nine state conventions in the South. State mission programs were established and colleges chartered. Gifts to these causes were designated either to state missions or to one of the institutions...Designations at the personal level were encouraged. Multi-sourced pressures on the churches continued to build and would not be relieved for nearly a hundred years.

The foregoing could give the immediate impression that this designated missions-funding approach was a herculean task for the Southern Baptist Convention in the U.S. in dealing with missions then. However, from the point of view of McClellan (1985:16), allocation of mission funds between causes did not pose a challenge for the Convention, despite the four mission agencies that competed for the donations. These agencies were the Baptist Board of Foreign Mission (1814), the American Baptist Publication Society (1824), the American Baptist Home Mission Society (1832) and Columbia College (1821).

It could be inferred from the above arrangement that the congregational polity of the Baptist could have informed this missions-funding approach in the 19<sup>th</sup> century. The congregational polity gives power to the individual congregations. Their ability to handle this mode of funds allocation might have developed from their ability to handle varieties of operational issues in spreading the gospel.

This raises the question of what informs a particular arrangement of funding missions. Probably it may not be because of the congregational polity factor of the Baptist alone but a few other factors which may not have been discussed. It could be that McClellan's later assertion that the arrangement of funding by the SBC did not pose a problem was one of the ways the leaders then defended a practice of funding they so cherished. Over time, cherished practices may give way to improved ideas. This could have been part of the process of funding missions by the Baptists in the 19<sup>th</sup> century. As the ideas of missiologists and missionaries may vary on the understanding of missions (cf. Verkuyl 1978:90; Ma and Ma 2010; Haar 2015:85), so could actual practice change. Context and timing could determine the means of funding missions. Probably the time for the designated gift model of funding was appropriate for the SBC. This is because it

worked for them for some time. Attention is now drawn to how other mission agencies funded or allocated their funds and resources for effective missions in the 19<sup>th</sup> century.

### ***2.2.3.2 American Board of Commissioners for Foreign Missions***

While the Baptist Conventions were finding their level in the mission-field, in 1810, the American Board of Commissioners for Foreign Mission (ABCFM) had been formed out of the desire of students in seminaries to go to the mission-field (Showalter 2012:1-7). This account of the formation of the ABCFM out of various congregations and other denominations confirms the relevance of funding missions in those early days. Nevertheless, Witmer (2012:218) was quick to comment on the few non-Western mission actors recorded in the book that contains Showalter's article. Relevant as Witmer's concern may be, especially when it could have been possible that the indigenes in the mission-fields of the ABCFM could have played major roles in the missional efforts of the ABCFM, the edited articles may have been purposefully targeted at the American actors in mission-fields. This study therefore assumes Showalter's thoughts along those lines, and notes how the ABCFM started. However, there may be gaps in the history of missions, especially regarding the part played by Africans in funding missions. This could even be a pointer to how Westerners have dominated the theology literature in funding missions.

The desire of a few students from Andover Theological Seminary for missions prompted the raising of funds that eventually sent early missionaries to India (1812), Ceylon (1815), the Cherokee nation (1817), the Choctaw nation (1818), the Sandwich Islands (1819), and Palestine (1819). Earlier funding was geared towards preaching of the word. The 'Go ye into all the world and preach the gospel to every creature' charge was for the missionaries to fulfil Mark 16:15, so workers in fields such as medicine and education, for the purpose of funding, were not recognised as full missionaries. However, after such workers had shown great accomplishments, the ABCFM had to adopt them as full missionaries in 1897. This may mean that the initial priority for funding missions was geared towards preaching the gospel.

The objective in funding missions is to allow the local content to inform the approach to missions. This means that the allocation of funds in missions, if properly designed, could enhance the mission enterprise. This is because the original intent of funding the preaching of the gospel as the only means by which funding could be allocated could not have been the best praxis. There was, therefore, the need for change in funding other forms of missions, such as medical missions, which could become part of the system of funding missions. Missions could be dynamic just as its funding could be dynamic.

The issue here is what did the Southern Baptist Convention (SBC) and the ABCFM have in common as far as funding missions was concerned in the 19<sup>th</sup> century? They were all to reach out with the funds they raised to preach the gospel (Luke. 8:1-3), but these funds had other roles that could also facilitate missions. While the SBC was struggling with designated and undesignated funds in allocating funds for missions, the ABCFM had to deal with the problem of whether to classify other workers who were in education, and medicine on the mission-fields as full missionaries or not.

The accounts so far presented seem to imply that whatever form of missions-funding practice used may have its own problems. Showalter's (2012:1-7) account and Witmer's (2012:218) account on the happenings compared with McClellan's SBC account provides us with the upheavals suffered by both the ABCFM and the SBC, even as early as the 19<sup>th</sup> century. This could go to buttress the point that funding of missions is not guaranteed efficiency, just because a particular approach has been adopted. This is because a mission agency is dealing with money, and the problems that goes with dealing with money may come up from time to time. This is where missiologists may want to understand from the history of funding to guide them in planning missions-funding in contemporary times. Missions could be a multi-faceted enterprise so funding it should be approached as such. For example, the ABCFM's issue of finding it difficult to include people of other vocations as missionaries was only a normal funding challenge, especially when the funding may not be adequate at a particular time. However, in times when funds are available, this could not have been a major issue.

To understand this phenomenon, it may be important to discuss the work of James Hudson Taylor, one of the early missionaries to the Far East who developed another form of funding missions. He emerged as a single-minded person with a purpose in missions, and introduced another model of funding missions.

#### **2.2.3.3     *James Hudson Taylor's faith funding***

It is at this point in the latter part of the 19<sup>th</sup> century (1865), that we find James Hudson Taylor and his associates from England, out of a deep conviction of how missions should be financed, form the China Interior Mission (CIM). Their theology of funding missions was based on prayer, rather than soliciting funds directly from individuals (Nelson nd:3). This does not mean that the other missionaries did not pray. Although Nelson referred to this system in his article as the financial policy of Taylor, it could be Taylor's theology of funding missions, because Taylor had rather seen prayer as the precursor to funding missions. Particularly, Taylor was careful not to get money for his mission activities as a deliberate effort of siphoning of funds from the mainline agencies. The syphoning of funds could mean using unapproved means of soliciting funds from the existing mission agencies' traditional sources of funding. This goes to establish Taylor's integrity in his approach to missions, especially, when he had personally defected from the China Evangelical Society.

Taylor at this point in the historical development of funding missions emphasised faith in God as his source of funding missions. While the desire of young men in the case of ABCFM was linked to organised support of funding from ABCFM, Taylor rather opted to raise the funding by faith. Although he might have experienced difficulties, his approach to funding mission yielded ample results. The results were the successful ministry he had by preaching the gospel and at the same time doing medical missions. His popular saying, '*God's work done in God's way will never lack God's resources*' then became the basis of another funding approach. It might have been that Taylor adopted this approach because he did not have the missionary training required by the then existing mission agencies to send people to missions, or he simply was pursuing a peaceful means of co-existence with other missionaries in China. Nelson (nd 3) had recorded

Taylor's discomfort with the mission agencies of his time, including the China Evangelical Society that initially gave him the opportunity to serve in China. Taylor appears then to have brought out a new funding approach to missions, which could be funding missions by faith. This could be compared to some Pentecostal Missions in the 20<sup>th</sup> century, which thought that missions should be done by faith as far as funding was concerned. They therefore did not have any programmed financial support.

#### **2.2.3.4 A reflection on funding missions in the 19<sup>th</sup> century**

Considering the various ways in which funding missions was approached in the 19<sup>th</sup> century, Lindell (1962:28) was later to present his view in his article, *Faith Missions and Money*, thus:

The whole problem of money for missions is faced differently by denominational and faith mission boards. The objective here is not to pass any final judgement upon the two diverse methods as though one were Biblically right and the other Biblically wrong. Rather it is to examine the problem of money in relation to faith boards and to ask some searching questions which come to the minds of people from time to time.

Lindsell raises an issue that could be open to debate. The issue is that, by the close of the 19<sup>th</sup> century, there had emerged two schools of thought on funding missions. These were those who thought funding missions should be by faith, such as James Hudson Taylor and those who thought that sympathetic people should be approached to give for missions, as was being done by the ABCFM and the SBC. Arising from these various thoughts on missions, it is important to analyse the means by which the spreading of the gospel could be approached before an approach to funding could be decided by the mission agencies. This study may, in a way answer questions such as the one posed by Lindsell (1962:28) in 1962. It is important to note that at this point in the 19<sup>th</sup> century, the role of Africans in missions was minimal or non-existent.

Before considering Lindsell's (1962:28) thought on the approaches of funding missions, it is important to understand what might have prompted Lindsell's to come to this conclusion. It might have been that he was also worried about the dichotomy of the approaches in funding missions. Being literary minded, as could

be depicted from his writings, he voiced out what he thought might have been a peripheral issue in missions which should not be allowed to overshadow funding missions. This is because in whatever way, all the actors on the mission-fields in the 19<sup>th</sup> century made some achievements in funding missions, which are bearing fruits, even in contemporary times. However, some mission agencies whose doctrinal beliefs are closely attached to funding of missions may question Linsell's (1962:28) input as interfering in important issues of missions. It could be seen that Linsell's convictions on how to fund missions may continue to be a significant question in funding missions. This is because this study and probably many more could be the products of Linsell's provocative thought on funding missions. However, the depth of Linsell's practical understanding of the 19<sup>th</sup> century funding missions could be a challenge to determine because, arguably, there may not be enough evidence in the literature of the extent of Linsell's knowledge of the 19<sup>th</sup> century.

The following subsection looks at funding mission in the 20<sup>th</sup> century. This does not mean a dividing line between when one approach of funding missions ended, and when another approach began. They naturally occurred in the historical development of funding missions.

## **2.2.4 Funding of missions in the 20<sup>th</sup> century.**

### **2.2.4.1 *Change in SBC funding of missions.***

The 19<sup>th</sup> century funding approaches may have informed the funding behaviours in missions in the 20<sup>th</sup> century. Specifically, referring to the Southern Baptist Convention's approach to funding missions in the 19<sup>th</sup> century, with particular emphasis on the 'designated gift' model of allocating funds to causes. The circumstances had changed by the 20<sup>th</sup> century. By 1919, the Baptists had launched a new strategy: the Cooperative Programme, which encouraged all donors, namely, children, churches, and state conventions to put all their donations into one pool (Weatherford 1987:59; McClellan 1985:18). These gifts were not pre-allocated for causes in the mission-fields by the individual donors. This gave the mission agencies the freedom to make allocations of funds to the various mission-fields. What this could have meant was that the SBC had a change of mind to allow what became 'undesignated gifts'. Why then was there

the need for a change of the funding model of 'designated gifts', because McClellan in his paper had given the understanding that the SBC was comfortable with the 'designated gift' approach which was started in the 19<sup>th</sup> century. If the 'designated gift' approach to funding was working well, why then was the change? This could mean the SBC was beginning to go the way of the ABCFM as far as funding was concerned. So, it might have also meant that a move from the 19<sup>th</sup> century to the 20<sup>th</sup> century revealed the stark realities of the challenges in funding-missions, resulting in the change of missions-funding approach. McClellan (1985:17) later in his paper names the challenges that prompted a change in the allocation of funds in the 20<sup>th</sup> century by the SBC. The issues were:

- a) Competition for agency funds.
- b) Imbalances of funds going to agencies as a result of differences in skills of persons appealing to the churches.
- c) Belief of some churches that they could efficiently conduct their own missions programmes.
- d) The need to consolidate the strength of the denomination in one effort for Christ.
- e) The need to turn from a system of designated gifts to undesignated gifts to secure more efficient allocation, distribution, and use of funds.

There was, however, evidence of decreasing funding as portrayed in Table 2.1 from McClellan (1985:20). The factors raised by McClellan and the official figures from Table 2.1 confirm growing changes over the years on how missions was funded. Up to this point, history has proved that changes in funding of missions were inevitable in the 20<sup>th</sup> century, by which time the SBC had introduced its Seventy-Five Million Campaign, which was later to be transformed to the Cooperative Programme in a bid to consolidate the funding of missions. It can be seen from Table 2.1 that funding allocation percentages to the various mission agencies were decreasing over the years, particularly between 1928 and 1941. Although the figures in the table omit some of the years, apart from 1928 and 1938, which gave a ten-year difference. The difference between 1938 and 1941 is three years. This shows disparity between the comparison between 1928 and 1938 as against 1938 and 1941. Using the year 1941 as the next year of the data in the table reduced the difference in the span of time for assessment to just three



years. This may raise the scientific credibility of the statistic of the years chosen. Nevertheless, Table 2.1 specifically mentions it was giving figures for 1928, 1938 and 1941. This could mean that the years shown in Table 2.1-1928, 1938 and 1941 were the relevant years to be reported on. However, the reducing trend of allocation of funding percentages shows in Table 2.1.

**Table 2.1: Funds Allocation Percentages for the SBC Missions (1928, 1938 and 1941)**

<b>Agency</b>	<b>1928</b>	<b>1938</b>	<b>1941</b>
Foreign Mission Board	50.00	48.09	47.17
Home Mission Board	22.50	25.05	27.32
Relief and Annuity Board	9.00	6.05	6.23
Education Board	2.00	1.22	-
Southern Seminary	5.00	4.15	4.53
Southwestern Seminary	4.50	5.50	5.51
Baptist Bible Institute	3.50	3.36	3.84
Southern Baptist Hospital	2.00	1.58	1.40
WMU Training School	1.00	0.43	0.32
American Seminary	0. 50	0.57	0.58
*SBC Bonds	-	3.76	2.66
Brotherhood Commission	-	0.37	0.33
Education Commission	-	0.15	0.11
**National Baptist Church	-	0.11	-

\*Bonds issued by the SBC to consolidate defunct Education Board indebtedness.

\*\*In fulfilment of an arrangement with the Northern Baptist Convention and others to help build a National Memorial Church in the District of Columbia.

Source: McClellan (1985:20).

This reducing trend could be the relevant fact that needed to be considered at the time.

Apparently, in missions when funds are reducing, it becomes an issue of concern to the mission administrators because the reducing funding could limit the funding considerably, and the effect could be reduction in the resources needed for missions, or in extreme circumstances a mission agency withdrawing from missions.

Some agencies hardly had any funding allocations in some of the years in question. For example, Education Board had nothing in 1941 and the National Baptist Church had no funding allocated to it in the years 1928 and 1941. Another issue that stood out was that there were increases in the number of agencies that received funding allocations, but the figures received by these agencies were insignificant.

At the turn of the 20<sup>th</sup> century, it had become clear that the SBC was having allocation difficulties and was working hard to overcome them. First, there were a few more agencies, and second, the funding had been tied to certain missions. In some case, indebtedness was confirmed as noted under Table 2.1. The changes in the 20<sup>th</sup> century could have been necessary for the improvement they brought to missions-funding in the SBC. As to whether this had any meaningful effect on their missions can be found in the history of their funding in the 21<sup>st</sup> century.

Around the same period that SBC was making changes to how to improve funding missions, the Seventh Day Adventist General Conference in the US was also working towards a strategy of committing more tithes to missions. In the case of the Seventh-Day Adventists, it involved a whole rearrangement of the structures of the Church (Bauer 1982:173-184). It always called for efforts on the part of the leadership of mission agencies to bring about the needed outcome.

These challenges of funding missions that may inhibit effective missions in foreign lands are some of the questions for which this study is making a modest attempt to seek answers. The historical account of funding missions also witnessed reducing funding at certain points in time. In the following paragraphs the reducing funding is discussed.

#### **2.2.4.2 *The issue of reducing funding***

Regarding funding of missions from the monies raised by the Church, Dawson (2000:156) details what was happening in the early 20th century; the various methods that were used and their effects. He confirms that between 1892 and 1905, missions giving and for that matter, money that was allocated to the mission-field by the American Church, increased by 40%. This, he felt was as a result of the involvement of laymen supporting missions in the United States. Dawson (2000:157) found that monies were given more through the churches than through individuals for missions. However, when the churches received the money, the ratio of offerings allocated for local church and national church use, as against overseas missions-funding was 12:1, Dawson, however, does not elaborate on why this was the trend. It is at this point that Christgau's (1994:166-169) analysis of the best missions-funding model becomes imperative for effective funding of missions. Christgau (1994:166-169) thinks that assigning funds from the general fund of the Church, as a way of getting enough money to be allocated to missions produces results. He might have thought this way probably because control from the central fund of the church as is done in some Presbyterian system of church government allows effective monitoring of church funds. This has been confirmed by Duncan, Flesher and Stocks (1999:142-164). Duncan, Flesher and Stocks were researching the financial effectiveness of US churches, based on the various church polities: Presbyterian, congregational and episcopal. The Presbyterian Church polity is described by Raymond (2004:93) as:

Governance of the church by elders/overseers in graded courts, with these officers executing the responsibilities of their office in unison and on parity with each other, and with material care and service of the church being looked after by deacons (known corporately as the 'diaconate') under the supervision of the elders/overseers.

The graded courts of the Presbyterian polity appear to ensure supervision of a higher presbytery over a lower presbytery in that order. This could help build controls in managing the funds of the church. Christgau (1994: 166) laments that only 0.5% of Church funds go to frontier mission, while the congregations did not appear to know what frontier missions stood for. It is therefore likely that the low allocation from the local church was probably as a result of scanty knowledge the

people had about missions. Christgau concluded that if mission is seen as a top priority, then it needs more prayer than giving. This could mean before people give, peoples' heart should be touched by prayer to be convinced by the word of God to give (cf. 2 Cor. chap. 8). The Apostle Paul's Christological persuasion to the Church in Corinth was a clear example of what prayer could do in giving. There appears to be similarity between the two works, Dawson (2000:157) and Christgau (1994:166-167), regarding the small amount that was released for missions by the churches. This could be that they were all looking at the funding of missions in the US in the 20th century.

The phenomenon of dwindling giving as a challenge in funding missions was not limited to the US in the 20th century. Nettles (1979:27-36), a former professor of church history at the Southwestern Baptist Theological Seminary provides a classic history of how the Baptist Convention in England raised and allocated funds for missions, especially providing background to the dwindling of allocation from the missions funds between 1920 and 1979, from 40% to 17% respectively. He concludes that despite the increasing giving received by the Convention, the decline in allocation for missions was informed by the theological and biblical strength of the mission enterprise. This early behaviour of the Baptists in England could be a sounding board for denominations launching into missions regarding their allocation of funds. Allocation of money raised for missions should meet the felt scriptural desire of the donors. Nevertheless, the way a denomination chooses to allocate its funds is informed by its own denominational history, and this history informs its praxis.

There are different theological implications for such practices. The particular denomination may have a history of being focused on giving to a particular mission interest. These praxes could be consigned to history because they may not be appropriate at a certain point in time but there are recent trends, as explained in the theology literature in different parts of the world (cf. Murchinson 1998:46-48; Bate 2001: 2-36; Harries and Lewis 2013:347-355). For example, Harries and Lewis explain the diversity of missions from the Western World as against what Africans think of, when receiving in missions in terms of the praxis of funding missions in Africa. They make the point that the intent of missions giving from America may not meet the understanding of the mission nations in Africa

(2013:348). But their presentation introduces some negative behavioural traces, such as dependency, corruption, and incompetence, which see the leaders of the mission nations as meeting their own personal needs. Their analysis appears to be moving the praxis of funding missions to more personal issues that attempt to reduce missions-funding to money, and for that matter dependency, which in actual fact could not be the case. Harries and Lewis nevertheless make a valid point that 'The apparent diversity of missions, based on foreign funding could quickly collapse if funding were withdrawn' (2013:355). This confirms the extremes that missions-funding praxis have been discussed by some scholars.

The logical thing to do at this point in reviewing the literature on the accounts of the 20<sup>th</sup> century missions-funding endeavours of the mainline churches, is to link how their practices of missions in the 19<sup>th</sup> century translated into the 20<sup>th</sup> century. This is in consideration to the accounts given by McClellan (1985:20) in various periods of times. The plethora of reasons given by McClellan on the change in funding approach by the SBC is adequate enough to guide how funding missions should be considered in the future. Probably at the start of missions in the 19<sup>th</sup> century, there was not adequate information on funding missions because missions and its funding had not been that intensive. Probably as the realities emerged then, the changes in practice became evident. The more evident phenomenon is the reality of reducing funding over the years, which catches up with any mission agency as has been expounded by Dawson (2000:156) and Christgau (1994:166). This could inform how the funding of missions could be seen in the future. The significant thing is that Dawson and Christgau were writing independently. This brings about the need for change which could even be projected. However, Dawson and Christgau could improve their ideas if they were writing on funding missions at this point in time.

After discussing the literature in the mainline missions-funding, one may want to know how the Pentecostals, who later entered the missions-field in the 20<sup>th</sup> century gave account of themselves in funding missions and their contribution to history of funding missions. The following sections provide some modest account of the historical survey.

#### **2.2.4.3 The advent of Pentecostals and funding of missions.**

McGee (2012:207) provides a hint of how 'the Pentecostals selected the traditional missionary sites for protestant missionary endeavours (e.g. Africa, India, and China)'. McGee further informs that the Pentecostals in the 20<sup>th</sup> century also adopted the 'faith' approach to missions. They travelled abroad with no pledged support for their funding. This could have been as a result of the rather pragmatic approach, probably arising out of the 1900s' Azusa Street glossolalic experience of the Pentecostals. Burges and Van der Maas (2002:887) in *The International Dictionary of Pentecostal and Charismatic Movements*, name seven characteristics of the Pentecostals:

- a) Experiential and relational;
- b) Expressly biblical with a high view of inspiration;
- c) Extremely urgent in nature;
- d) 'Focused, yet diversified': They prioritise evangelisation, but not to the exclusion of social concern;
- e) Aggressive and bold in their approach;
- f) Interdependent;
- g) Unpredictable as to the future.

The above-mentioned characteristics of Pentecostals as outlined by Burges and Van der Maas' (2002:887) have been espoused by various scholars who mention issues of the role of the Holy Spirit in evangelism, the Pentecostal praxis, urgent missiology, and the move of Pentecostalism in various parts of Africa (cf. Williams 1972:85-97; Johns 1999:71-84; McClung Jr. 1999:31-51; Martin 2002:132-152).

This could be a Spirit-led approach to missions in terms of funding, notwithstanding. McGee (2012:208) states that there were some successes by 1925. The ministries of Pentecostals, such as William W. Simpson (China), and Marian Wittick Keller (Kenya) gained some successes. McGee, however, does not provide details of the extent of mission success of these Pentecostal missionaries. Details could have helped to understand the actual impact the Pentecostals made in the early 20<sup>th</sup> century. McGee intimates that other missionaries in the US felt 'some level of regular financial support, accountability, and concerted action seemed imperative if the World was to be won for Christ'

(2012:208). This could mean that the missionaries from the mainline denominations felt something was missing from the missions-funding approaches of the Pentecostals. What could be missing was the planned funding which was necessary for effective missions. This thought of the US missionaries could provide insights into how missions-funding could be biblically and practically planned for the 21<sup>st</sup> century.

However, the characteristics of Pentecostals that might have informed their approach to planning for money for missions in the early 20<sup>th</sup> century may have some resemblance to Hudson Taylor's theological convictions. The Pentecostals might have been rather motivated by the way they looked at things according to their characteristics. Some of these characteristics are being aggressive and bold in their approach, unpredictable and extremely urgent. This is as against Hudson Taylor's theological convictions that could have stemmed out of a desire to trust God and not let it appear that he was attempting to siphon funding from the traditional mission agencies. Nevertheless, both the Pentecostals and Taylor exercised faith when it came to funding. So, the faith angle is seen travelling into the 20<sup>th</sup> century. This faith approach to funding missions is not limited to the Pentecostals in the Western World. African Initiated Churches (AIC), who are closely related to the Pentecostals, but initiated in Africa, show a rather challenging approach to funding missions. It is unique to their understanding of faith.

The above discussion on the history of funding missions provides a background to funding missions and the attendant issues that need to be monitored in any missions-funding project. This directly relates to this study, regarding practices of allocating money for missions, except that this study looks at the African setting, with regard to the praxis of an African Pentecostal Church funding African Missions. Here, it is not funding from the West to the majority world, but from African Christians to African missions. Oduro (2014:86), himself an AIC, gives insider information on how the AIC operates in missions. He asserts: 'They do not organise mission conferences, where they might stress the importance of doing missions or supporting missionaries, and they do not have mission budget.' He continues, '...they continue to spread rapidly. This shows they do not even have mission structures or boards, weeks or Sundays.' He mentions some churches in

this category. The Church of the Lord (also called Aladura) in Nigeria, planting a Church in Sierra Leone and Liberia in 1947 and in Ghana in 1953 through their own funding (cf. McGee 2012:207). The Church of Jesus Christ on Earth, popularly known as Kimbanguist Church, which was established through Prophet Simon Kimbangu in 1921 in what was then the Belgian Congo, now has congregations in thirty countries, including Portugal, France, Spain, Belgium, England, Switzerland, United States and Canada. The Celestial Church of Christ founded in 1947 in what is now Benin, has eighty congregations in 20 US states. Although some of these could not be described as Pentecostals, they are AICs. They may not have described or defined their model, but they have spontaneous funding, as is typical of Pentecostals.

Their budgets for missions are not defined, nor are the funding methods; nevertheless, it works for them. These Pentecostal denominations follow their Western counterparts as confirmed by McGee (2012:207) in her historical trace of the Pentecostals that started in the early 20<sup>th</sup> century. On p.87, Oduro (2014) outlines the principles of mission strategy. Among these is the fact that the AIC believes that they do not see lack of money as an impediment to missions. Also, their missionaries do not have clearly defined mission sending agency. They are of the belief that God will provide for missions (cf. Hudson Taylor of the China Interior mission in the 19<sup>th</sup> century, who rather had a different reason of not wanting to deflect funds from existing agencies).

Seth Adofo, primate of the Church of the Lord (also called Brotherhood), an AIC, which has congregations in Ghana, Cameroon, Ivory Coast, Gabon, Belgium, France, and the United Kingdom, does not see any difference between this AIC concept and Jesus's command to his disciples not to make provision for money and excessive clothing (Matt. 10:9-10). This additional information by Oduro, deflates his assertion in p.87 of the same paper that the AIC do not have set models on missions. One could deduce a careful theological strategy of the AIC of interpreting Matthew 10:9-10 as a purposeful approach to funding missions. Oduro (2014:87) is emphatic in his writing that:

The AIC clearly demonstrates to the wider church that 'God's mission can be done well without a single Western dollar, pound or Euro. If the only



contribution the AICs ever made to the World-wide Christianity was to make this plan, it would be of great importance.

A careful assessment of Oduro's paper shows the AICs believe that they can do missions without funding from Western nations. This seems to involve a model of funding by faith and not by depending on the West. The AICs seems to claim a model that is based on faith. However, it seems that this approach does not take into consideration the numerous limitations, such as lack of effective means of raising the funds, and the over-dependence on allocating the little funding to preaching the word of God. This is because preaching of the gospel by our earlier definition connotes just one aspect of doing missions.

The Pentecostal perspective of funding missions came with a rather spiritual dimension of funding missions which was not very balanced at the time. Although Ma and Ma (2010:5-6) have seen the Pentecostals as having a holistic mission that cared for the needs of their hearers, it was not so in the early 20<sup>th</sup> century. This is because the mainline missionaries provided infrastructure in the form of schools, hospitals and other social services, which the Pentecostals had not thought of then. This could probably be the prominence given to the work of the Holy Spirit by the Pentecostals and not much attention paid to social services. Even in contemporary times, this Pentecostal tendency is still evident in some cases. The social services of the mainline churches in Africa far exceed that of the Pentecostals. One may however argue that the Pentecostals are catching up by building universities and engaging in other modern social activities. Nevertheless, the neglect of such services in the 20<sup>th</sup> century could be a lesson to consider in the years ahead. However, the Pentecostals made their own contributions according to their beliefs on the mission-fields in the 20<sup>th</sup> century.

### **2.2.5 Funding missions in the 21<sup>st</sup> Century**

The 21<sup>st</sup> century has travelled just under two decades, unlike the previous historical accounts regarding missions-funding practices discussed in the 19<sup>th</sup> and 20<sup>th</sup> centuries in previous sections. During those centuries, changes in approaches to Christian missions involved mainly players from the West. Meanwhile the latter part of the 20<sup>th</sup> century and the 21<sup>st</sup> century have marked shifts in trends in global missions. This makes the story in the 21<sup>st</sup> century different

because those who were previously objects of missions in the majority world have become the subjects and actors of missions. For example, Ezemadu contends that the African continent has transformed from 'a mission field to a mission force' (2012:9). At a time when funding from the West for missions initiatives is reducing towards Africa (Ezemadu 2012:10), there have been national and local initiatives towards funding missions. He mentions continental initiatives for mobilising resources for the body of Christ to fulfil the Great Commission, such as Movement for African Initiatives (MANI). However, these initiatives were at the consultative levels. These consultations have been held since the turn of the 21<sup>st</sup> century: Nigeria (2003), Kenya (2006), Nigeria (2011), Ethiopia (2015). Meanwhile actual mobilisation of resources, including funding for mission initiatives, has been at the denominational church levels and not at joint coordinated levels as was the case of ABCFM and the SBC in the 19<sup>th</sup> and 20<sup>th</sup> centuries. The outstanding mobilisation efforts for funding missions include the Glory Tabernacle, whose 3000 members could mobilise the equivalent of US\$ 25,000.00 annually towards supporting 200 missionaries (p.9). Ezemadu (2012:12) mentions churches such as the Church of Pentecost in Ghana, the case of this study, which without following conventional models of funding missions have not only taken their initiatives to other African nations, but also outside the continent. Ezemadu (2006:4) provides examples of structures put in place to support the African initiatives in missions. He mentions some of the agencies that support missions to include, Gospel Bankers and Missions supporters. These are organisations poised to give meaning in terms of funding, to the emerging trends in missions in the 21<sup>st</sup> century.

In his analysis of the mission efforts of the Apostolic Faith Missions (AFM) and the Assemblies of God (AOG) in Southern Africa, Clark (2005:143-161) asserts that the former has raised much more funds for missions than the latter. Apparently, this is not a detailed assessment of the AFM's missions-funding. Nonetheless, he maintains that the AFM's missions in the diaspora have benefited from the funding initiatives of its members in their host nations.

Amidst all these initiatives, Bonk (2012:27) is concerned about the behaviour of Western missionaries regarding money and how it impacts their mission initiatives. Bonk reflects that after two decades since he raised the issue on

*Missions and Money*, it appears that economic polarisation in the world has become more prominent. The Western nations are further threatening inequities in their use of money and influence on the majority world. Being aware of the Bible's concern for care for the poor, missions initiatives have to be revisited, probably in another way in the 21<sup>st</sup> century. This could imply a new context for funding missions, which could be investigated to help find a relevant model that could sustain the funding for missions needed in the 21<sup>st</sup> century.

Arising from the historical development and especially expected development in missions in the 21<sup>st</sup> century, regarding the trends in missions, current models may have to be adjusted to sustain the expected funding approaches. This is because in tracing the historical development of funding missions from the 19<sup>th</sup>, 20<sup>th</sup> and even in the 21<sup>st</sup> centuries, changes in various forms are noted. For example, the SBC changing from 'designated fund' allocation to undesignated approach. Also, we see missions-funding initially being mainly allocated to preaching the gospel and later allocations making provisions for other mission initiatives, such as medical missions. The major change in funding that has started with the African and other majority world is how effectively the majority world could mobilise funding in the context of the 21<sup>st</sup> century to match their attempt to drive missions. Having explored these pertinent issues, in the following sections, we explore contemporary models and the extent to which they have worked in funding missions. This may form the basis for working towards understanding whether the Church of Pentecost in Ghana may need to improve her model in funding her African missions or not.

The 21<sup>st</sup> century missions-funding comes with its own dynamics. The significant happening has been Africans taking missions to the West, and in particular moving missions within Africa. One scholar whose work touches on this is Ezemadu (2006:4; 2012:9). However, his rich knowledge in this phenomenon has emphasised on the general issues of missions-funding involving Africa. This leaves much deeper research to be considered.

The lessons of funding missions in the earlier centuries (19<sup>th</sup> and 20<sup>th</sup> centuries) could therefore have quite some lessons to inform the 21<sup>st</sup> century, especially on the issue of Africa-to-Africa missions which has not got enough attention in the literature in the 21<sup>st</sup> century. The 21<sup>st</sup> century must then chart its own path in

funding missions, depending on the dynamics. There is, however, some stereo types in funding missions which some mission nations may want to hold on to. For example, holding on to a particular practice. This may be relevant if it works for them, but the caution should be moving ahead with the times and at the same time bring a balance. It has however been seen that all the centuries appear to have their own dynamics in funding missions.

From this thought, we discuss contemporary models of funding African missions. This is because contemporary models might have developed from the early practices in one way or the other. A careful study of them could help define missions-funding practices in current times. This could help us understand how missions-funding practice could be managed and developed for the future. It therefore becomes imperative for these contemporary models of funding missions to be critically evaluated in this study.

### **2.3 Contemporary Models of Funding Missions**

A model could be explained as a simplified representation of a reality or practice. These models either develop naturally, or they are crafted. It is by this definition that funding missions have developed models over the years.

Funding missions over the years has developed models that could be used to support funding missions. Pocock, Van Rheenen and McConnell (2011:5389-5756) in their book: *The changing face of world mission: engaging contemporary issues and trends*, devote ten pages to the topic: 'The changing uses of money: From self-support to international partnership'. Among other things, their book discusses models of supporting missions. The uniqueness of their treatment of models of funding missions is that they discuss most of the contemporary models of funding missions, beginning from a self-supporting model and ending with their own brand of missions-funding model: the indigenous-partnership model of funding missions.

The following paragraphs, therefore, analyse how each of the under-listed models impact on funding missions in contemporary times:

- a) Self-supporting model
- b) Post-colonial model

- c) Indigenous model
- d) Partnership model
- e) Indigenous-partnership model.

### **2.3.1 Self-supporting model**

As a way of funding missions, the self-supporting model has in most cases been credited to Henry Venn of the CMS (1796-1873) and Rufus Anderson (1796-1880) of the ABCFM (see Terry 2000). However, Shenk (1990:28) points out that early missions thinkers, such as William Carey (1761-1834), a Baptist missionary in China, had proposed as a basic funding approach, the self-supporting model. Although Carey's convictions did not initially take roots in China, they later became fruitful in Korea (Pocock, Van Rhee and McConnell 2011:5389-5756). This was probably due to the welcoming attitudes of the Koreans to the gospel, and their understanding of involvement in spreading the gospel. Some accounts on Venn and Anderson seem to confirm Shenk's assertion that Venn and Anderson were not the originators of the self-supporting model. Even those supposed to have been written by Anderson himself did not indicate Venn and Anderson as the originators (see Shenk 1981:170; Ryle nd. 1-40; Anderson 1870, 1871). This classical literature are introduced to confirm what Venn and Anderson said about, or did not say about the self-supporting model attributed to them.

Perhaps Henry Venn and Rufus Anderson forcefully and effectively articulated the concept. That could be why they might have erroneously been credited as the originators of the self-supporting model. The self-supporting model is one of the three-'selves'— self-propagating, self-governing and self-supporting. This is its simplest form. The three 'selves' were basically aimed at encouraging the mission nations not to be perpetually dependent on missionaries and mission agencies, regarding leadership in spreading the gospel, and funding of missions. However, Slater (2006:3) confirms that Tippet (1973) felt that notwithstanding the validity of the three 'selves', there are limitations, so he proposed the following:

- a) Self-image, seeing itself as serving Christ's church in its own right.
- b) Self-functioning, able to carry on all the normal functions of a church, such as worship, Christian education, edification, and so forth.

- c) Self-determining, making its own decisions before the Lord.
- d) Self-supporting, carrying its own financial burdens and paying for its own service projects.
- e) Self-propagating, seeing itself as responsible for carrying on the great commission of Jesus. It is taught to reach itself.
- f) Self-giving, endeavouring (sic) to minister to the social and spiritual needs of its own community.

Slater's (2006:4) confirmation of the variations between the three 'selves' in relation to Tippet's (1973) expanded versions, calls for a review of the very idea of the three 'selves', notwithstanding the emphasis of this study on the self-supporting model as regards funding of missions. There are some agreements between Tippet's version and the 'three selves'. For example, they all talk about financial self-supporting in clear terms. This implies that Tippet has made the self-supporting model self-explicit by giving a much wider explanation in his model. A much deeper understanding of self-supporting is developed in Tippet's self-giving model, which calls for the ability of the church to minister to the social and spiritual needs of the community they serve. This goes beyond just financial support, but is rather a holistic approach. It was therefore strange that the very detailed analysis of the funding models discussed by Pocock, Van Rheenen and McConnell (2011: 5389-5756) did not take into account Tippet's (1973) further extension of the self-supporting model. The omission could have probably been because the work of Tippet (1973) could not have caught the attention of Pocock, Van Rheenen and McConnell (2011:5389-5756). Further, the 'three selves' had overshadowed the thoughts in the literature when it comes to funding of missions. Nevertheless, the work of Tippet is very relevant in contemporary times and particularly for the problem statement of this present study. This is because a context-specific model of funding missions can be developed for the 21<sup>st</sup> century, for a denomination such as CoP-Ghana

Some others, commenting on the funding of missions, relating to the self-supporting model, bring out the thoughts of earlier missionaries as to what the model means to them. One of such writers is Fox (2006:137), who explains that the idea of self-supporting, as espoused by early missionary proponents such as Nevius (1899:7-18), an American missionary to China, means that when beginning missions, funding for the mission-fields must be determined by making

those in the mission self-supporting. However, Nevius was not entirely opposed to the use of outside funds for missions work. Tippet (1973) provides a more lucid impression of the self-supporting model, which makes for a definition: Self-supporting means carrying its own financial burdens and paying for its own service projects. Linking this explanation of the model to an attempt of a modest framework in this study, self-supporting could be understood as a gradual reduction of dependency on foreign missions agency funding over a period of time. The foregoing leads to the understanding of the self-supporting model of funding missions in contemporary times. The self-supporting model of funding missions has in contemporary times become a missions financing model open to variant interpretations.

Bush (1990:15) understood the self-supporting model of funding as mission-funded churches, depending on their own local economy. He further explained Venn's view of self-supporting as coming from humanitarian and evangelisation concerns. Key persons associated with these concerns include William Wilberforce, Lord Shaftesbury and David Livingstone, who were in the forefront of the fight against the slave trade. Venn's view of self-supporting sees all men as equal. One may not say the same for Rufus Anderson, Venn's counterpart in the US on the implementation of the self-supporting model. Anderson appeared to have believed that the mission churches needed to be equally responsible in spreading the gospel. However, one concept which could not gain popularity regarding mission and money is the *Christianity, civilization and commerce* concept. Stanley (1983:71) states that this concept originated from Thomas Thompson, who wrote to the secretaries of the Wesleyan Methodist Missionary Society, urging them to create interest among young and working classes in the cause of foreign missions. In Thompson's mind, the missionaries needed advocates. He, therefore, argued that *Christianity, civilization and commerce* have the same identity and could be pursued as means of spreading the gospel (Methodist Missionary Societies archives, School of Oriental Studies 1842). This idea was adopted by David Livingstone.

Stanley (1983:71) quotes Rev. W. Ellis (1837:175) who asserted that: 'To bring the "heathen" the gospel of the cross of Christ was to open before them not only the prospect of eternal life but also the road to unlimited social and economic

development'. This might have been partially the basis of David Livingstone's and the other abolitionists' thought. This is because they had this understanding to facilitate the self-supporting model of funding missions which was later promoted by Venn and Anderson. The purpose of what became the three 'Cs' was just the same as what prompted the three 'selves', namely, the mission nations were to become independent through mutual respect. However, the three 'Cs' could not thrive due to the way some of the trade alongside the mission efforts was criticised by evangelical communities. Stanley concludes that although the British missionaries' view on the three 'Cs' was to avoid dependency, it was difficult to measure whether the traders who benefited from the trade, in practice, were driven by the same motivation as the missionaries (Stanley, 1983:93). There may not be space to discuss this question. However, some of the traders might have had their own interest in this Christianity-commerce issue. This may give the impression that some of these models had their own challenges regarding acceptance from the start. It may therefore be difficult to assert their implementation in the 21<sup>st</sup> century within the African context.

Bush (1990:16) reveals that Allen (1927:51-66) is the only missiologist who underscored his advocacy of the self-support funding model with a theological reason. Allen, unlike other proponents of the self-supporting model, thought that the gift-bearing Spirit of Christ made the local church self-sufficient from its beginnings. Allen was of the view that the Apostle Paul did not send money to the Gentiles, neither did he take money from them. But through his encouragement, the churches became self-supporting. The collection for the famine was just one occasion which all the churches supported to show their love for Christ. If there was anyone whose thinking synchronised with Allen's theological basis of the self-supporting model of funding missions, it was Nevius (1899:7-18), who also presented a theological basis for the self-supporting model of funding missions. This is because Nevius linked the practice of the model to sustainability of the faith of the converts, who were supposed to make sacrifices for the gospel (Shenk 1990:28).

By implication, Nevius did not look more at the sustainability of funding by practising the model of self-supporting, but the sustainability of the Christian faith. He wanted to avoid a shallow Christian faith, which was based on the money



converts received from missionaries. Bush (1990:16) opines that Venn and Anderson, the proponents of the self-supporting model of funding missions based their support for the model more on pragmatic considerations. Nevertheless, in India, traces of self-financing were found. As reported by Bush (1990:17), Vedhanayagam Azaria (1874-1945), the first Anglican Bishop, led the India Church to find its own support as implied in the self-supporting model of funding missions.

In all this, available theology literature has reported only bits and pieces of the practical implications of the self-supporting model, and this approach to the model continues up to the present. This study intends to draw modest conclusions from the lessons of the self-supporting model. These conclusions could help find a model based on the Bible that could improve funding.

Schwartz (1999:593) extends the above understandings of self-supporting model by confirming that dependency is created by foreign missions when they continue to provide foreign money to mission nations without defining any limitations. Schwartz produces evidence to underscore the fact that financing introduced into parts of East and Central Africa was not reproducible in subsequent years. In terms of money, it killed local initiative. Van Rheenen (2001: 5) could also be cited as having some reservation for the self-supporting model, when he thought that if it is not well managed it could tend to be dependency. He further talks about the *personal support model*, whereby monies are sent to an individual preacher in the majority world. This individual does not account to anyone in the Church. This, he did not support. However, Schwartz's (1999:593) outright insistence on the condemnation of any form of dependence on foreign money for missions in Africa may appear rather difficult in most majority world, even in contemporary times.

Kaunda (2016:24) in referring to the practice of the three 'self' model in the Pentecostal Assemblies of God-Zambia reveals that: 'Most missionaries felt the three-self-model was not sufficient to make an indigenous church. They argued that a fourth self, self-theologising, is needed to complete the formula'. This assertion could raise questions on the idea of the self-supporting model in financing missions in Africa. However, Kaunda states that when the Pentecostal Assemblies of God-Zambia were having growth challenges in the late 1970s and

the early 1980s, it took one Rev. Winstone Broome from the West Indies, who had an understanding of the three-self-model, to build indigenous pioneers to establish indigenous churches of the Pentecostal Assemblies of God in Zambia. Kaunda's (2016:24-25) information, however, did not explain how Rev. Broome brought this turn-around in the use of the three-self-model. Kaunda's information nevertheless hints that the three-self-model, and particularly the self-supporting model of funding missions, could be useful in building indigenous missions, but may need a careful understanding to be used in a particular context.

So far, the literature led by Bush's (1990:16-17) assertions seems to provide evidence that the self-supporting model had different interpretations by different practitioners of missions-funding. This brings to the fore the care that is needed to use the self-supporting model at any point in time. Pocock, Van Rheenen and McConnell (2011:5389-5756) did not appear to have subscribed fully to the self-supporting model. Their book appears to have left out a crucial issue on the model. This crucial issue is the variant rationales behind the use of the self-supporting model. It is crucial because the familiarity of the self-supporting model, at least, in thought by missionaries and missiologists implies it could be used in any situation. Nevertheless, unless the self-supporting model is well scrutinised in funding missions, it could remain a trap that could rather create dependency. At least for now there appear three main rationales that have driven the self-supporting model at different times. These are first, the Henry Venn and Rufus Anderson rationale which is based on slave trade abolitionists' mentality (Bush 1990:16-17), second the Nevius rationale which is based on helping the indigenous people to make sacrifices as Christians (Nevius 1899:7-18), and third, the Allen rationale which is based on the model the Apostle Paul used in scripture (Allen 1927: 51-66). This exposes how wide the thoughts on self-supporting could be. So, when one hears of the efficiency or otherwise of the self-supporting model, it should be well evaluated against the context in which it is to be introduced. This is where probably, the literature on the self-supporting model has not discussed extensively. Again, it could be that the self-supporting model may not be able to stand on its own, except it works in conjunctions with related models, such as self-theologising as opined by Kaunda (2016:24). This self-theologising is not found in the three-self-model: self-propagating, self-governing and self-supporting. This

could be the limitation of the self-supporting model, which could have been gathered by missiologists and missionaries in different mission-fields in the World.

The following sections discuss other known models to allow a further evaluation of self-supporting model in the context of these other models.

### **2.3.2 Post-colonial model**

Reese (2008:309), writing on globalisation and missions in the 21<sup>st</sup> century, reveals that the current inequity among nations makes the self-supporting model redundant in the majority world. Because of this, the Western nations should rather fund evangelists in the majority world to carry on missions. If there is ever the need for partnership, this approach encourages a better alternative for funding missions. This, then, could be a new model in missions. He makes the point that, for example, North American Christians could fund an evangelist in the majority world for as little as \$US30-\$US50 per month. This, Reese believes, could be seen as a post-colonial model for funding missions. Reese (2008:309) develops this understanding from a world which has been caught up by rapid globalisation. However, should Reese's proposal of a post-colonial missions-funding model be considered, then the dependency that would be created could bring about a sudden reduction in funding missions, when the Western nations run into economic crises. An example of this crisis is what happened in the first decade of the 21<sup>st</sup> century. In any case, Reese's work came out just at the beginning of the recessions in the Western nations, so he might not have considered the possibility of funding from the West ceasing.

However, following from Reese's (2008:309) explanation of use of money from the Western World, self-supporting may have its natural limits, so there should be search for a model that complies with biblical principles and at the same time works within a particular context.

In section 2.3.3, we discuss the indigenous model and what contribution it may have for a context-specific biblical funding model for missions in Africa.

### **2.3.3 Indigenous model**

Pocock, Van Rheenen and McConnell (2011:5683) again present the indigenous model of funding missions as missionaries-initiated. This is where the mission agency supports its missionaries purposely to plant churches with the aim of finding people who can be trained to raise their own local resources to keep the churches growing. With this approach, initial funding is to get the local church to mature and become responsible. Landa (2007:104-105) confirms this in her paper, that there is a medical missionary initiative as such operated by the Luke Society in over 30 locations in Latin America by 2007, which uses qualified local missionaries in medical missions. These people are selected for their faith in Christ rather than what they would get. They invite short-term medical missionaries who partner with them. These local missionaries are supported with a little money by the mission agency. The funding involved from the Western World is rather little. However, a close look at it shows a semblance of self-supporting intent, but this one is initiated by the mission agency. It seems that this raises the question of ownership of the whole process.

As the process of funding is developed by the missionaries, and handed over to the local people to operate, what happens to its continuity? This question seems not to have been answered by Landa. How then could ownership of this model be sustained? If sustenance could become a challenge, and the missionaries have to start another cycle to resource the indigenous community, then this could create dependency in another way. However, dependency could be difficult to handle. Fanning (2009:5) states that: 'No one should look for quick and easy solutions to the problem of dependency, especially where it has been in a place for many years. Old habits are hard to break'. This could be a good cautious approach to take when adopting a model, especially what has been presented as indigenous, but in practice the ideas for its implementation is generated by those who give the money. It is even possible for anyone who may want to question the practicality of what is termed indigenous to incur the displeasures of both the donors and the recipients as prompted by (Harries 2018:1-7). The next section discusses the partnership model.

### 2.3.4 Partnership model

For want of appropriate means of funding missions, some advocates have considered the *partnership model* in funding missions. It is supposed to be an equal partnership between the mission agency or church and the mission nation. Ma and Ma (2010:128-131) are very particular about the factors that make a good partnership in missions. They present what they claim to be components of partnership in missions as mutual understanding, effective communication based on personal relationship, trust, shared responsibility, and sharing. These components could form an important rationale for funding mission, particularly their assertion of the need for partnership to reflect equal responsibility for every aspect of the partnership. However, in the present economic inequalities between nations, to what extent could this equal responsibility be achieved in funding missions in the mission-fields? This is especially so when there is already the expectation on the part of the local church that the missionary is coming from an economically superior culture. But Ma and Ma make a convincing point that, to achieve equality in partnership in funding missions, '...the missionary's role is significant in terms of encouraging local partners to be responsible...They could for example, help their national partners to initiate ministry' (Ma and Ma 2010:128-130). As Ma and Ma (2010: 130) propose, the leaders of the local church need to command respect from their people if they are to mobilise resources for God's work in this partnership. An attempt could be made to resolve these issues raised by Ma and Ma (2010:128-131), but it appears that the practicality of the partnership may require further investigation, which this study may in part consider, especially in the African context. This is because it appears that not much research has been conducted in this area, especially regarding improving funding model for Africa missions.

Bonk (2006:1882-2164; 2016:145-170) has been an advocate of issues of affluence on the part of missionaries, which could make the partnership model of funding missions a challenge. Bonk implies that missionaries from the West by their very affluent lifestyle on the mission field could discount any attempt to adopt partnership in funding missions. Bonk's assertion, especially given his extensive experience as a missionary child and a missionary himself could be a useful caution. It might be against this that (Pocock, Van Rheenen and McConnell

2011:5462-5486) are pushing from self-support to authentic partnership. The advocacy may mean that the partnership claims in missions may not be authentic. Funding missions in Africa, therefore, requires further inquiry into this partnership idea if it is to be sustained as an authentic model in funding mission. In the next section we consider the indigenous-partnership model.

### **2.3.5 Indigenous-partnership model**

To further understand other views, the analysis of the self-supporting principle in funding missions as practised by Rufus Anderson of the ABCFM in the mid-19th century implies that in current terms, the funding of missions must not be used as a manipulative tool, but should create partnership in missions (Pocock, Van Rheenen and McConnell 2011:5762). The aim of this thought was to craft a new model of funding missions: the *indigenous-partnership model*, which makes the missions-sending nation an equal partner of the local church in the mission-field.

Pocock, Van Rheenen and McConnell (2011:5696-5709) coined the term 'indigenous-partnership' model, as a combination of the indigenous and the partnership models. They believe there is the need to nurture and develop the local believers to be able to be on their own eventually. However, being on their own may not be enough, rather their ability to rise to the occasion and partner with the mission agency to train evangelists, so that the mission churches become 'mission-sending' churches. This appears a very useful model that could help funding missions to be a shared responsibility. Although something of this nature could be tried in the 21<sup>st</sup> century in implementing funding missions, available theology literature has not reported any known significant praxis in that direction.

### **2.3.6 Reflection on the models**

Pocock, Van Rheenen and McConnell (2011:5539-5842) however conclude that in some cases missions-sending nations may not have a model for the use of money in missions. They believe this lack of model could create confusion. Following from this assertion, it seems that lack of a model may lead to disproportionate funding for missions work, especially in Africa. Even where there appears to be a model, it may need improvement, given the present urgent trend of missions-funding. This improvement could be achieved by investigating the existing practice of funding missions. This search for a model had been initiated

by some world mission organisations. For example, the Lausanne Committee for World Evangelisation's occasional Paper 56 - *Funding for evangelism and missions* attempts to generalise the current scene in funding missions as a 'vertical model' - 'trickle-down giving', and suggests what could be a new 'mutual commitment model' (Roots and Fairbanks 2005:1-19). They interpret the vertical model as:

- a) Operating one way
- b) Creating dependency
- c) Not providing empowerment
- d) Is not sustainable
- e) Yields limited resources.

On other hand they describe the mutual commitment model as having the characteristics of:

- a) Discipleship
- b) Life-changing
- c) Transforming
- d) Thankfulness

In this paper, Roots and Fairbanks (2005:1-19) conceptualise the vertical model as a dominant donor working with a depending receiver, and the mutual commitment model as producing stewardship, relationship, accountability, and interdependence. This paper was not intended for a particular region of the world and therefore may not suit some circumstances without further adaptations. The modest findings of this study could, therefore, determine which model may be relevant in a particular context. This is because a funding model for missions need not be imposed on a church. The above-mentioned models provide issues to think about in funding missions. One or two of them might have proved workable in times past. However, in Africa, especially where one African country is funding other missions in Africa may require a different approach.

This could be because the dynamics could be different from other contexts. Funding of missions should therefore have a contextual slant and look into how far the existing models have worked. This may open doors for an Africa-to-Africa brewed model of funding missions that may be relevant. It appears that the quest

for an Africa-to-Africa funding mission has not come up enough in the theology literature. The Western domination over funding missions appears to be the attraction of research in money and missions. However, Little (2010:61-68) in his article, *Economics of partnership: partnerships in Pauline perspective*, was rather critical of the models that appear to create dependency in the guise of partnership. Little makes the point that the Apostle Paul in his collection of money for the poor never created a dependency situations, but rather he empowered the churches (cf. Allen 1927:51-66). This approach, Little feels is missing in contemporary times. Missionary agencies rather undo one another in the mission-fields in poor mission nations, by offering higher amount of money. This could take the salvation power of the gospel out of the mission enterprise. If this is allowed to happen, missions could then become a commercial enterprise. Little (2010:65) calls for transparent unity between orthodoxy (doctrine) and orthopraxy (practice) in funding missions. This is an area in the matter of funding missions which may require in-depth analysis. For the purpose of this study, an African study could be a starting point.

Harries's (2018:1-7) challenge to donor funding which results in dependency comes to buttress the concerns about the various missions-funding models. Harries draws on the idea of cognitive science, which deals with the mind in understanding a society's development. He used cognitive science because he felt Western efforts in funding missions is geared towards making the Africans Westerners. This is because all the communication used to implement these funding models are devoid of African metaphor. He is keen on development which is based on African metaphor. He finds language as key to sustainable development.

Sustainability is what appears lacking in the models presented in this study. The methods contained in the models presented may appear foreign to the recipients. They are not allowed to use their own cultural settings to manage funding for missions. For example, what is labelled as indigenous has a foreign foundation. Landa's (2007:104-105) idea of indigenous model in Latin America that is initiated by missionaries could even result in a paternalistic relationship because there is no mechanisms set out for the people to raise their own money. Neither is Reese's (2008:309) idea of a funding evangelists with as little as US\$ 30 to US\$ 50



sustainable. This is because the value of the dollar could be challenged by the economic dynamics in the world. Its very name 'post-colonial' model may signify the challenges some majority world countries experienced after attaining independence. Partnerships in missions may not be real because the stronger partner may always dictate the terms and the weaker partners just have to accept (Harries 2018:1-7). Probably, the challenges of the self-supporting model might have brought about all these other models, including partnership, post-colonial and indigenous. Pocock, Van Rheeën and McConnell's (2011:5696-5709) indigenous-partnership model may also not stand the test because it is just a combination of the indigenous and partnership models which also may have their own challenges. Having earlier brought out the challenges of the self-supporting model, I would not like to repeat them at this point again. However, the point could be made that the search for a contextual model for every occasion should be paramount in funding missions, if funding missions is to be improved.

One thing, however, is certain, and that is poverty appears endemic in Africa. Further, poverty appears to be one of the main hindrances to improving funding missions, despite the variety of contemporary models. The issue of poverty in funding missions therefore becomes a key factor to discuss in this study. It is against this backdrop that poverty as a phenomenon is being discussed in the next section.

## **2.4 Poverty and Funding African Missions**

### **2.4.1 What constitutes poverty in missions?**

After basing his assessment on limitations, such as resources, nutrition and health, infrastructure and basic services, no buffer for disasters and emergencies, influence, and spirituality, Myers 2011:130 sees poverty in a complex context. He then concludes that poverty in its complication involves limitation of physical, psychological, social, cultural, and spirituality needs of humankind.

Myers's (2011:130) perspective of poverty could be explored and related better to the needed funding for missions. This is because to arrive at his understanding of poverty, he consulted renowned authorities on the issue, such as Chambers (1983:103-139), Friedmann (1992:26-31); Christian (1994:334), Jayakaran (1996:14), and Prilleltensky (2003:20-12). All these scholars had based their

understanding of poverty on the complexity of limiting factors. There is, therefore, a general knowledge that poverty in different parts of the world impacts on the mission enterprise of the church. Funding missions cannot therefore be discussed without considering the poverty angle. This is especially so when the current study looks at funding missions within an African context. Given the biblical background of Myers, any mission agency looking at this could find a way of funding that could impact the mission-field positively, because it covers a broader area.

To follow up on the possible wide scope taken by the limitations of poverty, and facilitating inequality or vice versa, probably Tongoi's (2015:1039-1050) recent analytical view, which divides poverty into two extremes: a) humans having a low esteem of themselves and giving priority to material possessions as against well-being, and b) where people experience material poverty and allow this to override personal responsibility to address their needs. This eventually leads to blaming other people as the cause of their poverty. It could be said that these two extremes reflect what mission nations may think of mission agencies or missionaries when the funding they expect is not forthcoming. In Africa, it appears these two extremes of poverty have persisted since the colonial era, up to the present.

