ABSTRACT

MORE THAN A MEANS TO AN END: THE PRACTICE OF BI-VOCATIONAL MINISTRY AMONG MISSIONARIES IN NORTHERN NIGERIA

by

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Calvary Ministries (CAPRO) is Nigeria and Africa's first indigenous cross-cultural, non-denominational faith mission agency, with over 700 missionaries involved in various cross-cultural mission ministries in 35 countries of Africa, Asia, the Middle East, America and Europe ("Our History"). In this research, I show that scripture and Christian mission history has always favored bi-vocational ministry practice over the "faith ministry" paradigm that has been effective for CAPRO in her ministry engagement and expansion over the past four decades. Furthermore, I discuss the likelihood that CAPRO's mission effectiveness might improve with the use of other modes of ministry engagements like tentmaking and Business as Mission (BAM) over the current "faith mission" paradigm.

This study employed a telephone interview, an online questionnaire, a focus group interview, and an online survey to find out the obstacles towards the practice of bi-vocational ministry, as well as the characteristics and practices of bi-vocational missionaries in CAPRO. The findings suggest that there are certain inherent institutional obstacles to the practice of bi-vocational ministry in CAPRO. It also shows that bi-vocational missionaries in CAPRO exhibit certain common characteristics and similar practices that have proved successful in their mission work.

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NATURE OF THE PROJECT

Overview of the Chapter

This chapter identifies the institutional and financial challenges missionaries in Calvary Ministries (CAPRO), a Nigerian indigenous cross-cultural, non-denominational mission agency, face due to both the peculiarity of their calling as faith missionaries and the changing political and socio-economic landscape in Nigeria and other parts of the world. The chapter also explores the possibility of CAPRO missionaries expressing bi-vocational ministries within the organization as a response to these challenges as well as the practice of a healthy biblical view of bi-vocational ministry. A rationale for the research is provided by the researcher's personal experience of working as a missionary in CAPRO for over two and a half decades.

To enable a shared understanding of the project, this chapter defines key terms used throughout the research. The chapter also states the research questions that provide direction to the project and its goals, as well as characteristics that limit the scope and define the boundaries of the research. The chapter also details the generalizability of the research which is a measure of how useful the results of the research are for a broader group of people or situations. Finally, the chapter specifies the key themes used in the literature review as well as the methodology used in the research.

Personal Introduction

"I may never practice with this certificate that I have worked so hard to obtain." Those were my first words to a dear friend immediately after the send-off ceremonies held by the Christian Union for graduating students at the Nigerian University where I obtained my first degree over three decades ago.

Her reply was short but telling, "Your parents would not like that, after spending so much money to train you as a pharmacist."

She was right. I was right too. It took me close to five years to navigate the path that I saw laid before me on that fateful day. This path was littered then with what I considered to be the carcasses of my personal dreams and the ashes of my ambitions. It, therefore, took me five years to detach myself from the profession that I had grown to love and accept that I would become a missionary in a faith mission, where I would "work for the Lord" without remuneration. My understanding was that I had to choose between serving God as a missionary and practicing as a pharmacist. The choice was frighteningly clear, but I chose the former.

I eventually joined CAPRO as a missionary in 1993 and have experienced what Oswald Chambers implies when he said,

> If we obey God, it is going to cost other people more than it costs us, and that is where the pain begins. If we are in love with our Lord, obedience does not cost us anything-it is a delight… If we obey God, it will mean that other people's plans are upset. They will ridicule us as if to say, "You call this Christianity?" We could prevent the suffering, but not if we are obedient to God. We must let the cost be paid. (21)

This statement is true for everyone, everywhere, who leaves "home or brothers or sisters or mother or father or children or fields for [Christ's] sake" (*New International Version* Mark 10:29), but truer in my Nigerian and African context, where family and filial attachments come with huge financial responsibilities.

I joined CAPRO, a Nigerian indigenous, non-denominational mission agency, started in 1975 with the initial aim of reaching out with the gospel to the Muslim North ("History"). Her initial, local, Northern Nigerian Muslim vision has grown global, and now encompasses different ministries undertaken by over 700 missionaries in Nigeria and 35 countries of Africa, the Middle East, Europe, North America and Asia ("Our History"). Since inception, the ministry has operated as a

faith mission, with "The organization and the missionaries [depending] on God to provide through the freewill offerings of His people. According to Festus Ndukwe, none of the missionaries are on salary, "but all trust God to meet their needs and that of the work" (102).

In his book, *Travail and Triumph: The Story of CAPRO,* Isaac Oyebamiji, a close partner and friend of the ministry notes that though, the faith mission paradigm that CAPRO currently operates had its unique challenges in the early years, it generally worked well enough to have engendered growth in staff and field operations over the years (211). Most of the missionaries in those early years, Oyebamiji further notes, were young (41) and the economy of the country was vibrant, with the discovery and drilling of crude oil in the 1970s. As Ayodeji Abodunde also notes, Islamic extremism was almost non-existent in the country (649-59) during this period.

I joined CAPRO when the organization was 18 years old and things are different now. After over four decades of her existence, CAPRO is contending with some challenges that are peculiar to her mode of ministry as a faith mission as well as those imposed by the peculiarities of being an indigenous Nigerian, interdenominational mission agency. Those challenges include: An aging and growing workforce, economic recession in Nigeria, Islamic militancy, and a growing need for specialization on the mission fields where CAPRO missionaries work.

As a result of these challenges, coupled with a growing knowledge of other viable ministry options, some of the missionaries in CAPRO, including myself, are wondering if the "faith mission" model that has been used so successfully over the past four decades should still be made normative for every missionary in the ministry. The conviction that we could embrace an untried and alternative pathway to ministry

among the Unreached People Groups (UPG) was gestated, birthed, grew, and matured with the series of experiences and encounters that I have had in the past few years.

First, my 16-year involvement in discipleship, resource development, and mobilization in CAPRO exposed me to the myriads of daily needs that could confront an average missionary. However, when those needs are not met, the missionaries' ability to maximize their potential in their ministry is impacted. Incidentally, most of those needs were so meager that they could easily have been met if the missionaries, within the ambiance of their calling had other sources of income to augment their basic support. I know that the availability of an extra income-generating venture is not a panacea for lack of resources in mission work. However, the fact is a little bit more income usually goes a long way in meeting some of the basic needs of the average missionary.

Second, my exposure to the programs, teachings, and seminars of the Office of Faith Work and Economics (OFWE) at Asbury Theological Seminary has deepened my understanding and appreciation of the philosophical, theological, and practical concepts involved in bi-vocational ministry. In my time with the OFWE, I have come to understand what Steve Rundle and Tom Steffen put aptly in their book, *Great Commission Companies*, that, "*missio Dei* is perfect and unchanging. However, our human attempts to participate in that plan are imperfect and continually adapting to new social and ecclesiastical conditions" (34). Those "social and ecclesiastical conditions" mentioned by these authors have changed dramatically from when CAPRO began until now. It is, therefore, incumbent on the ministry to adapt and participate in the spread of the good news of Jesus in the most effective ways possible in our generation.

Thirdly, Robert J. Kriegel and Louis Palter's argument that "'we need to wake up to the fact that we cannot rely on the 'tried and true,' because what was tried yesterday is no longer true today' " (xvii), holds true for the spread of the gospel in Nigeria. Kriegel and Palter's statement is worth repeating many times over. Is it possible to say the same about CAPRO's current mode of ministry expression in a constantly changing world? Is it possible to challenge CAPRO to consider opening her door wider, beyond the well-used and effective paradigm, to a new one that accommodates bi-vocational ministry?

Patrick Lai rightly reminds us that "both regular missionaries and tentmakers [or any of the bi-vocational ways of ministry] are biblical models and are urgently needed if the task of world evangelization is to be completed" (*Tentmaking* 10). If Lai's argument is correct, then we can say that no one method is more spiritual than the other and CAPRO, therefore, may need to consider the use of bi-vocational ministry along with the tried and proved traditional missionary methods.

Statement of the Problem

Since inception in 1975, CAPRO missionaries have been engaged in diverse ministries of evangelism, church planting and holistic discipleship among verified unreached people groups (UPG) ("Our History"). As a faith mission, intending staff members must resign from their jobs, while staff members must serve on full-time basis, receiving no emolument (Olanrewaju). Every staff is encouraged to trust God to meet their ministry and family needs (Ndukwe102).

After over 40 years of operation, and with a missionary staff strength of more than 700 in 35 countries ("Our History"), CAPRO is daily saddled with huge administrative exigencies, yet, the resources available over the years for both the work and missionary needs are becoming incommensurate with her ever-widening mission

mandate in an evolving cultural, religious, economic and global environment (Oyebamiji 159, 191-2).

To overcome some of these challenges and strategize for the coming generation, CAPRO may need to consider an alternate ministry model that recognizes the strength of the past, addresses the limitations of the present, and anticipates the possibilities embedded in the future. This, of course, is not a call to discard the past or to vilify the present, rather, it is to approach the change, if it comes, from the perspective articulated by L. Gregory Jones. Jones argues that Christian leaders in working towards innovations should hold in tension the desire to preserve the traditional past that has worked very well while innovating in the present in a pattern of thinking he calls "traditioned innovation" (Jones).

"Traditioned innovation," Jones says, is "a way of thinking and being that holds the past and future in tension, not in opposition," and it "is crucial to the growth and vitality of Christian institutions." Jones Further affirms that "Traditioned innovation, does not force us to choose between preserving tradition or leading change but thinking about them together" (Jones). This may be the kind of thinking that CAPRO needs at this stage of her mission engagements.

CAPRO's "traditioned innovation" could involve an alternative ministry model that accommodates both the traditional and the bi-vocational missionaries in her service. When this is done, the ministry might improve on the intake of missionaries into the ministry, sustain the motivation of current and subsequent staff for the work, and remain effective in the communities where her missionaries currently work and will work in the future. This is not to discount that there may be unintended consequences of the practice that this research may also reveal.

Purpose of the Project

The purpose of this project was to evaluate the characteristics and fruitful practices of effective bi-vocational missionaries in Northern Nigeria in order to identify opportunities and obstacles for bi-vocational missionaries within CAPRO mission agency.

Research Questions

Three research questions were developed in order to fulfil the purpose of this research.

Research Question #1

What are the characteristics and practices of effective bi-vocational missionaries in Northern Nigeria?

Research Question #2

In the opinion of CAPRO mission agency leaders and missionaries in Northern Nigeria, what fruitful practices do they recommend for effective bi-vocational missionary ministry?

Research Question #3

In the opinion of CAPRO mission agency leaders and missionaries in Northern Nigeria, what are the obstacles to effective bi-vocational ministry?

Rationale for the Project

The first reason this study matters is that mission matters to God because the value of a human soul is priceless. Jesus made this abundantly clear when he says, "What good is it for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul?" (Mark 8:36-37). God demonstrated how invaluable humans are to Him by sending His only Son to die for humankind as Jesus reminds us in John 3:16. He also reminds us that his reason for incarnating "was to

seek and to save the lost" (Luke 19:10), and in Acts 1:8, He gave us an expanding

command to take his gospel to the lost, irrespective of their geographical, ethnic,

religious, or philosophical leaning.

Mission matters to God because it is only through the multifaceted acts of

love, in words and deed as proclaimed through the gospel that precious souls are won

to Christ. As a mission agency, CAPRO is one of the agents that God is using to fulfil

this Great Commission, as her missionaries target groups with little or no exposure to

the gospel. Through their efforts, God's desire to see disciples "from every nation,

tribe, people, and language, standing before the throne and before the Lamb"

(Rev.7:9) is being fulfilled. If this study helps in stimulating a more effective way of

delivering God's proclamation among the unreached, it would mean more souls

would be won for the Kingdom, and more joy in heaven, with Jesus' words, "I tell

you that in the same way there will be more rejoicing in heaven over one sinner who

repents than over ninety-nine righteous persons who do not need to repent" (Luke

15:7) being repeated countless times.

The second reason this study matters is the role that CAPRO plays in the

missionary movement in Nigeria, a country of over 200 million people ("The World

Factbook: Nigeria"), as well as in other parts of Africa. According to Gary Maxey and

Peter Ozodo, CAPRO is the largest indigenous non-denominational, missionary-

sending agency in Nigeria and all of Africa, with great influence on how other

agencies and mission-minded churches in Nigeria view, understand, and, participate

in cross-cultural mission work (ch. 1). It follows therefore, that if CAPRO

successfully improves on her mission strategies through the conclusions and

recommendations of this study, the influence of those strategies would have a positive

ripple effect on how other mission agencies and churches approach cross-cultural mission work in Nigeria and other parts of Africa.

The third reason this study matters is because the results can serve as a useful resource material to other scholars and researchers interested in carrying out further study on bi-vocational ministry practice, especially among missionaries in Nigeria. Up till the present, the literature on bi-vocational ministry practice among Christian workers in Nigeria is scanty and that on bi-vocational ministry among Nigerian missionaries is non-existent. This research would, therefore, fill a gaping hole in this regard. Churches and mission groups can also apply the research findings in their organizations without the need to go through the rigors and expense of another research.

The fourth reason this study matters is because Nigeria's burgeoning oil-based, mono-economy that peaked as CAPRO was also expanding its reach among the UPGs in the late 70s and early 80s has been mismanaged by the political elites, among other factors ("The World Factbook: Nigeria"). The pervasive corruption and mismanagement are compounded by the fact that Nigeria's continuous economic prosperity is closely linked with the fluctuating price of crude oil. For example, Udoh Friday and Agya Atabani Adi report in their study of the *Impact of Oil Shock on Nigeria Economy: Asymmetry Effect Analysis* that, "Following the continuous decline in oil price, Nigeria's foreign reserve that was $53.6 billion in 2008 declined to $29.5 billion as at December 15th, 2015 and as at September 29th, 2016 it's stood at $24.74 billion"(61). This is a decline of more than 100% in foreign exchange reserves over a period of 8 years.

Atabani and Friday's study further reveals that during a period of three months spanning "May 2016 to August 2016, the Nigerian currency, the Naira depreciated by

57.5%, from N197/$ to N309.7/$" (61). As at the time of writing of this project, the exchange rate has depreciated further to N360/$. As a result of low oil revenue, in 2016 Nigeria had its first full year of recession in twenty-five years, and the impact of low foreign earnings have further shrunk the non-oil sectors of the economy (61). The ensuing recession has negatively affected mission giving and thrown overboard the budgets of most missionaries and mission agencies.

Furthermore, Christian financial giving to the type of pioneer cross-cultural mission work that CAPRO engages in has always been highly underfunded compared to other Christian endeavors. According to the Joshua Project, churches commit more resources to internal programs and mission work among already Christian groups and people that live within reach of the gospel but have not responded. On the other hand, only one percent of ministry expenses go to work among unreached people groups ("Mission Trends and Facts"). Bi-vocational ministry, the focus of this study, while not a panacea for inadequate financial resources in mission work could be one of the ways of ensuring that the current gap between the needed and available funds CAPRO missionaries are bridged.

The fifth reason this study matters is because Islamic terrorism has become endemic in Nigeria and the attendant violence has succeeded in keeping the country's name on the front pages of the world's newspapers (Abodunde 649-59). The most visible and dangerous of the militant groups is Boko Haram, which is considered a threat not only to Nigeria but also to others beyond her boarders. John Dombong, a Nigerian has detailed the impact of the violent activities of Boko Haram on the five million-member Evangelical Church Winning All (ECWA) in some parts of Northern Nigeria (76-94).

One key fallout of the increased Islamic militancy is that many Muslim-majority areas that were previously open to the gospel are now closed or restricted to traditional mission work (Oyebamiji 214). One of such places where I served as a missionary in the early 1990s is currently a hotbed of radical Islam, and no missionaries are left in that community now.

C. Neal Johnson puts the tension between the necessity for Christians to obey Jesus' command to be his witnesses everywhere, and the current resistance to that command into perspective when he writes, "With so many Nations and societies now becoming [Restricted Assess Nations], with Islam sweeping aside enlightened notions of modern civilization, human rights and religious freedom, and with so many lost souls who cannot be approached through traditional mission methods, tentmaking emerges as a shining star, against a dark, foreboding sky" (126-127). Johnson's words are not mere rhetoric. The sky above Nigeria and indeed, most of Africa is foreboding, yet the hope presented by bi-vocational ministry practice is encouraging.

The sixth reason this study matters is because at the onset of CAPRO's ministry, the need for specialization on the rural mission fields where most of the missionaries were located was minimal. With growth in the number of converts, and the ever-growing need to develop holistic ministries among them, as well as the expansion of CAPRO's work to some major cities outside Nigeria, the need for CAPRO missionaries to diversify their skills and "adapt the delivery, not the content, of [their] message to the changing world around us (Lai *Tentmaking* 3) has become more pertinent. One of the most logical ways to adapt the delivery of our message as missionaries, is through the practice of bi-vocational ministry. If this study ends up encouraging CAPRO and her missionaries towards a different, needful, and likely

more fruitful paradigm, then it would be a huge boost towards the establishment of the Kingdom of God among the Nations.

Definition of Key Terms

For the sake of clarity and shared understanding of the study, some of the key terms that are central to this project are defined below.

Nigeria

Nigeria, located in West Africa, is the most populous country in Africa. According to the American Central Intelligence Agency's *CIA: The World Factbook*, Nigeria has an estimated population of 200 million, with Christians concentrated mainly in the South, while Muslims constitute an overwhelming majority in the North ("The World Factbook: Nigeria"). The Joshua Project estimates that there are 543 people groups in Nigeria, with 95 of those, totaling 63,820,000 people, unreached ("Mission Trends and Facts").

Calvary Ministries (CAPRO)

CAPRO is Nigeria and Africa's first indigenous cross-cultural non-denomination mission agency (Maxey and Ozodo ch. 1). The ministry started in 1975 with the aim of reaching out to the Islamic North of Nigeria but has now grown into a multi-national faith mission with missionaries in 35 countries of the world ("Our History"). At the beginning, CAPRO was known as Calvary Productions from where the acronym CAPRO was derived. By 1979, CAPRO's name was changed from Calvary Production to Calvary Ministries to reflect the diversity of ministry operations and a new emphasis on targeting ethno-linguistic clusters of peoples. The acronym CAPRO was retained despite the name change because by then, it had become widely known with the ministry operations ("History").

Characteristic

The Webster's *Third New International Dictionary of the English Language* defines characteristic as, "a trait, quality, or property or a group of them distinguishing an individual, group, or type" (378). Characteristics of bi-vocational missionaries in this research, therefore, is the trait and quality inherent in bi-vocational missionaries. These traits and qualities could be inborn or learnt.

Fruitful Practices

According to Don Allen, The designation fruitful practices are "a benchmark of applied wisdom not an exhaustive catalog of formulas. They are correlative, not causative. They do not replace the 'God factor,' and are not necessarily universal in scope'" (107). In light of this, the "inductive multi-year, multi-agency study" put together by Don Allen, Rebecca Harrison, Eric and Laura Adams, Bob Fish and E. J. Martin, defines fruitful practice as "An activity that promotes the emergence, vitality, and multiplication of fellowships of Jesus followers in a Muslim context (though, of course, this kind of study is not limited to Muslim peoples)" (110). The definition used for fruitful practices in this project is an activity that promotes the emergence, vitality, and multiplication of fellowships of Jesus followers among an unreached people group.

Effectiveness

Effectiveness in Christian ministry can be quite subjective, especially among unreached people groups. It is possible to be effective without being fruitful, if fruitfulness is measured in terms of numbers. In spite of the subjective nature of defining effectiveness, however, a tentmaker in one of the North African countries notes: "While looking at numbers, it is important to understand that God saves the

individual, however, sometimes quantitative results must be measured in order to determine the effectiveness of a practice" (*Business as Mission: The Effective* Use 8).

Taking a cue from the Allen et al., an effective bi-vocational missionary in this project must possess three characteristics. The first is identity. By identity, we mean that the missionaries know that the primary reason they are in their location is to make disciples for the Lord. The second characteristic relates to intentionality in the areas of evangelism, church planting, and social engagement. This intentionality must be evident in the plans and programs being carried out by the missionaries. The third characteristic relates to the integrity of the missionary (*Business as Mission: The Effective* 8). Here, the question is: How does the target people group that the missionaries are reaching out to perceive the truthfulness and accuracy of their actions?

Delimitations

Bi-vocational missionaries, traditional missionaries, and their leaders working with CAPRO either directly or indirectly in the North of Nigeria or supervising the work of other missionaries in that region were chosen as participants for the project. This is because the region has most of the UPGs in Nigeria (Joshua Project, "Country: Nigeria"). CAPRO's mission work is targeted mainly at these groups. The church planting and supervisory work of the participants would, therefore, mirror that of other CAPRO missionaries who are the expected primary beneficiaries of this study.

To have a manageable number of participants for the research, the study limited the number of persons interviewed to fifteen. Participants interviewed are those who have spent at least ten years in the ministry. That length of time, it is reasoned, would have enabled then to gain sufficient insight into the issues addressed by the study. The bi-vocational missionaries either held a "secular" job or a business

along with their missionary work. Missionaries who have their other job in a Christian establishment were excluded since they were not bi-vocational according to the definition of this study.

The final delimitation of the project is that effectiveness is not measured by the size of the churches planted by the participants, or number of converts and disciples, since each individual works in different locations, with varying population and different degree of openness to the gospel by the people. Consequently, part of the measure of effectiveness will be how faithful the missionaries are to the task they have set before themselves to do within the trust that Christ has placed upon them. As Paul says, "So then, men ought to regard us as servants of Christ and as those entrusted with the secret things of God. Now it is required that those who have been given a trust must prove faithful" (1 Cor. 4:1-2).

Review of Relevant Literature

This project consulted a wide variety of literature that is relevant to research into the possibility of bi-vocational ministry practice by CAPRO missionaries. First, the literature consulted shows no consensus on the definitions of the various facets of bi-vocational ministry. The various authors, including those of the Lausanne Occasional Papers on *The Local Church in Mission* (LOP 39) give a working definition of tentmaking, while *Business as Mission* (LOP 59), give parameters on what constitutes *Business as Mission* in an attempt to differentiate between business as mission, business for mission and tentmaking.

Lai, in *Business for Transformation: Getting Started,* defines a tentmaker as "a believer who intentionally takes a job with a company in another culture, is fully supported by that job, and strives to witness cross-culturally" (26). Business as Missions (BAM) is defined by all the authors with a definite bent towards profit

making. Johnson, for example, defines business as mission (BAM) as "a for-profit commercial business venture that is Christian led, intentionally devoted to being used as an instrument of God's mission to the world (*missio Dei*), and is operated in a cross-cultural environment, either domestic or international" (27-28). However, the literature consulted affirms that tentmakers, unlike BAM practitioners, do not have to operate a business but may be employed in non-Christian businesses.

Lai in *Tentmaking: The Life and Work of Business as Mission* and Os Guinness in *The Call* argue that the "sacred-secular" divide, whereby certain Christians jobs are viewed as holy while others are viewed as non-holy is unscriptural. Moreover, these authors also argue that this divide prevents many Christians from fully engaging the world with their professions and consequently, the gospel, as they unconsciously view themselves as incapable of being used to reach the lost. The authors contend that only a return to the concept of vocation with the "priesthood of all believers" as its driving force as expounded by Martin Luther during the Reformation will help the church to become more effective in reaching the world with the gospel.

The consulted authors mentioned above also cite several similar biblical and historical examples like Abraham and Amos in the Old Testament and Paul as well as Priscilla and Aquila in the New Testament as examples of people who spread the knowledge of the true God along with their daily living, and in Paul's case, as an intrinsic part of his evangelistic ministry. The Nestorians, the Moravians and the Basel Mission Society are some of the historical examples of groups who successfully combined their businesses and work along with their missionary work.

Tom A. Steffen and Mike Barnette's *Business as Mission: From Impoverished to Empowered* and Patrick Lai's *Tentmaking: The Life and work of Business as*

Mission are among the literature that argue that there are pressing reasons why the practice of bi-vocational ministry is needed today. Mark L. Russell in the *Missional Entrepreneur* calls the reasons a "contemporary phenomenon" (136). They include globalization, restricted access in some countries to missionaries, an increased awareness of poverty and human suffering by Christians, and a better understanding of a biblical basis for bi-vocational ministry.

Due to the reasons stated above, Rundle and Steffen in *Great Commission Companies*, Tom A. Steffen and Mike Barnette in *Business as Mission: From Impoverished to Empowered*, Patrick Lai in *Tentmaking: The Life and work of Business as Mission*, as well as *The Local Church in Mission* (LOP 39) and *Business as Mission* (LOP 59) among others, suggest the use of "Great Commission companies," tentmaking, "kingdom business," "business as mission," or other means that integrate business with evangelism and mission. These means are meant to intentionally create profit generating businesses and employment that serves the purpose of the Great Commission in strategic locations of the world.

Don Hamilton in *Tentmakers Speak: Practical Advice from over 400 Tentmakers* and Patrick Lai in *Tentmaking: The Life and Work of Business as Mission*, share the result of their research into effective tentmakers and other bi-vocational Christian workers in the 10/40 windows and among Muslims. Lai's work, which is a manual resulting from interviews with 450 "tentmakers and regular missionaries" serving in Creative Access Countries (CACs) (*Tentmaking* 22), like Hamilton's research, gives the characteristics of effective tentmakers, their practices as well as the advantages and disadvantages of being a tentmaker.

The result of the research by Allen et al., not only gives some fruitful practices of tentmakers, but also divides those fruitful into different categories, relating to

society, believers, God, and fruitful teams. Others are those relating to seekers, leaders, and communication. Along with Lai and Hamilton's books, the results from Allen et al. research, could serve as a good basis for comparing the characteristics and fruitful practices of cross-cultural missionaries in Northern Nigeria.

The literature mentioned above also reveals that there have been other research on bi-vocational ministries among missionaries in some parts of the world. (Lai, Rundle and Steffen). To the researcher's best knowledge, however, very few publications address the issue of bi-vocational ministry in Africa and especially in Nigeria. Agametochukwu Iheanyi-Igwe's study on bi-vocational pastors in Nigeria in 2015 is therefore, a welcome development. However, for a country, which according to the Joshua Project has over with over 90 unreached people groups ("Country: Nigeria"), much more research is needed, especially regarding cross-cultural mission work. The topic of this study, therefore, should add both a new perspective and dimension to the current literature.

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Research Methodology

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This section describes the methodology and data sources employed in accomplishing the purpose of the research.

Type of Research

According to John W. Creswell, the purpose of a research, the researcher's personal experiences and the audience for the study as well as the expectations should be the main driver of the research design (3). The purpose of this project was to evaluate the characteristics and fruitful practices of effective bi-vocational missionaries in Northern Nigeria in order to identify opportunities and obstacles for bi-vocational ministry practice within CAPRO mission agency. The goal of the study was to consider a possible alternative to the faith ministry model and thereby

engender new ministry opportunities for CAPRO missionaries in their cross-cultural missionary work. The methodology used, therefore, was qualitative and multi-method in nature.

Qualitative research, Sensing asserts, "is grounded in the social world of experience and seeks to make sense of lived experience" (57). This is true in the case of the participants interviewed for this project who will tell their story as they live within their communities. Sensing also argues that qualitative research engages "the field rather than the library as the locus of inquiry" (59). While the library was an invaluable part of this research, the field experiences of the participants was the main loci. The use of a multi-method approach for the research allows the emergence of "several sets of rich data, resulting in the possibility for deeper understandings" (Sensing 54).

Participants

Participants were fifteen in number, comprising five bi-vocational missionaries, five traditional missionaries, and five CAPRO mission leaders. These participants were chosen because the researcher assumed that like himself, they would have encountered most of the challenges that gave rise to this research, having worked either as bi-vocational or traditional missionaries for a minimum of ten years in CAPRO. The age range of the participants was between 40-65 years. Their marital status was not a factor in their selection, neither was their educational and ethnic background.

Instrumentation

Data for the study was collected with the following instruments:

1. The researcher designed interview protocol;

2. The researcher-designed online questionnaire;

3. Focus group interview; and

4. The researcher-designed online survey.

 The data collected from the instruments and the literature review served as the basis for analyzing the findings in the research.

Data Collection

 The first phase of the research consisted of the telephone interview done with the instrument "Characteristics and Practices Interview protocol," (CPI). The interviews were scheduled through e-mail on times and days within the research period that were convenient for each of the participants.

 The second stage was the use of the online questionnaire, "Obstacle towards Effective Bi-vocational Ministry Questionnaire" (OEB) consisting of open-ended questions. The questionnaires were sent two weeks after administering the last telephone interview.

 The third stage consisted of data gathered using the "Focus Group Questionnaire," FGQ, while the final phase was an online survey with Survey Monkey. The instrument was labelled, "Characteristics, Practices and Obstacles Survey," (CPOS). The survey was sent to the participants as a link in an e-mail a week after the focus group discussion was completed.

Data Analysis

 The qualitative data collected through the interviews was processed using explorative analysis to identify patterns and themes. I then followed the coded descriptions to perform content analysis. The data collected from the online survey was analyzed with tools provided in the Survey Monkey application, and explorative analysis was also used to identify the patterns and themes here.

Generalizability

According to Martyn Denscombe, generalization helps us to "know that findings from the specific piece of research can be applied to other comparable situation" (140). Some scholars like Creswell, however, argue that the uniqueness of qualitative studies makes generalizability difficult. According to Creswell, "The intent of a qualitative study, is not to generalize findings to individuals, sites, or places outside of those under the study." "Particularity," he suggests, "rather than generalizability is the hallmark of qualitative research" (193). Sensing, agrees, but views similarities between different local conditions where research is carried out as important in the researchers' attempts to generalize in qualitative research. He argues that, "While the existence of local conditions in a particular context will not be duplicated in any other context, there are degree of similarity between situation" (215)."The more you know the intimate details of a particular project," he says, "the more the possibility of recognizing those same particulars in another context exists" (216).

