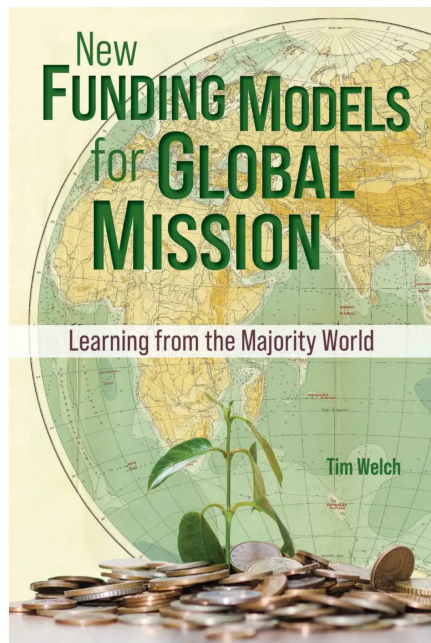


REVIEW: *New Funding Models for Global Mission: Learning from the Majority World* by Tim Welch

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Welch, Tim, *New Funding Models for Global Mission: Learning from the Majority World*. Littleton, CO: William Carey Publishing, 2023. Pp 134, ISBN: 978-1-6450-8471-6 \$10.99 paperback.



In his short and immensely practical text, Tim Welch offers a litany of creative missions funding models for use in the Majority World and in the West. Welch bases his recommendations from his thirty-one years of service as a missionary in Côte d'Ivoire and from his doctoral dissertation from the *Université de l'Alliance Chrétienne d'Abidjan*. In *New Funding Models for Global Mission* Welch challenges Western mission agencies and sending churches to adapt their funding approaches to include new models. In turn, he stimulates Majority World churches and agencies to explore funding models that differ from the traditional model used by the missionaries who brought the gospel to them.

Although charitable in his evaluation of the traditional funding model, where missionaries raise all the financial support necessary to send and sustain them on the field, he lists five disadvantages. The traditional model, which he calls Missions Funding 1.0, has limited use for missionaries in restricted countries because the money trail betrays their evangelistic purpose, and it restricts the kind of missionaries being sent because the model requires a support base with stable and expendable incomes. This presents a barrier to missions engagement from minority groups in North America. MF 1.0 invokes cultural objections where support raising is viewed with disrespect. The model tends to foster individualism rather than interdependence, and MF 1.0 is decreasingly effective even in the Western world.

To answer these concerns, Welch advocates for Western and Majority World churches and agencies to adopt a hybrid approach, using alternative strategies for

mission funding, which he groups under the term Missions Funding 2.0. MF 2.0 includes familiar models such as tentmaking and Business as Mission, as well as approaches profoundly inspired by the Majority World, such as “the twelve-church model,” in which twelve supporting churches provide support for one month per year. Crowdfunding using mobile technology, revolving savings, “a handful of rice” (*buhfai tham*), and a dozen other models provide a toolbox of creative options to consider.

Welch notes that some of the MF 2.0 methods allow even the poorest believer to make a regular contribution toward God’s global mission and they allow small, poor churches to participate. MF 2.0 better matches the socio-economic practices and contexts in the Majority World, being more relational and grassroots in nature. In turn, the fruit of these methods creates a more diversified corps of missionaries that demonstrates the universal scope of gospel of Jesus Christ.

In reading this book, mission leaders in the Majority World will likely find new funding ideas to consider for their context and Western mission leaders will be challenged to consider how their current funding models restrict the demographic base of their membership. The brevity of the book makes it a quick read, but serious readers will find many of Welch’s points underdeveloped and some of the suggested funding models inadequately explained. A full chapter on the implications of diverse funding models represented on multiethnic teams and in partnerships would have been warranted.

As an introduction to the importance of using diverse missions funding models and as a tool to open Western mission leaders’ eyes to the expanding missions force from the Majority World, this book is well worth the quick read.

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