This might have informed Reese's (2008:309) post-colonial model of funding missions, which appears to render the self-supporting model redundant. What this could mean is that the solution to poverty in mission-fields in Africa is expected from the West. However, at this point, there have been educational initiatives drawing attention to how people could be set free from poverty in Africa. It could be that the poor have to develop a high esteem of themselves, especially when it comes to taking responsibility. This is so when it comes to Christian missions in Africa. The Apostle Paul's challenge to the Church in Corinth about the generosity of the Macedonian church, which was poor by all standards (2 Cor. 8:2), and their eagerness to support their fellow Christians in Judea, provokes an action that could revive any poor community. When such actions are activated, the prevailing inequality in funding missions could be reduced. Nevertheless, people argue that the issue addressed by Paul in 2 Corinthians 8:2 was not specifically a missions-funding issue. Whatever the case, it serves as a Christian example of Christians helping their fellow Christians in the name of the gospel. It seems that the encouragement given to the Macedonian churches could be

equated to a mission-field being encouraged to support challenges in the sending nation, which at that time was Jerusalem. It therefore holds that as far as missions was concerned, Paul's appeal amounted to empowering poor people in the mission-fields to overlook their poverty and contribute to funding missions.

The question that needs to be answered, given Tongoi's (2015: 1039-1050) two extremes of how humankind feel of themselves is, how do we get such people out of poverty situations? Although it is important that humankind needs to take the initiative to address their poverty situations, however, Tongoi should have considered extreme situation where natural disasters make it impossible for humankind to address a particular situation. Such situations need to be considered and treated as such on their own merit. Poverty and inequality also feature as an issue in poverty. This is discussed next.

#### **2.4.2 Poverty and inequality**

If there is any single factor that has informed funding model for missions, especially in the African context, then it is poverty arising from inequality in the economic system in the world. Poverty and inequality then become important focus in funding missions.

Bate (2001:50) in his introduction to his article on foreign funding of Catholic missions in South Africa clearly states that 'the role of money and finance appears to be a glaring hole of academic neglect among missiologists, and yet finance and money are considered to be a major means of fulfilling the mission of the church...'. Bate's (2001:50) interest was in the process of 'inculturation' regarding foreign funding to the South Africa Catholic Church, and how it impacts the mission of the Church. Nevertheless, he relates the unpleasant phenomenon of the foreign funding agency determining the rules of what could be needed and the apparent domination of this foreign funding agency. This could be because of inequality created by the world economic order controlled by the 'haves'. He refers to the trivialisation of the term 'inculturation' as a process of indigenisation mainly in Africa and Asia, which he felt was unfortunate. To be specific, Bate was referring to the cultural context of 'money' in the mission of the Church. The concerns of Bate (2001:50) provide a context for this study, however, his 'inculturation' approach is not the focus of this study. Harris (2018:1-7) has

recently referred this inequality, basing his thoughts on the marginalisation of the cultures of recipients by donors in funding missions. This current study specifically looks at improving the missions-funding model of the Church of Pentecost in Africa, where the issue of poverty is predominant.

Although Bate (2001:50) raised his questions, over a decade ago, the issues of poverty and inequality in funding missions has however, rather attracted attention in recent times. In a recent conference on mission and money in April, 2014, held in Helsinki, scholars from all over the world presented papers on the issue. The published proceedings edited by Auvinen-Pontinen and Jorgensen (2016:1-7) under the title *Mission and Money: Christian mission in the context of global inequalities* resonates with the difficult problem of inequality and the task of mission in broader terms. Although the African missions issue is mentioned in one of the ten papers (see Haar 2016:85-100), the categorical reference to the Africa-to-Africa mission agenda and the question of funding remained elusive in the impressive papers on money and mission. This may further suggest that this present study could be significant, given the study's objective of finding out how CoP-Ghana can improve its practice of funding its African missions. The question of inequality and poverty could find a better understanding in the African context, because Africa has known and lived with poverty right from colonial times. Even after African countries gained political independence from the colonial masters, poverty is still a challenge. In the ensuing discussion, this study attempts to draw relevant insights from a few of Auvinen-Pontinen and Jorgensen's (2016:1-7), edited material to examine the interplay between missions, and poverty and inequality.

For example Maluleke (2016:68-73) in his paper at said conference in Helsinki devotes some time discussing the Christian mission in an unequal economic world. He is of the view that due to the current mainstreaming of the issues of wealth and power, one cannot engage in any mission discourse without thinking of poverty (p.69). Maluleke continues that such theologies that call for consideration of the wealth gaps are developed in the majority world. They are, therefore, not promoted by the Western World. Painting a glaring picture of the poverty and degradation by stating that 'only 85 people in the world are worth more than the poorest 3.5 billion' (p. 70), Maluleke states the devastating

challenge of global inequality (p.72). This picture brings to the fore the rate at which poverty could inhibit missions and especially the search for a viable missions-funding approach. It calls for adequate and detailed observation of the attendant problems this raises for Christian missions. If Christian missions are to have a realistic funding approach, especially in Africa, missionaries need to search for a biblical response that does not miss the physical concerns. This is where Maluleke could have leveraged on the biblical responses to enhance further his interesting idea. However, his caution provides a basis to craft an improved model of funding missions. This makes his work a good basis for this study to build a foundation.

Further on the issue of poverty and the inequality that it produces, other recent critical thoughts emerged at the conference in Helsinki. The role of the global economics that appear unfair to the majority world shows up (Kanniainen 2016:23-39; Wilfred 2016:40-62). Kanniainen rather takes to task the world economic order, which has reduced the wealth levels of the majority world, and supports his point with biblical admonitions in the New Testament, such as Luke 5:1-11, 12:33, 14:33 and Mark 2:13-17, for the rich to give up some of their wealth (p. 25). In missions, there may not be the question of giving up of wealth as such, but ensuring partnership is fair on the mission-field. This could be a near solution to the unfair wealth gap in the mission-field. The biblical support in this case is balanced by the strong economic analysis (p.30). This makes Kanniainen's paper a source to address funding problems in missions. Poverty in Africa has numerous causes, including natural disasters and attitudes, however, corruption is one major cause. Funding missions is not exempted from such corruption in Africa. Corruption is therefore related to poverty in Africa in the next section.

### **2.4.3 Relating corruption to poverty in Africa**

It is important to understand the poverty situation in Africa to discuss how corruption contributes to poverty in the continent. To better understand this situation, Luis (2009: 515) in his book, *Missions in Africa: the context of mission field to mission force* writes:

Africa is the poorest continent on earth, and the only one that has actually grown poorer over the last 30 years. Despite Africa having 10% of the World's

population, Africa only accounts for less than 2% of the World's production...Since independence, Africa has received far more foreign aid than any other region in the World, more than \$300 billion of western aid has been sunk into Africa, yet most states are effectively bankrupt, weighed down by debt, and failing to provide even minimum public services.

It is against this backdrop that this study discusses other scholars' contributions of corruption and poverty in Africa. The contributions of the scholars discussed below, could confirm the statistics shown in Luis's assertion quoted above.

Mwambazambi (2012:1-6) assesses poverty and its relation to mission in Francophone African countries, using countries such as the Democratic Republic of Congo and Burundi as his points of reference. He also refers to the United Nations' definition of poverty, which determines poor people as those earning less than \$1 a day, as his standard. The United Nations' definition probably goes further than what Mwambazambi (2012:1-6) presents in his work. A bit of understanding of poverty could be useful in our discussion at this stage.

Mwambazambi (2012:1-6) however makes the point that corruption, bad governance, and globalisation have contributed to poverty in Africa (cf. Reese 2008:307). Mwambazambi proposes a missiological response of educating and liberating Africans from the twin issues of lack of social intelligence and spirituality. He calls for selfless examples by the church to proclaim the gospel and make disciples who are free from poverty and diseases (p.5). Mwambazambi (2012:1-6) prompts on the challenges that cause poverty, and charges the church to move towards reversing the trend of poverty in Africa.

The challenge of Mwambazambi's (2012:1-6) charge to the church is that some church leaders facilitate or are involved in some of these corruption issues. In some instances, the church leaders take advantage of their own church members by extorting money from them. They could even misappropriate funds from other parts of the world meant for missions in Africa. Lang (2014:132-144) provides data from 'archival and oral sources to examine the causes and manifestations of corruption in a church in Africa' (2014:132). Lang mentions self-centeredness and greed, among others, as causes of misuse of missions-funding (2014:134). Further, Lang is of the view that these ministers involved in corrupt practices did

not attain the required spiritual formation during their seminary training. He copiously refers to biblical texts, such as Ezekiel 22:12; Exodus 3:2; Psalm 12:1-5; Proverbs 16:8 and Acts 8:8-24, to ground his assertion. One would think that Lang would protect the identities of the religious ministers involved in these corruption issues, given the possible sensitivity of revealing such identities in an academic research. Rather, he exposes those involved and calls for action against them. Among other things, Lang (2014:140) is of the view that poor salaries of the ministers involved could have caused the corruption, and called for improvement of the salaries of the ministers. This is because their action may hurt the poor in the church. The fact that Lang was so bold in mentioning the names of ministers who exhibited high morals in the church as against names of those who were involved in corruption of mission funds, the practice could have been widespread. This could be especially so when Lang's research was using a particular Church in an African country to portray the situation in the churches in Africa.

In another instance Gathogo's (2011:133-151) qualitative research in East Africa, specifically in Kenya, portrays a similar picture of the exploitation of church members by church leaders. This is said to be prevalent in the Pentecostal churches. Gathogo's research covered five key Pentecostal churches in the East African region, and concluded that there appears to be some amount of exploitation of the members by the leaders who have acquired and demonstrate wealth. But he was again cautious by stating that at times the money factor has been misunderstood by others as greed. He calls for lessons that could be learnt from the financial activities of these Pentecostal churches. If the picture portrayed in Lang's (2014: 132-144) study and Gathogo's (2011:133-151) study persists in the mission enterprise in Africa, the church may find it difficult to speak against exploitive behaviours that create poverty and inequality.

Referring again to Mwambazambi's (2014:5) proposal of the selfless example of Christ shown in missions, it may be difficult to implement his proposal, because individual leaders of the church may be found to be misappropriating the funds as portrayed by Lang in his research. If those involved in the corrupt acts are the same people managing the mission funds, then the poor in the church may continue to suffer. These dynamics in funding missions become very relevant to

find a modest solution to the problem of this study: How can CoP-Ghana improve its practice of funding missions?

In evaluating the issues raised as causes of corruption in the church by Lang, one may find it difficult to accept that a minister of the gospel could be corrupt because his or her remuneration is low. This is because low remuneration could be relative. It may depend on the individual's choices in spending. The Apostle Paul told the Philippian Church 'I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in every situation' (Phil 4:12). This admonition of the Apostle Paul should be the goal of a minister of the gospel. However, the human nature of some ministers may override what the scripture teaches. Nevertheless, ministers of the gospel need to be example to the church.

Mwambazambi's (2012:1-6) study was confined to Francophone African countries, so a good number of English-speaking Africans are left out. Much as the present study draws meaning from Mwambazambi's (2012:1-6) article, this study may modestly extend Mwambazambi's useful conclusions by using an empirical approach. This could be done by proposing a funding approach that will take into consideration the poverty factor, and how the funding of Africa-to-Africa missions enterprise could be handled.

#### **2.4.4 Dealing with poverty in missions-funding**

Franklin and Niemandt's (2015:384-409) article which investigates issues of generosity, funding, raising funds and managing funds in God's mission broaches the topic of poverty and inequality, with a quest for normative principles of funding missions. Their study becomes relevant to the current research on two scores: first, their use of grounded theory research approach (2015:391-407) replicates themes on poverty in various regions of the world in missions and the apparent domination by the West and its resultant paternity syndrome perpetuated by dependency. Second, the study assembles relevant principles on funding missions that could be a basis on which the current research could use to find answers to the main problem of this study: *How can the Church of Pentecost improve its practice of funding its African missions?* These are some of the principles of funding missions Franklin and Niemandt simplify into four thematic areas:



- a) God's mission belongs to God.
- b) God provides for God's mission.
- c) God enables us to share resources.
- d) God expects wise stewardship of His resources (pp. 401-402).

Relating the above-mentioned thematic areas of funding mission to addressing poverty, Franklin and Niemandt (2015: 401-402) see their work as foundational input for leaders in missions for raising and using financial resources, with the goal of improving generosity in God's mission. This is apparently leading a way to encourage the poor in missions as partners and contributes to the thinking of this study. However, the present study probably looks at a rather less-researched phenomenon of how Africans reaching Africans in missions could enhance missions through an appropriate funding model in the context of Africa. This angle of funding of mission remains a gap that needs to be filled (Bate 2001:50). Bate emphatically sees the money issue gap as academic neglect. It is therefore of utmost importance that this study extends the borders of this academic neglect, riding on the generous shoulders of works such as that of Franklin and Niemandt (2015: 401-402). Their research approach aggregates the concerns from different regions of the world to arrive at a consensus on the principles they present as output of their report. However, this study works differently by eliminating the voices from other regions, and in fact looks at Africa-to-Africa missions-funding practice. This study goes deeper into the case of one denomination, the Church of Pentecost in Ghana in its missions endeavour, to provide evidence that could serve the immediate need of the church for a funding model. African missional church denominations may also glean lessons from the possible outcomes of the study.

The issue of poverty could be found to be a challenge to funding missions because it is a force working against the raising of money for missions. However, from the papers discussed so far it does not seem enough practical approaches have been adopted to confront poverty, particularly by the church in Africa. By practical methods, it means the churches themselves being united and moving to solve the problem of poverty and its effects on funding missions. Rather the church criticises the corruption and causes of poverty in nations, but leaves the corruption in the church hanging. In improving funding in missions, it calls for an

improvement approach that could alleviate poverty and consistently see funding missions structured.

Some studies have adopted empirical and theoretical methods to look at the issue of funding missions. For want of space in this study, only a few of them are selected for discussion on the approaches they used.

## **2.5 Methods used by Previous Researchers**

Funding of missions as a phenomenon has been studied by various researchers, each of them showing interest from a particular point of view, and in some cases concentrating on particular geographical regions in the world. The areas of focus of these researchers include, but not limited to, the flow of funds from the West to the majority world, paternity approach to funding missions, general challenges facing missions-funding practices, and missions-funding in contemporary times. The various scholars also used various methodologies. For the purpose of this study, two key methodologies that have been used in researching funding missions are considered. They are empirical methods and theoretical methods.

### **2.5.1 Empirical methods for researching funding missions**

In an empirical study on funding missions, Garcia-Schmidt (2013:72-83) attempted to discuss the urgency of developing fundraising capacity and generosity within the Latin American missionary movement. Her survey which received 55 responses from mission movements in the Latin American region, was geared towards the need for building fundraising capacity to fund missions. Her analysis discovered weaknesses, such as a lack of adequate training in fundraising, and the inability of the Latin American missions movements to plan towards missions fundraising. She rather felt the need for a matching funding model to be practised in missions. Ostensibly, this is where the mission nations should contribute some money or resources to match what comes from the Western World, to boost missions-funding. In her study, questionnaires were sent to 70 mission leaders in Latin America, representing 30 mission organisations on the Ibero-American continent. These 70 leaders were encouraged to pass on the questionnaires to local networks. The study confirmed that because of this approach, the target sample was not known, and the only verification were the 55 leaders who responded. The sample frame which remained unaccounted for may

have limited the expected results. However, that is what happens in a snowball sampling approach. For the researcher, this current study could be partly an attempt to respond to the call made by Garcia-Schmidt (2013:82-82) to improve funding in missions. The in-depth approach and concentration on one denomination could help extend the study of Garcia-Schmidt.

The Global Generosity Network (2014:1-6) study among church leaders in Africa also used an empirical approach to produce useful statistics on the subject of funding missions, particularly in Africa. The environment for data collection was a conference in South Africa, using a questionnaire which provided quantitative data. The statistic confirmed that 61.9% of the African Christian leaders said that only 3% or less of their church income is allocated to missions. The study, however, concentrated only on English-speaking African church leaders, so it might have limited the results to a section of Africa as far as funding missions is concerned. One would also want to consider the conference environment in which participants might not have had the sufficient time to complete the questionnaires. However, the Global Generosity Network (2014:1-6) in a way brings out the African story from the African leaders. The current study takes useful lessons from Global Generosity Network study to extend the boundaries of the research on funding missions within Africa.

Recently, Franklin and Niemandt (2015: 401-402) have carried out a grounded theory empirical research, and stated their work lays foundational input for leaders in missions for raising and using financial resources. Their method is in-depth with respect to the regions of the world they covered, and collection of empirical data from practitioners of funding missions. The advantage of their approach, which led them to state it as a foundational input for the issue of funding missions, could be how they selected their participants of the research from a wide geographical area. However, much as the grounded approach provides primary data, funding of the research by the Western nations could have limited the voices from the majority world. The research itself confirms domination by the West in funding missions, and how this could be reviewed. Further, the study was based on Bible translation projects of the Wycliff Bible Translation projects in various parts of the world. Because of this, much as it provided in-depth grounded theory on the topic of funding missions, only one aspect of mission work was researched, specifically,

the funding of Bible translation in missions. The study might have therefore ignored the many facets of missions that require funding. Despite the research's reference to the issue of poverty that affects funding in the majority world, it could have been limited in gathering data on poverty and inequality, from the perspective of the majority world.

Although the above-mentioned studies have used empirical methods to conduct researches on funding missions, they have approached their researches from different understandings. Their methods were very specific in what they wanted. For example, Garcia-Schmidt's (2013:72-83) aim was to study Latin-America-wide missions' movement leaders. The Generosity Network (2014:1-6) study took a quick survey of English-speaking African leaders to test the percentage of their income that goes to missions. Franklin and Niemandt (2015:401-402) go a step further by targeting the entire world, but the input data to arrive at the conclusions was slanted towards what the Western World provided. A few theoretical studies on funding missions are discussed in the following section.

### **2.5.2 Theoretical research approach on funding missions**

After discussing the empirical research methods on funding missions and what they contribute to this study, one may want to know what theoretical approaches have been used to study funding missions. It appears that unlike the empirical approaches, the theoretical methods feature in publications more frequently. Two of such theoretical studies on funding missions are discussed below.

Ezemadu (2012:12), a renowned African missiologist, in recounting trends of missions in Africa, looks at the spontaneity of the African mission churches moving into missions without specific or defined funding. His study depicts how the funding missions does not feature prominently in the missions agenda of some African denominations, especially the Pentecostals and the Charismatics. These Pentecostals and Charismatics rather depend on the Holy Spirit and that has been the style of some churches in Africa going into missions. Ezemadu's (2012:12) theoretical presentations have always been in the broader scope of African missionary trends. However, because of his practical understanding of the terrain of funding missions, he brings theoretical inputs that challenge the need for a study on funding missions.

Kirk (2000: 97-117) makes a careful theoretical analysis of the issue of poverty and money in missions. His assessment goes on to add another angle of poverty, to include the aged, the disabled, and those dependent on seasonal work (Kirk 2000: 97). He further discusses causes of poverty, the consequences of poverty, and suggests solutions, such as empowerment of the poor. He underscored his work with justice and the appropriate development approach. When it comes to his discussion on justice, his foundation is on the Bible (Kirk 2000: 113). He sees the judgement that will begin in the house of God (1 Pet. 4:17) as a responsibility of Christians in missions regarding how to handle the poor. The theoretical approach sets a map to work towards finding empirical depth on this issue of funding missions. It promotes a detailed step-by-step approach to funding missions. In recent times some evangelical oriented theological journals have visited the issues of funding missions. A typical one is the *Evangelical Review of Theology* dedicating its January 2013 issue to the subject: *Generosity*. The authors raised various issues as follows: Schirrmacher and Parker (2013:3-5) - Contagious generosity; Conradie (2013:6-12) - Creating a culture of giving; Hillion (2013; 34-45) - Responsible generosity; Health Team (2013:57-71) - Re-centring human dignity. Willard and Sheppard's (2012:18-19) book on generosity also contributes to the theory of funding mission, as they assert that:

- a) God is the owner of everything.
- b) What we have has been given to us by God.
- c) The resources we possess are assets to be invested in the kingdom.

All these are geared towards promoting the use of funds in the service of God in a more responsible manner, the basis being God's word. These theoretical works take different approaches, but they set a framework for any meaningful empirical study as well. It is therefore important to note that both the empirical and theoretical researches complement each other. This is because they both use data from each other. They therefore serve as bridges for the current study.

## **2.6 Justification for the Current Research**

The literature reviewed so far has included both theoretical and empirical studies. This study cannot claim to have consulted every piece of theology literature on

funding missions. Accordingly, the limitation of number of pages for this study necessitated the consultation of only key and representative theology literature. As expected, this resulted in recurring themes on funding missions. Representative works of scholars from both the Western World and the majority world were consulted. For example, the successive works of Bonk (2006, 2012 and 2016) brought out the behavioural aspect of funding in missions, and the inequalities facilitated by poverty in the majority world, which could deter partnership in funding-missions. Other African inputs, such as the works of Ezemadu (2012) provided an account of what is happening on the African continent. The historical literature, the contemporary models and the poverty issues in regard to funding of missions appeared to have been discussed extensively in the theology literature. However, it was found that despite the changing trend of missions from Africa-to-Africa, replacing the former trend when Africa and the entire majority world was the target of missions, the literature has not addressed the important issue of funding missions along the Africa-to-Africa axis.

The problem of this study: *How can CoP-Ghana improve its practice of funding African missions?*, could fill the apparent gap in the theology literature, regarding Africa-to-Africa funding missions, especially when it has got to do with looking at a possible improved model of funding missions. The study could also be in a unique position, because it looks at one particular denomination, the Church of Pentecost in Ghana. Much as this fills a gap, it again creates inroads into the theology literature for the Pentecostal denomination, which has been less-researched along the lines of funding missions. This could be because Pentecostals did not give much thought to organised funding for missions as suggested by Oduro (2014:86) and McGee (2012:207). Nevertheless, the terrain in funding missions has changed in the 21<sup>st</sup> century and research of this nature to find means of improving funding for missions could be timely. The methodological approach planned for this study is multi-dimensional, because it starts with literary and biblical analysis and followed by empirical approach that uses interviews, focus group discussions, document study and observation. A good amount of the empirical literature reviewed used a single source to collect data.

Methodologically, this study uses four sources of data to ensure the right data is collected.

The study could offer an improved theological and biblical model of funding missions in Africa. This is even so, especially as it explores the dynamics of funding missions, considering past experiences, contemporary models used so far and the poverty issue in Africa. The practical justification of the study concerns the possibility of the study bringing out a benchmark for policy formulation in the CoP-Ghana. Similar Pentecostal churches in Ghana and other nations in Africa may also learn lessons from this study on the Church of Pentecost. The literature review so far implies that the study could be useful to the academy because it adds to what is needed to be learned in funding missions, regarding Pentecostal missions-funding, specifically in CoP-Ghana. The society may also understand their role in funding missions with regard to CoP-Ghana. In the next section, the conceptual framework which guides the study is discussed.

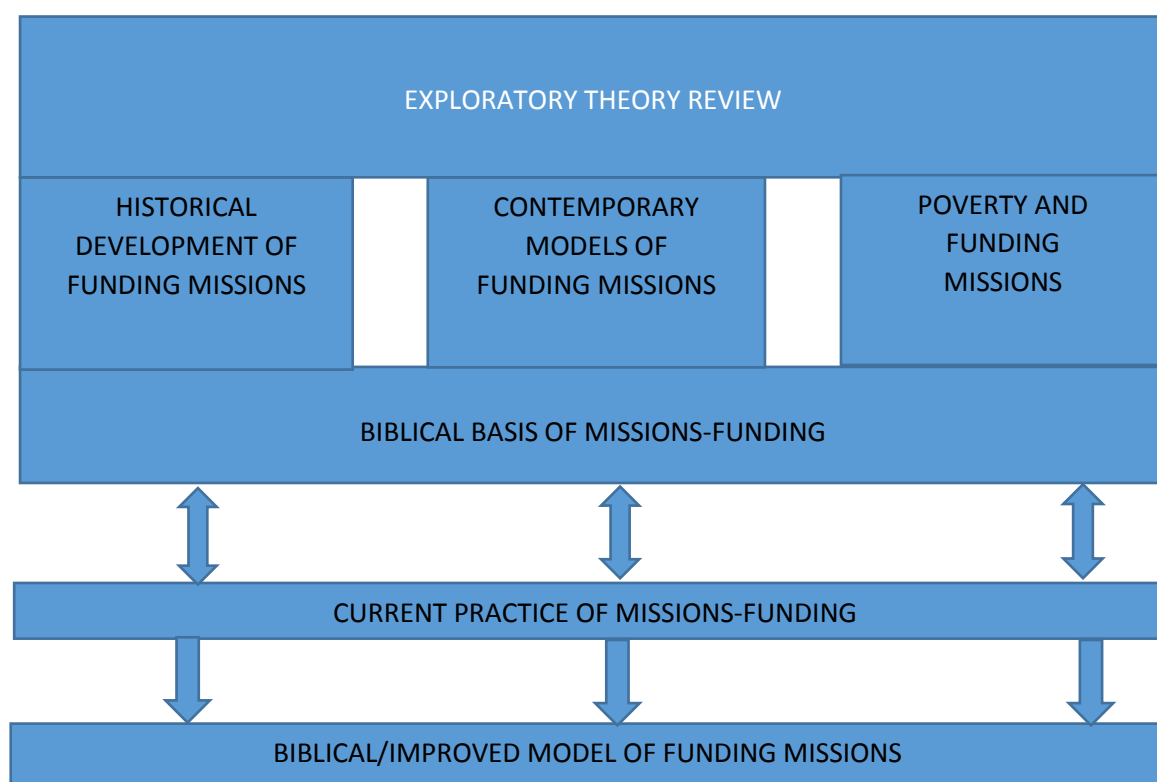
## **2.7 Conceptual Framework for a Biblically Improved Model of Funding Missions**

The study is focused on how CoP-Ghana can improve its practice of funding its African mission nations. The literature reviewed has been conceptualised to guide the conduct of the study as demonstrated in Figure 2.1. The conceptual framework has been superimposed on Osmer (2008:90-195) model of doing practical theology.

Conceptual level 1: In Figure 2.1, an exploratory theory is developed by understanding what the pertinent theology literature says on funding missions. What this means is that knowing what the theory says could inform on best practices. It then informs on previous happenings. In this case, the historical development is traced, then the contemporary theories on funding missions are also brought to bear.

Conceptual level 2: The next concept is to find out what the Bible says about the phenomenon of funding missions. The framework assumes that data would be collected through biblical analysis to determine what the Bible says about funding missions. This is through analysis of the OT and NT. However, there could be interrelation between what the theology literature says and what the Bible says.

At this stage the theological literature is used to support scripture instead of standing on its own. The biblical significance is applied to the study. This forms the normative task of the Osmer model of doing practical theology. It could be seen in Figure 2.1 that the biblical basis is what sustains the literature. This concept forms the theoretical base built on scripture that should determine the particular model that should be used.



**Figure 2.1: Conceptual Framework for Biblically improved model for funding missions.**

Conceptual level 3: After determining the scriptural base, the current practice is described and examined to understand what is happening in reality. This now considers the various practices of CoP-Ghana in missions-funding. This consideration ensures that all possible interpretations are given to see the way forward.

Conceptual level 4: The current practice that has been examined is compared with scripture, but taking cognisance of the context. This is demonstrated in Figure 2.1 by the two-way arrows, which means the Bible and the current practice interact



to find a balance. Given that scripture is infallible, whenever the current practice falls short of the scripture, that aspect of the practice of funding missions is discarded. What agrees with scripture is maintained. This becomes the processing part of the framework which is the factory that produces improvements in funding missions in the African missions.

Conceptual level 5: By going through the process of discarding and maintaining practices of funding missions naturally, an improved praxis of funding missions becomes the output. This then becomes the objective of funding missions. In Figure 2.1, at this stage, the arrows point towards the improvement needed because the interaction between the practice and the Bible has determined the results. Best practice is not ignored in this framework because scripture is interpreted within a context. If scripture is interpreted out of the context in which missions-funding is to be practised, there could be funding challenges.

The conceptual framework in Figure 2.1 could be summarised as theological theory authenticated by scripture should first be built. If the current practice of CoP-Ghana in funding missions is tested against the Bible, it may fail or pass the test. The results thereby would facilitate the appropriate improvements required in the practice of funding missions. In line with the hypothesis of this study, the conceptual framework argues that a particular or an existing model of funding missions may not work well in all situations or contexts, there should be a periodic reference of the practice of the model to scripture if it is to be improved to serve its purpose. This is the conceptual framework that guides the study. It is biblically-based.

## **2.8 Summary**

Chapter two has reviewed the theology literature, specifically on funding missions. In the first section of the chapter, the historical development of funding missions was traced from the 19<sup>th</sup> century through to recent developments in the 21<sup>st</sup> century. The changes in the mode of funding as time and the context changed, were discussed. The SBC's move from 'designated' funding to 'undesignated' funding due to challenges of the time were also discussed. It was confirmed that time and context may demand change in funding models or processes. The faith approach to funding missions introduced by James Hudson Taylor and his China

Interior Mission gave another slant to funding missions. The Pentecostals were seen rather to have followed the faith approach, because of their very characteristics.

The review discussed the different contemporary models of funding missions. The ideas of proponents were raised, noting the merits and demerits. It appears the self-supporting model became the natural method to adopt after the early missionaries had funded missions in various parts of the World. However, just as the historical developments produced issues that needed to be changed, other variants of support emerged. The literature reviewed, therefore, did not see one main model as the best. It appears there could be careful analysis of the current situation in the 21<sup>st</sup> century, and finding factors which improve missions-funding, bearing on the poverty factor and other related issues based on the Bible.

The issue of poverty, which had become very common in the majority world was raised. Poverty is defined as limitations in complex issues, and noting the biblical mandate to care for the poor. What the literature produces assumes that if funding of missions is to be improved, then poverty should be alleviated.

The study goes further to look at methodological approaches to the issue of funding missions. Theoretical studies in funding missions appear to be more than the empirical studies. Nevertheless, there have been some useful empirical methods. What stands out is that some scholars who used empirical methods depended on one main method when collecting the data. This is where this study's multi-approach to collecting empirical data could make the present study relevant.

The problem dealt with in this study could be justified as filling a gap in the theology literature, especially in Pentecostal funding missions. The methods used, and the uniqueness in following the current trends in missions, could need an improved funding approach to missions. The review closes with a conceptual framework that guides the conduct of the research at each point. The framework considers the relationships in the variables being investigated and the kind of data it collects. This framework is superimposed on the Osmer model of doing practical theology to achieve the purpose of the study. The next chapter considers the biblical guidelines on funding missions, which is the normative task of Osmer model. In this study the normative task is the second task, while in the Osmer

model it is the third task. This is how the modified Osmer model interprets in the Chapter three.

## **PART 2: NORMATIVE TASK**

### **CHAPTER THREE**

#### **BIBLICAL GUIDELINES FOR FUNDING MISSIONS**

##### **3.1 Introduction**

In chapter two, the study reviewed the extant literature, providing an overview of scholars' thoughts of the phenomenon of funding missions. This provides a background for a biblical analysis of the phenomenon of funding missions. The biblical analysis could help find out what the scripture teaches.

Funding of missions has earlier been defined in Chapter one as the deliberate practice of raising and allocating financial and other relevant resources to propagate the gospel in other cultures. It must however be noted that the term 'funding missions' may not be a known scriptural or theological term. Nevertheless, various scriptures allude to the use of funds in accomplishing the purpose of the Church (cf. 1 Cor. 16:1-4; 2 Cor. chaps. 8 and 9; Phil. 4:10-17). Accordingly, over the years, the term 'funding missions' has evolved into the theology literature (cf. Bush 1990; Christgau 1994; Dawson 2000; Bate 2001; Franklin and Niemandt 2015; Robinson 2015). Some scholars in dealing with the phenomenon have referred to it or implied it as 'money and mission', especially when it relates to the economy of nations (Bonk 2006; Wariboko 2008; Walsh 2015). In this chapter, the terms 'funding missions' and 'money and mission' are used interchangeably.

This biblical analysis is based on carefully selected scriptures from the OT and the NT, depending on their relevance to funding missions. These selected scriptures form the data for this chapter. Apart from the relevance of the scripture, another criterion was that scripture was conveniently selected across the Bible, for example, a selection from the Pentateuch, to ascertain what existed at the beginning (Exod. chap. 25; Deut. 14:28-29). Then a selection was made from the gospels that narrated the life and ministry of Jesus Christ (Luke 8:1-3). These were followed by selections from the epistles (Acts. 6:1-7; 2 Cor. 8:1-15; Phil. 4:10-20) to discuss the NT understanding of funding the work of the Church after the death of Jesus Christ. Further, the role of the Holy Spirit in funding the spread of the gospel is discussed, based on Acts 2:42-27 and Philippians 4:10-20. This

analysis produces biblical principles for funding God's work in the OT; and also for funding the spread of the gospel in the NT. Implications for funding missions in the 21<sup>st</sup> century are then discussed in relation to the current study. This approach therefore confirms the *Christocentric principle* of biblical analysis as introduced in the methodology section in Chapter one of this study (see Peppler 2012:117-135; Smith 2012:157-170).

The purpose of this study, being how the Church of Pentecost can improve the funding of its African missions, demands that guidelines from scripture are very crucial to understand the improvement that may be required. This could be done by relating to good practice and church tradition as implied by Osmer model of doing practical theology.

### **3.2 Funding of God's Work in the Old Testament**

The OT is noted for God's direction in what the people of God were to do in relation to funding the worship of God. Regarding funding and its role in worship, God was using the people themselves to provide for all that was needed for worshipping God through various offerings. This included the care of the Levites (Num.18:21). What this could mean is that God Himself initiated the process by which funds could be raised. Funding at this point was not limited to money, but every resource which could help achieve the purpose of God at any one particular point in time. For example, in Exodus 35: 30- 36:1 we read:

Then Moses said to the Israelites, 'See, the Lord has chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, and he has filled him with the Spirit of God, with wisdom, with understanding, with knowledge and with all kinds of skills to make artistic designs for work in gold, silver and bronze, to cut and set stones, to work in wood and to engage in all kinds of artistic crafts. And he has given both him and Oholiab son of Ahisamak, of the tribe of Dan, the ability to teach others. He has filled them with skill to do all kinds of work as engravers, designers, embroiderers in blue, purple and scarlet yarn and fine linen, and weavers-all of them skilled workers and designers. So Bezelel, Oholiab and every skilled person to whom the Lord has given skill and ability to know how to carry out all the work of constructing the sanctuary are to do the work just as the Lord has commanded.

This scripture, to some extent, can help understand the mind of God when it comes to funding God's project, because it appears God Himself was directing the process of funding the work. The OT recognises that after God had asked the people to bring various kind of items to build the sanctuary (Exod. 35 4:8), there was the need for skill and ability, which also adds to funding of the project of building the sanctuary. Bezalel and Oholiab and the other people were to work with what they had to contribute their skill and ability. Further, they were to work to specifications (Exod.36:1). It could therefore be noted that in the OT the offering God demanded spread across various sources, including human ability and material items to fund the project of building what could be described as the 'mobile sanctuary'. I describe it as a mobile sanctuary because the funding and building projects were undertaken when the Israelites were on the move to the land God had promised them.

Further, the raising of funds was targeted at doing a specific thing and in a specific way. At various points in the OT, we find funding of specific situations as directed by God (Exod. 25:1-2; Deut. 14: 22-29; Hag. 1:1-11; Mal. 3:7-12). However, we shall consider the approaches used in scripture and their relevance to funding missions in our present context. The issue of funding missions in the OT may be strange to some people in our current context. However, Verkuyl (1978:90-96) attempts to raise the understanding of missions as beginning in the Old Testament. For example, he (1978:90-96) explains that Genesis chapter 10 confirms God's universal motif, implying God elected Israel to bring the nations to Himself. This is followed by the missionary motif of God setting Israel free to save others (Isa. 49:6). Verkuyl actually relies on the account in the book of Jonah and his 'missionary outreach' to Nineveh as a pointer to missions in the OT. Explaining this point thus brings to the fore a semblance of mission as the enterprise of God that had started earlier in the OT. This gives a basis to this current study to relate funding of missions to the OT. Nevertheless, this study's design may not permit a debate of whether or not missions existed in the OT times.

As it has been consistently pointed out, the purpose of this study is to find out how the CoP-Ghana can improve its practice of funding its African missions. In this section of the chapter, we first discuss the background of each biblical passage

selected where relevant. This is then followed by analysing the relevant implication of the message to funding missions in our current context.

### **3.2.1 Exodus 25:1-9: God's way of funding His work**

#### **3.2.1.1 *Background of the passage***

The book of Exodus provides an account of the Israelites' historic movement out of their toils in Egypt. They were looking forward to worshipping God in a space that was free from Egyptian torment and harassment. It is significant to know God's repetitive command delivered through Moses to Pharaoh: 'Let my people go, so that they may worship me' (Exod. 5:1; 7:16; 8:1; 9:1). This shows the importance God attached to worship, hence His requirement for adequate resources for building the tabernacle meant for His worship. Barker (2011:523) in his notes on 1 Kings 6:1 explains that the Exodus took place 480 years before the fourth year of Solomon's kingship in Israel. If the fourth year of Solomon's reign was fixed at 966 BC, then the Exodus took place in 1446 BC.

This means that since time immemorial God's people have carried out His work along certain principles, undergirded by God's word. There is therefore the need to recognise biblical guidelines on funding God's own projects, of which contemporary funding missions is an integral part of the full package that facilitates missions.

Once out of Egypt, the desert became the field that witnessed God's interaction with His people in all things, including His arrangements for funding a place of worship. As humankind works in partnership with God to receive from God, the Israelites were to provide their part in this worship they were longing for. Once God had delivered them, they were also to play a key role in providing resources for the worship. Since the geographical terrain was the desert, therefore, it could be that part of the resources God asked from them were what they had in the desert or had brought with them from Egypt. Dobson (2014:116), however, explains in his notes in the *NIV First-Century Study Bible* that the Hebrew word *mishkan* means 'dwelling' which has its roots in the Hebrew word *Shekinah* meaning God's presence or nearness to God. 'The tabernacle was a desert dwelling, temporary, and portable lodging, a glorified tent'. So, God was ready to dwell among His people and not just in the sanctuary, which the Hebrew *mikdash*,

implies a holy place (Dobson 2014:115). God was therefore moving with His people. The temporary nature of the tabernacle notwithstanding, from how God treated the specifics of funding the project, it can be seen that He wanted the best of items for the project of building the tabernacle.

It was against this background that God's voice became so emphatic regarding instructions on this project. The items were all resources that constituted funding the project for God and the people of Israel. In the next section, the specifics of funding and how it was communicated to the people of Israel is discussed.

### **3.2.1.2 God providing the process, regarding funding of the tabernacle**

Exodus 25:1-5 narrates God's direct and specific instructions regarding the resources He wanted for building the tabernacle in the wilderness. Right from the onset in Exodus 25:1 God wanted His people to move out of Egypt to worship Him. Therefore, He told Moses exactly what He wanted and the desired *state-of-heart* of the people. The purpose was to build a place of worship but the process involved three main stages.

First, Moses was to collect the various items from people whose hearts prompted them to give (Exod. 25:2). This represented the *state-of-heart*. Second, they were to give specific variety of items (Exod. 25:3-7). This could represent *room for variety*. Third, they were to use the items according to God's specification (Exod. 25:8-9). This could represent *meeting requirements*. These stages could communicate God's spectrum of interest in every stage of building a place of worship to cement His covenant with Israel. Following the biblical narration however, Cole (1973:188) sees God's process for the source of funding the building of the wilderness tabernacle representing 'three externally valid fundamental spiritual principles'. Cole (1973:188-189) reinforces his assertion thus:

First, (25:2) giving to God must be voluntary, not forced (2 Cor. 9:7); God's grace will prompt men to give. Man will then give his most costly treasures gladly to God (25:3-7). Second, it is God's aim and purpose to live in the midst of His people (25:8); that is the whole reason for making the Tent. Third, Obedience in carrying out God's master-plan is essential (25:9).



It is important to state that other scholars such as Arterburn and Stoop (2013, chap. 25) concede to Cole's interpretation of Exodus 25:2-9 (1973:188-189). It is however, relevant to note that God as His right provides the guideline for humankind to follow. The worship relationship is not one sided, God extends His intention to humankind. They become the eventual beneficiaries of His will when they obey Him.

In the section that follow, we shall apply the principles we established from the discussions to our current discourse.

### **(i) State-of-heart**

Regarding the instruction on the *state-of-heart* of the people from whom Moses was to collect the offering, the Jamieson, Fausset and Brown Commentary (Jamieson, Fausset and Brown 1871) explain that:

Having declared allegiance to God as their sovereign, [the Israelites] were expected to contribute to His state, as other subjects to their kings; and the 'offering' required of them was not to be imposed as a tax, but to come from their own loyal and liberal feelings.

The issue of one's feeling towards an offering brings significance to how one gives towards God's work. In this light, one could think that God in readiness to receive the worship of His people, God is first interested in how they come to Him. It was therefore not surprising for God to state the condition of the heart of the people first. It could mean that any money that is to be used for God's work must have an emotional and intellectual attachment to it. Hence, the people were to give willingly with stirred hearts (2 Cor. chp.8). The Holy Spirit grants the grace for one's heart to be prompted to give willingly towards funding God's work. If this is translated into the New Testament as the Apostle Paul encourages giving, then humans cannot do this on their own. They need the prompting of the Holy Spirit to give towards God's work. That may buttress the spirituality of the giver and his/her genuine attachment to the gift. So, we can see that God's condition for funding His work was based on willingness. If there is willing heart, then one may want to see the consistent progress of God's work despite the effect on their finances. God indeed wants cheerful giving (2 Cor. 9:7) and would not accept what is grudgingly given.

## (ii) Room for variety

The second part of the instruction by God through Moses detailed the specific items God required from the Israelites. What this could stand for is, if the *state-of-heart* is prepared to give, then one is directed to what is to be given. The significant aspect of the specific items to be given could be the leeway God directed the Israelites to give according to their ability. But in the midst of this, Matthew Henry's Concise Commentary on the Whole Bible confirms that '...whatsoever is done in God's service, must be done by his direction' (2002:§ Exod.25). The sovereignty of God is displayed in this direction of the specifics of the worship.

Accordingly, what the people were asked to bring represented various forms of items that may have been used as means of exchange. They included gold, silver, and bronze. But it appears these were arranged in order of importance. Probably for a better understanding of the items specified by God as means for funding the building of the place of worship, some theological commentators have sought to clarify what the items in Exodus 25:3-6 meant. They explained the real items as presented by the Bible, basing their indications on the geographical context of the time. For example, Bruckner (2012: § Exod. 25) explains that:

Bronze is sometimes translated as copper, but the interpreters deduce the harder alloy (primarily copper with tin) from the context... and in fact the gold was of two grades (pure gold for the ark, cover, lampstand, table and incense alter and ordinary gold for the cherubim, the moulding and the poles of the ark).

This could mean the complicated and graded nature of the sources of funding, which again demonstrates variety. This arrangement must have given every individual the opportunity to give something towards the building of the tabernacle. If the *room for variety* allowed people to give what they could afford at the time and in their context, then it could imply God's wisdom in receiving from people whose hearts prompted them, but again they have a variety of items to choose from. However, all goes to meet the purpose of building the tabernacle for the purpose of worshipping God. It could be explained that it is God who enables one to give according to His prompting, amidst a variety of what one could give.

However, this could be a guideline in raising the necessary funding for God's purpose.

### **(iii) Meeting requirements**

The third element in this whole process of building a place of worship takes another dimension, directed by God Himself. In Exodus 25:8-9, the active voice of God directs: '*Then have them make a sanctuary for me, and I will dwell among them. Make this tabernacle and all its furnishings exactly like the pattern I will show you.*' This implies the requirements God wanted the Israelites to meet. This instruction was to be detailed for every stage of building the tabernacle. The other details of the instructions were to be spread in the rest of the chapters of the book of Exodus.

The NIV, *Cultural Study Bible*, informs that, it is debated that the Hebrew word *tabnit* for the word *pattern* means that what was shown to Moses was a representation of a dwelling place in heaven for Yahweh. Therefore, it was to be an earthly replica of Yahweh's. Another view is that it is 'simply a scale model of the structure that Moses was commanded to build' (Walton and Matthews 2016:§ 25:9). They further explain that the scale model argument appears to be supported by several ancient near Eastern texts. This is because there have been divine revelations of such models for persons who were charged to build places of worship.

The debates on views notwithstanding, it appears that the intent of what God communicated to Moses was to ensure conformity with God's own standards, when it comes to doing any work for His kingdom. This particular project of funding a tabernacle was at the heart of God, and He became the 'architect' in a sense, but using human instruments. In Exodus chapter 31, the call of Oholiab and Bezalel was specifically by God, and filling them with God's Spirit, ability, intelligence, knowledge and craftsmanship for the purpose of artistic design of the gold, silver, bronze, stones, and the other items, could indicate God's involvement in the funding of the building of the tabernacle.

It could be that God's desire for His people to understand and follow instructions on building a place of worship becomes rather apparent in the rendering of the book of Exodus. This could imply that without meeting the requirements, even

regarding material items and skills for funding God's place of worship, one could miss the mark required by God. Without implying a dogmatic approach to such issues in our time, it provides, however, a basis to understand the intent of God, when building a place of worship in whatever form, to please Him. This could mean the use of money for God's purpose must meet the requirements of God. This goes in line with obeying His word, if Christians are to meet the spirituality required of them as followers of God's purpose.

At this point of the biblical analysis, it can be deduced that a correlation appears between the *state-of-heart* and *room for variety*, as regards God's prompting the people to give. This correlation could be supplemented by the *variety of items* for funding the works, which is the third dimension of the actual pattern that God wanted the tabernacle to be.

It could therefore be explained that God is interested in every aspect of funding His work and He specifies the sequence which the funding should take to perfect the particular purpose. This becomes clear in the preceding analysis of the building of the tabernacle in the wilderness. In simple terms, what God expects in giving is summarised in the sentences below:

- a) It is the Spirit of God who prompts people to give for His work (Exod. 25:2).
- b) It is the Spirit of God who directs what is suitable to give for His work (Exod. 25:3-7).
- c) It is the Spirit of God who determines the exact standards required to get the work done for His purpose (Exod. 25:8).

The next section looks at another OT case of funding God's work, especially regarding the beneficiaries of the funding.

### **3.2.2 Deuteronomy 14:22-29: Funding in relation to needs**

#### **3.2.2.1 Background of the passage**

Deuteronomy, the last book of the first five books of the Bible, provided direction to the people of Israel. This direction included funding for the work of God. Walton and Matthews (1997:216-217) see this arrangement as stipulations presented in the form of laws for the people of God to obey. However, they do not discount the

exhortations Moses himself provides in this book (1997:217). This makes the book a combination of exhortations and covenants between God and His people that must be followed. Chianequé and Ngewa (2006:211) see the book of Deuteronomy as originally being a speech given by Moses (cf. Deut. 4:45; 29:2; 31:30 and 32:44). Nevertheless, they were quick to mention that such utterances coming from a prophet of God could have assured them of God speaking, since God was not speaking to them directly in those days, but through the prophets. Moses might have taken the opportunity of the other laws in other books, such as Leviticus, to highlight the need for God's people to follow the covenants. In sum therefore the contents constituted God's direction on issues concerning their worship of God, some of which might have come to them from the first four books of the Bible.

Again, Walton and Mathews (1997:217) did not separate the context in which the book was presented from the normal context attributable to the people of the ancient Near East. The people of the Near East were obliged to abide by the treaties they entered into. It is against this background of the Near East that various covenants between God and His people were covered by the Book of Deuteronomy.

Referring specifically to tithes in Deuteronomy chapter 14:22-29, Walton and Matthews (1997:237) reveal that in the ancient Near East, '... there was little difference between tithes and taxes'. This was because tithes and taxes were an expectation by the ruled that they be paid to the government. They were stored in the temples and the resources, grain, oil, wine, and so on, were to be redistributed. In effect, the redistribution was to help sustain the government and the people. As evident in 1 Samuel 8:10-17, the kings were chosen by God, so they were ruling in collaboration with the prophets. In addressing the issue of the distribution of the tithes, the widows and the orphans who fall within the category of poor or vulnerable people, were considered in the context of service to God's people so one could receive the needed blessings (Deut. 14:28:29) This brings the understanding of raising funds and making sure it is evenly distributed for God's work, which extends to caring for the poor as well.

### **3.2.2.2 Deuteronomy 14:22-29: Funding the needy**

The command to set aside a tenth of the produce (Deut. 14:22) constituted setting apart a tenth of the total wealth of the people for the purpose of satisfying what God wanted to do with His people. The emphasis of the phrase 'be sure', as rendered by the NIV, confirms that it was something that was important to God. When the people were able to set aside a tithe on their grain, new wine and olive oil, and then the firstborn of their herds and flocks and in the presence of God, it constituted their reverence for God (Deut. 14:23).

What could confirm that the tithes were part of the funds the people had raised was the fact that if the place God showed them to eat their tithes was too far, they could sell the items and use the money to purchase similar items where they were to eat the tithes (Deut.14:24). So, one can conclude that whatever they used in funding the worship was their produce, the Jews being an agrarian community then. Farstad (1995:213) however intimates that the general view is that these tithes were not the first tithes (Lev. 27:30-33). They were rather festive tithes. This is important to note, as it differentiates these tithes from the first tithes. Nonetheless, the essence here is the purpose the tithes served in the service of God, and not the type they represented. However, it stands out that all types were for the service of God.

This leads to the fact that the substance of this passage is not limited to what the people could eat of their produce (funds), but also their responsibility not to neglect the Levites living in their towns (Deut.14:27). Further, verses 28-29 introduce what should be done at the end of every three years, apart from the yearly reverence of bringing the tithes to where the Lord was to show them. At the end of the three years, it was required that the tithes of their produce (funds) were to be stored in their various towns. In verse 29 the phrase '*so that*' provides the prompting of the purpose for storing the produce. It mentions that the Levites, the widows, the fatherless and the foreigners were to be the beneficiaries of these three-year tithes stored in the towns. The blessings of God were assured for those who obeyed this use of their funds. In the context, it was to serve a particular group of people who were in need.

A clear line is drawn here. First, from verses 22 to 27, the command was to the people to eat the tithes of what they had produced, to show reverence to God. Second, from verse 28-29, a special provision was to be set aside for people who were in need, namely, the Levites, the widows, the fatherless, and the foreigners who lived in the towns of the Israelites. This second group of people were to receive two privileges: First, they were not supposed to have to travel anywhere to enjoy the tithes brought by the others, and second, they never contributed to the tithes.

They might have enjoyed these privileges because of their social status at the time. Probably they did not have the means to produce, given their vulnerable situation. The foreigners were probably not allowed to own lands, the widows apparently did not have husbands to provide for them, and the fatherless may have been too young to fend for themselves in the absence of their fathers. Nevertheless, once they were afforded these privileges at the end of every three years, the Israelites were to receive the blessings of God in their work (Deut.14: 29). In other words, expending the funding they had raised from their farming activity which constituted their wealth, on the less privileged led to God's blessings. This was a command that was to be obeyed by all.

Farstad (1995:214) mentions that the Lord placed high priority on the less privileged in society. Farstad supports his assertion with Proverbs 19:17, which states that: 'He who has pity on the poor lends to the Lord and He will pay back what he has given'. Dickson (2011:226) re-echoes this importance of the less privileged by commenting that, 'In all of God's laws concerning food, provision was made for the Levites, the poor, widows and aliens'. These thoughts go to indicate the need for the funding of God's work to be directed to what God wants it to be. God may make this possible by using our missions-funding to produce for the less privileged. Funding could be challenging, and therefore may need careful arrangement.

Deuteronomy 14:22-29 appears to specify who were to be the beneficiaries of the tithes. Apart from the producers in festive mood honouring the Lord by eating the tithes at an appointed place, the less privileged who could not fend for themselves have a special place in the distribution of the tithes at the end of every three years.

This was set aside for them. It was different from other tithes. When done that way, it attracted the blessings of God.

### **3.2.3 Summary of Old Testament biblical principles**

Analysis of the two main passages in the OT has helped to deduce some biblical principles that could facilitate the funding of God's work. These biblical principles are summarised in two main categories. They are:

First, God has His own way of getting His work funded. God determines who is to give, which is a heart that is prompted by God. Further, God determines what is to be brought to fund the work in such a way that each and every one could contribute to God's work. God is also interested in how the work is to be done to meet His requirements.

Second, God was interested in how the funding was distributed. The funding was to be distributed among people who otherwise could not provide for themselves. Prominent in the beneficiary list were the Levites, the orphans, widows and foreigners. Further, these provisions were stored in the towns where these needy people lived. It is therefore confirming and developing a principle of equity and accessibility to these needy people. Thus funding should meet the needs of others. Another important principle is that both the Levites and other persons who needed help were considered as beneficiaries of the funding. This could mean God is interested in the needs of the clergy, as well as those of the laity.

Having developed these relevant biblical principles in the OT, the study now turns its attention to the NT. This is because the NT appears to provide a continuation of biblical guidelines on funding missions. Nevertheless, the NT guidelines on funding missions is in another context that is mainly based on the ministry of Jesus Christ, and followed by the ministry of the apostles.



### **3.3 Funding Missions in the New Testament**

#### **3.3.1 Luke 8:1-3: Funding of the ministry of Jesus**

##### **3.3.1.1 *Background of the passage***

Luke 8:1-3 provides a succinct but rather explicit picture of how the ministry of Jesus was funded. However, as to whether it was the intention of Luke to set out the funding aspect of the ministry of Jesus or not, does not come out in Luke's narration. It appears that the purpose of the writer was to project some basic kingdom principles, and this necessitated background information on what Jesus was doing at the time.

This is where Luke provides the geographical scope of the ministry of Jesus. Specifically, He purposely 'travelled about from one town and village to another, proclaiming the good news of the kingdom of God' (Luke 8:1). It was within the context of proclamation of the Gospel over a particular geographical space that took Jesus to these villages and towns at the time. Further, Luke informs his readers in verse 1 that Jesus had a team that He moved with; the Twelve, who could be termed the core ministry members of Jesus, and also some women and many others, who had earlier been beneficiaries of Jesus's ministry, through deliverance from evil spirits and diseases (vv.1-2). This second category of team members was a support to the core ministry members.

Moving with such a team could require some financing that needed to be regulated. The women were supporting Jesus from their own means. Here is where the funding needed for the ministry of Jesus becomes very apparent. The source has been confirmed as coming from these women. This background provides a context in which to discuss how the funding of the ministry of Jesus was done. The uniqueness of the gospel of Luke's writings can be found in the words of Gonzalez (2010:150) that:

...Luke-Acts begins by grounding Jesus in a genealogy that goes back to Adam, then tells the story of the birth, *ministry* (emphasis mine), death, resurrection, and ascension of Jesus, in order to move in the second volume to the continued work of Jesus through the Spirit in the life of the church.

Gonzalez briefly provides this study with the direction of the Gospel according to Luke in terms of the key phases describing what Jesus came to do on earth, and how He did it. In this study, the 'how' aspect which can be equated to the ministry of Jesus appears submerged in the volume of what Jesus did. Time is therefore taken in the study to analyse one of the key 'hows' of what Jesus came to do, which manifested in the Spirit Life of the Church - ensuring His ministry was effectively funded. One could have wished that Gonzalez had given some background of what he meant by *the ministry of Jesus*. However, Gonzalez's work makes it apparent that that was not the purpose of his writing.

Nevertheless, he provides hints of how Jesus did His ministry, one of which is Jesus's approach to funding the salvation of humankind, He Jesus dedicated Himself to. It is in light of this that it portrays how the gospel according to Luke provides guidelines to funding missions. This provides the background of the approach of this study, being Christ-centred in the analysis of scripture.

#### **3.3.1.2 *Jesus's approach to funding his ministry***

In dealing with the funding approach of Jesus's ministry, this section will dwell mostly on who funded Jesus's ministry. The funding approach of Jesus's ministry as hinted in Luke 8:3, appears to have emanated from the Jewish communal approach to living. This Jewish tendency appears to have been assimilated by Jesus in some of His approaches in ministry. He followed the practices of the synagogues and proclaimed the gospel in public, just as the OT prophets did. His uniqueness lay in trying to discourage the obnoxious practices, which ignored the participation of the vulnerable or some people who were considered as 'sinners'. It could have been that in finding support for His ministry, He allowed women who appeared to have no position in the then Jewish culture to provide for His ministry, because these women were willing to support Him.

Talbert (2001: § 3) confirms that Luke had been very particular in recording the role of women in the ministry of Jesus. He further discusses that Luke's intention could have been to set the Twelve and the women standing as guarantors of the activities of Jesus. Talbert's (2001: §3) thought may be difficult to prove, but it gives credence to the involvement of the women in getting funding for Jesus's ministry. In this case, they followed Jesus and at the same time supported Jesus's

ministry financially. It could be noted that Jesus's funding for His ministry was from variety of sources. So, Jesus's source of funding was unique. It is also recorded that these people provided from their own means. This might have challenged some cultural practices of the Jews about women supporting a ministry.

The various versions of the biblical rendering in Luke 8: 3 agree on one point. They gave out of their money to support Jesus's ministry. For example:

- a) NIV: These women were helping to support them out of their own means.
- b) NLT: ...and many others who were contributing from their own resources to support Jesus and his disciples.
- c) ESV: ...and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for them out of their own means.
- d) KJV: And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

Apart from the KJV which uses the word 'substance', by this time one would have noted the words 'own means' as referring to the source of the money coming from these followers of Christ. In any case, 'substance' could be all-embracing. This could possibly imply that out of their own funds and without compulsion they provided the resources Jesus needed for His ministry (cf. Exod. 25:1-2). However, some commentaries on Luke chapter 8, if not many, overlook this act of magnanimity expressed by the women mentioned in the Bible and many others. It is however significant to note that these people who provided for Jesus's and His disciples' support had benefited from the ministry of Jesus in the past. Notable among these were, '...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 Chuza, the manager of Herod's household: Susanna; and many others. These women were helping to support them out of their own means'.