This research used participants who were cross-cultural missionaries or had supervised cross-cultural missionaries and they were committed to, and knowledgeable about the purpose of the research. However, because the study was designed "to address a particular issue in a mission group, using a select sample rather than a sample of people, or events or data that are representative of the wider population" (Denscombe 140), it may be difficult to generalize the result in a different setting. There is a high possibility, however, that the study will be transferable to other locations where cross-cultural missionaries work among unreached people groups is done in Nigeria and even outside Nigeria.

Project Overview

Chapter two presents the biblical, theological, and historical development of bi-vocational ministry among Christians, as well as the characteristics and practices of effective bi-vocational missionaries. Chapter three discusses the research methodology used in interviewing the participants for this research, along with the data analysis methods. Chapter four presents the findings from the participants' interviews, while chapter five reports the major findings and practical applications discovered by this project, along with suggestions for further study.

CHAPTER 2

LITERATURE REVIEW

Overview of the Chapter

This chapter includes a review of literature relevant to the study of bi-vocational ministry especially among cross-cultural missionaries working among unreached people groups. The literature review was categorized into four sections. Because our understanding of bi-vocational ministry is through the lens of scriptures and history, the first and second sections provide a brief biblical/theological overview respectively, while the third section provides a historical and descriptive overview of the various strands of bi-vocational ministry. The fourth and final section reviews the literature related to the obstacles, characteristics as well as the practices of bi-vocational missionaries.

Biblical Foundations for Bi-vocational Ministry

There is no word in the Bible for vocation or bi-vocation or any of the terms currently in use for what Tetsunao Yamamori calls "kingdom entrepreneurship" (8), except tentmaking. The term tentmaking itself was mentioned only in the New Testament and in relation to Paul the Apostle and the husband and wife tentmaking evangelists, Aquila and Priscilla (Acts 18:2). Despite this sparsity, Marc B. Donaldson, argues that bi-vocational ministry "has deep, biblical roots" (14). Those roots, it seems, start from the Old Testament, spread through parts of the New and continued through early Church history to groups like the Nestorian Church, through the Reformation, and it is obvious in the fruits that are still being born in our generation.

Johnson puts the tentmaking concept into this context:

> Tentmaking is not a theological doctrine; rather, it is an evangelistic methodology, a means of carrying the gospel to the world. As such, its biblical

> basis is found in the history of the Bible and the story of God's people. No Bible passage gives a command to be a tentmaker; no clear theological proof-text exists. Scriptural examples only illustrate the way that tentmaking was done over two thousand years ago... (172)

It is within this "history of the Bible and the story of God's people" (Johnson 171), that we will find the first examples of those who were bi-vocational.

Bi-Vocational Ministry: The Old Testament

While one may not find definitive statements on bi-vocational ministry in the Old Testament, examples abound of those who served God and ministered on His behalf while they were engaged in their normal day-to-day businesses. Paul H. Miller, in fact, suggests that the heads of households in the Old Testament had their stated vocation performed along with religious functions before the captivity. Miller argues that it was not until after the exile that the synagogues replaced much of these religious functions performed by these heads of households (20).

R. Paul Stevens also argues that much of what we call "ministry" today occurred in the normal contexts of life for Old Testament biblical characters. He points out that Hosea, Joseph, and the Preacher who wrote the book of Ecclesiastes were ministers in their own rights. Hosea, within the context of his marriage to Gomer, Joseph as a prisoner and eventually the deputy to Pharaoh, and the Preacher, in reflection and contemplation on his life work (35).

J. Christy Wilson notes, among others, that Daniel, who was carried into slavery in Babylon and rose in rank and power to serve God as prime minister of Babylonia and, later, of Medo-Persia was bi-vocational. (20). So was Amos, who is described by Charles L. Aaron as an "educated man, who understood politics and world affairs. If that assessment is accurate, Amos was likely what today would be called an agribusinessman" (173). Other examples abound.

The general trend in the Old Testament, it seems, was that even when God called people out for specific purposes, He did not stop them from getting engaged in other activities while on a mission for Him. As Ernest L Martin points out, even the Levites were not excluded from doing any other work beyond their Levitical responsibilities. "God," he says, "commands that the fields of the open land about their [Levites] cities may not be sold; for that is their [Levites] perpetual possession" (Lev. 25:34). This command, Martin suggests, shows that God cares for the Levites and expects that they make fruitful use of the land. He further notes that the Levites engaged in other professions, apart from their primary responsibilities:

1. They were ordained to be teachers of the nation (Deut. 24:8; 33:10; 2 Chr. 35:3).

2. They also represented many of the judges of the land, and in the time of Ezra they were the sole members of the Sanhedrin-the Supreme Court of the nation (Deut. 17:8-9; 21:5; 1 Chr. 23:4; 2 Chr. 19:8).

3. Most medical services were in their care (Lev. 13:2, 14:2; Luke 17:14).

4. They were professional singers and musicians (1 Chr. 25:1–31; 2 Chr. 5:12; 34:12).

5. Producers of books and librarians were almost exclusively Levites (2 Chr. 34:13).

6. Many of the Levites were architects and builders (2 Chr. 34:8-13) (associate for scriptural knowledge).

There were exceptions of course. One of those exceptions was the prophet Elisha. Elisha was a plowman when God called him and in answering the call, he took a complete break from his job as recorded in I Kings 19:21. According to this passage, "He took his yoke of oxen and slaughtered them. He burned the plowing equipment to

cook the meat and gave it to the people, and they ate. Then he set out to follow Elijah and became his servant." There was no further record that Elisha went back to plowing.

What these examples tend to show is that there was no clear delineation between what we have come to term "secular" and "spiritual" work in the Old Testament. As earlier mentioned, the examples above were glimmers that points us towards bi-vocational ministry, yet, they shone clearly enough to lead us to the conclusion that the saints in the Old Testament were by definition, bi-vocational.

Bi-vocational Ministry: The New Testament

Jesus was born into the household of Joseph and Mary. Joseph, Jesus' father, was a carpenter (Matt. 13:55, Mark 6:3). The word translated carpenter is from the Greek word, τέκτων which could mean, a worker in wood, a carpenter, joiner, builder, or any craftsman for that matter ("Tekton"). Of all the possible meanings, however, Craig Keener notes that the evidence points to the likelihood that Joseph was a carpenter (82). Kenner further suggests that Jesus must have learnt carpentry from Joseph, as it was common for children to follow in their father's occupation (142). Hock agrees, and suggests that Jews, and indeed the whole Greco-Roman society as a whole taught their sons the family trade (*Social Context* 23).

Although Jesus was likely a carpenter, he must have devoted himself to the study of the Torah along with his carpentry work, as the scripture says, "Jesus grew in wisdom and stature, and in favor with God and men" (Luke 2:52). There is, however, no record of Jesus being bi-vocational once his public ministry began. C. Neal Johnson clearly articulates Jesus' singular commitment to his public ministry devoid of carpentry work with these words: "When [Jesus] commenced his ministry he put his trowel aside for a towel and replaced his saw with Scripture. The hand-carved

basin and a wooden cross became his new tools of the trade" (70). Not only was Jesus

not bi-vocational, he also called Peter and Andrew to leave their fishing business to

become "fishers of men" (Mat. 4:9, Mark 1:17, Luke 5:11), and in Matthew's case,

his tax collector's job to follow him.

There are no records to show that any of Jesus' twelve disciples was bi-

vocational during the earthly lifetime of Jesus, nor after his ascension. Peter's

exclamation, "We have left all we had to follow you!" (Luke 18:28), and the existence

of some women who supported Jesus and his disciples out of their own pockets (Luke

8:1-3) suggests further that Jesus and his disciples were likely not bi-vocational.

Despite not being bi-vocational himself, Jesus clearly did not have an aversion for the

marketplace. Rather, he encouraged engagement with the market. W. Jay Moon points

this fact out when he notes that Jesus overwhelmingly engaged in topics related to the

marketplace, and often visited the marketplace" (8). Os Hillman back up Moon's view

with the following statistics from the Bible: "Of [Jesus'] 132 public appearances in

the New Testament, all but 10 of them were in the marketplace, and 45 of his 52

parables had a workplace context. It is also interesting to note that of the 40 divine

encounters and miracles listed in the book of Acts, 39 occurred in the workplace"

(23).

The call from Jesus to Christians in Matthew 5:13-16 to be salt and light in our

world is definitely not a call for separateness from the marketplace. Rather, it sounds

like a call to engage people everywhere and anywhere with the good news.

Paul the tentmaking apostle

Paul the Apostle, who unarguably is the next most important figure in

Christianity after Jesus was bi-vocational. He was an apostle and a tentmaker, and

there is an abundance of literature on bi-vocational ministry that focuses on Paul's life and ministry as recorded in the book of Acts and his Epistles.

The fact that Paul worked along with his ministry is not in dispute. For example, he reminded the Thessalonian church, "Surely you remember, brothers and sisters, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you" (I Thess. 2:19). However, the available literature has not come to a consensus on two issues about Paul's work. The first issue has to do with the nature of Paul's trade, and what it meant to be a tentmaker in his time. The second issue stems from disagreement among scholars about how and when Paul learned his trade.

The issue with the exact nature of Paul's trade arises from the fact that the meaning of the word translated tentmaker in the Bible is not completely clear. Hock points this out, when he alludes to the rarity of *σκηνοποιός*, the word translated "tentmaker" in Acts 18:3 (*Social Context* 20). Keener is however convinced that the term was generally applied to tentmaking within the period when the passage in Acts was written (379). Hock also gives compelling arguments to show that this was the case, and that Paul made tents with leather rather than by weaving from "*cilium* (goats' hair)" (*Social Contents* 20-21).

The dominant theory about when Paul learned his trade is that he learned it as a Rabbi, because Rabbis often needed extra income and thereby had to work extra jobs because they gave their services free of charge. This view is mentioned by Hock (*Social Contexts* 22-23), who, however, argues that the idea of Rabbis needing extra income did not arise in the time of Paul but is a later development. As mentioned earlier, Hock concludes that Paul like the Jews and other people in the Greco-Roman

society of his time learned their trade from their fathers or at least in a familial context (*Social Context* 23-24).

Paul's trade was not an inconvenience to his preaching, rather, the trade complemented his preaching and vice-versa. As a result, Hock sees Paul as more than Paul the Apostle, but as Paul, the Tentmaking Apostle. According to Hock, "His [Paul's] trade occupied much of his time-from his apprenticeship through the years of his life as a missionary of Christ, from before daylight through most of the day" (*Social Context* 67). Paul's friendships and social status, the cities he visited, the opportunities he made use of, and everything else about him was defined by his mission and his trade.

Why did Paul practice tentmaking?

Paul would not have been faulted if he had demanded money regularly from the churches he planted. When his apostleship was questioned, his response to the Corinthian church was, "Or is it only I and Barnabas who lack the right to not work for a living?" (I Cor. 9:6). Paul knew his right as an apostle and according to Hock, Paul in his defense of his apostleship in I Corinthian chapter nine, showed the Corinthian church that "he was justified by experience (v 7), by Scripture (vv 8-10), by religious practice (v 13) and even by Jesus himself (v 14) to receive support" ("Paul's Tentmaking" 559). Paul's choice of tentmaking as a trade was not imposed on him. This same argument about choice, rather than compulsion is put forward by Joel N. Lohr who notes that "all of Paul's rhetorical questions in 1 Corinthians 9:4-14 received a response opposite to what is expected, thus making the claim for choice more powerful" (183). (See table 2.1 below).

Hock further gives another reason while Paul likely worked, when he says,

> [Paul's] refusal to do so [receive support] is grounded in his apostolic self-understanding (vv16-18), which draws upon a number of traditions. Central is

the philosophical problem of faith and free will, expressed here in Paul's realization that in the matter of being an apostle, he could exercise no freedom, for his apostleship was of necessity laid upon him by God…He could exercise freedom only in the manner he discharged his apostleship, which he did by deciding to carry out his commission to preach in the Socratic fashion, i.e. to offer the gospel free of charge vs 18. ("Paul's Tentmaking" 559)

Table 2.1

Paul's Claim to his Right to Receive Support.

Verse	Question:	Expected Answer:	Paul's Actual (hypothesized answer):
4	Do we have the right to food and drink?	Yes	I refuse food and drink in order to keep the weak from stumbling
5	Do we not have a right to be accompanied by a believing wife?	Yes	I will deny myself a spouse for the sake of the gospel
7	Who at any time pays the expenses for doing military service?	No one	I will pay my own expenses
7	Who plants a vineyard and does not eat any of its fruit?	No one	I will not eat the fruit of my vineyard
7	Who tends a flock and does not get any milk	No one	I will not drink milk from the flock I tend
9	Do we muzzle an ox while treading out the grain?	No	I will muzzle myself while treading the grain
10-11	As a farmer reaps a crop from his field, should not a material crop be reaped from spiritual seeds planted among you?	Yes	I will not take from the crop I have planted
13	Does not the employed in the temple eat of what is offered at the altar?	Yes	I refuse temple food while working there; my food shall come from outside.

Source: Lohr, Joel N. "He Identified with the Lowly and Became a Slave to All: Paul's Tentmaking as a Strategy for Mission." 185.

To put Hock and Lohr's assertion in other words, Paul knew that he was called by God for the purpose of the gospel; a purpose he could not escape from, and he saw tentmaking as a means by which the life that he had been called to live would best materialize. It is from this attitudinal posture that all of Paul's other practices as a tentmaker emanate.

Belonging to no One

Paul was a man of his time and therefore, was not the first philosopher who offered his work free as Hock alludes to in the quote above. One of them was Socrates. Hock views Paul's determination to offer the gospel free of charge to be in the "Socratic fashion." Socrates, Hock writes, boasted, "who among men is more free (*eleutherioteros*) than I, who accepts neither gifts nor fees from anyone" ("Paul's Tentmaking" 559). Hock further points out that Paul, often insistently refused to be supported by the household in which he stayed on his missionary journeys. This refusal, he suggests, should be read in light of Lucian's *De mercede conductis* which details the loss of freedom entailed by philosophers who enter the wealthy households and accept support in return for their teaching. Hock concludes that by following in the footsteps of philosophers like Lucian and Socrates, Paul could claim an economic freedom ("Paul's Tentmaking" 559) when he preached the gospel.

Peter Marshall, follows a similar line of thought as Hock's, and suggests that the payment that Paul refused, at least in Corinth was "not disinterested but represented the vested interests of a group of people from the higher ranks in Corinth who wished to put Paul under obligation to them" (233).The freedom to preach the gospel devoid of any economic attachment could be important especially when working as a missionary among UPGs who are slow to respond to the gospel, since sending churches often want quick conversions to justify the money spent on mission.

In Order not to be a Burden to Others

One of the cities where Paul practiced his trade was in Thessalonica. Writing to the Thessalonian Church, Paul reminded them of his reason for working hard. He says, "Surely you remember, brothers and sisters, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of

God to you" (I Thess. 2:9). Why would Paul not want to burden the Thessalonian church? Keener gives a likely reason for this and suggests that the Thessalonian church consisted mostly of the poor, as opposed to the city's wealthier people (142). This likelihood is supported by Paul's statement in his second letter to the Corinthians, where he states that the "churches of Macedonia" were marked by "extreme poverty" (2 Cor. 8:2) and Mark Cartwright notes that Thessalonica being the capital city of Macedonia could have had her churches share in the general poverty mentioned by Paul. (ancient.eu/Thessalonica/). The fact that Paul did not collect money from the church but resorted to aid from the Philippian church at least twice while he was in Thessalonica (Phil. 4:15-16) further suggests that he did not want to burden an already deprived people by requesting money from them.

Jonathan Lewis rightly notes that, "no one can serve better as a model than a Christian who lives a normal life and has secular employment" (20). Individuals who model such work ethics become both "salt and light" to their world as they show through their lifestyle the truth embodied in the Bible as it relates to work and life. This was certainly true in Paul's case. Paul told the Thessalonian church, "For you yourselves know how you ought to follow our example. We were not idle when we were with you...in order to offer ourselves as a model for you to imitate" (2 Thess. 3:7-9). Similar statements should probably be more common in our generation.

Paul modelled his work ethic, by working hard, day and night (2 Thess. 3:8; Acts 20:35), in a society, which Justo L. Gonzalez says disparaged manual labor as only fit for slaves (71). This ethic, Hock notes, comes out clearly in Paul's use of the word "night and day" rather than day and night to describe his labor. Hock concludes that since artisans in Paul's time worked during the daylight hours only, that is from sunrise to sunset, Paul's use of the word" night and day was an indication of

extraordinary industry" (*Social Context* 31-32), in a trade where hard work was the norm.

In Order to Provide for Those in Need

Paul's hard work was also driven by altruism. In his farewell speech to the elders in Ephesus, where he stayed for two years (Acts 19:1, 10), Paul declares, "You yourselves know that these hands ministered to my necessities and to those who were with me. In all these things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive" (Acts 20:34–35). Paul's needs were meager (Phil. 4:12-13). Yet, he saw the weak and the needy around him, and he was propelled to work hard to help meet some of those needs. He encouraged others to do the same.

Paul kept urging churches he started to remember the poor, and in the case of the Corinthian church, to take an offering for needy churches. He made the demand for the churches to remember the poor not only to the Corinthian church but also to the Galatian, the Macedonian, and the Achaia churches (I Cor. 6:16:1-13, Rom. 15:26). Paul modelled giving and was bold enough to ask others to be generous. His practice of tentmaking helped him along this path of generosity.

It is safe to conclude that Paul was a man of his time. His use of tentmaking was done within the context of his time and for a deliberate reason. He was also a man beyond his time, who engaged his culture the way that no other Apostle of his time did. Paul is therefore a man for all seasons; a man for all times, because the characteristic he showed and his practices of tentmaking can be applied with moderation even today.

Theological Foundation

Genesis, the book of beginnings opens with the well-known statement, "In the beginning, God created the heavens and the earth" (Gen. 1:1). This creation account cumulates in the creation of mankind in the image of God after "God said, let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground" (Gen. 1:26). Christopher Wright asserts that from this verse God's intention for creating humankind in His image was because he intended for them "to exercise dominion over the rest of his creatures" (119).

Miroslav Volf, expands Wright's assertion and concludes that, though the text above does not mention work, it can be deduced that human beings can only "fulfill their God-given task only by working, it is clear that this *locus classicus* of Christian anthropology considers work to be fundamental to human existence" (127). Work was part of God's plan for His creatures right from the beginning.

The fact that work is implied in that account may not be debatable, but as Darrell Cosden says, "what the image (and likeness) means or might imply has been and continues to be the subject of much speculation and debate" (10). C. Wright's view on what the image implies, however, makes a lot of sense to me. He says, "To have dominion or rule over the rest of creation is not what the image of God is, it is certainly what being in the image of God enables" (119). The importance of this enabling becomes more obvious when one considers the fact that work features prominently in the second creation account in Genesis 2:4-2:25. In Genesis 2:5, the scripture says, "Now no shrub had yet appeared on the earth and no plant had yet sprung up, for the Lord God had not sent rain on the earth and there was no one to work the ground." Here, as Volf notes, "The need to till the ground explicitly

addresses the question of human work, emphasizing its anthropological significance" (127), and a proof that the need to work preceded the Fall.

This second creation account also suggests that the earth was created to be cultivated and cared for by humankind. Verse fifteen of Genesis chapter two wraps up the idea that work was important from the beginning when it mentions God's next act after creating the "man." It says, "The LORD God took the man and put him in the Garden of Eden to work it and take care of it" (Gen. 2.15). As Volf notes, "These two things [working and taking care of the garden] must be done together, that is, the land is not only tilled, but what has been tilled is also guarded" (Volf 145). Humankind was meant to steward God's creation.

The fall of the first family in Genesis chapter 3 came with a curse, bringing alienation to the human experience of work (Volf 1). God told Adam, "Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life" (Gen. 3.17). Here, Nelson argues, "The Genesis writer emphasizes that under curse, work has a new dimension to it. Work is now toilsome and difficult. Thorns and thistles will bring the sweat of exertion to the human brow" (38). It should be noted that though work now carried a huge potential for alienation because of sin, the significance that God placed on work at the beginning was never diminished. In Volf's words, work did not lose its "anthropological significance" (124). Work was, and is, meant to be vocation.

What is Vocation?

Richard A. Muller defines the Latin word vocātiō from which the term vocation is derived as a call or summon (Muller 329). Vocātiō, he writes, "refers to the call of God to be his children or the calling of individuals to specific office in the Church, as the call to ministry or to the teaching of *sacra doctrina* [sacred doctrine]"

(330). Vocation retained its main use as the call or summon to a specific sacred office in the Church for work done by priests, nuns, and monks, until the Martin Luther led Protestant Reformation of the sixteenth century when in Jeffrey Scholes' words, Luther "democratized vocation by his novel interpretation of the concept of vocation" (20). Luther, Scholes writes, "[freed vocation] from the jurisdiction of the Catholic church ...with his two interrelated beliefs about Christian vocation" (23). The first belief was that all Christians, not only monks and nuns and other church workers have vocation. The other was that every work performed by Christians, not only religious activity, can be vocation.

Roland H. Bainton summarizes Luther's view on Christian work this way: "The magistrate has his calling; the minister has his calling. Each must serve God according to his office. One calling is not better than another. One is not easier than another. There are temptations peculiar to each. The husband is tempted to lust, the merchant to greed, the magistrate to arrogance" (247). Bainton's words aptly encapsulates Luther's teachings on vocation.

Different Views on Vocation

The Call

Os Guinness treats vocation in a similar manner to Luther and Calvin. Guinness argues that every Christian has only one main calling (or primary calling) and a secondary calling. The main calling, he says, "is the truth that God calls us to himself so decisively that everything we are, everything we do, and everything we have is invested with a special devotion, dynamism, and direction lived out as a response to his summons and service" (29). Guinness suggests that this primary call is to Someone-God and not to something, some method, or to some work that needs to be done (31), and without it, there will be no secondary calling. Therefore, as

important as the secondary calling is, it matters, only because the primary calling exists. Because the summon of God through the primary calling has been yielded to by Christians, they are the ones who can have a secondary calling or external vocation.

Guinness, however, sees this secondary calling as "callings" rather than calling because they are various ways by which Christians respond to God's secondary calling. It cannot be the same for everyone since we are called by God to do different things. It should be noted that Guinness' "primary calling" is identical to Luther's "spiritual vocation" and his "secondary calling", to Luther's "external vocation."

Distortions. Guinness introduces what he calls "distortions" to his biblical view of calling, the first of which he labels the "Catholic view" which Luther stood against in his writings. Guinness labels the "distortion" that arose from this view, the "Catholic distortion," because it arose during the Catholic era and it is the majority position of the Catholic tradition up till the present time. Guinness views this form of distortion, "a dualism that elevates the spiritual at the expense of the secular" (31), as played out, for example, in the clearly delineated roles of the priests and laity in the Catholic Church. The "Protestant distortion," on the other hand, Guinness asserts, "is a form of dualism in the secular direction that not only elevates the secular at the expense of the spiritual, but also cuts it off from the spiritual altogether" (32). The concept of sacred and secular, holy and unholy and the idea that some Christians are involved in "full time" Christian ministry while others are not, find its root from the conclusions based on this distortion.

Both the Catholic and Protestant distortions thrived in the past and still succeed in the present in narrowing the sphere of calling in terms of what jobs certain

Christians can and cannot hold (Guinness 31-23). The distortions would, therefore, exclude ordained Christians from engaging in business and, non-ordained Christians from engaging in both business and ministry simultaneously. You are either one or the other, involved in "secular" work or "spiritual work."

Guinness' desire is for Christians to understand the biblical meaning of vocation and calling. This is so that they might eliminate, or at least work towards eliminating the dichotomy occasioned by both the Catholic and Protestant distortions of calling, and to restore the holistic view of work envisioned by Luther and others after him. To do this, Guinness suggests would involve both "The debunking of the call without a caller and the restoring of the primacy of the primary call" (41). Guinness is not alone. Over time, an extensive literature has developed, especially among Protestant authors who have seen the need to return to the Reformational view of work as vocation, in order for Christian to engage the world better on behalf of Christ.

Sphere Sovereignty

Another scholar from whom one can glean the meaning of vocation is Abraham Kuyper. According to Craig Bartholomew, Kuyper "was a pastor, a fine theologian, a political activist, a leader of the anti-revolutionary party in Holland, prime minister, cofounder of the Free University of Amsterdam, a prolific journalist, an author of numerous books, a church reformer and so on" (13-14). On October 20, 1880, he gave a lecture from which he expounded his philosophy of society, called sphere sovereignty (Bartholomew 131). In that speech, Kuyper said, "Oh, no single piece of our mental world is to be hermetically sealed off from the rest, and there is not a square inch in the whole domain of our human existence over which Christ, who is sovereign over all, does not cry Mine" (Bartholomew 147).

According to Jacob Porter, Kuyper's "Sphere sovereignty postulates that God ordained separate spheres within creation throughout which he has delegated his authority. When those in each sphere acknowledge their responsibilities before God—as men and women respect the various ordinances of creation—humanity flourishes by fulfilling the purpose for which it was created" (3). The sphere is any arena where interactions take place, and where individuals have the capacity to influence others. In practice, therefore, there are probably limitless numbers of spheres, the number limited only by the number of places where humans can influence each other. Those spheres of course, include the family, business, art, the university, church, state, and others.

Richard J. Mouw views Kuyper's doctrine of sphere sovereignty as an alternative to two competing views of how God relates to different spheres. These views are as follows: One, the Medieval view and practice whereby the church controlled culture and there was no separation or distinction between the Church and the state. Two, the secularist viewpoint, which is a rebuff to the first viewpoint. This viewpoint is currently the dominant one in the Western world.

According to Mouw, Kuyper argues that the Medieval perspective is wrong for investing the Church with the power to mediate God's rule over all spheres because by doing this, the Church was overstepping its boundary of authority and was wading into territories reserved for others. On the other hand, Kuyper does not support the secularist view because it took the spheres that it wanted taken out of the control of the Church, completely away from God. According to Mouw, Kuyper, therefore, concludes that the secularist position, while not necessarily atheistic, tended towards not giving God His rightful authority over all the spheres (Mouw 40-41).

Sphere Sovereignty and Bi-vocational Ministry. According to Jacob Porter Kuyper's "doctrine of sphere sovereignty grows from the most basic of Calvinist claims: God in Christ is absolutely sovereign over all and is the only Source of authority" (13). Kuyper's doctrine emphasizes that God bestows his authority on different spheres and no sphere is derived from or accountable to any other. Each sphere operates on delegated authority from God and even culture is not accountable to the Church, though as earlier noted, culture itself must be subject to the sovereignty of God's authority. Moreover, skills associated with a specific mode of authority in a particular sphere do not automatically transfer to other spheres as each sphere is completely independent.

Kuyper also argues that the Church should seek to influence all the spheres of human life, not from a distance but by actively engaging others in those spheres. The engagement must be through influence, not domination, and the influence should always be through the conviction and courage of its members living in the various spheres fulfilling all their respective roles and responsibilities that God has given them as salt and light. This is where bi-vocational ministry comes in.

There are three implications as one explores sphere sovereignty with regards to bi-vocational ministry. First, if Christ is sovereign over all the spheres and calls us to influence others by engaging them and pointing them to the Sovereign One, then it follows that our work as Christians within the spheres is influential in Christ's eventual reclamation of the spheres. The spheres currently out of Christ's domain can only remain so for a time. The "cry" from Christ as described by Kuyper will eventually become a reality as we work with him to influence the spheres. At that time of the reclamation, Christians will joyfully say with the seventh Angel, "The kingdom of the world has become the kingdom of our LORD and of his Messiah"

(Rev. 11:15). Our work as Christians in the various spheres would have contributed to the building blocks of this expected transformed world. The implication of this is that every work done by Christians matter towards this world to come and one type of work is not superior to the other.

The second implication is that no human can exist in only one sphere, since every human belongs to the sphere of "family," and, therefore, must belong to one or more other spheres. The third and final implication derives from the second. Since all spheres are under the direct Sovereignty of God and no sphere is derived from, or accountable to any other, and, skills associated with a specific mode of authority are not automatically transferable to other spheres, it should be expected that humans would possess more than one set of skills to navigate through the various spheres that they belong to, and engage with on a daily basis.

Consequently, in order to be effective within the different spheres, humans must develop the skills needed in all the spheres that they belong to. As Magnuson notes, Kuyper himself was effective in both the political and religious spheres, in his role in Government and the academy (10). Kuyper as Prime Minister could influence the government and as a theologian, he had a great influence over the sphere of the church. He was functioning in two spheres, two venues. He was bi-vocational.

Work in the Spirit

Volf in his development of a theology of work makes the shift "from the vocational understanding of work developed within the framework of the doctrine of creation to a pneumatological one developed within the framework of the doctrine of the last things" (ix). In developing his theology, Volf contrasts what he calls the "two basic eschatological models," the *annihilatio mundi,* that is the belief that God will ultimately annihilate the world and create a new one out of nothing, and the

transformatio mundi, which is the belief that the world will not end in apocalyptic destruction, but in eschatological transformation (89). "When we chose the latter, rather than the former," Volf concludes, "we end in radically different theologies of work" (89). Volf argues that it is the *transformatio mundi* that best allows for "human work as cooperation with God," as it is the one that best supports the usefulness of present human work in the coming new heaven and earth that God has promised (Rev. 21:1) (98).

