

The Risks of Missions Funding:

Understanding lessons from the past and charting a course for the future

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Abstract

In 2003, TWR (previously Trans World Radio) assigned me the interesting pioneer work of transferring the processes I'd developed in fundraising through "Church Ministries" in the US, to "receiving" countries who were dependent on "Western" funding. The goal was twofold: to reduce the burden of global financial responsibilities in the US, and to promote the financial self-sufficiency of international partner ministries. Because foreign funding could not go on in perpetuity, the risk for the global enterprise was identified, and a scalable plan of action was established.

We started with TWR's Eastern European partners in the former Soviet Union. It was hoped that a time-line of five or six years of my living there would be sufficient for the knowledge transfer. The middle class was rising, and churches were growing, unlike in the US and European churches, which were in decline and giving less and less to international mission work. In the end, it was *me* who received the transfer of knowledge from staff. What a privilege!

Nine years and thousands of hours of staff input later, the idea of "Faith Reliance" was globally implemented and considered part of TWR International's DNA. Not every international partner participated, but those who did, had God-sized stories to tell how local individuals and churches became faithful prayer and giving friends.

Unfortunately, today many churches and Christian NGO's (Non-Governmental Organizations) *cannot* raise their own funding because of war or intense religious persecution. Each region and situation must be examined separately. However, many are still stuck in "receiving" mode: unwilling, or too overwhelmed to change. Such Christian enterprise work then often revolves around searching for and accepting foreign funding at

risk of their dignity, their future sustainability due to internal or external forces or crises, and sometimes even their own original calling from God.

This paper and presentation will point out historic and current risks in missions funding. Space permits pointing to several solutions. What space does not permit, is commenting on cross-cultural, biblical fundraising essentials. Thankfully there are now plenty of experts in that field.

Keywords: fundraising, sustainability, risk management, integrity, collaboration

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(A) Three internal and external risks that must be addressed in funding cross-cultural missions

Risk #1: The risk of uninformed and therefore ineffective missionary zeal

It seems that as soon as I was old enough to become a believer, the Lord heaved upon me a zealous responsibility to reach others with the Gospel. And, as might be expected, at the delicate age of six, I possessed no diplomacy.

I grew up as a refugee child in Canada and we attended a church where the preaching was “fire-and-brimstone.” There was no in-between; people were hell-bound unless they attended the “right” churches that taught specific doctrines of “correct” theology.

So, when queueing up in the classroom to walk home from school one day, I was sharp-tongued enough to turn a lovely compliment into an opportunity to “evangelize.” We must take every opportunity, after all, as 2 Timothy 4:2 tells us, “Preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching.” (The Holy Bible, English Standard Version, 2001) As a new and young believer, I suppose that I hadn’t yet absorbed that last phrase about patience or learned the skills of teaching!

There was not much money in our household, and a classmate commented on the beautiful coat I was wearing. She asked kindly, “Is that a new coat, Barbara?” I said, “No, it’s my Sunday coat. I just wear it to church.” For some reason, she responded, “I don’t go to church.” “Oh! Then you’re going to hell.” I matter-of-factly told her.

Our teacher overheard the conversation and exclaimed, “Barbara! That’s not nice!” I looked at her as if she should know and said, “Well, she IS!”

I share this comical personal experience as a serious, learned reflection that godly knowledge and godly humility must accompany our godly, missionary zeal. Without due consideration, we risk the important warnings of Scriptures such as Proverbs 19:2: “Desire without knowledge is not good, and whoever makes haste with his feet misses his way.” (The Holy Bible, English Standard Version, 2001)

Whether you cross a street or an ocean, when God puts a “desire” in your heart, as a believer, you train to hear his voice, and you follow. While every believer should have a desire to take the Gospel to others “across the street,” those whom God calls to “cross an ocean” – that is, leave the advice or location of your family, country and everything

familiar to serve elsewhere in a philosophical or actual location, there is something more. Such exponential measures of such desire can only be called, “zeal.”