What emerges from the narrative is the benefit that these women had had through Jesus's ministry in the form of healing and deliverance. These might have informed their understanding of the purpose for which the money could be used. It then became much easier for them to contribute towards the ministry of Jesus. Hollingsworth (2016:896) re-echoes this view when he states that: 'A life of mission and spiritual services is the natural result of spiritual deliverance. You will

love and serve Jesus to the degree that you grasp how deep your bondage was to the evil “spirits and infirmities” before he sets you free.’ This could mean that ministry funding is better supported by those who understand the purpose for which the money is to be used. These women might have been influenced by Hollingsworth’s line of thinking, given that all of them were direct and positive beneficiaries of the ministry of Jesus.

The foregoing could imply that Jesus had a team that was funding His ministry. It appears that Jesus’s ministry developed its own funding. People who had seen the impact of the ministry and subscribed to its efficacy could be the first supporters of the ministry, as seen in the actions of the women supporting Jesus’s ministry. In this case, they were women and other people who had been touched by Jesus’s ministry and followed Him through the towns and villages. Having determined how Jesus raised the funding, the next issue is on the focus of Jesus in using the money.

### **3.3.1.3 *The focus of Jesus’s funding***

Following from the source of funding, it becomes important to know how the funding was applied in Jesus’s ministry. It is at this point that this study sets out first-hand facts on how Jesus funded the work. They may mean Jesus used the money for various purposes in His ministry, but what could have been His focus? It is evident from scripture that Judas was the custodian of the funds that came in for Jesus’s team (John 12:6;13:29).

Capper (2008:113) elucidates the focus of the use of the money of Jesus’s team. He is of the view that Jesus’s travelling team kept their money in common, apparently in the charge of Judas. He also believes that the monetary support of the patrons of Jesus was kept in this purse. Frequent expenditures might have been paid from the purse. Jesus Christ could have been giving directives for the use of the money. This communal living in Jesus’s team had not started with Jesus, but could have been a way of life of the Jews. It continued immediately after the death of Jesus (Acts 1:13-14; cf. Luke 24:49-52; Acts 1:1-5). This could mean they were always together and shared things together. Capper (2008:114) presents the life of Jesus and His team thus:

Their economic pattern of life – based around a common purse into which large donations were received from wealthy patrons, a common purse from which the group lived, a common purse from which the needy might receive support – was not a novum. This way of life bore the stamp of Jesus' authority and practice, and expressed the continued consecration to him of those who proclaimed him as heavenly Lord.

However, regarding the use of the funds, although Jesus might have given general direction of where the money should go to, the specifics might have been left to Judas. This approach might have led Judas to dip his hand into the purse, as it was later known.

Further analysis of scripture provides hints of what Jesus's direction on the use of the money was. It can be seen that the money was mostly used for the following purposes:

- a) Spending on the needs of the ministry (John 13:29).
- b) The needy people they ministered to (John 13:26; Mark 14:4-6).
- c) Making statutory payments (Matt. 17:24-27).

First, Jesus, the Twelve, and the other followers may have needed money for their upkeep while they travelled around. It is therefore unlikely that they received support from their benefactors and did not use some of it on themselves. It could be inferred from John 13:29 that sometimes Jesus asked Judas to purchase items for the use of the team during festivals. In John 13:27 Jesus asked Judas, 'What you are about to do, do quickly' the disciples immediately related it to the normal purchases they made for the festival, so Judas was to just do that. This provides evidence that they used some of the money for the team. That was money given to the poor.

Second, it appears provision for the poor was paramount in the handling of the money the team received from their benefactors. Again, in John 13:29, the disciples' impression provides information that the poor were catered for in the disbursement of the money. A prominent pointer is found in Mark 14:3-5 regarding Mary pouring expensive perfume at the feet of Jesus. The response of the disciples: 'It could have been sold for more than a year's wages and the money given to the poor.' Could this not have been a very prominent way the money and resources received by the team were used?

Third, Jesus was mindful of statutory payments, such as taxes they had to pay to the authorities of the time. This could mean in His mission He respected the revenue gathered by the authorities, and paid this out of His mission funding. Matthew 17:24-27 connotes discipline and obedience, when Jesus had to pay the taxes of the time. Peter had rather thought they should be exempted. Jesus asked in order to avoid offending the authorities, they were to go and catch a fish and take four-drachma from the mouth of the fish for the purpose of paying the taxes. Even when it appeared there was no money, Jesus's divine authority came to bear, so they could fulfil their statutory payments. This could mean that His divine nature could have provided the funding for His ministry but He still relied on the people around Him.

These three incidents and others may provide evidence that Jesus and His disciples were using the money for very relevant purposes to carry on with the ministry of preaching the gospel. They were paying the needs of the ministry, helping the poor, meeting statutory charges and making other general payments. This is all about funding missions. It also gave an orderly way of spending the money they received from benefactors.

#### ***3.3.1.4 The Impact of Jesus's funding approach***

Jesus's funding approach appears to have worked in His time, and provides evidence of the impact on His ministry in the towns and villages where He ministered. The ministry in the towns and villages was in the Galilean region (Luke 8:1). It also appears that it had become a society where transactions were in cash. The money provided by the benefactors had an integral role to play in caring for the people Jesus ministered to.

In Luke 9: 12-14, one reads of an important conversation that ensued between Jesus and His disciples before He performed the miracle of feeding the 5000 people who followed Him. The disciples thought that the people were many, so there had to be an alternative means of feeding them, instead of providing from the funds they kept for the purpose. That could probably be why the disciples said '...Send the crowd away so they can go to the surrounding villages and countryside and find food and lodging, because we are in a remote area' (Luke 9:12). Jesus's instruction was that 'You give them something to eat' (Luke 9:13)

and the disciples' response that 'We have only five loaves of bread and two fish - unless we go and buy food for all this crowd' (Luke 9:13).

It could have been that the disciples were providing food on such occasions, except at this point the people were too many to be fed from the funding they had. Whatever the case was, Jesus being God provided beyond expectation as a confirmation of His divine power. Here, the divine nature of Jesus was providing funding for the team (Matt. 17:24-27). Ryle (nd: 2807) comments that the miracle shows proof of Jesus's divine power, which transcends everything, including showing compassion to the poor and helpless in society. However, relating Ryle's comment to this study confirms that Jesus used both the divine and the physical to provide for the poor and helpless

The above discourse between Jesus and His disciples could mean that at times feeding the people from the fund of the team was necessary to minister effectively. The absence of food was becoming a hindrance to the gospel, so Jesus had to order payment from the fund they were receiving for the ministry to feed the people of the time. The approach to funding adopted by Jesus in using the money on the people could have had a sustainable impact on His ministry. It could have been one of the ways that could have made Jesus's ministry so effective for people to follow Him, despite the opposition He had from the religious leaders of His time. Jesus used both divine and physical means to keep a sustained ministry. Was He teaching an example that could be followed? The context might have changed, but Jesus impacted His ministry through a sustainable means of meeting needs in the field of ministry.

Moving through the villages and towns of Galilee could have required adequate funding. Jesus's funding approach might have provided Him the space to cover these villages and towns. The Bible did not mention the number of villages and towns at the time, but the fact that the Bible did not mention the names of these villages and towns could mean that they could have been more than a few.

Crawford (2000:130) suggests that Capernaum had been Jesus's headquarters, but at this time when the synagogues were open to Him, Jesus's travels might have become extensive. This might have required adequate funding, given that Jesus's ministry embraced compassion for the needy. Here, the effect is that

having adequate funding determined what could be done at the time. It could be that the benefactors followed them and saw what the money was being used for. It might have moved the benefactors to even give more.

### **3.3.2 Acts 6:1-7: Funding the Early Church after Jesus.**

#### **3.3.2.1 *Background of the passage***

The book of Acts as a sequel to the gospel according to Luke has come to provide the expansion of the NT Church in Luke's account. It is chosen for this study, because it expounds the preaching of the gospel in missions, and all the activities that characterised the missionary activity of the Church, including how specific funding issues were handled.

When it comes to funding missions, Acts 6:1-7, among other passages, brings out relevant issues. Acts 6:1-7 appears to be based on the choice of seven men who were to serve on tables. That is, they took care of the physical needs of the people, especially the less privileged. However, the deeper cause of this choice was rather finding a solution to a disagreement among the saints over the distribution of food. This had developed factional sides. This is apparently so, because verse 1 states that 'In those days when the number of disciples was increasing', there appeared to be a minority (Hellenistic Jews) who felt they were not getting their fair share of the funding.

McGarvey (1998: 2043) suggests that the Hellenistic were Jews, but had been born outside of Jewish territory, and had Greek education and orientation. They might not have been in permanent residence in Jerusalem, but were attracted to Jerusalem, stayed after the Pentecost experience, and became adherents of Christianity. They may have even felt vulnerable and discriminated against by the Hebraic Jews. It could have been that the neglect might have not been intentional, especially when McGarvey (1998: 2043) conveys the idea that the number of disciples might have grown to about 5000 at the time the Hellenistic Jews brought the complaint that their widows were being overlooked in the daily distribution of food. This could have prompted the creation of the role of the deacons in Acts 6:1-7. Daily distribution of food to a group of people could have been a demanding task at the time. It could therefore have necessitated the creation of a structure to deal with it.



### **3.3.2.2 *How was the issue handled?***

When the complaints of the Hellenistic Jews reached the apostles they were naturally concerned. However, it gave them the opportunity to create new roles in the growing church as they intended to handle the issue. This was because as far as the apostles were concerned, the Church was growing, and it was as a result of the work of the Holy Spirit in their midst. Little did they think of possible disputes between two cultural groups among the believers on how resources were to be distributed?

Nevertheless, Luke chapters 8 and 9 reveal the example set by Jesus Himself to make sure there was adequate funding for the ministry, especially when it came to taking care of the needy and running other errands. In Luke chapter 9, the discourse between Jesus and His disciples point to the various forms they used in funding such ventures. However, it appears in Luke's account in narrating Acts, particularly in Acts 6:1-7, that things had gone out of hand.

The sharing of property and food in Acts 4:32-36, and what appeared to be the euphoria of brotherhood in breaking bread in Acts 2:42-47, was being challenged by the numbers. This is where the apostles, in the wisdom of the Holy Spirit, decided not to ignore the preaching of the gospel, but at the same time handle the emerging issue of neglect in the distribution of resources. Acts 6:1-7 becomes a standard for appointing specific officers for specific jobs which could emerge in the mission-field, especially if some of the followers are vulnerable.

The apostles were very mindful of the fact that the handling of resources of the NT church equally needed people who were: '...full of the Spirit and wisdom' (Acts 6:3). So, they did not choose just anyone. In Acts 6:2, it is noted they informed all the disciples. This could mean it was a major hindrance to preaching the gospel. They then went on to build consensus on the solution to the problem of distribution of resources to the widows. This becomes relevant in the sense that the Church had to pray and minister the word (v. 4), but at the same time it needed to ensure that the resources which became necessary in building the Church were well handled by well-qualified persons in the Church. The description of being full of the Spirit and wisdom might have meant the apostles considered both the spirituality and physical effectiveness in handling the distribution of the resources

to the widows. This again could confirm the spiritual weight the apostles gave to the issue of handling the resources.

McGarvey (1998: 2043), was of the view that even the appointment of the deacons was such that all of them had Greek names, confirming the generosity of the Church in Jerusalem by selecting from the group who were complaining - the Hellenistic Jews. McGarvey (1998: 2093) conveys it thus:

It was as if the Hebrews had said to the Hellenists, We have no selfish ends to accomplish, not any jealousy toward you who complain, therefore we give the whole business, and will fearlessly trust our poor widows to your care. So generous a trust could not be betrayed, except by the basest of men.

McGarvey's analysis of the issue portrays how transparent and committed the apostles were in attempting to solve the problem of the distribution of the food. They went ahead to mitigate the fears of Hellenistic Jews. In a way, the Hellenists within Jerusalem had become a mission-field, which had been well catered for and empowered through effective handling of the situation to maintain them in their new-found faith.

### **3.3.2.3 *How it informed the New Testament Church***

The approach might have resulted in much helpful expansion of the missions agenda of the NT Church. However, Acts 6:7 mentions three main positive outcomes to the NT Church of the time. They are:

- a) The word of God spread.
- b) The number of disciples increased rapidly.
- c) A large number of priests became obedient to the faith.

The positive outcomes listed above, of the solution to the problem in the distribution of food to widows, could be a blueprint for effective handling of church funding in so many ways.

First, if the core business of the Church is that the word of God be spread to all the ends of the world (Matt. 24:14 Mark 16:15), then the evidence produced through the handling of one issue-effective missions-funding needs consideration in every aspect of Church life. It could mean the people were satisfied with the structures, so the word spread. This again could mean that every activity of the

Church may need both a spiritual and physical touch because, that is what produced the positive outcomes in Acts 6:7.

Second, one gets the impression that once the word had spread, there was the natural outcome that many disciples could be won at the time. The satisfied believers were able to share their faith, and that could have attracted others. The gospel was given unimpeded access to the people who did not believe. This could mean the internal workings of the Church in missions could either facilitate the spread of the gospel or impede the gospel.

Third, a large number of priests became obedient to the gospel. The 'priests' here might have referred to the priests of the time who had been persuaded by the OT tradition and were not ready to embrace the teachings of the Lord Jesus Christ. The priests were instrumental in the OT regarding the sacrifices they offered on behalf of other people of the time. If they became obedient to the faith in the Lord Jesus Christ, then it was a big hurdle removed in the way of the gospel.

There appears to be a relationship between the solution of the distribution of resources to the widows, and the positive outcome of the Church, right from Acts 6:1 through verse 7. The links are there in the passage. In verse 5 it confirms the approval of the whole group. It is interesting that they chose the seven men to serve as deacons and presented them to the apostles, who prayed and laid their hands on them. It could have been that the prayer and the laying of hands could have imparted the seven men with what they needed for the task. In that case there was spiritual impartation, which worked with the wisdom these men had. However, Stephen who showed great spiritual strength (Acts 6:8-7:1-60), and Philip's evangelistic and miracle demonstrations (Acts 8:4-7; 8:26-40), show that they had something to offer in the whole process of building the Church.

There was a positive impact on the Church when the problem of distribution of food was solved. This is confirmed in the use of the conjunction 'so' which begins the sentence in verse 7. This means that after all the sequence from identification of the problem in verse 1; consensus seeking on the issue from verses 2 to 4; agreement on the issue and choosing the seven deacons in verse 5; the prayer and laying on of hands by the apostles, it is stated in verse 7: 'So the word of God

spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.'

This confirms how the solution of the funding issue between the Hebraic Jews and the Hellenist Jews opened a gateway for the gospel and the mission enterprise in the time of the apostles.

### **3.3.3 2 Corinthians 8:1-22: Paul's appeal for the needy Christians in Jerusalem.**

#### **3.3.3.1 *Background of the passage***

The second epistle of Paul to the Church in Corinth has generally been considered as a letter Apostle Paul wrote in defence of his call as an apostle. His apostleship had been challenged by other preachers who wanted to gain prominence. (cf. Belleville 1998; Scott 2011; Neal 2013). Almost all these commentators were unanimous about their thinking on 2 Corinthians not being Paul's second letter to the Corinthians, but about the fourth letter. However, for a background, Betz (1985:76-77) suggests that the appeal Paul made was rather as a result of misunderstanding between him and the Corinthian Church on earlier collections, so Paul was finding a way to settle the said misunderstanding. Betz appears to have made this claim based on 2 Corinthians 8:20-21 where Paul was calling for accountability of the funds. However, the ecclesiastical content of Paul's appeal and the boldness and frankness that characterised Paul's approach to such issues (cf. Gal. 1:10) could discount Betz' suggestion. Paul was rather making a contribution to raising funding for missions in a rather frank posture.

Hartley (2008:69) was later to explain that Paul's approach in this collection appeal reveals Paul's self-understanding of the gospel and mission. That is why this study finds comfort in Paul's approach as being very transparent at the time, and could guide modern missions-funding as an approach. Further, from the form of 2 Corinthians, the topics in the letter seemed to be disjointed, so one may want to agree with these commentators that 2 Corinthians was a few of Paul's letters pieced together. It could not have been a letter meant to settle an earlier dispute on collection. The broader issue to Paul was the authenticity of his apostleship, and these issues on funding the spread of the gospel in chapters 8 and 9 came as an encouragement to the Church in Corinth.

If the purpose of the letter was to defend his apostleship that was being challenged by some 'guardians' as Scott (2011: § 10) describes them, then issues of money in missions might have been peripheral issues he wanted to speak about. It is therefore not strange that in 2 Corinthians 8: 20-21 he writes about integrity issues concerning the collection raised for the Christians in Jerusalem. Scott again states that as part of the Jerusalem Council's endorsement of Paul as an apostle of the Lord Jesus Christ, he was to fulfil a missionary task of not forgetting the poor in Jerusalem (cf. Gal. 2:1-10; cf. Rom. 15:26). This, Scott felt, led Paul to make the collection for Jerusalem a key task of his mission to the Gentiles.

Paul's task of raising collection for Jerusalem becomes relevant to this study, because it appears to provide a way showing how to create funding in extraneous circumstances in missions. Again, it provides unique direction of the sources and beneficiaries of funding. His sources of funding and the intended beneficiaries in a way defeat the notion that the 'haves' need to send funding to the 'have nots' no matter what the situation.

The Apostle Paul's task in raising the collection can provide some basic principles from a discussion of his approach in the following sections. This section provides lessons that link the OT practice for God's purpose (Exod. 25:1-5; Deut.14:22-29); Jesus's approach in funding ministry as the apex of our discussion (Luke 8:1-3); the apostles' immediate approach after Jesus's death (Acts 6:1-7); and Paul's continuation of the Christological implications of funding missions (2 Cor. 8:1-9).

### **3.3.3.2 *The nature of the appeal***

Paul's appeal to the Church in Corinth was backed by a strong example he had experienced with the Macedonian churches. In verse 1, he opened his appeal by informing the Church in Corinth that he wanted them to know the grace that God had given the Macedonian churches. He preceded this by referring to them as brothers and sisters (v.1). This could have been a way of describing the brotherhood that should be the same among the Corinthian Church and the Church in Jerusalem. The appeal was for the purpose of helping believers in Jerusalem, who had been hit by a severe famine, apparently because of the changes in the economic conditions at the time (Acts. 11:27-30).

The *modus operandi* of the Apostle Paul epitomised in his Christian faith, was based on the gospel, which encapsulated his vision and action in missions (Rom. 15:25-32; 1 Cor. 16:1-4; 2 Cor. 8:1-9:15). The appeal appeared to give the Church in Corinth a worthy example to excel in giving. It was a responsibility Paul appeared to have been given by the Council of the Church in Jerusalem (Gal. 2:1-10; Rom. 15:26). Although it was a simple admonition to Paul, his commitment to the admonition: ‘... continue to remember the poor’ (Gal. 2:10) was what motivated him in facilitating the collection. His commission to preach the gospel was therefore accompanied by an appeal that gave support to some of the brethren. It may be important to know that the nature of the appeal promoted the gospel. Lim (2013:33) argues that the Apostle Paul’s understanding of generosity to the poor is not just at the heart of the gospel he preached, but was rooted in the humility of Jesus as well.

Lim further states that Paul wanted the poor everywhere to share in the generosity of the believers (p. 23). This apparently takes issue with Martyn’s (1997:207) earlier indication that, ‘by referring to the “poor”, the Jerusalem leaders referred to their own Church in Jerusalem’. Martyn’s argument according to Lim (p. 23-24) gained support from some commentators (see Longenecker 1990:60; Dunn 1993:112; Witherington 1998:144; Horsely 2009:144). However, Longenecker (2010:159) (not Longenecker 1990) on the other hand argues that assessment of patristic writers such as Tertullian, Origen, Arthanasius and Aphrahat confirms that until the fourth century, ‘the poor’ were not restricted to believers in Jerusalem alone. Longenecker (2010:159) further argues that the poor were scattered all over the Greco-Roman World. It was by the mid fourth century that ‘the poor’ were narrowly referred to as ‘the poor in Jerusalem’, as testified by other Church fathers such as Ephrem, Jerome and John Chrysostom. This confirms Paul’s broader agenda in the Greco-Roman World, regarding his concern for the poor. It was an opportunity for the Christians outside Jerusalem - the opportunity was that the Gentiles were to support Christians from other regions of their new-found faith and the poor in the region also had the opportunity to receive. This means the benefit of Paul’s collection facilitated by the gospel of Jesus Christ, did not go only to the Jerusalem Christians, but to those scattered over the Greco-Roman World. This may have helped to fuel the gospel in the Greco-Roman World then.

The appeal was rather an encouraging support of funding in the form of collection, not from where the Church started, Judea and its environs, but from the Gentiles who received the gospel later. This could have made the appeal for funding the famine victims rather challenging for Paul, so he needed all his energy to carry the message. His funding approach did not compel the Church in Corinth but rather encouraged voluntary giving for a worthy cause. In 2 Corinthians 8:8, Paul was emphatic that he was not commanding them to give. This, therefore, goes to confirm that in Christian giving, there is no need to be legalistic on any kind of offering. The cause for which the funding is being sought must be well justified to get the people to give voluntarily (Exod. 36:2-7).

It is important to note the nature of the giving. It was being initiated by the givers and not by Paul (v. 4). The Macedonians pleaded with Paul to be part of the opportunity to give. Hale (2007: § 2 Cor. 8) in a rather simplified form states that one must decide what to give, not according to what one has, but according to what God expects one to give. This gives the appeal a nature that is so motivating that one who is committed to a task or missions gives for the success of the mission or task without counting the cost to themselves. It is this self-discovering response to the appeal that makes it unique. Self-discovering here is being overwhelmed by a desire to do something, because one realises its importance means more than wealth.

The appeal takes a rather spiritual slant to make it very real in the lives of those to whom the appeal was targeted - the Church in Corinth. In the ensuing section there is the need to discuss the approach, which could be said to be totally based on the sacrificial death of Jesus Christ for the salvation of humankind. It is in this that the appeal depicts Christological dimension. This could mean the appeal was Christ-centred.

### **3.3.3.3 *The Christological dimension***

The Apostle Paul had in every move of his mission among the Gentiles promoted the work of Christ in a very passionate way. In Philippians 3:10-11, after all that he had been used for by the Lord Jesus Christ, he stressed that 'I want to know Christ - yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death, and so, somehow, attaining to the

resurrection from the dead.’ This passion in understanding the entirety of Christ might have motivated the Apostle Paul to extend the Christological dimension to the appeal to the Church in Corinth. So how does he inculcate Christology into the appeal for funding?

First, attempting to find the motive of Paul (although it may not be found easily), it could have been that Paul had the understanding from his experience in missions that when one has given one’s self to the Lord Jesus, one could give one’s self to the Lord’s people by the will of God. It is then that one could give beyond expectation of God’s people (cf. 2 Cor. 8:5). This is the point the Macedonian Church was able to reach, and they convinced Paul of their exceptional giving. It was based on an understanding of who Christ is. Giving themselves to the Lord could connote total surrender to Christ, as this was what was expected to be the result when one accepted Christ. It was therefore strange for Paul when he found the Galatian Christians doing the opposite (Gal. 3:1-6). Paul expected the Christians to just accept what they had believed, and not to shift to any other law. They could have been the starting point for the ability to give in his fund-raising appeal.

Second, Paul saw giving as grace that could be given by God through the Lord Jesus Christ. Regarding the use of grace as the basis of Jesus’s link with humankind, Paul is credited with referring to grace in his epistles (cf. Rom. 3:21-26; 5:1-21; 8:18-30; 1 Cor. 3:21-23; 2 Cor. 12:1-10; Eph. 1:2-14). This could confirm that Paul saw grace as the work of God through Christ Jesus. This, he translated to funding the work. He called it the ‘grace of giving’ (2 Cor. 8:6), although some have suggested that Paul never mentioned money when he was making the appeal. Specifically, Linss (1985:212), who was a Professor of New Testament at the Lutheran School of Theology at Chicago, is of the opinion that Paul was not referring to money in 2 Corinthians chapter 8. However, right from verse 1, he related the Macedonians’ grace to giving. What were they giving? It could have been resources Paul was gathering for the Jews. Even in verse 3, Paul was emphatic that the Macedonians gave. It could not have been anything other than money. It is therefore difficult to understand why Linss (1985:212) thought Paul was not talking about money. Especially when in 2 Corinthians 8:20-21 Paul went on to detail how the money was to be accounted for. What this could



imply is that without grace which is given by God, one cannot give in the way the Macedonia churches gave. In emphasising the need to give, Paul goes on to refer the Church in Corinth to the grace of the Lord Jesus Christ (2 Cor. 8:9). It is at this point he brings a climax to the Christology of the funding he needed for the Judea Christians, who were in difficulties and needed funding. The richness of Jesus Christ was turned to poverty for the sake of the believers in Corinth. It might have been a challenge for them.

This could be because their new-found faith had made them 'rich' in the Lord. If one was confronted with such bare facts, based on the death and resurrection of Jesus Christ, then the Christians might have been given a tall order to meet. The Macedonian Christians might have seen the evidence in their spiritual life, despite the fact that what was required from them was physical funding, which could not be compared to the spiritual funding Christ invested in their salvation.

Barclay (1975:229) explains that as far as Paul was concerned, Jesus Christ's sacrifice was not initiated on the cross, neither was it initiated at his birth, rather it started in heaven at the moment he set his glory aside and accepted to come to the earth. Paul's argument to the Christians was, how could they therefore hold back their generosity? This argument makes the Christology of the appeal rather challenging. Paul could, therefore, be making Jesus the centre of his appeal and involving the vicarious death of Jesus Christ as the key example one could follow in funding missions. Thus, it brings a Christological dimension to the appeal. At this point it is important to assess in the next section the Macedonian churches' understanding of giving.

#### **3.3.3.4 *The Macedonian Church***

Paul intimates that the Macedonian Christians had grace as expounded in the previous section. In 2 Corinthians 8:1, it implies that the Macedonians had opened themselves up for the grace, so they could give. The Macedonian Christians could have then stood as an example.

However, what makes their giving stand out is the circumstance in which they found themselves at the time of what could be termed 'their graceful giving.' In 2 Corinthians 8:2 Paul talks about their 'very severe trial, their overflowing joy and their extreme poverty welled up in rich generosity'. The irony here is people giving

in the midst of severe trial and poverty, but showing joy and rich generosity. This confirms how in some circumstances, one could give for missions even in difficult economic times.

The initiative to plead to be given the opportunity to support the Jewish Christians could have been a sign of the maturity of the Macedonian Church. They demonstrated that even in poverty one could be part of the sources of funding in missions. This way of funding might have been informed by the understanding that the gospel message of Jesus brought them salvation. The Macedonian churches which were targets of missions, rather became a funding source to the sending Church in Jerusalem. What could have also propelled this was Paul's careful discipleship of the Christians. The lesson here is that, when mission nations are well brought up in their faith in a more balanced way, their understanding broadens towards the spreading of the gospel. This could be compared to Nevius' (1899: 7-18) in his classic: *The planting and development of missionary churches*, as presented by (McGee: 2012-212) and referred to in the literature review of this study. Nevius' thought on self-supporting denounces the idea of converts thinking of what they could get from missionaries, instead of giving their sacrificial support to missions.

Barclay (1975:229) had said that 'It is not always those who are most wealthy who are most generous; often those who have least to give are most ready to give. As the common saying has it 'It is the poor who help the poor, because they know what poverty is like.' Barclay raises an issue which most of the time has been overlooked by the poor in various parts of the world, especially in the majority world. However, not forgetting the long gap between the years when Barclay (1975:229) and Nevius (1899:7-18) each developed their thoughts, they were more or less expounding what the Macedonian Church did in their poverty. In fact, Paul intimates that the Macedonian churches were not only poor, but were in severe trial. Whatever that meant may not be clear, but it could not have been pleasant circumstances. It could have been physical or spiritual trials. Nevertheless, their faith in Jesus Christ played a role in funding their mother church in Jerusalem. This is because Paul's message to them was focused on Jesus Christ's love shown to the churches.

### 3.3.3.5      2 Corinthians 8:18-21: How the money was handled.

Funding of God's work is not limited to just raising the money therefore one may have to extend analysis to how Paul's appeal to the Corinthians made adequate accountability structures for the grace giving. Paul details the steps for handling the funds in 2 Corinthians 8: 19-21 by setting out an arrangement for administering the collections:

- a) Verses. 18-19: There was the assurance the offering was being administered to honour the Lord Himself and again the eagerness to help.
- b) Verse. 20: There was the declaration by Paul giving the assurances that they wanted to 'avoid any criticisms of the way we administer this liberal gift'.
- c) Verse. 21: He declared the pains they were taking to do what is right in the eyes of the Lord and man.

The combination of the above three structures that had been instituted by Paul and his team regarding the collection, could have passed for any modern control mechanism to protect the collections. Rodin (2013:56) in his article, *In the service of one God only: financial integrity in Christian Leadership*, reiterates the fact that Christian leaders need to acknowledge their own demons of money to enable them to get their organisations to overcome monetary temptations. This was what the Apostle Paul was attempting to achieve in his letter to the Corinthians. It could be against this backdrop that one finds the pragmatic approach Paul adopted in his ministry of funding missionary task.

First, it stands out that the profile of administering the funds was geared towards honouring God and at the same time eagerness to help. Once something was geared towards honouring God, then those handling it were seeing it as serving God, and for that matter there was the need to do it well (cf. Acts 6:7). In funding missions, it requires faithful men and women if the use of the funding is to meet its objective. This assurance was provided by Paul in his handling of the gift. It could be said that the first step in handling God's money is finding faithful persons who could be entrusted with the money. In this case, Paul mentioned persons he felt were trusted by the churches to look after the collections.

The second institutional structure was the provision to ensure that no one could criticise them on how they handled the money. It could be said that one may not be able to stop people from saying negative things about what one is doing for God, but one could prevent whatever negative thoughts from being true. This could be done by ensuring that the right thing is done. In verse 20, Paul and his team were determined to avoid criticism about how they handled the collection. This does not mean that no one could say anything about the collections. Paul could have been alluding to the understanding that he was not expecting to be found culpable in the way the collections were handled. This then could confirm the Apostle Paul's firm resolution to manage the collections with integrity.

The third institutional structure Paul and his team laid for the collections from the Gentile churches was the pains they were determined to take to ensure that all that they did would be 'right not only in the eyes of the Lord but also in the eyes of man.' (v. 21). What pains were they going to take to achieve what was right before God and man? Taking pains could mean one is to suffer. It was not explained by Paul what pains they were going to suffer, but this could mean denying themselves of something. This is not recorded in scripture, but the implication could amount to a cost to them.

One could not therefore help but conclude that Paul and his team had to ensure safety of the collection, even to their own detriment. This could be an extension of the ministry Paul carried out. It was holistic and took care of everything that was necessary for missions to continue. In particular, his desire for the funding of missions to be protected. However, one may not rule out possible prior suspicion about the collections, which might have caused Paul to take the stance he took, by building structures for the collections he was carrying. His mandate was 'not to forget the poor in Jerusalem.' He did not confine himself to collecting the money, but built structures to protect its safety.

Bruce (1985:112) sums it up this way: 'It is clear that Paul took every care that financial negotiations in which he was involved should be carried out in a way that would stand up to the keenest scrutiny; none of his detractors should be able to find any fault with him on his score (2 Cor. 8:16-24).' This is the extent to which

Paul saw and recorded about financial matters in missions. The next section discusses the role of the Holy Spirit in funding the spreading of the gospel.

### **3.4 The Role of the Holy Spirit in Funding the Spreading of the Gospel**

Having discussed how the Bible guides in funding God's work, the study turns its attention to the role of the Holy Spirit in funding the spread of the gospel. A biblical analysis of the Holy Spirit's role in funding the spread of the gospel could help guide this study in what should be expected of the Holy Spirit in the matter. It should, however, be noted that the data for this analysis is based mainly on biblical accounts that could provide guidelines. Also, only biblical accounts that relate to mission events after the death of Jesus Christ are considered. This is to provide evidence from what some scholars have agreed upon as mission activity of the Church.

#### **3.4.1 Acts 2: 42-47: Fellowship of the believers**

At the beginning of missions work as presented by Luke, it was evidenced after the day of Pentecost the apostles were moved by the Holy Spirit in their ministry. Although communal living was part of the Jewish culture, there appeared to be a new dimension to this after the day of Pentecost. This is because in the whole of chapter 2 of Acts, one finds the apostles and all the believers were empowered to spread the gospel. This may include Peter's address (Acts 2:14-41), and the exceptional fellowship of the believers (Acts 2:42-46). All this action could have been as a result of the Holy Spirit that Jesus had promised the disciples, literally equipping them for the mission work ahead of them (Acts 1:8).

Regarding the disciples breaking bread and praying together, one could attribute this to the communal life of the Jews. But the phrase in Acts 2: 43 that: 'Everyone was filled with awe at the many wonders and signs performed by the apostles', could be the basis for the Holy Spirit on the day of Pentecost. They had all things in common and sold their property and possessions to give to anyone who was in need. For the purpose of this study in funding missions, Acts 2:44-46 provides evidence of how the Holy Spirit's energy worked through the believers to the extent that they started meeting the needs of everyone among them. These apparently new converts needed to be shown love. After the message by Peter on that day, about 3000 people were added to the new Church (Acts 2:41), and

also in Acts 2:47 we read that the Lord added to their number daily, those who were saved.

There was a growing church that had needs, so the Holy Spirit that caused the people to accept the message could have been the same Holy Spirit that convicted the believers to provide the needs of one another. In funding missions, when the Holy Spirit initiates the provisions for the missions work, missionaries need to understand how and when the Spirit of God does this. The Holy Spirit might have played this role to help speed up the work of God. In every situation of the missions work, the Holy Spirit at one time or another empowered the hearts of people to give for the furtherance of the work. One cannot know the kind of prayer the believers were praying, but definitely they might have prayed for the needs around them as well, including persecutions they were facing. The needs of the people who were joining the Church were many, so God in His own way might have allowed the Holy Spirit to play a role in the giving to ensure the missions was effectively funded.

Jesus had earlier promised that He was sending the Holy Spirit as an advocate (John 14: 16-21). The work of the Holy Spirit could have brought about the needed prompting which resulted in the massive giving to support the work. In the next subsections the study discusses how the Holy Spirit played other roles in the mission work of the early believers.

#### **3.4.2 Philippians 4:10-20: The Holy Spirit's role among the Philippians.**

These were the closing verses of Paul's letter to the Philippian Church (Phil. 4:10-20). Paul dedicated these verses to the gifts he had received from the Philippians. The tone of Paul's thanksgivings portrays the circumstances that led the Philippians to give in support of Paul's ministry. The NIV Spiritual Renewal Study Bible Notes, mentions that the Philippian Christians were in difficult circumstances, but they were led by God in these difficult circumstances to support Paul. The reality was that one could only give in difficult circumstances, if one is led by the Holy Spirit.

Paul was happy about the Philippians' renewal of their concern for him (Phil. 4:10). His contact with the Church in Philippi presupposes that they had received the word Paul preached to them and could understand their responsibility to support

Paul. This renewal and the subsequent support could have been the initiative of the Holy Spirit, which naturally followed Paul's ministry of the word. At this point, it was believed that Paul was in prison (cf. Arterburn and Stoop 2013). He could not have influenced the support he received by himself in any way. The work of the Holy Spirit could have led the Philippians to do what they did. This brought joy to the heart of Paul, because what he had planted in them was facilitated by the Holy Spirit. In this case, it was their giving.

In Acts 4:14-15, Paul recalled the Philippian Church as the only Church among the churches in Macedonia which sent gifts to him. These Macedonia churches were found to have excelled in the grace of giving (2 Cor. 8:1). This grace could have been the gift of the Holy Spirit. Barnes' *New Testament Notes* re-echoes this as the Philippians Church was seen by the apostle Paul as, 'showing a proper Spirit in endeavouring to relieve his necessities' (Barnes 1949: Chap 4). It appeared this Church was moved to give because they continually gave to Paul. Paul confirmed that when he was in Thessalonica the Church in Philippi still sent aid to him (Phil. 4: 16). It appears in the circumstances that Paul did nothing to influence the giving of the people. He therefore saw this act 'as a fragrant offering and acceptable sacrifice pleasing to God' (Phil. 4:18). In this same way, Paul saw that by being allowed by themselves to sacrifice through their giving to support God's work, it could have been the work of the Holy Spirit that was playing a role in their lives in giving to support his ministry.

It could be inferred from the passage that the Church was led by the teachings of the word and empowered by the Holy Spirit to give through grace. This kind of giving to support missions could be authentic to further the work of missions. It encourages the missionary to rejoice in his work, knowing that others were supporting him or her. It is a worthy cause of furthering the gospel of the Lord Jesus Christ.

The *Reformation study Bible* (in its notes explains that when Paul left Macedonia on his second missionary journey to Achaia (Acts 16:40-18:18), he mentions the gifts he received from the Macedonian churches. (2 Cor. 11:9). The Philippian Church was one of the churches in Macedonia. This could have relieved Paul and he stopped supporting his team from tent-making (Sproul 2016: § Phil. 4). It was

such a spontaneous support beyond what Paul could comprehend, but his narration shows the consistency with which the Church gave even from the beginning.

The Holy Spirit could therefore use various means to play a role in giving to support the work of the missions. These were individuals who were led by the Holy Spirit to give to the work. Even in present day, there are testimonies of individuals who say they were led by the Holy Spirit to give to missions. This is accepted in most cases, because in the Church, it is believed that missions is God's work and it is God who directs every aspect of the work.

It could however be noted that in Philippians chapter 4, the work of the Holy Spirit in the missions work convicted the Gentiles, who were recipients of the gospel. They were now being moved by the Holy Spirit to support the spread of the gospel, by allowing the Holy Spirit to move them into action. This confirms the power in the Holy Spirit to provide funding for missions. Once the work of the Holy Spirit is believed to be operating among Christians, the work of the Holy Spirit in funding the spread of the gospel can be seen as an integral part of the Christian faith.

In Acts chapter 2, it was a preparatory point for the believers to help themselves. Once the gospel spread, as in the Philippian Church, the believers in Philippi were sending money to Paul to encourage the gospel to spread to other lands (Phil. 4:17). This confirms the dimension to which the support went as far as funding missions was concerned. This actually was funding that was coming from the free will of the people, because they could have been moved by the work of the Holy Spirit. The work of the Holy Spirit continued to spread.

### **3.4.3 Summary of New Testament biblical principles**

In attempting to generate principles of funding missions in the NT, it appears to have emerged that the analysis of the selected scripture presents various biblical principles in four broad areas.

First, ministry requires funding, and this can be better done by the people who see themselves as part of the ministry. Although Jesus Christ could divinely provide His ministry needs, He allowed the role of these stakeholders in funding



the spread of the gospel. The funds were rightly used for the needy and making general payments for the ministry.

Second, another overarching biblical principle that emerges in the NT is the way the apostles found a unique way of managing the funding for the spread of the gospel. This was especially at a time that the managing of the resources could have been a major hindrance to the spreading of the gospel. They built a structure that allocated the funding equitably, and this allowed them to spread the gospel. When this was done it facilitated the spread of the gospel. Further, this means that when funding is divinely and effectively managed it can also help the spread of the gospel.

Third, a biblical principle that could be relevant is that an approach to raising funding for spreading the gospel can emerge from what Jesus stood for in His time. This could mean Jesus's concern for those who had need, both spiritually and physically. The appeal should be such that the providers of the funding could see themselves as God giving them grace to give and not being forced to give. The appeal should have Christological intention, especially based on the sacrifice Jesus Christ made through His vicarious death. Even in this, the control and care of the money should be such that it should be fair before humankind and God.

Fourth, the role of the Holy Spirit in funding the spread of the gospel has been discussed in this section of the study, based on two relevant passages: Acts 2:42-47 and Philippians 4:10-20. These passages have provided principles that could guide how the Holy Spirit facilitates the funding of the gospel, by using humankind as agents. Two key phases of funding the spreading of the gospel are highlighted. The first one being the Holy Spirit's inspiration that caused the followers of Jesus Christ to develop a strong community approach to sharing their possessions for the sake of spreading the gospel. The second one being the followers of Jesus Christ who had received the gospel in Gentile lands and were also empowered by the Holy Spirit to provide the needs of the Apostle Paul towards the spreading of the gospel. Having summarised the principles in the OT and NT, the next section attempts to compare how the OT and NT biblical principles are similar, or where they differ. This comparison could help confirm how the entire Bible talks about funding for God's work but from different contexts.

### **3.5 The Old Testament and the New Testament Biblical Principles Compared**

An attempt has been made to establish biblical principles from the OT and the NT. It is therefore important to develop a clearer understanding of these biblical principles, by attempting a comparison between the OT and NT biblical principles in this section. The discussion is limited to the OT and NT passages used in this study. First, the similarities between the OT and NT biblical principles are discussed. This is followed by the discussion of differences between the OT and NT biblical principles for funding missions.

#### **3.5.1 Similarities between the Old Testament and the New Testament**

(i) *Offering from willing people:* In the OT one key principle in raising of the offering for the tabernacle was that God Himself determined who was to give towards the funding. God wanted people whose hearts were prompted to give. That was a *state-of-heart* that was willing to give (Exod. 25:1-2). This same biblical principle of raising offering was practised by the Apostle Paul in his appeal for collections for the poor Christians in Judea. In 2 Corinthians 8:10-12 the Apostle Paul emphasised this principle of willingness and did not command the people to give. As to whether the Apostle Paul got his inspiration for this approach to raising funds from Exodus chapter 25 could not be confirmed. However, the Apostle Paul, as a biblical scholar of the OT, must have understood this principle of willingness to give. It could, therefore, be established that both the OT and NT confirm the principle of receiving offering for God's work from willing givers.

(ii). *Giving to the needy.* In the OT, God Himself asked the Israelites to set aside the third-year tithes for the needy of the time. These comprised Levites, widows, orphans and foreigners (Deut. 14:22-29). The principle is established here that when it comes to use of funding, God is interested in equity. People who for any reason do not have the means are provided for, in God's funding principles. Likewise, in the NT the Apostle Paul followed this principle, encouraging the Christians in Corinth to support their brothers in Judea who were needy, to ensure even-handedness (2 Cor. 8:13-15). In funding God's work, both the OT and the NT confirm a place for the needy, and that establishes equity.

(iii). *Established structures for the offerings*: In the OT, structures were established as to what materials were to be received for the building of the tabernacle (Exod. 25:3-7). Also, structures were established, indicating which portion of the tithes were to be given to the needy (Deut. 14:28). The structures extended to how the tithes were to be stored in the towns, probably, for accessibility. Similarly, in the NT when it came to the distribution of food to the widows, structures were put in place by the apostles, and this had a positive impact on spreading the gospel (Acts 6:1-7). It is also noted in Corinthians 8:20-21 that an arrangement was made as to how the funding was to be managed with integrity.

Apart from the above similarities between the OT and NT in terms of biblical principles on funding God's work, other similarities may include the fact that, in the OT, the people were asked for items they could give according to their ability. In the same way in the NT, Paul encouraged the Corinthian Christians to give according to their ability. Further, the giving in both the OT and NT was towards ensuring God's work was accomplished. In the next section the differences in the biblical principles of funding between the OT and the NT are discussed.

### **3.5.2 Differences between the Old Testament and the New Testament**

#### **(i) Giving under the law and giving under grace**

Although in both the OT and NT the people at the time were willing to give, it could be noted that God spoke through Moses to the people to give in the OT (Exod. 25:1-2; Deut. 14:28), which in some cases implied a directive to the people, according to the law of the time. In that case, they were obeying the law as repeated by Moses. On the other hand, in the NT, the Apostle Paul referred to the grace that God had given the Macedonian Christians regarding their exceptional giving (2 Cor. 8:1-4). In the NT, it was giving inspired by the grace of God. The issues of grace and that of the law were the dividing lines in the approach to giving. However, in the current dispensation Jesus has come to fulfilled the law and allow grace to work in the affairs of humankind. The law is not to be emphasised in giving. What the scripture teaches should be enough to encourage giving in the churches. This is because the death of Jesus Christ brought grace. This grace cannot be turned into the law of the OT.

## **(ii) The directive funding versus the work of the Holy Spirit in funding**

In the OT most of the funding they gave was as a result of the directive God gave them (Exod. 25:1). They were listening to the instruction from God to obey. However, in the NT after the experience of the Holy Spirit in Acts chapter 2, it appears there was a new wave propelled by the Holy Spirit. In Philippians 4:10-20, we see the Philippians mobilising themselves to support God's work without any outside influence. Further, they were empowered to give back to the Christians in Judea where the gospel came from. The empowerment of the Holy Spirit produced another dimension of giving to support the work of God. Thus, in the OT God's instruction worked, but in the NT God through the Holy Spirit, empowered Gentiles to fund the spread of the gospel. This is what can be seen as an example of giving to missions. There were two different dispensations at work in the OT and the NT.

## **(iii) Differences in the OT and NT structures**

Both the OT and the NT had a common denominator in building structures. However, the OT structures were developed first before the implementation of the distribution of the funding (Deut. 14:28-29). On the other hand, in the NT the structures became necessary when the situation arose. In Acts 6:1-7, the apostles put together the structures for managing the distribution of food effectively after they have received the complaints of the Hellenistic Jews. It appears the Apostle Paul had started collecting the funds for the Jews in Jerusalem before he announced the structures in 2 Corinthians 8:20-21 and 2 Corinthians chapter 9. This is because he had already received some collections from the Macedonian churches (2 Cor. 8:1).

The foregoing sets out the similarities and differences between the biblical principles on funding God's work between the OT and NT in the context of this study. However, a critical study of the similarities and differences gives the impression that the same principles were somehow transferred from the OT to the NT. This could mean that the coming of Jesus Christ was a period of fulfilling the law (Matt. 5:17). It could therefore be concluded that the seeming differences appeared subservient to the similarities. The similarities rather dominated the relationships of the biblical principles in the OT and NT. This could confirm that

the completeness of the scripture as the word of God through the prophets of the OT, were confirmed in the NT.

Following the biblical principles from the OT and NT, the next section of the study discusses practical implications for funding missions.

### **3.6 Implications for Funding Contemporary Missions**

The biblical principles discussed in the OT and NT had their relevance for specific cultural contexts at the time. However, they have various implications for funding missions in the 21<sup>st</sup> century. The implications are related to the biblical principles deduced from the various Bible passages used in this study.

#### **3.6.1 Implications from the Old Testament**

##### **3.6.1.1 *Implications for funding missions from Exodus 25:1-9***

The foregoing biblical analysis from Exodus 25:1-9 suggests implications for funding missions in contemporary terms. The implications could in turn provide a basis for biblical guidelines that could inform the funding of missions. However, this may need to be tempered with best practices in the current context of a church.

First, it appears that in funding missions, there must be a clear direction as to what God expects. This is because as God's Church, it is God who determines how the Church manages the missions' enterprise. God initiated the mission of the Church in the wilderness to build the tabernacle. He therefore directed Moses to receive the funding for the project from people whose hearts prompted them to give.

Mission enterprise in contemporary times could grow if sources of funding mission are from people who have a direct stake in the mission undertaking. If source of funding missions is not directed by God, funding could be received from people or organisations who are not prompted towards the vision for missions. What this may mean is that mission may lack the critical funding, which is so needed for funding contemporary missions. Some churches or mission agencies may start funding missions only to run out of funds after some time. To complete the task of missions, there must be a steady flow of funding.

Second, missions-funding should not be targeted at only one particular source. The funding sources could be so broad that those who desire to be part may not be deterred. They may be either those who may be able to provide high-level funding or those who may be able to provide low-level funding. All these may blend to provide adequate funding for missions. As shown in Exodus 25:3-7, there were various levels of funding items. Some provided gold, others provided silver, bronze and many other items of differing values. However, they were all geared towards one purpose, which was the building of the tabernacle, to enable them to worship God in the wilderness.

In Exodus chapter 25 one finds the variety of the donations for the project. All were well managed by Moses in Exodus chapter 36, when he was informed by the leaders of the work that the people were bringing more resources than what the 'Lord commanded the work to be done', Moses stopped the people from bringing more items (Exod. 36: 5-7). Although the people were asked to bring items for the project, at this point, it appears they were not told the quantities they were to bring, hence the excess. Moses needed to control this overflow of materials for the project. This could be an effective control approach of funding.

It could be assumed that by then Moses had had the necessary counselling from his father-in-law Jethro, as recorded in Genesis chapter 18, so it could be that just as he was advised to appoint leaders at various levels to handle issues, he might have done same with coordinating the collection of the variety of items for the purposes for which they were meant. Missions-funding could target all those who have any level of funding and not only the key givers since sustained funding requires all to be involved. However, this funding should be controlled. Third, it is important to map out what is required to be done in missions so that funding is allocated adequately. Without a clear mapping showing the requirement for each mission process and objective, the funding for missions may not be adequate. This calls for specific requirements in terms of material, human, and even emotional needs of the mission project. It also calls for adequate research of the missions we wish to undertake. Ability to do adequate research of the mission-field could determine how successful funding could be in the mission-field. This is especially so when mission has become complex because of diverse cultures. Its approach should consider contextual issues such as the values of the mission-

field to discern the will of God. For example, missions that target a particular group may require adequate research and preparation into all factors including social, political, economic and cultural. William Carey's (1761-1834) idea of self-supporting missions could not gain grounds in China, but it worked effectively in Korea, probably due mainly to different attitudes of the people (see section 2.3.1 of literature review of this study). In some cases, missionaries may not have had adequate training before they went into missions. They may have deemed reliance on the Holy Spirit as enough (cf. Oduro 2014:87). The fact that such missionaries are able to make some inroads in missions may be enough for them. However, from the biblical analysis, when God wanted a place where His people might worship Him, He gave the requirement in specific terms. He actually gave a model with comprehensive details. This, in modest terms, is what this study seeks to attempt.

The relevance of this study, regarding this issue of adequate requirement for missions is that missions-funding approaches used in one context may not be adequate in another context. There should possibly be the need for models of funding missions that could meet the current contextual needs. In this study, focus is on such guidelines on meeting God's requirement towards funding God's work in contemporary terms. This then could expose how the funding of God's work could be tailored to suit God's standards. This could feed into funding missions in the current context.

#### **3.6.1.2 *Implication for funding missions from Deuteronomy 14:22-29***

The context of Deuteronomy 14:22-29 may be different in many ways as compared to the role of churches in the 21<sup>st</sup> century, when it comes to funding missions as a way of directing how tithes and offerings could be used. This is because culture, technology and other trends may be different. However, the fact that the word of God remains the same in terms of its impact on the people of God cannot be discounted.

The issues are that God requires funds raised by the Church to be directed for a specific purpose. Second, God intends the distribution of the funds to have a particular approach during a particular time. The issue of the 'haves' and 'have nots' is implied in God's direction on use of funds for His work. This therefore

brings out key issues in scripture that the contemporary church has to answer if it is to fund missions effectively and efficiently. The issues are:

- a) How is the missions-funding raised?
- b) What structures inform the distribution of the fund?
- c) Who are to be the beneficiaries of missions-funding?

Now we attempt to find the implications for the 21<sup>st</sup> century Church by attempting to align their missions funding dynamics in the light of Deuteronomy 14:28-29. This approach of finding the implication of the passage is by no means introducing new questions for this study. It is rather guiding understanding of the phenomenon of funding missions in contemporary terms by asking the relevant questions.

First, in raising funding for missions, it could be found that monies may not come from a direction that is corporate. In some cases, the entire church's attention is not drawn to the mission enterprise at stake. Therefore, only a few interested parties commit themselves to supporting God's work. However, it could be determined from the passage under review that, the command of setting aside some of the produce was directed to all God's people.

It does not therefore become a passion for just a few members of the Church. Funding missions, when seen as a secondary issue, may not help a church to raise the needed funding in a particular time. This calls for a way of letting people see that missions is the responsibility of all. The history of funding missions in current times as discussed in the previous chapter provides evidence that some missions may not find any laid-down procedure for raising the funds. However, the arrangement in Deuteronomy 14:28-29 calls for a systematic appeal to the individuals to provide for the care of the less privileged. Even in the NT, the Apostle Paul's appeal to the Corinthian Church was sent to the entire church in such a way that he used the corporate action of the Macedonian churches as an example.

It is therefore important for churches, when raising funding to make it the responsibility of all, although in contemporary terms any fund-raising for missions need not be made legalistic, because the people of God may be aware of the blessings they may receive if they give to missions. Even here, just as some people are convicted to give, it could be that the Holy Spirit has a role in getting



Christians to give towards missions. The example of the Macedonian churches in giving could have been precipitated by the Holy Spirit. This is because these were people who had accepted Christ and were living in deprived situations, but they were able to give beyond their means (2 Corinthians 8: 1-4). The Apostle Paul attributed this to the grace of God.

The key implication for the Church in contemporary terms is that missions is part of doing God's work. Therefore, if enough funds are to be raised for missions, it should not be targeted at only a few people, but must be made the responsibility of all. This is the extent to which the arrangement for taking care of the needs of the less privileged in Deuteronomy 14:28-29 could inform how the funds for missions is raised.

Second, if the funding is raised, it is equally important for churches to have a systematic way of funding the missions. In Deuteronomy 14:28, they were to store the third year's tithes in their towns. The implication is that each town cared for the needy in its own town. One may not know whether that arrangement ensured equity in sharing. It seems no complaint was raised as happened in Acts 6:1-7 where the Hellenistic Jews complained about inequality in the sharing of food, so people were appointed to manage the situation. This could be an equitable way of sharing the tithes in the various towns. If missions-funding is to meet the requirements of equity, then churches, when funding missions could consider the geographical locations of mission-fields, their economic circumstances and consider how much money could be allocated to each mission-field. In contemporary terms because of the possible lack of effective administrative structures to manage missions-funding, and especially a possible lack of economic knowledge of mission-fields, funding may not be equitably distributed. One mission-field may suffer a lack, while another mission-field may get more than they need. However, even in this situation, two mission nations under the same mission agency may want to share their missions-funding burdens between themselves. This was practised by the Macedonian churches, despite their poverty. This could be an innovation in missions-funding.

Nearness to the need may encourage understanding of the situation. In applying the Bible, it calls for understanding the circumstances in clear terms. Missions-

funding should not be overused at point 'A' at the detriment of point 'B'. This is because missions is an evolving enterprise in terms of funding, so this needs to be understood by the mission agencies. The three-year period set aside for funding the needy in Deuteronomy chapter 14 could be done in another way in contemporary times. Talking about blessings, people could be given the opportunity to give testimonies about how their giving has brought blessings to them. This could be another means by which people could direct their giving to fund particular missions.

Third, the issue of beneficiaries was well defined. They were the Levites, widows, orphans and foreigners. A clear definition of who is to benefit from missions funding could go a long way to preventing the diversion of missions-funding. In contemporary terms, some missions-funding could be diverted by the mission nations for other purposes. This could be because there is no clear definition guiding the use of the funds in terms of beneficiaries. Mission agencies could have clear guidelines for the mission nations. It is important to understand that God desires the Church to do things in order (1 Cor. 14:40). Some churches have suffered losses in missions because they did not do things in order. For example, in some cases, the funds were not entrusted to the right people, and this led to mismanagement of the funds.

When working with the Holy Spirit in missions-funding, it is important to set the rules. The Apostle Paul used 2 Corinthians 8:16 - chapter 9 to explain how the money was to be used. This gave a clear signal of handling mission money to avoid any complaints. In 2 Corinthians 8:21 the Apostle Paul confirmed the pains they were taking to do what was right in the sight of God and man, regarding the funds they were handling. This is referring to what the Apostle talked about as funds, because in the early sections of this chapter funds were defined to be in kind or whatever, that is used to support God's work. The discussion in Deuteronomy was specific on tithes for the less privileged, but there appears to be far-reaching implications for funding missions in contemporary times. This is because in contemporary times, the effect tithing should have on the less-privileged in society appears to have not been promoted in some churches. There are therefore vulnerable people that some denominations seem to have ignored

to meet their needs. This tendency may need to be revisited as a scriptural mandate for missions-funding practice.

### **3.6.2 Implication for funding missions from the New Testament**

#### **3.6.2.1 *Implications for funding missions: Luke 8:1-3***

It is now clear that funding missions could deduce some implications from Jesus's ministry. Jesus accepted a team of people who supported His ministry. Although He had the divine power to provide for His ministry, He allowed those who benefitted from His ministry to support Him with their money. The significance of a team supporting missions could help avert the challenge of failing funding at the time it is needed. This team was united in purpose for funding Jesus's ministry. Also, they had a common purpose of ensuring that the ministry of Jesus through the towns and villages was having impact. The way they followed Jesus was spontaneous in the sense that they were first-hand witnesses of what was going on. This is especially important to note for the women who had left their homes to follow Jesus.

Some commentaries draw attention to the cultural implication of women leaving their homes to follow Jesus which could have been interpreted as not being a common practice of the Jewish women. For example, the NIV Cultural background study Bible explains that although women in those days had fewer resources, there were wealthy women then, and it has even been estimated that women could be patrons of a tenth of antiquity (Keener 2016: np). Nevertheless, in the situation Jesus found Himself in, the enemies of His ministry could have used the support of the women to criticise His ministry more so, when He was being followed by married women. It must have attracted criticisms.

Even at this time, there were some philosophical schools that accepted the support of such women in society (Keener 2016: np). Despite all this, Jesus found their funding useful for His ministry, which is why they were in His team. Receiving funding may not be from a particular people, but those who are willing. This underscores an important principle that may be helpful in missions. The principle is: Anyone who feels they need to support missions can be allowed to do so without it being limited by cultural hindrances.

This understanding brings out a very important issue - those who funded Jesus's ministry became part of the ministry. Their eyes were on the ministry as they followed Jesus. For the ministry to have impact, they were right at where the action was. This informs the current study about making sure that those who fund missions whether as individuals or teams should be part of the ministry in one form or another. It could help them to know how the mission is progressing, so they can give the necessary support. It is not enough for one to give one's money to support missions while one does not know what is going on in the field. In whatever form, contributors need to be active in ministry.