Volf further argues that though, human work is imperfect now, yet, every good work that humans do is valuable, and God will ultimately use "our cumulative work [as members] of the whole human race, the work of each individual contributing to the whole project" in His new heaven and new earth (96). Volf goes further to warn that "charisms," or gifts from God that are used to serve Him should not be defined narrowly to include only ecclesiastical activities, neither should "an elite character be assigned to charisms" (112).

Volf's point is that since God gives gifts to do ecclesiastical work as He does to do other types of work, one type of work is not more important than the other. Also, since the Spirit of God is poured on all flesh and is not the exclusive right of a select few, Volf argues that those who are strictly engaged in ecclesiastical affairs are not more important that those who are involved in other types of work. A non-ecclesial can have the same impact for the Kingdom of God as any other job, as long as it is done in the power of the Spirit.

Finally, Volf argues for what he calls "synchronic plurality of jobs and employments." By this he means the ability that the Spirit gives to excel in more than one job, because every Christian can have more than one charism, one gift at a time (117). Volf says,

> The pneumatology understanding of work frees us from us from the limitation of being able to theologically interpret only a single employment of a Christian (or from the limitations of having to resort to a different theological interpretation for jobs that are not primary). In accordance with the plurality of charism, there can be a plurality of employments or jobs without any one of them being regarded theologically as inferior, a mere "job on the side." (117)

Although, Volf's discussion is about a theology of work, he has succinctly put into words the argument for the expression of bi-vocational ministry: The Holy Spirit is the giver of all gifts and he often gives more than one gift. All the giver asks, Volf concludes, is that those who have the charisms "excel in [the] gifts" (117). This is what the goal of every Christian should be.

Co-Vocational Christians

Vinoth Ramachandra describes our changing world that demands a changed attitude to God's mission this way: "The pace of interaction has accelerated enormously. New, sometimes bewildering, hybrid cultures seem to be emerging-a world of tandoori pizza and ninja ballets, of Silicon Valley in Bangalore and Zen monasteries in California" (9). In this "new world" (Lai, *Tentmaking* 2), traditional means of missionary engagement is often questioned (Rundle and Steffen 20), and traditional means of delivery of the gospel may not convey the message as effectively as it did in the last century (Eldred 52-53). In light of how these changes affect the dynamics with which the gospel is communicated and received by the world, the continuous appropriateness or the use of the word bi-vocation needs to be further explored.

Brad Brisco suggests the use of the word "co-vocation" in place of bi-vocation (48). According to Brisco, "One of the problems with the language of 'bi-vocation' is that it often invokes the thought of two distinct vocations. We bifurcate, (divide into two) or compartmentalize, seeing little, if any, overlap between what a leader does to earn a living and his or her full-time ministry" (48). Brisco, argues that the word co-

vocation, "embodies the reality that if a person is called to be a dentist, a teacher, a plumber or a web-designer; and at the same time called to start or pastor a church, the different callings are not isolated from one another. Instead, they are actually interlinked and equal" (48). Another term that is being considered among entrepreneurial church planters is "bi-venue" (Moon). This means that Christians have one vocation to serve God where he has placed them, but they carry out this calling/vocation in various venues. Some venues are in the church and others are in the marketplace. Some are among the unreached, others are within the marketplace among the reached.

In any case, before "bi-venue," "co-vocation," or any other term that eventually comes along become acceptable alternatives, we are left with the tried and tested word, bi-vocation. In this project, to be bi-vocational means that the Christian has two vocations, one of those being in Christian work within or outside their culture. The other vocation will be in the non-ordained, or "secular" job or business. The bi-vocational missionary could be self-employed or be employed in an organization, with the employment providing some or all of the funding for ministry and family. Despite its inadequacies, this understanding still conveys the idea that propelled this research.

Bi-vocational Ministry: History

The practice of bi-vocational ministry seems to have been the norm in the early church. One of the earliest surviving documents that suggests that this was the case is *The Apostolic Constitution*, dated from between 375 to 380 A.D. According to Paul F. Bradshaw, The *Apostolic Constitution* is a Christian collection of eight treatises, with an unknown author, that offered authoritative "apostolic" prescriptions on moral conduct, liturgy and church organization. (85–87). In Section 8, LXIII, the

writer first advises the young persons in the church to be hardworking, minding their businesses, so that they might be able to support the needy. He then goes on to say, "For we ourselves, besides our attention to the word of the Gospel, do not neglect our inferior employments. For some of us are fishermen, some tentmakers, some husbandmen, that so we may never be idle" ("Apostolic Constitution"). If this document is to be believed, then the early church leaders had no problems keeping their regular jobs along with their apostolic calling.

James Francis and Leslie J. Francis remind us that "It is impossible that such words above could have been written if it had been the rule of the church that the ministers of the gospel must live off the gospel and engage in no secular trade" (55). The use of the word, "inferior employments" is noteworthy, however, suggesting that even at those early stages of Christianity, some employments have begun to be seen as more worthy than others, a probable precursor to the secular-sacred divide.

If we take the advice in the *Apostolic Constitution* as the norm in the growing church then, and stretch our view to the Nestorians, the Moravians, the Basel Mission Society, and the Indian mission work by William Carey and his contemporaries, we would encounter groups and individuals who were effective bi-vocationally as they reached out to the unreached with the gospel of Jesus Christ. A brief look at the Moravian example, will show the effectiveness of using business in mission.

The Moravians

The Moravian mission by all account was effective and successful. Led by Count Zinzendorf, the Herrenhut, established in 1727 established an economic pattern that was eventually used for the development of more than twenty Moravian settlements all around the world. According to Regina Ganter, the Moravians saw themselves as pilgrims and exiles everywhere they went and understood themselves in

an apostolic role, emulating Paul, ready to transplant and independently support themselves anywhere God may lead them. (Ganter). Furthermore, Katherine Carte Engel notes that not only were the younger Moravians ready missionaries with artisan skills, older Moravian Christians and missionaries often admonish newly arrived missionaries at their post to "remember that his ordinary labors were as much spreading of the gospel as his preaching" (49). The Moravians indeed, were a people prepared, theologically and in terms of skills for mission work.

If we look beyond the Moravians, we can see the more modern, typical pastor in nineteenth century America who often "worked as a farmer, tradesman, teacher, or in some other secular job… and was expected to partake in the regular life of the community, especially on the frontiers" (Miller 21). From these farmers, we probably would find characteristics and practices, similar to the more ancient Moravians. The same could be said of pioneer missionaries in Nigeria (Oyebamiji 21) and other African countries, who established and managed mission schools, various businesses, and other ventures along with their preaching enterprise. There was no separation between business and mission for the early missionaries to Africa.

Franco Frescura, writing in *the Journal for the Study of Religion* on the role of missionaries in the transformation of Southern Africa's indigenous architecture has a non-complementary view of their work. nevertheless, he identifies economy and technology as key instruments with which their missionary ideas became ingrained in the minds and lives of the indigenous people (64–86). Donovan Williams shares Frescura's views on the effect of technology on the embrace of Christianity by the indigenes. He says,

> Ironically enough, in the long run it was found that changes wrought by missionaries at a practical and economic level did more to further their spiritual cause than any amount of moralistic sermonizing from the pulpit ever did. Local acceptance of early missionaries in the Eastern Cape hinged more

upon their technological ability to introduce furrow irrigation into an
otherwise drought-stricken land than upon their Christian teachings This was
also borne out by the experiences of Moffatt in the Northern Cape. (Williams)

The embrace of Christianity would probably not have worked any other way for the
average African with their holistic worldview that does not compartmentalize the
spiritual from the physical.

Modern Movement towards Bi-vocational Ministry

The subject of bi-vocational ministry is a large and significant one, and,
conversations about its use, appropriateness, as well as effectiveness as a means of
propagating the gospel of Jesus Christ in modern times have been ongoing for
decades. However, it was the late J. Christy Wilson who sparked the current modern
renewed interest in tentmaking, one of the expressions of bi-vocational ministry, with
his 1979 seminal book, *Today's Tentmakers*: *Self-Support: An Alternative Model for
Worldwide Witness* (Johnson 40). Wilson in his book argues for a return to what he
considered to be the biblical model for mission work as exemplified by Paul and the
husband and wife tentmaking team, Priscilla and Aquilla. This return, Wilson argues,
would involve assigning mission work abroad not only to traditional missionaries,
who he calls "the specialists," (67), but also to tentmakers who can be effective
witnesses in countries where traditional missionaries are not allowed. Because those
countries have professional and technical needs that their indigenes cannot meet,
tentmaking missionaries, Wilson reasoned, would be welcome (51-52). This was his
own experience in Afghanistan (57).

After Wilson's book and the attendant enthusiasm generated, other scholars,
pastors, and missionaries took up the clarion call until tentmaking and other bi-
vocational ministry expressions in their multifaceted forms like Business as Missions,
gradually came to the front burner of the missionary endeavor. As a result, over the

years there has been an increase in the number of books and scholarly works written

on the topic. Hans M. Weerstra, for example, in the *International Journal of Frontier*

Missions, with almost palpable joy, embraces the tentmaking ministry model in the

latter part of the 20th century. He says,

> A new day in modern mission has dawned, a grass roots movement for
> reaching the unreached has been launched. The tentmaking movement needs
> to be seen for what it is-a mission development of the modern era…that erases
> the unbiblical dichotomy between laity and clergy, between the religious and
> the secular, between ministry and business, and thus challenging every
> Christian to get involved in the task of highest priority. (101)

There is currently a preponderance of literature related to different expressions of bi-

vocational ministry, written by those who have seen the need "to conduct mission in

todays globalized, world in a way that is incarnational, holistic and strategic"

(Johnson 34). This section of the literature review, therefore, is one that would not

lack the thoughtful works and ideas of men and women, both present and past, whom

the writer of the book of Hebrews described as "clouds of witnesses" (Heb. 12:1).

The Different Facets of Bi-Vocational Ministry

Defining and differentiating between the various expressions of bi-vocational

ministry is a key challenge faced by anyone attempting to articulate the various ways

in which Christians can express bi-vocational ministry. Ruth E. Siemens captures this

dilemma in precise words, when she writes on the seemingly unsurmountable

challenge faced by those, who over the years attempted to define tentmaking:

> Almost everything that is said today about tentmaking can be immediately
> contradicted because everyone uses a different definition–one of 20 that are
> floating around. If every Christian, or every working Christian, or even every
> Christian expatriate, is a tentmaker, then the word is as devalued as the
> currency in inflation-ridden countries. (127)

Currently, there are many terms that define these expressions and often, they are used

synonymously. The terms include: tentmaking, business as missions (BAM),

marketplace ministry (MM) (Johnson 20). Other terms in use include, "kingdom

business," "holistic business," and "Great Commission companies" (Yamamori 8). Of

course, one would not forget the bi-vocational pastor that have been the subject of

many articles and books and the more recent entrepreneurial church planting (ECP).

Patrick Lai in his book, *Tentmaking: The Life and Work of Business as*

Mission, expresses the idea that tentmaking is an expression of bi-vocational ministry

(11), with the title of the book suggesting that there is no distinction between BAM

and tentmaking. This idea, however, is at variance with his definitions in his 2015

book, *Business for Transformation: Getting Started*, where he separates BAM and

tentmaking and actually calls BAM "[the] generic term that includes all cross-cultural

business being done in less reached or non-Christian areas" (*Business* 27).

Dennis W. Bickers on the other hand, uses bi-vocational ministry as an

alternative word for tentmaking (vi). The implication of Lai's statement in seemingly

making tentmaking an expression of BAM, and Bickers, equating tentmaking with bi-

vocational ministry is that every tentmaker is a BAM practitioner (*Business* 27) and in

Bicker's case, every bi-vocational worker is a tentmaker and every tentmaker, a bi-

vocational worker. While the latter may be true, the former may not. Johnson and

Rundle say as much when they write,

> Terms such as "Marketplace Ministry," "Business as Mission" and
> "Tentmaking" are all being used, often synonymously, to describe what in our
> view are separate strands, or camps, within a single movement. They are
> closely related in that all start by emphasizing the "Priesthood of all Believers"
> (1 Peter 2:9-10) and the idea that mission, properly understood, is something
> all Christians are called into. They all promote the intrinsic value of work and
> claim that the distinction often made between sacred and secular vocations is
> not only unbiblical but is counterproductive to the completion of the Great
> Commission. (20)

Johnson and Rundle attempt to streamline the nomenclature around the use of

business in missions by using the term marketplace movement to describe what they

term the "new movement." They divide the movement into four distinct camps of tentmaking, marketplace ministries, enterprise development, and business as mission (21-26). Following in Johnson and Rundle's footsteps, and in order to maintain the missionary focus of this study, the research has been restricted to the use of two of the terms mentioned by Johnson and Rundle. They are BAM and tentmaking. This choice is based on two reasons.

The first reason is that both BAM practitioners and tentmakers are bi-vocational. One of the vocations is business and/or employment in its varied forms, while the other vocation is the intent behind the business which is making disciples for the Lord Jesus Christ. The second reason is that even though tentmaking and BAM are bi-vocational means of expressing ministry, they are different enough to be separate from each other. While BAM is always about business and profit and ministry, tentmaking is not always. It is often about employment in other businesses, sometimes by "secular" companies.

According to Johnson and Rundle, marketplace ministries, "are usually para-church organizations that bring together the members of a given business community to minister to each other and to evangelize, disciple and coach others within their sphere of influence" (23). Marketplace ministry and Entrepreneurial church planting have therefore, not been included in the study because they are more appropriate for mono-cultural work. I must admit, however, that this arrangement itself is not perfect. This admittedly, leaves me at the end, in good company of scholars who are much more knowledgeable, much more experienced, and much more accomplished than I am.

Unreached People Group (UPG)

An unreached people group is defined by the Joshua Project as a "people group among which there is no indigenous community of believing Christians with adequate numbers and resources to evangelize this people group without outside assistance" ("Definitions"). The definition used in this research takes its bearing from the Joshua Project definition, since the UPG concept is important in cross-cultural missionary engagement. An UPG in this research is defined as a people group where missionaries from outside the group (even within the same country) must be sent because there are not enough Christians within the group to reach them with the gospel.

Tentmaking

Tentmaking is the most enduring of the strands in bi-vocational, and more has been written about tentmaking than about any of the other strands. This is understandable since Paul, the quintessential missionary to the Gentiles, was a tentmaker (Acts 18:3).

Who is a Tentmaker?

Lai defines a tentmaker as "a believer who intentionally takes a job with a company in another culture, is fully supported by that job, and strives to witness cross-culturally" (*Business* 26). Included in this definition are two pieces of information on who a tentmaker is: One is, intentionality. This intentionality differentiates between the different types of tentmakers. The other is the idea that tentmakers are fully supported by their jobs. What that means is that someone that is less than one hundred percent supported by their job are not tentmakers. This point, however, contradicts Lai's earlier research and the taxonomy he designed, where there are missionaries that he labelled tentmakers, even though they are partially supported by their jobs.

Others who have defined tentmaking include Yamamori and Hamilton.

Yamamori defines tentmakers as, "cross-cultural workers with a secular identity

called to make disciples within 'closed' countries" (EDWM 939). Hamilton on his

part, defines the term as "a Christian who works in a cross-cultural situation, is

recognized by members of the host culture as something other than a 'religious

professional,' and yet, in terms of his or her commitment, calling, motivation, and

training, is a 'missionary' in every way'" (7).

Some scholars like Lai reject any definition of tentmaking that does not clearly

express the cross-cultural and/or closed country nature of the practice. Lai argues that

there are two distinguishing factors for a minister to be considered a tentmaker. The

first is income, while the second is "working abroad" (*Business* 26). Lai's view tallies

with that of the Lausanne Tentmaking Task Force that met in Manila in 1989. The

task force defines tentmakers as "believers in all people groups who have a secular

identity and who in response to God's call, proclaim Christ cross culturally...

("The Local Church" 30). The scholarly insistence by many to define tentmaking

within a cross-cultural context stems primarily from the fact that missionary

tentmaking skills are often required in CAC, which are often cross-culturally, when

viewed from a Western perspective.

An Encompassing Definition

There are some scholars however, who argue for a more encompassing

definition for tentmaking, one that goes beyond missionaries that work cross-

culturally "abroad," and among UPGs. J. D. Payne opines,

> Despite the risk of sounding as if I do not respect decades of research and
> work in the tentmaking movement and that I disrespect the work of the
> Lausanne Tentmaking Task Force, I wish to simultaneously broaden the
> definition to include North America and to restrict the definition to evangelism
> that leads to new churches. For the present, my working definition of a
> tentmaker in North America is: A missionary who is focused on evangelism

that results in churches, and who is financially supported by a marketable skill, trade, and/or other non-clergy source of income. (6)

One of Payne's key argument is that North America has experienced enough cultural and religious shifts as a result of "globalization, urbanization, post-industrialization, immigration, post-modernism, pluralism, and economic swing," and that the next-door neighbor is most likely going to be someone from another culture, language or religion (8).

The need for cross-cultural evangelism and church planting in post-Christian Western countries is obvious. Although, Payne's paper was presented in 2005, the truth of his conclusion about mission no longer being just an international affair to American Christians is even more evident with the unending movement of people to the West, either as economic or political refugees. Christians working in North America and other Western or mainly Christian or Christianized communities could therefore, be defined as tentmakers with a caveat: They are reaching out to unreached people groups in those communities and are supported by what Payne calls "marketable skills, trades, and/or other non-clergy source of income" (6). In that instance, they would have passed the "test" of working cross-culturally and funding themselves.

It should be noted that most definitions of tentmaking maintain the cross-cultural nature partly because the majority of people who are least exposed to the gospel are found cross-culturally, from the Western Christian's perspective and cultural expression. The cross-cultural component may become invalid for example, if an Arab ex-Muslim is reaching out to a fellow Arab Muslims from the same tribe in their country. Rather than faulting the cross-cultural nature of tent-making, Payne argues that the unreached nature of those whom missionaries have targeted through tentmaking may need to be magnified.

The conclusions that the document "The Local Church in Mission" makes on tentmaking are apposite here as I embrace a definition that is directed towards UPGs, mostly cross-cultural, and job entailing. "Many alternative terms have been suggested [for tentmaking], none of which have gained wide acceptance... Therefore, we continue to use the term with all its limitations, as a convenient shorthand for a form of mission that is increasingly significant in today's world" ("The Local Church in Mission" 24). To be regarded as a tentmaker in this study, the individual must work among a UPG and have a second, "secular" job from which she or he earns all or part of their income.

Taxonomy for Tentmaking

Another pertinent issue concerning tentmaking, is the scope of the practice itself, since within the tentmaking movement, one description does not fit all the types of tentmakers in practice. Lai has however, made the categorization easier by developing a taxonomy after "[surveying] or [interviewing] 450 tentmakers and regular missionaries serving in the 10/40 windows" (*Tentmaking* 22). The five categories are differentiated by both the level and source of income that comes from the tentmaking practice, as well as the original intention of the tentmaker for entering the country of ministry. The categories are listed in table 2.2.

Lai's research indicates that the T-3 and T-4 tentmakers are the most effective church planters because they have more time for evangelism and relationship building as a result of not being fully engaged in secular work. On the other hand, since T-1 and T-2 tentmakers must devote much of their time to the jobs that brought them to that particular country, they may not be as effective as T-3 and T-4 in evangelism and relationship building (*Tentmaking* 24-25). T-5 tentmakers on their part are easily identified as missionaries because they do not have an "effective secular identity" and

people often wonder where their source of income comes from, especially when the

shell company is obviously not making profit (Lai, *Tentmaking* 27).

Table 2.2

Defining Qualities of the Five Tentmaking Categories

Defining Characteristics	T1	T2	T3	T4	T5
Live and work in a cross-cultural situation	.	.	.	.	.
Live in a closed country (CAN/RAN)	.	.	.	.	.
Reside among the people	.	.	.	.	.
Have a legal resident visa	.	.	.	.	.
Secular job or identity	.	.	.	.	?
Intentional witness		.	.	.	.
Job fully provides financial support		.	.	.	.
Church/supporters fully provide financial support	.	.			
Job and church supporters provide some financial support			?	?	.

? = optional, may or may not be true
Source: Lai, Patrick. *Tentmaking: the Life and Work of Business as Missions*. InterVarsity Press, 2005. p. 28.

Business as Mission (BAM)

The term Business as Mission, (BAM) was coined in 1999 by a group at the

Oxford Centre for Mission Studies in the United Kingdom to describe, what was then

"the relatively new approach to missions, one that taps the power and the redemptive

potential of large, often global, businesses" (Johnson and Rundle 25). Twenty years

before the Oxford event, however, in 1979, Waldron Scott, the then General Secretary

of the World Evangelical Fellowship (WEF), had predicted "that the model of the

self-supporting missionary through a business venture was perhaps the next great

creative movement the Holy Spirit would bring into existence in missions" (Beals 33).

In spite of the fact that BAM only made its eventual appearance at the 2004 Lausanne Conference (Johnson 39), it has now become widely accepted as a biblically valid ministry expression for missionary work and church planting. Rundle and Steffen captures the present popularity of BAM among missionaries with these words: "The term business as mission is now ubiquitous in mission circles, and it is hard to find who does not support the idea or claim to be involved in it in some form or fashion" (15).

Definitions of BAM

Johnson defines BAM as "for profit commercial business venture that is Christian led, intentionally devoted to being used as instruments of God's mission (missio Dei) to the world and is operated in a cross-cultural environment, either domestic or international" (Johnson 27-28).

The Lausanne Global Think Tank on BAM released a paper in 2013 that gave a working definition, rather than a concise one for BAM (Plummer and Tunehag 1). This was because they reasoned that a working definition sufficed for an evolving, work-in progress issue like BAM. The group gave the following characteristics of a BAM outfit: "Profitable and sustainable businesses; Intentional about the kingdom of God purpose and impact on people and nations; Focused on holistic transformation and the multiple bottom lines of economic, social, environmental and spiritual outcomes; Concerned about the world's poorest and least evangelized peoples" (Plummer and Tunehag 1).

Prominent in the definitions of BAM above is its business nature. BAM is business-for profit business—real business, and it is sustainable business as well (Steffen and Barnett 27). It is not a front, nor is it an NGO, it is business that exists to make money along with ministry. At the risk of confusing various types of businesses

run by Christians with BAM for example, some scholars differentiate between Business for Mission and BAM. "Business as Mission (LOP 59)" states that philanthropy or Business for Mission (where profit for business is used to support mission) is different from BAM, "because while funding is an important function, business as mission is about for-profit businesses that have a kingdom focus" (13).

An issue that is yet to have a consensus is whether a business must be done cross-culturally among an unreached people group to qualify as BAM. Most BAM advocates define BAM as an expression of ministry that occurs cross-culturally. The use of BAM, they argue, is often necessitated by underdevelopment issues and/ or restricted access of the gospel in the communities or countries where BAM is practiced. Dwight Baker, for example, in justifying the use of BAM in closed countries, reasons that their Governments that restrict missionary activities admit Western business people, including Christians to aid the country in providing the business, funds and expertise they lack in their country (47-48).

Yamamori however, dissents. He argues that BAM can be carried out either in a cross-cultural or mono-cultural setting and recommends "additional training and added cultural sensitivity" to those who will engage in BAM cross-culturally (8). Johnson on his part, suggests that companies that are set up solely as fronts for missionaries to enter a closed country, and those who operate only for commercial gain while disguised as having Christian motivations cannot be classified as BAM (29-30).

It should be noted however, that, ideally, any definition of BAM should take into cognizance the genesis and declared purpose of the meeting that gave birth to BAM in Oxford, United Kingdom in 1999. The Oxford meeting in 1999 as earlier stated, considered the name BAM for a new movement that will encourage Christians

to use business in penetrating "least developed and least reached nations of the world, especially those in the 10/40 window" with the gospel. (Johnson and Rundle 25).

In conclusion, the definition of BAM earlier given in this review should have the following parameters: 1. It is for profit business. 2. It is done among an unreached people group. 3. It has a quadruple bottom line. The quadruple framework takes the triple bottom lines of business which are, profit, social and environmental responsibility and adds a fourth responsibility, the spiritual side (Russell 302).

Table 2.3 shows the differences between tentmaking, marketplace ministries, enterprise development and BAM. Three of the "camps," are carried out primarily in cross-cultural situations, and among the unreached, except Marketplace ministries which are carried out mono-culturally among the churched. Tentmakers are differentiated from the others in the camp since they could engage in any vocation. This vocation includes being employed, operating a business, or working in a Christian NGO set up specifically for the purpose of evangelism.

Table 2.3

Key differences among four camps

Camp	Vocation	Focus	Context	Vision
Tentmakers	Any vocation	Job-takers; any level	Cross-cultural	Among the unreached
Marketplace ministries	Business specific	Job-makers; primarily CEO and executives	Mono-cultural	Among the churched
Enterprise Development	Business specific	Micro job-making; primarily jobless people	Cross-cultural	Among the unreached
Business as Mission	Business specific	Job makers; almost exclusively CEO and owners	Cross-cultural	Among the unreached

Source: Johnson, C. Neal. Business as Mission: A Comprehensive Guide to Theory and Practice. InterVarsity Press, 2011, 147.

Characteristics of Bi-vocational Missionaries

People matter. People are the operators of businesses, employers of labor, employees, preachers, missionaries, and the lost that must be reached with the gospel. According to Rundle and Steffen, "after spending years studying GCCs, we have found that without question the most important determinant of a GCC's success and effectiveness is not the model but the people behind it" (224). People determine the popularity and reliability of products, therefore, the type of people employed in businesses matter. Since what obtains for businesses is also true in mission, Rundle and Steffen determinedly focused on people rather than business types in their research.

Bi-vocational ministry practice requires someone who is both a missionary and a businessperson or professional and the skills required for each are different. Lai, writing on the need for training of tentmakers says similarly, "Tentmakers are fully business people and fully missionary, thus [they] need to be fully trained in both areas" (*Tentmaking* 52). It can even be argued that not only do traditional missionaries and business people have different skill sets, they are often trained to work in fundamentally different ways. Unless the missionary was a business person before becoming a missionary, or there were deliberate efforts to inculcate business training during the missionary's training, the way a missionary and a business person looks at ministry may be different. It has been suggested that bi-vocational missionaries' ability to succeed goes beyond their skill sets.

Appropriate Entrepreneurial Traits

Heidi M. Neck, Christopher P. Neck, and Emma L. Murray suggest that while entrepreneurial training is necessary for those engaged in business, it may not matter as much as we have always assumed, neither do the traits that these business people

possess. To back up their argument, they describe evidence that points to the fact that how entrepreneurs think, and act matters more than the characteristics or traits that they possess (5). They list some of the recent conclusions on what makes a successful entrepreneur:

1. Entrepreneurship can be taught (it is a method that requires practice).

2. Entrepreneurs are not extreme risk-takers.

3. Entrepreneurs collaborate more than they compete.

4. Entrepreneurs act more than they plan.

5. Entrepreneurship is a life skill (Neck, Heidi M., et al. 7-10)

In light of the above, Moon suggests that rather than looking for Entrepreneurial Church Planters with particular personality traits, "we should focus our search on the patterns of thinking and acting to discover entrepreneurial potential" (122). What is true for ECPs could also be true for BAM, tentmakers, and other bi-vocational ministers.

Neck et al. view Stanford psychologist, Carol Dweck's description of two types of "mindsets" that they believe is the difference between the successful and the not so successful entrepreneur. They are the "fixed mindset" and the "growth mindset." To quote Neck et al.

> In a fixed mindset, people perceive their talents and abilities as set traits. They believe that brains and talent alone are enough for success and go through life with the goal of looking smart all the time. They take any constructive criticism of their capabilities very personally and tend to attribute others' success to luck or some sort of unfair advantage. People with a fixed mindset will tell themselves they are no good at something to avoid challenge, failure, or looking dumb.
> On the other hand, in a growth mindset, people believe that their abilities can be developed though dedication, effort, and hard work. They think brains and talent are not the key to lifelong success, but merely the starting point. People with a growth mindset are eager to enhance their qualities through lifelong learning, training, and practice. Unlike people with fixed mindsets, they see failure as an opportunity to improve their

performance, and to learn from their mistakes. Despite setbacks, they tend to persevere rather than giving up. (33)

Moon argues that successful entrepreneurs are those that possess the "growth mindset" (123).

The Bible admonishes Christians to continue to grow in faith and character, with continuous growth being one of the proofs that the Holy Spirit indwells the Christian. It is possible for Christians to exhibit a "change mindset." This is evident in Paul's confident assertion that, "Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!" (2 Cor. 5:17). Two chapters before this passage, Paul had declared to the Corinthian church that Christians grow as their character becomes refined in the process of contemplating Jesus. He says, "And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit" (2 Cor. 3:18).

The transformation described above is not internal or spiritual alone. It includes our ability to engage the world with our vocation in novel ways. As Volf remind us, Christianity entails living in what he calls the "interaction model," where, when a person's genetic heritage and social make up faces the challenge of a new situation as he or she lives in the presence of God, the individual learns to respond in a new way (112).

In light of the importance of the "growth mindset" to entrepreneurial success, Lai advises that tentmakers and others who would like to use business as mission but do not possess the required skills should use a coach or mentor to help them through the process of acquiring the prerequisite skills (*Tentmaking* 193).

In theory then, business persons who have certain "entrepreneurial traits" and also have a "growth mindset," should do better as bi-vocational missionaries. For

example, extroverted and risk-taking individuals with a growth mindset would be expected to connect well with the people they are reaching out to, while developing skills that are necessary for evangelism and business. It is likely that this was why Lai's research revealed "that successful tentmakers are creative and enjoy taking risks" (*Tentmaking* 228).