Intense zeal puts a person’s God-given calling onto another level of activity, and often into the realm of very real risks, since, as my husband and I found when we began our missionary journey, *nothing* else will satisfy until the identified move has been made. Indeed, it may be that some degree of zeal is *essential* to making the perceived assignment a reality, but unrestrained zeal (especially of six-year-olds) is what I mean by “uninformed” missionary zeal.

The same level of zeal can be observed in creative artists, business entrepreneurs, and social or political activists. All will zealously step out of the “normal” streams of social acceptance to go without food or family blessing to quench the passionate fire for change to which we feel called.

Unfortunately, in our zeal, we are usually willing to do more than “step out.” We run. We run in front of our Lord’s leading. We feel that there can’t be another minute to lose. *Surely* God wants us to get out there and start in faith.

Surely the funding needed to sustain us will be supplied by our loving Lord who desperately wants this change even more than we do. Maybe we’re supposed to embellish a few facts or put on some pressure to help givers in their decision-making!

Surely Abraham and Sarai needed to help God supply a promised heir by involving the maidservant Hagar – as seen in Genesis 15-22. (The Holy Bible, English Standard Version, 2001)

While God *does* want us to trust him for outcomes, *unrestrained* zeal can, once unleashed, easily and ironically become a damaging risk, if it is not tempered with the

qualities and knowledge of the Christ-follower's way that we would identify as, "*Fruit of the Spirit.*" Galatians 5:22-26

"But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

"If we live by the Spirit, let us also keep in step with the Spirit. Let us not become conceited, provoking one another, envying one another." (The Holy Bible, English Standard Version, 2001)

The humility of following Christ almost always requires patient discernment in quiet reflection, waiting for appropriate funding (not manipulating people) and, "A commitment to spiritual and cultural literacy grounded in biblical principles, alongside fostering a humble and servant-hearted approach." (Schroeder, 2025)

Sadly, we see churches, missions and missionaries exaggerating their importance, loving their opinions, depending on slick (but not always entirely true) presentations, and ignoring the knowledge or even existence of others who are working in the same field, just to gain funding for a cause.

It's sad because it's so unnecessary. We are not loving ourselves, our colleagues in ministry, nor those with whom we are speaking when we twist the truth. Instead, we are showing how desperate we are in running ahead of our Lord.

Of course, there are careful and positive ways to say why God has asked *us* to commit to our calling, but we need to meet and humbly understand new ways and collaboratively join new people, because we can see throughout scripture, that God's

“hobby” is to use ways least expected. It’s always more exciting and rewarding to find out God’s new ways, than to follow our perceived-to-be “best” plans.

Our zeal is well-intentioned since we desperately want everyone to spend eternity with Christ. But judgemental thoughts and speech can mean risking the very relationships with those people we long to bring on our journey with Christ.

Although I didn’t see myself as rigid, moving to other nations helped me realize that I judged people based on their faith journey (if it existed,) their denomination, their culture, and my opinions from first meetings.

After responding to a church series on exposing prejudices, the Holy Spirit’s leading and longings began to challenge and inspire me. As I learned to let go of any ability, I lost hubris and had room to see my personalised, God-directed instructions. I was able to patiently wait on God and others for funding prerequisites, doing what I could, yet being (mostly) content with the speed with which God provided.

We must surrender our own zeal and allow the zeal of Christ to own our God-given calling. *Otherwise, we risk being ineffectual in God’s ministry, even if we might be effective in a kind of fundraising.*

1 Peter 3:15 “In your hearts honour Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect” (The Holy Bible, English Standard Version, 2001)

Risk #2: In the face of risks due to substantial shifts in government policies, there is a need for Christian unity

When approaching ministry and fundraising for ministry, one must be aware of substantial shifts in government policies and culture.

At the time of this writing, US-AID (United States Agency for International Development) has announced massive cuts in funding. They no longer wish to fund so many charities of the world. Millions will become destitute and may even starve. At the same time, thousands who have become accustomed to a certain entitlement, have been humbled. An executive of one non-profit has told me that this decision has infused local people with a zeal to start looking after themselves.

