

Evangelical Review of Theology

GENERAL EDITOR: THOMAS SCHIRRMACHER

Volume 37 • Number 1 • January 2013

Articles and book reviews reflecting global evangelical
theology for the purpose of discerning the obedience of faith

Published by



for
WORLD EVANGELICAL
ALLIANCE
Theological Commission

The Urgency to Develop Fundraising Capacity and Generosity within the Latin American Missionary Movement

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KEYWORDS: *Fundraising, giving, generosity, interdependency, international donors, research, social movements, resource mobilization*

AS A LATIN AMERICAN and having interacted with Latin American mission organizations more closely for the last ten years, at the same time having seen a great deal of how fundraising is done in the US within non-profit organizations, I have had the opportunity to see both scenarios of funding. This research and analysis comes out of this comparison between both regions—the USA and Latin America.

I Biblical Basis for Generosity and Fundraising in Missions

God continues to invite the church from all the continents to actively participate in the blessing of giving to advance the extension of his kingdom. In Deuteronomy, we read about the first

fundraising event recorded in the Bible. After about six weeks of traveling in the desert, Moses was informed by God that he wanted to dwell among the people. He needed the people of Israel to prepare a place, so he gave Moses specific instructions on how to build *and fund* the place of his dwelling, the Tabernacle.

1. Moses and the Tabernacle

Many times we have focused on what each piece of furniture within the Tabernacle represents, yet little is studied about the funding model. A basic element in this action was that the people of Israel were to bring in their offerings with a willing heart. In Exodus 25:2¹ we read that God gave Moses clear instructions: ‘The LORD said to Moses, “Tell the Israelites to bring me an offering. You are to receive the offering for me from everyone *whose heart*

¹ All biblical quotations are taken from the New International Version.

prompts them to give.”

What happens between chapter 25 and 35 is both sublime, and heart breaking. In the chapters that follow we read about specific instructions on how to build the Tabernacle, the Ten Commandments written by God himself, and in contrast, the heart breaking story of the Israelites building the Golden Calf, eventually leading to the tragic 3,000 deaths in the camp. Then we have Moses ascending Mount Sinai once again to receive for the second time the Ten Commandments, and his face-to-face encounter with God. So, after all this drama and tragedy, Moses is finally able to convey the message of generosity to the camp in Exodus 35:4-9. Moses said to the whole Israelite community,

This is what the LORD has commanded: From what you have, take an offering for the LORD. Everyone who is *willing* is to bring to the LORD an offering of gold, silver and bronze; blue, purple and scarlet yarn and fine linen; goat hair; ram skins dyed red and another type of durable leather; acacia wood; olive oil for the light; spices for the anointing oil and for the fragrant incense; and onyx stones and other gems to be mounted on the ephod and breast-piece.

The story then goes on to tell how the people of Israel were of one mind, and how day after day they brought large numbers of gifts to fund the building of the Tabernacle.

Then the whole Israelite community withdrew from Moses' presence, and everyone who was willing and whose heart moved them came and brought an offering to the LORD for

the work on the tent of meeting, for all its service, and for the sacred garments. All who were willing, men and women alike, came and brought gold jewellery of all kinds: brooches, earrings, rings and ornaments. They all presented their gold as a wave offering to the LORD.

All the Israelite men and women who were willing brought to the LORD freewill offerings for all the work the LORD through Moses had commanded them to do. (Ex. 35: 20-22, 29)

Perhaps we can say that, because of all that happened between chapters 25 and 35, the people of Israel had experienced a spiritual purification, and the fear of God was fresh in their minds once again. The story has a happy ending, and we see that Moses was a successful fundraiser. The people gave, and they gave so generously that word had to be sent to the camp for people not to bring in their gifts! In today's equivalent, what was raised for the Tabernacle (Exodus 38) would be approximately 45.7 million in US dollars.

Then in Exodus 36:5, we read that the offerings were stopped because there was more than enough. They received from Moses all the offerings the Israelites had brought to carry out the work of constructing the sanctuary, but the people kept bringing more! So the craftsmen who were working on the sanctuary left what they were doing and said to Moses, 'The people are bringing more than enough for doing the work the LORD commanded to be done.'

This story from the Old Testament is so encouraging for anyone seeking to find ways to engage the church in

generosity. We remember that the main reason God wanted to build the Tabernacle was so that he could have a dwelling place in the midst of the camp. So *his presence* then becomes the centre of the matter, not the Tabernacle, not the furniture, not the journey or the desert. Let us then keep in mind that his presence in our midst is that which will move us to seek generosity in the church.