It should be noted that an entrepreneur who is only an entrepreneur, and a bi-vocational missionary's goals and aspirations can only be similar up to a point. Their paths diverge when it comes to spiritual purposes. One undeniable difference between an entrepreneur who does business just for profit and a BAM or tentmakers, therefore, is that one operates contently in the triple bottom line framework of business, while the other goes a step further to live in the quadruple framework. The quadruple framework takes the triple bottom lines of business-profit, social, and environmental responsibility and adds a fourth responsibility, the spiritual side (Russell 302). Without the spiritual side, bi-vocational ministry becomes just like any other business.

Paul the Tentmaker's Personality

The previously mentioned survey of 450 tentmakers and regular missionaries by Lai reveals ten characteristics of those he calls "effective tentmakers," characteristics that are valuable for any tentmaker "going abroad to serve the Lord" (*Tentmaking* 64). The effectiveness of the participants in the research was measured by three means. The first means was the number of people led to Christ, the second was the number of people discipled in the Word, and the third was the number of churches planted (*Tentmaking* 64). Effective tentmakers, Lai found out, were those who were spiritually maturated, socially adept, emotionally stable, persevering, and had evangelistic zeal. Other characteristics shown by these successful tentmakers include the fact that they recruited others, were fluent in the local language, were team

players, and they had clear objectives and accountability (*Tentmaking* 64). Some of these characteristics found by Lai in his research, will be compared with those of Paul, the tentmaking apostle.

Apostle Paul succeeded in planting churches while making tents and selling his products to his customers. Paul's achievements that include straddling cultures and millennia are impressive. James R. Beck suggests that these achievements cannot be completely divorced from his personality (79). He analyzed some of the personality traits that he found applicable in the life and ministry of Paul.

Paul was Emotionally Expressive and Stable

Paul exhibited total commitment to both his trade and his ministry. The way he poured his emotions into his both demonstrated this commitment. Beck notes that, "Paul displayed tenderness and sympathy and treated the churches he founded as children" (84). Paul framed the tenderness that he felt towards the Thessalonian church for example, this way, "Even though as apostles of Christ we could have asserted our authority. Instead, we were gentle among you like a nurse taking care of his children" (I Thess. 2:6-7 RSV). To the Corinthian church, he writes, "Who is weak, and I do not feel weak? Who is led into sin, and I do not inwardly burn?" (2 Cor. 11:29). Paul was filled with empathy for his converts.

Emotional stability is important in a foreign culture where there are a lot of expectations from the missionary, especially bi-vocational ones. This expectation can have unintended consequences. As Lai notes, "I have seen doctors and university professors brought to tears by their inability to adapt to a new language and culture. Character traits that the worker thought that he had well under control such as anger, bitterness, arrogance, distrust, disputing, malice and negativeness suddenly surface and become severe problems" (*Tentmaking* 60). Emotionally expressive individuals

who are also emotionally stable, are more likely to succeed with the volume of work and the cultural adjustments that must be made on the field.

Paul was a Man of Faith

Beck includes faith in the personality characteristics of Paul, but he admits that faith is often seen as a spiritual matter (85). "Faith," according to Beck, "requires the placing of self in the care of, in our case, another person (God). …Paul was not only justified by faith (Rom. 5:1), he also lived by faith (Rom. 1:17, 14:22-23)" (85). Faith requires absolute dependence on God and "Without faith it is impossible to please God" (Heb. 11:6). A faithless missionary is indeed an oxymoron. That type of individual will likely not bear fruit for the Lord anywhere. The book of Acts records Paul's many faith-fueled risks that resulted in his arrests, imprisonments and other challenges that would have discouraged the average person.

Paul Persevered.

According to Lai, "Perseverance is easy to observe, hard to practice, and most difficult to learn" (*Tentmaking* 67), yet it is a feature that is expected of missionaries. Lai's research reveals that resilient missionaries were more effective (*Tentmaking* 99). The resilience was evidenced by the fact that these effective bi-vocational missionaries stayed for many years in the communities where God has called them despite their daily challenges.

Joseph Gilson Liddick calls resilience "staying power." This staying power, Liddick asserts, was evident in pastors who indicated that the call of God has had a strong influence on their decision to persevere in pastoral ministry (114). This result suggests that those who believe that God has called them into the ministry tend to persevere through many trials and temptations.

As a servant of Christ, the apostle Paul persevered through many beatings, imprisonment, shipwreck, and countless false witnesses as listed in 2 Corinthians 11:23-27. In spite of these trials, Paul told the elders of the Ephesian church, "However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me-the task of testifying to the good news of God's grace" (Acts 20:24). An unmistakable and unshakable faith that God called Paul kept him faithful and steady throughout his life.

Paul was Interpersonally Effective

Beck notes that Paul made friends, kept the friends, and generally inspired great loyalty. Paul, Beck says, "could charm people as much as happened to some degree with Felix (Acts 24:24-26) and he could inspire great loyalty" (85). Those who hated him, he tried to persuade to his point of view. Paul did not always win as Beck also notes, but his positions and doctrinal approaches outlived those of his opposition (86). Anyone dealing with Paul, could not be neutral.

Lai views those who are interpersonally effective like Paul as being "socially adept." Socially adept people, he says, have good social skills and are therefore, effective (*Tentmaking* 66). Lai, therefore, suggests that tentmaking missionaries should practice meeting strangers and participate in other social activities with their host communities so that those who are not naturally adept at social interactions could learn by practice. It is not surprising, that Lai discovered that workers who find it hard to socialize, who do not take vacations with the nationals, and who spend their free time alone with their families are less effective (*Tentmaking* 66). While every missionary cannot be outgoing and extrovertish, everyone can improve on their social skills with practice.

Paul was Conscientious

Beck makes the case that Paul was a man of integrity, who always strived to obey his conscience (86). Having integrity matters. According to Lai, "Integrity by definition includes wholeness and honesty. If we have split personalities, we cannot live with integrity before the people we serve" (*Tentmaking* 370). Statements that suggest that Paul was a man of integrity, Beck notes, appear regularly in his epistles. For example, when Paul stood in front of Governor Felix to defend himself against those who accused him of breaking Roman laws, he told Felix, "So I strive always to keep my conscience clear before God and man" (Acts 24:16). Integrity does not come naturally. It is involves a striving against the tendency to do what is not right in private and then, in public.

Beck further points out that as part of Paul's conscientiousness involves how he handled money (2 Cor. 8:20-21; 7:2), thereby setting an example of integrity to all those whom he interacted with (86). As regards integrity with money, Paul reminded Timothy, his protégé, "For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs" (I Tim. 6:10). Integrity or the lack thereof, is often the difference between success and failure in Christian life and ministry. This is true with bi-vocational missionaries who are often engaged in money-generating enterprises in communities where they may be part of a small number of Christian many miles around.

Hamilton's research (98), as well as Lai's research (*Tentmaking* 83-84) further reveal that successful tentmakers prioritized soul winning over money making. While BAM practitioners must make profit and tentmakers must represent their companies' best interest at all time, John Wesley's centuries-old sermon on financial

management, preached from Luke 16:9 gives us a good guideline on managing money, one that is appropriate for all time. These guidelines are stated by Kevin Cain Kinghorn as follows:

Gain all you can. Wesley encouraged Christians to earn as much money as they could, because it is "our bountiful duty" to do this. To make profit, Wesley preached, will involve meeting the "children of the world" on their grounds and using all of our God-given wisdom to excel, while being fair to competitors. Gaining all one can, however, Wesley also notes, must not include sacrificing the principles of God, our conscience, or our health to gain the wealth.

Save all you can. Wesley encourages Christians to purchase only basic things that are necessary for living. This, he reasoned is necessary so as not to gratify the "desires of the flesh." Wesley expected this same prudency in spending to extend to our families and children. The reason for the first two pieces of advice is encapsulated in the third one below.

Give all You Can. According to Wesley, Christians should ask the following questions when it comes to financial giving: (1) In spending this money, am I acting according to my character? Am I acting not as an owner, but as a steward of my Lord's goods? (2) Am I giving this money in obedience to God's Word? In what scripture does God require me to spend this money? (3) Can I offer up this action or expenditure as a sacrifice to God through Jesus Christ? (4) Do I have reason to believe that for this very work I will receive a reward at the resurrection of the righteous? (Kinghorn 330-332). Wesley believed that true giving can only occur after we have been able to answer these questions.

Table 2. 4

Don Hamilton's Characteristics of the Highly Rated Tentmaker

Characteristics	Most Effective	Least Effective
They had led an evangelistic Bible study before going overseas.	x	
Their main reason for going was to share the gospel of Christ.	x	
They believed God called them to be tentmakers.	x	
They had experience in actively sharing their faith at home.	x	
They had strong relationships with their local church.	x	

Source: Hamilton, Don. *Tentmakers Speak: Practical Advice from over 400 Tentmakers*. TMQ Research, 1987. pp. 97-98.

Table 2.5

Characteristics of Effective Tentmakers, by Patrick Lai

Characteristics	Most Effective	Least Effective
Adventuresome-an entrepreneur, I often take risks	x	
Find it hard to socialize with nationals		x
Have nationals in their homes at least 3 times a week	x	
Free time spent with family or alone		x
Do not force opportunities to evangelize		x
Actively seek opportunities to verbally share their faith with everyone	x	
Fluent in local language	x	
Have a clear strategy for planting a church	x	
Work less than an hour a day with target people		x

Source: Lai, Patrick. *Tentmaking: the Life and Work of Business as Missions*. InterVarsity Press, 2005. pp. 63-70.

Fruitful Practices of Bi-vocational Missionaries

The literature search has not revealed a comprehensive list of best practices for bi-vocational missionaries. This is attributed to two factors. First, there has been a relative lack of working examples and resources on best practices for missionaries, especially for the relatively "new" practice of BAM (Plummer and Tunehag 3).

Second, there is no agreement on the use of the term "best practices" among scholars. This is understandable since it is not possible to get a practice that will be best in all situations and within all cultural contexts. In light of this, Michael Quinn Patton proposes avoiding asking "Which is best?" He suggests that terms that "tend less towards overgeneralization" like "better practices," and "effective practices," or "promising practices" should be used instead (193). This is what has been done in this study.

Using alternative words for best practices is also the view of the Issue Group Report of the *Global Think Tank* on BAM and Church Planting. This report focuses on both the fruitful practices for integrating church planting and business as well as fruitful practices for BAM and church planting ("Business as Mission" 10). Some of the fruitful practices suggested in that paper for integrating church planting and business include: The business should provide regular contact with the focus people, the missionary should invest substantial time in learning the language and culture of the people before attempting to start a business, the missionaries should make sustainability and profitability an essential goal and consider staff selection while building local partnership and they should work in teams. Others are, incorporating prayer and biblical values and teaching and being socially responsible in the wider community where they are located ("Business as Mission" 10). These practices suggest that missionaries must contextualize within the communities they are reaching out to.

The fruitful practices that were found by the aforementioned report to be common among BAM practitioners in relation to church planting include: Contact with focus people, language and culture acquisition, profitability, clear vision and strategy, having a mentor, involvement in spiritual activities such as prayer and

scripture, having excellent products and services, operating with integrity, and being socially responsible ("Business as Mission" 10-14). Practices similar to those mentioned earlier were common among missionaries that are integrating business and church planting as mentioned above.

Research on Best Practices of Bi-vocational Missionaries

Although the earlier mentioned research by Allen et al. on fruitful practices (111-129), did not have bi-vocational ministry as its defining focus, it has the advantage of having been held in Islamic contexts where bi-vocational ministry is often the default mode of ministry, and thus, is relatable to this research. Part of the result is shown in table 2.6.

Table 2.6

Research on Fruitful Practices by Allen et al.

Society	Believers	Leaders	God	Communication Methods	Fruitful Teams
Communicate respect by behaving in culturally appropriate ways.	Are intentional in their discipling	Acknowledge emerging leaders early in the process of building a community of faith	Practice an intimate walk with God	Use culturally appropriate Bible passages to communicate God's message	Are united by a common vision
Address tangible needs in their community as an expression of the gospel.	Disciple in locally appropriate and reproducible ways	Mentor leaders who in turn mentor others.	Engage in regular, frequent prayer	Communicate the gospel using the heart language, except in situations where it is not appropriate.	Build one another up in love
Relate to people in ways that respect gender roles in the local culture.	Help seekers and believers find appropriate ways to identify themselves to their community…without imposing their own preferences	Encourage leadership based on godly character	Persevere through difficulty and suffering	Use a variety of approaches in sharing the gospel	Have effective leadership

Source: Allen Don et al. "Fruitful Practices: A Descriptive List." *International Journal of Frontier Missions,* vol. 26, no 3, pp. 111-12.

Paul's Practices as a Tentmaker

The apostle Paul had certain practices as a tentmaking apostle, and Hock argues that Paul's choice of trade was deliberate because it gave him certain advantages in his evangelistic trusts ("Paul's Tentmaking" 559-560). If Paul's choice of trade was deliberate, then he would have had some practices in his tentmaking job that made the trade worthwhile for presenting the gospel. Some of those practices are described below.

A Context for Church Planting and Discipleship

Paul chose integrated tentmaking into his ministry in a deliberate attempt to make maximum contact and impact for the gospel. This integration meant that Paul was more accessible to people who otherwise would not have been placed within the scope of his ministry. Paul's choice of work was viewed as slavish, yet, its practice made it possible for more people, both the rich and the poor to visit his workshop (Hock "Paul's Tentmaking" 560). Bi-vocational missionaries can learn from Paul, that maximum impact could be made with their messages, when they are in contact with more people from different social classes.

Russell points out that Paul's writings that contained references to the military, sports and slavish metaphors as in I Cor. 9:26, where he writes, "Therefore I do not run like someone running aimlessly; I do not fight like a boxer beating the air" could have resulted from his interactions with sports enthusiasts in his workshop. So also, his advice to Timothy, in 2 Tim. 2:4, where he encourages him that, "No soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the one who enlisted him," could have come out of his interaction with military men who were his customers (192).

Russell further views Paul's slavery metaphors, like his "being a slave to righteousness" (Rom. 6:17), our freedom in Christ, (Gal. 2:4) and others, as coming out of his interactions with slaves in his workshop (193-194). Paul's use of the workshop was, therefore, pragmatic in providing both the resources and a context for his church planting activities.

Contextualization

David J Hesselgrave and Edward Rommen define contextualization as "being able to communicate the gospel in a more understandable, culturally relevant form" (2). To properly contextualize, the authors advise, that the preacher's own cultural instincts regarding conclusions about the gospel must be avoided. Also to be avoided is syncretism, which, the authors insist, will alter the integrity of the message (1). Paul, in his ministry, especially to the Gentiles contextualized without syncretizing.

Although, contextualization principles can be found in the Bible, Hesselgrave and Rommen argue that most examples of can be found in the New Testament, rather than in the Old Testament. This is because God explicitly prohibited "Israel from entering political and religious covenants with certain peoples," thus not encouraging accommodation but a destruction of all vestiges of Idol like the Asherah poles (Ex. 34:13) (6).

The second reason Hesselgrave and Rommen give is that the Old Testament lacked a "clearly defined message." This "clearly defined message," however, has now been made known by the death and resurrection of Jesus Christ (6) as revealed in the New Testament. The third reason the authors give is that the ethnocentric nature of the Jews in the Old Testament, made the community ignore any missionary engagement with the Gentile Nations. This ethnocentricity, Hesselgrave and Rommen

argue, was what God condemned in the story of Jonah (7). Of course, a missionary cannot afford to be ethnocentric.

Lai reminds us of the importance of contextualizing as missionaries encounter different cultures when he says, "Tentmakers must understand that biblical absolutes will take on different forms from one culture to another…In learning the culture, we learn to comprehend the values, meaning, and standards by which people are evaluating everything we do and say" (*Tentmaking* 135). This is true, and the contextualizing process, Lai further notes, often involves learning the local language and understanding the cultural innuendos, with ignorance of these, often being interpreted as a show of disrespect by the locals (*Tentmaking* 133). These are facts that I have experienced myself as a missionary.

According to Hesselgrave and Rommen, "Paul's approach to the linguistic and cultural problems at Lystra (Acts 14:8-20), the conclusions of the Jerusalem council in Acts chapter 15, that "the gospel is restricted to those elements which have been revealed by God to have salvific import" (11) are examples of early attempts by the Apostles to contextualize the gospel in the New Testament.

Paul's contextualization practices included his identification with the poor as in his workshop. According to Wayne A. Meeks, the fundamental status distinction in Paul's time was likely that between being a slave or free (20-22). In that highly stratified society, the lowly and the poor were often neglected by philosophers and other religious leaders. Lohr, therefore, suggests, that Paul's involvement in a trade that society regarded as slavish helped to remove a barrier that could have prevented him from preaching the gospel to the poor and the slaves the society ("Paul's Tentmaking" 560). "For though I am free from all men," Paul writes, "I have made

myself a slave to everyone, to win as many as possible" (I Cor. 9:19). In modern

terms, Paul, "contextualized" the gospel, 2000 years ago.

The concept of contextualization is also exemplified by Jesus Christ. Paul puts

Jesus contextualization in perspectives when he admonishes Christians,

> In your relationships with one another, have the same mindset as Christ Jesus:
> Who, being in very nature God, did not consider equality with God something
> to be used to his own advantage; rather, he made himself nothing by taking the
> very nature of a servant, being made in human likeness. And being found in
> appearance as a man he humbled himself by becoming obedient to death-even
> death on a cross! (Phil. 2:5-8)

Paul's call is a challenge to all Christians, not just the traditional or bi-vocational

missionaries alone. If Jesus could only reach the world effectively by contextualizing,

then those of us who represent him in his world must be willing to go through the

same pathway.

The Use of Trade Associations as an Entrée into New Communities

Paul's initial habit was to preach the gospel to Jews in the synagogue (Acts

13:43; 14:1; 17:4, 12; 18:8). This in itself was deliberate as the synagogue was not

just a place where the Jews met on a weekly basis, but as Jackson Edwin Wood notes,

"[They] were places of prayer and instruction in the Torah; they also serve as schools,

charities, libraries, hostels and even hospitals" (114). As Paul's evangelism continued,

and as he was constantly rejected at the synagogues, he got to the point where he

declared to the Jews: "Your blood be on your own heads! I am innocent of it. From

now on I will go to the Gentiles" (Acts 18:6). This seemed to be the point at which

Paul ended the use of the synagogue as a venue for his evangelism.

With the loss of the Synagogue, Paul had to find another point of convergence

for his hearers, and tentmaking and the trade associations attached to it was the

alternative venue that Paul used for preaching (Wood 115). As Wood further notes, it

is possible that Paul sought out these associations in cities, lodged with them and used

those opportunities to preach the gospel. With lodging, fellowship and work available, Paul could reach out first, Wood asserts, to his coworkers and then to those who become his customers (138-139). Paul would have had many customers in those cities, a fact attested to by Hawthorne et al., when they write:

> Each of the places Paul is known to have "worked"—Thessalonica, Corinth or Ephesus—was a great urban center where tents would be needed by the many travelers to the cities. They would have sought for the repairs also. Sailors would have lived in tents in these port cities and tentmakers may have manufactures and repaired various kinds of booths, canopies, and awnings for the city use. (926)

So, Paul's tentmaking trade seemed to have provided the opportunity for him to witness far beyond the reaches of an average evangelist of his time.

Ease of Mobility

One of the advantages of tentmaking in the first century is that it was a mobile occupation, with the required tools like "simple   for cutting the leather and awls for sewing" (Hock *Social Context* 24). Paul's work, therefore, in no way tied him to one place. He could easily carry his few tools with him and move from one city to the other as the need arose for either his tentmaking skills, or his gospel activities, or both. Paul's vision of the Macedonian man's imploration to "Come over to Macedonia and help us" (Acts 16:9), therefore, might have just been a temporary inconvenience to Paul's tentmaking business.

Hock further asserts that Paul in the mode of the philosophers of his time whom he often debated, as in Athens, (Acts 17:15-34) and with whom he compared himself (I Cor.1:18-25) would have used the hours spent on his voyages and other travels not only for intellectual discussions with other philosophers and fellow travelers but also for study (*Social Context* 27-28). For Paul, to "Preach the Word; [and] be prepared in season and out of season" (2 Tim. 4:2) was a constant reality, made more possible by his choice of trade.

Ease of Conversation

If Paul toiled "day and night" (2 Thess. 3:8), the logical question to ask is, where did he find the time to preach the gospel and to be a successful tentmaker? James S. Jeffers makes two observations that gives us a better understanding of tentmaking in the time of Paul that would help in answering this question. One, the Mediterranean custom back in Paul's time was to take off several hours at work in the middle of the day for rest and a meal, and it is likely that Paul used this free time to preach the gospel. Two, tentmaking was a relatively quiet trade and during work, Paul could talk with his fellow workers and customers alike (28-29). N. T. Wright supports Jeffers's argument. According to Wright, "Perhaps two thirds of the conversations [Paul] had with people about Jesus and the gospel were conducted not in a place of worship or study, not even in a private home, but in a small, cramped workshop" (69). It seems that a slavish and difficult work and, workplace presented a perfect environment to engage non-believers with the gospel.

Paul the Team Worker

Paul was a team worker. Lai defines a team as "a community of 'we,' consisting of people who have a common vision and a common commitment'" (*Tentmaking* 173). Stephen Witmer notes that despite Paul being "a man on the road" due to his frequent travels and rugged lifestyle, his letters suggest that he worked very well with other people. Witmer further notes, for example, that "Paul's first letter to the Thessalonians starts with the words, "Paul, Silvanus, and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ, and together, these three men wrote to the young church in Macedonia" (Witmer). One never reads those letters without the impression that Paul wanted to show his hearers that he was not alone in his work.

Witmer also mentions that Paul's practice of having a co-sender when he dispatched his letters contrasted with the usual practice of his day. According to Witmer, "Greek letters of Paul's day very rarely name a co-sender," yet for Paul, naming a co-sender was normal practice. Witmer observes that Paul "mentions co-senders in the openings of eight of his 12 letters (1-2 Corinthians, Galatians, Philippians, Colossians, 1-2 Thessalonians and Philemon)" (Witmer). Witmer's observation on teamwork agrees with the result obtained by Lai in his research (*Tentmaking 175*).

Lai's found out that 93% of the tentmakers in his research were serving on a team (*Tentmaking* 175). This is a high number, and it probably shows the human tendency to work in teams. God created humans to draw strength from fellowshipping with one another. Working in a team would have provided both fellowship and comfort to Paul. These are elements that are necessary in a calling as difficult as his.

Research Design Literature

Sensing defines research as "a family of methods that share common characteristics of disciplined inquiry." Research he further argues, "prompts us to understand problems, ask questions, and pursue specialized modes of inquiry" (51). Although all research methods must stand the scrutiny of "members of an associated guild" (Sensing 51), all research does not share the same type of data, arguments, and rationale for the research. For example, D. Min studies like this one is a "ministry intervention designed to address [a] particular problem for a specific context" (Sensing 60).

This study is qualitative in nature. "Qualitative research," Denzin and Lincoln assert, is "multi-method in focus, involving an interpretative, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural

settings, attempting to make sense of, or interpret, phenomena in terms of meaning people bring to them" (3). Furthermore, this study fits into the five characteristics that Sharan B. Merriam believes all qualitative research have in common. They are: "The goal of eliciting understanding and meaning, the researcher as the primary instrument of data collection and analysis, the use of fieldwork, an inductive orientation to analysis, and findings that are richly descriptive" (11).

I adopted a multi-method approach rather than a single method approach for this study because of the advantage that multi-method approach has over a single method approach. This advantage, according to Creswell, arises because the biases inherent in any single method could be cancelled by other methods (14). The study adopted the following researcher-designed instruments for data collection: A telephone interview protocol, an online questionnaire, a focus group interview, and an online survey. These four methods of data collection have their distinct advantages for this study.

I used interview as the first mode of data collection. Irving Seidman calls interview "a basic mode of inquiry." As Seidman asserts, Recounting narratives of experience has been the major way throughout recorded history that humans have made sense of their experience" (8). In addition, interviewing also "provides access to the context of people's behavior and thereby provide a way for researchers to understand the meaning of that behavior" (9). I used telephone interviews as opposed to face-to-face interview because telephone interviews are inexpensive, compared to having to travel to meet each of the participants in their different locations.

The interview questions were semi-structured and open-ended. Russell Bernard suggests that semi-structured interviews "demonstrates that you are fully in control of what you want from the interview but leaves you and your respondents to

follow new leads" (191). Open-ended questions were used because they have the advantage of "establish[ing] the territory to be explored while allowing the participant to take any direction he or she wants" (Seidman 69) and their "predetermined sequence of questions ensured that the questions never strayed from the projects problem and purpose statements" (107). It was important that I stayed within the project's problem and purpose statement, because I have worked with most of the participants at one point or the other.

The second instrument used to generate data was the online questionnaire. Sensing notes that questionnaires are often made up of open-ended questions (113), and according to Denscombe, "Questionnaires also have the potential to supply researchers with exact figures (responses and questions)" (103). Unlike surveys, participants can respond to questions in questionnaires in their own words. One other reason why I used questionnaires as a means of data generation was because all the respondents to the questionnaires get the same questions (Bernard 232). This was also important to keep me focused on the purpose of the study.

The third instrument used to generate data was the focus group interview. According to Andréa Fontana and James H. Frey, "a group interview or focus group has the advantage of being inexpensive, data rich, flexible, stimulating to respondents, recall aiding, and cumulative and elaborative over and above individual responses" (365). In addition, Sensing notes that, "The synergy of the group will often provide richer data than if each person in the group has been interviewed separately. One person's response may prompt or modify another person's memory of an event or detail" (120). It was also cheaper for me to do a focus group interview, than one-on-one interviews.

The fourth instrument used to gather data was an online survey. "A survey is a lengthy questionnaire that employs fixed choice responses" (Sensing 115). Surveys have a few advantages which include being more economical than face-to-face interviews, especially for a large group of participants (Sensing 115), and "a rapid turnaround in data collection" (Creswell 146). Both of these advantages proved were useful since the survey was sent to participants located in Nigeria.

Summary of Literature

We live in a constantly changing world with its multi-ethnic and multi-religious demand for acceptance, loyalty, and ultimately, supremacy. With regards to the mission of God, and Jesus' command that we be witnesses to him and make disciples on his behalf everywhere (Matt. 28:18-20, Acts 1:6-8), Christians are blessed with both historical and scriptural examples from which we can get our inspiration. Weerstra, quoted earlier, was right in his belief that the tentmaking movement that was then emerging, or more appropriately, re-emerging, would erase "the biblical dichotomy between laity and clergy" (101). Moving forward, therefore, in this research the following should be kept in mind:

Bi-vocational Ministry is Scriptural

The review of the selected literature suggests that the bi-vocational lifestyle for those who believed in the "God of Abraham, Isaac and Jacob" (Acts 3:13), straddles the whole of the canon. (Wilson 20). In the New Testament, Paul's tentmaking was inseparable from his ministry, although, his insistence on receiving no stipend stood in stark contrast to other Apostles like Peter who earned a living from the gospel (I Cor. 9:4-6). It appears that Paul lived more faithful to the Old Testament biblical precedent than the other apostles did.

There is a Strong Historical Basis for Bi-vocational Ministry

There is a strong historical basis for the insistence by scholars that bi-vocational ministry must be given both credence and priority in this generation. This is because bi-vocational ministry was the norm throughout the missionary enterprise in the early church as shown by the advice in the Apostolic Constitution dated from between 375 to 380 A.D., as well as the exploits of the Nestorians in Asian history. Others, including William Carey, the Moravians, and a host of other early nineteenth and twentieth century missionaries viewed bi-vocational ministry as the norm rather than the exception.

At a point in time however, with the emphasis on the separation of the clergy and the laity, the church lost the use of "ordinary men and women" in propagating the gospel. This dichotomy which was discouraged by Luther's Reformation was inadvertently rekindled after the Puritan-led "post-vocation age" that was carried into the 20th century (Stevens 72). The movement towards bi-vocational practice, is therefore, a reminder of ministry as it was meant to be.

Now is the Time for Bi-vocational Ministry

The resurgence of non-Christian religions, the growth of Islamic militancy, and the near all-consuming power of globalization and technology make traditional missionary engagement a seemingly less viable option in the 21st century. The trend described above is exemplified in Nigeria where Islamic extremism and economic instability now co-exist to align the country along religious and ethnic lines. The resulting tension negatively affects the delivery of the gospel message. Kriegel and Palter's argument that "we need to wake up to the fact that we cannot rely on the 'tried and true,' because what was tried yesterday is no longer true today" (xvii), holds true for the spread of the gospel among different groups in Nigeria.

Best Practices and Characteristics of Bi-Vocational Missionaries

The consensus from the literature review is that there are no best practices for bi-vocational missionaries to emulate. This is because what constitutes the best practice in a multicultural, multi-ethnic, and multi-religious society must of necessity be different from one place to the other (Patton 193). While best practices are not encouraged as a measure of the practices of effective missionaries, fruitful practices are used in its place. Using fruitful practices that have worked in other cultures and regions allows for a description of practices that could be effective in other locations with varying adaptations as the need may be.

Some of the literature consulted give specific characteristics that are exhibited by effectiveness bi-vocational missionaries. These characteristics are identical in the research results from different researchers, and one could conclude that they are of near-universal occurrence among bi-vocational missionaries. However, the development of a "growth mindset," where individuals work to improve on areas where they lack knowledge has been found to be as important, if not more important than relying on inborn traits and entrepreneurial characteristics.