Similarly, in 2020 the Foreign Contribution (Regulation) Act (FCRA) was tightened in India. Specific types of bank accounts must now be opened for foreign funds that require greater transparency and reduced foreign payments for a Non-Profit Organisation's administration. (What is the FCRA Regulation in India, 2025) Certainly, the requirements for implementation are more difficult. However, it is surprising to hear the disdain and blame from foreigners about the implementation of an existing law that must now be followed. It is a privilege to work in another country, not a right. Laws must be respected.

Historically, Christ's message shifted the worldview for more than Jews. "The Greco-Romans despised the feeble, the poor, the sick and the disabled; Christianity glorified the weak, the downtrodden, and the untouchable" (Taleb, 2023)

Early Christians spread their message from a persecuted (and very risky) position of inferiority and need. (Reese, 2010) Among his philosophical enlightenments in

Christian theology, the victimised Origen of Alexandria formed a Christian “philosophy” of the one, shared body of believers. He formalized the incredible view that Christian belief is simple enough for the least educated to understand, yet complex enough for the learned to engage in difficult, philosophical discussions together. Origen even envisioned political success for any Roman emperor who would allow recognition of the lowly-esteemed Christians. 60 years after Origen’s death in 253, his not-so-veiled challenge to Roman politicians became a reality. (Holland, 2019)

The year 313 brought the decriminalisation of Christianity by way of The Edict of Milan which accorded freedom of religion under the reign of Emperors Constantine I and Licinius. No doubt, many Christians came together in delirious joy as their property was restored, and they could worship freely. (The Editors of Encyclopedia Britannica, 1998)

Constantine had seen a vision and was transformed by the truth of Christianity. As he took on the task of bringing believers together to celebrate unity, he was met with the ugly truth of dis-unity! For example, African Bishop Donatus believed that “the Church was most pleasing to God when its members repudiated those of their fellows who had fallen into sin.” Donatus’ followers burned and pillaged Catholic churches and prosecuted Bishops who had collaborated with earlier persecutors to save their own lives. It took the power of an Emperor to accomplish the calling of God on Constantine I’s life: to bring about the unity needed to draft and adopt the Nicæan Creed.

“Constantine himself, ‘clothed in raiment which blazed as though with rays of light,’ welcomed his guests with a display that mingled graciousness with just the faintest hint of menace... The sheer number of delegates, drawn from locations ranging from Mesopotamia to Britain, gave to their deliberations a

weight that no single bishop or theologian could hope to rival. For the first time, orthodoxy possessed what even the genius of Origen had struggled to provide: a definition of the Christian god that could be used to measure heresy with precision.

“Those few delegates who refused to accept [the Nicæan Creed] were formally banished.” (Holland, 2019)

Constantine I, had become a “Gospel Patron.” [Idiom coined by: (Rinehart, 2023)] He had fully funded a conference that brought a degree of unity to the Global Church of the 4th century. From this partially unified stance, the next Emperor – Theodosius I - sent out a missionary force; fully funded Orthodox teachers to reach (and convert by law) the “pagans” of the times. (Reese, 2010)

In other words, first century Christians had been given God’s zeal to struggle - often sacrificing their lives - in Gospel outreach. The risk was all theirs.

Thanks to Theodosius I, who followed Constantine I in the 4th century, Christians could preach the Word from a position of power. It was even in one’s best personal and economic interest to become a Christian. Still, contentious divisiveness kept on. (Reese, 2010)

Throughout every era of history, believers have followed, and always will follow, their own way in responding to the “Great Commission” of Matthew 28:19-20. (The Holy Bible, English Standard Version, 2001) Great shifts have modernised and changed the world’s economic and power bases which have also swayed the way that missions have been presented over the centuries.

Origen's logic of constructively engaging and building collaborative processes with fellow believers and policy makers has, for the most part, eluded Christian churches and missions. We have not seen ourselves as part of Revelation 7:9-17 which depicts a unified body finally standing before the Throne of God in what I like to call, the "Vision Statement" of the global Church:

"⁹ After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, ¹⁰ and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" ¹¹ And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, ¹² saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen."