Further implications for funding missions are that the funding approach should not be targeted at preaching of the word alone, but the support services that could help the people to accept the gospel in missions need to be considered. This could mean helping the needy through empowerment. Jesus's approach appears to have helped the needy. In present terms, missions-funding could support the needy. This support could empower them economically. This could be done by assessing their felt needs alongside the preaching of the gospel. This may let the needy feel they belong to the body of Jesus Christ, both spiritually and physically. The early believers had this as a model and saw to it that there was no needy person in their midst. Acts. 4:32-36 presents the levels of care thus:

All the believers were one in heart and mind. No one claimed any of their possession was their own, but they shared everything they had. With great power the apostles continued to testify to the resurrection of the Lord Jesus. And God's grace was so powerfully at work in them all that there were no needy persons among them. For from time to time those who owned land or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone who had need. Joseph, a Levite from Cyprus, whom the apostles called Barnabas (which means 'son of encouragement'), sold a field he owned and brought the money and put it at the apostles' feet.

The display of love for the needy among the believers at the time demonstrated a practical approach to missions-funding. Out of their desire to serve the purpose of the Lord Jesus, they shared their properties. The evidence is that there were no needy among them. This could be a missions-funding approach, which could

consider the needy in such a loving way. This approach if inculcated in missions, could reduce poverty. This approach needs to be considered by those who manage missions-funding. If this gesture is ignored, the mission efforts of the Church could be missing a very important approach to doing effective missions. In the case of some missions, funding needs to be allocated for the purpose of closing the gap between the 'haves' and 'have nots'.

### **3.6.2.2 *Implications for funding missions from Acts 6:1-7***

Acts 6:1-7 in its arrangement to facilitate the expansion of the NT Church, provides implications for funding missions in our time. The first implication from the Bible is how do church leaders handle issues regarding funding in their mission-fields? Are such issues considered critically and handled, or they are brushed aside? In the case under review, worthy of note is the apostles identifying the challenge of distribution of the resources and attending to it immediately, in a way that produced results for the objectives of the Church.

Second, because the issue was more of a humane issue, concerning issues of neglect, and probably could have hindered the progress of the Church, consensus was necessary. All the disciples were informed of the proposal. It is important to note that the consensus-building process adopted by the apostles was a 'change management process', which became necessary at the time. This approach is even suggested in the 21<sup>st</sup> century for practical theology practitioners (cf. Osmer 2008: 90-195). It is against this background that this study adopts Osmer model to find answers to the questions of this study. The implication here could be that when situations arrive in funding missions, because management of money can be a very challenging issue in missions, consensus-building as used by the apostles could be a very important step.

Third, it was noted that the disciples then chose the deacons and presented them to the apostles. Here there was no power-play in the choice of the deacons who were to manage the money. Even though almost all the people chosen were Jews with Greek orientation, and therefore could have been foreigners in Jerusalem, the apostles thought that was the best approach. In missions, one deduces a principle that the target population of missions could be partners in the decision processes when it comes to managing or distributing funds to mission-fields. That

could build their confidence, as they are encouraged to feel part of the mission structure. By doing this, the apostles displayed maturity. Maturity should not only be found in spiritual matters alone, but issues such as funding missions as well.

Fourth, at times when it comes to funding missions, some missionaries may not see it as part of the spiritual process. However, in Acts 6:1-7, a deliberate effort of praying and laying hands on the deacons by the apostles is recorded. This could confirm the spiritual importance the apostles attached to the work the deacons were supposed to be doing. It could therefore confirm that in funding missions, the spiritual angle of appointing the deacons could be on the same level as preaching of the word. This could be so because of the attention the apostles gave to the task of handling the distribution of resources. Funding missions could then be seen as an integral part of doing missions, and needs to be handled as such. In an effective missions operation, funding structures could be developed as effective support to preaching of the word and guided by people who are full of wisdom and of the Holy Spirit. In the next section the study discusses the Apostle Paul's conviction on the issue of funding, when he needed to make an appeal for the needy church members in Jerusalem.

### ***3.6.2.3 Implications for funding missions from 2 Corinthians 8***

The appeal for support for the Church in Jerusalem has implications for current mission agencies. Appeal for funding missions should not be based on exaggerated stories, but rather, it should be based on the word of God. If the one appealing for the funds tends to exaggerate in an appeal, giving may not be sustainable. This may stifle funding in missions. Mission funders who are deemed to be wealthy could learn lessons from the attitudes of people who may not have enough but have the grace to give.

In funding missions, there is the need to examine what is to be presented. It is also important to examine its relevance scripturally. The scriptural content of the message in raising funding should have a spiritual dimension, if it is to impact the potential donor spiritually. There is also the need to ensure that people have given themselves to the Lord first. Once they have done that they may give in a sustainable way. Paul's appeal was based on the grace the Macedonians had, which propelled them to give. In making the appeal, the Apostle was committed

to the task of raising the money. In missions, commitment to ensure people understand giving through encouraging appeals could sustain missions-funding.

The essence of giving in missions is to propagate the gospel of Jesus Christ. Because of this, giving for missions should be centred on Jesus Christ and His redeeming work. The centrality of Jesus Christ in raising funding or distributing funds in missions convinces the followers of Christ better. This could be seen in Paul's mission to raise funds for the believers. Emphasis on Jesus Christ's sacrificial death on the cross, when propagating the gospel should not be different when raising funds. In contemporary times, some Christian leaders are not able to maintain the balance of emphasising Jesus Christ in raising funding for missions.

By examining the Macedonians' act of giving, the idea of directing appeal to only the wealthy in the Christian community could be considered carefully. If a funding approach is limited to appealing to the rich in the Church or known business people, when these business people are not able to give, the ordinary people who may have little may not give as well. This is probably because they may be looking to the business people as 'haves' and see themselves as 'have nots.' The Church by this may be missing a huge army of givers. This situation could be avoided.

There is the need for adequate institutional structures to monitor the giving and the care of the money. In effect, there should be accountability structures. There could have been times that leaders of mission nations have been accused of embezzlement or misappropriation of missions-funding. This could be as a result of the economic situation of the people in the various mission-fields. Alongside the proclamation of the gospel in missions, people may have to be empowered economically to manage the funds. This could motivate the givers to continue to give.

#### **3.6.2.4 Implications for funding missions from Acts 2:42-47**

These implications for funding missions relate to what role the Holy Spirit could play in funding missions. When discussing the role of the Holy Spirit, it could appear to some people that once the Holy Spirit plays a role in funding mission, humankind has nothing else to do with the fund-raising. However, the Holy Spirit does not work in isolation, but works through humankind. Best practices, such as

using technology to raise and allocate funding in missions could be appropriate. However, these need to be done with the conviction of the Holy Spirit to help us achieve what God desires to achieve in missions.

Robinson (2015:46-49) raises some issues for funding missions in the 21<sup>st</sup> century, which need reflection to enable the Holy Spirit to guide missionaries. They are:

- a) What does the example of the Levites have to teach us, not only about the legitimacy of support raising? (Num. 18:21).
- b) How does Jesus challenge us to be prophetic in support raising? (Luke 8:3).
- c) What might a bi-vocational Apostle Paul have to say to us today when it comes to the issue of funding missions biblically? (1 Cor. 9:9).

Without attempting to answer these questions in this study, their implications call for the Holy Spirit aided reflection, if we are to fund missions as required by the Holy Spirit.

#### **3.6.2.5 *Implications for funding missions from Philippians 4:10-20***

The implication for supporting missions in another nation, particularly in African countries requires a paradigm shift that could rely on the leadership of the Holy Spirit. This is because people may not be giving to missions in the more selfless manner that was done by the Macedonia churches. There is the need to check these issues, which could create gaps in missions-funding efforts. The gaps could be ignoring what God desires the Church to do in missions-funding.

Robinson (2015:46-49) further provides some thought-provoking questions that could fuel missions-funding led by the Holy Spirit. This could be so if a poor country is funding missions in another poor country. Robinson's questions are:

- a) How can our missions funding paradigm be restructured so that more people can partner with us and have more 'credited to their account'? (Phil. 4:17).
- b) Do our ministries allow for people to bring their non-financial gifting to bear in mission? (Exod. 35:30-35).



Reflecting on these questions again gives meaning to a deeper understanding of the role of the Holy Spirit. Missions-funding among countries that have economic challenges, such as a low standard of living calls for diverse means of funding. For example, indigenous people from mission-fields providing non-financial gifting as directed the by the Holy Spirit could facilitate funding of missions in a different way.

### **3.6.3 Summary of implications for funding**

This section raises key implications that seem to be relevant right from the OT to the NT. The implications discussed relate to understanding what and how God wants the Church to do in funding. This should be directed by God. It also points to the allocation of funding missions. What transcends both the OT and the NT regarding implications for funding current missions is the need for a structure to manage the monies or resources. These structures appear to aid effective missions-funding and need to be seen as an integral part of the missions-funding enterprise. The role of the Holy Spirit becomes very important, even as technology seems to be overtaking all that is done in missions, including funding.

There is the need to revive the role of the Holy Spirit in funding missions by asking challenging questions such as those raised by Robinson (2015:46-49). These reflections could allow the Holy Spirit to play its rightful role in missions-funding.

## **3.7 Summary and Conclusion**

### **3.7.1 Summary**

In this study, analysis of Exodus chapter 25 brings out three key biblical principles. They are *state-of-heart*, *room for variety* and *meeting requirements*. Representing state of the heart to give, is the opportunity to choose from a variety in giving and following God's requirements. Deuteronomy 14:28-29 also confirms God's interest in funding missions, with those in need in mind.

In the NT, it was noted that the way Jesus used the funding helped His ministry to spread. This was also noted in the book of Acts 6:1-7. In 2 Corinthians 8:1-12, the apostle Paul in appealing for funds was specific in avoiding compelling the people to give. The apostles also set up institutional structures that were to protect the integrity of the funds they were managing (2 Cor. 8:18-21). In the

aftermath of the pouring out of the Holy Spirit in Acts chapter 2, there was enough evidence of the role of the Holy Spirit in facilitating funding the spread of the gospel (Acts 2:42-47; Phil.4:10-20).

These biblical principles have the following implications for missions:

- a) In a way, if Christians acknowledge what God desires them to do, God can prompt the hearts or grant grace to people to support missions-funding.
- b) Funding mission should, as a strategy, be able to provide for the needy who are always with the Church.
- c) Possible donors to missions could be identified by the extent they have benefited from the gospel message in the past.
- d) The Bible is clear about structures necessary for handling the funding that has been raised in missions. There should be controls within the structure that ensure that the purpose of the missions-fund is achieved.
- e) Because funding of missions is a means to an end, namely, the funds can help the gospel to be preached, appealing for missions-funding should have Christological emphasis.
- f) The Holy Spirit backed by effective human strategy can facilitate missions-funding.

### **3.7.2 Conclusion**

The lessons from the biblical principles and the attendant implications could mean funding missions needs to consider what the Bible teaches in the context of a particular mission situation. The different issues raised in the biblical principles, including the willingness of the donors, God's requirements, and attention to the needy, call for attention. A key issue that may have relevance from this biblical analysis is finding out whether funding of a particular mission is within the scope of what God directed for His work. Further, practical approaches of getting the people to be willing to give, building the appropriate structures for funding missions and giving the Holy Spirit a role in missions-funding are critical issues to be considered. In the next chapter, the current practice of the Church of Pentecost in funding missions is discussed, and eventually evaluated against the biblical principles to determine the way forward.

## **PART 3: DESCRIPTIVE-EMPIRICAL TASK**

### **CHAPTER FOUR**

#### **FINDINGS OF THE CURRENT PRACTICE OF FUNDING MISSIONS**

##### **4.1 Introduction**

Chapter four presents the findings of the current practice of funding African missions by CoP-Ghana. The chapter first presents the context of the case study, which is the Church of Pentecost in Ghana's African missions. This is to place the study in context by presenting a background and a historical brief of CoP-Ghana to facilitate understanding of the funding practice. Second, the qualitative research approach and the attendant research methods and procedures are presented and justified to confirm the reliability of the methods and procedures. Third, the findings of the current practice of funding missions are presented. The findings constitute the descriptive-empirical tasks of the Osmer model of doing practical theology.

##### **4.2 The Church of Pentecost in Context**

###### **4.2.1 The Beginnings**

Classical Pentecostalism can be traced from the West through the Azusa Street experience in 1906 and other related experiences. However, its activities on the Ghanaian scene are credited to Peter Newman Anim in the 1920s, after he started the Tabernacle Church in 1917 (Larbi 2001:32-33; Onyinah 2004:219). James McKeown, who was later to found CoP-Ghana, arrived in the then Gold Coast (currently known as Ghana) as a missionary of the Apostolic Church in the UK. He was sent in 1937, with the purpose of supporting the work of Peter Newman Anim (Onyinah 2004:219).

The partnership between the Apostolic Church in the UK and Anim's Church, was premised on various prophecies by Anim's Church. It was to suffer a break because of doctrinal differences, in 1939. McKeown therefore pursued the agenda of the Apostolic Church of the United Kingdom until there was a constitutional crisis in 1953, which saw him leaving the Apostolic Church to form an indigenous Gold Coast Apostolic Church. Later in 1962, McKeown's Gold Coast Apostolic Church was renamed Ghana Apostolic Church, after Ghana

attained independence from British colonial rule in 1957. However, due to conflicting Church names between the Apostolic Church-Ghana, which was under British leadership, and the McKeown's Ghana Apostolic Church. McKeown adopted the name: The Church of Pentecost (White 2016:252).

It could be deduced from the above account that McKeown had to contend with challenges from Anim's Church, and later from his own mission-sending church, the Apostolic Church in the United Kingdom. He was therefore on his own and supported by his African benefactors. This was later to prove his leadership prowess in missions, as one finds in later developments in missions of the Church of Pentecost, as recounted recently by Agyepong-Kodua (2016:515-544).

The Church of Pentecost has attracted some theological and other related studies on its missional endeavours (for example, Leonard 1989; Larbi 2001, Onyinah 2004; White 2016; Wetley 2016). Nevertheless, only a few have focused their works on how CoP-Ghana funds its missions, particularly the African missions. The majority of the scholars mentioned CoP as part of a major title on Pentecostal missions. For example, White (2016:252-262) provides a bit of background to facilitate his main topic of Pentecostal mission spirituality of classical Pentecostal Churches in Ghana. Larbi (2001:175-209) also discusses CoP as part of his enquiry into Pentecostalism: eddies of Ghanaian Christianity. However, Onyinah (2004:216-241) and Wetley (2016:1-36) provide some account of CoP-Ghana's reliance on God for funding, which is informing its present-day missionary enterprise. Onyinah discusses CoP-Ghana's reliance on local resources and not soliciting funding from other sources which may have some strings attached. Probably the strings could refer to some doctrinal infiltration.

Onyinah implies McKeown probably defined his own system of funding of the missions he was leading. This was termed the self-supporting approach. But it could be argued that the self-supporting concept had existed long before McKeown entered the mission-field in Africa. Others had propagated the self-support approach to funding missions. Nevertheless, various missionaries may have had their own variants of a particular concept or theory which might not have necessarily emanated from the same source (Bush 1990:16). For example, the Lighthouse Chapel International in Ghana in its missions' enterprise appears to

have developed her own brand of tent-making missionaries in various parts of the world in contemporary times. This system uses a few working professionals to plant churches, with minimum funding from the headquarters in Ghana (White and Acheampong 2017:2079). This system seems to be making some impact on the continent of Africa and elsewhere. This could be another convenient form of funding missions. Nevertheless, the McKeown factor in CoP-Ghana and his mode of extension of his ministry to the neighbouring nations of Ghana has received adequate historical accounts by some recent prominent Pentecostal scholars. (cf. Onyinah 2004, 2016; Larbi 2001:2015). Therefore, the purpose of the next section gleans relevant portions of McKeown's influence of funding CoP-Ghana that has informed CoP-Ghana's funding of her missions in Africa.

#### **4.2.2 The McKeown factor in CoP-Ghana's funding of African missions**

James McKeown arrived in the Gold Coast with ten British pounds, his Bible and surrounded by Africans who were comparatively poor. He was however able to build a successful indigenous church which is self-financing (Leonard 1989:69).

Leonard recounts how this happened:

Right from the beginning, McKeown wanted the Church to be indigenous with Ghanaian culture, ministry and finance. Unless you created a special environment, the tree would be unlikely to survive. He concluded the same was true for the Church. A local 'species,' at home in its culture, should grow, reproduce and spread: a church with foreign cultural roots was more likely to struggle. *Strangely enough, it was James' lack of money which worked in several ways to help achieve his aim* (emphasis mine).

Leonard's writing brings out issues that McKeown considered relevant in funding his ministry. As a Pentecostal from the Apostolic Faith tradition, McKeown believed in the work of the Holy Spirit in church planting. However, he had a basic principle of making the practices of a church indigenous (McGee 2012:207). Unlike the early Pentecostal missionaries McGee referred to, McKeown allowed himself to be led by the Holy Spirit in his missions-funding endeavours. Nevertheless, he was not oblivious of natural phenomena that should be considered to ensure missions-funding could be achieved.

The issues McKeown considered pertinent in his missions approach were *culture*, *ministry* and *finance*. Culture embodies the totality of the way people live, and it has a strong attachment to any people. Schein (1992:12) defines culture as: 'shared basic assumptions, owned by a group or community that facilitates their problem solving in external adaptation and internal integration'. This has worked for them over a long period, and they, therefore, pass the assumptions on to subsequent generations as the best way to perceive and feel as they relate to challenges. McKeown's thoughts might have considered the difficulty of depriving any people of their culture, if they were to be evangelised.

Second, McKeown considered ministry and how it was to be done. He might have considered the most convenient way of reaching the people. Ministry, in this case being the way people are evangelised, is complemented by the culture of the people if ministry is to be fruitful. This understanding of ministry was identified by McKeown. He taught and used the people themselves to pass on the gospel message. In effect, McKeown's ministry might have involved a good dose of discipleship that leaves a mark of commitment on the lives of the people. Leonard (1989:6) recounts how in 1987 he met a missionary and his wife, who had stayed with James McKeown for one week in the 1970s. This missionary said he had tried to base his ministry on all that he learned from James McKeown in that one week. The basic lesson of this missionary was how McKeown developed the Church of Pentecost from scratch to 3000 congregations, covering almost every town and village in Ghana by 1987. The missionary then lectured in Bible Schools over the world with the principles he learned from James McKeown in that one week. This could inform us of the influence of McKeown.

Third, McKeown might have considered financing as an integral part of his ministry if he was to succeed, because he made deliberate efforts to teach the Africans giving to support the work. He did not want them to be beggars. The Apostolic Church in the United Kingdom's approach to funding mission was not patterned after other protestant missionary agencies, such as the ABCFM, SBC, and CMS. These agencies had well-organised means of raising funds for missionaries. The Pentecostals rather relied on the Holy Spirit to lead them (see McGee (2012:208). In effect, it could be that McKeown, accepting and implementing the linkages among culture, ministry and finances backed by a

strong discipleship, led the people to give in support of the work he started in Ghana. Onyinah (2004:221) concludes it this way: ‘...the implication being that he (McKeown) was not going to provide social services. The people who knew God were going to provide the finance, build schools and hospitals, and serve the nation in diverse ways’.

Onyinah (2016 24-25) reveals the CoP was not attracted by soliciting financing from other organisations. Tithes and offering generated from local sources have been the main source of finance. The CoP as a Church does not borrow either. Of course, the individual members can borrow in their personal capacities. The Church believes God will provide their resources as revealed to them through prophecies. As to whether these prophecies have been working for CoP-Ghana, could be confirmed by the strong financial strength over the years.

#### **4.2.3 Overview of the organisational structure of CoP-Ghana**

This section presents a broad overview of the organisational structure of CoP-Ghana. This overview is to place the findings of the study in context.

Ghana which is the headquarters of CoP-worldwide was the first Sub-Saharan African country to attain independence from British colonial rule on March 6, 1957. Ghana became a republic on July 1, 1960. This change in the national nomenclature of Ghana affected the identity of CoP-Ghana due to the attempt by some leaders of the Church to extend the Africanisation policy of the nation into the Church. The change in identity was the need for the Ghana Apostolic Church to change its name to The Church of Pentecost. The Africanisation policy, however, sought to replace leadership in Government institutions with Ghanaians after independence.

Ghana is located on the west coast of Africa. It shares boundaries with Ivory Coast on the west, Togo on the east, Burkina Faso on the north, and the south is covered by the Gulf of Guinea (see Figure 4.1). The Church of Pentecost-Ghana by the 1950s had made inroads into all these neighbouring nations. This shows the evangelical zeal of CoP-Ghana by then. This evangelism zeal appears to have been sustained in all facets of CoP-Ghana. These include, but are not limited to, financing, evangelism, and adaptation to culture. It was not therefore strange that

CoP-Ghana's operation spread very quickly over the length and breadth of Ghana.



**Figure 4.1: Map of Ghana. Source: Oxford Cartographers:**

Map of Ghana accessed from [www.easytrackghana.com](http://www.easytrackghana.com) on 23/9/2017

Ghana's estimated population was 28.2 million in 2016. However the 2010 population and housing census stated that 70% of the population were Christians (Ghana Statistical Service: 2013:64). The Church of Pentecost in Ghana has remained the largest Protestant church in Ghana since the early 1990s. This has been confirmed by various independent reports and the CoP's own annual statistical reports (cf. Ghana Evangelism Committee 1993:16-17; Johnson and Mandryk 2001:274; Barret, Kurian and Johnson 2001:201-204).

As at end of 2016, the CoP-Ghana had a presence in 94 nations in the world, with a total worldwide population of 2.8 million. The population in Ghana was 2.4 million while another 400,000 of the Church population are in the other mission nations (The Church of Pentecost 2016a:51-52).



The CoP Ministerial Handbook outlines some of its core practices as evangelism, discipleship, prayer, missions, ministry of the Holy Spirit, tithes and offering, self-supporting, social activities, and holiness (The Church of Pentecost, 2016b:13-16). In this chapter, these practices are considered in discussing the findings. It is in light of this that the interpretive stage of the Osmer model of practical theology receives prominence in this study.

McKeown built financial and administrative structures to support the operations of CoP-Ghana during the initial years of the Church in the 1950s. These structures are similar to those of the Apostolic Church-United Kingdom. At the top of the structure is the General Council, comprising confirmed ministers of the Church, Area executive members, chairmen of boards and committees, ministry directors, and other lay leaders. Onyinah (2004:223) states that while this structure may have had its challenges, it fitted well into the culture of the people then. McKeown was known to be a disciplinarian and set up adequate financial structures. Ministers who mismanaged funds were summarily dismissed.

These structures could be one of the legacies McKeown left for the Church of Pentecost in Ghana, and could have inspired the members of CoP-Ghana in supporting funding of missions in Africa. Gyimah (2013:21-74) in his book: *The Church of Pentecost: yesterday today and tomorrow*, provides a detailed account of the organisational and administrative structures of CoP-Ghana. Gyimah claims the structures of the CoP-Ghana, among other things have facilitated what he called the *phenomenal growth* of CoP-Ghana. Gyimah attributes the growth in finances of CoP-Ghana to the centralised system of the Church's administration. This means the General Headquarters of the Church oversees the work of all the 63 Administrative Areas in Ghana. The layers of the Church include the General Headquarters, followed by the various administrative areas, which are headed by Area Heads. The administrative areas are subdivided into districts, headed by district ministers. These districts are also sub-divided into Local Assemblies, which form the smallest unit of the Church - the congregations, which are referred to as assemblies. The Local Assemblies are headed by unpaid lay officers, who are given basic theological training from time to time to perform their tasks. The District minister therefore becomes the supervisor of the Local Assemblies. Each Local Assembly may usually have a membership of between 100 to over 1000.

The Church of Pentecost in Ghana appears to be replicating this organisational structure in its mission nations both in Africa and other parts of the world. As to whether it is working in these other nations may need further research, which is outside the scope of this study.

Regarding control and management of the structures, annual reports on the performances from the Local assemblies are sent through the District minister, and these are routed through the Area Heads to the General Headquarters. Reporting is done half-yearly and yearly. These reports are used to assess the performance of the ministers at every level of the Church. The lay officers give confidential feedback on their District ministers, and the district ministers also give confidential feedback on their Areas Heads. Even the top ministers of the General Headquarters receive confidential feedback from the Area Heads. However, the normal appraisal given by the various supervisors of the ministers are also taken into consideration.

The above arrangement appears to ensure rigid monitoring and control in CoP-Ghana. The performance appraisal system in place covers both the ministerial and non-ministerial functions of the minister. This includes finances and relationship with the communities in which the ministers operate. These appear to be part of the disciplinary measures McKeown introduced into CoP-Ghana.

At the General Headquarters, which is the apex of the administration of the Church, there is a main structure that services the lower levels of the Church. The Chairman of the Church is supported by an Executive Council which reports to the General Council of the Church. The Executive Council comprises 15 elected ministers of the status of Apostle or Prophet. The General Council is the highest organ in the entire Church. The Church of Pentecost's (2016c:13-132) constitution states an elaborate structure of administration in a rather legal format, probably because of the Church's deliberate efforts in inculcating professionalism in its operations of late.

The CoP-Ghana's constitution identifies three categories of missionaries, namely, ministerial missionary, associate missionary and vocational missionary. The ministerial missionaries are persons holding apostolic, prophetic or pastoral offices in the Church. The associate missionaries are persons from other

Pentecostal denominations who are desirous of working in missions under the supervision of COP-Ghana. The vocational missionaries could be lay professional members of CoP-Ghana or any other acceptable Pentecostal church who serve in mission-fields and do not hold any apostolic, prophetic or pastoral office in the Church. They usually support themselves financially (The Church of Pentecost 2016c:57).

#### **4.2.4 The Church of Pentecost missions**

The CoP-Ghana, by operating in 94 countries in the world, is found on all the continents. Its missions in the Western World are financed by Africans in the diaspora who started the churches in the various Western nations. The CoP in Ghana does not finance the operations of the churches in these Western nations. However, most of the missions' operations in these Western countries are chaplaincy work of CoP-Ghana. They take care of their members who have travelled to settle in these Western nations. The missions in these nations are, therefore, financially autonomous. The Western nations contribute some funds to support CoP-Ghana's missions-funding once every year. However, such funding forms 20% of total funding COP-Ghana raises for missions in a year. In effect, the CoP congregations in Ghana raise 80% of the missions-funding (The Church of Pentecost 2017a: 33-36).

The Church of Pentecost operates in 43 mission nations in Africa. Table 4.1 shows a summary of the districts, assemblies and membership of the African mission nations as at the end of the year 2016.

**Table 4.1: The Church of Pentecost-African Mission Nations**

<b>No. of Mission Nations</b>	<b>No. of Districts</b>	<b>No. of Assemblies</b>	<b>Members</b>
43	666	4,056	334,944

This makes CoP-Ghana arguably one of the major indigenous missional African churches funding missions within the continent of Africa. Nineteen of these mission nations participated in the study. See Appendix 7 for the list of the 19 mission nations that were researched. The internal missions areas in Ghana were

also part of the study, so including Ghana, the countries researched were 20. The mission nations in Africa formed the population from which the sample of 20 countries were purposefully selected. These mission nations have been associated with CoP-Ghana for some time. The mission nations are found in all the geographical areas of Africa. These nations, in most cases became mission nations of CoP-Ghana, through individuals from Ghana who travelled to these countries to seek 'greener pastures'.

### **4.3 Research Methods and Procedures**

The methodology used in Chapter four is the qualitative case-study research approach to understand the current practice of CoP-Ghana funding in line with the Osmer's practical theology model that is used in the social sciences (Sensing 2011:141-156). Snape and Spencer (2003:7) argue that 'qualitative research practitioners place emphasis and value on the human, interpretive aspects of knowing about the social world and the significance of investigator's own interpretation and understanding of the phenomenon being studied'. The qualitative methodology is used because it typifies the 'rich' description required to get a grip on the details of the description. The main proponents of the qualitative approach state that it provides the opportunity to get to the bottom of issues. This is especially so when the current study seeks to inquire into the 'Hows', and 'Whats' of the phenomenon of funding missions (Flick 2009:87-127; Yin 2009: 1-21; Cresswell 2009:173-193; Bloomberg and Volpe 2016: 37-59).

The intended approach to this study could not use the quantitative approach, which is said to be objective in approach, because it does not encourage biases of the researcher to influence the outcome of a study. Nevertheless, even in quantitative research there may be some biases, because it is the researcher who determines what is to be studied and how it is to be studied. In this case, there cannot be any research endeavour which would be free from human biases. However, in present times the dichotomy between qualitative and quantitative research is becoming an anachronism, because both the inductive (qualitative) and the positivist (quantitative) schools of thought have come to agree that they need each other. This has brought about mixed research methods. In this study, there are some figures used to state a point, and that could be seen as

quantitative in nature. For example, some information of the participants is better expressed in figures, as done in quantitative research. Even stating in figures the numbers of people who held a certain view enhances presentation in a qualitative study of this nature. However, the main issue is to get an in-depth understanding of the phenomenon of funding missions, which is qualitative oriented. In this case, the questions asked by this study naturally call for a qualitative research approach. Qualitative researchers have brought to the fore the importance of how the questions a researcher wishes to ask determine the research approach to describe, explain, evaluate or generate data (Ritchie 2003:27).

Swinton and Mowat (2006: 1405-1826) present the inter-marriage between practical theology and qualitative research to achieve the objective of practical theology as, 'ensuring Christian practice is in correspondence to the event of God's self-communication.' They continue that in doing this, practical theologians must not compromise their position in seeking what God expects the church to do. It is against this background that a modified version of Osmer model of practical theology approach is used, thus setting the stage with God's infallible word, and using it as a measure of the current practice to correlate the preferred situation which is based on the word of God to CoP-Ghana's current situations of funding missions. By this approach, the evangelical slant in the practical theology approach is manifested.

#### **4.3.1 Study population and sampling**

The study population comprises all the leaders of CoP who have relevant experience of the missions funding practice of the Church in Ghana and the 43 Africa mission nations. These include Mission administrators at the Headquarters of the CoP in Ghana, ministers, lay-officers in the mission nations and areas in Ghana.

The study required persons with adequate knowledge of the phenomenon of funding missions in Africa. So, the selection was purposive, because right from the planning stage, it eliminated all who may not have had adequate knowledge of the phenomenon of CoP-Ghana funding missions in African nations. The study therefore used convenient sampling to select certain African nations and particular participants. For example, countries such as Benin and Ivory Coast

were not included, because they are already autonomous in the CoP-Ghana system, and did not qualify as mission nations in terms of this research.

First, out of the 43 nations in which CoP-Ghana operates, 19 nations that have been on the CoP-Ghana mission nation list for not less than five years were selected. To qualify to be interviewed, the prospective participant must have been with CoP in any capacity for not less than 5 years. The focus group discussion followed the same criteria in terms of the country's association with CoP-Ghana, and the involvement of the focus group participants in the activities of the mission nations. The participants from Ghana have all worked for CoP-Ghana for five years and more, and are involved in the work of mission administration. Those who were selected for the focus group discussions of CoP-Ghana as participants were involved in mission-related work in CoP-Ghana either at the Headquarters in Accra or areas designated as internal missions within Ghana.

Using convenience sampling, the study selected 8 mission administrators, and 22 mission nation leaders, for the in-depth interviews. Additionally, 9 mission nation participants and 21 Ghanaian participants were recruited for the four focus group discussions. In all, 60 individuals actively participated in the study. Thirty of them participated in the in-depth interviews, and another 30 participated in the focus group discussions. The characteristics of the participants are provided in the findings.

In selecting documents, the relevant items for the study were selected through the help of the archives unit of the Church of Pentecost. Documents from the archives were selected based on their relevance to the study, in terms of how they might confirm or elaborate further on the interviews and focus group discussions. Administrative and financial reports, minutes and letters were studied.

#### **4.3.2 Sources of data**

In conducting the descriptive empirical task, the sources of data that became relevant to this qualitative case study were primary sources: These were interviews, focus group discussions and observations. The secondary sources were document desk study, which provided data on issues that have happened and have been documented, but might not have been known by the participants. In this study, those who provided data are referred to as participants, because

they were actually allowed to share the data they had without hindrance. The observational sources became natural as the other qualitative methods of data were sourced.

*In-depth interviews:* The interviews provided the opportunity for the researcher to interact with participants of the study to share their understanding of CoP-Ghana's practices of funding missions in Africa. In this way, it made the participants part of the study. The study used interview techniques as suggested by Seidman (2013:81-114) in his book *Interviewing as a qualitative research*. Among other useful techniques suggested by Seidman, the researcher listened, followed up on what participants said, talked less, asked real questions, and used the interview guide cautiously by following hunches during the interviews as a participant observer in the study. These techniques helped to develop relationships with the participants that encouraged them to provide 'thick description' of the phenomenon of CoP-Ghana's practice of funding missions.

*Focus group discussions:* The focus group discussions by various homogenous groups also elicited data that could not have been sourced from the interviews. This was rather so because in the focus group discussions, there were interactions that helped to crystallise some of the assertions in the in-depth interviews. For example, the reality of poverty and how it affects funding in African missions was confirmed as a major factor to be considered. Krueger and Casey (2015:19-75) in their book, *Focus groups: a practical guide for applied research*, informed the planning of the discussions in a way that encouraged maximum discussion. Krueger and Casey, although coming from a marketing research orientation provided effective planning of the focus discussions, including questioning and the effective use of focus group discussions, which was appropriate for this study.

*Document study:* Some of the data were from both current and archival documents, as the CoP is working fast to keep up with technology, given its Pentecostal background that was averse to technology in the past. The documents helped to fill in some gaps that required exact facts and dates.

*Observations:* The interviews and focus group discussions provided facial reactions of participants that prompted follow-up questions. These observations

became very useful direction on issues which would otherwise not have been shared. Being an 'insider' of CoP-Ghana, the researcher had the opportunity to observe meetings of the mission board and other related committees of CoP-Ghana. He also had the opportunity to visit some of the internal mission areas in Ghana and also had some knowledge of situations in some of the mission nations in Africa. The researcher had stayed in one of the mission nations in Africa for eight years, working for a para-church organisation and at the same time being responsible for the finances of the CoP in that country. These experiences afforded the researcher the opportunity to assess the phenomenon being studied. The likely biases that might have crept into the study were however checked by the researcher by confirming his opinions with those of others. Also, as the study should be an objective presentation, deliberate ethical efforts were made to control possible biases.

#### **4.3.3 Data collection instruments**

The data collection instruments were two interview guides, focus group discussion guides and a document selection guide.

*Interview guides:* There were two different interview guides. One for the mission administrators in Ghana and another for mission leaders in the mission nations (see appendices 1 and 2). This is because from the testing of the protocols for the interviews, it was discovered that the mission administrators, especially those who have not been on the mission-field appear to have different thinking on funding missions. For example, while the mission administrator may think the money for some mission nations could be more than necessary, the mission nation leaders do not seem to have received enough money. This is because the mission administrators and the mission leaders process the information on funding differently.

The design of the two interview guides recognised the missionaries from Ghana living in the mission nations as part of the mission nation leaders rather than as Ghanaian administrators. The reason being that when it comes to money issues, the missionaries in the field appear to share the concerns of the indigenous leaders to some extent and may speak on their behalf. Any differences of thought on the phenomenon under study could be peripheral, so the second interview



guide was used for both the missionaries and the indigenous mission leaders, who have first-hand information on the phenomenon of funding missions in Africa. This means the interview guide in Appendix 1 elicited data on the phenomenon of funding missions, based on the understanding of the mission administrators in Ghana. On the other hand, the interview guide in Appendix 2 elicited data on the phenomenon of funding missions based on the understanding of the missionaries and the indigenous people in the mission nations in Africa. The contents of the two interview guides helped to confirm or contrast the thoughts of each group. For example, questions that were posed in both guides were sources of funding the work in the mission nations. Again, both were requested to share improvements that could change the funding of missions. For example, in the mission administrators' guide, they were asked about their expectations of the mission nations in missions-funding. On the other hand, the mission nation leaders were asked what they were doing to complement the funding of missions by CoP-Ghana in their various countries. Each of the interview guides had two parts, the first part solicits personal information about participants, and the second part solicited issues on the objectives of the study.

The interview guides had an open-ended questioning approach. All were designed by the researcher for the purpose of this study. The nature of the research being exploratory and descriptive, and in a nascent area of research as funding missions in Africa, there were no known available guides that could suit the study so these guides were designed for the purpose.

*Focus group guide:* The focus group guide (see appendix 3) took some key issues such as funding successes and challenges and ways to handle poverty. Improvements that are required were also discussed. Some questions in the interview guides in appendices 1 and 2 were generally repeated, but in different forms. Being just a guide, as the discussions proceeded, relevant questions through observations were asked to serve both the mission leaders and the Ghanaian discussants. The focus group instrument complemented the interview questions.

*The document study guide:* Based on the objectives of the study, the document guide helped to select documents that were relevant for the mission enterprise to

bring out meaning out of them (Appendix 4). The relevant documents, both archival and recent documents were used.

As participant-observer, the observation skills of the researcher became a useful instrument in observing the behaviours of the participants. The researcher is trained in such observations skills, so this helped in the follow-up questions.

#### **4.3.4 Pre-test of data collection instruments.**

The questions used in the instruments were tested. Corrections were then made. During the test it was found out that some of the questions were redundant. Such questions were removed from the interview protocols, and the relevant ones included, to achieve the objective of the study. The guides were also given to individuals with expertise to advise on how they could be improved, and this added some improvements.

#### **4.3.5 Fieldwork**

After the data collection instruments were developed, permission was sought from the International Missions Director of CoP-Ghana to interview the participants (see Appendix 7). The initial challenge was how to select the participants according to the criteria set by this study in section 4.3.1 above. Based on the criteria, the staff at the mission office provided a list of prospective participants. They were all contacted by the mission nations in Africa and the researcher was introduced. The participants were assured of confidentiality regarding the discussions.

Researches of this nature could be expensive if the researcher was to travel to all the mission nations. The researcher, being a minister of CoP-Ghana, leveraged on his involvement in the Church to contact indigenous mission personnel and missionaries from the mission nations who participated in meetings and conferences of the Church headquarters between June-November 2017 in Accra, Ghana. To ensure participants could be interviewed in a relaxed atmosphere, they were not interviewed during the meeting sessions but after they had left the meeting venue, and were on their own. However, not all the people selected could attend these meetings, so they needed to be contacted in the mission nations. The researcher took the opportunity to train CoP-Ghana personnel who were on

other assignments in the African mission nations, to serve as research assistants to interview the participants in their nations. The interviews were recorded either as audio or video by these research assistants. Those recordings that were found to not meet the technical standard of recording were discarded.

All the focus group discussions, however, took place in Ghana. The focus group discussion of the indigenous nation leaders took place in Ghana, while the qualified participants were in Ghana for training. The challenge of this approach was that it prolonged the field work. During the interviews of indigenous leaders, there was a participant who qualified but was not conversant with the English language. An interpreter was found for him and this facilitated his useful contribution to the discussions. On average, interviews took between forty minutes and one hour and thirty minutes. However, the focus group discussions went a bit further. For example, the focus group discussion of the CoP-Ghana Directors and Senior Managers was allowed to extend to almost 2 hours due to their strong views on some issues on the phenomenon of funding missions in African nations. This was probably so because they were directly involved in the phenomenon under study. The researcher personally moderated all the four focus group discussions, supported by an assistant who took notes.

The transcription of the recorded interviews took a longer time than anticipated. On the whole, the field work took six months due to challenges, such as interview appointments that had to be postponed because a participant had another appointment. This was particularly so when the senior personnel in CoP-Ghana Headquarters were scheduled for interview, and it took some re-scheduling before focus group discussions could take place. However, during the re-scheduling periods, interviews, transcriptions and processing were done simultaneously to save time. During the fieldwork, which involved a couple of assistants, the researcher was immersed in the data by listening to the recordings several times. The researcher's active role in the transcription process of the recordings also added to his understanding of the phenomenon of CoP-Ghana's funding of missions in African nations. The next section presents how the qualitative data collected were processed to inform this study.

#### **4.3.6 Data processing and analysis**

The data for this study mainly consist of interviews and focus group discussion narratives, document information and observation, which were processed and analysed as outlined in the following paragraphs.

*Recording of data:* The interviews and focus group discussions were recorded and notes were taken. Two sets of recording equipment were used to ensure that if one of the sets failed, there would be data on the other. This approach proved useful, because on a few occasions one of the sets of equipment failed. The recordings were therefore intact. Participants' permission was sought before the recordings of the interviews took place. Recordings made as far away as in Tanzania, or Congo Brazzaville were sent by electronic mail to the researcher in Accra, within twenty-four hours. However, in some cases, the research assistants brought the recordings with them after their assignments in the various nations. After the recordings were received, the researcher tested them for their quality by listening to them.

*Transcription:* The recordings were then transcribed verbatim by Word processing. The transcribed text was given a unique identification code and verified for its accuracy. Once this stage was completed, the transcripts were coded (cf. Denscombe 2010: 5294-7456).

*Coding:* The researcher attempted to use a software to code the transcripts after receiving the necessary training in the use of the software. However, the researcher discovered that although the coding could be done by the software efficiently, it could not give the level of personal interaction he wanted to have with the data. The software could have facilitated the speed of the coding. However, the researcher wanted a closer interaction with the data. Further, it was understood during the process of coding that although the software could code the data, it could not do the analysis of the data as expected by the researcher. In the event, manual coding was used. All the transcripts were read several times and the key issues that could answer the research questions were coded accordingly. The study used *in vivo* coding to ensure what was coded related to the study's question. However, other relevant issues that were raised by the

participants that could inform the study were also coded differently. The coded issues were then categorised.

*Themes:* The categorised codes were studied for their similarities. Similar codes were re-grouped to form bigger categories. These were further studied and combined to form themes that constituted the findings. Relevant information by a particular participant which appeared to be widely accepted by the participants was quoted to represent the finding on that theme in the study. This approach could be the equivalent of average figures derived in quantitative studies. The themes derived guided the findings and the subsequent discussions.

The document study collected the relevant data under the appropriate guides to add what might aid the theme to be understood better. The various documents, letters, memos, articles and minutes were all coded and their resulting codes and eventual themes added to the findings. The field journals that represented the behaviours and actions of the participants which constituted data were added in the appropriate findings.

Findings were presented in qualitative format, through summarised opinions of the participants and confirmed by key opinions of one or more other participants. Where appropriate, simple tables were presented to aid understanding. These can be seen in the findings in the next section.

#### **4.4 Findings**

The purpose of the current study was to find out how CoP-Ghana can improve her African missions-funding practice, using biblical guidelines. This section of the study presents the findings of the interviews, the focus group discussions, the document study and the researcher's role as a participant-observer.

The section first presents the characteristics of the participants. Participants' responses are then presented. Interview responses of mission administrators are followed by interview responses of mission leaders, comprising missionaries and indigenous mission leaders. Thereafter, responses of the four focus group discussions: namely internal mission ministers, Headquarters support staff, senior managers and directors and mission leaders, are presented. All these are presented under the key themes that emerged in the study.

#### 4.4.1 Characteristics of participants

##### a) Interview participants

The ages of the mission administrators range between thirty and sixty. Apart from one, all had tertiary education. Those involved in actual mission funding were 37%. They are identified in this study as Interviews Mission Administrators (IMA)- (see Table 4.2).

**Table 4.2: Age and Status Distribution of Mission Administrators**

AGE	NUMBER	STATUS		PERCENTAGE
		Mission Fund Administrator	General Administrator	
<b>30 - 39</b>	2	1	1	25
<b>40 - 49</b>	1	-	1	13
<b>50 - 59</b>	3	1	2	38
<b>60 +</b>	2	1	1	25
<b>TOTAL</b>	<b>8</b>	<b>3</b>	<b>5</b>	<b>100</b>
<b>STATUS PERCENTAGE</b>				
		Mission Fund Administrator	General Administrator	
		37%	63%	

Two of the mission administrators were females.

Regarding the mission leaders 64% of them were indigenous mission leaders. Their ages ranged between 23 and 59. They are labelled in this study as Interviews Mission Leaders (IML)-(see Table 4.3).

**Table 4.3: Age and Status Distribution of Mission Leaders**

AGE	NUMBER	STATUS		PERCENTAGE
		MISSIONARY	INDIGENOUS	
20 – 29	1	-	1	4
30 – 39	5	1	4	23
40 – 49	9	2	7	41
50 – 59	7	5	2	32
<b>TOTAL</b>	<b>22</b>	<b>8</b>	<b>14</b>	<b>100</b>
<b>STATUS PERCENTAGE</b>				
		MISSIONARY	INDIGENOUS	
		36%	64%	

**b) Focus group participants**

The 30 participants of the focus group discussions were divided into four focus groups and are described as follows:

**(i) Indigenous ministers from the mission nations: 9 participants**

Apart from 2 who had tertiary education, all the rest had secondary education. The youngest was 23 years and the oldest was 49 years. They are labelled as Focus Indigenous Mission Leaders (FIML).

**(ii) Senior managers and directors in the CoP-Headquarters: 5 participants**

All of them had tertiary education. Apart from one who was in his 30s they were all in their 50s. They serve as ministries directors and senior managers. They are labelled as Focus Seniors and Directors (FSD).

**(iii) Support staffs working in CoP-Ghana Headquarters: 6 participants**

They all had tertiary education. Three were females. They serve in support services such as finance and administrative positions in the CoP-Ghana headquarters. They are labelled as Focus Support Staff (FSS)

**(iv) Ministers from internal mission areas of CoP-Ghana: 10 participants**

These are junior ministers working in the internal mission Areas in Ghana.

Apart from two who had secondary education, all of them had tertiary education. They all had two years Bible-school training. The youngest was 29 and the oldest was 40. They are labelled in this study as Focus Internal Mission Ministers (FIMM).

In all, out of the 60 participants, there were a total of five females. Two in the mission administrators' interviews and three in the focus group discussions. The mission leadership structure of CoP is mainly led by males.

**4.4.2 Description of CoP-Ghana's missions-funding practice**

The study sought to understand the current missions-funding practice of CoP-Ghana. The following sections present understanding of the various categories of participants of CoP-Ghana's current model of funding the African missions.

**4.4.2.1 Interviews**

**a) Mission administrators in Ghana**

The majority of the mission administrators (5 out of 8 [63%]) used phrases such as 'avoiding dependency' and 'encouraging the mission nations to improve on their giving to support the work' and 'weaning off the nations' to further describe the missions-funding practice. Their focus was on avoiding the mission nations becoming dependent on Ghana. The remaining two administrators were however specific in mentioning self-supporting as the CoP-Ghana missions-funding. Nevertheless, their further description of the missions-funding practice was not much different from what the majority said.

The issue of dependency kept recurring among the interviewees. The careful observation of the researcher showed some concerns on the faces of the administrators when they mentioned dependency as a phenomenon in the missions nations in Africa. The researcher gathered from the interviews that the administrators wanted the concerns on dependency to be a thing of the past. The administrators during the interviews were suggesting that these nations should be encouraged to be less dependent on CoP-Ghana. However, the administrators



appeared happy that CoP-Ghana was into missions in the mission nations. This concerns can only be demonstrated by what actually took place during the interviews. Typical quotations from the comments of the interviewees apparently brought out the concerns. This was particularly apparent when they had to discuss issues on self-supporting as against other models to describe the model of funding missions being used by CoP-Ghana.

Table 4.4 shows two quotations, each selected from respondents who among other things described the CoP-Ghana practice as self-supporting, as against two quotations from the majority who did not mention self-supporting. These two extremes were chosen to bring out the understanding of the interviewees on the models being used by CoP-Ghana. This also helped to explain what made one to think CoP-Ghana was using self-supporting or another model of funding missions.

In Table 4.4, interviewee IMA/5 appears to understand the self-supporting model. The understanding of the interviewee could be noted in the statements made. The interviewee was emphatic, and therefore owned the self-supporting model of funding missions. By saying 'our model', the interviewee appeared sure of the model being described. This tendency of owning the model appears in interviewee IMA7's comments. On the other hand, interviewee IMA/8 speaks from a general understanding of CoP-Ghana's missions-funding practice. The interviewee was more interested in reducing support to the mission nations. This interviewee did not seem to be specific on the model being practised by CoP-Ghana. During the interviews, the researcher observed the extent to which administrators wished the mission nations could support themselves in the shortest possible time.

It was also noticed that interviewees who had adequate knowledge of the CoP-Ghana documents on missions-funding were specific on the self-supporting model. On the other hand, those who do not have adequate knowledge of these documents talked little or nothing about the self-supporting model. This comparison helps to understand the practice of CoP-Ghana among the mission administrators in Ghana.

**Table 4.4: Responses that mentions Self-supporting as against others**

Self-supporting	Others
<p>Our model for missions is that we go into an unreached place, evangelise, win souls, disciple them and then teach them to be self-supporting, self-governing, self-propagating. These are the three basic mission models that we use. Making specific reference to the self-supporting, we encourage right from the beginning people who come to church to understand that they are not poor... Through that kind of encouragement... we teach them that they have a responsibility to also pull resources (IMA/5, 6/7/2017).</p>	<p>We should be able to support some of those people who are in need. But there should be a cut-off. We should try as much as possible not to create a culture of dependency where people will continue to depend... I think we should cut off some of these things for the people to struggle to make it. And then support incoming ones who have not received such support to crave for more (IMA/8, 12/7/2017).</p>
<p>In terms of the self-supporting from the mission-field... what we are doing is more like an agency. We open churches in the nations and help them to grow. We don't have a policy on how long they would be supported. We are still pumping monies to the nations until such a time that the nations become self-sufficient then we wean them off (IMA/7, 12/7/2017).</p>	<p>Our main objective is to help the churches in the nations to develop by themselves. This is a kind of do-it-yourself. But the mission office is in there to give support in weighty matters for a certain period of time. Sometimes they wish we help them in most things for a very long time but we try to let them understand that the concept is to wean them off. We help them but it shouldn't be for a very long period of time. A few are getting to that point (IMA/1, 13/6/2017).</p>

Even among the administrators there were different levels of understanding the missions-funding practice of CoP-Ghana. The observation skills of the researcher helped to collect data on the various understandings of the administrators, regarding which models of funding missions CoP-Ghana is using. Table 4.4 provides an idea of how interviewees talked about the self-supporting model and other practices. This depended on their level of understanding of the practice of missions-funding practice

The interview comments by these senior administrators explain an approach of supporting the mission nations for them to grow and also teaching them how to fend for themselves. It also discouraged dependency by the mission nations on CoP-Ghana. Apart from a few people in the higher hierarchy of CoP-Ghana, the participants hardly used the word 'self-supporting', but that was what they seemed to convey when they were using the phrases, 'dependency' and 'encourage' with regards to the missions-funding model being practised by the CoP-Ghana. The mission administrators appeared passionate when they spoke about dependency as a phenomenon to be discouraged in missions-funding in the mission nations.

When describing the missions-funding practice of CoP-Ghana, all the eight (100%) mission administrators described the CoP-Ghana missions-funding practice as biblical. They supported why they thought it was biblical by referring to some specific chapters of scripture. One administrator's understanding summarises the assertion of the administrators this way:

Yeah, it is based on the Bible. Time will not permit me to open the Bible and specifically quote, but... church in Antioch, the Bible say that when they heard there was famine in Jerusalem, they gathered money to support. In Paul's missionary agenda too, you realise that the Church in Philippi was very instrumental in helping his travels - Philippians. They helped in his travels all around so I think that it is based on the Bible. It is based on the Bible but maybe not be in clear black and white. ...Paul was moving around and then picking the collections to the central point where it could then be distributed to the places where there was the need. I think that is exactly what we are also doing. When the monies from the grass roots come, then we decide that this one must go here and this one must go there (IMA/2, 6/7/2017).

The study now turns to Interviews with mission nation leaders (representing Indigenous leaders and missionaries).

**b) Interviews: Mission nation leaders**

Although the mission nation leaders were not specifically asked to describe the CoP-Ghana's practice of funding mission, their narrations during the interviews brought out the CoP-Ghana model as biblically based. In some cases, they cited portions of scripture to support their description of what they meant by the CoP-Ghana model being biblically based. The selected comments represent the description of the CoP-Ghana model.

The National Head of a mission nation said this:

Biblically you know even in the days of Paul he was asking the people to come over from Macedonia and help, so I think biblically if we are also calling on Ghana to come, and help it is in the same direction (IML/16, 25/8/2017).

A district pastor in a mission nation described it thus:

Of course, yes, I can say like that because...the way Church of Pentecost does their things, they say we depend on tithing, we don't depend on donors so that is biblical, and normally they don't say that we will support you fully to the end, but we can support you a little, then you learn from there. We leave you then you do on your own, so we can say that is biblical (IML/7, 1/8/2017).

Another pastor described it as such

I think it is biblically based because one time in the Bible we see the church when Apostle Paul was going up and down, you could see the church was supporting him even to support other people where they will be going (IML/18, 8/9/2017).

The interviews were supported by focus group discussions, so the next few paragraphs present how each of the four focus group discussions described the missions-funding practice of CoP-Ghana.

#### **4.4.2.2 Focus group discussions**

The discussion from the four focus group discussion groups are presented below. They are presented in the following order: Internal mission ministers, support staff, senior managers and Indigenous mission leaders.

##### **a) Internal mission ministers**

The internal mission ministers are ministers serving in the internal mission areas in Ghana. The irony is that although they are also in mission territory in Ghana, they contribute towards the missions-funding in other African nations. All the ten ministers who took part in the focus group discussions agreed that the CoP-Ghana missions-funding practice is overdependence. They felt this overdependence is being practised in Ghana's internal mission territories. Because of their experience in the mission-field in Ghana, they were able to share the dangers of this system. In fact, that dominated their discussion. They felt the CoP-Ghana practice is creating dependence, which is not supported by adequate empowerment programmes. One of the internal mission leaders in Ghana shared his experience this way:

I encountered something similar in my district. When I got there, I received a grant for one of the assemblies. Members were leaving the church because there was no building, but by God's grace we had the grant to build and they were coming back, but the corresponding offerings were very low. So, I began going to them and talking to them one by one. Their thinking was 'why do we have to support missions, when we are in missions. It is the duty of the church to come and support us,' they said. I saw the church's aim of self-sustaining churches is missing out. In the district, almost all of them are having that mentality. So, I have to come from the scratch (*sic*) and begin to teach what the church is and am finding it a problem. But those that understood me like that kind of enlightenment. I then decided that I will not support anything in terms of materials, shirts, shoes and those kinds of things, but rather work with them. Those that understood are coming to the Church. It is also going to have a kind of conflict, though it is good (FIMM/7, 10/10/2017).

Another confirmed it this way:

Analyses would show that maybe money sent to mission areas are more than money sent to other places. I have a little worry looking into the future. The

way the church grew was that members from the south owned the local church. They built their chapels and they started from the shades. Now as we continue, we have reached a point where the local expects the church to come and build for them. They expect to get more than what they have given. In the future, don't you think we are likely to get problems if we continue like this? For now, we are enjoying it because money is judiciously used and because of that they don't really understand our system of financial system (FIMM/1, 10/10/2017).

The participants believed that the practice of CoP-Ghana in funding missions could have been based on what their founder James McKeown taught them in the early 1950s in Ghana. There was the impression from the participants that the mission nations also have to work gradually in developing their finances until they reach the state of funding the spread of the gospel.

**b) Support staff focus group**

The support staff focus group comprised non-ministerial staff working in finance, auditing and administrative positions. They provide technical support for CoP-Ghana missions-funding in various ways. They described the mission practice along the lines of how the nations in Africa are supported with the aim of making them autonomous. They described the intended gradual withdrawal of funding over a period of time. One of the participant's comment projects the thoughts of the focus group thus:

At the beginning the Church starts to support them with the money and they are taught to raise their own money. They are also taught how to pay tithe to support the kingdom business. When the Church grows we don't pay all their expenses. We finance only projects and they use their internal generated fund to support their recurrent expenditure. We also support their capital expenditure as the church grows and grow. They normally grow to receive autonomy where the church will remove its hand and we only support them when the need arises (FSS/2, 27/9/2017).

As observed during the discussion, it appears the support staff who deal with the movements of the funds saw the intricacies of how the practice of missions-funding reflects in what money is given at a point in time. The description of the practice in terms of what money is paid or not reflects a description of the funding

policy as broadly described by the mission administrators in Ghana. The comment of another person in this support staff dealing with finances illustrates the description further:

We actually give them the money as and when they ask through transfers and then remittances. They also have their own accounts. At times let's say if a country like Cameroon needs money, we actually can call or write a letter to the USA and tell them to transfer an amount of money to them...Yes, the mission nations also raise mission offering, but they use it in their nations. But we have to permit them before they could use the mission offering. (FSS/3, 27/9/2017).

This information probably makes the description of the practice as a concept clearer in practice. There are some controls from Ghana on even some of the missions offering the mission nations raise by themselves. The input of the senior managers at the Headquarters of CoP-Ghana could further add to the support staff description.

### **c) Senior managers and directors focus group**

The senior managers and directors at the CoP-Ghana headquarters lead specialised ministry or administrative services, which in a way provide advisory role to the mission office. Above all, some of them have been fully involved in missions before taking up their various specialised appointments at the headquarters of CoP-Ghana. This focus group was very evaluative in their description of the current practice, probably because of their vast experience. In their discussions, they had consensus that CoP-Ghana's missions-funding practice comprises various forms of models of funding missions and is not limited to one model. They all (5 out of 5 [100%]) agreed that at times the CoP-Ghana system could be seen to be self-supporting, but it is not limited to that. It even includes traces of partnership, because to some extent the mission nations also contribute a portion of the funding. They even bring missions offering which is controlled by the CoP-Ghana for all her missions in Africa. In their comments they appeared to portray the understanding of a church that has combined different ways of funding mission. They assert that this arrangement of funding mission is both in the internal missions in Ghana as well as the other mission nations in Africa.

Two selected comments are presented in Table 4.5. These comments are presented to show how the senior managers and directors evaluated the description of the CoP-Ghana's missions-funding practice. During the discussions, they appeared very emotional about practice. The group spent about a quarter of the time on the description of the CoP-Ghana practice. They kept repeating the fact that the CoP-Ghana model of funding missions is not limited to one particular model. Although this group spent a longer time in this aspect of the discussions, they were able to discuss all that was required to be discussed in the focus group. Table 4.5 provides insight into the evaluative thinking of the senior managers and directors at the CoP-Ghana headquarters in Accra.