Before recommending tentmaking as a valid means of communicating the gospel in the modern age, Johnson in his book asks three questions: "Was tentmaking used to carry God's banner? Was the use of this method blessed of God? Is this methodology applicable in today's globalized, hightech world?" (172). The literature review seems to point us to an unequivocal yes to each of these questions.

CHAPTER 3

RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

This chapter covers the research methodology for the study of the characteristics and practices of effective bi-vocational missionaries. The nature and purpose of the project, the research questions and the ministry content unique to the study are restated, while the participants in the study are described along with the criteria used for choosing them. Other topics covered in this chapter include the expert review of the researcher-designed instruments, the reliability, and validity of the research design, and the procedures for collecting and analyzing the data gathered from the use of the research tools.

Nature and Purpose of the Project

CAPRO has operated as a faith mission since her inception in 1975 and has successfully planted churches among many unreached people groups in Northern Nigeria as well as outside Nigeria. The current ministry paradigm in CAPRO has been put in doubt by the reality of a growing, aging and diverse workforce, an unfavorable political and socio-economic environment, as well as the conviction among some of the missionaries that an alternative ministry model should be explored.

After over 40 years of operating the faith mission paradigm, CAPRO needs updated research on her ministry principles and practices that will consider how bi-vocational missionaries may have a place in the ministry's operations. Allowing a mixture of "faith missionaries" or traditional missionaries and bi-vocational ones could help in sustaining the work in the present social and religious environment and reduce dependency on over-stretched financial resources. The new paradigm may also create more avenues and opportunities for ministry among the unreached people

groups that CAPRO missionaries are currently engaged with and those that they will engage with in future.

The purpose of this project was to evaluate the characteristics and fruitful practices of effective bi-vocational missionaries in Northern Nigeria in order to identify obstacles and opportunities for bi-vocational missionaries within CAPRO as a mission agency. The goal of the study was to consider a possible alternative to the faith ministry model for CAPRO missionaries, thereby engendering ministry opportunities for CAPRO and her missionaries in their cross-cultural missionary work.

Research Questions

The following research questions were answered using these research instruments: A telephone interview protocol, an online questionnaire, a focus group, and an online survey.

RQ #1 What are the characteristics of bi-vocational missionaries in Northern Nigeria?

The purpose of this question was to determine the characteristics of bi-vocational missionaries, with both the bi-vocational and traditional missionaries as respondents. The bi-vocational missionaries were expected to answer the question based on their experiences on the field, while the traditional missionaries would provide their answers based on their observations of, and expectations from bi-vocational missionaries. The tools used to collect the data for this research question were the researcher-designed semi-structured interview protocol titled, "Characteristics and Practices Interview Protocol" (CPI) administered through the phone. Questions number 1,4 and 6 addressed the questions on the characteristics of bi-vocational missionaries.

The second instrument used to answer this question was the online researcher-designed survey, entitled "Characteristics, Practices, and Obstacle Survey" (CPOS). Question # 4, 5, 9, 12, 15, 16, 20, and 24, answered this research question.

RQ #2. In the opinion of mission agency leaders and missionaries in Northern Nigeria, what fruitful practices do they recommend for effective bi-vocational missionary ministry?

This question sought to know the recommended fruitful practices for effective bi-vocational missionaries, from the point of view of both the missionaries and their leaders. Three tools were used to answer this question. The first tool used was the researcher-designed interview protocol, CPI. This tool was used to obtain data from the five bi-vocational missionaries. Question #2, 3 and 5 fulfilled the purpose of answering this question.

The second instrument used was a focus group interview with five of the mission leaders, titled, "Focus Group Questionnaire" (FGQ). Questions number 1-3 fulfilled the purpose of answering this question. The third tool used to obtain data on the fruitful practices was the "Characteristics, Practices, and Obstacle Survey" (CPOS). Questions # 1, 2, 3, 13, 18, 19, and 23 answered the questions on the fruitful practices of bi-vocational missionaries.

RQ #3. In the opinion of mission agency leaders and missionaries in Northern Nigeria, what are the obstacles to effective bi-vocational ministry?

This question sought to know the obstacles that inhibit the practice of bi-vocational ministry among missionaries in CAPRO. Data for this question was obtained with three tools. First, I used an online questionnaire titled, "Obstacle towards Effective Bi-vocational Ministry Questionnaire" (OEB). This tool was used to obtain data from the five bi-vocational and five traditional missionaries. Questions numbers 1-4 fulfilled the purpose of answering this question.

The second instrument used to obtain data for the question was the "Focus Group Questionnaire," (FGQ). This instrument obtained data from the five mission leaders in a focus group. Questions # 4 and 5 fulfilled the purpose of answering this question. The third tool used to obtain data on the obstacles to bi-vocational ministry practice was the "Characteristics, Practices, and Obstacle Survey" (CPOS). Question # 7, 11, 17, 21, 22, and 25 fulfilled the purpose of answering this question.

The instruments and their uses are summarized in table 3.1 below:

Table 3.1

A list of Instruments used in the Research

Research Question	Purpose	Instrument(s)
What are the characteristics of bi-vocational missionaries in Northern Nigeria?	To determine the characteristics of bi-vocational missionaries in Northern Nigeria	CPI CPOS
In the opinion of mission agency leaders and missionaries in Northern Nigeria, what fruitful practices do they recommend for effective bi-vocational missionary ministry?	To know the recommended fruitful practices for effective bi-vocational missionaries in CAPRO	CPI FGQ CPOS
In the opinion of mission agency leaders and missionaries in Northern Nigeria, what are the obstacles to effective bi-vocational ministry?	To understand the obstacles inhibiting the practice of bi-vocational ministry in CAPRO	OEB FGQ CPOS

Ministry Context

CAPRO is an indigenous Nigerian cross-cultural faith mission with missionaries currently involved in different mission ministries in Nigeria and 34 other countries of Africa, Asia, North America, and the Middle East ("Our History"). The majority of CAPRO missionaries are located in Nigeria, a multi-ethnic nation of over 500 people groups (Joshua Project, "Country: Nigeria"). The majority of the people groups in the South of Nigeria are Christians while an overwhelming majority

in the North are Muslims ("The World Factbook: Nigeria"). Consequently, the bulk of CAPRO's missionary activities in Nigeria take place in the northern part of the country. The implication of this multi-ethnic, northern missionary engagement is that the majority of CAPRO missionaries in Nigeria who are southerners cross both religious and cultural barriers in order to reach these UPGs (Iorlamen 6).

As an organization, CAPRO is structured into fields, departments, and zones. The fields are locations in the North of Nigeria, where cross-cultural church planting takes place. Departments are offices located in the zones where activities that are administrative in nature but linked to church planting take place. These activities include accounting, resource mobilization, media productions, and so on. The zones, on the other hand, are the supervising offices that are strategically located in some cities in the country. These zonal offices exist mainly to supervise the church planting work of the missionaries. Since church planting is the raison d'être for CAPRO, most of the organization's human and financial resources are directed towards the church planting work on the fields.

Missionary candidates are trained in cross-cultural ministry for twelve months at the CAPRO training school. After graduation and subscription to CAPRO's church planting and administrative policies, the majority of the school of mission graduates are posted to an UPG as church planters, either as pioneers of new fields or to join up with existing work in other fields. Other new staff are posted to departments, zones or other units in the ministry as the needs and their giftings entail.

As a faith mission, CAPRO leaders and missionaries do not receive a salary from the ministry but trust God to provide for their ministry and family needs (Ndukwe 102). There are, however, some missionaries and leaders who feel that the ministry has outgrown this ministry model (Kputu). A rising, yet subtle tension within

the ministry on bi-vocational practice seem to be the emergence of two camps who hold differing views on the way forward for CAPRO as an organization. There are some who believe that the faith mission paradigm currently being practiced is sacrosanct, because it was given by God to the ministry. Time and circumstances, they believe, should not touch CAPRO's ministry paradigm.

Others, however, feel that the time is ripe for bi-vocational ministry to be officially sanctioned and practiced as a paradigm in CAPRO. Many in this group believe that bi-vocational missionaries who feel called by God to express their ministries as such in CAPRO should be welcome into the ministry. However, even for many in this group, bi-vocational ministry is still viewed essentially as a necessary reaction to the changing times, rather than a valid form of biblical ministry with deep theological roots.

Some initial positive evidence indicates that the practice of bi-vocational ministry have been a success story in some churches in Nigeria (Iheanyi-Igwe 174). For example, The Redeemed Christian Church of God, (RCCG), one of the fastest growing churches in Nigeria officially encourages her pastors to be bi-vocational (Iheanyi-Igwe 174). From his research, Iheanyi-Igwe's concludes that for many of these pastors, "Bi-vocational ministry…was not some stop-gap temporary measure … (331). They were bi-vocational by choice, rather than by necessity.

Bi-vocational ministry practice, however, does not yet have the same level of conviction on faith mission bodies and their leaders as it presently does on some churches and pastors. Very few mission organizations like the Navigators in Nigeria encourage the expression of bi-vocational ministry among her staff when necessary (Offia). Apparently, other mission agencies are waiting for the proverbial mouse who will bell the cat of bi-vocational ministry among them.

Participants

Criteria for Selection

For this study, purposive sampling provided the best criteria for participant selection based on the goal of the study. According to Sensing, "Purposive samples select people who have awareness of the situation and meet the criteria and attributes that are essential to your research" (83). In addition, Patton argues that "the logic and power of [purposive] sampling lies in selecting information-rich cases for study in depth. Information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the research" (169). With these points in mind, three characteristics were used to select the participants:

First, All the participants were "generally knowledgeable about the subject at hand" (Sensing 83). Five of the participants were practicing bi-vocational missionaries, while the five mission leaders have supervised both the bi-vocational and traditional missionaries at some point in their carriers. Second, all the participants are passionate about planting cross-cultural churches in Northern Nigeria and beyond. They, therefore, "have a vested interest" in the research (Sensing 83). Third, all the participants had been missionaries for a minimum of 10 years. Thus, the participants would have had enough experience as it relates to the purpose of this study.

Description of Participants

The participants were fifteen in number, made up of five bi-vocational missionaries, five traditional missionaries, and five mission leaders. The participants range between 40-65 years old. Ten of the participants were male and five were female. Their educational level was not a factor in the study, neither was their ethnicity or their marital status. The participants have been missionaries or leaders for at least ten years in

CAPRO. They were all of sound mental health and none of them was a member of any at-risk population.

Ethical Considerations

The agreement of CAPRO ministry was gained through the International Director in order to provide access to study the participants. Creswell calls these types of leaders whose permission is needed before a research can be done in their organization, the "gatekeepers" (90). The agreement was obtained by writing a letter that identified the reason for the research, the extent of time it would take and the potential impact on the work of the ministry. A reply to my letter requesting that the research be done in CAPRO was received before the data collection processes started. All the participants in the study were informed about the study, first, through phone calls and then by e-mails. They were made aware of the strict confidentiality with which the research will be done as well as their right to opt out of the study at any time.

An informed consent form was sent through the e-mail to all the participants and the completed consent forms were returned by e-mail to the researcher before any instrument was distributed. The signed consent form was the proof of the participants' agreeing to its terms. Upon receipt of the signed consent forms, the documents were date-stamped online and stored in a password protected folder on the password protected computer. I was the only one who used the computer and the only one with the password to the computer. Copies of the informed consent forms were printed to avoid loss in case of a computer crash or other similar problems. The printed copies were also date stamped and stored in a password protected safe bought specifically for this research.

All the returned surveys and questionnaires were printed out, along with the interview transcripts. These were date stamped and coded for confidentiality. Names were dissociated from responses during coding and recording processes and aliases were

used as suggested by Creswell (91). The transcripts of the interviews and the data from

the survey and questionnaire were stored in the locked password protected safe. I was

the only one who had the password to the safe.

Permission was sought and granted from the telephone interview and focus group

participants before I started the recording process during the interviews.

<div align="center">**Instrumentation**</div>

Four instruments, all researcher-designed served to collect data for this study.

(Table 3.1 above.) They are the interview protocol, CPI; the online survey, CPOS; the

online questionnaire, OEB; and a focus group, FGQ.

CPI, the semi-structured interview protocol on characteristics and practices,

included six open-ended questions that I used to conduct the telephone interviews

with the five bi-vocational missionaries. The online questionnaire, OEB, had four

closed-ended questions used to obtain data from the ten missionaries on the obstacles

to the practice of bi-vocational ministry. The FGQ instrument consisted of five

questions that gathered data on fruitful practices as well as obstacles to effective bi-

vocational ministry from the mission leaders.

The CPOS survey comprised of 33 questions divided into two sections. The

first section contained five questions with fixed answers to ascertain the participants'

demographic information. The second section contained 27 questions using a five-

point Likert scale. The last question gave participants an opportunity to make

comments at the end of the survey. The questions were used to obtain data on the

characteristics, practices and obstacles towards the practice of bi-vocational ministry

in CAPRO. Data obtained from the CPOS was compared with those obtained from the

other instruments and analyzed together.

Expert Review

All the instruments being researcher-designed were submitted for expert review to the following:

- Dr. Greg Okesson, the Dean, E. Stanley Jones School of World Mission and Evangelism and the Ira Gallaway and D.M. Beeson Professor of Leadership Development, Mission and Evangelism at Asbury Theological Seminary in Wilmore Kentucky. His areas of expertise include: Public theology, African Christianity, global development, cross-cultural leadership, and missions. He was a cross-cultural missionary in Africa for many years.

- Dr. Milton Lowe, the Associate Doctor of Ministry (D. Min) Director and Academic Coach at Asbury Theological Seminary in Wilmore Kentucky. He is also an Affiliate Instructor of Mentored Ministry at the same seminary. Dr. Lowes was a bi-vocational pastor for many years and has a lot of experience on the topic of this study.

- Mrs. Chinyereugo Adeliyi was a cross-cultural missionary for over twenty years as a church planter and mobilizer with CAPRO in Nigeria. She was also involved in training potential missionary candidates in the school of missions in Nigeria and Sudan for those same number of years. Chinyereugo is conversant with the issues that are being researched into. She is currently a PhD student at Asbury Theological Seminary in Wilmore Kentucky.

The three experts received an e-mailed copy containing a brief description of the project, purpose statement, research questions, definition of terms, and the four instruments. A detailed evaluation form was also included for them to express their opinions and suggestions on each of the questions. Upon collecting the evaluation

forms, I e-mailed and discussed the suggestions with my dissertation coach and subsequently made the appropriate changes to the instruments.

There were some comments made by two of the experts on the ambiguity and appropriateness of some of the questions on the telephone interview protocol. Those changes were made as suggested. One of the expert reviewers also asked that the question on teamwork be removed from the instrument. However, I left this question untouched, because as I explained to the reviewer, the presence or otherwise of teamwork among the participants was one of the elements being investigate in this research.

Two of the reviewers suggest that a few other questions needed clarity in the online questionnaire. For example, question #5 was reworded from "On a scale of 1-5, rate these obstacles in terms of their importance from the least, #1 to the most difficult to surmount, #5," to "On a scale of 1-5, rate these obstacles in terms of their importance from the least, #1 to the most challenging #5."
Two of the reviewers also suggested that I should remove three questions from the survey because they were repetitive. On examining further, I discovered that this was true. However, only two of the questions were removed while the third one was reworded for clarity.

Reliability & Validity of Project Design

According to Bernard, "Validity refers to the accuracy and trustworthiness of instruments, data, and findings in research," while "reliability referes to whether or not you get the same answer by using an instrument to measure something more than once" (46-47). Creswell lists some steps to take to increase both validity and reliability of qualitative designs (190-192). The following actions describe how I improved on the reliability and validity of the study, taking a cue from Creswell's list.

Reliability

To ensure reliability of the project design, as much as practically possible, questions asked were unambiguous. The vocabulary used was understood by the respondents and was never condescending as suggested by Bernard (241-242). The unambiguity of the questions was further confirmed during the expert review. Furthermore, respondents to the interviews and online survey as well as the focus groups were encouraged to ask questions on any item that was not clear to them. Clarifications for those questions were made to all the respondents to the survey and the interviews so that all of them had a similar understanding of the questions.

The online survey form that all the participants received had a standardized format with the five-point Likert scale printed below each question. This made it easier for the respondents to answer the questions since the Likert scale is one of the most commonly used method for survey collection (Bernard 294). It is, therefore, highly likely that participants would have encountered it at one point or the other.

I served as the sole interviewer for the telephone interview and focus groups. This helped ensure consistency within the qualitative aspect of this study. I also followed the same semi-structured interview protocol and used the same audio recording method for data collection. As much as possible, each question was asked with the same exact wording, and in the prescribed order, for each interview. This, to a large extent, helped to maintain data reliability and integrity.

Denscombe notes that the researcher's influence on the data is an issue in almost all qualitative research (14). My bias as a researcher was, therefore, clarified in the research findings. I have known and worked with most of the respondents to the study for many years and I had shared some of the passion and questions that generated this study with a few of them in the past. In order to remain objective, I was

careful with my facial expressions and body language during the focus group interview, my tone and style of language during the telephone interview, and focus group was also friendly, yet professional.

Denscombe further suggests that the setting used for focus group interviews must be normal so that the actual process of the research does not influence the nature of the result obtained (103). To achieve this, the focus group interview was held behind closed doors with no distractions. I used the same audio recording method for data collection for both the telephone interview and the focus groups. Recorded interviews contain details of precise words spoken by the interviewee, helping to achieve the standard of exactness as suggested by Denscombe (103).

I reviewed the telephone interview and focus group audio recordings multiple times and took notes of words, phrases, concepts, and ideas as conveyed by the participants. Some of these phrases were unique to the Nigerian experience. I also listened to the audio of both instruments while reviewing their transcripts to check that they did not contain obvious mistakes. This process enabled me to make corrections and also to make notes on emphasis, emotion, inflection, and tone of voice in the recording. These are issues that I knew might be important in interpreting the data later on. Data triangulation of the above research methods was used, thus, increasing the reliability of the data.

Validity

Since Bernard argues that "The validity of data is tied to the validity of instruments" (47), I carefully designed and selected questions for the instruments so that the questions matched the purpose of the research. The five-point scale used on the survey provided respondents with a range that was broad enough to express their subjective understanding or feelings about a construct and, consequently, provided

more precision in measuring change of distribution (Fowler 96). Furthermore, some questions were asked more than once in the survey, using a different angle, and with different wording in order to reveal patterns of association among the participants.

Finally, to enhance validity, I used member checking by presenting my findings to some of the study participants, asking them if the interpretations made are consistent with their experiences. I then incorporated their feedback into the findings from the research. Member checking ensured that the data are true to the participants' experience.

Data Collection

The first phase of data collection consisted of the telephone interview done with CPI as the tool to gather the data from the bi-vocational missionaries. The interview was scheduled with the participants through e-mail on times and days within the research period that were convenient for each of the participants.

During the interview, I first, I introduced myself and informed each of the participants of the nature of the study and the confidentiality that goes along with it. I also informed them of my notetaking as well the mode of recording that was to be used during the interview. I mentioned to each participant that the interview would take less than an hour and that the result of the study would be shared with them and others within and outside the ministry. I started the interview as soon as the participants agreed that it was okay to start and ended all the interviews on schedule. Data collected from the telephone interviews securely stored for further analysis.

The second stage was the use of the online questionnaire, OEB consisting of open-ended questions. The questionnaires were sent by e-mail a week after administering the last telephone interview. The e-mail included the instructions on how to fill the questionnaire, as well as a reminder of the confidentiality and

anonymity that goes with the research. An e-mail was sent three days after the initial one, to remind the participants about the need to promptly fill the questionnaire and the usefulness of the research to them and to the organization.

The third stage consisted of the focus group discussion. The participants had earlier been informed, and reminded through phone calls, text messages and e-mails concerning the focus group. Before conducting the interview, I set up the room by arranging the chairs in a circle and tested the recording system to ensure a successful recording of the whole interview. I also had my pen and paper to write down answers and gestures from the participants that seemed interesting to me. Procedures and issues about confidentiality were explained to the interviewees at the beginning of the meeting. The recorded information was also securely stored for further analysis.

The last phase of the research was done with the use of the online survey (Survey Monkey) CPOS. The Survey Monkey was sent a week after the focus group discussion was completed. The Survey Monkey was sent as a link in an e-mail with instructions on how to fill the survey with reassurance about the confidentiality and anonymity of the survey restated. A follow up e-mail was sent to remind those who had not returned their form within three days. The data from the survey was downloaded and stored securely.

Data Analysis

The data from the telephone interview, the online questionnaire and focus group discussions were transcribed and reviewed many times in order to familiarize myself with the them. The analysis stages for the three data, done separately was:

1. Coding stage. This is the point at which themes were generated and assigned to the data. This process was refined and repeated with each interview and recordings.

2. Interpretive coding. This involved the clustering of descriptive codes into concepts in order to elicit the meaning being conveyed by the participant in line with the research questions.

3. The third stage was the derivation of overarching themes spanning the whole data set. These overarching themes facilitated a better understanding of the characteristics and fruitful practices of the participants, as well as the obstacles towards the practice of bi-vocational ministry. The result was tabulated to determine the prevalence of particular themes, and to compare the prevalence of those themes across the participants.

The data from the online survey was analyzed with the tools provided by the Survey Monkey. The respondents were classified, the results tabulated, and the data was organized and analyzed.

CHAPTER 4

EVIDENCE FOR THE PROJECT

Overview of the Chapter

As faith missionaries, CAPRO staff are not immune to the challenges posed by an ever-widening mission mandate in an evolving cultural, religious, economic and global environment (Oyebamiji 159, 191-2). This chapter attempts to interpret how the participants in the project react to events and developments around them as they carry out their missionary calling among different unreached people groups. It also attempts to interpret how these events presently affect their ministry practices, as well as how they might impact those practices in the years to come.

The purpose of this project was to evaluate the characteristics and fruitful practices of effective bi-vocational missionaries in Northern Nigeria in order to identify opportunities and obstacles for bi-vocational missionaries within CAPRO mission agency.

Participants

Eighteen people were originally contacted to participate in the research. All of the eighteen initially agreed, but only fifteen people were eventually available to be interviewed for the project. The participants were made up of five bi-vocational missionaries, five traditional missionaries and five CAPRO missionary leaders.

All the samples of the participants were deemed valid based on the following criteria from the research:

1. All of the participants have served in CAPRO ministries for more than ten years and are currently engaged in a mission-based ministry.

2. All of the fifteen participants were available to be interviewed by telephone, by focus group participation, or had the online questionnaire or

survey e-mailed to them as specified in the study. They all completed and

returned the instruments that were allocated to them when due.

The demographic profile of the fifteen samples is as detailed in Figure 4.1. Ten of the

participants were males and five were female. The ages of the participants ranged

from a low of 35 to a high of 74. All but one of the participants was married, while

over 80% of them have been Christians for more than 20 years. They have all been in

ministry for more than a decade (Figure 4.1).

Number of Participants
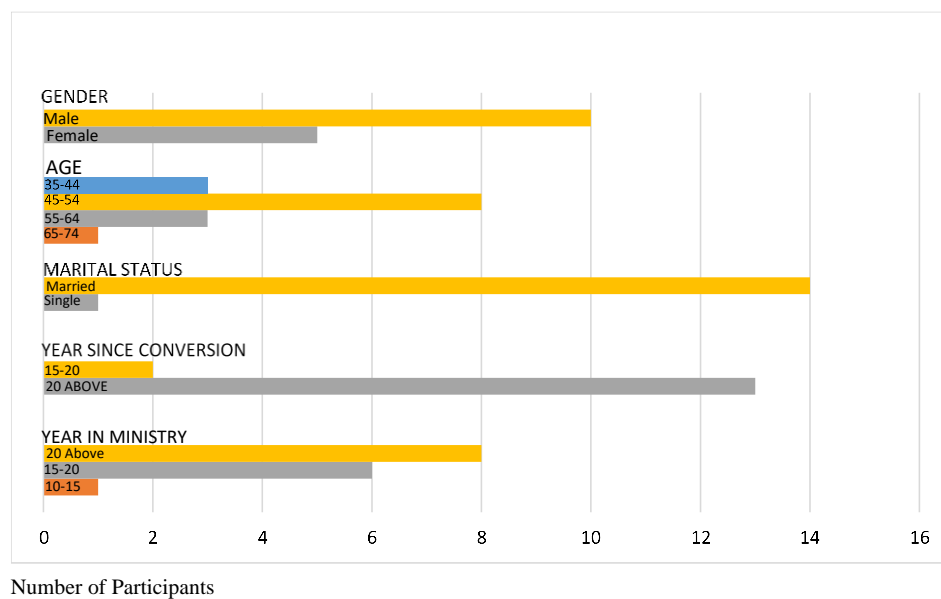
Figure 4.1. Demographics of participants (N=15)

Research Question #1: Description of Evidence

**What are the characteristics of bi-vocational missionaries in Northern
Nigeria?**

Two groups of questions addressed the characteristics of bi-vocational

missionaries. The first group (Q1a), was from the telephone interview protocol, while

the second group (Q1b) was from the online survey. A total of five people, all bi-

vocational missionaries participated in the telephone interview with the open-ended

questions 1, 4 and 6 as the instrument. Questions 9, 10, 14, 15, 17, 20, and 29 from

the survey instrument addressed the characteristics question, with ten participants made up of five bi-vocational missionaries and five traditional missionaries each as participants.

Summary of the Result from the Telephone Interview Protocol Q1a, Characteristics of Bi-vocational Missionaries.

The telephone interviews generated five distinct themes.

Passion for Souls

All but one of the participants in very similar words, indicated the passion to see souls converted to the Kingdom of God as the key reason they persevere in their calling in spite of the enormous challenges that they face daily in their work. Interviewee OPS, for example, while not denying her tendency to ask questions concerning the validity of her call went on to say, "One thing that has kept me on course is maybe, the passion for souls, to see people change and grounded in Christ…What is still keeping me focused, is the desire to see people come to salvation in Christ."

Interviewee CBZ, resonated with words that are similar to OPS's when he said, "What keeps me focused is that I have the desire to see mobile churches emerge among the UPG that we are working with. They are a mobile people and when they receive God's Word, they will take the gospel beyond us." Interviewee DNL on his part said, "What keeps me going is the conviction that brought me, and also the assurance that God is in this whole thing. God is in the business [of soul winning]."

Interviewee SEG, spoke on why he is for staying on course with his vision with enthusiasm. He said: "The word of God keeps me focused and the passion for lost souls; passion to see people come to the Kingdom; passion to help people come close to God." The only interviewee whose view about persevering in her call was

different from the others was BSE who is currently more involved in discipling converts than in church planting. BSE put her eventual ability to trust God for protection in the midst of the terrorist attacks where she works as the key reason why she perseveres in her work.

The responses from the interviewees suggest, first, that they persevere in spite of the discouraging challenges that they face their work. Secondly, there is a direct relationship between their willingness to persevere and their conviction that souls must be won to the Kingdom of God.

The Importance of Teamwork

All the interviewees recognized the positive role that teamwork plays in the stability and progress of their work and projected themselves as willing team workers. This was interviewee OPS's view on the importance of teamwork in her ministry:

> The beauty of working in a team is that there are other people who are strong in your areas of weakness. You can hide under their umbrella and the reverse is true too, you can also help other people where you are strong. Working in a team to me has given me the strength and the impetus to go on. I am sure if I am not working in a team, I would have packed up and left the field long ago.

OPS further articulated the importance of teamwork, especially in societies that are closed to the gospel with these words:

> I remember being on the field as a single lady in an Islamic field, this itself is like a taboo. It is like what are you doing here as a single lady? Having a family on ground, that is, my field leader and his wife was a lot of succor for me. It afforded me protection and I could go out with them for ministry, something that I would not have been able to do if I were all alone. Even when they are not around, I could go out into the community under their umbrella.

SEG, on his part said, "Teamwork has always been advantageous to me because you cannot do anything alone. You need others. I need others to achieve the vision and the goals that the Lord has given to me. I love working in teams." BSE recognizes her teammates' contribution in the training center that she coordinates as key to her success, as they help her carry out some activities, including teaching the students

when she is out of town. These are tasks that would have stopped anytime she was not

available at the center.

DNL's view is similar to that of OPS, SEG and BSE. DNL observed that team

work "leads to harnessing the potential of everybody to get the work going…and has

been instrumental in getting [my] work going." CBZ understood the presence of his

teammates as being vital to managing the stress generated by the type and volume of

work that he is engaged in daily. He said, "I have a colleague with me and sometimes

we run a shift. When I go to work in the morning, he comes later to replace me, and

after spending some time on break, I return back to work while we close together

between 6 pm and 7 pm."

OPS further mentioned another aspect of teamwork that have been crucial to

her work as a missionary. It is the team members' ability to keep her in check and on

tract in her work. OPS said,

> Of course, the fact that you have other people around, working together with
> you also keeps you in check. The day you feel tired, and you do not want to go
> for evangelism, if a team member calls you to remind you that there is
> evangelism, you have to encourage yourself and go. The day you do not want
> to pray, if someone calls to remind you about the coming prayer meeting, you
> have no choice but to go. The other team members are like checks and
> balances to the excesses that one would have been involved in if there are no
> people around.

OPS, also, succinctly puts the role that her spouse plays as a team member this way:

"When the wife is down, the husband is there to lift her up and when he is down, she

is there to lift him up."