2. Application to Missions

How does that relate to missions, missionaries and extending the gospel? Can his presence dwell in the midst of sin and darkness? Of course not! So then our motive to seek and invite generosity from the church is motivated entirely so that his presence can descend, dwell in our midst, and in those hearts yet to hear the gospel. Any personal ambition or gain is out of place. In order for biblical generosity to be shown, financial resources need to be gathered and mobilized in the same way that Moses gathered them from the people of Israel.

A more in-depth study of this story shows that a careful fundraising plan was established where Moses appointed people to count and manage the funds, and to see that they would be used in the way they were intended. There was no place for mismanagement of funds. Exodus 38:21 can be seen as an example of how an accountant model was to function under the direction of Moses and led directly by Ithamar, son of Aaron, a Levite. In all, the Bible says that the number of men older than 21 years who came forward to give was more than 600, 000 (Ex. 38:26).

All this background brings us back to the reason for this research, which is explained below. In 2011, research was done to gather information about where the Latin Missions Movement stands in terms of competency to raise funds locally, the best ways to respond to this challenging task, and the matter of funding from outside the region. The outcomes would then help both international partners and Latin leaders to see where the gaps remain and what programs were needed to strengthen this area of generosity and fundraising in the church of the Americas.

The use and management of money requires that the global church understands and practises the biblical principles we find in God's Word. That is why this research was born, out of a desire to continue seeing the global church function and grow in interdependent ways, understanding and recognizing that we need each other. It is most important to continue learning together how to keep this interdependency healthy for the glory of God and the extension of his kingdom here on earth.

This research responds to the need to also continue studying the complex intricacy of money, funding and international partnerships as expressed by the research of the Oxford Initiative, in 'Money and International Partnerships'.² That study states; 'The sharing of money in cross-cultural ministry partnership is a substantial issue that warrants serious attention, study, discussion and resources.' Furthermore,

² Rob Martin and C.B. Samuel *Oxford Initiative Research Report* <www.gmi.org/aboutus/whatwedo/projectportfolio/research-projects/oxford-initiative/> accessed on 15 March 2011

the Oxford Initiative invites more dissertations or theses on money and partnership in mission from a missiological perspective. This research is an initial attempt to provide insights and perspectives with the goal of strengthening and celebrating what is working, as well as identifying areas of need.

Additionally, this research will aim to provide the international donors with insights and relevant feedback from Latin leaders currently involved in missions, about their local challenges and where and how to use and allocate funds in more strategic ways. It will also aim to provide collective information and general challenges to current leaders in determining which issues to address in order to strengthen local systems. This will enable the local church to participate in the blessings of contributing to the extension of God's work here on earth.

The aim is that, at the onset of the relationship, funders will understand the importance of establishing specific principles and determine that, in all the programs, the organization receiving the funding will be stronger and able to carry on the ministry with the balanced help of local and international funding without developing unhealthy dependencies.

II Research Program

1. Need

There is an urgent need for international partners and local leaders to realize the important role that each plays in the extension of the kingdom of God and to learn how to face and deal with this delicate matter of raising,

allocating and managing funds in local churches and organizations. Local leaders face the challenge of developing programs that are contextualized to fit the local norms of fund raising. In other words, they need to develop systems that are culturally appropriate to the way the microeconomic system works in their particular area of the world and culture. Because of this, many different 'experiments' need to be done, and this is where short-term funding and investments may be needed from the international partner to allow multiple ways to develop and raise local resources.

The premise that has guided the thinking and purpose of this study is that God has supplied us with all the resources needed to carry on his ministry, according to Philippians 4:19, 'And my God will meet all your needs according to his glorious riches in Christ Jesus' (NIV).

Why is it, then, that mission organizations, leaders and missionary families are still lacking some very basic elements such as food and clothing? Why is it that on some occasions a missionary leader must decide whether to buy groceries, struggle to find ways to pay for his child's tuition, or pay the Internet fee? Where is the fundamental problem? Is it lack of faith from the church of the Global South or could it be the lack of a good local system that generates adequate income? Why does it seem that there is an over-abundance of resources from the North and less than ideal resources generated from the Global South? Could it be that the North has learned to develop a system that works well for them and we, in trying to imitate *their* model in the South, are losing the point of learning to con-

textualize for our own needs? Does God supply for some and not for others? How do we remain interdependent, yet not allow in our processes the development of unhealthy dependencies?