**Table 4.5: Two Comments Describing CoP-Ghana's Funding Practice - Senior Managers and Directors Focus Group**

Comment 1	Comment 2
I think that my opinion of funding is not in one perspective; probably we are combining a lot of things but our basic funding is the one we receive from the head office which is the contribution of the large church into the missions-fund in that regard like every aspect of our church. Even if it is not missions-funding we have a way the Church used in raising funds, when the Church began. Once a church is started the bigger church intermittently sends funds in there to support it, but it doesn't become only the support which is coming from the bigger church, but the receiving end also has a part to play by contributing its own quota to support. So in that regard, I will think that it is more of a partnership than a wholly sponsored enterprise from the starting church, we partner, you know (FSD/2/, 4/10/2017).	To add to what he is saying I think basically the principle the Church operates on is self-financing, but then, as he said we see partnership being in operation here. I am talking about internal missions in Ghana. You see that the mission areas send their tithe to the pool, and because they send their tithe to the pool and later the head office sends back some to them, it is like they have contributed and the head office is also contributing. And so in this case, I just want to agree with Apostle that it is self-financing. It's partnership if we are taking the head office as a different entity in respect to the local assembly or district which is in the mission area. If they are two separate entities, then they have this coordination biotic sort of support (FSD/1, 4/10/2017).



It can be seen that the first comment complements the other. Their analysis paints a picture that recognises self-financing (self-supporting) and partnership as features of the CoP-Ghana practice of funding missions. The focus group discussion of the indigenous mission leaders also provided their description of CoP-Ghana missions-funding from their own perspectives as presented in the next paragraphs. The responses of the interviews and the four focus group discussions appear to inform that the CoP-Ghana seems to combine various models in her missions-funding in Africa. The descriptions do not settle on one common model. This includes partnership, self-supporting, and indigenous models.

#### **d) Indigenous Mission Leaders Focus Group**

All the nine members (9 out of 9[100%]) from different African nations were of the view that CoP-Ghana missions-funding was biblical. Regarding this description, one was quick to jump ahead of the other in sharing their view. This in a way showed how sure they were in conveying this view. They had been the beneficiaries and were giving their independent opinions on what they saw. For some, however, what they described as being a biblical model of funding missions in Africa can be noted from the comments of the following three focus group members.

One participant said:

Biblical because, in the early church when they opened the church the people in the Bible sold their things and came to support the Church. So what the Church of Pentecost is doing is biblical (FIML/7, 20/9/2017).

As we go into the Bible is in line. It is biblical because using the church money to pay the salaries of pastors and using the money to build church buildings is biblical. Sending money carries the gospel to villages, it is biblical (FIML/4, 20/9/2017).

It is a biblical way. If you see the people Jesus led, it cannot be said if he does not give himself for one another. The people they are working with did not have enough resources but Jesus gave to them. In the same way the CoP

is going to other places and giving. That is why the ministry is expanding. If you have the resources then you can go to other places (FIML/9, 20/9/17)

This indigenous minister saw CoP-Ghana's approach as self-supporting when he said: The Church is self-supporting so we raise offering, sometime we use some strategies for fund raising for the future (FIML/1, 20/9/2017).

The above comments show agreement with the interviews of the mission nation leaders that the CoP-Ghana model is biblical. However, one person (1 out of 9 [11%]) affirmed that the model is self-financing.

#### **4.4.2.3      *Document study***

Regarding the CoP-Ghana practice of missions-funding, it was noted in the archives of CoP-Ghana that James McKeown in a simple way taught his Church members how to mobilise funds for the work. James McKeown, the founder of CoP addressed a letter to all assemblies of CoP-Ghana when the Church was said to be rebuilding its finances after they broke away from the Apostolic Church. McKeown wrote:

Here is your father again to give you further instructions on 'PENTECOST RE-BUILDING PROGRAMME' According to the share-out of properties, Asamankese, Akim Oda and Suhum are the first casualties on your list to help to rebuild, others will follow with your co-operation. This is what I want you to do: Each assembly should make an appeal for offering to help in this matter. The name of each donor should be taken, a receipt should be given, when completed the names of all donors with their donation should be placed on the Notice Board. The total amount should then be posted to me at Accra; I will then issue a receipt on the total amount. I shall send a circular letter, giving the name of the assembly and how much given (sic). The Pastor's or Overseer's name will head the list of his assemblies (McKeown 1970:1).

The congregations were motivated by James McKeown to help one another during financial need. It was not a matter of who had enough, but simply the need to help one another in time of crisis to rebuild the Church after they had lost some of their property through various lawsuits by the Apostolic Church. This missions-funding practice appears different from the current practice of sending grants.

The Church of Pentecost (2011a:1-11), however, specifically describes itself as using self-supporting approach to funding missions in its *missionary guide*. It can be seen here that while McKeown's (1970:1) approach did not appear to have a specific name, the current missions practice has labelled the missions practice in Africa as self-supporting. This understanding of describing the model as self-supporting was found to be the description given at meetings and other forums of the CoP-Ghana, which were observed by the current researcher during the research visits and also at earlier discussions, of which the researcher had been part.

The presentations from the interviews show that the CoP-Ghana has a variety of models put together to form its missions model. Although the mission nation leaders in the interviews describe the model as biblical, which notion is shared by all participants, they do not imply the self-supporting aspect. The focus group of the senior managers were very evaluative of the description and assert that the CoP-Ghana system is comprised of variety of models including partnership. The internal mission ministers were rather cautious of the dependency mentioned by the mission administrators. The documents studied however, appear to emphasise self-supporting as the best description of the CoP model. Generally, from the responses, CoP-Ghana aims at preventing dependency of the African mission nations in the approach it is adopting to its current practice of mission funding. This does not follow specifically what the literature in Chapter two talks about. The literature seems to compartmentalise the various models of mission. After noting the participants' understanding of the description of the missions-funding practice of CoP-Ghana, the next issue that addressed the research problem is the participants' understanding of the actual structures that facilitate the missions-funding of CoP-Ghana in the African nations.

#### **4.4.3 Missions-funding structures of CoP-Ghana**

After presenting the participants' descriptions of CoP-Ghana's current practice of funding mission, the next theme that addressed the research question was the practical financial structures set-up by CoP-Ghana that facilitate the sources and allocation of missions-funding in the Africa nations. These structures are how the monies are raised from the various sources. To understand how the sources of

funding come in is very important, because it is structured to achieve a purpose and the purpose could be effectiveness and transparency of handling the monies. Once the monies come in they are managed to ensure effectiveness. The monies are then allocated and monitored by the mission office in Ghana. There are various sources of funding. The paragraphs below present the missions-funding structures of the Church of Pentecost in Ghana as seen by the various respondents of this study. What this could mean is that the mission nations may see somethings different from the administrators in Ghana. This could be because they may be looking at the structures from different environments.

#### **4.4.3.1 Interviews**

##### **a) Mission administrators**

##### **(i) Sources of funding**

Regarding sources of funding missions, all the administrators in Ghana (8 out of 8 [100%]) mentioned three main sources CoP-Ghana uses in funding its African missions. The first is the *missions offering*, which is raised on the first Sunday of every month all over CoP churches worldwide. The second is the *McKeown mission fund*, which is a week-long activity organised once a year in all CoP churches worldwide. During this week-long fund raising, the members are encouraged to give towards missions. The emphasis and promotion of missions is prominent during the week. Audio and visual documentaries on missions are also shown to church members. The third source of funding is unsolicited donation in kind and in cash by individual church members and groups. It is important to note that the mission promotion documentaries engage people who become donors to missions. Even some individuals commit to give something small from their salaries every month to support missions. It was confirmed by the mission administrators in Ghana that these individuals and group donations are significant support to the missions work. Some donate vehicles, motor-bicycles and clothing items for the poor in these African mission nations, including the internal mission areas in Ghana. These funding sources started from some point in CoP's early missions-funding endeavours. The understanding of these sources by the mission administrators are presented in the following representative quotes:

A very senior mission administrator narrates how the specific missions-funding approaches started this way:

The Church of Pentecost has been mission minded from the beginning. Right from the beginning of the Church...a special day was set aside for mission prayers and that is Wednesday. So, prayers were set aside on Wednesday after the Lord's Supper to be said for missionaries. A special day - Wednesday after Lord's Supper was set aside for prayers and then some offering made...then with time it grew. It developed into a mission office for the Church. The International Missions Office was created and it became a directorate in the head office, therefore, special offerings were taken on Sundays after our tithes...then once a year another week set aside to raise offering to support missions. So these... offerings have kept the Church mission minded and they have become very, very relevant in the raising of funding for the Church of Pentecost. Now we raise money to pay missionaries and also have developed a plan where at least we will try to assist the mission to put up a central building which is encouraging (IMA/8, 12/7/2017).

An administrator at the mission directorate summarised how the participants understood the sources of funding this way:

...so talking about financing of missions, the Church finances its missions drive basically from three sources, one is what we call the mission offering, the second one is what we call McKeown missions week. One week is set aside every year to sensitise our membership about missions and what we have done during the course of the year, then the third one is free will donations by members of the Church, ministries, areas, districts and assemblies (IMA/5, 12/7/2017).

The above understanding of the mission administrators is confirmed by another administrator by indicating that:

Our main source of finance is offerings by members from the local to the district, then to the area and to the head office. A few times, we have donations. For the offering, we have two sets. Once every month there is a special offering for mission...In addition to that we have McKeown mission fund, when the mission week is celebrated once a year at the various assemblies (IMA/7, 12/7/2017).

The CoP members in Ghana appeared very committed to giving to the cause of missions. Some businessmen in CoP-Ghana with missional orientation donate very substantial sums of money to particular mission nations of the CoP. However, in most cases the donors determine the nations that may benefit from the donations. Relationship based on friendship or family ties with a particular missionary at times determines the destination of giving by these financially influential donors.

Interview responses from mission administrators showed that key and sustained sources of funding missions from the CoP in Ghana are the monthly missions offering, followed by the McKeown mission fund which is organised once a year. The missions offering, McKeown mission fund and the donations therefore become the designated funds for missions. This finding of a designated funding appears different from what the early Pentecostal missionaries from the US to Africa and other majority world mission areas practised. They travelled without any pledged designated support. They went by 'faith' (cf. McGee 2012:207).

## **(ii) Structures for managing the monies raised**

The study sought to understand the structures the CoP-Ghana has put in place for funding missions. The mission administrators interviewed provided information on the structures for allocating the missions-funding. The structures for funding missions in Africa are not limited to the sources of funding alone. After the monies have been raised from these sources, there are structures to manage how the monies are to be allocated to the mission nations. The structure for allocating the money from Ghana appears controlled, as presented in the interviews from the mission administrators in Ghana.

It appears those involved in formulating missions funding policy had in-depth understanding of the existing structures of funding missions. Most (6 out of 8 [75%]) had a detailed understanding of the structures. This disparity in the understanding of the structures for funding missions could be seen in the responses of the following interviewees.

A response by an interviewee who is involved in formulating the missions-funding policy of the CoP-Ghana indicated that:

Alright, talking of structures...locally that is Ghana... what happens is that the monies are mobilised right from the grass roots that is the assemblies and so on. On a Sunday that they are taking missions offering, the assemblies will collect offering. When the assemblies collect the offering, they will forward it to the district. The district in our case comprise a number of assemblies - 3, 4 or 5. So what the assemblies will bring to the district office, they also collect together and send to the area. Then again per our structure or our organogram. The area also consists of a number of districts so after the area has also collated all the monies together, then it is brought to the head office, specifically the mission office, where they pay it into our missions account. Monies collected from locals through districts are paid to headquarters by the Areas. At the headquarters level it is managed basically by the mission board, which recommends where the money should go. For the monies raised in the well-endowed ones...we have accounts there, we call missions account. These are the CoP churches in Western nations. They do not receive funding from Ghana as the African nations. The mission office in Ghana controls the mission accounts in the Western nations. They are not supposed to use it for any other purpose. There are controls to use it for missions, and so from time to time when we need some for the African nations we direct them to transfer the money to these nations. The missions board, working through the international Missions Director, authorises them and then they release funds for a particular work...In terms of managing the funds that is how it goes both from Ghana and then to the nations (IMA/7, 12/7/2017).

Another detailed response from an interviewee involved in mission administrations indicated this:

I think the structures are well laid down. For Africa, there are structures, but I don't know how well they are working, except that we often send auditors to audit the accounts of the nations, especially when the missionary is being called home and another missionary is being sent there. But there are...I think... maybe I will say that much of the... I mean there is much trust and so...as far as structures are concerned I don't think it is there... It is well-structured on issues concerning how the monies are being raised (IMA/2, 5/7/2017).

The above comments appear to show some difference in the level of understanding between the administrator IMA/7 and IMA/2. Not all the people in

the CoP-Ghana system understood the structures of missions-funding clearly. The above scenario was noted during the interviews. The mission administrators at the helm of affairs have an understanding of the funding structures, but some (2 out of 8 [25%]) down the line have a hazy idea of the structures for funding missions. Nevertheless, they mentioned issues such as the existence of a budget that helps the planning of the funding, how the money is raised, how the money is distributed, keeping of records, and receiving of reports from the mission nations. Another mission administrator, who has served long in missions and represents those who had adequate knowledge of how the structures work, said this:

Yeah, I think the Church of Pentecost has done well by understanding the concept of McKeown and making the structure very solid for people to be able to follow it. The establishment of the missions department, then the establishment of mission committees in the areas with the area head following them. Also, every assembly trying to raise offering once ...every month and pass it through their district pastor to the area head to the head office, the structure is very stabilised. So that ... what we need is faithful people who would be able to bring the money as it is to the head office. Once it comes to the mission office, the management too is very good. It is deposited at the bank, then the mission board will be able to study what is going on and as requests come in, the request is considered according to their importance. So, I think the structure as it is now is very good. Yeah, the allocation is *eerm*... every nation is supposed to make its own budget and send it to the international mission directorate. Once it comes, the international mission directorate prioritise the budget and see where the mission board can come in. They then make recommendations to the missions board, so when the recommendations come to the mission board the mission board must be able to assess it to say yes, we agree with that or not. So with this one, if the missions board is able to do their work very well then the allocation will be very appropriate (IMA/8, 12/7/2017).

Another mission administrator continued his understanding of the structures from managing the funds as follows:

In Ghana, the missions board itself is one of the structures because the mission office accounts periodically to the mission board for how they have



managed the finances of the missions. The mission board is a very important structure in the churches in the mission affairs of the church. The mission office is the coordinator of all our missions work worldwide, both in Ghana and elsewhere, because in Ghana we have internal missions. The mission office with the International Missions Director as the head coordinator of all our missions work, we coordinate the distribution or disbursement of funds to these mission areas. And then we also monitor its use by way of requiring of them to prepare accounts and statements. So every half year or twice a year, yes, that's the half year and then the end of year, and then from time to time we also send auditors to go to these mission areas to audit the accounts to see if things have been done properly or not. And then they report back to the Chairman through the mission office (IMA/5, 6/7/2017).

However, two mission administrators who are involved in monitoring the CoP-Ghana missions-funding structures, had this to say on the structures:

In Ghana, there are available structures, yeah, because normally ... I do audit at the missions... normally when we are going, the head office normally furnishes us with all information. They have financial records for all the mission nations so all monies that have been remitted to the missions .... We get those records which are available at the head office. But most of the problems are with those in the missions. For the missionaries, some of them are not well versed in keeping proper accounting records. Sometimes it becomes very difficult for them to keep proper records of funds that are sent to them. Over there, some of them employ some people to assist them and even some of the members too have also been assisting. Comparing, the records in Ghana are excellent, but those in the mission-field, there are a lot of work for them to do for the records to be brought up to the standard record that we expect from them (IMA/4, 6/7/2017).

With the records keeping, yeah, they have it but is not as to what we have here in Ghana... it's limited to some point, other nationals are doing well to control by keeping their accounting records. In one of the countries where I went, they have some structures in place which the controls were working somehow effectively ... in another country, I went there too it was also working. They have at least simple accounting record systems to control the funds (IML/6, 7/7/2017).

From the interview of the auditors just quoted in the above-mentioned interviews it was noted that a good number of the mission nations lack the qualified personnel to manage the finances.

The indication here confirms missions-funding structures that may be very effective in Ghana, but this effectiveness weakened when attempts were made to replicate them in the mission nations. This appears to be the situation in the mission nations. It was not uncommon during the interviews for the auditors to comment on the vast differences in the financial structures in Ghana and those of the mission nations. The auditors as professionals, had the opportunity to see how the structures work, both in Ghana and in the mission nations in Africa.

### **(iii) Allocation of the funds**

The allocation of the mission funds is done in Ghana. The amounts are allocated, noting the needs of the nations and their budgets. It is not based on mission nation budgets alone, but what is known by the mission administrators in the mission nations. In some cases what the mission nations are given may not be what the mission nations expect. Priority is given to some projects. Budgetary allocations are made every year from Ghana. This shows yearly payments to the African nations. Normally the grants sent from Ghana are earmarked for infrastructural projects, and a small percentage may be given to a few mission nations for administrative expenditure. The comments of the interview transcripts of two administrators sum up the procedures.

A high-level mission administrator explained it as follows:

In fact, for the African nations...many of them where we have missions account usually, they raise it and they use it themselves [laughing]. So for them...you know the monies coming from those countries are not so substantial. The McKeown missions fund and the other mission fund that they raise they usually use it on themselves ... and so they will use it and notify the office that they have used it for such and such a project. Then the one that we collect in a pool in our accounts from ... I mean from Ghana, from time to time every year what happens is that the nations will bring their budget. The mission board meeting approves of what they say they are going to do. Maybe they want to build ... a church building ... mission house. After

the approval of the mission board then monies will be disbursed to them ... monies will be disbursed to them to carry out with that work. In terms of the budget ... there aren't any guidelines so they decide their needs and then they forward to us. But you know this is like an unwritten policy. In every nation we are building an office complex, a central church and then a mission house. Usually because of land issues we will use one land for these three complex buildings, a mission house, a central church building and then an office complex. When the mission board, operating through the mission office has been able to do this one for them, they are helping themselves. Some of these nations even after they have received, like Oliver will always ask for more. They would want you to do some other things. This one is actually an unwritten policy, but they know that this is what we are doing and so the sponsorship into the nations mostly with some few that we give them administrative expenses, but mostly the grants go into capital expenditures (IMA/5, 8/7/2017).

The narration above comes from an administrator who is a policy-maker on missions. However, another administrator who handles finances explained the same procedure this way:

Basically, every nation is supposed to submit their budget in the year preceding the year of expenditure. When all the nations submit budgets we go through all of the budgets and we look at the needs. The IMD looks at the need. Usually he goes round on trek visiting the nations, so he knows what happens on the ground. We have prioritised the nations so when they submit the budget, basically we help every nation to develop to a certain extent every year. Those who have special needs, they are given special attention in that particular area so that's how come we know how much to give to each nation. Everything that is done by the IMD will be taken to the mission board for approval. Let's say for instance in some of the countries, they have to put up a building as a matter of urgency. We aim at supporting them to put up the central chapel first. So, in some countries as soon as you purchase the land, you have to build quickly or else you have to pay a penalty. So in such nations, we make sure they do the right thing. They get good professionals to estimate, and then as quickly as possible we can help them put up the building to avoid the payment of any penalty. In cases where we also want to reach out to a certain target group, let's say for instance we want to establish a Pentecost International Worship Centre in a particular nation and we know

that once the Pentecost International Worship Centre is established, it will go a long way to develop the Church in that nation, then it will be given some special attention. Yes, other than that, the rest, there is a standard kind of that grant, at least to help. They have ongoing projects. Let's say if you have a particular project, for a number of years the grant will spread out so every year we will give you something to continue development. You may not be able to satisfy all of them for the items we budget for. The budget does not cater for all their needs. They may be expecting US\$10,000.00 but we may budget to pay them US\$5,000.00(IMA/1, 13/6/2017).

The above detailed explanation represents the funding allocation structure. It shows that the structures are laid right from how the monies are raised, how they are managed in Ghana and how they are allocated to the mission nations. However, it appears the structure that operates in Ghana is not replicated in the mission nations. The interviews with the mission nations presented in the next section give further details on how the structures work in the mission nations in Africa.

## **b) Mission leaders**

### **(i) Sources of funding**

The mission leaders comprising missionaries and indigenous mission leaders on their part saw the sources of funding missions from a different perspective, due to their understanding of what they received in their countries. Unlike the mission administrators whose identification of missions-funding was limited to three main sources, the mission nation leaders had a broader spread of sources of funding to mission. These were tithes and offering, grants from Ghana, freewill offering, missions offering, fund raising, and ministry programmes. These varied sources are summarised into the frequency of mentioning each source by the 22 mission leaders in Table 4.6.

**Table 4.6: Mission Leaders' Understanding of Sources of Funding Missions.**

<b>Source of funding</b>	<b>No.</b>	<b>Percent</b>
Tithes and offering	18	81
Freewill offering	13	59
Grants from Ghana	12	54
Missions offering	6	27
Fund raising	4	18
Others	4	18

Most of the mission leaders (particularly the indigenous mission leaders) see tithes and offering and freewill offering ahead of grants from Ghana as the source of funding (81%). Four (18%) rather mentioned other smaller sources such as income from farming and the personal sources of mission leaders. The comments of some of the mission leaders stated below confirm how significant they rate these other sources.

There are, however, other sources of funding, practised by some of the smaller nations. One of such funding methods in the mission nations, used mostly in the rural areas is income from farming activities by the members of the Church to supplement their income. This may not be very popular in other nations in Africa. It is rather an innovative way of supplementing the incomes of the mission nations when their members may not have the money to give. A pastor in one of the mission nations in the southern part of Africa who has served the CoP for 16 years had this to say:

Mostly we depend on tithe and offerings but sometimes tithes and offering cannot manage to reach our goals so we do some things like farming. We use our members to do farm (sic) and other things so that we can create money to support the Church ... but that, money from Ghana we use it for some of the projects (IML/7, 1/8/2017).

A missionary serving in a mission nation in West Africa corroborated this from his own experience:

So, it's not easy and at times we personally have to come in with our personal funds (laughing) to help, sometimes friends come to our aid and the donations we receive from the districts and assemblies in Ghana also help (IML/3, 18/5/2017).

The missionaries at times use their personal funds to fund the work in the mission nations. These other means of funding may not be significant in terms of the general sources of funding missions, but for those who donate these amounts, it is major sacrifice. In the mission-fields, it was noted that both the indigenous mission leaders and the missionaries have to make some personal sacrifices to move the mission agenda of the CoP towards its objective of reaching out to other nations.

The sources of funding missions are not limited to the grants from Ghana. In fact, the grants are used for infrastructural development. The mission nations are supposed to raise their own funds for the day-to-day running of the mission-fields. This may mean the mission nations are to pay part of the cost. For example, they raise money to pay the salaries of the indigenous ministers. There is disparity between the salary of the missionary and that of the indigenous worker. The indigenous ministers, therefore, see their sources of funding not enough for their upkeep. They expect CoP-Ghana to look after them just as they care for the missionaries from Ghana or other countries. It is not all missionaries that are sent from CoP-Ghana. Some are sent from other African countries. However, in most cases, the source of their salaries is from CoP-Ghana.

## **(ii) Structures for managing the funding**

The mission nation leaders saw the structures for managing the funds in their nations in another light. A senior minister had this as representing what the mission leaders need for improving accountability in the structure for managing funding in the mission nations. He explained that:

The pastors should be made to feel that they are also able to use money for the work. You know, from grants and even local funds we also want to say that the Church in Ghana should make on-the-spot visits. Budgets to be made for missions before monies are released. There should be unannounced visits to the mission-field to audit. Yes, so that it can keep us on our toes

because we know that we have to account. And I suggest that reporting of finance to mission office should be taken very serious. That is, I suggest quarterly, even if we have to send it through electronic means on the use of grants (IML/4, 31/5/2017).

Here, the indigenous senior minister is asking for the CoP-Ghana to ensure how the structure works in the nations.

### **(iii) Allocation of funding**

The indigenous mission leaders appeared concerned when it comes to the resources that are sent to their nations and the disparity between them and the missionaries who work in the nations, especially regarding allocation of resources for the work. This indigenous minister shared his concern this way:

...If the missionary goes he has a car which is good. Let it also be done for another pastor in the city. Not that we are trying to compare ourselves with missionaries. The missionaries should support the other pastors (IML/4, 31/5/2017).

Further to this allocation disparity in the allocation of resources commented on by the indigenous leaders, most of the mission leaders, both missionaries and indigenous mission nations leaders (15 out of 22 [68%]) appreciated the grants from Ghana, but indicated that they are not adequate for the work at hand and could be improved upon. However, even those who said the grants were adequate, later in their explanation implied that they needed more money.

A missionary being emphatic on the inadequacy said:

No that one, eh in my own view, I cannot say is adequate. The reason being that, the expenditure pattern in converting. The amounts came in Euros and in dollars. And converting dollars [...] in fact the salaries are paid in dollars, even for your upkeep, and when you want to convert them to the local currency, oh you have something very small, so it makes things expensive and living conditions is very high. So, the amount, you always need to link up with others, which necessitates calling for help when necessary. Living condition being very high (ML/6, 26/6/2017).

An indigenous pastor said this:

I don't think the money is adequate in the sense that besides funding for the construction of the chapels we also have ministers looking at other things today. Ministers are not receiving their allowances, and we do them free. We are not on pay roll, some years ministers are not getting anything from their district and most of our ministers besides the national head, the rest of the ministers are pirating (*sic*) on foot which is also very difficult and that will not help move the organisation to a certain level faster so I think if the Church and the mission office can look into those things (IML/12, 28/8/2017).

Another missionary in one of the mission nations explained that:

I think I can say no because the thing is, the Church of Pentecost is in many nations with money challenges. And the money is also one of the challenge and the money that we receive from Ghana is sometimes enough but it does not allow us to fulfil all the aims (IML/10, 25/8/2017).

This minister said it was adequate, but his comment indicated inadequacy. He narrated that:

Ah yes I would say looking at the vision we have for the mission and then looking into the future we would say it is good the Church in Ghana they are doing their best. But we would say it is not as much as we would wish we have to cover the whole nation, the Bible says that we should leave Jerusalem, Judea and Samaria and to the ends of the world. Every part of the country is our target and our vision and therefore we believe that the budget they are bringing is ok but not so much enough looking at the agenda we have to do in other places. The reason why I think so is just as I have answered is because of the routes we are looking at and the coverage we have to cover in terms of planting churches everywhere. And planting church also goes not only to the spiritual side but also the infrastructure to establish the church and give it stability so if you want to get to the whole length of the country then it means we will say it is not enough (IML/12, 14/8/2017).

The mission leaders in the mission nations referred to the tithes and offering as the main source. They also implied the structures for managing the money in the mission nations may require accountability oversight from Ghana. Allocation appears not to be adequate for the work in the mission nations. The next findings are from the four focus group discussions.



#### **4.4.3.2 Focus group discussions**

##### **a) The Internal mission ministers focus group**

###### **(i) Sources of funding**

The internal mission ministers corroborated the sources mentioned by the mission administrators but their sources of funding mission were grants from the headquarters of CoP-Ghana. In their case part of the grants came from the tithes and offering raised by CoP-Ghana, and the other part came from the designated fund from the mission office. They are contributors to these grants. One of them represented the views of the source of the money coming from the headquarters and explained that it could be more. He simply explained:

Also, in our area for instance, when we had our meeting, our mid-year area meeting, the area secretary made us understand that for instance, last year the money that came from the headquarters to the area was even double more than the amount they send from the area to the head office. He came out with the figures and then the presbyters who were around were enlightened and happy because they knew that the Church is really helping the area (FIMM/6, 10/10/2017).

They all agreed that the source of the money from the headquarters should be controlled to enable the internal mission areas develop themselves.

##### **b) Support staff focus group**

###### **(i) Sources of funding**

The support staff, most of whom work on the missions' finances, provided evidence that corroborated what the mission administrators said. They quickly gave the information one after the other.

A mission office accounts officer narrated that:

As I said initially (laughing) we do transfers of missions offering and then when they pay for the souvenir and then mission week, and annual activity for McKeown fund. Some people too donate (FSS/3, 29/9/2017).

A mission office administrative staff also said:

They do mission promotion when the missionary come on leave; they send them to the well-endowed areas to go and share their experience with them and then raise funds to go and support them (FSS/4, 29/9/2017).

A finance worker supporting missions said:

I think apart from that some of the well-endowed areas in Ghana have taken it upon themselves to send money direct to the missions (FSS/2, 29/9/2017).

## **(ii) Structures for managing**

The support staff work on the actual procedures of the structures of the funding for the mission nations. Their discussion supported the structures presented by the mission administrators, however, because they work on the money their presentation focused on how the actual money moves around. One of the staff at the mission office explained how the money is managed:

We send money through transfers and remittances to the mission nations. They also have their own accounts. At times, let's say if a nation in Africa needs money, we can call or write a letter to our branches in the Western nations and tell them to transfer an amount of money to the African nations from our mission account in the US. These mission accounts in the Western World are managed by Ghana because it is part of our designated accounts for mission (FSS/3, 29/9/2017).

The support staff, knowing the allocation and the amounts paid yearly, were happy to see the amounts leaving the mission account to the mission nations.

## **c) Senior managers and directors focus group**

Regarding the structures, without talking much on the various sources of funding missions they corroborated all that the mission administrators said. However, in terms of management of the funding they were of the view that CoP-Ghana has a peculiar structure that promotes accountability. One of them summed it up as follows:

The structures which sociologists even are talking about brings COP in the outfit of the mission board. Especially the directorate and the work of the IMD. Unlike many other places where churches belong to single people, this structure works because it has a centralised point and the work of the IMD as

a supervisor to every one of the mission posts contributes a lot with respect to accountability, distribution of resources and so on. So, nobody feels left out so they know that there is an accounting point where everybody will be held accountable through the mission director to the other churches and that aspect of it is what has been able to hold the Church on from inception. This has been the norm for other churches including Ghanaian churches (FSD/1, 4/10/2017).

**d) Indigenous ministers' focus group**

When speaking about structure, the indigenous ministers' focus group corroborated what the mission leaders said. However, they seem to know about other smaller methods of funding structures. In the focus group discussion of the mission nation leaders, participants said, programmes are organised by the various hierarchies of the Church in their mission nations as one source of funding their work. They also mentioned tithes and offering as means of funding missions. Since most of these focus group participants were from the rural areas in the mission nations in Africa, they did not mention the grants from Ghana as a source of funding mission. They seemed to see themselves as going through struggles to raise money in the mission-fields.

They articulated these in the following quotes from their focus groups:

Our country is a Muslim-dominated nation. So, during the fish season, we pray for the fishermen and teach them how to give tithes. Sometimes we organise fasting and prayers for them and teach them to come and give their tithes on Sunday (FIML/5, 20/9/2017).

Another member of the focus group discussion of the mission nations said:

In our country, it is seasonal. Even small boys can raise something during the season so we raise money during the cashew nuts season (FML/9, 20/9/2017)

They wanted the structure improved but did not give the way it should be done. The structure appears not to be working. One of them simply put it this way: 'When the grant comes there is trouble. The grant has a lot to do. The challenges are many' (FIML, 6, 20/9/2017).

#### **4.4.3.3 Document study**

A documentary review of the CoP-Ghana Constitution (The Church of Pentecost 2016c:129) is very specific about the sources of finance. In Article 37 of the constitution, among other things, the constitution charges the General Council of CoP-Ghana with devising appropriate measures to raise funds to meet the various financial commitments of the Church. The CoP-Ghana Constitution further states that the Church shall be financed from tithes and offerings, freewill offerings, missions offerings and any other monies received from other sources.

The constitution specifies a mission fund which receives all missions-related offering, and this fund is used to support missions. Apart from the constitution, CoP-Ghana has a Missions Handbook (The Church of Pentecost 2008b:70-71) that guides the specific activities of missions. Regarding finances, the Missions Handbook directs each nation on how to raise the yearly McKeown mission fund and the monthly missions offering. Although raised in the mission nations, the disbursement of these funds for any purpose is directed by the mission office in Ghana. Regarding sources of funding missions, the interviews, the focus group discussion and the documentary study confirm how money is raised by CoP-Ghana. Specifically, CoP-Ghana does not endorse any source of fund-raising that has strings attached.

There is an understanding how the structures should work; it works well in Ghana, but not in the mission nations as expected by the mission administrators in Ghana. Documentary review confirms that CoP-Ghana has a comprehensive financial manual that directs accounting and the financial management of its funds. This document has been developed to the standard of a major corporate organisation (The Church of Pentecost 2013a).

In categorising the funding, the Constitution (The Church of Pentecost 2016c:129-130) specifies a central fund at the headquarters, into which monies from the areas and any other sources are to be paid. The Church pays its capital and recurrent expenses from this central fund. There appear to be strict rules regarding raising and disbursement of funds. Disbursement is how the monies are allocated to the areas.

It appears there are solid structures that help the sourcing of funding, the management of the funding and even the allocation of the funding according to the mission administrators in Ghana. This is confirmed by the documentary evidence in the various financial handbooks of CoP-Ghana. They are supposed to be working in Ghana and the mission nations. However, the mission leaders do not see the same effectiveness in the mission nations. Further, the focus group of the internal mission ministers was very concerned money is continuously sent to the missions. They feel money must not just be sent, but the mission nations could be made to finance themselves in a way.

In the mission nations, the evidence shows more transparency is needed. This shows that two different structures are working. The auditors who monitor the finances make this apparent, when they say the structures in most of the nations are not working.

On the issue of the adequacy of the funding allocated to the various nations, and as noted in the findings, the indigenous mission leaders were unequivocal in declaring that the funding was inadequate for the volume of work they were doing on the mission-field. They also stressed the fact that the funding is limited to infrastructural development and does not cover their normal day-to-day expenses. However, on the part of the missionaries in the mission nations, they were all careful when answering the question. Apart from two who quickly said the funding was inadequate, the rest were cautious about saying it was inadequate, because from their body language it was clear that they meant the funding sent to the mission nations was not adequate for the work at stake.

It was observed that the missionaries may not want to say anything negative on the funding in the mission nations. However, they were aware of the funding challenges. The underlying data presented by both the missionaries and the indigenous people is that the grants they receive are very helpful and they are grateful for them, but given the work they need to do they are not adequate.

The next theme emerging from the study that addressed the problem of the study was poverty, which could be a hindrance to African nations becoming self-financing.

#### 4.4.4 Poverty and missions-funding

Poverty as a limitation of basic necessities appeared to be a major hindrance to the missions-funding practice of CoP-Ghana. All the participants, both in the interviews and the focus group discussion shared the need for CoP-Ghana to make poverty alleviation a major component of its missions-funding practice, if it was to achieve her expectations of the mission nations becoming self-sufficient.

The study sought to find out the level of poverty in the mission nations and its implications on missions-funding practice.

##### 4.4.4.1 Interviews

###### a) Mission administrators

All the mission administrators (8 out of 8 [100%]) admitted implications of poverty and the need for poverty alleviation in the missions-funding practice. Table 4.7 provides the mission administrators' intentions or existing way of tackling poverty in the mission nations in Africa. All the administrators saw a need regarding improving the economic lives of the people.

**Table 4.7: Intended Approaches for Alleviating Poverty**

<b>Approach to Poverty alleviation</b>	<b>No.</b>	<b>Percent</b>
Training	8	100
Farming	2	25
Empowerment	1	12.5
Hard work	1	12.5

Training appears to be the main approach CoP-Ghana intends to use to alleviate poverty as a way of funding missions. This is against the background of CoP-Ghana seeking to avoid dependency, encouraging the mission nations to support themselves financially in the long run. The mission administrators expounded their intentions and practice in the following comments.

A very senior mission administrator elaborated the poverty alleviation strategy this way:

There is enough resource in every environment where the gospel is being preached and churches are being planted. There are enough resources in the mission nations, even though people may not see it. And so, one strategy we use is to teach the people to know that...even though they see themselves as poor that's not how God sees them because God has deposited a lot of riches and a lot of resources within us and within our land. This poverty mentality, we try to wash it off the minds of people that, yes, you may see yourselves as people who don't have much but you have something. That is the teaching we start with. Then we also believe that there is blessing in giving, so the little that they have we encourage them to give to offer it to God in the Church. They are to offer the little that they can get that is why in the Church of Pentecost we don't prescribe offerings for anybody. We don't tell people how much to give, you know like Jesus, who stood at the offering and watched people give. There was a widow who gave what has now become known as 'the widow's mite'... So even though she was a widow and she gave the least amongst all the people who came round to give according to what Jesus told us, Jesus did not give back her offering to her and saying that because you are a widow and you have back your offering [laughs]. It was collected and Jesus commended her for that, and so we believe that there is blessing in giving so we encourage our members to give wherever they are, no matter their economic environment. There should be able to give the little that they have. The leaders are to ensure prudent use of the offering or resources that are given by the people. So you see, no matter how resourceful an environment is or a place is, if the resources there are not judiciously applied, they will end up being poor. Another way is to teach the leaders. That's why we don't joke with leadership training. We want them to be faithful and apply the principles of integrity. I mean we manage our funds or we raise funds so these are some of the ways to alleviate poverty (IMA/5, 6/7/2017).

A narration by one of the mission administrators represents this encouragement and training towards alleviating poverty. He narrated that:

Issues of poverty ...some of the missionary wives especially I can mention ... one missionary's wife from a southern African country. One time she came with a proposal to the International Missions Director to be sent to mission board for approval because she had identified people in the mission nation and how poverty was having a toll on their lives. For those who converted,

she wanted to give them skills training so through that other people would also bring money to support them. The mission office also supported the proposal. They then started that training, I mean skills training, giving them vocational training and it has gone on up to now. A similar exercise was also going on in other nations ... yah, eer, trying to gather the young ones there too, so that they will alleviate poverty. If the Church will use these few pilot projects to encourage all the missionaries, especially in African nations to institute vocational training centres, it will help us get members who through that will convert to Christ to indeed help yah (IMA/3, 6/7/2017).

The above narration actually shows what is going on in the countries. Some attempts are being made, but the narrator informs that they are but a few. The next comment by another mission administrator takes the poverty alleviation to another level. This commentator was observed as being one of the administrators who thinks that the mission nations in Africa should not be made to be dependent. The administrator explains that:

Yes, poverty is one thing that kills Africa in missions, but in the mission office we try to encourage the nations to do what they can according to their ability, so that ... So, basically that is the main aim. If you are too poor don't do things you cannot afford. But once in a while, where there are severe cases of poverty, if it comes to the attention of the mission office we come in to help. Sometimes it may be a one-off case. Sometimes some missions may have a serious development crisis. Some may have drought or if for any reason the nation...the entire nation is drowned in poverty so that it affects the Church and its membership, the mission office can come and offer some support in that time of need. But that depends on the normal cost. That's maybe a long-term project to get the nation out of poverty. Now the Church and the nation from their own internally generated fund can plan that structure, so that in the near future members can be well endowed to take good care of themselves. Usually when it comes to their attention (IMA/1, 13/6/2017).

The mission administrators provide a picture of the need to prepare the African nations to work themselves out of poverty. However, occasional poverty support is given in extreme cases. The next paragraphs provide another angle on poverty from the eyes of the mission leaders, namely missionaries and indigenous leaders.



## **b) Mission leaders**

All the mission leaders (22 out of 22 [100%]) saw their nations as poor or alluded to poverty in a way. Some of them (13 out of 22[59%]) went further to use limitation of health, nutrition, high unemployment and even hunger to describe the extent of the poverty in the African nations. The effect on the members of CoP in the African nations includes, unemployment, inability to access health, inability to pay tithes and offering, even lack of money to feed themselves. The few who have jobs are rather in subsistence employment, such as farming, petty trading, artisans and a few are in government or white-collar jobs. It was noted that 77% of the members are in these subsistence employments. The mission leaders told the story from their narrations during the interviews. These narrations were told with concern in their faces.

This indigenous leader from one of the islands of Africa had this to say about poverty in the nations. He stresses that:

For some of the members in our country, the rate of divorce is very high. One of the reasons is that poverty affects the marriages of the members. They always fight when there is no money. They cannot finish paying the school fees of their children and the rent. Sometimes it becomes a problem to us because as their pastor they come to us any time they have problems or challenges. They say everything and some of the problems are not easy to solve. This is because there are some things that they pass through where you cannot look at them, but you have to do something to help them out from those problems. We thank God that the gospel has been preached in the country, so they know that once you have Jesus whatever you have, ways will be opened. There is hope in Jesus, so we are preaching the gospel and increasing their hope and belief in the Lord Jesus. Jesus can help them out of their situation of poverty (IML/14, 22/8/2017).

This other one in a French-speaking country laments that:

There are poor people especially in the rural areas, yah, you can feel it and even in the capital city. As I'm saying because rent is the most challenging issue in our country, it is because people pay monthly for rent, is not like you here and the room is single you can even pay 50 to 60 and that is 100 dollars ...oh yah, a single room in my country ... even one metre square in the city

is very expensive. There are places you may have to pay CFA 250,000 a year and that is more than..., and there are some places plots are very expensive. That's why they are resorting to going to the suburbs. Living for some people in the capital is very expensive. The people are poor to pay for these things (IML/6, 28/6/2017).

This other one from a country that has suffered civil war for a long time had this to say:

The level of poverty in our country for now, because if it had not been for the war or the Ebola crisis, I think the country would have been far better developed. Because of this crisis the poverty of the state of our nations is greatly high, and most of these cause the low standard of education of our brothers and sisters. It also causes most of them to be dropped out because there is no money to pay for their school fees and other things, and if we go to the North and where I am recently staying, most of the people are local farmers. Even if you see the way they dress and even the food they eat is very difficult for them. They are not having good dressing. Sometimes most of our members come to church bare-footed (IML/9, 1/8/2017).

All the above comments were from the indigenous mission leaders in the African nations. Turning to the missionaries in the mission nations they had their own description of the poverty of the nations:

The level of poverty there is just unbearable. Yeah, so people who fall sick, some under the guise of hiding from the hospital bill, the sickness gets to irreversible levels and before long they are gone. They wait till the sickness gets to malignant levels and they die. The government tries to give a kind of help, but those who need special attention have to fly out of the country. Yet those who need specialist attention, if your family cannot fly you, you are likely to die. People because of poverty resort to drug sniffing to avert their extreme hunger. They say if you sniff the drugs you will not be hungry. Not the taking of the drugs alone but the drug trade because of unemployment. This is very important, this is very true. They trade in drugs proper as a means of livelihood. Any week there is news of someone who is transporting drugs and has been caught (IML/7, 29/6/2017).

This missionary maintained that the government of his mission nation has accepted the country's state of poverty and provides suggestions for how this poverty could be alleviated. He states that:

The level of poverty in my country is one as I have told the government itself has classed the country as one of the poorest countries in the world, but for me the limitation has been not because the country is poor, but is because of vision and leadership, the direction and the opportunities to create for the people to get to know exactly what to do and the opportunities to accept; so that has been the limitation but is not the real reason why people cannot get jobs to do. But it's because the avenue has not been created by the people for them to know what to do, so this has become their limitation, so everybody is sitting down and waiting for manna to drop from heaven, while this thing is also not possible. So if the government can move and then create jobs for people by opening its market up and also having a very good governance, I think this will also open the international community and other people coming to establish with them then also their education system so I believe that this is where people must be impacted very well, so that people will understand that I can come out of the technical school and also create my own business. If you go to some countries this is what they are doing, so people are doing their own things on their own. So I believe that it is not the people who are poor, but because they have been limited in terms of the vision ahead for them (IML/12, 14/8/2017).

The indigenous ministers and the missionaries serving in the African mission nations all affirm poverty in their various countries, which is manifested by lack of effective health-care, hunger and other economic limitations such as high unemployment rate. They all find now there could be a way out of this. The suggestions for the way out of this poverty in the mission nation came in diverse forms. A few of them that summarise the interviews are given by the mission leaders:

A missionary in the central part of Africa simply suggested that:

As a church we try with prayer and we ask God to help the members of the Church, giving them work to do and we also have some ideas. So, if it's possible we have to create some job opportunities ... we can do something for the members (IML/15, 25/8/2017).

This indigenous church Elder from eastern African country explains how they were attempting to alleviate poverty by stating that:

There are trainings which are being done. We have entrepreneurial training, art works especially. Our missionary wives are trying various training to help the citizens, especially women to be self-employed (IML/17, 28/8/2017).

Their poverty alleviation attempts, however, are pioneered by the wives of the missionaries in their own small ways. Poverty appears to be a concern in all the countries and various attempts to alleviate poverty are seen in some mission nations. The Focus discussion groups also gave their version of poverty and the steps needed to alleviate them.

#### **4.4.4.2 *Focus group discussions***

##### **a) Internal mission ministers**

The Internal missions group in the Ghana mission areas had their own understanding of poverty in missions. The interesting part of their understanding and the facts they present is that they were talking about poverty in Ghana, the nation that is sending missionaries to other African nations: Their understanding of poverty and how it could be alleviated are noted in the focus discussion. They noted just as the mission administrators and the mission nation leaders that there is poverty in their operational areas in Ghana, and something needs to be done about it. The following are excerpts from the discussion of the internal mission ministers in Ghana. This internal mission minister said:

Upper West is the poorest of the poorest and that is where we find ourselves and in fact when we went there we realised that what people have been saying is really true, people are really poor when you go to the office or the Church ... you can really tell there are some villages when you go there, where the people sleep, is very serious and the poverty level in our area over there is very serious (IMM/6, 10/10/2017).

Their consensus on alleviating this poverty levels is echoed in this comment by one of the group members:

Papa in the first place is like the women who have come for the entrepreneurship is a way of educating them, so the representative that came

from that district when they go, I for instance my place, there are mostly farmers so sometimes I meet them, I call some agric. extension officers. You can educate them as ..., but they will only cultivate yam, whereby they could do other things off season, but they depend only on the yam. There is an elder that I have taught how to rear these animals (IMM/1, 10/10/2017).

**b) Support staff focus group**

The support staff speaking from what they see in Ghana and other places also corroborated the internal mission ministers' assertion of poverty in some parts of the Ghana mission. They, however, agreed that the poverty may not be real in some places. It could therefore be relative. One of the focus group member's perception sets out their thoughts this way:

I believe in Ghana, depending on the location some are very poor, others are better off comparatively but generally they are poor. There are some districts not found in the northern part of Ghana, but in the southern area who are also poor (FSS/1, 27/9/2017).

Their position at the headquarters working on the funds of CoP-Ghana and other African nations gave them the information to compare situations regarding poverty as noted in the following comment by one of them:

One of the support staff whose job helps to control the funding explains this mentality among the people he works with this way:

The poverty I think it's relative but for some reasons we see them as poor. There are some areas where I have visited and when you are going through the books you realise that their offering are so small. You ask why, and they say if you give too much the people will know that you have money. So that mentality is there. So, the people, they send so much yam to Accra to come and sell them for money, but they think that if you give too much people will know that you have money (FSS/4, 27/9/2017).

They however thought there should be some ways to alleviate poverty. It was suggested by one of them and agreed by all that 'I think they should increase the allocation of money to the needy areas' (FSS/3, 27/9/2017).

**c) Senior managers and directors focus group**

The senior managers and directors have been involved in various roles in the ministries of CoP-Ghana. They visit the mission nations and also provide support in ministry to the African mission nations in their specialised areas such as evangelism, children ministry or even administrative support. One of them shared an experience, with which they all concurred, as the issue regarding poverty in the mission nations. He explained:

How are we addressing poverty is the problem we really have. Currently we are doing our best but in the missions-field there is a large deficiency. If you cross-check and see some of our people are very poor and we don't seem to have an idea of bringing them out of it. I have recently been to one of the countries. I almost always wept everyday so the team I went with had to take some expenses of the young people. One of the young ladies, her school fees is only hundred dollars, and for other people, it was terrible. The pastors' pay is less than 100 dollars and so on. I think our focus had been getting the people for the gospel but we need to think of eradicating poverty in the lives of the people by bringing in some intervention (FSD/1, 4/10/2017).

If the senior managers and the director saw the situation this way, then the indigenous mission leaders' presentation of poverty in the nation and how it could be alleviated is introduced next.

**d) Indigenous mission leaders focus group**

The indigenous mission leaders, who were mainly from the rural areas of the mission nations, presented a rather graphic account of the poverty in the mission nations. However, when corroborating the interview comments, they established that the mission nations are living in poor conditions. Virtually [all] their members are not gainfully employed. They live on subsistence activities and this affects the income earning capacity of the churches in the mission nations. The following comments brought out what the indigenous mission leaders agreed on, regarding poverty and its alleviation in the mission nations.

One of them from an English-speaking country painted this picture of poverty:

There we stay in villages so we know much about them. Some even do not get what they would eat in a day. Some of them are even looking up to the pastor to give them (FIML/6, 20/9/2017).

The picture painted above was answered by a comment by one indigenous leader from a Portuguese-speaking nation which appears to help alleviate poverty. He said:

The Church prays for the people, and individuals will say I can help three or four people. They give them money to buy things on the market day and come and sell so they could make a living. This is done by individuals in the Church (FIML/9, 20/9/2017).

#### **4.4.4.3 Document study**

The International Missions Director of CoP-Ghana writing on the success and challenges of CoP mission stated 'There are successes in terms of numerical growth in the various mission nations and the regular assistance with human, financial and material resources in the less endowed areas' (Gyesi-Addo 2017:424). He went further to enumerate 'high unemployment, low income, and high illiteracy rates as other challenges' (p.425).

The comments show the effect of poverty in the mission nations and the approach of the mission leaders to alleviating the poverty situation they find themselves in. On poverty, all the interview participants and the focus groups accept there is poverty in the mission nations. On the issue of alleviating poverty, the administrators in Ghana and the mission nations make different attempts. While the administrators are encouraging the mission nations to improve on their situation, the official involvement of CoP-Ghana in this improvement is not so pronounced in the mission nations. On the other hand, the mission nations are attempting a few efforts, including prayer, but this approach is also minimal.

Poverty in a nation affects the welfare of the workers. A critical issue that came up in the findings, although not mentioned by many but alluded to by the participants was the welfare of the mission leaders in the mission nations. The finding is critical because it may impact on the ministry of the mission leaders who drive missions in the African nations. In the next section the welfare of mission leaders is presented

#### **4.4.5 The welfare of mission leaders**

##### **4.4.5.1 Interviews**

###### **a) Mission administrators**

The mission administrators were aware of the living conditions of the mission leaders. However, they expected the mission leaders to do something about their plight. This is reflected this way:

I think the challenge is that normally when you go to the mission-field, with the local ministers, the salary we pay them is very low because of the funding. The Church head office in Ghana cannot pay all the ministers in this African countries, so we've been encouraging them that they should also be sustainable so that through their own internally generated funds they should also be able to cater for their ministers (IMA/2, 5/7/2017).

###### **b) Mission leaders**

Mission leaders, both missionaries and the indigenous leaders, spoke frankly about the poverty in their nations, and were even taking steps to alleviate poverty in a way. However, they were rather cautious when it came to talking about their own welfare. Welfare here could be explained as the extent to which their remuneration as mission leaders could cater for them in the midst of churches planted in communities that are poor. Only a few missionaries (2 out of 7 [29%]) talked about their welfare. However, the indigenous mission leaders freely talked about their welfare. As a critical issue emerging from the interviews and focus group discussion of the mission leaders, it was deemed relevant for the purpose of this study, which seeks to find out how CoP-Ghana could improve its mission funding in the African nations. This is because the mission leaders are the ones who drive mission activities in the mission-field, and how their welfare is considered in the whole funding agenda of CoP-Ghana is critical to improving funding in missions. The welfare situation, specifically regarding their remuneration, and the challenging economy they find themselves in, is presented in what they said. The missionaries who came forward to talk about their own welfare shared different perspectives on the matter. A missionary who referred to disparities in the remuneration of missionaries arising out of different economic conditions in African countries explained his point this way:



My suggestion is that the missionaries need to be paid in the local currencies. That is strong advice. For example, if you pay somebody in a country with highly devalued currency in dollars he will have enough local currency for his needs. But when you pay somebody in a country with less devalued currency in dollars, he will get less in the local currency. There must be a very versatile salary structure, so that everybody will be paid in the local currency. For example if you pay one person \$500, in highly devalued currency country and pay another person the same \$500 in a less devalued currency country then you will be cheating the one in the less devalued currency country (IML/7. 29/6/2017).

The above comment of the missionary looks at the effect of the economy on what they receive as remuneration in the mission-field. Another indigenous mission leader looks at how poverty affects their welfare in the mission field. He states that:

The capital expenditure all comes from Ghana. The recurrent and donations made by others is what we manage to sustain ourselves on. I want to tell you that coming down for meetings, we pay our own tickets all the time and the small we receive from here is ... no no no, we cannot break even let alone sparing anything for capital [laughing] (IML/3, 18/5/2017).

A very senior indigenous mission leader conveyed what appears to be their frustration at the living conditions of missionaries of CoP-Ghana in the mission nations.

A senior indigenous minister in West Africa said:

...If the missionary goes he has a car which is good. Let it also be done for another pastor in the city. Not that we are trying to compare ourselves with the missionary. Missionaries need to be closer to the people and not be flamboyant. They should support the other pastors (IML/5, 31/5/2017).

The assertions of this indigenous mission leader appear to be a parallel version of Bonk's (2012:27), (see chap. 2; § 2.2.5) view of the inequities when it comes to money and mission between the Western World and the majority world. However, Bonk's concern was the relatively luxurious lives lived by Western missionaries in the mission-fields, which did not help to facilitate the message they preached, because the indigenous leaders always felt neglected. But in this

finding, indigenous African mission leaders compare themselves to their own African brothers who are missionaries. This becomes relevant in missions-funding, and may need further understanding.

#### **4.4.5.2 Focus group discussions**

##### **a) Support staff focus group**

Although this appears to be a concern of the missionaries and the indigenous mission leaders, the Support staff focus group's assessment of the welfare of the indigenous mission leaders, which gives credence to the low financial plight of the indigenous mission leaders, is lauded in their understanding that:

The approach I believe shouldn't be rushed. It could be a gradual process we can decide to adopt if we have 5 or 6 nations, we can decide to adopt maybe three district pastors in every nation to start with. And gradually when we agree upon the funds that we have available, if we can improve upon the standard of living, then we go to the next pastor then try to encourage them also. So that they can give of their maximum best (FSS/1, 27/9/2017).

##### **(b) Senior managers and directors focus group.**

The support staff were not alone in their understanding of the poor welfare of the indigenous ministers. The senior managers' and directors' focus group also had something to say about the poor living conditions of the indigenous mission leaders. Their understanding was summarised by one of them saying: 'the pastors, their pay is less than 100 dollars. So, I think our focus had been getting the people for the gospel, but we need to think of eradicating poverty in the lives of the people by bringing in some interventions' (FSD/ 1, 4/10/2017).

Now the indigenous mission leaders spoke for themselves in their focus group discussion. The next paragraph is informative on their views.

##### **(c) Indigenous mission leaders' focus group**

The indigenous mission leaders' focus group talked about their welfare. Unlike the missionaries who receive their remuneration from Ghana, they are supposed to receive their remuneration from the monies they have raised in their nation. And as could be deduced from the findings on the level of poverty in the mission nations, the money is not adequate to cover their welfare issues. One of them

summarised this, to the agreement of the focus group that: 'In the mission fields, the pastor should be supported. Sometimes the pastor cannot support his own family. The mission-fields have to be supported' (FIML/8, 20/9/2017).

Regarding the welfare of the mission leaders, which means their living conditions in the mission nations, the missionaries had their own concerns regarding the economic disparities in various nations that result in higher income for one missionary as against the other. It should be noted that not all missionaries are from Ghana. Although all the remuneration of the missionaries may be denominated in the United States dollars, and probably in some cases they are paid the same amount, the reflection of what they receive is determined by the value of the local currency as against the United States dollar. Second, the indigenous mission leaders also see some inadequacy of the remuneration they receive from the internally generated income, which does not help them to have good living conditions. More important to them are the resources provided to the missionaries who work with them in the nations. These include vehicles for their work. They also think the missionaries live flamboyant lifestyles. These assertions by the indigenous leaders seem to be corroborated by the support staff focus group and the senior staff and directors' focus group.

The findings on the model, the structures, poverty and welfare of mission leaders in funding missions call for something to be done. In the next theme emerging from the interviews, focus group discussions, document study and observations, the participants in the study provide their input on what improvements to the model, structures, poverty and welfare of mission leaders could assist the funding of missions.

#### **4.4.6 Improvements in mission funding**

Improvement in the missions-funding practice of CoP-Ghana emerged prominently as a theme in the study. During the interviews and the focus group discussions the theme on improvements concentrated on what improvements have been achieved by CoP-Ghana so far, and what other improvements could be brought into the missions-funding. The interviews and focus group discussion presented various views that are presented in the following sections.

#### **4.4.6.1 Interviews**

##### **a) Mission administrators**

All the mission administrators in Ghana felt CoP-Ghana has made progress in some areas. Most of the mission administrators (5 out of 8 [63%]) mentioned the introduction of monitoring and auditing in the mission nations. They explained that at the inception of missions, there were no full-time ministers. But over a period of time, they have appointed full-time ministers and missionaries in almost all mission nations in Africa. They continued to explain how the monitoring of the mission nations has improved accountability. They mentioned the improvement of record-keeping in the mission nations. This, they felt, has helped to develop the mission work. The following quotes from the interviews show the mission administrators thought there had been improvements over the years.

This mission administrator recounted how improved monitoring has brought other improvements. He recounted that:

There have been improvements in monitoring. Years back there were some nations that did have finance officers visiting them and going to help them with their records. But these days there has been some improvement, in that the mission board is encouraging us to do more in the areas of record keeping and monitoring. Because of this there is improvement in the amount of money that we are able to mobilise to support missions, so definitely there are improvements (IMA/5, 6/7/2017).