Working in a team as expected would have its challenges and CBZ, OPS, and

DNL talked about some of those challenges. CBZ and DNL believed that they have

very good working relationships with the team members staying on the same base

with them. However, they said that they have some challenges with those team

members living elsewhere. CBZ, for example, saw communication or lack of it, with

a team member that is quite far from his base as a huge challenge, "because of the remoteness of the place where the other team members are located." He also sounded quite disappointed with a team member who he said refuses to yield to his advice as the field leader.

OPS on her part, spoke about some relationship stress brought about by the close nature of how teams operate in CAPRO. She said, "Of course, it [teamwork] has its shortcoming, especially as a young couple, living a communal life, having to eat together and live in close proximity to each other. You had to be careful not to scatter the team because of mundane things like food. We learned to bear with one another."

Teamwork (including family life) seems to be a strong point in the mission work of the participants. Even where challenges are present within the team, all the participants concluded that they would never have been successful in their work without the input of their team members.

Evolving Knowledge about Bi-Vocational Ministry

Only one of the participants, SEG said that he had an inkling that he might be bi-vocational at the early stages of his ministry in CAPRO. This realization, he said, came as a result of the financial needs that he observed all around him and his yearning to meet those needs. SEG said concerning this realization: "I came into CAPRO with the aim of full-time mission work, but there are needs everywhere for others and my family. How do you empower people around you without funds?" he asked. "You just have to believe God and as for me, I came into CAPRO with a lot of business acumen. So, I have a passion and vision and can envision all kinds of businesses," he concluded.

The other interviewees changed their view about bi-vocational ministry practice over time, mainly because of two reasons. The first reason was because of the

need to for relevance and acceptance in the communities where they were ministering. The second reason was because of the need for specialization and funding in the expanding work of the missionaries.

The Need for Relevance and Acceptance. Interviewee OPS' changed view about bi-vocational ministry was imposed on her by the need to be relevant, and hence, accepted in the Islamic communities where she had worked as a missionary at different stages of her life and ministry. OPS spoke about her changed conviction with these words:

> With the trend of things now, I think the traditional minister may not really be...very relevant especially in some locations, in closed access countries or among some particular groups of people. We need...somebody that has a means to access the community or group of people wherever he or she wants to serve. We need a means that gives the person a leverage and a stand in the community for them to be able to present their message.

CBZ also works in an Islamic field and his statement also implied reasons that were similar to OPS'. He said: "We went into the field with a business. Therefore, your appearance and your living condition in the midst of the people have to justify the fact that you are a businessman." OPS' conclusion on bi-vocational ministry at the end of the interview was, "Everybody should get a job that will make them relevant to the community, where they will be a blessing to those communities or the group of people you are serving in."

Challenges Posed by the Expanding Work of CAPRO Missionaries. DNL's change of mind came as a result of what he viewed as the challenge of funding CAPRO's work outside Nigeria. This funding challenge was coupled with the emerging need for CAPRO missionaries to develop appropriate skills as their worked grew to urban areas especially outside Nigeria. DNL said concerning his new understanding: "It is quite challenging funding a work from an economy like ours to more developed

economies. Also, many of the missionaries realized at some point that they needed some skills that were lacking for their work."

The analysis of the interview in this section reveals that the practice of bi-vocational ministry was often not the first choice for the interviewees. Rather, the practice was imposed on them majorly by external factors that were not part of their consideration before joining CAPRO. Their ability to think through a new paradigm and to adjust appropriately, however, suggests a willingness on their part to learn and adapt to new ways of doing ministry.

They Have Great Love for the People

One of the themes that shone through the interviews was the love that the interviewees have for the people they are reaching out to. That love is exemplified by SEG's words on his main reasons for being involved in business: "My passion has always been to empower the natives that are struggling financially," he said. This is similar to BSE who presently have two university students living with her family. BSE said,

> Sometimes we have had to assist some of the students who come for training at the center because they need assistance. Presently, we have two students living with us. Both of them are seeking admission at the university. We met one of them through the university Christian fellowship, while she was writing her entrance examination into one of the Nigerian universities. We assist the ladies financially from the proceeds from the center.

DNL boldly asserted that he did not "have any other dream for now than to continue to engage these people in a variety of ways," while SEG said that his engagement with the people he is working among, will be for at least the next 20 years. At this time, he will be well into his seventies. BSE on her part, said that she was willing to keep working among the people she is with, in spite of the constant bombings by Islamic terrorists all around them. For DNL, SEG, BSE and the other two participants, their ministry to the unreached peoples is for the long haul. Their willingness to work

against all odds among their people groups until they come to Christ is a sign of

passion that is driven by love for the people.

They Have Faith in God

The interviewees have faith in God's provision and His protection as well as

His ability to save the indigenes from their sins. One of the interviewees, BSE talked

about the faith that keeps her on the field. At some point during her work she

narrowly missed being a victim of a suicide bombing. Despite the near-miss, BSE

said that she was building her work on her trust that "the Lord will keep us."

CBZ mentioned his faith in God's ability to bring people to faith in His son, in

spite of the fact that "Some of the people are hearing the gospel for the first time," as

key to his stay on the field. While acknowledging the gravity of the challenges that he

faced, CBZ's view was that if one has counted the cost, the challenges become much

more bearable.

Faith in God was also shown in DNL's words on why he could withstand the

challenges posed by his ministry among Muslims. He said,

> God has always been there anytime I feel discouraged, depressed, or want to
> turn away. I see God show up in so many ways, miraculously taking care of
> both the immediate challenge of salvation and protection. So, each time those
> challenges present themselves, I have that reassurance from God that I am
> doing what I am supposed to be doing and God is interested in what I am
> doing.

The interviewees' faith in God seems to be one of the key reasons why they persevere

in spite of the challenges they face in their ministry.

Analysis of Survey Result Q1b, Characteristics of Bi-Vocational Missionaries
 (Table 4.1)

The analysis of the second group of questions to determine the characteristics

of bi-vocational missionaries from the survey questions (Q1b) shows that the

participants lean towards a narrower distribution with a Standard Deviation (SD) lower than 0.5, in the way they socialize with their teammates, in how they relate with indigenes, and in their desire to try new things. The same is true for their reading and studying of the Bible for their own spiritual development, their ability to work well in isolation, and their willingness to admit error in relationships (see Table 4.2). This suggests a consistency in the participants' relational skills, their willingness to take risks, their ability to work alone, and the quality of their spiritual life development. On the other hand, with a Standard Deviation (SD) greater than 1.0, the participants are more broadly varied on how they handle stress and their willingness to easily change their minds.

Additionally, all the ten participants chose either strongly agree or agree in their ability to socialize with their teammates, their ability to relate with indigenes, and their willingness to try new things. The same is true for their reading and study of the Bible for personal growth. What this result suggests is that all the participants have good social skills and are willing to learn new things.

On the other hand, only 30% chose strongly agree or agree in their willingness to change their minds on most issues, while 40% chose the neutral path. This may suggest that most of the participants hold strongly to their conviction as missionaries. However, with 40% of the participants choosing the neutral path, it may be that the specific issue of what they have been asked to change their minds on in the survey, may need to be further addressed.

In addition, none of the interviewees chose strongly agree in their ability to work well in isolation while 33.3% chose agree. The result suggests that the majority prefer to work in a team rather than alone. 70% of the participants chose strongly agree or agree in their willingness to share their personal issues and struggles with

their small group. This relatively high number suggests a willingness on the part of

the participants to be a functional part of a community as part of their ministry and

growth process.

Majority of the results above are almost identical to the data from the

telephone interview. The areas of similarity are in the participants social skills, their

willingness to work in teams, their relationship with God as shown in their faith, as

well as their desire to learn new ways of doing ministry.

Table 4.1 Characteristics of Bi-vocational Missionaries (N=10)

Q1b	Mean	SD	Strongly disagree %	Disagree %	Neutral %	Agree %	Strongly Agree %
I read/study the Bible for the purpose of allowing God's word to affect my life	1.2	0.4	Nil	Nil	Nil	20	80
I socialize well with my teammates	1.4	0.49	Nil	Nil	Nil	40	60
I often find it easy to relate with the indigenes	1.4	0.49	Nil	Nil	Nil	40	60
I like to try new and different things	1.4	0.49	Nil	Nil	Nil	40	60
I am often willing to admit my errors in relationships	1.7	0.78	Nil	Nil	20	30	50
I am willing to share my personal issues/struggles in my small group/community	2.2	0.6	Nil	Nil	30	60	10
I am easily stressed when things do not go as planned	2.6	1.28	10	20	10	40	20
It is easy to change my mind on most issues	3.0	1.1	10	20	40	20	10
I do my work well in isolation	3.0	0.82	Nil	33.33	33.33	33.33	Nil

Research Question #2: Description of Evidence

In the opinion of mission agency leaders and missionaries in Northern Nigeria, what fruitful practices do they recommend for effective bi-vocational missionary ministry?

Three sets of questions were set out to define the parameter above. They were: Q2a, from the telephone interview protocol, the focus group interview (Q2b), and the online survey (Q2c).

Summary of the Result from the Telephone Interview Protocol Q2a, Fruitful Practices for Bi-vocational Missionaries.

The telephone interviews about fruitful practices revealed six distinct themes.

The Participants did not Separate their Work from their Ministry

One of the clear themes from the interview was the fact that the interviewees interacted with the people they are reaching out to, within the context of their work and businesses. What this implies is that their work/business was regarded as ministry, and their ministry was their work/business.

While answering the question on the strategies used to maintain the balance between family and work life, CBZ, for example, said, "The ministry here is largely done in the place of work, because we interact more with them [the people] at work than elsewhere. Sometimes we visit the people, but that is scheduled. Largely our encounter with them is at the place of work."

OPS who had operated health clinics along with other missionaries at various CAPRO fields saw the work in the clinics as the ministry to the different people she had ministered to. OPS, when asked the same question as CBZ above said almost in lament, "I tend to put ministry first, then God second, and of course family ranks very low." The ministry here obviously was her work in the clinics. BSE also saw the

training center she coordinates as her place of ministry. It is the resources generated

from this center that BSE uses to train indigenes that she currently disciples.

They Have a Desire for Work-Appropriate Training

All the interviewees admitted that as a practice, they were continually

updating the skills needed in their mission work while learning new ones. OPS, for

example, mentioned doing continuing education to keep abreast of her medical

profession. SEG was taking a course in language acquisition during the period that the

interview took place. He also said, "I will make use of any opportunity that I know

will enhance my productivity and improve my spiritual life." This enhancement, is

what OPS mentioned when she said, "When you are well trained it enhances your

functionality as a minister." BSE admitted her need for training and said,

> I was discussing with my Zonal Director some days ago that I think that there
> is the need for me to do more training on entrepreneurship and other business-
> related activities. I have realized over the years that we need to train our
> disciples on entrepreneurship and business management…We have realized
> that if we teach skills acquisition and the people do not know how to start and
> sustain their businesses, they will start and fail easily somewhere along the
> way.

Furthermore, on the need for training, DNL OPS, and BSE lamented that in

retrospect, they would have waited and get more specialized training that would be

complementary to their current ministry expressions before joining CAPRO. DNL

puts it this way: "I would have done other courses than what I did in terms of my

education...Maybe I would have done a health-related course; maybe community

health or a course on animal sciences; something that would have made me more

effective in building relationships with the nomads." OPS' lament was more intense.

She said:

> I keep telling myself that if I knew it will be this way...I would have stayed
> back, complete my medical training, and become a "proper doctor." Now,
> people at the hospital I work in ask me, "What are you doing, where is your
> specialty? And "why did you leave [before qualifying as a consultant]." If I

was going to advise any other person, I will tell them, being a missionary does not mean you should be a mediocre. If the Lord is not telling you no, get the best of the training before you sign off as a missionary.

While out-of-base training seemed to be the preferred method of training by the participants, they all agreed that online courses or on-the-job training could serve as a great means of acquiring needed training for the work. This was why BSE said, "I have been doing some studies online on my own; I have been reading a lot of things. I am even writing a manual for the training center. But then, I think there is a need for me to train further." The fact that on-the-job training could serve as an alternative to off-the job training was further emphasized by SEG when he said,

> We can have on-the-job training which is good, or online training or actual face-to-face training. They allow you to be dynamic in the course of your work. I have done a lot of self-study. If I have more opportunity that will enhance my productivity and spiritual life, I think it is worthwhile. I am studying a particular language now that will add many skills to me.

The interview results show that the participants have realized their need for further equipping through training in order to be more effective. Almost all of them were going through one form of training or the other during the interview. Although, not as fast as they would have loved, nor under the conditions they would have preferred.

The Participants are Contextual

The interviewees with different words, indicated their willingness to adjust, live and minister within the context of the people and culture where they were located. DNL, for example, said this concerning the people he is reaching out to: "When I see their routine and I look at their livelihood, I plan my schedules with sensitivity to involve them. During the rainy season most of them travel back to the villages to farm…So, in terms of outreaches we do more during the dry season." DNL also noted that the best time to reach the people by "radio was around 8:30 pm, when they would have returned from work, have their last prayer, and then they are eating."

He further said that "sharing scriptures with the people, is best between 3pm or 4 pm when they would have made some sales."

None of the interviewees are indigenous to the communities they minister in, yet they have contextualized, are accepted and feel at home in those communities. OPS realized the place of women in the Islamic communities where she ministered and so, she contextualized in appropriate ways that were different from her Southern Nigerian heritage. This included subsuming herself and her ministry under the married missionaries and doing as little of medical work as possible. She was simply known as the married couple's sister in the communities where she worked.

DNL also shared that he regularly involved an indigene as a translator in his attempts to further contextualize and make the gospel message more relevant to the people. He said, "For example, one of the people in my team is indigenous to the people we are reaching out to. When we want to translate materials into their language, he gets appropriate and grammatically correct materials for us and is involved in the translation process." CBZ on his part, shared how he goes the extra mile to stay at his workplace, often leaving the house in the morning and returning at night, because according to him, "that is how business people run their business here." Although working this way is quite stressful, running his business any other way, would have raised eyebrows about his commitment to his business in the community.

They Make Profit in their Businesses

From what some of the interviewees shared, CAPRO does not necessarily encourage missionaries to pursue profit in their business endeavors. OPS referred to this when she said, "From the orientation during [CAPRO] training, when you go with your profession to work, the profit generated is part of the work. You are not working for the sake of profit or salary." However, in spite of this orientation, the

interviewees all succeeded in making profit in their businesses. BSE said concerning

her work at the training center: "We make profit on the items that we sell at the

Center." CBZ, while not sure of the NET profit they make also said of his business,

"We make profit..." So also, did SEG, who said that he shares the profit made from

the loan he gives out to the indigenes between them and CAPRO.

OPS along with her colleagues also made profit in the clinics they operated on

the field. Although, presently, she is mostly salaried in the hospital where she works,

she said of her recent experience on the field: "By the time I got to the field, we had a

clinic that was self-sustaining. Although, we were making profit, it was nothing

compared to the services we rendered…When we got to another location, it was a

bigger clinic and we made more money and hence, more profit."

CAPRO's disinclination to profit making may be due to the "sacred-secular"

paradigm that the organization operates in. However, the bi-vocational missionaries

were able to rise above this paradigm and made enough profit to sustain their

businesses and mission.

The Profit Generated is Often Plunged Back into Both Business and Ministry

Only one of the interviewees mentioned that the profit generated from her

tentmaking is solely used for their family maintenance. Her reason was that their

current family expenditure far outstrips their income. As a result, they have to use the

profit for their growing family upkeep. In OPS's words:

> Because we now live in the city, there is a lot more demand on our finances.
> The money I receive here actually goes back to the family upkeep,
> transportation, children's school fees, and all that. Our current needs now are
> far greater than what they used to be. Very occasionally do I spend my salary
> on the ministry, as the family demand is enormous.

BSE narrated how the profit generated in the establishment is used. She said, "The

profit that we make is not kept somewhere…We use some of the profit to run the

center, rather than collecting money from the CAPRO office...We pay rent. If we have to travel for training, we take money from the profit and use it for such expenditure." SEG, on his part said, "I am not sure I have used the profit for myself at any time." CBZ, on the other hand, while not discounting that they used some of the profit for staff needs, said that those times were very rare indeed.

The Participants Strive to Maintain a Balance Between Work and Family Life

While all the interviewees suggested that maintaining the delicate balance between ministry and family life was not an easy task to achieve, the all strove to maintain that balance. They did this by deliberately carrying out certain activities with their families. For example, SEG said, "My wife and I have a set time that we go out together. We also make time deliberately for the children. We pray together and talk together, almost every day."

In OPS's case, she was able to overcome her "tendency to put ministry first," before her family, because her husband was there, always giving her the constant verbal reminder to keep her priorities right. "Having people around you," she said, "reminds you of the need to focus on God and your family."

For BSE and her family, homeschooling their children provided the avenue for her husband and herself to be close to them and to disciple them as a family. BSE said concerning this choice, "We decided that we will not put them in a private school. We reasoned that when they school at home, we would have more access to them. We are involved in their education and their lives and this helps us to get very close to them and have discussions with them continuously."

DNL also mentioned the fact that he spends more time with his family at certain times of the year due to the seasonal migratory nature of the people he is reaching out to. Those are the times he said, "When I could take more time with my family." This is

why, according to DNL, he was planning to have a retreat with his wife during the month the interview took place.

Summary of Focus Group Findings on Q2c, Fruitful Practices for Bi-vocational Missionaries.

The focus group (Q2c) with five mission leaders as participants identified four fruitful practices.

Training

The focus group participants agreed that bi-vocational missionaries should undergo regular training that prepares and enables them to face the daily challenge of their work on the field. While the suggested training does not have to be only theological based, one of the participants, suggested that it should give "a deep knowledge of biblical Christianity…that is not denominational based." The participant reasoned that this type of training should sit well with CAPRO, a non-denominational mission agency.

Accountability

One of the participants brought out the need for bi-vocational missionaries to be accountable in their work on the field. He further suggested deliberately setting up an accountability system, rather than assuming its existence. "A system of accountability with the leadership," he said, "will be welcome or recommended…for, with the necessary accountability, missionaries would be forced to ask themselves, 'How well did I use my time?' 'In what ways is my ministry driven by my other vocation?' 'In what ways is the ministry at the center of what I do, and not just a secondary matter?' 'And how is the ministry as a whole benefiting from my business or employment?'"

The necessity for accountability was further reiterated by another participant, who noted the advantages embedded in being accountable to others and to the ministry. He said, "Accountability helps you know how you are succeeding in your work and where you are going to apply the vision so that you are not derailing. …That is primary, because it helps you to know why you are where you are, and what problems you are solving, as well as how you know that you are not going off track from your vision."

A third participant agreed with both participants mentioned above but was clear that she would want bi-vocational missionaries to be accountable in order to avoid distractions from the business or employment. She puts it this way: "The issue of accountability is very important because I am very scared about distraction from the main work."

The participants agreed that a system of accountability is needed by bi-vocational missionaries in CAPRO in order to succeed. any endeavor and church planting work by bi-vocational missionaries should be no exception.

Deep Love for the People.

The focus group considered that love demonstrated towards the people groups to whom the bi-vocational missionaries minister the gospel to, is a practice that must be evident in the lives and ministries of those missionaries

One of the participants called this kind of love, a "wide lens-empathy….This love for people," he said, helps the "missionaries to see people the way Christ sees them," enabling them to be "an extension of God's hands as it were."

Self-Governed

Another theme that came out of the focus group was the need for bi-vocational missionaries to be able to operate independently and to be self-focused. This means that the missionaries can minister to the indigenes and serve the community with minimal supervision from their leaders. A key reason that participants gave for the need for a bi-vocational missionary to be self-governed was well articulated by one of the participants who said, "As a bi-vocational missionary, you may not have people with your skill or career path to work with you. You may need to work alone. Moreover, the employment may require that you be the only person in that space that is available. So, you may not have people available to supervise you." This is true, especially when the employment is in a secular establishment.

A participant equated self-regulation with self-leadership and said, "If you can lead yourself, you can self-regulate." To be able to self-regulate, bi-vocational missionaries must be mature enough to be trusted with infrequent supervision. This point does not negate the need for accountability because an individual who can self-regulate will want to account for his or her responsibilities without been prodded.

Furthermore, in line with a bi-vocational missionary's need to be self-governed, one of the participants, highlighted the tension that could exist between the two vocations practiced by a missionary. However, he insisted that the tension is not only to be expected, but it can be well managed by prioritizing and allocating time to "both the ministry and the job without necessarily losing focus on one." This again, calls for mature hands as bi-vocational missionaries.

Data Analysis for Survey on Q2c, Fruitful Practices for Bi-vocational Missionaries (see table 4.2).

The data analysis shows a Standard Deviation (SD) of less than 1.0 for all the participants in all the questions. This shows a fairly well clustered data and a great measure of consistency among the participants. All the questions, apart from the ones that asked about the sufficiency of the training for ministry, putting some of the profit from the business back into the community, and setting a day in a week to fast for the work, had 70% of the participants choosing agree or strongly agree. This relatively high number suggests that the participants regularly went through these practices in their work.

The questions that recorded the lowest percentage of strongly agree or agree (40%) is "The training I have is sufficient for my ministry." This suggests that most of the participants feel that they need more the training to augment their work. This result seems to authenticate the statements made by the interviewees about their need for training in Q1a. Also, the high percentage obtained from the questions, "I spend sufficient time with the people I am reaching," and "It is important that the business or my employment make sufficient profit" is similar to the data from the telephone interview that shows that the participants are contextual and make profit in the businesses.

Table 4.2

Fruitful Practices of Bi-vocational Missionaries

Q3b	Mean	SD	Strongly disagree %	Disagree %	Neutral %	Agree %	Strongly Agree %
I practice daily regular devotion	1.2	0.4	Nil	Nil	Nil	20	80
I use a variety of approaches in sharing the gospel	1.5	0.5	Nil	Nil	Nil	50	50
I regularly witness to others in my work about Christ	1.6	0.49	Nil	Nil	Nil	60	40
I set aside at least a day in the week to fast for the work	1.78	0.79	Nil	Nil	22.22	33.33	44.44
I spend sufficient time with the people I am reaching	1.8	0.75	Nil	Nil	20	40	40
I regularly set aside time to participate in small groups for prayer and Bible study	1.8	0.6	Nil	Nil	10	60	30
I follow the daily schedule on the field regularly	1.9	0.7	Nil	Nil	20	50	30
It is important that the business or my employment make sufficient profit	2.0	0.89	Nil	10	10	50	30
I put some of the profit from my business back into the community	2.11	0.87	Nil	Nil	44.44	22.22	33.33
The training I have is sufficient for my ministry	2.8	0.98	Nil	30	30	30	10

Research Question #3: Description of Evidence

In the opinion of mission agency leaders and missionaries in Northern Nigeria, what are the obstacles to effective bi-vocational ministry?

Three sets of questions were used to obtain the obstacles towards the practice of bi-vocational ministry. They were Q3a from the online questionnaire, Q3b from the focus group and Q3c from the online survey.

Result from the Online Questionnaire Q3a, Obstacles to Effective Bi-Vocational Ministry

The data from the online questionnaire shows that four key themes were considered as obstacles towards the practice of bi-vocational ministry by the

interviewees. They were, distraction from church planting activities, the sacred-secular paradigm in the ministry, the lack of human and material resources, and the traditional practices of CAPRO as a ministry.

Distraction

The first obstacle in terms of importance to the participants was the possibility of bi-vocational missionaries becoming distracted from their church planting activities as soon as the "secular" vocation succeeds. An interviewee puts the distraction as "Obsession with business, [that retards] the growth of the work."

One of the interviewees mentioned the fact that a bi-vocational CAPRO missionary became distracted along the way years ago, and eventually quit mission work altogether. His story has become an example that is not to be followed, and a reminder to every CAPRO missionary of the dangers of bi-vocational ministry. #10 mentioned this obstacle and said, "The fear that a missionary may be carried away by the success of his or her vocation and throw the mission work away—it has happened before…" The distraction mentioned in the interview could also come as a result of the missionary's "inability to create a balance between work and ministry," as one other interviewee said.

Interviewee #1 had a view that tallied with the others' interviews' views. He said that he believed that the move towards bi-vocational ministry "will retard the work by focusing the worker on making money more than winning souls."

Sacred-Secular Paradigm

Very close to distraction as obstacle to the practice of bi-vocational ministry in CAPRO is the scared-secular paradigm that seems to be entrenched in the minds of the average CAPRO missionary. This paradigm is noted by Interviewee #1 who wrote that many missionaries believe "that vocation should always be a front rather than

ministry to the people…" This, he reasoned is because bi-vocational ministry is still

not seen as valid in the ministry. Fronts are, therefore used only when necessary in the

work.

Interviewee #2 puts distraction caused by the sacred-secular paradigm as a

"Lack of understanding by our leaders and staff on how bi-vocational ministry

practitioners should operate, while Interviewee #6 calls the distraction "a faulty

theology of work…and of faith." In addition, he wrote, "We do not seem to see work

as an act of worship, thereby, the sacred secular divide has limited our outputs in

ministry." Interviewee #1 was one of the few respondents that linked work with a

theology in this research.

Lack of Resources

The third obstacle given by the interviewees was lack of resources in terms of

skilled workers and funding to start and sustain a business as mission. Interviewee #5

called the obstacle a "Lack of proper or adequate knowledge and skill that can give

one access to a place of interest or ministry," while for Interviewee #3 it is

"Inadequate availability of bi-vocational workers. #10 wrote that this obstacle arises

because "The missionary may not have a vocation that is relevant to the place of

service, meanwhile getting trained to obtain such needed qualifications will be time

and cost intensive." Lack of finance as an obstacle was also mentioned by Interviewee

#10 who said, "The monetary cost of practicing a vocation that is relevant, matters

and it may be very high and unavailable." The lack of finance, therefore, is seen as an

obstacle.

Tradition of the Ministry

The last important obstacle mentioned by the interviewees was the tradition of

the ministry, in line with CAPRO operation as a "faith mission." Most of the

participants felt that the ministry's tradition that CAPRO missionaries must not be bi-vocational is very strong in the hearts of the leadership and the missionaries. They also affirmed that it would take some time for the ministry to accept a paradigm that is different from the "faith mission" paradigm. Interviewee #1 wrote, "The Biggy is the parochial or traditional mindset that posits that the old wine is always best and despise anything deemed as contending with the seemingly great ideas of the fathers that incepted the work." Interviewee #4 puts it this way, "Bi-vocational ministry practice was not envisioned by the ministry from inception, so it is a major shift away from what we believe is the instruction from God."

Interviewee #5 put his view about the tradition of the ministry this way: "Rigidity. Change is difficult. Sometimes, people would rather keep the form they are used to." And Interviewee #10 wrote, "Leadership's acceptance of practicing a vocation is also an issue because it's still a ground that is been trod carefully."
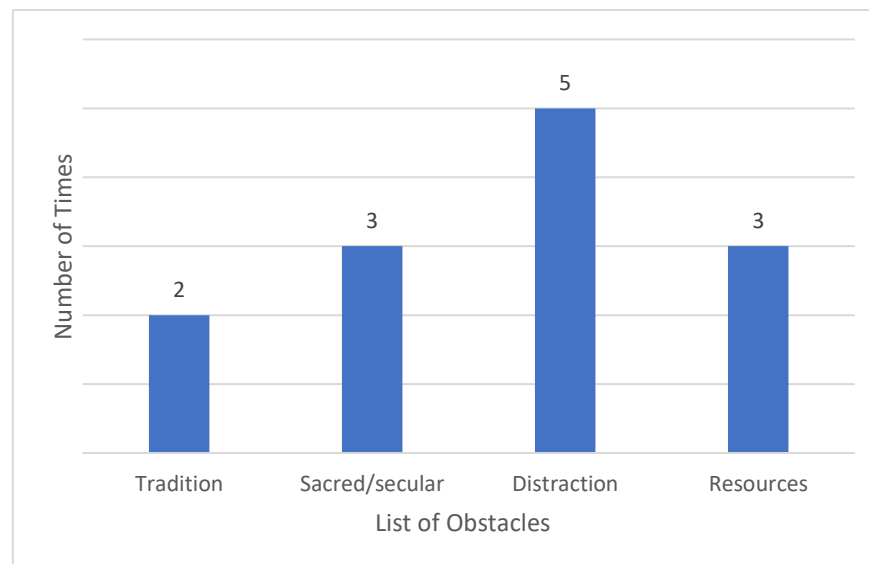

Fig. 4.2. Obstacles to the Practice of Bi-Vocational Ministry

Analysis of Q3b, Focus Group Interview on Obstacles to Effective Bi-Vocational Ministry

The analysis of Q3b on obstacles towards bi-vocational ministry from the focus group produced four main themes.

Conviction

Most of the focus group participants mentioned the conviction that CAPRO missionaries had as they were "called" by God and trained in CAPRO as a key obstacle to bi-vocational missionary practice in CAPRO. This conviction was that God's call on them entailed only the preaching of the gospel, without recourse to their professions. Interviewee D puts the tension experienced between living by this conviction and the possibility of bi-vocational ministry practice this way:

> We need to rewash our brains. We need re-orientation because when we were called to mission, we said that we were leaving our professions. Now I am doing the work of mission and you are asking me to do another work. I keep wondering, why did I leave my profession in the first place? I did not leave my profession to come and take up another…You must be able to convince the missionary that there is a need for them to do certain jobs for certain reasons.

> Another interviewee, K, agreed with the above description of the tension and

said:

> The idea that every CAPRO missionary brings into the ministry is that they are leaving their profession behind. I mean, they feel that their profession is no longer necessary, that it is not applicable to their mission work. So, that is the greatest obstacle, our conviction while coming in. We have a fixed mind that whatever we have been doing before is not part of the preparation and ministry. It is like mission in CAPRO is a new thing God has called me to.