2. Expected Outcomes

The research will be able to give both local leaders and international funders a better picture of the local capacities that exist for raising funds in Latin America and establishing a generosity movement motivated by the need to reach the Unreached People Groups. Is there a greater need to provide training workshops on how to raise funds? Is there a need to develop sustainable programs within the organization? How equipped are the local leaders to organize these programs? Has the issue of fund raising become a general stress factor for all because of negative experiences? How does a local leader perceive the task of raising funds? All these issues will be considered in the survey in order to understand where we stand in the mission movement in Latin America. We need to look at all aspects associated with raising funds, whether spiritual, practical, psychological, etc.

As part of an overall strengthening strategy that the missionary movement in Latin America is facing and needing, this research aims to assess current resource mobilization efforts in Latin America, focusing on mission leaders, or those that are considered the decision-making people in the missionary movement. This research methodology includes an on-line and anonymous survey for mission leaders, interviews, data collection and analysis.

III Missionary Movement as a Social Movement

1. Background

The best way to analyze the issue of fundraising in Latin America for missionary purposes is first to take a step back and see that mission organizations are part of a larger *social missionary movement*. This missionary movement in Latin America can be best understood in the history and development of *COMIBAM International*.³ This history is available in Spanish through COMIBAM's web page (www.comibam.org). COMIBAM is the Spanish acronym for *Congreso Misionero Iberoamericano* (Missionary Congress for Ibero-America).

In 1984, several Latin leaders met in Mexico to discuss the need to organize an international Congress which would focus on promoting and developing the missionary vision in the continent. Three years later, in 1987, the first COMIBAM Congress was held in San Paulo, Brazil, with more than three thousand representatives from Latin America, Spain and Portugal gathering to revive a vision and make a commitment to develop a missionary movement from within Latin America. It was estimated that in 1987, when the first COMIBAM Congress was held, there were about 1,600 Latin missionaries sent by approximately 70 mission organizations. By the time of the COMIBAM II Congress in 1997, there were about 4,000 missionaries

³ COMIBAM Internacional, *Qué es COMIBAM?* <www.comibam.org/queescomi.htm> accessed 15 March 2011

being sent by 300 missionary organizations. The COMIBAM III Congress in 2017 will, no doubt, show an even greater increase in the number of Latin missionaries involved in cross-cultural ministries around the world.

This missions movement is, in fact, a social movement. A social movement can be defined according to the *International Encyclopedia of Social Sciences* as

a collective attempt to bring about a change in certain social institutions or to create an entirely new order. Social movements also develop a more or less consistent set of ideas which its members must accept more or less uncritically; and from these set ideologies or constitutive ideas are derived action programs or a more changing nature.⁴

The definition in this chapter titled 'Social Movements: Types and Functions' goes on to say that 'social movements tend to spread beyond the states or national societies and extend over the entire area of civilization'.⁵ The missionary movement attempts to bring changes in the church and individuals, a spiritual transformation with a holistic approach, improving education, respecting the culture and giving value to their language as people that are created in God's image.

In Latin America, church members are being ignited with a missionary zeal, such zeal as was seen in earlier centuries in Europe and North America. As this movement grows and at-

tempts to bring this change to the fore, it causes people to develop contextualized training and sending institutions that will prepare them for this mission. All across Latin America, churches and individuals are responding to serve in cross-cultural missions, either supporting the cause through prayer, or sending missionaries or finances to a lesser degree.

However, in any social movement there are those individuals living in the midst of the movement who will have contrasting views and opinions. In this definition provided by the *Encyclopedia of Social Science* we read that 'as movements arise, grow, and become recognized, they tend to generate public controversy. Uncommitted portions of the society may be polarized into partisan support on the one hand and resistant opposition on the other.'⁶ The missionary movement is not exempt from this phenomenon.

As Christians within the church respond to the missionary call and desire to serve overseas, they commonly face lack of support (emotional and financial) from key people, such as their pastors, congregations and their own families. This contrasting view of what doing missionary work means to both pastors and missionary candidates, is the biggest challenge that the movement will need to address if it wants to be effective in reaching the unreached peoples of the world. For this movement to grow and become stronger, all ideologies based on biblical and sound theology will need to be understood and practised by the church in general.

4 David L. Sills, 'Social Movements' in *International Encyclopedia of the Social Sciences* (Vol. 14) (Crowell Collier and MacMillan, 1968), 439.