¹³ Then one of the elders addressed me, saying, "Who are these, clothed in white robes, and from where have they come?" ¹⁴ I said to him, "Sir, you know." And he said to me, "These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb.

¹⁵ "Therefore they are before the throne of God,
and serve him day and night in his temple;
and he who sits on the throne will shelter them with his presence.

¹⁶ "They shall hunger no more, neither thirst anymore;
the sun shall not strike them,

nor any scorching heat.

¹⁷“For the Lamb in the midst of the throne will be their shepherd,
and he will guide them to springs of living water,
and God will wipe away every tear from their eyes.”

(The Holy Bible, English Standard Version, 2001)

Across generations, the scriptures have given a vivid picture in Revelation of all nations worshiping God together with those who have paid the ultimate price of survival and martyrdom in “the great tribulation.” We have all “seen” it – true Love giving true Justice while we give true Worship - in our mind’s eye. It doesn’t mean that we have the same opinions and/or ideologies as others; it means that we allow God to work in different ways among us. We need to hold fast to a picture of unity as a goal in our eagerness to stand in that throng.

Risk #3: Missions’ risks due to cross-cultural assumptions on status, wealth, and foreign funding

My childhood church community experiences were full of Bible teaching and outreach-focused thinking. I was almost obsessed with missionary stories. But one thing just didn’t add up. Why did missionaries live on compounds? How could they reach the local people if they were wealthy, and the local people were poor? And how could they be sure that their gardener didn’t become a Christian just to keep his job?

At age 10, I decided to collect missionary autographs to get their attention to ask my burning questions. Many graciously answered that it took hours to clean and cook the food, so they had cleaning help to spend more time in ministry. Some signed the

autograph book and ignored my questions. Overall, they didn't convince me. I later learned that most overseas missionaries had house help and lived quite above the standards of the local people where they served.

There have been many exceptions. One was Hudson Taylor who, in 1866, did not follow the advice of the rather comfortable and established British missionaries who stayed on the coasts of China, but started the "China Inland Mission." Taylor and his missionaries controversially dressed like the local people and went inland to plant new churches. He felt that the only way that the Gospel could take root was if the missionary was willing to identify with the culture of the people they wanted to reach. (Our Story, 2025)

Likewise, Steve Saint founded I-TEC (Indigenous People's Technology and Education Center) after going to live among the Waodani people (1995) who killed his posthumously famous father. In Steve's book, *The Great Omission*, he strongly outlines "how current missions strategies have unwittingly harmed the indigenous church and kept millions of believers from fulfilling their roles in God's Kingdom – and [which in turn prevents] millions of others from hearing the Good News." (Saint, 2001) I-TEC trains indigenous people to hone professional and ministry skills to flourish in their version of fulfilling, "The Great Commission."

"If we will plant the church as quickly as possible where we can, and if we teach them to teach others how to teach others, then we can reach the world for Christ and fulfill our commission." (Saint, 2001)

One of the best treatises on this topic is the book, *When Helping Hurts*. In it, the authors explain the difference between helping in a disaster and hurting the poor by *doing for* them instead of *helping* them by letting them help themselves. (Corbett, 2009)

It has long been recognised that whoever controls the purse-strings to any venture controls the project itself. Because of biblical warnings, some Christian non-profits do not accept government funding. But anecdotal studies show that any funding or leadership can be regarded as introducing a risk by obligating the receiver to do the giver's bidding. It is up to the integrity of the giver or leader.

Jesus' words in Luke 22 provides an argument in this thinking:

“²⁴ A dispute also arose among them, as to which of them was to be regarded as the greatest. ²⁵ And he said to them, ‘The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors.’” (The Holy Bible, English Standard Version, 2001)

(B) Solutions to reduce risks in missions funding

Solution #1: Collaboration with other believers, churches, ministries, and governments

A “new” thrust from Lausanne Movement 4 in 2024 urges an understanding and renewed effort of collaboration across every region of our world. (Collaborate) Let's “try on” that unity in our minds as we reach across races and cultures now –while on earth - to receive the obvious blessing of more effective God-zealous labour together.