Interviewee K is one of the earliest members of CAPRO leadership. He has been with the ministry for over 40 years and he brought a historical perspective to how CAPRO arrived at her position on bi-vocational ministry and why it will be difficult to change that mindset. He said,

> I was there when the leadership dealt with the issue of bi-vocational ministry practice in CAPRO, at brother Akinola's house. Brother Akinola and brother

> Bayo (two key leaders of CAPRO at the beginning of the ministry) brought a document from Worldwide Evangelization for Christ (WEC) and wanted CAPRO to adopt it. One of the first things in the document was that both the husband and wife in CAPRO must work "full-time" with the ministry. The issue was that you forget about your profession and face the work of mission. Now the foundation we inherited is a very serious and big obstacle to the practice of bi-vocational ministry.

A reference to the beginning of the ministry was also made by interviewee J, who spoke about the Lord dissuading the leaders at those early stages from engaging in business. This story serves is a constant reminder to CAPRO missionaries that bi-vocational ministry was specifically disapproved by the Lord himself. In addition, the interviewee said,

> Again, from the story we were told today at the meeting, when the ministry started off, and things were going bad financially, the leaders said okay, let us start producing bread to make some money, and the Lord said, "No, this is not how I want it." It is nice to know that bi-vocational ministry practice is what the Lord will have us do…But I must hear from the Lord if he wants me to add an additional job. I should not use my thoughts or feelings, neither should the environment determine my convictions on bi-vocational ministry practice.

The interview result shows that the tradition of the ministry takes a definite center stage when bi-vocational ministry is discussed, even among the leaders.

Lack of Training

Another obstacle mentioned by the interviewees was the lack of adequate training by the missionaries. According to Interviewee S, "We are not training people to be bi-vocational, and that is the challenge." The lack of training as an obstacle also came out from another perspective during the discussion. It affects the missionaries' ability to effectively combine their work on the field with the legal and ethical demand for recertification in some professions. Interviewee K said:

> Now, there are some professions that you cannot start and suspend in-between only to pick them up later, for example, the medical profession. I suspect this might also be applicable to some other professions as well. Professional exams by way of upgrade that you must go through will entail putting aside the primary role (missions), all because you want to update your skills. It is a big challenge particularly in the medical profession because the training often

interferes with the vision. The dilemma, however, is, that without this upgrade, the effectiveness in this other vocation (mission) may also be called to question.

Interviewee K's answer to this question of course revealed the misunderstanding that our professional and our mission work are separate. This is the classic expression of the sacred-secular paradigm.

Sacred-Secular Paradigm

The sacred-secular paradigm featured as one of the obstacles towards the practice of bi-vocational ministry in CAPRO. As interviewee S said, "I think one of the challenges is first orientation. We are not oriented towards bi-vocational ministry, so it will be a bit difficult. Then again, the understanding that our profession is also a ministry is not there." This paradigm also reflected in some of the answers that were given during the other interviews, with one of the earlier quoted interviewees who called church planting the "primary role." If this is the case, the "other job" then becomes secondary.

Another interviewee, J, puts her attachment to the sacred-secular paradigm this way:

> We do not have any option but to use bi-vocational ministry in closed access countries. But if we are not in a closed country, and we say CAPRO is a faith ministry, we should not practice bi-vocational ministry. like Dami said earlier, we all had our secular jobs. I was a practicing lawyer before the Lord called me. I knew it was a full-time affair. I find it difficult to embrace this new call to bi-vocational ministry, because as a lawyer, I can be in the office and make enough money, but you know in my heart I cannot do that, because the Lord has called me to live this life of faith.

Interviewee, D also shared how she believes that bi-vocational ministry should be expressed. She said,

> You have to look at your motive for becoming bi-vocational. It will be all right if we use bi-vocational ministry to launch into other places because the ministry says we are going to launch into other countries...It is also okay, if we would use bi-vocational ministry to launch a new set or a new generation of

missionaries in the marketplace that can look at ministry differently. In these two instances, bi-vocational ministry practice will be welcome to me.

Interviewee D's view is similar to that of Interviewee J, and this view is held by about half of the interviewees.

Distraction

Another key theme that emerged from the focus group discussion was the issue of distraction. This was also a major obstacle mentioned by the bi-vocational missionaries in the online questionnaire. The belief is that missionaries tend to get distracted when they are involved in a job apart from preaching the gospel. Interviewee J made this point and referred to the now infamous individual who was distracted from his call as a missionary in CAPRO many years ago. She is "scared," she said, "that one will be distracted when you have to do two things at the same time." In addition, Interviewee J said concerning distraction among bi-vocational missionaries:

> If we are talking about full time ministry, as a CAPRO missionary you have a lot of work that you have to trust the Lord to help you do. Now, thinking of combining it with another job is difficult. I think that bi-vocational ministry will be fine in restricted-access countries. But it is not necessary in a country that we do not need it as an access ministry since we have enough work on our hands already. The Bible says that a worker does not go to work at his own expense… Partnering with other groups and churches should help towards financing the work.

Analysis of Q3c, Survey on Obstacles to Effective Bi-Vocational Ministry

All the answers given by the interviewees from the online survey on this set of questions tend towards a narrow range with a Standard Deviation (SD) of less than 1.0. This again shows a fairly well clustered data and a great measure of consistency among the participants.

None of the interviewees chose "strongly agree" or "strongly disagree" for the question, "My second vocation takes most of my time." 62.5% however, chose

disagree, while 12.5% were neutral. This suggests that the interviewees did not see the second "secular" vocation as taking most of the time in their work.

A total of 66.66% of the respondents reported that they have a sense of accomplishment in their bi-vocational ministry, while 11.11% did not, and 22.22% were neutral about the question. None of the respondents choose "disagree" or "strongly disagree" for the question. This result suggests that most of the respondents have a sense of accomplishment in being bi-vocational.

Finally, none of the missionaries seem to have sufficient financial resources for their work and family, as evidenced by 40% choosing "disagree" and 60% being neutral on the question, "I have sufficient financial resources for my work and family." Again, the high number of neutral respondents may suggest that the issue about financial resources may need to be addressed further or the question re-worked. Meanwhile, 90% of the respondents chose "strongly agree" and "agree" to the question, "Bi-vocational ministry should be introduced in CAPRO." This suggests that almost all the respondents would love the ministry to allow bi-vocational ministry practice among her missionaries.

Table 4.3

Survey Result: Obstacles to the Practice of Bi-vocational Ministry (N10).

Q3c	Mean	SD	Strongly Disagree %	Disagree %	Neutral %	Agree %	Strongly Agree %
I have sufficient financial resources for my work and family	3.4	0.49	Nil	40	60	Nil	Nil
Bi-vocational ministry should be introduced in CAPRO	1.60	0.66	Nil	Nil	10	40	50
I enjoy being bi-vocational In my ministry	1.89	0.74	Nil	Nil	22.22	44.44	33.33
I have a sense of accomplishment in both vocations	2.2	0.92	Nil	11.11	22.22	44.44	22.22
My second vocation takes most of my time	3.56	0.96	Nil	62.5	12.5	25	0
I am working bi-vocationally because I love it	2.96	0.96	Nil	22.22	22.22	44.44	11.11

Summary of Major Findings

Several major findings emerged based on the data analysis of the research.

The findings are listed below.

1. There is a general openness towards the practice of bi-vocational ministry among CAPRO leaders and missionaries.

2. The tradition and practices of CAPRO as a faith mission is a major barrier to the practice of bi-vocational ministry among missionaries.

3. Lack of financial and training resources for both the work and the missionaries are obstacles to the practice of bi-vocational ministry.

4. The bi-vocational missionaries take their calling into missions as a divine call.

5. The bi-vocational missionaries are contextual in their work,

6. The bi-vocational missionaries value teamwork,

7. The bi-vocational missionaries generate profit from their work but spend

most of the profit on business and ministry.

CHAPTER 5

LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

This research project attempted to obtain the characteristics and practices of bi-vocational missionaries as well as the obstacles towards the practice, in order to seek for bi-vocational ministry opportunities for CAPRO missionaries. I approached the research using various instruments to answer the research questions. The result of the research suggests the following findings.

Major Findings

Openness Towards Bi-Vocational Ministry Practice

CAPRO has existed as a "faith mission" for over four decades, achieving tremendous success and expansion of her mission work with the use of the faith mission paradigm. However, recently I have been desiring for the day when CAPRO would normalize the use of a paradigm that permits missionaries to be bi-vocational, irrespective of their location and status. I am not alone in this desire. Apparently, many other missionaries and mission leaders are also hoping for this day to come.

One of the key driving forces for this change of mind is the realization that the mission world the missionaries currently engage with, is changing and that there is the need to change the methods of engaging with it. Also, a better understanding of the concept of vocation by CAPRO missionaries and leaders has led to questions about the scriptural legitimacy of the "sacred-secular" paradigm as currently practiced by CAPRO. Hence, there is a willingness to explore alternative ministry methods.

Of course, there are dissenting views, but they seem to be few. The resistance stems partially from CAPRO's long history with the "faith mission" paradigm and partly from past unpleasant experiences. In the past, two bi-vocational missionaries in

CAPRO were deemed to have left their main responsibility of preaching the gospel to engage in business endeavors alone. This act is viewed by CAPRO missionaries as a form of backsliding.

The literature review in chapter 2 confirms that the world that missionaries currently engage with, is radically different from what it was when CAPRO was founded in the 1970s. Often-violent Islamic militancy has increased, leading to some communities and countries that were hitherto open to the gospel becoming less open. The economic situation in Nigeria has regressed from one that filled the citizens with hope to one where the average citizen is now a pessimist. Available financial resources for ministry in CAPRO and many other mission agencies has not increased commensurately with its human and material needs.

Moreover, unlike the situation decades ago, religious pluralism is now the norm. As Ramachandra puts it, "The pace of interaction has accelerated enormously. New, sometimes bewildering, hybrid cultures seem to be emerging-a world of tandoori pizza and ninja ballets, of Silicon Valley in Bangalore and Zen monasteries in California" (9). This is the world in which CAPRO missionaries currently minister, a world that is different from the initial rural, Nigerian communities from which the ministry was conceived and from where she articulated her mission.

Since the world of mission engagement is dynamic, organizations and individuals are always searching for innovative ways to remain relevant within the context of their calling. CAPRO is not excluded in this search. The literature review in chapter 2 reveals that it was this type of reality check and how to overcome it, that gave birth to the Business as Missions (BAM) movement at a meeting in Oxford, England, in 1999. At that meeting, the concept of BAM as a vehicle for missionary

engagement to the "least developed and least reached nations of the world, especially those in the 10/40 window" (Johnson and Rundle 25) was agreed upon.

Change, however, is often accompanied by trepidations as the literature review also shows. In fact, if an organizational change does not come with some form of trepidation, one may need to question how tightly the workers hold to her values. The lack of consensus about the definition of the various strands of bi-vocational ministry among scholars and practitioners, suggests a measure of trepidation about moving from the tested and true principles of ministry to the unknown. As Siemens poignantly puts it, "Almost everything that is said today about tentmaking can be immediately contradicted because everyone uses a different definition–one of 20 that are floating around" (127). Fortunately, this lack of consensus in definition has not equated to a lack of progress in the movement.

The suggestion that missionaries should use other modes of ministry expression in reaching out with the gospel, as the literature shows, was never at any time a call to completely discard all other means of reaching out. Rather, it is a call to use all the means that God has given us as Christians for His glory. It is apposite, therefore, to consider the literature's call for "traditioned innovation" as a measure of stabilization when moving from the known to the unknown as it is the case with CAPRO.

Traditioned innovation, as Jones suggests, "does not force us to choose between preserving tradition or leading change but thinking about them together" (Jones). Traditioned innovation, in recognizing the strength of the past, helps to address the limitations of the present, and focusses us to work towards anticipating the possibilities embedded in the future. Traditioned innovation can duly help alleviate most of the trepidations that some CAPRO missionaries and leaders currently feel

towards bi-vocational ministry practice. This is because the past and present use of the "faith mission" paradigm would not be discarded in establishing a new paradigm.

The biblical and theological foundation upon which this research is built, points to Paul as a "traditioned innovator" who carried out his ministry in ways that were both contextual and unusual for an Apostle in the growing Christian movement. Paul made tents in order to provide a context for his ministry, to provide for his personal and ministry needs, to provide for the needy as well as to model a work ethic for the converts. He would not have been faulted if he had lived otherwise, but the advantages presented by his tentmaking seemed to outweigh any other considerations.

As a "traditioned innovator," Paul did not look down on the apostles who chose to receive all their support from the churches. Rather he was able to carefully negotiate the balance between working to earn a living through tentmaking and receiving funds from some churches when necessary. Paul reminds us today, that innovations are necessary, not because one way of doing things is bad, but because a better way has been found.

Deeply Held Traditions and Practices and its Effect on Bi-Vocational Practice

CAPRO has operated for years as a "faith mission" within what Guinness calls "The Protestant distortion" (32). This distortion inadvertently views missionaries and others who work in Christian establishments in a better light compared to other Christians. While CAPRO may not articulate its tradition as uplifting one group of Christians above the other, the "Protestant distortion" registers in the mind of many of the missionaries interviewed as a major obstacle to the practice of bi-vocational ministry in CAPRO. As one of the interviewees said, "We are not oriented towards bi-vocational ministry…the understanding that our profession is also a ministry is not there."

Operating within the ambience of this dichotomy, up till now, makes it difficult for some bi-vocational missionaries to truly realize all the benefits embedded in the practice. This is because bi-vocational ministry is interpreted by some in CAPRO as a temporary inconvenience that might change with a more favorable mission atmosphere. Some of the bi-vocational missionaries, therefore, are seen as the odd-people out, and the average traditional missionary is reluctant to join the oddity. The result is that bi-vocational ministry practice is still strictly locational and encouraged only in places where traditional missionary practice is impracticable.

Traditions are hard to discard especially when such traditions are, in the words of one of the CAPRO leaders, "given by the Lord." The deep entrenchment and the universality of the sacred-secular mindset among Christians is attested to by the literature review (Guinness 31-23). This distortion was what Martin Luther stood against in his teaching on vocation during the Reformation, when he "democratized vocation" (Scholes 20) and CAPRO, in Luther's steps may have to "democratize" its mission practice.

The literature review shows that effective tentmakers are spiritually maturated. They are also willing to think outside the box, flexible and willing to take risks (Lai, *Business* 54-55). In addition, the literature review further shows that highly effective missionary groups like the Moravians and many others after them were bi-vocational. So also, were the pioneer missionaries in Nigeria (Oyebamiji 21) and other African countries, who established and managed mission schools, various businesses, and other ventures along with their preaching enterprise (Frescura 66). While bi-vocational ministry was imposed on some missionaries by circumstances, others like the Moravians and the early missionaries to Africa choose the practice as the biblical model for ministry.

The biblical foundation upon which this research is based shows that the sacred-secular concept was foreign to the patriarchs and other Old Testament figures. The holistic nature of their lives was evident in the fact that God hardly required these men and women to leave their professions when He called them. One key exception was Elisha, who burned his yoke of oxen (I Kings 19:21), which was his source of income, in order to follow Elijah. One can also see this holisticness in Miller's assertion that in the Old Testament, long before the advent of Synagogues, heads of households performed religious functions along with their stated vocation. This was the case until after the captivity when the Synagogue replaced much of these religious functions (20). If this was the case in the Old Testament, we should have it better in the New Testament.

The biblical foundation, however, also shows that Jesus was not bi-vocational (Johnson 70). It was likely that he spent seventeen years of his early life before his public ministry began as a carpenter as suggested by the crowd in Matthew 13:55. However, once his public ministry began and he called Peter and Andrew to leave their fishing business to become "fishers of men" (Mat. 4:9, Mark 1:17, Luke 5:11), and in Matthew's case his tax collector's job to follow him, there was no turning back to their professions. There are no records to show that any of Jesus' twelve disciples was bi-vocational during his earthly lifetime, nor the eleven, after his ascension. What this suggests, when superimposed on the more common Old Testament paradigm and Paul's life and ministry, is that both the traditional and bi-vocational ministry paradigms are encouraged in the Bible, although, the bi-vocational method seems to have been the more common.

Lack of Certain Resources an Obstacle to Missionaries Becoming Bi-Vocational

In a progressively complex and changing world that does not differentiate between faith missionaries and the rest, it is expected that the lack of resources will impact the mission work in CAPRO, and it does. The resources that were mentioned by the interviewees as lacking are basically two: One is skilled workers and the other is sufficient funding.

Skilled Workers

Jesus told his disciples in Matthew 9:37, "The harvest is plentiful, but the workers are few." This statement made 2000 years ago, is still true today and truer, it seems, in cross-cultural mission work among core UPGs. The dearth of workers with requisite skills for bi-vocational ministry practice was deemed an obstacle, with the bi-vocational missionaries pointing out that they themselves lack certain skills in their current work. The skills mentioned as lacking include, inadequate medical training, accounting skills, business related skills and certain other skills that are specific to some of the locations.

With the benefit of hindsight, almost all the missionaries regretted not having certain professional training that they believe would augment their current ministry practice. Some of them, therefore, feel inadequate for the work they are involved in. The desire to overcome some of the perceived inadequacies, however, propels the missionaries to seek some form of training on their own. Nevertheless, most of them still feel dissatisfied, because they believe that the in-house and online training that they currently participate in are not as adequate and detailed as the traditional classroom training that they desire.

The literature review in chapter 2 shows that the practice of bi-vocational ministry requires someone who is both a missionary and a businessperson or

professional. Because the skillsets required by a missionary is different from that of a business person or professional, Lai suggests the "need to be fully trained in both areas" (*Tentmaking* 52). The desire for adequate training by the interviewees is, therefore, not misplaced, and Lai's advice for tentmakers who need training in entrepreneurship is to seek out an entrepreneurial coach to help them through the process of acquiring the entrepreneurial skills that they lack (*Tentmaking* 193).

Lai's advice is good. However, the type of training that bi-vocational missionaries need often goes beyond entrepreneurial training and includes instructions, teaching, or coaching, that Lai says is capable of making the missionary physically, emotionally, and spiritually self-reliant and adaptable. Incidentally, these types of training are the core-training that CAPRO missionaries go through in the twelve month school of missions, preparatory to joining CAPRO as staff. The training that the bi-vocational missionaries mentioned as lacking, however, falls within the range of what Lai calls "biblical literacy" and "being alert to the emerging mission context" (*Tentmaking* 18) as well as other professional trainings.

The literature review shows that entrepreneurial success depends more on seeking growth than on skills that are innate in entrepreneurs. Seeking growth as Neck et al. suggest involves the development and sustenance of a "growth mindset" rather than a "fixed mindset." In a "growth mindset," expansion is sought at the expense of close-mindedness, and success is achieved through learning, re-learning, and unlearning. This is an area where the bi-vocational missionaries interviewed excelled. They have a growth mindset and are forging ahead to seek different types of training appropriate for their work situations.

Finance

The lack of sufficient finance to set up appropriate and sustainable businesses in different fields is seen an obstacle to the practice of bi-vocational ministry in CAPRO. The data from the interview shows that majority of the missionaries do not have enough resources for their work and family, to say nothing about having enough finances to start and sustain a business or other project. This lack of finance, according to the data, discourages more missionaries from becoming bi-vocational, since the business aspect of the practice is usually capital intensive.

The literature review shows that Christian financial giving to the type of pioneer cross-cultural mission work that CAPRO engages in, has always been low compared to other Christian endeavors. According to the Joshua Project, the reason for this is because churches generally commit more resources to internal programs at the expense of ministry to the unreached ("Mission Trends and Facts"). The inadequacy of financial resources for CAPRO missionary work, however, has been exacerbated by the economic problem in Nigeria and many other countries where her missionaries are located, among other factors.

As a result of the financial challenges encountered in the mission enterprise, bi-vocational ministry has traditionally provided some form of economic independence to missionaries. The literature for this research indicates that the need for financial independence is one of the reasons why the highly successful Moravians used tentmaking in the spread of the gospel (Ganter). The younger Moravians went as missionaries with artisan skills and were often admonished by the older ones to "remember that [their] ordinary labors were as much spreading of the gospel as [their] preaching" (Engel 49). The young Moravians took the advice of their elders and the quality of their work is still evident today.

Lai, however, from the literature, does not view any other motive apart from soul-saving and doing the will of God as appropriate reasons to seek the practice of bi-vocational ministry. As far as he is concerned, those who do tentmaking because they do not want to raise support, or because they want to help others, among other reasons do not have a right motive (*Tentmaking* 73). However, other literature search as well as the biblical basis for this research contradicts this position.

The biblical basis on which the research is built shows that Paul the Apostle offered his services free of charge as an apostle, laboring as a tentmaker in order to claim an economic freedom (Hock, "Paul's Tentmaking" 559). Peter Marshall followed a similar line of thought to Hock's about Paul's desire for economic freedom. Marshall suggests that the payment that Paul refused, at least in Corinth was "not disinterested but represented the vested interests of a group of people from the higher ranks in Corinth who wished to put Paul under obligation to them" (233). This freedom allowed Paul to preach the gospel without interference from the rich, and it also relieved the pressure that comes from financial challenges, while enabling him to be financially generous. Paul told the Ephesians elders, "You yourselves know that these hands of mine have supplied my own needs and the needs of my companions." (Acts 20:34). So, again, Lai's reasoning that the need for financial independence should not be a motive for tentmaking may not be true.

The likelihood that bi-vocational ministry practice could relieve some of the financial burden on CAPRO and her missionaries is huge. This possibility is backed up by data from the interview where all the bi-vocational missionaries were able to carry out most, if not all of their ministry obligations without recourse to the central CAPRO administrative body for financial resources. They were also able to extend their generosity to their converts and other people because they made profit from their

businesses. This is unlike the traditional CAPRO missionaries who rely on the ministry as well as money raised from their supporters for their sustenance.

Impact of Divine Call on Mission Work and Perseverance of Missionaries

CAPRO missionaries and leaders are highly motivated in their work, because they believe that God has called them specifically to the kind of work that they are involved in. This motivation was observed in my personal interactions with the interviewees as well as in the recorded interviews where their passion was evident all through. They were bold, confident, and generally sounded unperturbed by the challenges that they face, especially from terrorism and other acts of violence around them.

The missionaries believe that souls can only be won through the preaching of the gospel, and that God has called them to win those souls for His Kingdom. Having linked their calling to soul winning, they forge ahead with anticipation, not minding how long it will take them to achieve their purpose. This seeming disregard for their lives enables them to put in what Eugene Peterson calls "a long obedience in the same direction" (17). This act of obedience is anchored by faith in their call from God.

The fact that the missionaries believe that they are on God's service to others, also drives them towards maintaining an ongoing personal relationship with the One who called them into His service. In fact, it is safe to assume from the interviews that many of the noticed characteristics and practices of the missionaries flow out of their assurance that God has called them specifically into the particular type of cross-cultural mission that they are involved in.

Not only does the literature review show that missionaries need to persevere, it also reveals that successful missionaries are those who practiced perseverance in their call, in spite of the numerous challenges that they face. This was the conclusion from

the research by Hamilton that shows that "highly rated tentmakers had certain characteristics which includes their belief that God called them to be tentmakers" (90), rather than traditional missionaries. This was also evident as well in Lai's research that shows that resilient missionaries were more effective (*Tentmaking* 99). These "effective" bi-vocational missionaries, Lai found out, stayed for many years in the communities where God has called them in spite of the challenges.

While one may argue that the longer a missionary stays in a particular location, the higher the likelihood of success in church planting activities, the question one might ask is this: Why do these missionaries stay for years in unwelcoming terrains and under unfavorable conditions that would normally elicit a desire to leave? There must be something or Someone beyond them that keeps them at their post. This research has shown that this "extra" is the missionaries' conviction about their call from God.

Paul, the tentmaking apostle knew that he was called by God as soon as he encountered the risen Lord on the way to Damascus in Acts 9:1-8. He mentions this encounter in his letter to the Galatians where he states, "But when God, who set me apart from my mother's womb and called me by his grace, was pleased to reveal his Son in me so that I might preach him among the Gentiles, my immediate response was not to consult any human being" (Gal. 1:15-16). It was the certainty of this call that caused Paul to preserve despite his trials, some of which are mentioned in the second epistle to the Corinthians.

The trials that Paul went through include beatings, imprisonment, shipwreck, and others he recounts in (2 Cor.11:23-29). None of these challenges moved Paul out of his calling. As Hock affirms, "[Paul] could exercise no freedom, for his apostleship was of necessity laid upon him by God" ("Paul's Tentmaking" 559). Paul puts this

hold that this "necessity" had upon his life this way: "For when I preach the gospel, I cannot boast, since I am compelled to preach. Woe to me if I do not preach the gospel!" (I Cor. 9:16). That was how much his call meant to him.

One of the key implications for this finding is that missionaries who would be involved in bi-vocational ministry must count the cost before they take the leap into the ministry. Bi-vocational ministry practice is doubly difficult as the literature shows since the practitioners are both missionaries and businesspersons or employees. As Hamilton reminds us, "Being a successful tentmaker is one of the hardest jobs ever, but the rewards that come from being used by God to help others know him is worth all the effort, pain, and frustration" (89).

Contextualization as a Fruitful Practice for Bi-Vocational Missionaries

The bi-vocational missionaries interviewed were all working cross-culturally, and, therefore had to contextualize the gospel within the cultures where they were located. Contextualization starts with the understanding of the cultural nuances of the people group being reached and subsequently adjusting the message of the gospel as appropriate. All the bi-vocational missionaries interviewed worked hard at contextualizing the gospel message. This may due to the fact that CAPRO as an organization views the contextualization principles as paramount to church planting, and, those principles are well articulated and taught in her schools of missions.

The missionaries contextualized through their mode of dressing, by their respect of the male-female relationship in the Islamic cultures where some were ministering, and by using indigenes to spearhead the gospel expansion. They also fitted their work and ministry schedule into the cultural norm for the businesses and lifestyle of the peoples as appropriate means of contextualization where necessary.

In the literature review, the research of Allen et al. shows that the practices mentioned above are some of the best practices for successful missionaries. According to the authors of this research, successful missionaries contextualize "by behaving in culturally appropriate ways, respecting gender roles in the local culture and pursuing language proficiency while building positive relationships with local leaders." These set of behavior, Allen et al. further suggest, "communicate[s] respect" to the culture and may eventually aid in opening the hearts of the people to both the missionaries and subsequently to their message (113).

On the other hand, Lai's research reveals that that tentmakers who do not contextualize, but rather, "abstain from eating the local food, and worry that they will fall sick from the food and unhealthy environment present in their locations are less effective." Lai concludes, his result on contextualization by saying, "It appears that the more time we invest with locals, the more effective we will be in evangelism, discipleship, and church planting" (*Tentmaking* 66). The missionaries interviewed met the criteria set by Allen et al. and Lai for effectiveness in bi-vocational ministry practice on the field.

The biblical and theological basis upon which this research is based show that the concept of contextualization is more common and clearer in the New Testament than it is in the Old Testament where the Jews were more ethnocentric. Contextualization examples in the New Testament include Paul's approach to the linguistic and cultural problems at Lystra, in Acts 14:8-20, the conclusions of the Jerusalem council in Acts chapter 15, where "the gospel [was] restricted to those elements which [have] been revealed by God to have salvific import and anything else is open to negotiation in order to maintain the unity of the church" (Hesselgrave and Rommen 11). As the biblical basis further shows, one of the key reasons why Paul

used tentmaking as a trade was in order to contextualize. Paul says concerning his

ministry:

> Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings. (I Cor. 9: 19-23)

Paul contextualized by identifying with every group that encountered the gospel

message through him. He contextualized to the "lowly" through the intentional

practice of a slavish trade, thus creating a path to reach the poor and marginalized

with the gospel in an environment where they were often ignored by other religions

and philosophers.

Teamwork as a Fruitful Practice for Bi-Vocational Missionaries

Coupled with the missionaries' ability to contextualize was their willingness to

work in teams. "A cord of three strands is not quickly broken," says the preacher in

Ecclesiastes 4:12. CAPRO as an organization values teamwork, which is implied in

the Ecclesiastes passage, and her policy as a ministry is to send out missionaries out in

teams. In instances where teams cannot be sent for any reason, the ministry

reluctantly allows an individual or a couple to go, sending other missionaries to join

them as soon as possible.

The invaluableness of a great, working team in mission work is evidenced

from the interviewees, who highlighted the positive effects that working in teams

have engendered in the stability and progress of their mission work.

The literature review shows that successful mission work done by bi-

vocational missionaries hinges to a large extend on teamwork. Lai's research on

tentmakers, for example, showed that ninety-three percent of the tentmakers were

serving on a team (*Tentmaking*175). Paul's ministry of course, exemplified teamwork,

so much so that despite being "a man on the road" as Witmer calls him, due to his

frequent travels and rugged lifestyle, his letters suggest that he worked very well with

other people like Silvanus, and Timothy. He also seemed to have worked well with

"co-senders" of his letters in contrast to other philosophers who Witmer argues, rarely

name a co-sender (173-174).

Both contextualization and teamwork require good social skills, that "are

needed for building and maintaining godly relationships" (Lai, *Tentmaking* 66). Since

this is the case, Lai suggests that tentmaking missionaries should practice meeting

strangers and get to do other social activities along with their host communities so that

those who are not naturally adept at social interactions could learn by practice.

Because social interaction is key to both contextualization and teamwork, it is not

surprising, therefore, that Lai found that workers who find it hard to socialize, who do

not take vacations with the nationals, and spend their free time alone with their

families were less effective, compared to those who engaged in such activities.