5 Sills, 'Social Movements', 439.

6 Sills, 'Social Movements', 445.

2. Resource Mobilization

For social movements to develop, grow and advance, mobilizing resources is crucial and indispensable. In the article written by Eduardo Canel entitled 'New Social Movement Theory and Resource Mobilization Theory: The Need for Integration'⁷ we find that

resource mobilization focuses on how groups organize to pursue their ends by mobilizing and managing resources and that these could be material or non-material such as money, organizational facilities, manpower, means of communication. This mobilization of resources is the process by which a group assembles resources and places them under collective control for the explicit purpose of pursuing the group's interest through collective action.

In the missionary movement of Latin America these resources are being mobilized, yet there are still *grievances* within the movement for a lack of appropriate funds to support those being mobilized.

In the book titled *Kingdom Stewardship*⁸ we read about the Resource Mobilization Working Group (RMWG) that

works under the Lausanne Committee for World Evangelization. This group exists to provide a vision for a global culture of generosity and effective stewardship of *God's resources* to support world evangelization. The mission of the RMWG is to enable the discovery, development, and deployment of God's resources for world evangelization by catalyzing Global Generosity Networks in the twelve Lausanne regions. Ram Gidoomal, Chairman of the Lausanne Resource Mobilization Working Group, states that

a proper understanding of the scope of God's mission places a stewardship responsibility on every Christian...and at its most basic level, biblical stewardship is holistic and missional, touching every area of life and employing every legitimate vocation in service to Jesus Christ.⁹

If Christians have a stewardship responsibility to further God's kingdom, why is there a continued tension between mission leaders, pastors and churches in the Americas over the use and allocation of financial resources? Why do Latin missionaries in general live without proper and basic living expenses? Why does it become so challenging to raise support in Latin America? Why do we have denominational barriers, and will we one day see the day when we can work across them?

In chapter six of the book, *Walking with the Poor*,¹⁰ Bryant Myers writes

⁷ Eduardo Canel 'New Social Movement Theory and Resource Mobilization Theory: The Need for Integration', < <http://imamsamroni.wordpress.com/2009/01/04/new-social-movement-theory-and-resource-mobilization-theory-the-need-for-integration/>> accessed 15 March 2011.

⁸ Mohamed, Arif; Brett Elder and Stephen Grabill (editors): *Kingdom Stewardship: Occasional Papers* prepared by the Lausanne Resource Mobilization Working Group for Cape Town 2010 (Grand Rapids: Christian Library Press, 2010).

⁹ Mohamed, *Kingdom Stewardship*, back cover.

¹⁰ Bryant Myers, *Walking with the Poor: Principles and Practices of Transformational Development* (Maryknoll, NY: Orbis Books, 2011).

about the need to think holistically when working in partnership with communities. He stresses in his chapter titled 'Principles and Practitioners' that those working in partnership within communities need to see the world the way the community sees it. Myers explains that helping the community describe its survival strategy is also a way for us to see what the community considers important as well as the community's understanding of what causes things to happen or not happen.¹¹

In the book titled *When Helping Hurts*,¹² Steve Corbett and Brian Fickert confirm the need to pay close attention to *how* we approach funding projects. The key is not simply giving material things, but rather exploring and finding contextualized approaches to needs. This will require that both parties get involved in a 'participatory process that takes lots of time...and it might help donors if they remembered that creating decision-making capacity on the part of the receiver is a return on their investment'.¹³

Corbett and Fickert go on to say that development is a process of ongoing change that moves all the people involved—both the helpers and the helped—closer to being in right relationship with God, self, and others. As the materially poor develop, they are better able to fulfil their calling. Development is not to people or for people but with people. They state that 'the

key dynamic in development is promoting an empowering process in which all the people involved become more of what God created them to be'. In summary, they state that one of the biggest mistakes North American churches make is applying relief to situations in which rehabilitation or development is the appropriate intervention.¹⁴

This research will show areas that warrant attention and development. Are the programs that receive international financial support supplanting what the local church should be supporting? What are the long-term solutions needed to allow greater participation from the church, and who is responsible?

Another part of this research aims to understand the local conditions of the Latin American mission leaders regarding raising funds—their perceptions and their realities. If, in fact, we all live in a cursed world and need to apply biblical truths and principles to our approaches, could it be that the Latin Church is in the midst of a political, religious, economic and social system that tries to pull it away from the truth? Could it be that there are spiritual strongholds that need to be dismantled?