This mission administrator supported the auditing and monitoring of CoP-Ghana, but mentions the limitations of this approach, when he said:

In terms of monitoring what the international mission has always been doing is that from time to time they normally send auditors from Ghana to these African countries to do auditing, but the challenge has been that it's not regular; even the minister will go there and spend four years, but he is leaving when we send the auditor there, and by that time if there had been any problem, it would have happened (IMA/4, 6/7/2017).

As to what further improvement could be made, the administrators in Ghana talked over issues, such as monitoring, the right use of money and encouraging the mission nations to give. In explaining themselves, they were of the view that

the suggested improvements could sustain the mission work. One said to: 'educate them (mission nations) on the importance of keeping proper records of the moneys that comes to them, and to utilise it very well' (IMA/1, 13/6/2017). Their concern was for approaches to improvement in the areas of empowerment, teaching the people and encouraging them to work towards growing their funding.

A senior mission administrator also echoed the approach to improvement this way:

I think the improvement I am talking about...I believe that the leadership should continue to be transparent in the use of money. Once transparency is put in place, and the people know that the money is being used for the right purpose, they will also be encouraged. Transparency will continue to get the people to give. The Missions Board should continue to promote the projects undertaken in mission (IML/8, 12/7/2017).

#### **b) Mission leaders**

The mission leaders were aware of improvements in the form of infrastructural development over the years. But on what further approach could be used to bring improvement, they suggested improvements such as the establishment of enterprises by the churches, and that the procedure for the payment of grants should be accelerated to enable the use of the grants. A few more wanted frequent visits from the leadership of the Church in Ghana. A mission leader said 'the church could be planning every year, but apart from that they have to visit the church to assess how the church is going and to know how strong are the challenges and weaknesses (IML/8, 1/8/2017).

#### **4.4.6.2 Focus group discussions**

##### **a) Internal mission ministers focus group**

The internal mission ministers were more concerned about the vehicles they would need to travel the rough terrain of their operational areas. They felt that the motor bicycles they use are prone to accidents on the rough roads. Almost all of them had had an accident with a motor bicycle, so they thought this should be an improvement that could be brought into missions-funding. Nevertheless, they also thought the people should be empowered and trained.

**b) Support staff focus group**

One of the group members felt there are so many needs in the mission areas, so: 'I think they should increase the allocation of money to the needy areas' (FSS/1, 27/9/2017).

**c) Senior managers and directors focus group**

The senior managers and directors said in very carefully considered tones that CoP-Ghana in funding missions should bring a major improvement into her strategies. This accurately represents their thinking on how to improve missions-funding.

They thought along these lines, when one of them said: Let's start social ventures, because that opens the face of the Church, but the intervention can only come from the mission's office; you can't leave all to the mission church (IML/3, 4/10/2017).

However, there was the thinking that such interventions should be initiated by the mission nations. One of them stated that: 'Social interventions should be country specific, if Kenya wants to do, Kenya should do social intervention, but the Kenyan Church should initiate it (FSD/2, 4/10/2017).

The mission leaders' focus group discussion comments follow in the next paragraph on the improvements needed in funding missions.

**d) Indigenous mission leaders focus group.**

The indigenous leaders' focus group had a variety of ideas on the improvements needed and how to approach. In most cases they were not specific, although they also talked about empowerment.

One simply said: 'Teach the people to give, call the people to pray with them. Help one another, small, small work. Teach them to pay their tithes' (FIML/9, 29/9/2017). There was one who made it a general solution and said: 'The entire country, the leaders should come together and strategise. I believe when they come together they can get ideas' (FIML/7). Others talked about both commercial and social ventures to be started in the mission nations. This was encouraged by all. However, in principle CoP-Ghana's intentions of how to bring improvement into mission are stated and reviewed from time to time.

#### 4.4.6.3 Documents Study

The documents, and artefacts of CoP-Ghana seem to show a direction towards what needs to be done to improve missions. Although this has not been realised, it appears to be a basis for CoP-Ghana, when it comes to all aspects of funding missions. Figure 4.2 is an example of how CoP-Ghana projects its intentions in mission. This shows the vision and mission of CoP-Ghana. When it comes to documentations and artefacts in espousing what it believes, CoP-Ghana has an organised approach to this. This could be found on the church buildings. One visible presence of CoP-Ghana is its presence which is visible in Ghana through its sign posts, pointing to over 15,000 congregations in Ghana. The sign posts inform the Ghanaian populace of the spread of CoP-Ghana. Figure 4.2 portrays one such visibility approach, which constitutes an effective branding. The Vision and mission is communicated to the members in this way.

The mission statement uses phrases such as ‘responsible and self-sustaining’ and ‘committed, Spirit-filled communities’ to ‘impact their communities’. This, CoP-Ghana expects to be translated into funding-missions. The yellow and blue are the traditional colours of CoP-Ghana. The logo on top shows the spread of the CoP-Ghana to the entire world.



**Figure 4.2: The vision and mission statements on a door post of CoP-Ghana**

Originally, its vision was for African nations so the logo depicted Africa, however with the change of focus the logo depicts the entire world as the mission field of CoP-Ghana.

The mission administrators preferred the following approach: teaching training and empowering and encouraging the mission nation congregations. The mission nation leaders suggested teaching, visitations, and investment in commercial ventures, as the most preferred. However, when it comes to values and principles, CoP-Ghana intends to make the churches self-financing to impact their communities. The senior managers and directors' focus group wished this could be done through social interventions.

The administrators expect the mission nations to be self-supporting as they grow in years. They expect them to grow to pay their own expenses. They also expect the mission leaders to teach the mission nations to develop an attitude of giving. On the issue of giving, the leaders of the mission nations also said they were teaching their congregations to learn how to give to God's work, as is being done in Ghana. Ghana, therefore, is their model when it comes to giving. The indigenous mission nation leaders admire the rate at which CoP members in Ghana give to further God's work, without any compulsion. The CoP in Ghana also expects the mission nations to use innovative means to increase their fundraising strategy. It is the desire of CoP-Ghana that the missionaries and the indigenous leaders in the mission areas endeavour to teach their congregations how to give towards the work, even if it is on a small scale.

These simple attempts of teaching and action on the part of the mission nations seem to answer the expectations of CoP-Ghana mission administrators. But the challenge of the mission administrators is how soon these efforts of the mission nations can be actualised.

#### **4.4.7. Summary**

Five key findings emerged in this study, namely the description of CoP-Ghana's model of funding missions, structures for funding, poverty, welfare of mission leaders and improvements needed in missions-funding.



First, regarding the description of the funding practice of COP-Ghana, it was noted that although some of the senior mission administrators saw the practice as self-supporting, other administrators, and the focus group discussion groups, saw it as a variety of practices which do not follow what the literature describes as self-supporting. It was more about CoP-Ghana rather trying to avoid dependency and encouraging the mission nations to improve their giving. It therefore has elements of self-support, partnership and the indigenous model. Most of the participants did not have a clear understanding of the funding practice. However, all the participants described it as being biblical in nature, particularly citing the Apostle Paul's collection project in the Gentile churches and the Philippians' free will support of the Apostle Paul's mission as their basis for the description.

Second, on the structures for sources of funding, managing the allocation and monitoring the funding in the mission nations, the administrators described three main designated sources, namely the monthly mission offering, the yearly McKeown mission fund, and donations. However, the mission leaders' interviewees and focus group discussion participants saw tithe and offering first and later the grants from Ghana as the sources. Further they had other minor sources such as farming in mind. On the system for allocating the funding was seen by the mission administrators as well organised and well controlled in Ghana, the same was not found in the mission nations, as revealed by the administrators who monitor the use of the money in the mission nations and some of the mission leaders

Third, it was also found that poverty is endemic in Africa. This fact of poverty by itself challenges the missions-funding practice of CoP-Ghana. Basic necessities are lacking in the mission nations, thereby impacting the members and the churches negatively. The mission nation leaders were, therefore, suggesting that CoP-Ghana, in partnership with the mission nations, should find ways to alleviate the effect of poverty on the members. Poverty was seen as a major hurdle for funding missions in these African nations.

Fourth, a critical issue that was found mainly among the mission leaders was the economic impact on the remuneration received in the mission nations. Both the missionaries and the indigenous leaders had this concern. For the indigenous

mission leaders, it was more about the inadequacy of the internally-generated funds from which they were remunerated. This phenomenon of the living conditions of these mission leaders was also mentioned by some of the administrators and the focus group discussions. It appeared a known situation in the mission-fields in Africa which have not been approach with the urgency. This is as against other missions-funding, such as infrastructural development in the form of church buildings and mission houses are being constructed in the mission nations. It was observed by the expressions of the participants of the research that their welfare should be a major part of the money being invested in missions in the African nations.

Fifth, on improvements needed, and the approach needed to bring about these improvements, all the participants thought that although CoP-Ghana has brought improvements to her mission practice through increased infrastructure in the form of Church buildings, mission houses and support of missionaries, there is the need for more improvement. The administrators saw the improvement approach to be teaching, empowering the mission nations to think they can be on their own. On the other hand, the mission nation leaders felt there is the need for major interventions, such as social projects, and commercial ventures in the mission nations. They saw the social projects and commercial ventures as a quick way of overcoming their economic challenges in missions-funding. These social projects are being pursued by other missional denominations in the African mission nations of the Church of Pentecost, and this has apparently been observed by the mission leaders in these nations.

However, they also suggested teaching and training the people. Some of them felt prayer should accompany teaching as an approach to improve missions-funding. The Church has prayer as one of its main values, so it uses prayer as a Pentecostal Church in most of its endeavours. The prayer is backed by teachings on the values of the Church. It is against these findings of the CoP-Ghana missions-funding practice in her African missions that Chapter five of this study critically examines the current practice of funding missions, and its implications for CoP-Ghana. The critical examination of the missions-funding practice could bring out the needed approach to develop a practicable model that could fit the African context. Chapter five, the interpretive task discusses the findings.

## **PART 4: THE INTERPRETIVE TASK**

### **CHAPTER FIVE**

#### **DISCUSSION OF FINDINGS**

##### **5.1 Introduction**

Chapter four of this study has made a modest attempt to describe the current practice of CoP-Ghana in funding its African missions, through interviews, focus group discussions, document study, and participant observation. Chapter five critically examines the various findings to provide a basis that could help answer the main question of this study - *How can CoP-Ghana improve its practice of funding African missions?* First, the chapter discusses the description of the missions-funding practice by the research participants. Second, it discusses the structures of funding missions. Third, it discusses poverty and CoP-Ghana missions-funding practice. Fourth, the welfare of the mission nation leaders is discussed. Fifth, the improvements in missions-funding raised by the participants are discussed.

##### **5.2 Missions-Funding Practice (Model) of CoP-Ghana**

This section first examines the description of the CoP-Ghana missions-funding as provided by the findings, and second the assertion that CoP-Ghana missions-funding is biblical.

###### **5.2.1 What is the CoP-Ghana's model?**

The findings from the interviews with the mission administrators, parts of the focus group discussions and the documents study, present CoP-Ghana as partly using a self-supporting model and also encouraging the mission nations to improve on their giving, while efforts are being made to reduce dependency. The mission nations were making some efforts to meet part of the funding internally. This finding can be outlined as follows:

- a) The practice was that CoP-Ghana paid for infrastructure development and left the churches in the mission nations to use their internally generated funding to pay for other operational expenses, including the salaries of the indigenous ministers.

- b) In a few cases, CoP-Ghana may pay for some operational expenses of some mission nations. However, the economic conditions of a particular mission nation may inform these choices.
- c) The model used by CoP-Ghana appears to be a variety, which may have a bit of self-supporting, partnership and may be indigenous. The approach of CoP-Ghana appears to be dependency-averse.

One of the focus group members spoke the mind of the other members when he said:

To add to what he is saying, I think basically the principle of the Church operates on is self-financing, but as he said, we see partnership being in operation here. I am talking of internal missions... You see that the mission areas send their tithe to the pool, and because they send their tithe to the pool and later the head office sends back some to them, it is like they have contributed and the head office is also contributing. And so in this case I just want to agree with Apostle that though it is self-financing, it also involves partnership, if we are taking the head office as a different entity in respect to the local assembly or district which is in the mission area. If they are two separate entities, then they have this coordination biotic sort of support (FSD /1, 04/10/2017).

The interesting implication of this finding could be that after all, CoP-Ghana is not fully practising a 'self-supporting' model of missions-funding, as the documents reviewed and the presentations of some mission administrators emphasised. But it appears to be combining various approaches of funding as and when it becomes necessary in a particular mission nation. The carefully considered comments of the senior managers and directors focus discussion group quoted (see FSD/1 above), provides evidence of this fact of CoP-Ghana practising various approaches, which may have a small element of self-supporting.

Better still, CoP-Ghana appears to have inherited its funding approach from its founder - James McKeown, and they are struggling to implement it in the nations. Further, the economic terrain in most of the African mission nations could have determined the funding practice of CoP-Ghana. A review of the acute poverty situations in the African countries as presented by participants may give credence to the meaning of the finding, because, definitely the economic environment can

determine a funding practice. In this case CoP-Ghana's missions-funding practice could have been determined by the African economic environment. In relating this to James McKeown's approach that worked in Ghana, some analysis will help. It has been said that given James McKeown's level of education, he might not have heard of the self-supporting approach of financing mission. This seems to be the argument of Onyinah (2016:17). However, an alternative view could be that he was aware of these models. In any case McKeown, might therefore have developed his own brand of missions-funding. He discouraged dependency as well. For example, James McKeown in 1970 writes a letter to the CoP congregations in Ghana, Togo, Dahomey (now Benin) Upper Volta (now Burkina Faso), Ivory Coast and Liberia, appealing for his Pentecost Rebuilding Fund. Those were the nations then constituting CoP. James McKeown writes:

You will know that over the years you have built churches, storms have come and you have lost them, it has been a great storm and you have wept as you saw your labour wrecked, now the storm is over, what are you going to do about it? Are you going to follow the example of the little birds, with love in your heart, a song on your lips you set rebuilding, and repair the rages of the storm? As I write this letter I have a minister at my right hand, he promises 200 cedis. Then I looked up saw a servant girl in the room, I called her and read this letter, she responded at once and said, "I will give 5 cedis." What, you are a servant, I would have thought if you could give 1 cedi that would have been great; "I will give 5 cedis", she said. Then I spoke to a boy in the Church Office, he said, "I will give 10 cedis." What if all the Church responded like that? (McKeown 1970:1).

The above letter, in a way, could tell of the simple, but convincing way James McKeown got the people to give. His words seem to get the people involved in owning the entirety of the funding of the work. It should be noted that at this point the project he was funding - The Pentecost Rebuilding Fund, was limited to Ghana, but he sent the letters to all the mission nations. This is because he might not have seen them as people who were going to receive money from Ghana, but he encouraged them to be part of the process of funding. This may convince one that James McKeown did not even see mission nations as people who will be worked on gradually to support themselves, but rather they were part of the process of funding right from the start. So, if CoP-Ghana is tracing a model from

James McKeown, he might have had his own way different from the models the literature discusses.

It was therefore not strange that CoP-Ghana participants talked little about self-supporting, and in some cases alluded to other models such as partnership. Whatever the case, the aim of the missions-funding model of James McKeown was to keep the African nations from being dependent on Ghana. In the focus group discussion of some senior managers and directors in Ghana, who had had some mission experience, they agreed that McKeown's brand of funding was not totally self-supporting, but had some semblance of partnership, as explained by Ma and Ma (2010:128-131) in section 2.3.4 in the literature review. The assertion of focus group members may confirm the thoughts of Onyinah (2016: 17), who thinks in propagating that CoP-Ghana needed to be self-financing; it was not clear whether McKeown's philosophy emanated from the three-self principles in missions-funding. He explains that Leonard (1989:170-171) thinks that McKeown was not aware of the three-self principles. Onyinah (2016:17) seems to concur that McKeown's selfless leadership style, his personal integrity and desire to adopt biblical practices might have led him to implement 'New Testament methods'. By this, Onyinah seems not to have aligned to the understanding of some scholars, such as Hollenweger (1988:416) who thinks that Pentecostals were influenced by the three-self principles. In any case, the historical accounts so far alluded to, at least in this study, show that McKeown was independent of the prevailing theological philosophies of his time, and rather stuck to the biblical principles he read. These were shown in the letters he wrote to his church members in his circulars. This explanation opens up another issue as to how CoP-Ghana's self-supporting approach is implemented. It may not have to be seen in the light of the three self-principles, particularly with regard to funding. The issue is then a mixture of practices of getting people not to be over-dependent regarding missions-funding. The CoP-Ghana's model does not seem to be totally self-supporting either, as the literature portrays. The CoP-Ghana missions-funding, from the findings, seems to be geared towards avoiding dependency, which could be a difficult thing to do. When discussing dependency and partnerships, Fanning (2009:5) stated that 'No one should look for quick and easy solutions to the

problem of dependency, especially where it has been in a place for many years. Old habits are hard to break’.

The Church of Pentecost-Ghana expects the mission nations to complement what they are receiving, by making some effort. In such a case, these mission nations are to work towards achieving partial financial independence. Their efforts should be able to match what Ghana is doing. In the findings, the understanding of a minister in one of the mission nations is that: ‘the Church is self-supporting, so we raise offering, sometimes... we use some strategies for fund raising for the future’ (FML/1, 20/9/2017). This definitely confirms that some efforts are being made by the mission nations towards funding the work of missions. However, this expectation and what the mission nations understand, according to the findings, could be associated more with the indigenous funding model discussed in the literature review (cf. Pocock, Van Rheenen and McConnell 2011:5683). It may not necessarily be self-supporting. This model appears to be what the Assemblies of God practised, and thought it was diminishing in their missions. They rather called for a revival of the indigenous approach to missions-funding. Rance (2011:1-72) in a paper presented to the Mission Leaders of World Assemblies of God Fellowships in Chennai, India, defined the terms and principles of the indigenous church philosophy. Rance (2011:5) states that:

The indigenous church is not a singular methodology but rather the principles and values of the indigenous church emerge from biblical theology of missions forming a philosophy of missional praxis that guides missionary attitudes, decision making and actions.

At this point, the purpose is not to discuss the indigenous funding principle, but rather to bring into focus the understanding of the model by other denominations. This understanding could be different in various contexts. So in the findings, the minister in CoP who stated that: ‘the church is self-supporting so we raise offering, sometimes... we use some strategies for fund raising for the future’ (ML/FN1, 20/9/2017), may be talking about the indigenous funding approach. Rance (2011:4) does not see the indigenous funding approach as just a natural principle, but sees the work of the Holy Spirit that moves people in poverty-stricken mission regions empowered by the gospel to support missions. When the Holy Spirit empowers the mission nations, they are able to initiate efforts to complement what the

sending nation is doing (Phil. 4:10-20). This understanding might have influenced CoP-Ghana in a way, because CoP-Ghana also sees the work of the Holy Spirit in touching indigenous people to give to progress the mission agenda. This could be related to how the Ghanaian church members were moved to give during the James McKeown era. However, the questions that need to be unravelled are:

- a) Are these efforts working in the current missions-funding practice of the CoP mission nations sufficiently to match what Ghana is doing?
- b) Are the practices of the efforts related to self-support or indigenous model?

At least, most of the mission nations are able to pay their recurrent expenses. There is one African mission nation whose indigenous leader had not thought of receiving any support from Ghana until he was prompted to do so by CoP-Ghana. If such an approach to funding mission is exhibited by a mission nation, then self-supporting in its strictest form could be achieved in no time. Further, dependency may reduce. However, the economic terrain determines what could be achieved within a specific time. CoP-Ghana may have to pursue an approach that may take the strength and understanding of the mission nations into consideration. This could be done by getting the mission nation leaders trained towards doing something worthwhile to improve the giving of the congregations, without limiting the power of the Holy Spirit to transform giving in the mission nations (cf. Phil. 4:10-20). The small efforts the mission nation could make may be propelled by the power of the Holy Spirit. This then may beg the question should the mission nations' efforts be facilitated by CoP-Ghana or by the mission nations themselves? If they are to be facilitated by CoP-Ghana, that could be helpful, but then issues of ownership could be a challenge if they are not well handled by CoP-Ghana. This could lead to a search for a biblical model which is sustainable. The involvement of the believers in Acts chapter 2 was propelled by the Holy Spirit. The efforts by the mission nation could therefore impact missions-funding positively.

This therefore becomes a challenge for CoP-Ghana, whose model seems in reality to be fighting dependency, instead of achieving the self-supporting that it propounds. This is conveyed in the expectations of CoP-Ghana of its mission



nations. The descriptions of the model by the various participants of the research call for how this model could be improved to suit the current circumstances in missions-funding practice.

As stated in the findings, if the CoP-Ghana's model of funding is based principally on what McKeown taught, then for other African cultures there may be a need for some adjustment. However, the biblical admonitions to give, even to people in challenging situations, such as the Macedonian churches, could inform the funding model of CoP-Ghana. CoP-Ghana appears to be operating on its own model, which may have the semblance of the models discussed in the literature.

The Church of Pentecost-Ghana is expecting the mission nations to be self-supporting over a period of time. This might have been born out of CoP-Ghana's own interpretation of the self-supporting principle. However, from the discussion of the models of funding missions, it might have been noticed that there are different versions of the self-supporting model, depending on who was interpreting it. For example, Bush (1990:15-16) states that the early proponents of self-supporting were thinking about self-supporting in missions, alongside the ideals of slave trade abolitionists in the 19<sup>th</sup> century, such as William Wilberforce. Bush further explains that the proponents' idea was that the mission nations should have an equal right to spread the gospel, probably as an extension of some of the freedoms related to the slave trade. On the other hand, missionaries such as Roland Allen (1927:51-66) had a strong theological basis for the self-supporting model (cf. Bush 1990:15-16). Also, Nevius's (1899:7-18) idea of self-supporting was based on the rationale that the local workers should not be paid when they were supporting the spread of the gospel. This was to stop them from feeling their service was for money. This therefore explains why self-support is based on a variety of rationales and needs to be adopted carefully.

The Church of Pentecost's understanding of the self-supporting model appears to be the mission nations being able to finance themselves, as was achieved by the CoP-Ghana under Pastor James McKeown. For example, Gyesi-Addo (2017:431) intimates that 'The International Missions Board will require from each mission nation, their Vision document, annual goals and strategy for growth'. This is especially so when some of the mission administrators have referred to

attitudinal challenges that deter some Africans from being self-supporting. This could mean the ability of these nations to pay all their expenses. But such an understanding of self-supporting could be challenging for some of the mission nations. This is because some African nations have been plagued by wars and political conflicts. Recent examples are Ivory Coast, Liberia, Sierra Leone, Angola and the Democratic Republic of Congo, among others.

If these challenges are considered, then probably CoP-Ghana's expectations, understanding and approach to self-supporting in missions may seem ambitious if applied to some of the African mission nations. There may therefore be the need for CoP-Ghana to do more consultation on her expectations with the mission nations, to bring them into parity with the strength and context of the expected understanding of CoP-Ghana.

On the other hand, the mission nations' response to the expectations of CoP-Ghana is that they would teach their congregations to work hard and give towards becoming self-supporting. Both CoP-Ghana and the mission nations are looking forward to the mission nations' capability to fully bear their expenses. However, it seems there is no consensus on the approach and timing to achieve this. This lack of consensus on approach and timing was noticed in both the body language and the verbal responses of both the mission administrators in Ghana and the mission nation leaders. This could be because the mission nations expect CoP-Ghana to give them some time to grow, while they work on increasing their giving. These concerns were apparent during the interviews and focus group discussion of the mission nation leaders. The mission nation leaders also thought, at least, they should first be supported to build their central church buildings. This could imply that infrastructural development is a very critical need for the mission nations in Africa.

This apparently creates a gap of expectations between CoP-Ghana and most of the mission nations on the road to the expected self-supporting. There is the need for CoP-Ghana and the mission nations in Africa to build consensus on the question of how, when and why the mission nations should be self-supporting. The question of what self-supporting means to both CoP-Ghana and the mission nations needs to be resolved. It could be seen that the term self-supporting

becomes, at this point, difficult to define in the current practice of funding missions. It is therefore not surprising that in a recent discussion with the mission nations, as gathered by this researcher, most of the mission nations would prefer an affiliation with CoP-Ghana, and not self-supporting status, which could be difficult for a good number of the mission nations to achieve. This therefore opens a new stage on the road towards the expected self-supporting by the mission nations in Africa. A common definition of self-supporting has to be agreed in practice, if the expectations of both CoP-Ghana and the mission nations are to be met.

This is the reason why some of the various methods of funding missions as discussed in the literature may have to be reviewed, with the aim of achieving consensus. For example, the Post-colonial model (Reese 2008:309); indigenous method (Pocock, Van Rheenen and McConnell (2011:5683); partnership model (Ma and Ma (2010:128-131); indigenous-partnership model (Pocock, Van Rheenen and McConnell (2011:5696-5709), may not be an end in themselves, but they may be considered as a means to the context-specific approach for CoP-Ghana. A careful analysis of these models could help determine an appropriate model for CoP-Ghana. This is because expectations could be wishes and might not materialise. This is especially so where there may be some limitations in achieving the expectations of CoP-Ghana, regarding how to get the mission nations to finance themselves.

As observed during the interviews and the focus group discussions, the mission administrators in Ghana seemed to prefer the mission nations becoming self-supporting in the shortest possible time. On the other hand, the mission nation leaders preferred more time to settle down, if they were to become self-supporting as expected of them.

It is at this point that one could argue that self-supporting as a mission principle by an African nation supporting another African nation in mission, may be different from a Western nation supporting an African nation. This could be because of the economic gap that has been created between the majority world and the Western World. It therefore could mean that the expectations of a country, such as Ghana, supporting another African nation, are that the African mission nation should become self-supporting in the shortest possible time. It could be that CoP-Ghana

may be thinking of her own economic upheavals. Nonetheless, this was not the original rationale for self-supporting. The challenges in the mission nations appear as if they are being solved gradually by CoP-Ghana. For example, CoP registration under other churches in the mission nations is being handled. But misappropriation of funding and its related problem might have been caused by the weak financial structures in the mission nations, which need to be repaired. It could also be that the very dependency syndrome created by the system of supporting the mission nations could need further examination as cautioned by Little (2010:61-68). CoP-Ghana may assume it is operating a self-supporting system of funding as discussed earlier in this study, but in practice it may be a dependency or personal support model (Van Rheenen 2001:1). At best it could be intended as self-supporting that is degenerating into dependency.

Dependency is not a deliberate model *per se*, but if any of the models are not appropriately managed, they could degenerate into dependency, which could be a burden. This is because some of the models of funding could slip from a preferred model to an unwanted situation. Further, other administrative challenges may have to be examined before missionaries are sent to a nation. This is to avoid the tendency where some American Pentecostal missionaries in the US had to go to the mission-fields without much preparation in the early part of the 20<sup>th</sup> century. Although the Gentile nations were supposed to be mission outreach nations of Jerusalem, at one point they became strong support for the poor in Jerusalem.

What appears to be successes and challenges may have to be examined to determine an appropriate biblical and practical solution (McGee 2012:208). This could give the mission enterprise of CoP-Ghana in the African nations a well-informed approach to funding missions. This expectation from an African missional nation notwithstanding, a limitation in the progress of a mission nation towards becoming self-supporting appears to be poverty, which is endemic in most African nations. A possible understanding could be the issue of Africa-to-Africa mission finance, which appears to have its own connotations that have to be investigated. In this case the two partners have common financial limitations. And this is an emerging phenomenon, especially in Pentecostalism that has to be pursued. The denominators of this Africa-to-Africa missions-funding, which

include attitudes, poverty, race and related matters may have to be pursued by CoP-Ghana. However, this implication of Africa-to-Africa traffic in financing mission, such as wrong attitudes, may be interlinked with all the other factors in the findings. It could be the solution to an expansion of the Pentecostal missional drive that has become a reality in Ghana. At this point, this study may not have the space to discuss the Africa-to-Africa funding issue further, but it remains a significant driver to finding answers to improving funding in African missions.

In line with this self-supporting expectation, regarding Apostle Paul's challenge to the Corinthian Church, it appears the Macedonia churches' support to the Church in Judea was not determined by their riches, but by overcoming their difficult situations and pursuing a truly faith stand, which is akin to Pentecostalism (2 Cor. chp. 8). This understanding of pursuing the direction of the Holy Spirit as Pentecostals could be instilled in the mission nations by CoP-Ghana. The assertion by the participants of the research that the CoP-Ghana model is biblical is examined in the context of the current practice of missions-funding discussed above.

### **5.2.2 The CoP model and the Bible**

The findings from all the participants, both mission administrators in Ghana and mission nation leaders said CoP practice of funding missions is biblical.

This means the principles of the practice of funding missions align with the Bible or better still, are based on the Bible. These were re-echoed several times and were supported by Bible verses, in both the interviews and the focus groups. They mostly quoted 2 Corinthians chapter 8 and Philippians chapter 4. Following from this, it could be that Onyinah's (2016:17) explanation of McKeown's beliefs and practice of the Bible is shared by the participants of this study. It therefore could follow the claim that McKeown's ignorance of the existing three-self principles in mission notwithstanding, his consistent practice of what the Bible teaches, led him to develop his own brand of financing missions. If this is accepted, then the biblical nature as claimed by the participants could be taken, especially when they had supported their claims with biblical and practical situations.

This claim of the participants notwithstanding, the first issue that needs to be understood should be, is CoP-Ghana practising the model of funding in the same

way as it was pursued by James McKeown? If it is in the same way, then McKeown's model of basing on the Bible is being practised. If it not the same as McKeown practised, then CoP-Ghana may have to find the missing links.

Apparently when a church is growing, some of its cherished traditions fall away to make room for changing situations. For example, what could be the motive of CoP-Ghana desiring that the mission nations become less dependent? If the motive is because the cost of financing mission is becoming unbearable, then this could not be a biblical basis but rather an economic reason. The Macedonian churches that supported the work of the Apostle Paul were not known to be living in abundance (2 Cor. 8; Phil. 4). Their giving was rather based on the salvation they benefited from Jesus's death (2 Cor. 8:8-9). They were given grace by God to give (2 Cor. 8:1-2). For a practice to be seen as biblical, it must not be only in name and supported by the Bible, but it must be seen to be implemented. One may want to find out why a Pentecostal Church such as the CoP-Ghana would not get its members in the mission nations to be motivated by the Holy Spirit to give as happened in the Bible and even among the Ghanaians. Maybe the power of the Holy Spirit needs to be revisited, as in biblical times. This is because Pentecostals believe that the signs and wonders that followed the early apostles are still working.

The Bible of course, needs to be interpreted within a particular context. One of the Ghanaian administrators, although supportive of the CoP-Ghana model being biblical, made this critical comment:

So, it goes without saying that the foundation that McKeown made was very strong and very solid and couldn't shake, so the following leaders just built upon that foundation. The question is, would this have been possible in another country as in Ghana at that time. That is the question I am not able to find out because it looks like the soil this seed was planted on in Ghana here was very fertile and couldn't have thrived in another country at the same time, *let's say if McKeown had arrived in Nigeria instead of Ghana would it have been the same. I don't think so...* (Emphasis mine) God in his own wisdom chose Ghana as the starting point, and McKeown rallied good people around him. When he was sacked in UK, a group of them invited him to come

and lead them. We like you, come and continue your good works (FSD/1, 4/10/2017).

This comment requires careful examination, because it brings out the reality of funding of missions. It could mean that just accepting that the CoP-Ghana's model is biblical and supporting it with verses does not make it feasible in other parts of Africa. Africa may have some cultures in common, such as marriage, but economic situations and other traditions may not support certain approaches to financing missions. It is therefore important to consider the model being practised in various African countries in the context in which they could work. Once questions of inadequacy of funding and unfulfilled expectations of funding appear to have some gaps, then there must be a quick way of resolving them; if not, they could degenerate into disturbing the entire mission agenda. When reflecting on the various models of funding missions Van Rheenen (2001: 5) could not settle on a particular model as the best, but sees the indigenous, partnership and the indigenous-partnership as those models that could be effectively employed in various contexts of the world. He did not mention the self-supporting as one of them. Rather he talks about a personal support model, where monies are sent to an individual local preacher who is not accountable to anyone. This, he did not support. This leaves us with a contextual assessment to adopt a model which is biblical.

Denteh (2014:485), when writing on the topic missions and money expounds this view by proposing that: 'the mission field is like a war front; methods and models cannot always work perfectly as they were planned at the control centre. Some circumstances often demand different approach altogether...'. The field determines what approach to use. It could therefore be possible that some CoP-Ghana missionaries in African mission-fields may be practising different models to suit their context. However, whatever is done should not be inconsistent with the Bible. It cannot be said, however, that CoP-Ghana's approach is not Biblical, but rather it may need to adopt the biblical Pentecostal ethos to be practised in the various nations

The question to be asked at this point is, what is it in CoP-Ghana's practice of funding that makes it a biblical approach? An assessment could be taken from

the different information provided by the data in the findings. First the sources of funding, being missions offering, McKeown mission fund and individual donation could all be said to satisfy the biblical injunctions to give. Regarding structures, the CoP-Ghana's structures appear to meet the biblical structures the Apostle Paul talks about in 2 Corinthians chapters 8 and 9, and Acts 6;1-7. However, when it comes to the mission nations, it appears that some improvements need to be made for the current practice of CoP-Ghana to conform to what is required by the Bible. Allen (1927: 51-66) has given a test for a biblical missions-funding. The test is that the Apostle Paul did not send money to the mission churches, neither did he receive money from the mission churches. The mission churches were self-financing locally. The collection for the famine victims was different. If this criterion is to be accepted, then CoP-Ghana which sends grants yearly to the mission nations may not pass the test. Further, the issue of care for the needy as directed by the Bible in Deuteronomy chapter 14, regarding the third-year tithes may be a case to consider for CoP-Ghana to evaluate its use of the tithes in taking care of the poor in the mission nations. The entire missions-funding may need to have a space for the poor. It has been noted that some care is being given in the mission nations, but to what extent do they satisfy the biblical mandate?

There could be alternative explanations to the issues being raised regarding the findings. CoP-Ghana may argue that their system is self-supporting, because they had in mind the nations eventually being on their own in the near future. This could have been supported by the success of James McKeown, the founder of CoP in Ghana. Nevertheless, there were differences in the economic situation when McKeown arrived in Ghana. On the biblical nature of the CoP-Ghana's model, there could be an alternative argument that one may not be able to satisfy all that the Bible teaches in a missions environment, given the economic situations, so that could not be an issue.

The finding is significant for two major reasons. These are:

- a) Although a few of the mission administrators see the practice as self-supporting, those who are on the ground, both in internal missions in Ghana and African mission had various descriptions. This brings to the fore the funding practice of CoP-Ghana that has not reached



agreement in most of funding missions. However, there is an existing practice that needs to be identified and pursued as its own by CoP-Ghana.

- b) Second, this finding, if accepted by CoP-Ghana, may call for reflection on the current practice of funding missions. This by implication may require the Church to take a bold step to customise their own practice, own it and work to improve upon it.

The implications of this finding are that the current practices of funding missions may need improvement. CoP-Ghana has to look into its own practices and modify them to facilitate funding, instead of assuming practices that she may not be able to classify as her own. It is believed there should be a CoP-Ghana brand when properly linked to the founder's approach.

This finding of uncertainty as to which model is being used becomes a surprise in a way, because CoP-Ghana believes that it is using a self-supporting approach to funding, but the issue is which of self-supporting approach, and how it fits into the biblical scheme of things, needs to be considered by CoP-Ghana. The next section evaluates the structures of CoP-Ghana missions-funding.

### **5.3 Structures of Funding Missions.**

The findings state that the sources of funding missions are missions offering, McKeown mission fund, and donations. The mission nations also raise tithes and offering, special offerings, and in some cases small donations to supplement the grants from CoP-Ghana. Below, this study critically examines the sources of funding missions in the Church of Pentecost in Ghana. This is to help formulate the actions for improvements that the missions-funding practice may need.

#### **5.3.1 Sources**

##### **5.3.1.1 *Designated funding***

The main finding is that CoP-Ghana designates particular sources for funding missions in Africa. This practice of CoP-Ghana appears very different from the practice of early Pentecostal mission agencies in the USA. The Pentecostals in the USA during the early part of the 20<sup>th</sup> century Pentecostal revivals did not designate special funds for mission, but trusted God to meet their needs (cf.

McGee 2012:208). Even in recent times, some African Pentecostal missions do not see structured designated funding for missions as appropriate (cf. Oduro 2014:87). Even for CoP-Ghana, the designation of funding for missions was a later development, because there appeared to be no such designation in the early mission activities of CoP-Ghana, when they attempted mission work in the 1950s and 1960s. This has been indicated in the findings of this study by some of the mission administrators in Chapter four.

This could mean that for CoP-Ghana to stand out in Africa among the Pentecostals in the designation of missions-funding, CoP-Ghana might have got their insights to setting structures for mission from other mainline mission churches. This was as a result of a restructuring committee set up in 1990 (cf. The Church of Pentecost 1990). The implementation of this report might have made the funding practice of CoP-Ghana quite distinct from other African mission churches. Although there may be some suggestion of some African mission churches designating money for mission, but this is not, however, a common practice of African mission churches.

Section 1.1 of Chapter one of this study refers to a study by the Global Generosity Network (2014:1-6), which reports of 61.9% of African Church leaders surveyed indicated that they sent less 3% of their church income to missions. That could be far lower than what CoP-Ghana sends to other African nations, which is about 21% in recent times. This could further mean CoP-Ghana had made some improvements in designating funding as far as the Pentecostal mission enterprise in Africa is concerned. This needs to be noted as a significant effort in African Pentecostal support to missions-funding in the 21<sup>st</sup> century, which could be further improved to facilitate the known growth of Pentecostalism in Africa. It is important to briefly note the COP-Ghana approach, as against the other AICs.

Regarding designation of funding and related structures, CoP-Ghana seems to have a different approach to missions-funding as compared to other AICs, referred to by Oduro (2014:87) in chapter two of this study. While CoP-Ghana has set up a mission board and office to manage the funding, the AICs as indicated by Oduro, pride themselves with not having such structures. Again, while the COP has specific weeks for raising the funding, the AICs do not seem to see this as

necessary. This could probably be because of their extreme reliance on the Holy Spirit, to divinely raise the money for them. The AICs as told by Oduro, do not think of a mission budget or conferences. In some cases, missionaries are not supported. The clear difference is that, the positive missional impact of the CoP-Ghana on the nations in Africa bear clear testimony of how dedicated structures for funding missions could enhance missions-funding. The CoP-Ghana seems to have the relevant structures and the desire to develop them. What is needed is the right way to develop the missions-funding practice. What this could mean is that well-structured missions-funding practice could yield much results. McGee (2012) appears to have noted this unstructured approach about some Pentecostal missional churches. It appears that the Bible provides evidence of structured missions-funding, as against the AICs approach to funding presented by Oduro.

In developing this structured approach by CoP-Ghana, reference could be made to what could be learned from the Apostle Paul. Before embarking on his fundraising for the Christians in Judea, the Apostle Paul knew the purpose of the funding, and so he could describe it to the donors in more specific terms. This gave credence and confirmation to the Christological appeal the Apostle made (2 Cor. 8-15; 1 Cor. 16:1-2). This designation of funding seems to be what the Apostle Paul was practising among the Gentile churches (1 Cor. 16:1). Further, the account of the generous gifts sent to Paul by the Philippians indicates that these gifts were also directed to supporting a specific cause, which was the mission work Paul was undertaking in Thessalonica (Phil. 4:10-20). This could explain that certain gifts were designated for missions. It therefore becomes a useful biblical approach to the funding practice by CoP-Ghana. The AICs therefore seem to have a lot to learn from CoP-Ghana, because if one is to be effective in funding, the Holy Spirit's guidance should be backed by realistic actions. Probably, another research could be conducted to investigate the differences in missions-funding approach between the AICs and CoP-Ghana. Despite the COP-Ghana example, it still has some areas needing improvement in missions-funding. One area could be how it utilises tithes as discussed in the next section.

### **5.3.1.2 *Tithes***

The Church of Pentecost-Ghana practices tithing, which contributes not less than 80% of its income as indicated in financial reports of the Church (The Church of Pentecost 2014a; 2015a; 2016d). However, when designating sources of funding missions, tithes remain conspicuously absent. Although CoP-Ghana uses its tithes for internal missions, it does not use them as a normal funding source for the African missions. It appears that in CoP, the tithes are to be used within the country that raised the money. The CoP-Ghana therefore does not normally use tithes generated in Ghana as one of the main sources of funding missions. However, occasionally, CoP-Ghana may give from tithes to a mission nation for a specific purpose, but one may not find in any document in CoP-Ghana that tithes are not part of the normal sources of funding mission as found in this study.

Deuteronomy 14:22-29 however, directs the third-year tithes of the people of Israel to be used for the less privileged in the communities. At the end of every three years, the Israelites were to store their tithes in their towns to be used to support the Levites, widows, the fatherless and foreigners. Of course, this was not supposed to be the first tithes (Lev. 27:30-33), but the third-year tithes.

In the African mission nations, there are scores of vulnerable people in the CoP who could have benefitted from the tithes of CoP-Ghana regularly; however, not necessarily for their private use, but for the furtherance of the mission enterprise. Particularly, the indigenous ministers, who may be living in a destitute economic context. However, CoP-Ghana limits the missions-funding sources to the missionary offering, McKeown mission fund and donations. The total of all these funding sources is just 20% of the tithes and offering raised by CoP-Ghana. One may argue that if part of tithes were added to the designated funds, CoP-Ghana could increase the money that could go to support missions in Africa, and probably take care of the needs of the African mission nations as stated in the findings. This could serve the purpose of accelerating mission infrastructural development and poverty alleviation. Nevertheless, it could be argued that in Deuteronomy chapter 14 the directive was to store the third-year tithes in the individual towns, so these towns may represent the mission nations taking care of their own needy people. However, the Apostle Paul's appeal for funding in its Christological nature implied supplying one another's needs (2 Cor. 8:13-15).

The implications for this study are that CoP-Ghana may have to review its use of tithes raised in Ghana, and see how a reasonable part could supplement the needs in the other mission nations, even if only for a period, to facilitate the achievement of key concerns in the mission nations. Practical realities could mean the use of excess funds for undertaking prestigious projects in Ghana, such as expensive decorations of existing church buildings, which may not add any spiritual values to the churches in Ghana. This could promote the missional agenda of CoP-Ghana. A further implication could be a practice of funding missions, whereby nations that are endowed could use part of their resources to support African nations where abject poverty takes a toll on the mission work.

### **5.3.1.3 Donations**

Individuals and group donations are another source of funding missions. What this implies is that the individuals or groups determine where they want to send their donations. This freedom of individuals and groups to determine the destination of their donations may negatively affect the equitable distribution of the donations to mission nations. This is because the choice of a mission nation for donation could be based on either friendship or family ties, which may have nothing to do with the felt needs of a particular mission nation. For example, the mission Board of CoP-Ghana may not have any hand in the choice of mission nations. Considering the structured way mission funds are raised and allocated by CoP-Ghana, the apparent individuals and group control of donations may escape the structured management of the funding. This may not be in the interest of equitable distribution of missions-funding. For example, Norton (2016:78) tells a story in his recent paper, *Migrant-shaped urban mission*, of one mission nation leader in a CoP-African nation, who was able to secure financial support from a Western nation branch of the CoP because he was able to channel his need through the mother of a CoP minister who serves in the Western nation. As to whether the need was what the Mission Board of CoP-Ghana might have approved is an issue to consider. This illustrates how these individual and group donations could miss where they are actually needed or intended by the Mission Board of CoP-Ghana.

The survey of missions-funding in Chapter two of this study indicates the freedom given by various conventions of the SBC created a challenge, which they needed

to review to give the SBC control (McClellan 1985:14-23). This eventually brought improvement to the funding in missions. The Apostle Paul appeared to have been in control of handling the collection from the churches when it came to its distribution (2 Cor. 8:20-21). He did not have to decide a particular family or group in Judea where the money was to be sent (2 Cor. chaps. 8 and 9). What he emphasised was the transparency that was needed for the process of collecting and using the funds.

By extension to the Mission Board of CoP-Ghana, if it has no control on the individual and group donations, there are bound to be challenges relating to the inappropriate destination of some of the donations to the mission nations in Africa. This is where the aggregated individual and group donations could be more in some cases than in others. It could therefore be important for the Mission Board to introduce a system that could first identify all the individual and group donations. Cooperating with such donors and bringing their donations on board as part of the other sources of funding could bring about improvement in the missions-funding practice.

After considering the designation of funding and the role of tithes and offering, there may be some other sources that may need to be reviewed. The key issues, however, are first, whether the current practice of CoP-Ghana's sources of funding could help her to achieve the great commission in the mission nations in Africa as envisaged by the mission agenda of CoP-Ghana. Second, have all the sources of the funding of missions been well harnessed by CoP-Ghana to facilitate her mission agenda? Third, is there adequate evaluation of the sources of the funding of missions in Africa to determine their appropriateness for funding African missions in the current drive of Pentecostalism in Africa? Responses to the issues raised could help develop models that could stand the test of time in missions-funding in Africa by CoP-Ghana. When reviewing the findings of the study along these lines, participants were able to present the sources, but the issues of strategic designation, exploitation and adequate evaluation of sources of funding may have to be given further examination. CoP-Ghana may want to look at other ways of reviewing the sources of funding missions in Africa to meet the mission agenda of the Church.

The findings from the study imply that the mission nations, apart from having tithes and offering, may use other sources which may not be part of the officially-designated sources. For example, the case of a missionary using his own personal funds to finance a mission nation he superintends may not be an isolated case. Could this be seen as a zealous Pentecostal approach to support mission, or it was done out of desperation to see that the work does not come to a halt under his watch? These may be some of the challenges faced by missionaries in the mission nations, which are not accounted for.

Dunaetz (2017:303-323) reflects on the challenges missionaries may face in the mission field which are not disclosed to their sending church. Dunaetz explains that the missionaries may not discuss these issues, because they may not want their sending church to know their deficiencies in handling challenges in the mission-field. This could be true of Pentecostal missionaries, who are supposed to rely on the Holy Spirit in the mission-fields. Asking for more money may present them as not pushing the self-supporting agenda of CoP-Ghana. In any case, the fact that CoP-Ghana is able to exchange a few millions of the Ghanaian currency, (Ghana Cedi), to finance her numerous mission nations in Africa, is a major missions-funding support. However, the consolidating and maximising the use of all possible sources of funding missions need to be reviewed and harnessed for an improved missions-funding in African nations. After examining the current practice of sources of funding for missions, the structures that keep the funding effective and efficient for the purpose are discussed.

### **5.3.2 Structures for managing the funds.**

The findings of the current practices of funding missions depict a working structure that has been inherited from the founder of CoP-Ghana, Pastor James McKeown, as detailed in the financial manual of the Church (The Church of Pentecost 2013a). This structure that continues working could also be accounted for by the qualified personnel appointed by CoP-Ghana. This is evident from a sample of a few missions financial reports (see The Church of Pentecost 2006; 2008b; 2009; 2010; 2011b; 2012; 2013b; 2014b; 2015b; 2016e). These reports have been audited by an international external auditing firm, Parnell Kerr Forster. However, there may be a few lapses, because there is no perfect financial structure in

mission. Professional accountants may argue that accounting figures may be susceptible to errors, but these lapses do not negate the authenticity of the financial records and the scrutiny they are subjected to. This partly confirms the trust CoP-Ghana has in the structures of funding missions.

It would have been expected that CoP-Ghana could have passed on the discipline of her financial structures to the mission nations in Africa as well. However, the findings confirm that this is not the case. The Audit, Monitoring and Evaluation Department of CoP-Ghana personnel, who monitor the mission nations mention that issues such as the lack of human resources in keeping the financial records, and organised structures are not in existence in most of the African mission nations. Further, the finding confirms the long interval between the times that a particular mission nation's financial statements are audited. At times it took between four to six years before a particular mission nation's accounts were audited. In 2 Corinthians 8:20-24, the Apostle Paul presents a model of monitoring the funding. This model presents the determination to avoid criticisms of how the funds were administered, and the involvement of certain people who were proved by their integrity to manage the funding. This confirms that structures may not be effective on their own, but even in the Church, it may need people of integrity.

It can be deduced from the findings that notwithstanding the similar financial structures that are supposed to be working in all the mission nations and CoP-Ghana, only a few of the structures in the nations are said to be effective. Despite this weakness, there are specific administrative documents of CoP-Ghana to ensure proper implementation of the funding structures. The possible areas for CoP-Ghana to probe further are whether the missionaries and the mission nation leaders are able to communicate the structures effectively to the leadership. Lederleitner (2010: chap.7) in her book, *Cross-cultural partnerships: navigating the complexities of money and missions* provides counsel on considering the cultural complexities of a mission nation to develop the necessary accountability structures in the mission nations. It appears that this is where CoP-Ghana's structures need to be improved in the mission nations. Training needs for the mission nations should take account of the context of each mission nation. This may be helpful in the funding structures of the mission nations.



Expenditure from grants received by the mission nations is limited to capital projects such as infrastructure. It could therefore be challenging for the mission nations to employ even middle-level financial and administrative personnel to manage the funding. What this could mean is that CoP-Ghana is able to employ an army of professional staff to support its ministry in Ghana, but the limitation on the use of grants in the mission nations may not allow the mission nations to pay for the services of capable personnel. In the mission nations, their internally-generated funds which are to be used to pay all expenses, including the salaries of indigenous ministers are not adequate, as stated by the mission nation leaders and some missionaries, let alone pay for qualified support staff to manage the missions-funds.

Monitoring of the funds may not be effective because having the guidelines in the financial and administrative document is not enough. The personal involvement of the mission leaders, who could be trained, would help correct any deficiencies in the missions-funding structures. An effective two-way communication between mission nations and the mission office in Ghana could help to deal with some of these funding challenges. If the mission nations are allowed by the very structures to take 5% to 10% of the grants to manage the finances, it might help to repair a broken-down funding-structure. These repairs, if not done, could cost CoP-Ghana about 30%-40% of the funding raised in Ghana for the mission nations. These figures are based on the yearly budgets of CoP-Ghana missions.

The stewardship role provided by the Apostle Paul in collecting the funds from the Churches could be a good model to follow. Paul's admonition to taking pains to do what is right not only in the eyes of God, but also in the eyes of men (2 Cor. 8:21) could be a way to start. Paul's admonition was Christ-centred. It could be that the CoP-Ghana in the mission nations could be evangelism conscious at the expense of effective financial structures to build the missions-funding. However, without effective financial structures, evangelism could meet some hurdles, such as inadequate budgeting and inadequate monitoring of evangelism programmes. It is therefore appropriate to have mission nation finances facilitated by the right frameworks. A few of the tested methods in Church organisation training could be considered for the mission enterprise of CoP-Ghana.

Malphurs (2013:255-282); Cunningham (2013:451-458); Penz (2013: 464-471); and Tennyson (2013: 492-497) have provided practical financial guidelines based on the Bible for managing church finances in the current times. These materials could be used to train mission nation leaders to ensure effective structures in the mission nations. The good thing about these books is that they have been written from the church context. One may raise the issue of an individual denominational approach to managing mission funds, but issues such as stewardship, accountability, effective financial reporting and accounting are based on common principles which could be helpful to CoP-Ghana mission nations. Malphurs (2013:255-282) provides rather extensive guidelines on raising and managing church finances, while Tennyson (2013: 492-497) provides the basics of receiving and recording money, and the relevant controls. Hotchkiss (2006:23-24) gives lessons on the role of committees in church finances. These teachings have been tried and tested in certain mission nations, and so could be validated and adopted to improve the missions-funding agenda of CoP-Ghana in the African mission nations. Mission thrives more surely when all the necessary supporting tasks are marshalled to be effective.

### **5.3.3 Thin budget allocation of funding mission nations**

The findings on the mode of allocation show that a budget is presented by the mission nations to the Mission Office in Ghana. The mission office makes provisional allocations, which are presented to the Mission Board, which recommends the agreed amounts to the General Council of CoP-Ghana for ratification before the budget is implemented. On the face of it, this stringent routing should assure the level of scrutiny that the budgets go through before approval. Again, the structures of CoP-Ghana are brought to bear. However, to what extent do the approved amounts arrive at the mission nations on time, given the unfriendly financial regulations in some of the mission nations? Second, to what extent does CoP-Ghana ensure that the funds are used by the mission nations as allocated? In the findings, both the Ghanaian administrators and the indigenous mission leaders give hints of the caution that needs to be exercised in dealing with the money. This means that without adequate monitoring the monies may not reach their intended destinations in some mission nations. This could be

more threatening to the integrity of the funding of missions, if some handlers of the monies cannot be trusted.

The mode of allocation implies the mission nations present a budget at the beginning of every year, and that after their request has gone through the relevant structural controls, the grants are paid. It could be that this mode of allocation may not guarantee adequate funding for all the nations in any one year. Again, the possibility of the grants being thinly spread could be another challenge. The multiplicity of challenges to the actual implementation of the allocation system may disrupt the funding of missions to some extent in the mission nations. This could include delays, and even the money not being enough for a particular purpose. For example, in a particular year the monies are so thinly spread over the continent of Africa. The annual report of missions confirms this (The Church of Pentecost 2017b). This could mean that no one mission nation could be allocated a large enough amount of money to complete the infrastructural and other needs of the mission nation in Africa. However, some progress is made in some mission nations. What this could mean is that a lot more needs remain unmet by the CoP-Ghana.

Probably, the bulk allocation of funding to a few selected mission nations could create more concrete evidence of use of missions-funding in any one year. This could mean making substantial missional investment in a few mission nations, before moving to other nations. This, however, could involve a change process that may require prior orientation to the mission nations. The bulk allocation may call for concentrating the process of monitoring the funding to the few nations that may benefit from CoP-Ghana funding in a particular year. This means the practice of bulk allocation could even reduce the monitoring cost in the nations.

Regarding changes in such allocation of funding, practices by other denominations could be considered. The United Methodist Church in the US in its document: *Why we apportion: a theology of giving*, considered the issue of theological foundations for apportionments as a system of giving. The document states that: 'Prayer and study of biblical writings and Christian tradition make apparent that connectional ministry funding patterns cannot be considered apart from a theology of stewardship that informs and undergirds all aspects of the

financial life' (United Methodist Church-General Council on Administration and Finance 2000:5). The General Council of the United Methodist Church on Finance and Administration gives credence to the method they used in apportioning to raise giving with a biblical basis. They provide Exodus chapter 16 to illustrate how God commanded the Israelites in the wilderness to manage the manna (p.1). This document was the basis for a change from a 30-year-old apportionment formula, which they had found inadequate (p.11). They confirm that, 'in its place, a new apportionment formula was constructed which reflects our Wesleyan heritage and the foundational theology by recognizing important differences in abilities to share gifts with others' (p.11). Although this is from a different denomination setting, when it comes to allocation of funds or apportionment of gifts it could be a relevant practice. The uniqueness of the United Methodist approach is how it is integrated in the biblical and theological stance of the Church. This could become an inspiration to change a method of apportioning grants by CoP-Ghana in the mission nation. This could be helpful when the standard used for such a change is the scripture. This is because scripture should be the standard in funding missions.

It could also be recalled that in Acts 6:1-7, when they faced a problem in the distribution of food in the early church, the apostles quickly adopted a new approach. This could be best practised in a particular context.

The Church of Pentecost in Ghana may wish to consider another method of allocation that could get the monies to the mission-fields on time or over the years, rather than waiting until after the General Council Meeting, as indicated by one of the mission nation leaders. Related to this is thinly-spread distribution that could be changed to bulk allocation of money to a selected number of mission nations within a particular region in Africa.

#### **5.4 Poverty and the Mission Nations**

The findings from the interviews and focus group discussions of the mission nation leaders stated that by this study's definition of poverty as lack of basic necessities, such as access to health, clothing, education, and other factors (Myers 2011:130) the mission nations are poor. However, some focus group participants of mission nation leaders said poverty is created by poor leadership

in their countries. This means corrupt practices have created poverty in their nations. These corrupt tendencies by some of the African leaders, including even some church leaders, have been commented on by some scholars in section 2.4.3 of the literature review of this study (see Gathogo 2011:133-151; Mwambazambi 2012:1-6; Lang 2012:132-144).

From the situation portrayed by the findings, it naturally follows that the effects of poverty could negatively impact on whatever missions-funding approach is used by CoP-Ghana in the African missions. Further, what seems to be the possible missions-funding, whether self-supporting, indigenous or partnership model may not work in a mission nation that is poor. This could mean that every model seeks to reduce or eliminate dependency. So contending with poverty becomes a *sine qua non* in funding missions in the African mission nations. Van Rheenen (2001:1-4) and Little (2010:61-68) call for care in sending money to mission nations to avoid dependency.

The mission nation leaders asked for some kind of intervention. However, in answer to the question, what is being done to alleviate poverty, is that the mission administrators seem to be at peace with teaching the mission nation congregations trades and to empower them with skills. The fact is, could this teaching and empowerment alleviate poverty? Although the mission nation leaders agree with the point of alleviating poverty by teaching and empowerment, they specifically prefer social interventions, such as schools and hospitals. They also mentioned commercial investments. They think this could meet the social needs of the communities, and at the same time create employment. What this may mean is, CoP-Ghana investing more funds into social and business ventures in the mission nations. But is this approach captured by the mission statement of CoP-Ghana? This approach has not been practised by CoP-Ghana, so it may take some time to start. However, in the mission nations and even in the internal mission areas in Ghana, CoP-Ghana appears not to be using social intervention on a bigger scale, as done by the other missions. This gap needs to be considered in any improvement effort.

To better understand this situation and as mentioned in the literature review, Luis (2009: 515) in his book, *Missions in Africa: the context of mission field to mission force* writes:

Africa is the poorest continent on earth, and the only one that has actually grown poorer over the last 30 years. Despite Africa having 10% of the World's population, Africa only accounts for less than 2% of the World's production...Since independence, Africa has received far more foreign aid than any other region in the World, more than \$300 billion of western aid has been sunk into Africa, yet most states are effectively bankrupt, weighed down by debt, and failing to provide even minimum public services.