Profit Generated in Business, Spent Mostly on Ministry

All the bi-vocational missionaries interviewed were incidentally so.

Nevertheless, their initial unpreparedness did not prevent their businesses from

generating profit once they became bi-vocational. The profit generated from those

businesses, however, was spent either mainly on the ministry or plunged back into the

business, with little or none spent on the missionaries and their family upkeep. This

act seems to be based partly on the selflessness that is characteristic of the typical

CAPRO missionary, as well the myriads of needs around them in their mission

work—needs that they could not ignore. The missionaries, it seems, prioritized the needs of others around them over their own needs.

The fact that profits are generated in CAPRO run businesses is a relatively new development. One could look back over the years to different attempts by CAPRO missionaries to operate businesses on the mission fields. Nearly all those businesses were run as "fronts" and were mostly viewed as inconveniences to the preaching of the gospel, like most fronts are. However, recent developments, as shown through this research data, suggest a gradual but definite shift in regard to profit making as bi-vocational missionaries now operate functional businesses that generate profit in the mode of Business as Mission (BAM).

One of the key conditions for a business to be defined as a BAM is that it must be a profitable and sustainable business venture (Steffen and Barnett 27) that is run along with ministry. The businesses run by the interviewees fall into this category. They were not huge multinational corporations; yet, within the context of their locations, the businesses were profitable, the profit sustained the work, and proved useful in meeting the needs of people in the communities.

Maintaining the balance between running a business, generating a profit, and preaching the gospel is key in a bi-vocational missionary's work. Successful tentmakers, therefore, were those who have learned to prioritize soul winning over money making (Hamilton 98; Lai, *Tentmaking* 83-84). They were industrious and yet, were able to walk the thin dividing line that separates profit-making from soul winning. They were people who could self-regulate, individuals who needed minimum supervision, and they were able to maintain their spiritual vibrancy.

Paul worked hard to fulfil his calling as revealed in the Bible. He had a trade that Hock says, "occupied much of his time-from his apprenticeship through the years

of his life as a missionary of Christ, from before daylight through most of the day" (*Social Context* 67). Paul puts the nature of his work to the Thessalonian church this way: "Surely you remember, brothers and sisters, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you" (I Thess. 2:19). Hock notes that Paul's use of the word "night and day" was unusual, because artisans in his time had work schedules during the daylight hours only, that is that is from sunrise to sunset. Paul's working before sunrise, therefore, he says, "was an indication of extraordinary industry" (*Social Context* 31-32). This was the type of industriousness observed in the participants.

The theological basis for this research shows that one of the reasons why Paul worked hard was in order to provide for those in need. In his farewell speech to the elders in Ephesus, where he stayed for two years (Acts 19:1,10), Paul declares, "You yourselves know that these hands ministered to my necessities and to those who were with me. In all these things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive" (Acts 20:34–35). Like Paul, working hard, in order to support the needy was one of the characteristics observed among the bi-vocational missionaries that were interviewed.

Ministry Implications of the Findings

This study along with its finding provides at least four key implications for CAPRO as well other "faith missions" in Nigeria, most of who are patterned after CAPRO's ministry paradigm. First, there is an obvious desire among the missionaries and the leaders in CAPRO for the introduction of bi-vocational practice in the ministry. This is a huge shift in thinking that will involve a huge shift in ministry practice if CAPRO opens her doors fully to both the traditional and bi-vocational

missionaries. It will involve a change not just in principle, but also in practice as most of the interviewees desire.

If most missionaries in CAPRO want a paradigm change after over four decades, it is incumbent on CAPRO leaders to start planning and strategizing towards this new paradigm in words and in deed. Adequate consultation, planning, training and prayers need to go hand-in-hand as the leadership move forward and blaze the trail, both for this generation, and especially for the incoming generation of CAPRO missionaries. Careful consultation, strategizing, training, and prayers are essential for two reason.

First, there are those in the ministry who still need to be convinced about the necessity for the shift and they need to be carried along as much as possible. Second, having followed a certain paradigm for over four decades, a shift done too quickly could destabilize the firmly established structure of the ministry. As this study has shown, both the bi-vocational and traditional missionaries as well as the leaders are not asking for the traditional missionary model to be discarded completely. Rather, what they anticipate is a workable mixture of both the traditional and non-traditional missionary practices. This in fact, is what "traditioned innovation" is all about: Finding a workable balance between the old and the new paradigm. This new paradigm will hopefully fit into Lai's statement that "both regular missionaries and tentmakers [are] biblical models and are urgently needed if the task of world evangelization is to be completed" (*Tentmaking* 10).

The paradigm shift could have the following effects. First, there are ongoing discussions in mission circles in Nigeria about the lack of funding for missionaries and their work. Meanwhile, the missionaries in most mission agencies are qualified professionals who could earn money with their professions while fruitfully engaging

in ministry. With increased unreached peoples' engagement by CAPRO and other agencies, coupled with reduced income of the average Nigerian worker, the possibility of bi-vocational ministry practice among missionaries is beginning to take the front burner in some mission discussions. This study has shown that bi-vocational ministry practice among missionaries could help in reducing the dependency on outside sources of funding for traditional missionaries.

Second, as a result of the need to engage communities that were less welcoming to the message of Christ, CAPRO in the early years of her existence had used businesses as fronts. Experience has shown that fronts do not work, since, more often than not, the missionaries are regarded as deceivers by their host communities. This study has shown that bi-vocational practice allows the missionary to settle into their host communities as responsible citizens, while modeling the Christian lifestyle and work ethic. The bi-vocational missionaries interviewed did not face any issues with misconstruction of their motives; rather, they were part of their communities as they operated functional businesses and took up employments that benefited those communities.

The type of engagement described above was what CAPRO missionaries longed for when the now discarded idea of fronts became operational years ago. This research has shown that bi-vocational ministry may be the answer to CAPRO's vision to continuously engage new communities that are closed to traditional missionaries.

Third, two of the most common fears expressed about bi-vocational ministry practice, both from the literature review and this research are, one, the lack of time for bi-vocational missionaries to effectively combine their work with family and ministry responsibilities. The other is, the possibility of the bi-vocational missionaries losing their vision for evangelism and church planting to the business aspect of the work.

While these fears are legitimate, the result of the study has shown that it is possible to combine business with ministry, especially when profit-making is not the key reason for starting a business. Bi-vocational ministry practice, of course requires mature men and women who can negotiate the tricky landscape between money and ministry.

The result of the research shows that the bi-vocational missionaries took care to cultivate their family life and found other innovative ways to manage their time. Moreover, while the challenge of time and the possibility of loss of evangelism vision is real, the advantages of bi-vocational ministry from this study far outweighs those fears. In any case, there will always be a certain percentage of missionaries who would leave their calling for different reasons. Business engagement just happens to be one of them. CAPRO cannot control what individuals will do with their calling, but she can guide them in how to maximize the benefits of their mission calling while in CAPRO, by using bi-vocational ministry practice.

The other implication of this study is the clear need for training by bi-vocational missionaries, both before they are posted to the field, and during their stay on the field. CAPRO may need to improve on her theological training, the lack of which helped in sustaining the "secular-sacred" paradigm in the first instance. CAPRO and her missionaries are strong in their cross-cultural and intercultural emphasis, but this strength needs to be augmented with proper and ongoing theological training. One of the interviewees put the lack of theological training this way, "I think one of the challenges is first orientation, we are not oriented towards bi-vocational ministry, so it will be a bit difficult. Then again, the understanding that our profession is also a ministry is not there." This "understanding" is needed in a complex and changing world, and it tends to come with proper theological training.

The other type of trainings that might be needed are those that are appropriate for different professions as well as those that are unique to certain locations. A solution to this need may be for CAPRO to articulate the minimum type and level of basic training that intending bi-vocational missionaries must possess before sending them to their fields. The months, and years that are used to obtain training that is appropriate and to develop the required maturity would pay off much more, than if untrained persons are sent to plant churches in complex mission locations.

Limitations of the Study

This study, like all studies face limitations. The first limitation to this particular study is that three of the eighteen people who were initially slated to be interviewed were unavailable for the interview for personal reasons. However, I was able to interview fifteen participants, and this number was sufficient for a qualitative research of this nature. Moreover, all the interviewees met the criteria set out for participants in this study.

The second limitation is that this study was designed for CAPRO missionaries in Nigeria. Moreover, the research questions were designed for cross-cultural missionaries working mostly in a specific location—the Northern part of Nigeria. While cross-cultural missionary engagement may have certain similar characteristics all over the world, to generalize this study, the instruments used may need to be refined for them to be useful in other parts of the world where CAPRO has her missionaries as well as in other parts of the Nigeria where missionary work that are non-cross-cultural takes place.

The third limitation is time. Although, the time between the conception and the conclusion of this research took about three years, the period spent interviewing and engaging with the participants took only about five months. For a more effective

study, it may be appropriate to track the participants over a longer time period. Doing this might have enable us to know whether they are consistent in their beliefs and practices over time and beyond the initial interview period.

Finally, the last limitation is that the bi-vocational missionaries interviewed for this study were limited to those who operated small, one-person businesses and a tentmaker. This was the case because those were the only participants available in CAPRO for the research. To know if the results will be consistent across all types and sizes of businesses as well as different skill levels, a wider variety of businesses and individuals engaged in various forms of business and tentmaking practices would have been preferable.

Unexpected Observations

During the interview as well as while compiling the data, I found some unexpected observations that may or may not be directly related to the research. The observations, however, has increased my understanding of the participants experiences as missionaries in CAPRO. I did not know that some of these experiences existed, in spite of my years of close interaction with most of the participants.

Surprising Openness to Bi-Vocational Ministry Practice

The openness to the practice of bi-vocational ministry among CAPRO leaders and missionaries has been elaborated in the study and it is one of the unexpected observations in my research. Before I started gathering the data, I expected that the participants would be reluctant to consider bi-vocational ministry as a valid practice within CAPRO. Instead, I interacted with people who were mostly convinced that this practice is needed now, more than ever. For example, the survey for this study showed that ninety percent of the participants indicated that they would want bi-vocational ministry to be introduced in CAPRO, while ten percent were unsure. Also,

more than seventy percent of the bi-vocational missionaries interviewed enjoyed being bi-vocational. None of the bi-vocational missionaries indicated that they did not enjoy being bi-vocational.

Times have changed. Minds are changing, but I never expected this much change in CAPRO in the few years that I had not interacted very closely with the missionaries.

Deep Regrets Among Some of the Missionaries

All the missionaries interviewed were sure that God called them to His mission and were willing to go for the long haul. CAPRO missionaries pride themselves in their ability to endure all things for the sake of Jesus, so it was surprising for me to find some of the participants regretting the path that they took in ministry. This was especially obvious among those who felt that they cut short their education or did not acquire the requisite skills in their quest to answer the call of God as missionaries.

The end of one of my interview sessions was an unplanned counselling session with one of the participants who deeply regretted not getting enough training that she reckons would enable her to be more competent professionally than she currently is. She said, "If I was going to advise any other person, I will tell them, being a missionary does not mean you should be a mediocre. Except the Lord is saying no, if the Lord is not telling you no, get the best of the training before you sign off as a missionary." That was her heart cry.

This individual was not alone; almost all the participants exhibited a measure of regret along this line. It was an eye-opening experience for me as I saw people who did not struggle with such issues a few years back coming out and wishing that they had taken a different pathway in ministry.

Recommendations

This project attempted to understand how missionaries and leaders in CAPRO conceive bi-vocational ministry in order to seek for opportunities for the practice in CAPRO, the first Nigerian indigenous cross-cultural mission agency. The results have been encouraging, but there are some points to ponder that could help to further improve the usefulness of this research.

First, those who wish to reproduce this project may want to consider doing such in another zone of the country, or outside Nigeria, and with a mission agency whose primary mission focus is not necessarily cross-cultural. This is because there could be some characteristics peculiar to the Nigeria Christian experience and expression that may be absent in other countries. These peculiarities could have some effects on the result. For example, the strength or otherwise of the sacred-secular paradigm in the theological expressions of mission groups in other countries may be different from that among mission groups in Nigeria.

In spite of the above, however, the results obtained in this study can be transferred to other cross-cultural, non-denominational mission groups in Nigeria, especially in the Northern part where most of the mission work in Nigeria is carried out. This is because the Northern cultural expression has been captured in this research.

Second, the telephone interview was expected to pose some challenges in this research, but the challenges I ended up facing were far more than anticipated. The phone calls through the Global System for Mobile Communications (GSM) network was often poor, and I had to repeat the questions to the participants several times. The challenge of long-distance phone calls should therefore be taken into consideration when designing studies like this one, especially within the African continent.

Third, during the focus group interview, a few people did most of the talking. This is one of the expected risks of doing a focus group interview, so, I had to make extra efforts to make sure that everyone contributed generously. This caution should be noted for focus group interviews, and in its place, some, like Esther Law suggests the use of written option instead of a focus group interview to get introverts among the focus group members to talk publicly. When this is done, she says, there is the possibility of "increasing the volume of the data collected" (144).

I recommend that as a policy, CAPRO leadership should give their full-backing to the practice of bi-vocational ministry among her missionaries and make it clearer even among intending staff members. There should be a clear differentiation between fronts and bi-vocational ministry practice in that policy. While there may be some unintended consequences of bi-vocational practice in CAPRO, this research has shown that the current CAPRO mission paradigm has its own too short-comings too.

I recommend that CAPRO should include business and entrepreneurial studies in the current curriculum of the school of missions to further prepare those who are interested in bi-vocational ministry practice when they become staff of the ministry. I also recommend that CAPRO should find ways of improving the theological training of her missionaries so that they may be fully prepared for the present mission challenges, within and outside Nigeria. This could involve a partnership with a reputable Theological school, or a requirement for a minimum level of theological training for their intending staff members.

Finally, some of the interviewees deeply regret the steps that they have taken in ministry. I recommend that CAPRO missionaries who feel badly about past steps should consult leadership and articulate their hurts. There might be more missionaries within CAPRO who feel inadequate and short-changed because their educational

development was cut short as a result of their obedience to the call of God. Of course, this is not CAPRO or her leadership's fault, and most missionaries do not see this as an issue at all. However, those who do should seek counsel.

Postscript

The popular Chinese proverb "A journey of a thousand miles begins with a single step" has been true on this journey for me; a journey which at the beginning looked impossible. The volume of work to be done, the number of books to read, and the scores of people whose faithfulness depended on a proper conclusion of the project was daunting. But I started the journey, encouraged by my family and other people in CAPRO as well as those at the Beeson Center, Asbury Theological Seminary. It has been a most wonderful experience of human thoughtfulness, kindness, and encouragement from everyone to me.

This journey has also been for me, one of growth. I have grown spiritually; I have grown intellectually, and my ministry expressions have been positively influenced by the new things that I have learnt, and the old things that have taken on new meaning in my life. It has not been easy, but then growth is never easy. There were times when I wanted to give up but thank God I did not. This speaks to God's faithfulness and strength more than to my strength of character.

My hope and prayer is that the result of this research will lead to a more robust missionary engagement by CAPRO, a ministry where I spent twenty-seven years of my life. I pray that the hundreds of CAPRO missionaries, many of whom I love so dearly, who "abandoned all" for the Master's sake will find this project useful, enlightening, and challenging as they work to see that the kingdoms of this world eventually become the Kingdom of our Lord and His Christ.

APPENDIX A

DOCUMENTS FOR EXPERT REVIEW

February 1, 2019

Dear_____

I am a Doctor of Ministry student at Asbury Theological Seminary and I am currently working on my dissertation project. As part of the research process, all the four instruments for data collection are researcher-designed. They are, an online qualitative telephone interview protocol, an online questionnaire, a semi-structured interview protocol which I will use to conduct focus groups to collect qualitative data, and an online survey.

I am in need of three expert reviews for the four instruments and I am writing to invite you to serve as one of my reviewers. I have included a copy of the following: 1. Ministry project description, purpose statement, and research questions; 2. Definition of terms; 3. The four researcher-designed instruments; and 4. Evaluation forms for expert review.

Please kindly evaluate the four instruments using the evaluation forms included. Feel free to share any comments that you believe would help improve the data collection. Please kindly return the evaluation to me in the enclosed envelope by March 1, 2019.

Thank you in advance for your assistance.

Sincerely,

 Oludamilohun Adeliyi

APPENDIX B

INSTRUMENTS FOR RESEARCH

Topic of the Project: More Than a Means to an End: The Practice of Bi-vocational Ministry Among Missionaries in Northern Nigeria.

Problem: CAPRO, a Nigerian indigenous cross-cultural mission agency has operated the faith ministry paradigm for over 40 years, but may need to update its ministry practice to reflect the changing mission environment

Purpose statement: The purpose of this project is to evaluate the characteristics and fruitful practices of effective bi-vocational missionaries in Northern Nigeria in order to identify opportunities and obstacles for bi-vocational missionaries within CAPRO mission agency.

Research Question #1

What are the characteristics and practices of effective bi-vocational missionaries in Northern Nigeria?

Research Question #2

In the opinion of CAPRO mission agency leaders and missionaries in Northern Nigeria, what fruitful practices do they recommend for effective bi-vocational missionary ministry?

Research Question #3

In the opinion of CAPRO mission agency leaders and missionaries in Northern Nigeria, what are the obstacles to effective bi-vocational ministry?

CPI- Semi-structured Telephone Interview Protocol on Characteristics and Practices

1. How long have you been working in this location, and how long do you plan to work here? Describe what keeps you focused on your mission work in spite of the challenges?

2. Describe the strategies that you use in maintaining the necessary balance between time spent with family and friends, your ministry on the field and your other job.
3. How often do you make profit/get paid in your business/ employment? Describe how you allocate the profit or income to your business and family sustenance?
4. Describe the ways in which working in a team enhance or impede your ability to produce the desired goal in your work and ministry?
5. How do you think further training will benefit your work? Please explain the means by which you hope to improve yourself.
6. What do you think about bi-vocational ministry and how has your opinion evolved over the years?

OEB -online questionnaire to obtain data on obstacles towards the practice of bi-vocational ministry
1. Can you discuss the reasons why you think that bi-vocational ministry is needed in CAPRO?
2. Describe some of the obstacles that you know prevent or inhibit the practice of bi-vocational ministry in CAPRO? Could you tell me more about these obstacles?
3. Describe how you respond to these obstacles and what you think can be done about them.
4. On a scale of 1-5, list the obstacles in terms of its importance from the least #1 to the most challenging #5.

FGQ- focus group on the fruitful practices as well as obstacles towards bi-vocational ministry
1. Please describe the ways you think that bi-vocational ministry will be beneficial to CAPRO as a ministry?
2. Suppose you were the sole decision maker in CAPRO, what are some of the practices that you would recommend for bi-vocational missionaries in order to be effective?
3. Rate these practices according to your perceived degree of importance. Please describe why you gave this rating?
4. Describe some of the obstacles towards effective bi-vocational ministry in CAPRO?
5. On a scale of 1-5, list the obstacles in terms of its importance from the least #1 to the most challenging #5.

CPOS-Information on Characteristics, Practices and Obstacles Survey-questions sent to participants after receiving data from all the other instruments
Demography

A. Age Range _ 20-30 _ 30-40 _ 40-50 _ 50 and above

B. Gender _ Male _ Female

C. Marital Status _ Single _ Married _ Others

D. Years since becoming a Christian _ 5-10 years _ 10-15 years _ 15 years and above

E. Years in Ministry_ 5-10 years_10-15 years_15 years and above

The following questions will be measured by a five-point interval scale

1-5 scale forced choice Likert scale

1−Strongly disagree **2**− Disagree **3**− Neither agree nor disagree **4**− Agree **5**− Strongly agree

	Questions	1	2	3	4	5
		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	I practice daily regular devotional time/activities					
2	I regularly witness to others in my work about Christ					
3	I set aside at least a day in the week to fast for the work					
4	I read/study the Bible for the purpose of allowing God's word to affect my life					
5	I socialize well with my team mates					
6	I use a variety of approaches in sharing the gospel					
7	My second vocation takes most of my time					
8	I spend sufficient time with the people I am trying to reach					
9	I am easily stressed when things do not go as planned					
10	It is easy for me to change my mind on most issues					
11	I am working bi-vocationally because I love it					
12	I often find it easy to relate with the indigenes					
13	It is important that the business or my employment make sufficient profit					

14 I am able to manage my time well

15 I do my work well in isolation

16 I am often willing to admit my errors in relationships (with families, coworkers, neighbors, etc.).

17 I enjoy being bi-vocational

18 I put some of the profit from my business back into the community

19 I follow the daily schedule on the field regularly

20 I like to try new and different things

21 Bi-vocational ministry should be introduced in CAPRO

22 I have a sense of accomplishment in both vocations

23 The training I have is sufficient for my ministry expression

24 I am willing to share my personal issues/struggles in my small group/community

25 I have sufficient financial resources for my work and family

26 I should have been bi-vocational much earlier in my ministry

27 My current economic situation is good

28   Please briefly share any additional thoughts that you have on bivocational ministry

APPENDIX C

EVALUATION FORMS FOR EXPERT REVIEW

Evaluation Form for Expert Review on Telephone Interview Protocol

Question	Needed	Not needed	Clear	Unclear	Suggestion to clarify
1					
2					
3					
4					
5					
6					

Evaluation Form for Expert Review on Online Questionnaire

Question	Needed	Not needed	Clear	Unclear	Suggestion to clarify
1					
2					
3					
4					
5					

Evaluation Form for Expert Review on Focus Group Interview

Question	Needed	Not needed	Clear	Unclear	Suggestion to clarify
1					
2					
3					
4					
5					

Evaluation Form for Expert Review on Online Survey

Question	Needed	Not needed	Clear	Unclear	Suggestion to clarify
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					
14					
15					
16					
17					
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21					
22					
23					
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26					
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28					
29					

APPENDIX D

ETHICAL CONSIDERATIONS FORMS

Consent Form Phone Interview

Dear missionary! I invite you to consider participating in the research I am conducting for my D. Min dissertation at Asbury Theological Seminary. The purpose of this research is to identify the opportunities and obstacles for bi-vocational missionaries within the CAPRO ministry. I am trying to learn more about how bi-vocational ministries like tentmaking could be better understood and integrated into the ministry of CAPRO.

Procedure: Your participation in this study is completely voluntary. If you choose to participate, you will be asked several questions on the phone. I will make an audio-recording of the interview with my cellphone. The process should take approximately 60-90 minutes.

Risks and Benefits: There is minimal risk associated with being a part of this research. By expressing your subjective view about your experience as a missionary, you will help me as well as CAPRO leadership to evaluate our ministry design and, in addition, to plan for the future. If anything in the study makes you feel uncomfortable, please tell me, by contacting me, *Oludamilohun Adeliyi at damiadeliyi@protonmail.ch.*

You can refuse to respond to any or all of the questions and if you decide at any time you do not want to finish the study, you may stop whenever you want.

Confidentiality: Your name will be kept confidential in all of the reporting and/or writing related to this study. Our conversation will be recorded with a voice recorder on a cellphone. The data I collect from your participation in the research will only be identified with a random number. Chinyereugo Adeliyi will be the only other person who will help in processing the information given by you. The recording will be destroyed when I complete my project.

The signed consent form and the audio recording from this telephone interview will be stored in password protected folders on the password protected computer. The data on the computer will be discarded by hard erasing after three years of completion of the study.

By signing below, you are agreeing to be interviewed by telephone and permitting me to use the discussion as part of the data source for my study analysis. If you do not want to be in the study, please do not sign this form.

Participant's signature: _____

Print Name: _____

Date: _____

Researcher's signature_____

Consent Form Online Questionnaire

Dear missionary! I invite you to consider participating in the research I am conducting for my D. Min dissertation at Asbury Theological Seminary. The purpose of this research is to identify the opportunities and obstacles for bi-vocational missionaries within the CAPRO ministry. I am trying to learn more about how bi-vocational ministries like tentmaking could be better understood and integrated into the ministry of CAPRO.

Procedure: Your participation in this study is completely voluntary. If you choose to participate, you will be asked to answer several questions sent as questionnaires to you on a link online. It should take you approximately 45-60 minutes to complete the questions. If any of the questions appear unclear to you, please feel free to ask me in the process of completing the questionnaire.

Risks and Benefits: There is minimal risk associated with being a part of this research. By expressing your subjective view about your experience as a missionary, you will help me as well as CAPRO leadership to evaluate our ministry design and, in addition, to plan for the future. If anything in the study makes you feel uncomfortable, please tell me, by contacting me, *Oludamilohun Adeliyi at da*mi.adeliyi@asburyseminary.edu

You can refuse to respond to any or all of the questions and if you decide at any time you do not want to finish the study, you may stop whenever you want.

Confidentiality: Your name will be kept confidential in all of the reporting and/or writing related to this study. The data I collect from your participation in the research will only be identified with a random number. Chinyereugo Adeliyi will be the only other person who will help in processing the information given by you.

The signed consent form and the data from this questionnaire will be stored in password protected folders on the password protected computer. The data on the computer will be discarded by hard erasing after three years of completion of the study.

By signing below, you are agreeing to be interviewed through the use of an online questionnaire and permitting me to use the discussion as part of the data source for my study analysis. If you do not want to be in the study, please do not sign this form.

Participant's signature: _____

Print Name: _____

Date: _____

Researcher's signature_____

Consent Form for Focus Group Participation

Dear missionary! I invite you to consider participating in the research I am conducting for my D. Min dissertation at Asbury Theological Seminary. The purpose of this research is to identify the opportunities and obstacles for bi-vocational missionaries within the CAPRO ministry. I am trying to learn more about how bi-vocational ministries like tentmaking could be better understood and integrated into the ministry of CAPRO.

Procedure: Your participation in this study is completely voluntary. If you choose to participate, you will be asked to answer several questions as part of a focus group. I will make an audio recording of the interview with my cellphone. It should take you approximately 1 to 1:30 hours.

Risks and Benefits: There is minimal risk associated with being a part of the focus group of this research. By expressing your subjective view about your experience as a missionary, you will help me as well as CAPRO leadership to evaluate our ministry design and, in addition, to plan for the future. If anything in the study makes you feel uncomfortable, please tell me, by contacting me, ***Oludamilohun Adeliyi at*** *damiadeliyi@protonmail.ch.*

You can refuse to respond to any or all of the questions and if you decide at any time you do not want to finish the study, you may stop whenever you want.

Confidentiality: Although, confidentiality will be encouraged it cannot be guaranteed. However, your name will be kept confidential in all of the reporting and/or writing related to this study. Our conversation during the focus group will be recorded with a voice recorder on a cellphone. The data I collect from your participation in the research will only be identified with a random number. Chinyereugo Adeliyi will be the only other person who will help in processing the information given by you.

The signed consent forms and the audio recording from this focus group will be stored in password protected folders on the password protected computer. The consent form and the data on the computer will be discarded by hard erasing after three years of completion of the study.

By signing below, you are agreeing to be a part of the Focus Group and permitting me to use the discussion as part of the data source for my study analysis. If you do not want to be in the study, please do not sign this form.

Participant's signature: _____

Print Name: _____

Date: _____

Researcher's signature_____

Consent Form for Survey Participation

Dear missionary! I invite you to consider participating in the research I am conducting for my D. Min dissertation at Asbury Theological Seminary. The purpose of this research is to identify the opportunities and obstacles for bi-vocational missionaries within the CAPRO ministry. I am trying to learn more about how bi-vocational ministry like tentmaking could be better understood and integrated into the ministry of CAPRO.

You are invited because you *are* _____

Procedure: Your participation in this study is completely voluntary. If you choose to participate, you will be asked to answer questions as part of a focus group. It should take you approximately 30-45 minutes.

Risks and Benefits: There are no known risks associated with being a part of this research. However, by expressing your subjective view about your experience as a missionary, you will help me as well as CAPRO leadership to evaluate our ministry design and, in addition, to plan for the future. If something makes you feel bad while you are in the study, please tell me, by contacting me, *Oludamilohun Adeliyi at damiadeliyi@protonmail.ch.*

You can refuse to respond to any or all of the questions and if you decide at any time you do not want to finish the study, you may stop whenever you want.

Confidentiality: Your name will be kept confidential in all of the reporting and/or writing related to this study and Our conversation will be recorded with a voice recorder on a cellphone.

The data I collect from your participation in the research will only be identified with a random number. Chinyereugo Adeliyi will be the only other person who will help in processing the information given by you. By signing below, you are agreeing to be a part of the focus group and permitting me to use the discussion as part of the data source for my study analysis. If you do not want to be in the study, please do not sign this form.

Participant's signature: _____
Print Name: _____
Date: _____

Researcher's signature_____

Confidentiality/Anonymity

I, Chinyereugo Adeliyi will be assisting the researcher by Transcribing Data

I agree to abide by the following guidelines regarding confidentiality:

1.   Hold in strictest confidence the identification of any individual(s) that may be revealed during the course of performing research tasks throughout the research process and after it is complete.

2.   Keep all the research information shared with me confidential by not discussing or sharing the research information in any form or format (e.g., disks, tapes, transcripts) with anyone other than the *Researcher*.

3.   Keep all research information in any form or format (e.g., disks, tapes, transcripts) secure while it is in my possession (e.g., using a password-protected computer).

4.   Return all research information in any form or format (e.g., disks, tapes, transcripts) to the *Researcher(s)* when I have completed the research tasks.

5.   After consulting with the *Researcher,* erase or destroy all research information in any form or format regarding this research project that is not returnable to the *Researcher* (e.g., information stored on computer hard drive) upon completion of the research tasks.

Researcher(s) (Print Name)	(Date)

(Print Name) (Signature)	(Date)

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