John C. Van Drunen¹⁵ states that one area where the church can have a stronghold is on theological issues. He states that 'theological issues can be-

11 Myers, *Walking with the poor*, 141.

12 Steve Corbett and Brian Fickert, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor... and Yourself* (Chicago: Moody Publishers, 2009).

13 Corbett, *When Helping Hurts*, 152.

14 Corbett, *When Helping Hurts*, 105.

15 John C. Van Drunen, 'Reducing Ecclesiastical Crime', in Arif Mohamed, Brett Elder and Stephen Grabill (editors), *Kingdom Stewardship: Occasional Papers prepared by the Lausanne Resource Mobilization Working Group for Cape Town 2010* (Grand Rapids: Christian Library Press, 2010), 39.

come strongholds that need to be challenged and overthrown...confused theology can stagger resource-effective stewardship'. How can biblical truths free or liberate church leaders from cycles of thoughts and habits that have led local leaders away from supporting and providing the necessary resources and elements indispensable to the continued expansion of his work? Too often we hear that missionaries have difficulty getting support from pastors and churches.

In general, do leaders enjoy this activity? Understanding their viewpoint will give us insights into general attitudes that leaders have in this field, whether positive or negative. In the book titled *Spirituality of Fundraising*¹⁶ Christians are encouraged to see the matter of raising funds as a spiritual practice. The author goes on to say, 'We begin with the notion of fund-raising as a necessary but unpleasant activity to support spiritual things...but fundraising is first and foremost a form of ministry'.¹⁷

Can we say that this is how Latin mission leaders view the matter of raising funds? If attitudes and behaviour reflect inner understanding and interpretation, and these attitudes and behaviours are passed on to the younger generations of mission leaders, it is necessary that we seek to find what the general thinking is on this matter. What can be done to make this task more spiritual and satisfactory?

IV The Survey, Results and Proposed Actions

The Latin American Survey on mission institutions' fundraising is the first survey conducted jointly by Wycliffe Global Alliance, America and COMIBAM International, for the purpose of understanding the problems and challenges that institutions and their leaders face regarding issues of institutional fundraising. The topics discussed have been divided into five sections: General profile of those surveyed; Training mission leaders have had in fundraising; Information on funds coming from abroad; Local context, experience and efforts in fund raising; Local operations, structures and real estate.

The Survey was motivated by several factors including the lack of adequate data to make a diagnosis of the problems faced by mission institutions regarding fundraising; the urgency and need for Latin American mission institutions to have better data and to maintain analysis of their fundraising activities and sharing experiences, and the need to provide contextualized tools and programs to enable the development of strategies and best practices in terms of fundraising in the interests of self-sustainability, continuity and institutional growth.

The survey was sent out in December 2010 and January 2011 in Spanish and Portuguese to about 70 mission leaders in Latin America, representing over 30 mission organizations on the Ibero-American continent. They were encouraged to forward it to their local networks, and therefore the number of people who received it is unknown. The only verification was that the number of leaders who responded was 55.

¹⁶ Henry J.M. Nouwen, *Spirituality of Fundraising* (Nashville: Upper Room, 2004).

¹⁷ Nouwen, *Spirituality*, 6.

The tabulation of the responses was completed on February 7, 2011. The survey was anonymous and was sent electronically through Survey Monkey (www.surveymonkey.com).

The first findings of this study show that further surveys will be required in the future with the church community, elders and church leaders, pastors and others who are also a fundamental part of the Latin American missions movement. Some of the initial results are listed below.

Finally, I finish my arguments by referring to the book titled *Cross-Cultural Partnerships, Navigating the Complexities of Money and Mission*¹⁸ in which we read that because cross-cultural partnerships are on the rise and are becoming the primary method in which churches and organizations engage in global missions, it is very important to carefully study issues related to culture and money. We need to grow in cultural intelligence.¹⁹ This research will aim to shed more light on the complex dynamics among partnerships, Latin culture, money and biblical truths.

1. Profile

The following are the results in percentages of the respondent's profile. The purpose of this is to create confidence in the survey, showing that those who have contributed to this missions survey know the environment in the Latin American context.

¹⁸ Lederleitner, Mary, *Cross-Cultural Partnerships: Navigating the Complexities of Money and Mission* (Downers Grove, Illinois, USA: InterVarsity Press, 2010).

¹⁹ Lederleitner, *Cross-Cultural Partnerships*, 21.

83% live in South America or Central America
69% are between 40 and 60 years of age
75% have a university degree and/or post-graduate studies
74% have leadership responsibilities, whether in the administrative area or governance of the entity
73% have lived in more than one country
54% speak more than one language (mainly English and Spanish)
51% receive a monthly salary or offering through their local organization (only 25% receive a monthly salary or offering from a foreign organization)
While 59% like to raise funds for their organization, only 36% like personal fundraising.