Such gloomy statistics on the mission nations of Africa become economically scary for even the well-resourced mission agency or church in 21<sup>st</sup> century. But Luis was writing from the realities of his experience in mission work in Africa. When asked about alleviation of poverty, some of the focus group discussion people from the mission nations added prayers as part of their solution. Nevertheless, within the continent of Africa and beyond, Africa has become a mission force.

There may be the need for CoP-Ghana and the mission nations to attempt a new search for what has caused poverty in the nations before finding appropriate ways to alleviate it. This is because in various African nations, funds have been invested as attempts to alleviate poverty, but this has not been successful. However, CoP-Ghana headquarters senior managers and directors' focus group seems to agree that CoP-Ghana needs to consider social interventions as a core mandate if the mission nations' funding is to be sustainable. This is because CoP-Ghana is expecting the nations to be self-financing.

This is compared to other mission agencies which have used social interventions, such as schools and hospitals to support their evangelism in various parts of Africa. But the question is, have these mission agencies been able to achieve their aim of reducing poverty, and at the same time getting the gospel across to the people? It appears that in the mainline churches, the social intervention at times dilutes the impact of the gospel, because of the acute level of poverty. People may attend a particular church just because of the material things they may get from this mission church.

The Church of Pentecost-Ghana may have to look at the various options and contexts when working towards alleviating poverty to facilitate the gospel. Amidst the poverty challenges, Corbett and Fikkert (2012:99) suggest that when working with the poor in any context, the church needs to discern the situation they find themselves and have to deal with, and define it as *relief*, *rehabilitation* or *development*. They define *relief* as urgent temporary provision of emergency aid to reduce immediate suffering from natural or man-made crises. They explain *rehabilitation* as what you begin after the bleeding to restore the community. They explain *development* as where the ‘helpers’ and the ‘helped’ come to work together in an ongoing change, and they consider God, self, others and the rest of creation. They intimate that failure to distinguish between relief, rehabilitation, and development is one of the reasons why poverty alleviation efforts often cause harm (p. 98).

Corbett and Fikkert (2012:99) may sound rather philosophical, but they may provide some theoretical slant for CoP-Ghana that could help develop a practically-improved model for funding mission which is biblically based. This though may synchronise with the biblical ideas of James McKeown, if it is to be examined critically. This is because it considers how to handle poverty in a holistic way. Regarding social interventions, it appears that CoP-Ghana needs to improve what it is doing. It should consider it a major mission agenda, if it is to get the mission nations out of dependency. It appears the thinking in CoP-Ghana is that James McKeown was not interested in the social interventions, but that was not the case (cf. Onyinah 2016:24-25). He was rather thinking of the right timing for such ventures. Although the Church has a social services sector in Ghana, its effects have not been felt much in the mission nations. This social services initiative called Pentecost Social Services was set up in 1982. The CoP-Ghana was in mission for about a decade before the international mission directorate was set up in 1991. Given the achievements of the Pentecost Social Services in empowerment and establishing schools and hospitals, this could be replicated in the mission nations. It is on record that in 2006, the CoP’s Gender unit worked on poverty alleviation through training and resourcing 60 orphans and young widows. It also trained 157 people in employable skills in one of the internal mission areas in Ghana (Onyinah 2016:25). A probable understanding of how poverty could be

handled by CoP-Ghana is a review of Deuteronomy chapter 14; Acts chapter 2; and Acts chapter 6.

This success story could work in the mission nations. The findings on poverty and its alleviation may therefore be a call for action theory for CoP-Ghana to consider in its mission agenda. This may be one big initiative that needs to take its rightful place in current missions-funding practice of CoP-Ghana. If such investment even appears to be what could alleviate poverty in the mission nations in Africa, it should be approached cautiously. There should be a balance between evangelism, social and business intervention. The additional finance may appear to be the limitation; however, the individual donations for missions when well harnessed could help this initiative. In the next section the welfare of the mission leaders is examined.

## **5.5 The Welfare of Mission Leaders**

A critical finding of the study was the concern of the mission leaders about their living conditions. It was found that the missionaries thought all remuneration being paid in US dollars brings about disparities in incomes, when the remunerations are converted into local currencies. This means those in countries which have weaker currencies may gain more than those countries with stronger currencies. The indigenous leaders also complained about low remuneration due to the economic conditions of their countries. Some have not taken any allowances for some time. The mission administrators in Ghana and the focus discussion groups also confirmed this.

This finding could mean that in the CoP-Ghana missions-funding approach, there is the possibility of higher disparity in salaries among missionaries, and also indigenous ministers having very low conditions of living. This is likely to affect the work of missions, because these are the key personnel who drive missions. However, their living conditions and for that matter their welfare is threatened. Funding missions with resources but neglecting the key drivers could be dangerous for sustainable missions-funding (cf. Lang 2014:132-144). This becomes paramount if those concerned do not openly speak it out, as happened in this study. In Deuteronomy chapter 14, God listed the priests as those who



were to benefit from the tithes. This is probably why they were taking care of the people spiritually.

What makes this finding significant is that, while the missionaries complain of the disparities in their remuneration depending on which country they live in, the indigenous mission leaders who work hand in hand with the missionaries feel the missionaries get better resources and they live flamboyant lifestyles. The comment of one of the indigenous mission leaders in the findings may explain this complaint:

A senior indigenous minister in West Africa said:

...If the missionary goes he has a car which is good. Let it also be done for another pastor in the city. Not that we are trying to compare ourselves with the missionary. Missionaries [should try] to be closer to the people and not be flamboyant. They should support the other pastors (IML/5, 31/5/2017).

These words may be in the hearts of some other mission leaders and they could be taken for granted, but if not well addressed it may hinder missions-funding. If one is not well catered for, one may be tempted to take money which is meant for other purposes. The issue of the affluence of missionaries in the mission nations has been raised by Jonathan Bonk for many years (cf. Bonk 2006:1882-2164; 2016:145-170). Again, as stated in the literature review, it may be against these challenges in missions-funding that Pocock, Van Rheenen and McConnell (2011: 5696-5709) felt that even where there is self-support it has to be authentic.

The critical nature of the finding and how it came about through implicational comments by some participants, with only a few coming out openly, makes it rather significant to be considered. It means the welfare of the mission leaders may have to be reviewed alongside other funding resources. Surprisingly, this finding was not expected. However, it may be explained by the fact that CoP-Ghana may assume it is not a big issue, especially when the missionaries mostly from Ghana are concerned. Another explanation could also be that it could be an unjust comparison, especially between the indigenous mission leaders and missionaries.

The implications for funding missions is that it may create discontent and impact negatively on the work. It may also breed human relationship challenges and stall the work in the mission field. These issues of welfare, although probably could be driven by poverty or even the very funding model of CoP-Ghana, should be controlled (cf. Acts 6:1-7). This could also be factored into the whole missions-funding strategy to avoid indigenous workers leaving the ministry.

We now look at how improvements could be made.

## **5.6 Improvement in Funding Missions**

### **5.6.1 Improvements required**

Regarding developments that have happened over the years in funding missions, the administrators appeared content about the introduction of monitoring the mission nations and the employment of full-time ministers in all the mission nations. They thought monitoring has brought about improved accountability. The administrators however admitted the need for continued transparency of how funds are raised and used in the mission nations, which could be improved further. To the mission administrators, transparency could be an effective tool for funding missions in CoP-Ghana. This is because the donors to missions-funding could be encouraged if they see the transparency improved. For mission administrators, the implications are that monitoring and accountability are issues that require constant review.

### **5.6.2 Interventions**

The mission nation leaders were also content with the improvements, especially the increasing grants for church buildings and mission houses. But as to what needed to be done towards further improvement, the issue of commercial ventures and social intervention again came up. This shows the importance the mission nations attach to social interventions. An issue that is repeated by a group of people in a context could be worth considering when it concerns issues of improvement.

The CoP-Ghana could follow the examples of what other mission agencies have done in the mission-fields, if the mission nations are to be empowered towards self-financing. In his paper, *Christian missions in Africa and their role in the*

*transformation of African societies*, Pawlikova-Vilhanova's (2007:251-257) historical account of the work of the Catholic Church in Africa in the 19<sup>th</sup> and 20<sup>th</sup> centuries gives hints of how the Catholic Church attempted to use commercial investments to make some of their settlements self-supporting. The Archbishop of Algiers, Charles Martial Lavigerie (1825-1892), who was then Apostolic delegate for the Sahara and Sudan and Primate of Africa, attempted a policy of transformation he called 'regeneration of Africans by African'. This policy ensured that settlements of the Catholic Church in different regions in Africa were self-supporting economic communities. The virtue of hard work was instilled in the Africans. This idea spread to some Protestant missions (p. 257).

### **5.6.3 How to bring about the improvements**

The administrators and the mission nation leaders agree on some methods of bringing about the improvement. They mention teaching and empowerment seminars. However, the implication for CoP-Ghana is that before any attempt is made to grant autonomy, there may be the need for stakeholder conferences in the various nations, which may be the first step to facilitate successful change. Modern change strategies as suggested by Osmer's (2008) model of doing practical theology may be considered. The findings bring out praxis in funding missions that may need transformation by an appropriate response to particular issues. The attraction of funding could be achieved by promoting the improved infrastructure and evangelism in the mission nations to the donors in Ghana and elsewhere.

The meaning of this finding regarding the improvements and the approach to be adopted is that both the mission administrators and the mission leaders agree that CoP-Ghana has made some strides, but given the current circumstances of funding, there is need for improvement. This is especially prominent, when what is going on in the mission-field is pitched against the biblical guidelines. However, it appears the suggestions for improvement by the mission leaders may call for more financial commitment on the part of CoP-Ghana. This is because they involve interventions such as schools, hospitals and even commercial ventures. However, from the suggestions of CoP-Ghana, they prefer using teaching and skills empowerment to get the mission nations to develop themselves over the

years. This means the two parties, CoP-Ghana and the mission nations are not on the same wavelength. The implications are that if this conflicting thinking on improvements is not properly handled, there is the possibility that dependency could continue to be entrenched in the mission nations. This could make CoP-Ghana's efforts to encourage the mission nations to be self-financing, an uphill task in funding missions in the mission nations

However, this cannot be effectively addressed without CoP-Ghana considering the entirety of the structures of funding. This is in respect of both the mission nations and Ghana. So, the point is that in funding missions in CoP-Ghana, every factor that is considered could be propelled by one or two other factors. What this could mean is that diversified sources of funding missions may require effective funding structures. Working towards self-supporting in CoP-Ghana mission nations could mean alleviating poverty in the mission nations. Expectations of CoP-Ghana from the mission nations should be complemented by adequate resourcing to enable the mission nations to perform. These linkages could form a missions-funding web that could be used to develop an improved model of funding the African mission nations.

When it comes to improvements in missions-funding, a holistic approach is needed. The leadership of the Pentecostal churches in mission have to use their leadership prowess to the full. Tsekpoe's (2017:1-12) recent paper presented at the First Association of African Pentecostal Theologians Conference reminds African Pentecostal Christian leaders to consider the implications of this shift of the centre of vitality to the majority world and address them appropriately. It is the understanding of this researcher that the funding of missions from Africa-to-Africa as a result of this shift needs to be addressed fully as an emerging phenomenon. African Pentecostals leaders may need to marshal all their leadership prowess, with the leading of the Holy Spirit in pursuing some of the emerging issues. This is where Atterbury's (2002: iv-v) thesis on *Church Leadership from a Pentecostal perspective* becomes relevant. Atterbury discovers from the literature that 'The Pentecostal ideal is that church leadership will function as leadership within a church context under the guidance and working of the Holy Spirit' (p. iv). This may be relevant for Pentecostal leaders to consider in every sphere of their leadership, especially on the subject of funding missions, in which some Pentecostal leaders

may not think the Holy Spirit has a role. This is where CoP-Ghana as well as her mission nations in Africa need to find a Holy Spirit-led approach to resourcing missions adequately, rather than relying on the models used by the North-South funding that may not be relevant in this Africa-to-Africa missions-funding. The North-South models may perpetuate the inadequacy syndrome in African missions-funding. There appears, two main missions-funding categories, and probably another possible category that could be African-specific.

The known ones have been North-South funding and South-South funding. However, one that may need attention is Africa-Africa funding. The North-South funding has been in existence for an extremely long time, and brought development to nations in the south - the majority world. The South-South funding sent money from the South to the South. The Africa-Africa funding takes the dynamics of Africa, which has very few countries in the middle-income bracket, sending funding within the region of Africa. It could be a sub-set of the South-South funding, but has its own uniqueness in terms of culture, economics, financing and limitations, which makes poverty a key issue when considering funding. This is where CoP-Ghana finds herself and needs to develop a funding approach for such a terrain. In this approach, inadequacy is rather the norm and not the exception. It should, therefore, be considered as a welcome phenomenon that could be divorced totally from the North-South funding and modestly design its roots from the South-South, and shift gradually to achieve an Africa-to-Africa model. A brief reference is made to the challenges of the original South-South funding models for insight in the next paragraph.

It may be recalled from the analysis of the historical survey of missions-funding in Chapter two in the 19<sup>th</sup> and 20<sup>th</sup> centuries that, even the Western nations with their superior economic power were suffering from reducing funding (cf. Dawson 2000:156 Christgau 1994:166-169). There could therefore be an expectation gap between the mission nations and the mission administrators in Ghana, regarding adequacy of funding. The issue of inadequacy and expectation of CoP-Ghana appears to develop a kind of negative correlation, which means they could not be conveniently reconciled as far as funding missions is concerned. All could be examined to see how possibly the seeming dependency by the mission nations

on CoP-Ghana could be balanced by the self-supporting expectations of CoP-Ghana in terms of inadequacy of funding.

It could be agreed that funding may not be fully adequate when an African nation is funding another African country, but the little funding could be streamlined to meet its objective in the Africa-to-Africa context. However, the examination of the entire funding challenges in Africa could not be complete without considering every aspect of the funding dynamics in Africa. As the interpretation of the findings develops, there seems to be an inter-linkage among the findings that could be harnessed towards improving the current practice in the context of the proposed Africa-to-Africa funding approach, if the issue of perennial inadequacy in funding in Africa is to be addressed. This proposal is not meant to overthrow the well-tested models of funding missions, but humbly gain insights into the existing models, at least to bring out the distinctiveness of Africa-to-Africa funding as CoP-Ghana seems to have experienced.

## **5.7 Summary**

The implications of the findings seem to unearth issues that may require attention towards an improved praxis of funding mission by CoP-Ghana. These are summarised in the paragraphs below. The implications from the designated funding for missions could be that some of the sources of funding mission have not been fully harnessed to their maximum. For example, who receives donations from individuals intended for missions-funding is determined by the donors themselves. Further to this, the structures for funding missions appear effective in Ghana, but the structures in the mission nations may need improvement in the mission nations. The structures in the mission nations may not pass the test of the structures for funding missions as Apostle Paul describes in 2 Corinthians chapter 8. It was also observed that the thin allocation of funding may not help judicious use of funding. This could also be a structural problem. Considering the expectations of CoP-Ghana for the mission nations to be self-supporting, there appears to be expectation gaps. This could be based on the premise that the economic terrain in Africa is not improving as expected.

The mission nations are making efforts to complement the grants they receive from Ghana, but this also needs a sustainable approach. This could be because

it is difficult to understand whether CoP-Ghana's approach to funding missions is self-supporting or a unique model, given James McKeown's understanding and approach to funding, which appears to be different from what the literature describes as self-supporting. Delving into the fruitfulness and challenges, a call for a redefinition of the fruitfulness may be in the right direction. That is, if the fruitfulness in the findings were what CoP-Ghana sought to achieve when they went into missions. Although participants call for improvements in the approach to funding missions, it appears the very practice of CoP-Ghana evokes an emerging funding approach that appears to be African-specific. It is labelled in this study as an Africa-to-Africa mission funding approach that may be a bit different from the known models in the literature.

The findings and the implications in Chapters four and five respectively seem to call for an improved model of funding missions. The funding of missions by CoP-Ghana appears to have five major issues that may need improvement. They are first, CoP's model of funding appears to not have its own contextual identity but is based on other models which may not be relevant for missions-funding in the African nations. Second, there are weaknesses in the structure of funding missions, including the allocation of funding. Third, the issue of poverty alleviation is not a major part of the funding process. Fourth, the welfare and living conditions of mission leaders require attention. Fifth there appears to be the need for a standardised way of improving missions based on biblical guidelines. A modest attempt will be made in Chapter six to formulate an improved model of funding missions, based on the issues identified in the current practice of funding missions.

## PART 5: PRAGMATIC TASK

### CHAPTER SIX

#### TOWARDS IMPROVED PRAXIS OF FUNDING MISSIONS

##### 6.1 Introduction

Chapter six which is the final chapter answers the final research question of the study, according to Osmer's (2008) model of doing practical theology: How should CoP-Ghana respond to the identified challenges in the missions-funding practice? Being specific to this study, that translates: How can CoP-Ghana improve its current practice of funding missions in the African nations?

Osmer (2008:2064-2611) dedicates Chapter four of his book, *Practical Theology: an introduction*, to the pragmatic task of practical theology, and titles the chapter, *Pragmatic task: servant Leadership*. Osmer guides on how the pragmatic task of his model could be applied. He used three forms of leadership approaches as the basis of his suggestions. These are *task competence leadership*, *transactional leadership* and *transformational leadership* forms. Osmer draws on change management theories to achieve the transformation characteristic of practical theology (cf. Burns 1978; Hackman and Johnson 1996; Quinn 1996; Burke 2002; Quinn 2004). Osmer's proposals on transformational leadership link up with Jesus's servant leadership skills. Osmer therefore attests to Jesus's approach to leadership. He thinks change should be transformational. He aligns social science change approaches to what Jesus demonstrated in His servant leadership approach (Mark 10:45; Phil. 2:1-11). Osmer's emphasis on contemporary change leadership approach could facilitate improvements in CoP-Ghana's praxis of funding missions, if related to scripture.

The practical suggestions to improve the current model of funding missions could be supported by contemporary change management concepts, which could be appropriate for CoP-Ghana. The researcher, based on the findings, arrives at five main conclusions. These conclusions could aid the practical suggestions to improve the current practice of CoP-Ghana's missions-funding approach in Africa. The conclusions are first listed and discussed in the following paragraphs.



- a) First, CoP-Ghana's model of funding missions does not appear to have its own contextual identity, but is based on other models, which were not designed for the African context.
- b) Second, there are weaknesses in the structure of funding missions, including the handling of some of the sources of funding, managing and allocations.
- c) Third, the issue of poverty and its alleviation, although it has been identified by the funding practice of CoP-Ghana, it has not been a major part of the missions-funding budget.
- d) Fourth, the welfare of mission leaders, regarding their living conditions in the mission nations, which appears a critical issue in missions-funding, has not been addressed fully.
- e) Fifth, although improvements are made from time to time in the CoP-Ghana missions-funding practice, there appears to be no standardised improvement processes based on contemporary transformational change approaches.

#### **6.1.1 The identity of CoP-Ghana's model of funding missions**

A model of funding missions requires its own identity within a context. It appears CoP-Ghana missions-funding practice aligns with the self-support model of funding missions. However, what was observed in practice appears different. For example, Bush (1990:15-16) states that the rationale behind the self-support model in the literature is that the mission nations should be able to pay all their expenses after they have received support from the sending nation for some time. The sending nation should totally withdraw support after this period, which is normally fixed by the sending nation. However, in the case of CoP-Ghana, this may be difficult to achieve, because the current support may not cover everything to make the African nations self-supporting, as self-supporting is defined. Furthermore, self-supporting as a model was developed from different rationales at different points in time for particular purposes. This may not fit the current mission agenda of CoP-Ghana. Therefore, CoP-Ghana needs to search for her own missions-funding identity, which could consider some factors. These may include the economic situation, the attitudes of the Africans and the pace of development in a particular mission nation because basing missions-funding

approach on a Western model may not achieve the expectations of both the mission nations and CoP-Ghana as well. It could appear to be a case of using the wrong tools to solve the problem.

### **6.1.2 Weaknesses in the missions-funding structure**

The Church of Pentecost-Ghana's missions-funding practice appears to have structures which have been documented. However, documenting the structures may not be enough to see them working. This is because communication of the structures to ensure implementation in the mission nations appears deficient. Training seminars conducted to ensure the desired implementation of the structures also appeared to be inadequate. This could be either that the timing of the training was not enough, or that it needed some specialised approach. Regarding the structures, the designation of a particular source of funding is a good approach for CoP-Ghana, which could be continued by them. However, the basis of the designation should take into consideration the adequacy of the designated funds in meeting the numerous demands of missions in Africa. The determination of the destination of donations by the donors may not augur well for the equitable distribution of missions-funding. If not controlled, the situation where the donors determine the destination of the donations could impair the funding structure. It could also delay the pace and necessary expansion of missions-funding. These gaps in the funding practice of CoP-Ghana may miss both the biblical guidelines and best practices of contemporary times. There could also be sub-optimal usage of funding in missions, which could mean the potential for funding from within resources available in the African nations may not be achieved.

### **6.1.3 Poverty as an issue has not been given the right place**

Although poverty appears to be a major factor in funding missions in African nations, CoP-Ghana's attempts to handle poverty alleviation is not a mainstream budget item on its agenda (cf. Gal. 2:10). This could retard the major effort of sending monies to the mission nations. The poverty in the nations could reduce the effect of the monies raised. This is simply that the indigenes do not have enough to supplement what they receive from CoP-Ghana. It seems like pouring water into a pot that has holes in its bottom. If the situation continues, the self-

supporting envisaged by CoP-Ghana in the mission nations in Africa could continue to be a mirage in some of the mission nations. This is because in Africa poverty is endemic, and may have to be treated as such if the missions-funding of CoP-Ghana is to achieve its optimum objective, which is getting the mission nations to eventually finance themselves.

#### **6.1.4 Welfare of mission leaders**

The welfare of mission leaders who drive the mission agenda has been assumed to be normal in the missions-funding budget. This is a critical issue that may cripple missions in some of the mission nations, if it is not well attended to. The fact that it was not overtly discussed but still appears an issue makes it dangerous in missions-funding. The mission leaders are the human resources doing the work on the ground, and their concerns need to be addressed, and on time. Otherwise, the issue could become a time-bomb.

#### **6.1.5 Improvements strategies to funding missions**

Although there have been attempts to improve missions-funding in the past, the effect has not shown in the affairs of CoP-Ghana evidentially in the African mission nations. Monitoring of the mission nations is helpful, but to what extent has the introduction of monitoring and auditing brought about the desired effect of mission nations financing their missions. Interventions that could bring about improvement do not seem to have been combined with the empowerment of the capacity of the mission nations to contribute towards funding. CoP-Ghana does not seem to have aligned her improvement strategies with contemporary social issues that drive missions in African mission nations.

Arising out of gaps identified, and discussed above, the following section proposes practical suggestions that could constitute an improved model of funding missions. This is based on the various chapters of the study, other scholars' works, and the researcher's experiences as participant-observer in this study, and other related knowledge. The processes adopted to arrive at these suggested improvements in the missions-funding practices of CoP-Ghana are first summarised in Table 6.1, and then the discussion of the suggested improvements follows.

**Table 6.1 Pragmatic Appraisal of CoP-Ghana Missions-Funding**

ITEM/ PRACTICE	OT	N T	CoP-Ghana	GAPS	IMPROVE- MENT
Model of funding mission	Defined model (Luke 8:1-3)	Defined model (Luke 8:1-3)	Variety of practices	Not much African Identity	African context
Funding structures	Prescribed by God (Exod 25:1-8; Deut.14:22-29:)	structures (1 Cor. 16:1-2) (2 Cor. 8:20-21)	Tradition and Bible	Not effective in mission nations	Structures in the mission nations to be improved
Issue of poverty	Defined strategy for poverty alleviating (e.g. Deut. 14;)	Support from other mission fields (Acts 8 and 9).	Ad-hoc support	No budget item for poverty alleviation	Budget item
Welfare of mission leaders	Defined (Deut. 14.) Neh. 13:10-13.	Innovative approach Acts 6:1-7.	Ad-hoc approach	Could affect performance	Holistic approach
Improvements in mission funding	Laid down approaches. Exodus 25,	Plan to finance laid down. (Luke 8:1-3)	Not standard	Economic shocks	Change strategies

## **6.2 Model of Funding should be based on African Context**

### **6.2.1 Not to just adopt other models**

The Church of Pentecost-Ghana's practice of funding missions should not be just a copy of what others are practising in other parts of the world, but an African home-grown practice or model that meets the needs of the Africans in a contemporary context. In Chapter two of this study, the literature review discussed the various interpretations given to the self-supporting model of funding missions (cf. Shenk 1990:28; Slater 2006:3; Fox 2006:137). Nonetheless, this is what CoP-Ghana appears to be claiming as her practice. The contemporary funding context has its own demands that have to be considered. These may include the attitudes and cultures of the communities in which CoP-Ghana operates. There should therefore be a redefinition of CoP-Ghana's model to consider these attitudes and cultures of the African context. This could then conform to the vision and mission of CoP-Ghana. The vision desires cultural relevance, while the mission statement seeks to establish responsible self-sustaining churches.

Little (2015:34) in an attempt to provide an answer to what he called 'the unfortunate consequences of foreign subsidy by churches, individuals, foundations, organisations and governments', gives three reasons: First, because of below par exegesis with reference to 2 Corinthians 8:14 that Paul wanted to achieve 'economic egalitarianism'. But Paul was not alluding to global redistribution of wealth, rather the Corinthians were to contribute to the collections project, because they had received the gospel from the Jerusalem Church (Rom. 15:7). Second, the West which colonised the majority world still wants to plan social improvement in missions and make decisions for the majority world in the 21<sup>st</sup> century. Third, 'there is the belief of "one-size fits all" approach' (p. 34). This underpins this study's recommendation of an Africa-formulated concept to funding missions within Africa by CoP-Ghana, to avoid duplicating the problems the West has with their models of funding that do not fit Africa. CoP-Ghana may have to go back to the historical links of how its founder, James McKeown, got the people of Ghana to finance themselves. But as said by some, the entire approach that has emerged in CoP-Ghana should not be transplanted to the African nations. This is because circumstances may be different. It could be seen that the Apostle Paul

used different strategies in different circumstances (cf. 1 Cor. 16:1-3 versus 2 Cor. 8). The concept of a model should take the African environment into consideration. The African concept of *Ubuntu*, which emphasises Africans helping Africans to succeed could be adopted, or relevant philosophies in various parts of Africa should be adopted. It could be seen in Chapter three of this study that in Exodus chapter 25 God had His own way of doing things, for example, the state of heart of the people, their willingness, and getting the people to take on the requirements.

### **6.2.2 The possible loss of historical identity**

The Church of Pentecost-Ghana may have to reconsider the antecedents to missions-funding and re-examine how the founder of the Church was funding missions. James McKeown considered the neighbouring nations of CoP-Ghana as mission-fields. However, in terms of financing, his approach was not geared towards creating dependency. He rather saw the mission nations as the natural extension of CoP-Ghana, so those mission nations were not expecting so much financial support from CoP-Ghana. Of course, James McKeown might have paid for the salaries of the missionaries he sent. However, he did not send grants annually. A rediscovery of these practices which did not demand so much missions-funding from CoP-Ghana could bring about a new identity of the model of funding missions in Africa, as against the current formulation of existing missions- funding models in Ghana. A Church organisation at times sheds some of her practices when they are exposed to the contemporary demands of her members. However, in the case of CoP-Ghana, some of the practices that could be an enhanced African indigenous funding approach have been lost in the process. The lost aspects of the initial way of handling missions-funding could be rediscovered from the archives and be made functional.

A team dedicated to investigating aspects of the model of funding of CoP-Ghana could come up with issues that could create a new identity of the practice of funding missions. Rediscovering her identity, CoP-Ghana may have to look for the various practices of funding missions in Africa which have been used in the past successfully, to bring back the African cultures supporting one another. This could be likened to what was practised by the Gentile churches during the famine

in the Roman World, during the reign of Claudius. According to their ability, the disciples supported their brothers and sisters living in Judea. 'The Christians in Antioch did this by sending their gifts through to the elders by Barnabas and Saul' (Acts 11:28-30). This approach of funding not coming from one community appeared to be the norm in the OT and NT (see Exod. 25:1-5; Deut.14:28; Luke 8:1-3; 2 Cor. 8:1-22; Phil. 4:10-20). James McKeown's approach to funding the crises in the CoP-Ghana, as they had to rebuild the Church could be a re-enactment in Ghana of what happened among Gentiles during a famine in the Greco-Roman empire. James McKeown's scriptural, and the then best practice approach was not to appeal for money from one group just because they appeared to be those who could give. This needs to be reviewed in contemporary terms, if the African-friendly culture could be leveraged in funding missions. The Catholic Church and other Protestant churches attempted a policy of 'Transforming Africa by Africans' (cf. Pawlikova-Vilhanova 2007:254) which aimed at developing a model of funding missions in the 19<sup>th</sup> century. Although this policy may not be as envisaged in this study's recommendation, it may provide some guidance in the 21<sup>st</sup> century.

### **6.2.3 CoP-Ghana giving practice not yardstick for all nations.**

In an effort to rediscover an Africa-friendly model of giving, CoP-Ghana should not use the Ghanaian level of commitment as a yardstick for developing this much needed model for her contemporary missions-funding. This is because CoP-Ghana has built this commitment and attitudes of giving over a long period of time. Further, members of CoP have been nurtured by their leaders to a high level of ownership of the Church in Ghana. They did not see it as a Church from another nation. The circumstances in which the Apostolic Church-Ghana became an indigenous-funded Ghana Apostolic Church under James McKeown were also different. In the findings of this study, both the Ghanaian administrators' and the mission leaders' desire was for the nations to give as CoP-Ghana does. However, this may not be the appropriate route to identify a relevant model for CoP-Ghana in the mission nations in Africa. Africa is one continent with common features in some issues. However, there is also diversity in many areas as far as the individual African nations are concerned. Even the levels of economic

development and issues that attract attention may be different, depending on which country one may be considering.

The model of funding which is tied to Ghanaian attitudes and commitment level may not work in the mission nations. This is because it may attempt to copy how the Holy Spirit is leading the Ghanaian Christians in their giving, and also their attitudes. This definitely may not work in other nations, because the Holy Spirit may not lead all people to do the same things at the same time. However, this could be a possible attraction to mission leaders, especially missionaries who insist on the Ghanaian culture as the norm. There could be the temptation to impose the Ghanaian giving culture on other African nations. If these intentions do not work, it is possible that missionaries from Ghana and even their indigenous African mission leaders could be frustrated. This situation may possibly blur the vision for a contemporary model of funding missions in Africa that may be sustainable. The yardstick for an African-specific model of funding missions should be based on a Holy Spirit-led understanding of situations in various nations, and best practices which could motivate people to freely give. However, this may be achieved through cross-cultural understanding of missions-funding. It could also be achieved through anthropological understanding of various national contexts. The Apostle Paul was noted for adopting to situations to push the agenda of the gospel.

#### **6.2.4 An African-specific model should be scripturally relevant**

The search for an African-specific model of funding missions should be based on scripture, notwithstanding the cultural and other diversities in the African nations. A biblical-based model could guide and inform Church members of CoP-Ghana and those in the African nations to support missions. It is possible the biblical basis could also be the source of the Holy Spirit's influence on missions-funding of CoP-Ghana. This could be so because if the Holy Spirit influences missions-funding as happened to the early Church in the Acts of the Apostles, the effect could be spontaneous among the Church members.

The Apostle Paul's Christological appeal to the Corinthian Christians provides an example of the Gentile churches which were eager to give despite their difficult circumstances. It also confirms how one could give beyond one's means only



through the grace of God. It works further to explain how the grace of God could enable people in difficult physical conditions, such as the Macedonian churches were able to give. This example provides a basis for an African missions-funding model to be scripturally based (cf. 2 Cor. chaps. 8 and 9).

The Church of Pentecost in Ghana as a Pentecostal denomination finds the Holy Spirit's involvement a critical aspect of any move made by the Church. This could be related to the actions of the apostles in Acts 6:1-7 in appointing an effective team that helped to become a support to the spread of the Gospel. It is against this background that this study suggests the definition of a model that is based on scripture and guided by the Holy Spirit as an approach to a Pentecostal church funding missions in Africa. This is because the self-supporting model as practised by some proponents was based rather more on pragmatic considerations than on biblical or theological considerations in some circumstances (Bush 1990:16).

Among other recommendations, Bush (1990:30-31) reinforces the improvement given regarding scripturally-based missions-funding. He suggests that:

While financial sharing should have its proper place in Christian mission, the Lordship of Christ is the prior concern. Assistance should never be of a nature that negates the personal responsibility of recipients of financial support to provide for themselves wherever possible (1 Thess. 4:11-12). A partnership includes the sharing of all resources for the furtherance of the gospel (Phil. 2:25, 4:15; Rom. 15:24). It is the normative way of advancing the gospel, especially when it is introduced from the very beginning.

In CoP-Ghana's missions-funding practice, upholding such basic Christian principles could improve the missions-funding practice. This improvement could be biblically relevant. This may be needed by CoP-Ghana and the mission nations as indicated in the findings of this study. In the findings, all the mission administrators and mission leaders implied a biblical basis for CoP-Ghana's missions-funding. The spirituality of the funding could then enhance the Holy Spirit's role in the missions-funding of CoP-Ghana. It is therefore important for CoP-Ghana to see the centrality of Jesus Christ and how He conducted His missions-funding. There should be a visible partnership that is ready to share the resources meant for missions without one being the 'haves' and the other being

the 'have nots'. The aim should be that the gospel of Jesus Christ shall spread in the African nations and probably elsewhere.

#### **6.2.5 The self-supporting model not to be adopted simplistically.**

The self-supporting model should not be assumed by CoP-Ghana in its form as presented by the literature. This is because its workings may be determined by a particular context. For example, the proponents saw the self-supporting and its other two 'selves', self-governing and self-propagating, as a mission continuum of the slave trade. They were therefore thinking of emancipation for the mission nations to be on their own in line with the thinking of the abolitionists of the slave trade. On the other hand, Nevius (1899:7-18) and later Allen (1927: 51-66), rather came from a biblical/theological basis (cf. Bush 1990: 16). It was very possible that later proponents might have got their ideas of self-financing from any of the proponents. Nevertheless, the findings of this study indicate that James McKeown, the founder of CoP appears to have had his own approach, which some CoP leaders later called self-supporting (cf. Onyinah 2016:17). From the tone of his letters, McKeown actually did not have the abolitionists' point of view. He had his own way of getting his church members to finance the work he was doing in Africa.

Tongoi (2016:179-199) in presenting his 'business as mission and mission as business', could not accept the role self-supporting could play in contemporary times. He is of the view that the very basis of the self-supporting model which was used by the West did not exist after most of African nations had achieved independence. Tongoi proposed his concept of 'business as mission and mission as business' to achieve sustainability in financing God's work through the business ingenuity of the members of the Church.

The Church of Pentecost in Ghana could therefore weigh the challenges of the self-supporting concept for her own operations. A model which is foreign to the mission nations in Africa cannot achieve financial sustainability. It is relevant to note that CoP-Ghana churches in most of the African missions were not started as a mission post. Unlike the approaches of the Western missionaries, the idea of starting a mission was initiated mainly by Ghanaians who had travelled to other African nations in search of greener pastures. They later invited the CoP-Ghana

to take over these small groups. It would therefore not be prudent to follow what appears to be ideologies from the West that may not be practical on the African soil.

It could however be noted that CoP-Ghana *per se* as a missional denomination nurtured by James McKeown's foresight and commitment to scripture, has been sustainable and even travelled beyond its borders. This is the kind of model that may help an African nation that is funding other African nations in mission. There could be the need to differentiate between a theoretical concept that does not seem to work, and a practical action that has been sustained. The strategy could be how to convey what might have worked in Ghana to other African nations without disturbing the distinctiveness of those nations. This is what CoP-Ghana may have to consider as the way forward to formulate a suitable model for the African nations. After all, the Gentiles had their own way of running their churches. Could it be that CoP-Ghana needs to look within to discover its own model?. This appears to be the norm when thinking of a biblically-powered model. When it came to running the churches, the Apostle Paul did not send money to the Gentile nations.

### **6.3 Strengthening Structures of Funding in the African Missions.**

The findings and the subsequent discussions in Chapter four are replete with weaknesses in the funding practices of CoP-Ghana. Although CoP-Ghana claims the Holy Spirit is directing the affairs of her missions-funding, there should be a deliberate attempt by the Church to harness all her resources to work on the weaknesses identified. This could be achieved by CoP-Ghana recognising that if the core business of the work in the mission nations is to be fruitful, the support services should also be given attention. Such weaknesses, if ignored, could work against the core evangelism activities of CoP-Ghana in the mission nations. There are specific areas of weaknesses identified in the findings, which may have to receive attention.

These weaknesses in the missions-funding already seem to defy the biblical principles of innovations put in place in Exodus chapter 25, when God wanted the sanctuary to be built, as well as the quick set-ups to remedy the Acts chapter 6 conflict in the distribution of resources to the widows of the Hebraic Jews and the

Grecian Jews. At least there was a rather organised model for funding the Apostle Paul's missionary endeavours by the Philippian Church in Philippians chapter 4. This shows that even in the OT and NT ages there were provisions to deal with structures that may be needed at a particular time. Such structures may have to change from time to time and they need to serve a purpose. This could help the mission work to be effective. Structures are just needed and they have to be innovated. The next section provides recommendations on management of donations, regarding how the mission nations may benefit equitably from the donations.

### **6.3.1 Donations to be managed by the missions office**

All donations should be managed by the mission office in Ghana in terms of the allocation of such donations. This is because the individual donors may not be in a better position to determine the needs in the mission nations. The SBC suffered a similar fate in the 19<sup>th</sup> century when the individual groups in the conventions determined where the money should go as designated gifts. By the turn of the 20<sup>th</sup> century, the SBC had to change the designated gifts model of funding missions. Their new strategy, the Cooperative Programme encouraged all donations to be put into one pool (McClellan 1985:18; Weatherford 1987:59). When the SBC adopted this new strategy, they appeared satisfied with the change. This could be a caution for CoP-Ghana not to repeat this mistake of the SBC. When the individual and group donors increase, then this could be a major challenge.

It is worthy of note that in Exodus 25:1-8, God required the offering to be taken from people whose hearts were prompted, but also that the allocation and use of the money was not left with these people. Again in the NT, the Apostle Paul, probably, with the Council of the Church in Jerusalem, was in charge of the allocation of the money, and not the donors. This is because in Acts, when the people were prompted to meet the needs of the Christians, the apostles were in charge of the allocation. The apostles in turn delegated this responsibility to the seven deacons in Acts chapter 6. There was evidence that these brought about an effective ministry as scripture confirms in Acts 6:7, 'So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith'. This, in a way, confirms what the Bible finds

appropriate in certain circumstances. The apostles devoted time to pray on this issue before using the strategy of controlling the resources at the time.

When money is given for God's work, He has a purpose for it, and would like to direct how the money should be used. In Exodus 25:9, God directed the pattern of the sanctuary he wanted to build. Once money is given for God's purpose, the leaders of CoP-Ghana may have to direct it to where God wants the money to be. In some circumstance donors' wishes may be accepted, but only if they could prove that the Holy Spirit has directed them that way. Otherwise, the leadership of CoP-Ghana should direct the destination of all such donations, and not the individuals or groups. The biblical guidelines in Chapter three of this study shows God's direction in the use of money and resources (Exod. chap. 25; Deut. chap.14; Mal. 3:10; Acts chap.5). In fact, as all the money and resources are for God, why then should man take absolute authority for its use (Hag. 2:8; 1 Kgs. 20:3).

### **6.3.2 A portion of tithes and offering of CoP-Ghana to supplement missions.**

A portion of tithes and offering, the main income source of CoP-Ghana could be given to mission nations of African to supplement missions-funding. It could be noticed from the study that members of CoP-Ghana are more willing to giving tithes and offering than giving to the missions offering and the McKeown mission fund. This could be attributed to the traditional attachment members of CoP-Ghana have to the tithes and offering. Over the years, through teachings from the word of God on giving, the members have come to see tithes and offering as the most important offering they can give. Apparently, the members have talked, and continue to talk, about the blessings they receive from the giving of their tithes. Malachi chapter 3 becomes normative for them, and members continue to quote it to support their giving. Every new member of the Church is introduced to tithing to the Church, just as they are introduced to the Holy Spirit baptism. Tithing is part of the tenets (beliefs) of CoP- one is expected to accept.

It is therefore easier to grow tithe and offering in CoP-Ghana than any other funding of the Church. These tithes are used in the annual assessment of the ministers of the Church. Even the members of various congregations of CoP-

Ghana pride themselves on giving the highest tithes and offering in a particular period. Every minister in CoP-Ghana would therefore make every effort through prayer and physical strategies to increase their tithes. If a minister's annual tithes fall below the previous year's tithes without any tangible explanation, then that minister may be expected to improve his performance in the tithes in subsequent years.

Among all the offerings, CoP-Ghana could develop the tithes to increase quickly. It is important that CoP-Ghana leverages on the members' attraction to tithes and offering. This could probably be done by discontinuing the missions offering and rather promoting the tithes among members. This could bring in more funding than the two offerings raised on the first Sunday of every month. The understanding could be that a reasonable part of the tithes could be set apart for the mission work in the African nations. There are two possible reasons that could motivate the members to give higher tithes and offering. First, they know they would be expected to give one offering on that first Sunday of the month, so they would come prepared, without thinking that they need another offering for missions. Second, it could be a very good way of promoting the concept of missions within the tithes and offering which is fully accepted by the members of CoP-Ghana.

The annual McKeown fund could then be the one main yearly event to raise funds for missions. It could be extended to bring a specific awareness to the Church populace as well as the individual and group donors referred to above. The special time given to the individual and group donors could be used to extend the numbers of such donors. It could be a time when some of the monies from the McKeown mission fund could be allocated for poverty alleviation projects in the African mission nations. Although not exactly as practised in the OT (Deut. 14:22-29), members in the congregations who may be interested in such poverty alleviation projects may have the opportunity to address poverty in the African mission nations in a more convenient way, by giving to the project. Once this funding is developed by leveraging on the attraction of the tithes and offering, the weaknesses in the structures for managing the funds could be addressed. In contemporary times, there are many ways of getting things done without infringing

on biblical guidelines. This is an area CoP-Ghana may want to consider towards achieving improvements in missions-funding practices.

### **6.3.3. Weak structures in the mission-fields to be improved**

The funding structures that are not working in the mission nations in Africa need to be improved, by investigating why the structures are not working as they should. This is because there are two reasons why structures for funding missions may not be working. First, there might not be any formal structures in place at all. Second, there may be structures to serve funding of missions but the structures may break down through human actions or inactions. In both cases, what comes to mind is the extremely urgent nature and the aggressive and bold approach of Pentecostals as stated by Burges and Van der Maas (2002:887). The tendencies of Pentecostals could inform the possible disregard for structures that have been set up. A careful investigation and understanding of the causes of the weak structures may help in instituting working structures in the mission nations.

There could be deliberate efforts by CoP-Ghana to ensure that all the mission nations have structures to manage the funding that goes into the mission nations. To set up these structures may require the training of the mission leaders to understand how useful the structures could be. They should be made to understand that effective structures in finances could promote the integrity of the process of channelling monies to the mission nations. This, in turn, could motivate the donors in Ghana to increase their giving to missions. The Apostle Paul was mindful of structures for the handling of what he called the 'liberal gifts' (2 Cor. 8:20-21)

When missionaries and mission leaders are being trained for the mission nations, adequate time should be given to allow them to understand how to manage the financial structures. This should not be a quick overview that may not have any impact on improving the structures. Checks and balances must be introduced in the structures. The Apostle Paul declared: '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 man' (2 Cor. 8:20-21). The Apostle Paul, conscious of the need for the people who were giving the collections to appreciate the integrity of the collections and distribution process, had to

reiterate the ways the moneys were being handled. As Christians, we are required to let our donors know how we handle the money they give for God's work. This could be part of the training of the missionaries and mission leaders. Transparency and accountability are key to developing missions-funding.

After the training, the structures should be known to be in place. It is important to trust Christian leaders, but effective monitoring could confirm this trust. The audit, monitoring and evaluation system in CoP-Ghana should be replicated in the nations after the mission leaders have been well trained. The long time periods in between the auditing of the mission nations accounting statements and financial structures should be improved. There should be continuous auditing, monitoring and evaluation, because the financial systems and structures in the mission nations may not be as complex as those in Ghana, even part-time personnel in the mission nations could be engaged to implement the financial systems. This could enhance effective monitoring and evaluation. The large sums of monies that are sent to the mission nations may require vigilance and accountability.

This is where CoP-Ghana's mission budget may have to provide for some money for the purpose of instituting financial and administrative monitoring systems. This could make the financial structures the supporting framework to finance missions in the mission nations. The structures should cover not only the monies sent by CoP-Ghana to the mission nations, but also the internally-generated funds of the mission nations. Lessons could be learnt from God's interest in structures in the OT. Right from Exodus chapter 25 God showed interest in every bit of the Sanctuary that He commanded His people to build. In Deuteronomy 14: 22-29, God's direction to the people of Israel in the use of the tithes also confirms how monies raised for the work of God should be used. God is concerned when it comes to the use of money to fund His work (cf. Hag. 1:1-1; Mal. 3:7-12). In the NT, the Bible's injunctions about the care of money is also common, especially regarding the structures for managing these monies (cf. Acts 6:1-7; 1 Cor. 16:1-2; 2 Cor. 8: 16-21). By understanding why the structures are not working in the mission nations and taking systemic steps to improve the funding structures, CoP-Ghana could improve funding of missions in quality and volume.



#### **6.3.4 Allocation of funding not to be thinly spread.**

The Church of Pentecost in Ghana should ensure funds allocated to the mission nations are not thinly spread among the African nations. The practice of allocating money to a large number of the mission nations every year after the General Council meetings in Ghana could cause problems in the funding allocation process. This is because, first, it raises expectations of the mission nations that may not be met; second, it may personally disappoint some mission leaders and affect their performance; third, there may be too many projects going on in a particular time period in the year.

Although these projects going on simultaneously may show evidence of progress in infrastructure as indicated in the finding, it may not necessarily be cost effective. However, if the monies raised in a particular year are allocated to a few countries in particular, it may pay off in the long run. Instead of 25 or 30 nations having projects in a particular year, consolidating the monies in a few countries could complete a few projects in a few nations. This may give assurance to the other nations which may be waiting for their turn, to wait patiently, because they know that when it is their turn, their projects could be completed in a short period. Also, the inflationary effects on the cost of projects could be avoided. This could amount to good stewardship of God's money in missions.

This is instead of the thin distribution over many nations at a time, which could stretch the finances of CoP-Ghana in a particular year. This approach will also give more time to plan for these infrastructural projects. In scripture, the building of the Sanctuary in the wilderness (Exod. chaps. 25-40), as well as King Solomon's building project (2 Chr. chaps. 3-4) did not compete with any other project. That shows the singleness of purpose shown in these projects. In Ezra chapter 1 we read about the preparation for the rebuilding of the Temple. It was after that we read of Nehemiah's project of building the walls of Jerusalem. Best practices could confirm that multiplicity of projects could have its own challenges in the mission nations.

In terms of managing these projects, CoP-Ghana could organise her monitoring team to do quality work. This is because they may not have to travel across a wide area to accomplish their objectives of monitoring projects in the few African

nations. Further arrangements could be made for the funds to be released at any point in time and not necessarily after the General Council meetings in Ghana. Focusing on a few mission nations at a time may even give time for long-range planning in terms of missions-funding. It could however be done with the vision of ensuring the countries that may benefit from the focused funding are nurtured towards financial sustainability. This approach may enhance the CoP-Ghana's model of funding missions. In terms of transitioning from the thin spreading of funding, CoP-Ghana may have to consult the various nations as partners and orient them towards the suggested focused approach of funding missions. By so doing, CoP-Ghana may win the support of the mission nations, which may own the approach of focused missions-funding in terms of infrastructural development.

### **6.3.5 Dealing with inadequacy**

The inadequacy of funding in CoP-Ghana mission nations has to be addressed, partly as an attitudinal challenge in missions-funding in the African mission nations. It could be partly attitudinal because the mission nations may transfer their earlier experiences with other Western nations, to CoP-Ghana's current mission nations. It could also be addressed as an economic gap that needs to be handled. But, combining the attitudinal and the economic may provide a framework that may help improve this gap of inadequacy. Apparently, in Africa, it could take a long time to solve the challenge of inadequacy. The attitudinal problem could deepen the economic problem of a particular mission nation.

Tongoi (2015:1039-1050) observes that people may experience material poverty that may overwhelm them, and they may blame the cause of their poverty on others. Tongoi's observation may provide a clue for improving the attitudinal aspect of the challenge of inadequacy of funding in the mission nations in Africa for CoP-Ghana. It may require a deliberate deprogramming effort on the part of CoP-Ghana, especially regarding the mission nation's earlier experiences with Western missions. This is because the mission nations' relationships with the Western missions in most cases ended up in dependency of the African nations on the Western nations. The deprogramming exercise could be structured to de-programme the mission nations from their experiences with the Western nations and orient them towards the context of an Africa-to-Africa funding relationship as

has been previously discussed in this study. This calls for a change in what has become a culture of dependency in the mission nations. A culture of dependency is fuelled by the economic circumstances of a particular mission nation. If these attitudes are addressed adequately, then there would be the need to turn to the actual economic circumstances that have brought about the attitude in the first place. For example, the mission nations could be encouraged to attempt some immediate economic efforts. Through these efforts they may be able to meet certain internal needs on their own. For example, as indicated by one of the mission leaders, after continuous teaching of the word, the Masai in Kenya in the CoP were able to pay their tithes in kind, using the animals. This brought an improvement in their tithes. This is because they did not have the cash to pay, but they had other resources. The mission nations in Africa also have resources.

Inadequacy of funding could be improved by handling the causes created by the economic situations in the African nations where CoP Ghana operates as a missional Church. This economic context is what demands the Africa-to-Africa missions-funding approach. Tongoi (2016: 17-18) in his search for a funding model of the Anglican Church of Kenya, states that 'although the Anglican Church of Kenya seems to have achieved its goal of self-governing and self-propagating, the last goal, self-supporting remains a journey'. This situation is not different from that of the CoP-Ghana in the current practice of missions-funding. However, the approach being suggested here does not follow Tangoi's thinking of 'business as mission and mission as business philosophy, which calls for the Anglican Church of Kenya to rely on the business initiatives of its members to solve the inadequacy issue. Rather, this study is suggesting a combination of re-orienting a stereotype inadequacy attitude which is fuelled by worsening economic conditions. Darko's (2013:47-61) framework for initiating change in a church culture could help facilitate the needed changes in the inadequacy of funding challenge in CoP-Ghana missions. This is because the model identifies the causes of the factors that created the situation and interacts with the various constituents of culture as a phenomenon to effect a successful change. This and other related frameworks may help CoP-Ghana face the underlying challenges of the inadequacy of missions-funding.

Once this approach of change is adopted, it could develop new attitudes that could fuel the efforts of the mission nations to perform and work towards an African-grown mission model. The Macedonian churches again stand out as a lesson to be learnt in their inadequate funding position. We are told by the Apostle Paul in 2 Corinthians 8:2-3 that:

In the midst of a very 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. Entirely on their own.

The grace of God could have facilitated this generosity in the lives of the Macedonian churches. The Church of Pentecost in Ghana, being a classical Pentecostal Church, with the urgency and charisma that surrounds what CoP-Ghana has done in the past, may be able to evoke her very characteristics to bring about improvement in the adequacy equation. This suggestion appears to leverage on the attitudinal, economic and biblical factors to bring about the much-needed African contextual model of funding missions by CoP-Ghana.

#### **6.4. Involving Poverty Alleviation as a Core Missions-Funding Practice**

##### **6.4.1 Poverty alleviation - a key support to missions-funding**

Poverty alleviation has to be considered as a key support to the missions-funding agenda of CoP-Ghana. This is because when it comes to missions-funding in Africa, poverty feeds into every aspect of the funding challenges. This includes, but is not limited to, the sourcing of funding, structural challenges, corruption, lack of sustainability, inadequacy of funding and even the Western models of funding that appear not to be working. The very definition of poverty adopted in this study as limitation of basic necessities of life (cf. Myers 2011: 130), logically shifts CoP-Ghana's response to poverty into a multidisciplinary response. The Bible being the core response, other related issues, such as economics and attitudinal drives may have a role to play. Poverty alleviation as part of the missions-funding agenda of CoP-Ghana could therefore consider the following mix of approaches.

##### **6.4.2 The African mission nations' economic context**

The African mission nations operate in a vulnerable economic environment, which is intimidated by the unequal economic order. This economic order is controlled

by the Western World, facilitating the 'haves' and 'have nots' as introduced in Chapter one of this study. It is therefore critical for CoP-Ghana to have a thorough and not a casual understanding of the economic context in which their African mission nations operate. This could give CoP-Ghana adequate data that could provide useful information to handle the hurdles that perpetuate poverty in the nations. Funding missions therefore cannot operate in a biblical/theological vacuum.

Bush (1990:11-15) provides the socio-economic context in mission-fields. This socio-economic context includes that of the African mission nations where CoP-Ghana operates. Bush mentions issues such as major ideological changes, rapid urbanisation, overpopulation, overwhelming indebtedness, religious extremism, massive poverty, grips of Islam, materialism, secularisation, multiple natural political and economic problems and religious polarisation. Probably, Bush could have added more of these situations if he were to do a country by country analysis. For the avoidance of doubt, Bush (1990:15) states:

The principle of self-support holds that each mission-founded church should depend on its own local economy, through the giving of its members, for the provision of its financial needs. Only in that way can the pattern of its financial dependence on Western missions and churches be broken, the attendant paternalism be brought to an end, and dignity of the mission-founded church be upheld.

The rationale of the self-support as presented by Bush in the above quote may make the economic sustainability of the approach rather burdensome. The catalogue of socio-economic challenges in Africa probably dictates a rather different approach, based on the economic context. The CoP-Ghana's Information Management Department at its headquarters in Accra, Ghana, could extend their data collation and analysis responsibilities to sourcing secondary data on the economic context of the African nations. By doing this, CoP-Ghana might be informed of what resourcing is needed in which parts of the African nations. Since the changes in economic challenges can be rapid, a real-time update of this information could help CoP-Ghana to manage her missions-funding judiciously, and at the same time, work efficiently within a continent with so many economic obstacles.

The data collected in this study that constitutes the findings could confirm the need for such economic context profile. This is because in this digital age, effective management of missions may require a better understanding of the situation on the ground. This economic analysis that may be reduced to simple terms for the purpose of educating potential missionaries and mission leaders, may not be a luxury, but a necessity for managing missions-funding in the African nations.

Paul might have known and understood the practical financial conditions of the Corinthians. So, when dealing with them in 1 Corinthians 16:1-2, he showed them how they could save their money in order to give towards the collections for the poor. This was virtually practical advice to get things right, so that the Corinthians could contribute towards the collections for the poor. The magnitude of the challenges on the African continent may have to be taken into account when planning the funding of missions in the African mission nations of CoP-Ghana. This may be a step further in missions-funding information which is based on the economic context. If it comes to poverty alleviation in missions-funding, such economic context knowledge is very important.

#### **6.4.3 The culture of poverty needs to change.**

In the African mission nations, due to the poor economic conditions that appear to have determined the behaviour of the people, poverty appears to have been accepted as part of the culture of some people in Africa. The acceptance of poverty as a 'culture' naturally breeds laziness and dependency. However, the missions-funding models aim at reducing dependency. But the level of reduction of dependency in a mission nation may be dependent on the orientation, re-orientation and the drive for empowerment. Nevertheless, when poverty appears to be accepted as a culture, then alleviating poverty is not a matter of providing resources, but rather getting to the root of the problem. At this point, careful strategies for relieving the people from this poverty syndrome could be helpful. Corbett and Fikkert's (2012:99) strategy of how to use relief, rehabilitation or development may be useful here. Culture may be strong but could be changed over a long period of time, if it is professionally facilitated.

The approach that needs to be considered in bringing about a change in this culture of poverty is, how the Apostle Paul got the Macedonian churches in their severe trials to give beyond their means, as testified by Paul in 2 Corinthians chapter 8. Paul's appeal did not concentrate on the difficulty of the environment, but it focused on the grace and the ability Christ gave them when they accepted Christ. He used the love Jesus Christ had for them and died for them. This might have been a very appealing message by any standard. These Macedonian Christians were living with other people in the same circumstances, but their focus on Jesus Christ in their new-found faith might have made them different from the others who did not know Jesus Christ. Their common denominator was a difficult situation. Poverty is not supposed to be the cultural status of man, and so it must be a concern for Christians (Adewunmiju nd. 1-13).

Scholars have drawn attention to the global inequality many times (cf. Maluleke 2016: 63-84; Vahakangas 2016: 180-192; Wilfred 2016:40-62) However, the approach to bring about relief is context specific, which CoP-Ghana needs to understand. That makes the expected change rather slow. A sudden change could by itself develop related problems, such as some of the churches breaking away. At the end of the day the problem becomes compounded. If anything at all is certain, this aspect of changing the culture of poverty may take some time. The habit of expecting aid at all times by itself is accepting the syndrome of the culture of poverty. In any case, CoP-Ghana could measure the levels to which some of her mission nations have accepted this culture of poverty, and work them out of this syndrome. This again may require specialised skill in working on the mission-fields. Once the mission administrators, the missionaries and the mission nation leaders have been trained in this, the culture of poverty could be removed gradually.

The route to building a new culture of empowerment and independence requires sensitisation of the mission nations' congregations to accept that they could come out of poverty. It could be an identifiable context approach where the causes of these cultural issues may be approached. The literature on such cultural changes could be useful in these instances (cf. Cameron and Green 2015; Cameron and Quinn 2011). Attention could be drawn to these contemporary approaches in dealing with such cultural changes. This may not require strict academic learning

to achieve the changes needed, but rather basic practical directions based on the environmental information. This could go a long way to bring about the needed change in funding missions.