2. Training mission leaders have had regarding Fundraising

An important observation made in the context of this survey is that in general the percentage of leaders who are trained in fundraising is low and there is little personal involvement. (See Table 1, p.83)

3. Information about funds coming from abroad

The results indicate certain compliance with the financial situation and some dependence on foreign funds. (See Table 2, p.83)

4. Context, experience and local efforts in fundraising

Commitment and support from the

churches and institutions are low. The institutions have no consultancy on fundraising strategies. Efforts are sporadic, unorganized and there is not a long-term fundraising strategy.

Organizations need to rely on their ability and develop it to get the financial support they need. (See Table 3, p.83)

5. Operations, structures and local real estate

47% of the organizations own the facilities from where they operate.

54% of the organizations have an annual operating budget of \$10,000 to \$30,000.

68% of the organizations have a professional to manage finances.

42% of the organizations use special software to manage the donations they receive.

V Conclusions and Recommendations

Fundraising should be an ongoing activity within an organization, involving various activities, planning and preparation. The study shows that the frequency and time allocated to the task of resource development is low. To achieve adequate financial development, leaders must invest more time, resources and effort in the field of fundraising. Developing a fundraising guide to substantiate biblically the need for a strategy in mission institutions and ways of raising awareness among the donors is recommended.

Mission institutions in Latin America must develop solid fundraising (development) programs and have staff

dedicated to developing a local initiative in fundraising. Organizations must develop a fundraising strategy and integrate their long-term strategic plan and annual operating plan. Fund raising must be part of mission institutions' strategic plan. Leaders must think of ways to get different types of support. If the institutions plan their fundraising strategy they will achieve a more sustainable impact in their results.

More effort is needed in training leaders in fundraising. The percentage of leaders trained in fundraising is low, and this may be the reason that it is one of the most difficult tasks facing a leader. This research then urgently invites and encourages those organizations with more experience to come and join the missionary movement with a new sense of commitment and support, to train leaders and their respective staff in this critical area. In addition, 81% of the organizations do not have a fundraising specialist for their institution.

The information obtained shows that, in general, leaders are not receiving adequate training about biblical principles of fundraising and their responsibility as leaders. Bible schools, seminaries, cross-cultural missionary training centres, and the church in general, must be encouraged to provide more training in solid biblical foundations of fundraising and generosity. The misuse and abuse of funds causes leaders to be afraid to talk openly and frequently about money. Generosity and fundraising training should be given in discipleship training for all believers.

It is important that mission institutions have more trained staff and appropriate tools for managing their finances. While 70% have trained per-

sonnel, thereby achieving good results in terms of resource management and proper financial reporting, fewer than 50% of organizations use appropriate software to manage finances. Organizations must intentionally invest in training their staff in the area of financial management. The research reports that the other 30% of organizations administer funds without trained personnel.

International ministries or organizations supporting programs in Latin

America must increase and develop funding models that encourage and leave room for the national organization or program to seek funds locally also. A matching fund program is one of the most effective models. This process will allow this interdependent relationship to exist without developing dependency. At the same time, international funders must have an exit funding strategy. As national funds increase, their funding decreases.

Table 1

Has taken a training course on fund-raising for missionaries in the past two years	40%
Has taken some training in fund-raising for institutions in the past two years	27%
The institution's Board of Directors has had some training	59%
The personnel or work team has taken a course	28%
Continually apply lessons learned	50%

Table 2

Your organization has received financial help from abroad in the past two years	46%
Organizations that have always received external support	28%
Organizations that have not received support for more than 10 years	19%
Are satisfied with the criteria established by the donor to determine when and how to use the designated funds	46%
Are not sure if they will continue to receive support in the future	48%

Table 3

Have set a goal to reach 100% of amount required	40%
Local support comes from:	
People	57%
Churches	39%
Institutions	4%
Has developed standards for reporting with the donor	36%
The funds raised are invested in:	
Projects with specific objectives	49%
Operations	17%
Other	30%
Frequency of fundraising efforts at local level	
Annual	33%
Quarterly	17%
Monthly	28%
Weekly	22%
Share their fundraising experiences with colleagues:	
All the time	12%
Occasionally	44%
When the subject is brought up	28%
Never	16%
Have a fundraising specialist (part-time or full-time)	19%