#### **6.4.4 Working towards sustainability**

Alleviating poverty in African mission nations cannot be a one-time activity on the part of CoP-Ghana. It calls for a sustainable work-frame, which could be instituted by CoP-Ghana in collaboration with the mission nations. Once the missions-funding of CoP-Ghana has in-built self-sustaining measures, managing missions-funding could be very convenient. Developing financially self-sustaining mission nations has economic implications for the mission nations. It is not a matter of attaining self-sustainability over a short period, but a carefully planned approach that takes into account the economic status of each of the nations could work well. Poverty alleviation plans go with sustainability. This suggestion is given against the backdrop that CoP-Ghana may not be able to raise a very substantial funding for poverty alleviation projects. Implementation of empowerment strategies could be tied to gradual withdrawal of support from Ghana. In effect, the level of financial improvement through empowerment improvement strategies could be matched by equivalent withdrawal of support in whatever form. Through this approach, there may not be a visible change in the financial stability of the mission nations. However, the mission nation leaders and their congregations could be made aware of such changes in the financial systems of the mission nations. This definitely works towards friendly partnership rather than exploitation.

To create ownership of such a sustainability process, the mission nation leaders and their entire congregations should be made to own the process of financial sustainability in the mission by being part of the implementation process. It may raise initial queries, given the culture of poverty discussed above. However, a careful plan to implement could create understanding that could even get the mission nations to drive the process of such inbuilt sustainability processes. The auditing and monitoring of the mission nations that appear to have brought about some level of accountability should be leveraged on by CoP-Ghana. This level of accountability could become part of the orientation in all the mission nations. If a nation lacks confidence in achieving self-sufficiency, continuous orientation of the



desired atmosphere, just as the Apostle Paul created among the Gentile mission areas could be adopted. Once one has received the benefit of the gospel, the same gospel could be used to appeal to one to ensure financial sustainability in missions (Luke 8:1-3).

The mission administrators in Ghana should not adopt a paternalistic approach to these sustainability projects. This is because any attempt to appear paternalistic could divert the mission nations from the process of financial sustainability. The hard part of this is the introduction of small-scale projects that could lead to improvement in funding. However, this introduction may need collaboration from other empowerment agencies in Africa, which have adequate experience in this kind of project.

## **6.5 Welfare of Mission Leaders**

The welfare of ministers could be a volatile issue as discussed in Chapter five of this study. It is an issue that requires a proactive approach. It was noted in the Bible that God always had concern for the priests who took care of the people (Deut. 14:29; Chr. 31:4-10; 1 Cor. 9:11; Gal. 6:6). This is a biblical injunction that needs to be followed. It is against this background that CoP-Ghana should have a long-term plan for the care of the ministers.

There are issues not mentioned by all interviewees, but these could be critical to funding missions on the part of the missionaries in the African mission nations. One such issue is the general welfare of the missionaries who could help things happen in the mission nations. For example, the mode of remuneration of missionaries, raised by a missionary in Ghana who had served in an African nation for about six years, may require attention. This is because the welfare of these critical agents of CoP-Ghana in the mission nations in Africa may make or break the mission agenda, if funding does not consider their welfare while in missions. It appears their main challenge, apart from the difficulty in getting committed workers, is their own personal financing needs. This is so because some of them have to leave some of their children in Ghana, so they have to keep two homes in terms of spending. If the economic conditions in the country they find themselves are not favourable for them, then they are likely to have financial

challenges in keeping these two homes - one in the mission country and one in Ghana.

It is therefore important to pay remuneration to missionaries in the African nations according to the economic conditions in a particular country, and not put everyone at a par rate with the United States currency as a common denominator. Remuneration could be fixed with the local currencies of the African nation. By so doing, one missionary would not have more than the other just because they are in different countries with different economic fundamentals. All of them could be remunerated appropriately according to the economic context, and the effect of the cost of living in the country concerned. This is just one of the few things that may not have been mentioned by all interviewees, probably because of the 'culture of respect' in CoP-Ghana. This culture of respect means CoP-Ghana missionaries may have such high respect for their leaders such that they may at times decide not to discuss issues bothering them. However, the researcher's awareness as a participant-observer brought out some of these salient, but hidden issues, which when addressed could enhance missions-funding.

In funding missions, Acts 4: 32-37 provides lessons of how the believers ensured that there were no needy persons among them (Acts 4:33). They shared their possessions and even Ananias and Sapphira's concealing what they had from the sale of their property was punished by death by the Holy Spirit (Acts 5:1-11). This study though, is not equating the present situation of CoP-Ghana's remuneration of her mission agents to the extreme situation in Acts, as recorded by Luke. However, it describes how the believers and the Holy Spirit had concern for the physical needs in the early Church. They combined the sharing of spiritual and physical needs (cf. Acts 2:42-47). It shows how the sharing of the needs facilitated the work of God (Acts 2:47; Acts 6:1-7).

The Church of Pentecost in Ghana's mission administrators may have to investigate situations where mission leaders, both missionaries and indigenous leaders, could be motivated to facilitate the work in all aspects. The Church of Pentecost in Ghana may have a few incentives aimed at these concerns. For example, missionaries are given some allowances to take care of the changes that come with their call to mission nations. Nevertheless, from the foregoing,

such hidden issues as disparity in remuneration caused by economic conditions in the mission nations could be improved upon. This could improve missions-funding. The Apostle Paul quotes Deuteronomy 25:4: 'For Scripture says, do not muzzle an ox while it is treading out the grain and the worker deserves his wages' (1Tim. 5:18-19).

## **6.6 Standardising Missions-Funding Improvement Practices**

### **6.6.1 Making improvement specific**

Improving missions-funding may not be complete if what is to be improved and how it should be improved is not agreed between CoP-Ghana and the mission nations in Africa. This is because CoP-Ghana has some processes in place. Interventions in empowering the mission nations may already be in place, but their impact on funding missions does not appear to be felt in the mission nations, as noted in the findings of this study. This study, therefore, makes some practical suggestions based on the findings. Improvement needs to be well defined for it to be useful in funding missions. If improvement is not defined, it may not achieve its purpose in funding missions. The next section looks at these improvements and how they could facilitate funding of missions.

### **6.6.2. Improvements should be well defined**

What should be improved should be well defined. Chapter five has discussed what needs to be improved in the funding structures. In this section, the suggestion is what physical interventions have to be introduced in the CoP-Ghana missions-funding system. It may not be out of place to consider small-scale projects to empower the mission nations economically, because it has been noted that the economic deprivation in the mission nations appears to be a rather grave situation.

The Apostle Paul inevitably had to rely on his work as a tent-maker to finance the missions to the Gentiles, until he got support from elsewhere (1 Cor. 9:6; 1 Thess. 3:6-16). Siemens (1997:127-129) finds this approach of Paul as a relevant example for funding missions in contemporary times. However, in this case, it should not be one person raising money on his own to support the funding of missions. Rather, there should be major interventions of small-scale income-

generating projects, as suggested by some of the mission nation leaders in the interviews. This might not require very major capital investments. There could be collaboration with the governments of the nations, and in some cases other private empowerment agencies. This is because CoP-Ghana may not have had this approach to funding missions on a scale such as being suggested. The Pentecost Social Services, the social action wing of the CoP-Ghana, whose operations have been limited mostly to Ghana may have to be resourced to facilitate these suggested investments in the mission nations. Once feasible projects have been defined, the mission nations could be resourced physically with the necessary inputs to start these empowerment projects.

Financial accountability could become a problem for individuals who live in poverty prevalent areas in Africa. Lessons could be learnt from other mission agencies who have tried this in other parts of Africa. The church members involved could be trained in record-keeping where possible. It may appear CoP-Ghana could be taking on a new angle of mission that may make extra demands on its finances and human resources. However, if this is started at a gradual but professional pace, it could move the mission agenda to a more improved state.

The findings show an expectation of physical interventions that CoP-Ghana administrators have not considered in their missions-funding. But from this study, this approach appears to be an appropriate one in the 21<sup>st</sup> century mission practices in Africa, where CoP-Ghana is a major player among Pentecostal denominations in Africa. How to achieve the interventions could become a critical process. This is because the few attempts to introduce some kind of empowerment projects among the mission nations by CoP-Ghana have to be on a rather small scale that might make them manageable. There is evidence of this when the mission nations were asked about what they were doing to match the financial efforts of Ghana.

It could be seen that the early Protestant missions which settled in Africa in the 18<sup>th</sup> and 19<sup>th</sup> centuries had specific strategies that they used to bring about their social interventions that had physical impact on the people in Africa. In Acts, the writer brings to the fore provision for the needy in the community. This includes the believers sharing their belongings (Acts 2:44-45); providing resources to the

widows (Acts 6:1); support for the Christians in Judea (Acts 11:27-30). In each of these an approach had to be developed to achieve the objectives of helping the poor and the vulnerable. For example, in Acts 2:44-45, it was a spontaneous act of the believers, probably through the work of the Holy Spirit. However, when the Christians seemed to be settling in their faith, they had to design a well-crafted approach to raise the money they needed to support the poor. Again, the Philippians also mobilised themselves to support the Apostle Paul's ministry without any solicitation from Paul.

The above instances in the Bible could confirm to CoP-Ghana the various ways that the poor and the weak were helped. It may therefore go to confirm that CoP-Ghana has various options to approach poverty, which could make the suggested interventions by both CoP-Ghana and the mission nation leaders feasible. At least the consensus arrived at by the senior managers' and directors' focus group discussions in the call for empowerment interventions, and the confirmation by the mission leaders both in individual interviews and focus group discussions, should convince CoP-Ghana to strategise towards achieving a holistic approach to funding missions. Improvements in missions could only work if what is to be done is supported by the appropriate means. CoP-Ghana has to add these processes to her ways of moving missions-funding forward, as discussed in the next section.

### **6.6.3. Contemporary transformational change in missions-funding**

When it comes to changing ways of doing things, CoP-Ghana appears to be rather conservative. This could be accounted for by the controversies that arose when the leadership of CoP-Ghana attempted to liberalise certain kinds of dressing, especially by women in contemporary times (Koduah 2010:1-10). This means CoP-Ghana holds certain beliefs on her entire church praxis in all fields. This could mean funding missions is no exception. Nevertheless, missions-funding practice is one area of mission activity that requires contemporary strategies, if it is to work. If missions-funding is to use such conservative approaches, it may not achieve the desired effect, the desired effect being improved missions-funding.

The OT's way of funding God's work was the people bringing from their produce to support the work. However, when it came to the Levites it was different. Once

they received the tithes from the Israelites, they were also to give a tenth of what they received as their offering (Num. 18:26-29). This means their earning was also going to support the work. They were even expected to give a portion to Aaron the Priest. Following from this, we find the Apostle Paul himself giving out of what he had earned with his own hands to support his missionary activity. This may appear strange to some extent, but the situation the Apostle Paul found himself required this approach, and it facilitated the work of God. The similarity, however, between the Apostle Paul's situation and the Levites tithing in the OT, is that they were all promoting the work, and were also giving to support the work. In a sense, part of the Levites' income from their work was going into the work to support Aaron and his priestly family. These two scenarios in the OT and NT to some extent establish how in various circumstances God uses different but related means of funding His work.

It might by now have been noticed that praxis in the OT and NT was at one time or another conceptualised, and it became a practice. This somehow gives credence to the *theory-practice-theory* model of practical theology adopted by this study instead of the *practice-theory-practice*. It is against this background that this study suggests contemporary transformational change of management strategies as described by Osmer (2008:2063-2611) as a procedure to respond to the CoP-Ghana's missions-funding challenges. This includes the improvements required for an African-specific missions-funding model, weakness in the current practices of funding, poverty alleviation, and how to bring about the entire improvement.

Osmer's pragmatic task virtually encapsulates a servant-leadership approach with Jesus Christ as the model. He leverages on various leadership styles (e.g. task competence, transactional leadership and transformational leadership) to bring about the desired response, specifically picking the transformational leadership model. He calls for an inter-disciplinary approach to responding to practical theology challenges. Osmer calls for case studies and critical incident reports in this light. However, unlike 'Osmer's reliance on theological concepts and theories from the arts and sciences to guide practical theology interpretation than on in-depth study of scripture' as opined by Smith (2010:112), the basis of the use of contemporary transformational change models should leverage more

on in-depth analysis of scripture. This is because the improvement required to respond to CoP-Ghana's missions-funding practices should be biblically based. However, Smith finds the four tasks model simple and useful, reader-friendly, and the need for theologians to embrace the integrated model of theological interpretation very useful.

It is against this background that Scarborough's (2010:77-78) definition of Christian transformational leadership is adopted for the purpose of this study, to suggest to CoP-Ghana how contemporary transformational change strategies could be applied to her missions-funding practices improvement. Scarborough defines Christian transformational leadership thus:

Christian transformational leadership is leadership which declares a Biblical or Christian foundation or is specifically directed to the Church. It holds that a leaders' vision, character, persuasiveness, and ability to strategise guarantee that he or she will be influential (transformational) to achieve shared goals.

Scarborough seems to epitomise Atterbury's (2002: iv) finding on leadership. This approach therefore guides the change strategies recommended by Osmer (2008: 2063-2611). It must be noted that Osmer in his pragmatic approach refers to the works of some classical change experts (e.g. Gersick 1991; Oslen 1995; Graham 1996; Crotty 2003). In the contemporary world of missions-funding, CoP-Ghana may have to use some of these transformational change practices, whose basis is the transformational approach to getting people to change their perceptions about issues.

Osmer's approach to the pragmatic task and his reference to change management theories facilitate this study to suggest some contemporary approaches to bring about transformational change. These may include Appreciative Inquiry (Cooperrider, Whitney, and Starvros 2003; Reed 2007); Emotional Intelligence (Goleman 2006; Oswald and Jacobson 2015); Unfreeze-change-refreeze (Lewin's 1947). The selected change models appear to be those which could work relevantly with the CoP-Ghana systems, given that the CoP-Ghana has a complex system that may require a practical approach. Again, from the findings, it appears that CoP-Ghana appreciates what they have been able to

do in the past. For want of space, I will describe a brief purpose of each of the three change models that could be used by CoP-Ghana, and use the Appreciative Inquiry to demonstrate how to bring about change in the missions–funding practice of CoP-Ghana.

- a) Appreciative Inquiry: the purpose as a change model is not focused on the problems, but on improving what has worked well in the past. It is rather practical in approach and encourages cooperation.
- b) Emotional Intelligence: This model promotes emotional relations and partnership to achieve organisational and individual goals. It uses awareness to get work done. Although propounded by Goleman (2006), Oswald and Jacobson (2015) have developed this model based on Jesus as the exemplar in their book: *The emotional intelligence of Jesus: relational smarts for religious leaders*.
- c) Unfreeze-Change-refreeze: This model helps to facilitate people or communities to move from their unsatisfied situations to a new situation using the people or community's own initiative. Although introduced by Kurt Lewin in 1947, a good number of change models are based on it, and that makes it relevant in contemporary times.

Appreciative Inquiry although developed by Cooperrider, Whitney and Stravos (2003:32) for the suggestion intended in this study, Reed's (2007:32) experience of the 4-D Cycle of the Appreciative Inquiry may suit the CoP-Ghana mission funding experience, because it has the characteristics of a phenomenon which may need the initiative and collaboration of all the stakeholders to bring about the needed improvement, if the servant-leadership approach suggested by Osmer (2008:2063-2611) is to work.

The 4-D Cycle could be approached as explained below by CoP-Ghana:

*Discovery:* CoP-Ghana and the mission nations need to find out what practice of missions-funding in CoP-Ghana gives it energy. It assumes that despite all the challenges in the practice, some parts of the missions-funding practice could be leveraged to achieve improvement. It could be the willingness of the people to give something, although they may not have anything (Acts chap. 8). An example could be the Masai in Kenya, willing to give their animals as offering.



*Dreaming:* At this stage the stakeholders in the missions-funding may have to *envision what might be*. They deliberate on ideas about what the future of funding missions might be. The thinking should not be abstract, but based on the fruitfulness. They may think of a bigger picture. For example, the apostles in Acts 6:1-7 dreamt of the future of the ministry of distributing resources to widows as a bigger issue, hence the need to use deacons who had wisdom and were filled by the Holy Spirit. This naturally comes out of the discovery stage above, which discovers what gives energy.

*Designing:* At this stage, CoP-Ghana in collaboration with the mission nations *determine what will be*. Provocative propositions should be allowed among the collaborators. This naturally could remove the situation of 'haves' and 'have nots', so that people on both sides of funding missions - CoP-Ghana and the mission nation leaders, could be assertive in what they think should be agreed upon. They agree on what they want to achieve in missions-funding. This could be done differently in various countries. Again, there was consultation with the community before the apostles selected the deacons in Acts chapter 6. The designing should be done in a pattern that should suit God's standards (Exod. 25:9). This is because funding missions is funding God's work.

*Delivery:* CoP-Ghana and the mission nations may have to plan *what will be* in the missions-funding practice. Here, action theory as required in practical theology is developed, confirming the *theory-practice-theory* model of practical theology adopted in this study. This stage works out what is needed, including the specific activities, actions and commitments by all stakeholders in missions-funding to arrive at an improved missions-funding. This stage may be based on the previous stages. However, missions-funding being a practical phenomenon, these stages could be iterative since in practice one may not be able to achieve a smooth process. Delivery here means CoP-Ghana could deliver her own unique missions-funding relevant for the African mission context.

All the above change models referred to appear to be based on partnership relationship instead on paternalistic relationship, which has dominated missions-funding practice, including the well-referred-to, self-supporting model. This is the

extent to which any of the transforming change models could be used, guided by scripture.

## **6.7 Summary**

Chapter six has made practical suggestions for CoP-Ghana based on the gaps in the missions-funding practices. First, the chapter recommended the need for a model of funding which is Africa-specific. It discouraged the situation where self-supporting is assumed to be practised by CoP-Ghana. However, the full ideals of self-supporting, which has different interpretations in different contexts, could be difficult to implement in the African context, if an African nation is financing missions.

Second, practical suggestions are made regarding control of donations, rebuilding the weaknesses in the funding structures, and avoiding thin spreading of allocating funding to the mission nations. Improvements in inadequacy of funding are also suggested. Third, poverty in Africa as a single hurdle to missions-funding is approached with suggestions for improvements that could be appropriate for the economic conditions in the African nations. The cultural implications of poverty are also dealt with. The suggestion is working towards financial sustainability in the mission nations.

Fourth, the welfare of mission leaders, which could be forgotten should be given consideration and addressed appropriately as directed by the Bible. There should be a systematic way of caring for the welfare of these mission leaders.

Fifth, the need for interventions such as empowerment through business ventures is suggested. However, these are to be done in context. The improvement approach is based on what should be included to bring improvement and how the improvement is to be carried out, given the need for a more comprehensive approach to formulating how CoP-Ghana could generally improve how to fund its African missions. Chapter six suggests various transforming change models and supported by scripture, uses the 4-D Cycle of the Appreciative Inquiry model and formulates how CoP-Ghana could discover, dream, design and deliver an action theory that could help improve missions-funding practice in the African mission nations, based on the three areas that need improvement. These are the search for an African-specific model for funding; weaknesses in sourcing, allocation and

structures; poverty as a hurdle to funding missions; and the specific approach needed to bring about improvement.

Below are five basic statements which underline improvements that have been discussed by this study:

- a) Improving missions-funding practice by adopting an African contextual missions-funding practice that cherishes historical identity, accepts diversities in cultures and propelled by the authority of scripture.
- b) Improving missions-funding structures in the mission nations, as a mark of biblical responsibility.
- c) Improving the standard of living in the mission nations by mainstreaming poverty alleviation into missions-funding practice as a biblical injunction.
- d) Improving the welfare of mission leaders through missions-funding practice as biblical mandate.
- e) Improving missions-funding practice through contemporary transformational strategies as Jesus Christ did not abolish, but fulfilled the law in the NT.

Chapter seven presents the conclusion of this study.

# **CHAPTER SEVEN**

## **CONCLUSION**

### **7.1 Introduction**

Chapter seven is the concluding summary of all the various sections of the current study. This concluding summary first presents an overview of the study. Second, a summary of the research findings is presented. Third, the relationship between the research and the objective of the study is discussed. Fourth, the possible contribution of the study to the field of practical theology is explained. Fifth, recommendations for further research are made, followed by concluding remarks.

### **7.2 Overview of the Study**

#### **7.2.1 The research problem**

The study, against the background of challenges in missions-funding practice by African Pentecostal missional churches on the African continent, sought to find out how the Church of Pentecost (the subject of this study) can improve her praxis of funding African missions. This main question of the study was actioned through gathering evidences from the theology literature, the Bible and empirical data. However, the specific questions were:

- a) What does the theology literature inform on the funding of missions?
- b) What are the biblical guidelines for funding missions?
- c) What current practice is used by the CoP-Ghana for funding its African missions?
- d) What biblical model can be used by the CoP-Ghana to improve funding of African missions?

#### **7.2.2 Hypothesis**

Prior to undertaking this current study, the researcher's expectation of the findings, which constituted the hypothesis, was that: An investigation of CoP-Ghana's current practice of funding its African missions against biblical guidelines could improve the Church's praxis of funding her African missions.

The hypothesis was confirmed given the possible improvements that were identified after the pragmatic appraisal of the current practice of CoP-Ghana missions-funding practice against the biblical guidelines.

### **7.2.3 Methodology**

The framework for the research methodology was based on Osmer's approach to doing practical theology. However, because this study was at a higher academic level that required a theoretical background, the Osmer's model of doing practical theology was modified accordingly. This was because Osmer's model was intended for congregations, and strict adherence to Osmer model could not have achieved the intended theoretical grounding set for the study. Accordingly, a few modifications provided the necessary theoretical background to inform the conduct of the study. This resulted in the following methods and tools used in the various chapters to achieve the purpose of the study.

*Chapter 1-stage1: Introduction:* A search in the existing literature and data from the CoP-Ghana records were analysed to determine the problem studied.

*Chapter 2-stage 2: Exploratory task: Literature review:* This was the initial theoretical exploratory aspect of the study, which was introduced from Woodbridge's (2014) EDNA model to complement Osmer's model. It was mainly exploratory research of the extant theology literature, to confirm the work of significant others on the phenomenon of funding missions globally. For the purpose of the current study, this theoretical aspect was more of a 'global exploration' of the phenomenon, as against the specific interpretive task which Osmer placed after the descriptive task. Principally the chapter was an in-depth synthesis, analysis, examination, and evaluation of the literature, culminating in a conceptual framework to guide the conduct of the rest of the study.

*Chapter 3-stage 3: The Normative task:* The study adopted Smith's (2008:196-201) concept of biblical analysis to a great extent. Biblical data aided by some biblical scholarly works were applied to develop biblical guidelines on the phenomenon of funding missions. Peppler's (2012) *Christocentric* principle as modified by Smith (2012) was used as a guide in selecting the relevant scripture. Thus, making Jesus Christ the centre of the biblical analysis, but including the OT and the epistles to give a complete overview of biblical guidelines on the

phenomenon of funding missions. The biblical analyses were therefore based on the following passages: Exodus 25:1-9; Deuteronomy 14:22-29; Luke 8:1-3; Acts 2:42-46; Acts 6:1-7; 2 Corinthians chapter 8; Philippians 4:10-20. Affirming the Bible as the infallible and inspired word of God, it became necessary to set the standards as per the Bible before Osmer's descriptive-empirical task was introduced. This was where there was another modification of Osmer's model. This, eventually led the study to the *theory-practice-theory* of doing practical theology. Nevertheless, this study does not discount the relevance of the *practice-theory-practice* inherent in the Osmer, and other practical theology models.

*Chapter 4-stage 4: Descriptive-empirical task:* The qualitative empirical case - study approach to practical theology research was used in the descriptive empirical stage (see Swinton and Mowat 2006:1405-1840). Being a case study, Vyhmeister's (2001:141-151) guidance on pastoral-theological research approach provided a context-specific approach. The study used in-depth interviews; focus group discussions; document study and participant observation, to collect the primary data needed for the descriptive-empirical task. In all, 60 individuals were purposefully selected to participate in the research. Thirty of them took part in the in-depth interviews and another 30 took part in one of the four focus discussions. The study used interview guides, focus group discussion guide, document selection guide and participant observation as instruments. The above tools gave the researcher the opportunity to collect rich data. Participants of the study for both in-depth interviews and focus group discussions were mission administrators, missionaries, indigenous mission leaders, senior managers and directors, support staff and internal mission ministers from Ghana. Four focus group discussions moderated by the researcher were conducted and supported by a recording assistant. Participants in the focus groups did not take part in the interviews. This was to help compare or contrast the responses of the interviews. The documents were selected for their relevance in the archives of the Church of Pentecost. The in-depth interviews and the focus group discussions, which were recorded digitally, were transcribed, and the accuracy of the transcripts checked before they were coded and the themes derived. Representative summaries from individual transcripts were carefully selected and presented in the findings of the study as the basis for discussion.

*Chapter 5-stage 5: Interpretive task of the empirical research.* Again, in Chapter five, the methods and tools were the researcher's interpretation of the empirical findings and relating it to the literature. The critical interpretation of the findings, compared to the literature brought out the meanings of the findings.

*Chapter 6-stage 6: Pragmatic task.* The empirical findings which had been tempered with the pertinent literature were critically correlated with the biblical guidelines in Chapter three of the study. The researcher noted areas that have fallen short of the required biblical guidelines and best practices in contemporary terms. After the correlation, an attempt was made by the study to formulate a model of funding mission which could improve CoP-Ghana's current practice of funding with the objective of making it relevant, first to the Bible and then to best practices in funding missions in Africa.

### **7.3 Research Findings**

#### **7.3.1 Chapter two: Literature review (Exploratory task)**

The literary exploratory part of the study, which is the literature review discovered that:

- a) The early Protestant churches which started missions in various parts of the world needed to change their original concepts of funding missions due to the various challenges they faced at different time periods. For example, the SBC had to change its designated funding approach to enable donations from various institutions of the convention to be handled by the convention. The Pentecostals in the 20<sup>th</sup> century were more propelled by the Holy Spirit, evidenced in speaking in tongues. They hardly made any physical preparation, apart from the leading of the Holy Spirit.
- b) The models of funding missions at each point had their own challenges. Particularly, the self-supporting model was given different interpretations by different mission agencies and individuals. For example, Henry Venn had an abolition of slavery mentality. Allen (1927: 51-56) was more conscious of the biblical approach adopted by the Apostle Paul by not sending money. Nevius (1899:7-18) was concerned about the service the indigenous people were to give to

missions and not the money they were to receive. This made it difficult to name their model of funding missions self-supporting, without having a clear and specific definition of the model.

- c) The early Pentecostal missionaries were more interested in trusting God for their needs, and so did not have well-organised physical funding strategies.
- d) Poverty in Africa could be a major factor hindering adequate missions-funding on the African continent.
- e) The new phenomenon of African nations becoming a mission force has been noted in the literature, but the attendant phenomenon of African Pentecostals funding African nations has not been fully investigated by Pentecostal scholars as a phenomenon in missions.

### **7.3.2 Chapter three: Biblical guidelines (Normative task).**

The biblical analysis of the two OT passages (Exod. chap. 25 and Deut. chap. 14) and the four NT passages (Luke chap. 8, Acts 2; 2 Cor. chap. 8 and Phil. chap.4) projects the characteristics of the preferred scenario of funding God's work. They are presented in the following paragraphs.

- a) It was found from Exodus chapter 25 that the Spirit of God prompts people to give towards God's work. God also directs what is suitable to give towards God's work to ensure each person who is ready to give, has something to give. God determines the standards that are required for His work. God therefore puts structures in place to ensure the work is done according to His directions. The implications are that God has to be consulted in all aspects of missions-funding practice.
- b) In Deuteronomy chapter 14 it was found that God is interested in how the funding brought by His people is distributed. God is concerned about the under-privileged in the community, such as orphans, widows and the foreigners. He is also interested in the Levites who had been assigned to work on the temple of God. Apart from God's concern for the poor and the needy, He wanted the various communities to care for the poor. The implications for funding missions are that the poor in mission nations and those who work in missions need to be considered



as an integral part of funding missions. Further, there should be equity and justice when allocating funding.

- c) In Luke chapter 8, it was found that Jesus had people who supported His missionary activities. These people who supported Jesus's missionary activities at one time or another had benefitted from the ministry of Jesus. It was also noted that the monies given by these supporters was used to meet the needs of the ministry, support the poor and make other relevant payments. It also appeared that the provision for the poor was very prominent in the use of the funding. The implications are that in funding missions, people who benefit spiritually may be willing to give to missions.
- d) In Acts chapter 6, the analysis of scripture showed that the apostles were concerned about the distribution of resources to widows. They therefore ensured that people who had wisdom and the Spirit of God were appointed through prayer and acceptance of the people to take care of the distribution of resources. The apostles handled the issue in a way that allowed them to concentrate on preaching the gospel. This approach enabled the gospel to spread; the implication being that, if the right structures are put in place for funding missions, it could help enhance every aspect of the work of missions.
- e) In 2 Corinthians chapter 8 it was found that the Apostle Paul's way of raising money did not take into consideration the economic or social levels of the Gentiles in Macedonia. His appeal was rather Christological. He used the benefit of the gospel that had brought spiritual freedom to the Christians to appeal to their consciences. This could be equated to the beneficiaries of Jesus's time supporting Jesus's ministry. He did not send money to the churches, but it appears each church was self-supporting. The Churches cared for themselves right from the beginning. In times of hardship, he encouraged them in Christian love to share their resources. Paul copiously used the Macedonia churches as example. The implications could be that to ensure churches in missions become self-supporting, they need to experience it from the start. They should not be spoilt with resources.

- f) In Acts chapter 2 again, the work of the Holy Spirit among the believers encouraged them to share their properties and possessions. They ensured that no one lacked anything. Their very faith encouraged them to do what they could not have done on their own. The power of the Holy Spirit could have been the power that energised them to give.
- g) In Philippians chapter 4, the Church in Philippi was found to have supported the Apostle Paul in his missionary work. They were not persuaded by Paul, but gave out of their own volition, and the faith they had received motivated them to give towards Paul's missionary journeys.

### **7.3.3 Chapter four: Qualitative findings (Descriptive-empirical task).**

- a) Although the mission administrators see the model they practise as self-supporting, this understanding does not agree with how the literature on missions-funding practice defines self-supporting. This is because there are varied definitions of self-supporting. The Church of Pentecost in Ghana and the mission nations find the CoP model of sending grants as biblical, by quoting the support Paul sent for the poor in the Greco-Roman region.
- b) Structures for funding missions appear well organised in Ghana; however, in the mission nations these structures appear weak. In extreme cases, structures hardly exist in some mission nations in Africa.

According to the mission administrators of CoP-Ghana, sources of funding missions are two main designated funds, which are monthly missions offering and yearly McKeown mission fund. Added to these are donations from individuals and groups. On the other hand, the mission leaders in the mission nations mentioned grants from Ghana, tithes and offering generated from the mission nations, farming activities and other special offerings. The constitution and the missions Handbook of the CoP-Ghana mention 'mission fund' which aggregates all the funds meant for missions.

Although there is strict system of allocating missions-funding, funds are thinly spread among the mission nations every year.

- c) Poverty was seen as a factor hindering missions, but the efforts to alleviate poverty in the mission nations does not appear to have been mainstreamed into CoP-Ghana's missions-funding practice. Micro-empowerment attempts are made in a few instances.
- d) There was the critical issue of mission ministers' welfare. It appears to be going well, but it was not as was expected on the ground.
- e) To improve missions-funding practice, the mission administrators refer to attitudinal change and empowerment. On the other hand, the mission nation leaders apart from empowerment, would prefer small scale enterprises set up by the Church. They also suggested social interventions in collaboration with other non-governmental organisations that have experience. Nevertheless, CoP-Ghana does not seem to use commercial projects as part of its missions-funding strategy. The mission nation leaders wanted to see an improvement in their remuneration.

#### **7.3.4 Chapter five: Discussion of the findings (Interpretive task).**

- a) Interpretation of the findings shows that CoP-Ghana is practising a variety of models. This includes the self-supporting, indigenous and other related models. Following the literature discussed, it could be noted that CoP-Ghana's model of funding could not be fully described as self-supporting model, as indicated in documents of the Church. The Church appears to have missed the approach used by the founder, James McKeown in Ghana, during the early days of the Church. Also, alignment of the model to the Bible appears to have missed some of the practices encouraged by the Apostle Paul among the Gentile churches. This is because unlike CoP-Ghana's approach, the Apostle Paul did not send monies to the churches, but he encouraged them to be self-financing right from the onset. This approach of Paul was what the founder of CoP probably used in Ghana. It therefore seems to be the loss of identity from the purely indigenous approach to missions-funding practice started by James McKeown. The needed African contextual model seems to have been

replaced with a model introduced by Westerners that served a particular purpose.

- b) The structure of funding missions appears to have some problems in the current practice. It was noted that the designation of funding for missions by CoP-Ghana appears different from the lack of specific designated funding by Pentecostal mission agencies in the 20<sup>th</sup> century, as indicated in the literature. This designation of funding missions however needs to be continued in an improved way by adding some of the tithes and offering of CoP-Ghana to supplement the designated funding. Another issue of concern is how individuals and groups who donate to missions could determine the destination of their donations to particular mission nations. This could distort the allocation of missions-funding as it happened to the SBC in the 19<sup>th</sup> century. The very approach of thin allocation of missions-funding could slow down the pace of infrastructural development in the mission nations. Underlying the entire structure is the absence of adequate training for the mission leaders to manage the monies that are sent to the mission fields. Not much training has been given to the mission leaders regarding the management of mission finances. In a way, the current missions funding has inherent challenges that may need improvements.
- c) It appears CoP-Ghana is yet to appreciate fully the relevance of poverty alleviation as a factor in missions-funding. This is because there are not clear major approaches to tackling poverty in the mission nations. Although there have been individual mission nations initiatives, mostly facilitated by the missionaries or the indigenous mission leaders, and some ad-hoc support from CoP-Ghana. These ad-hoc approaches may not measure up to the poverty issues at stake in the mission nations. The statistics on poverty as indicated in the findings appear so gloomy that a major initiative may be needed. It also seems that the intentions of the mission leaders regarding alleviation of poverty appears more than what CoP-Ghana would be prepared to provide. For example, the building of schools and even investment in commercial ventures may not appeal to CoP-Ghana,

who would rather encourage indigenous initiatives through empowerment. There are however other ways of achieving such initiatives through third parties, including the governments of the mission nations in Africa. This may need a dialogue between CoP-Ghana and the mission nations.

- d) A critical issue is the welfare of the mission nation leaders, comprising of missionaries and indigenous mission nation leaders. This appears a hidden issue, but lack of adequate attention could affect missions-funding practice. This is because these mission leaders are the drivers on the mission-fields. If their welfare is affected negatively it impacts on the development of missions, notwithstanding that these welfare issues are the effect of the poor economies in the African nations. The care that was arranged for the Levites in the OT and the support the Apostle Paul received from the believers in the NT could be a basis to consider in such welfare matters. The possibility of grumbling and laxity could be the effect of such welfare issues.
- e) Regarding improvements, it was noted that there is the need for improvements and particular interventions may be needed. However, as could be noted in the levels of poverty in the mission nations, there is the need to develop an appropriate means of bringing about the improvements in each of the areas that may require the improvement. Given that funding may not be adequate, for the interventions that may bring improvement, an approach should be adopted which may not encourage dependency in missions-funding practice from the mission nations. It was noted that the improvement should be built into the context of an African nation funding other African nations in missions. That is an Africa-to-Africa missions-funding. The economics of the improvement should be paramount.

### **7.3.5 Chapter six: Towards improved praxis (Pragmatic task).**

- a) There could be the need to identify missions-funding model that could be relevant for CoP-Ghana and meets the needs of the African mission nations. It may be necessary for CoP-Ghana to look back at how missions-funding was dealt with in the Bible and even by James

McKeown, the founder of CoP. Bringing the pieces together carefully could solve what appears to be a puzzle waiting to be fixed in the African missions-funding practice.

- b) There could be deliberate efforts to fix the struggling missions-funding structures in the mission nations, and this could help improve the missions-funding praxis of CoP-Ghana.
- c) There could be poverty alleviation through transforming change methods, which could become a major part of the missions-funding agenda in the mission nations. This could be done through collaboration with independent organisations involved in such ventures in Africa,
- d) The welfare needs of the mission leaders to be strategised in a proactive manner
- e) There could be standardised Bible-based transformation change approaches to systematically bring change in the current practice of funding missions. This approach should be continuous. Also, such efforts on a small scale may have to be encouraged. The appreciative inquiry was suggested as a model CoP-Ghana may use.

#### **7.4. Relationship between Objectives of the Study and the Research Findings**

The study:

- a) examined the issues of funding missions from pertinent theology literature;
- b) discussed and examined biblical guidelines for funding missions;
- c) described, examined and assessed the current practice used by CoP-Ghana to fund its African missions and its implications for the Church; and
- d) formulated and constructed an appropriate biblical model for CoP-Ghana to improve upon the funding of its African missions.

The following deductions could be made from the findings of the study:

- a) The theology literature confirms that models of funding missions change over periods of time in various time periods and contexts. Also

because of the various reasons behind introducing a model in a context, such models should not be exported to other mission contexts without the appropriate feasibility studies.

- b) The Bible has adequate guidelines for funding God's work and by implication missions-funding, both in the OT and the NT, including building financial structures and using the right model in a particular context. This could help improve contemporary missions-funding.
- c) These guidelines notwithstanding, the CoP-Ghana current practice of funding missions has weak structures in the mission nations, less attention is given to poverty alleviation and standardised improvement approaches.
- d) However, suggested recommendations and the formulated steps by using Appreciative Inquiry, a contemporary transformation change approach based on the Bible could help CoP-Ghana improve her missions-funding praxis.

This confirms how the research questions helped to serve the objective of the study.

## **7.5 Contribution of the Study to the Field of Practical Theology**

The findings of the missions-funding practice of CoP-Ghana in the African mission nations could be a contribution, primarily to CoP-Ghana and its mission nations in Africa. The findings also make a contribution to the field of practical theology as presented below:

### **7.5.1 The CoP-Ghana missions-funding practice**

The study, without claiming superiority of contribution over previous works, could contribute to the improvement in the funding of African missions of CoP-Ghana in the following ways:

- a) The findings of the study could help CoP-Ghana to discover an appropriate missions-funding model that could be relevant for funding missions in the African missions. This need becomes real to CoP-Ghana in the midst of the slow pace of self-supporting model, with ideals rooted in the colonial mentality of giving Africans attitudinal

freedom and independence. The study brings to the fore original funding practices which did not start with grants to mission nations in Africa, but partnering through mentoring, and motivating African nations to gradually finance missions according to their own resources. This could contribute to the missions-funding identity of CoP-Ghana, instead of mimicking models which may not be real.

- b) The findings of the study could contribute to helping the leadership of CoP-Ghana to identify physical loopholes in the missions-funding practice of CoP-Ghana, such as lack of equilibrium in the structures for funding missions which may affect donations and allocation of funding. This, in effect, could inform future policy-making of CoP-Ghana regarding the funding practices. Policy makers of missions in CoP-Ghana could find a benchmark that could help direct funding of missions. Further, issues of autonomy for missions and other inter-church relations on mission-fields could find the study as a resource. This could help align the vision and mission of CoP-Ghana with regard to missions-funding on the mission-field.
- c) The findings of the study could contribute to planning missions-funding practice, by mainstreaming poverty as a factor in missions-funding practice and re-aligning poverty alleviation to the annual budget of CoP-Ghana as a concrete effort to improve funding of missions..
- d) The findings of the study could help CoP-Ghana set a systematic approach to bring transforming change in the missions-funding practice, which is Bible-based and relevant in contemporary terms. The study could contribute to the use of contemporary mission-transforming change models to bring about periodic changes to make the missions-funding relevant in each generation. This could be another approach for CoP-Ghana in missions-funding
- e) The findings could contribute to CoP-Ghana's aligning its missions-funding practices to biblical practices in contemporary relevant ways.
- f) Other similar Pentecostal denominations involved in African missions may glean lessons from this study.



### **7.5.2 Practical theology**

The findings of the study could contribute to the field of practical theology in the following ways:

- a) The study through the literature review, the biblical analysis, and the empirical evidence attempts to demystify the assumed capability of the self-supporting model as a model that could be used in most situations. Considering the differing understanding of the self-supporting model by the abolitionists, Nevius (1899:7-18), Allen (1927:51-66) and that of James McKeown-the founder of CoP, as discussed in chapters 2, 4 and 5, this study could contribute an African-specific mission model that is home-grown in Africa.
- b) If considered, the study could make a modest contribution to the field of practical theology methodologically in specific situations. This is because the study took inspiration from the well-known Osmer (2008:186) model of doing practical theology, and Woodbridge's proposed EDNA model, and evolved a hybrid approach for doing practical theology for specific purposes of this study. Woodbridge's (2014:90-92) exploratory stage served the purpose of literature review. The normative task was undertaken before the descriptive-empirical task. This became the basis to develop five tasks for the purpose of this study: Exploratory, normative, descriptive-empirical, interpretive and pragmatic tasks.
- c) The findings of the study could contribute a new data set that could inform Pentecostal missions-funding practice in Africa. This could be relevant in the teaching and research of funding missions by African Pentecostal Churches in African nations in seminaries and Bible schools.

### **7.6 Recommendations for Further Research**

- a) There are various interpretations given to the self-supporting model of funding missions by different proponents, and especially the practicability of the model in some contexts. An in-depth qualitative

study on the practicability of the self-supporting model could enhance missions-funding practice. This study could cover various missions regions in the World.

- b) Poverty appears to be one major hindrance to funding missions in Africa. A mixed-method study on poverty in Africa and its effect, which could not be covered fully in this study could be undertaken. This could bring out a broader understanding of the process of poverty alleviation.
- c) On the emerging issue of introducing business as part of missions-funding practice, CoP-Ghana Missions Directorate could undertake a study in African nations to determine the feasibility of these proposals, and to determine the appropriate forms they could take.
- d) This study could form the basis of a similar study involving about five major Pentecostal mission denominations from other African countries. This could enhance the general understanding of Pentecostals in Africa-to-Africa missions, which is being proposed in this study.

## **7.7 Concluding Remarks**

The contributions of the study if accepted by CoP-Ghana and implemented, could bring about transformational improvements in the missions-funding practice agenda of CoP-Ghana in the mission nations in Africa. Nevertheless, like any other study, there were limitations. The first limitation was the long waiting time to get data from the field because it was not possible to travel to all the mission nations. However, the strategy adopted to use CoP-Ghana staff on assignment to the mission nations to collect the data was helpful to the study. Second, the literature search was time consuming because there were a few literature resources which were dedicated to funding missions. The search therefore required careful scrutiny of chapters in books which had treated the topic in a way. This took time. This study could therefore add to the limited literature. Nevertheless, the study has brought a new perspective to my understanding of missions-funding. The new perspective is that if missions-funding practice is

improved, it could bring improvement to the spread of the gospel in missions in Africa.

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## **APPENDIX 1**

### **INTERVIEW GUIDE FOR MISSIONS ADMINISTRATORS IN GHANA**

**(This comprises administrators of the Church of Pentecost in Ghana, who serve in various leadership positions as general mission administrators, financial administrators of mission funds, administrative officers, and all who are related to overseeing the missions' work of the Church)**

#### **INTRODUCTION**

I am a PhD candidate of the South African Theological Seminary. I am researching into funding of missions in Africa, using the Church of Pentecost as a case study. In finding people to interview on this study, it came out that because of your role in missions in the Church of Pentecost, you could be of help in providing responses that could help me achieve the purpose of this study.

#### **PART 1: PERSONAL INFORMATION ON INFORMANT**

NO.....

1. Position in the Church of Pentecost
2. Age
3. Sex
4. Education
5. Years involved in missions
6. Department/Region in Ghana

#### **PART 2: CORE RESEARCH ISSUES**

##### **THE CURRENT PRACTICE OF FUNDING MISSIONS AS SEEN BY THE MISSIONS ADMINISTRATORS IN GHANA**

7. How does the Church of Pentecost in Ghana raise money and other resources for missions?
8. What structures, if any are available to manage these moneys and resources for missions?
9. Describe how these moneys and resources are distributed among the African mission nations of the Church of Pentecost.



- 10.Regarding funding of missions, does the Church of Pentecost in Ghana have any expectations of the mission nations?
- 11.In funding missions, how does the Church of Pentecost address issues of poverty in the mission nations?
- 12.How would you describe the model of funding missions in Africa by the Church of Pentecost?
- 13.To what extent is the model of funding missions based on the Bible? Please explain/elaborate?
- 14.How long has these practices of funding missions been in existence?
- 15.What informed the use of this model in the African mission nations?
- 16.What have been the successes in funding the African missions?  
Explain/elaborate
- 17.What have been the challenges in funding missions in the African nations?  
Explain/elaborate?

#### IMPROVEMENTS REQUIRED IN THE CURRENT PRACTICE OF FUNDING MISSIONS

- 18.How has the Church of Pentecost attempted to bring improvement into its practice of funding missions over the years (if any)? Explain/ elaborate?
- 19.Do you think there should be some improvement in any other aspect to the current practice of funding African missions?
- 20.What approach would you suggest to bring about this improvement?
- 21.Do you have any general comments?

Note: Each question could attract further probing by the interviewer, depending on the answer given in order to achieve the objective of the study.

## **APPENDIX 2**

### **INTERVIEW GUIDE FOR MISSION LEADERS (MISSIONARIES AND INDIGENOUS LEADERS) IN THE MISSION NATIONS IN AFRICA**

**(These are defined as missionaries from Ghana or other African nations to the mission nations. Indigenous leaders are leaders of the Church in the mission nations who hail from that particular mission nation, but are supported from Ghana)**

#### **INTRODUCTION**

I am a PhD candidate of the South African Theological Seminary. I am researching into funding of missions in Africa, using the Church of Pentecost as a case study. In finding people to interview on this study it came out that because of your role in missions in the Church of Pentecost, you could be of help in providing responses that could help me achieve the purpose of this study.

#### **PART A: PERSONAL INFORMATION ON INFORMANT**

No.....

1. Position in the Church of Pentecost
2. Age
3. Sex
4. Education
5. Country
6. Years involved in missions

#### **PART B: CORE RESEARCH ISSUES**

##### **CURRENT PRACTICE OF FUNDING MISSIONS AS SEEN IN THE MISSION FIELD**

7. What are the sources of funding of the Church of Pentecost in your country?
8. What are the major things that have been or are fully paid for by the Church in Ghana to this mission field?

9. Financially what efforts is this mission nation making on its own to match the financial support you receive from the Church of Pentecost in Ghana?
10. Do you think the grants you receive from Ghana are adequate for running the church?
11. Why do you think so?
12. What are the major income generating activities of the members of this mission nations?
13. What jobs are the members of the Church of Pentecost in this mission nation involved?
14. How would you describe the financial commitment level of giving of the members of the Church of Pentecost in this mission nation?
15. Defining poverty as limitation in accessing resources, nutrition and health, infrastructure, finances and basic services (Myers 2011:130) how would you describe the level of poverty in your country? Explain/elaborate?
16. To what extent are the members of the Church of Pentecost affected by poverty in your mission nation?

#### IMPROVEMENTS REQUIRED

17. What is being done to alleviate poverty in the Church of Pentecost in this mission nation?
18. What do you think could be done for the church in this country to be self-financing? (Both from Ghana and from within your country).
19. How do you compare the funding performance of the Church of Pentecost in Ghana, in terms of supporting mission activities, particularly in infrastructural development, to other mission denominations?
20. To what extent is the Church of Pentecost in Ghana funding its missions in your country biblically based? Explain/elaborate?
21. Suggest improvements of funding missions that could be used.
22. What approach would you suggest to bring about this improvement?
23. Do you have any general comments?

## **APPENDIX 3**

### **FOCUS GROUP DISCUSSION GUIDE**

1. What model of funding mission is used by the CoP in Ghana for its mission fields?
2. How long has this model of funding missions been practiced by the CoP in Ghana?
3. How does the CoP in Ghana raise and allocate money and other resources to its mission nations in Africa?
4. How would the mission fields of the CoP in Ghana be described in terms of poverty?
5. How is poverty in the mission fields handled by the CoP in Ghana?
6. What are the successes of the funding practice of CoP in the Missions nations?
7. What are the Challenges of the funding practice used by the CoP in Ghana?
8. What are the expectations of the CoP in Ghana from the mission nations in terms of financing the mission nations?
9. How could the CoP in Ghana be compared with other missions regarding infrastructural development in the various mission fields?
10. Have there been attempts by the CoP to improve the funding practices the mission nations?
11. If there were improvements, what were the outcomes of these improvements?
12. What improvement on current practice could be done?
13. What approaches would you recommend to improve mission funding practices?
14. Are there any other comments?

Note: This will comprise those leaders in the mission fields as well as the mission administrators in Ghana. Each question would be probed further depending on answers to be given.

## **APPENDIX 4**

### **DOCUMENT STUDY GUIDE**

1. Trace the historical records of the model or models of funding missions that have been attempted by the CoP in Ghana in the past.  
Possible documents: Historical records and minutes  
Objective: to understand the model used by CoP-Ghana.
2. Trace documents that give information on how the Church of Pentecost is supposed to raise funds for missions.  
Possible documents: Minutes, Handbooks on missions, ad-hoc committee reports and circulars  
Objective: to confirm the official stand raising and allocation of mission funds.
3. Look for documents on allocation procedures of funding:  
Possible documents: Minutes, circulars, historic documentation on how funds have been allocated.  
Objective: To trace how resources have been allocated
4. Trace documents on financial guidelines that portray structure of handling mission funding.  
Possible documents: Financial manuals, minutes and circulars  
Objective: To determine any formal financial structures for missions funding.
5. Identify guidelines of the funding and attempts to base it on the Bible.  
Possible documents: Historical books on mission, circulars, mission board minutes.  
Objective: To trace the particular model being used
6. Documents on how poverty in the mission fields have been addressed.  
Possible documents: Annual reports from mission fields, minutes of the mission board, communication between Ghana and the mission fields.
7. Trace attempts at improving funding of mission nations:  
Possible documents: ad hoc reports, committee minutes, special reports.  
Objectives: To identify the attempts at improvement in the past and what could be done.

Criteria to be used to select documents:

1. Authenticity of origin
2. Credibility: noting issues such as errors
3. Representativeness

Meaning: clarity (Flick 2009: 257)

## APPENDIX 5

### MISSION ADMINISTRATORS IN GHANA INTERVIEWED

ID	STATUS	EDUCATION	AGE	DATE INTERVIEWED
IMA/1	Mission Fund Administrator	POST GRADUATE	39	13/6/2017
IMA/2	General Administrator	POST GRADUATE	50	07/05/2017
IMA/3	Mission Fund Administrator	DIPLOMA	60	07/06/2017
IMA/4	Mission Fund Administrator	POST GRADUATE	52	07/06/2017
IMA/5	General Administrator	1ST DEGREE	59	07/06/2017
IMA/6	Mission Fund Administrator	1ST DEGREE	40	07/06/2017
IMA/7	General Administrator	POST GRADUATE	38	07/12/2017
IMA/8	General Administrator	POST GRADUATE	64	07/12/2017

## APPENDIX 6

### MISSION LEADERS IN AFRICA INTERVIEWED

ID	COUNTRY	STATUS	AGE	EDUCATION	DATE INTERVIEWED
IML/1	NIGERIA	INDIGENOUS LEADER	50	CERTIFICATE	13/5/2017
IML/2	NIGERIA	MISSIONARY	59	CERTIFICATE	13/5/2017
IML/3	GUINEA BISSAU	MISSIONARY	50	POST GRADUATE	18/5/2017
IML/4	ANGOLA	INDIGENOUS LEADER	49	POST GRADUATE	18/5/2017
IML/5	SIERRA LEONE	INDIGENOUS LEADER	49	1ST DEGREE	31/5/2017
IML/6	SENEGAL	INDIGENOUS LEADER	50	1ST DEGREE	28/6/2017
IML/7	CAPE VERDE	MISSIONARY	47	POST GRADUATE	29/6/2017
IML/8	MALAWI	INDIGENOUS LEADER	41	HIGH SCHOOL CERTIFICATE	08/01/2017
IML/9	SIERRA LEONE	INDIGENOUS LEADER	32	DIPLOMA	08/01/2017
IML/10	BURUNDI	INDIGENOUS LEADER	47	DIPLOMA	14/8/2017
IML/11	BURUNDI	INDIGENOUS LEADER	39	DIPLOMA	14/8/2017
IML/12	BURUNDI	MISSIONARY	50	1ST DEGREE	14/8/2017
IML/13	MADAGASGAR 1	INDIGENOUS LEADER	28	1ST DEGREE	22/8/2017
IML/14	MADAGASGAR 2	INDIGENOUS LEADER	30	1ST DEGREE	22/8/2017
IML/15	CONGO BRAZAVILLE	MISSIONARY	39	1ST DEGREE	25/8/2017



IML/16	GABON	INDIGENOUS LEADER	47	HIGH SCHOOL CERTIFICATE	25/8/2017
IML/17	TANZANIA	INDIGENOUS LEADER	38	POST GRADUATE	25/8/2017
IML/18	ZIMBABWE	INDIGENOUS LEADER	43	HIGH SCHOOL CERTIFICATE	09/08/2017
IML/19	GUINEA CONAKRY	MISSIONARY	54	1ST DEGREE	10/05/2017
IML/20	SOUTH AFRICA	INDIGENOUS LEADER	48	DIPLOMA	10/11/2017
IML/21	SOUTH AFRICA	INDIGENOUS LEADER	48	POST GRADUATE	10/12/2017
IML/22	KENYA	MISSIONARY	59	POST GRADUATE	11/10/2018

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## APPENDIX 7

### ACCESS LETTER



## THE CHURCH OF PENTECOST (INTERNATIONAL MISSIONS OFFICE)

#### EXTERNAL BRANCHES

Angola  
Argentina  
Australia  
Austria  
Belgium  
Benin  
Belize  
Botswana  
Brazil  
Burkina Faso  
Burundi  
Cameroon  
Canada  
Cape Verde  
Central African Rep.  
Chad  
Czech Republic  
China  
Congo Brazzaville  
Congo (DR)  
Côte D'Ivoire  
Costa Rica  
Denmark  
Dominican Republic  
Dubai  
Ecuador  
Equatorial Guinea  
El Salvador  
Ethiopia  
Finland  
France  
Gabon  
Germany  
Greece  
Guinea  
Guinea Bissau  
Guyana  
Haiti  
Holland  
India  
Israel  
Italy  
Japan  
Kenya  
Lebanon  
Lesotho  
Liberia  
Libya  
Madagascar  
Malawi  
Mali  
Malta  
Mauritius  
Mozambique  
Namibia  
Nepal  
Niger  
Nigeria  
Norway  
Pakistan  
Portugal  
Qatar  
Rep. of Seychelles  
Rep. of Ireland  
Romania  
Rwanda  
Senegal  
Sierra Leone  
South Africa  
South Korea  
Spain  
Swaziland  
Sweden  
Switzerland  
Tanzania  
Thailand  
The Gambia  
Togo  
Trinidad & Tobago  
Tunisia  
Turkey  
Uganda  
U. K.  
Ukraine  
U. S. A.  
Zambia  
Zimbabwe

Founder: Rev. James McKeown

Our Ref: COP/ IMO/ PA/73/17

Your Ref:

P. O. Box 2194, Accra - Ghana

Phone Nos: 0302-760295/910573

IMD: 0269-654606/020-8151714

Tel/Fax: 0302-760295

email: [copmissions@gmail.com](mailto:copmissions@gmail.com)

website: [www.copmissions.org](http://www.copmissions.org)

**May 3, 2017.**

**TO:  
SEE DISTRIBUTION LIST**

#### REV. NICHOLAS DARKO'S PHD RESEARCH

I write on behalf of the International Missions Director (IMD), Aps. Emmanuel Gyesi-Addo to inform you that, the Finance and Admin Director, Rev Nicholas Darko is undertaking a research at the PhD level on financing missions.

As a result, he will need data from some selected missions nations of the Church of Pentecost worldwide. He has therefore sought the permission of the IMD and sampled nineteen (19) nations, these are: **Nigeria, Guinea Bissau, Angola, Sierra Leone, Senegal, Cape Verde, Malawi, Burundi, Madagascar, Congo Brazzaville, Gabon, Tanzania, Zimbabwe, Guinea Conakry, South Africa, Kenya, Liberia, Mauritania, Burkina Faso.**

All National Heads concerned are kindly requested to offer Rev. Darko the needed assistance he may need. Kindly offer him every information he might need from your end. We trust you will cooperate with him in this regard.

Yours in the LORD,

**ANTHONY OWUSU SEKYERE KWARTENG (PASTOR)**

**Personal Assistant IMD**

**FOR: INTERNATIONAL MISSIONS DIRECTOR**

**Cc: National Heads, CoP:**

**Nigeria, Guinea Bissau, Angola, Sierra Leone, Senegal, Cape Verde, Malawi, Burundi, Madagascar, Congo Brazzaville, Gabon, Tanzania, Zimbabwe, Guinea Conakry, South Africa, Kenya, Liberia, Mauritania, Burkina Faso.**

#### EXECUTIVE COUNCIL MEMBERS

Rev. Prof. Opoku Onyinah (Chairman), Rev. A. N. Y. Kumi Larbi (Gen. Secretary), Rev. E. Gyesi-Addo (IMD), Rev. Dr. Alfred Koduah, Rev. Ekow Badu Wood, Rev. Ousmane Zabre, Rev. J. O. Amaniampong, Rev. Eric Nyamekye, Rev. S.O. Asante, Rev. Y. Adjei-Kwarteng, Rev. J.K. Assabil, Rev. M.O. Andoh, Rev. David Tekper, Rev. Isaac Nii Kotei-Djani, Rev. Dr. E.A. Owusu