Lausanne Movement (Global) curates hundreds of articles and documents

to promote missions and missions funding from almost every country in the world. For example, why are there still so many foreign leaders in “Majority World” ministries? Often, it’s because there is not enough money to hire local leaders. (Rievan, 2023)

Looking at the bigger picture, “Building strategic alliances and engaging policy-makers constructively, will enhance the financial and operational stability of ministries.” (Schroeder, 2025)

Solution #2: Reducing the risk of dependency on foreign funding

Most of my ministry years (2003 to present) have involved researching and advising hundreds of ministries on funding issues due to dependency on foreign funding.

After these years of work, there are two risks that I find most dangerous:

- a) A large dependence on foreign funding ensures that local believers are deprived of their “birthright,” - their participation in the Great Commission. Leaders and their congregants risk remaining infants in their faith since they do not have to lean solely on Jesus for their needs.
- b) Givers who continually donate as foreign funders can begin to perceive themselves as “benevolent saviours” – somewhat willingly becoming a person receiving admiration instead of humbly recognising God as Giver. This promotes a sense of “authority” that robs the local people of the dignity and responsibility of leading their own ministry.

(Shantz, 2012)

I am thrilled to see that today there are plenty of talented people and organisations working on solutions. Two examples are:

1. The Lausanne Ministry Fundraising Network:

“Churches and ministries need funds to reach people with the gospel. But often they have not received any training on biblical principles of stewardship and fundraising. That is why many church and ministry leaders today see fundraising as a secular activity rather than as a spiritual ministry.

“Ministry Fundraising Network (MFN), an issue network of the [Global] Lausanne Movement, is seeking to change this mindset by promoting an understanding of fundraising and building relationships with supporters as a spiritual activity.” (Lausanne Movement, 2025)

2. Catalyst Services:

What would you think if some well-intentioned Westerners built a church in an African country and their leaders told the locals to tear it down because it would set a precedence for dependency? Catalyst Services highlights the results on this and other practical initiatives. (Livingood, 2023)

Solution #3: Recognizing a mission funding risk when you see one forming:

In highlighting my work as an activist downgrading the need for foreign funding in favour of promoting local funding, people often say, “You know, I’ve often wondered but didn’t know how to express the problem.”

Being cautious about a reputational risk means that we need to pay attention and call it out. Not like a “six-year-old” but with the *gentleness and respect* of 1 Peter 15.

A recent issue presented to me for consultation advice has been from a mission agency. I had suspected but now heard, that – ironically - some Western mission agencies who have succeeded in their original purpose, no longer need to send so many Western missionaries overseas. However, they keep sending them out because *the mission agency itself* is dependent on the 10% to 20% administration fee that missionaries bring in when raising support to go overseas.

This unwitting lack of integrity on so many levels, risks the reputation and sustainability of the mission agency as well as every person and project involved. Is everyone called of God – from leadership to missionaries to givers to the beneficiaries of the projects and services? Does the agency still need to exist? Thankfully we know that God can use our mistakes for his good. Still, we need to pray for courageous leaders to acknowledge and implement the changes needed when they are first encountered.

When beginning in overseas missions in 1981, my husband and I were often advised that to be considered successful, we must begin with the goal of working ourselves out of our jobs; that the only jobs where we could not be replaced, was as parents. Whenever we were supervisors, we felt it to be God’s plan that we must not stand in the way of a staff person’s personal, professional, or spiritual progress. Throughout our careers therefore, we have felt an expectation that healthy employees will grow out of their jobs.

Without prayerful succession planning, we risk our organisation’s success.

Solution #4: Risk analysis preparation for global fundraisers and teachers of global fundraising to present ideas for change

Before leaving for another region or country to talk to a major donor or to teach fundraising, I take myself through a modified PEST (Political, Economic, Social, Technological) analysis:

P: Political atmosphere and culture

The politics of a region or country provide a unique foundation for any conversation involving money. Take 30 minutes to research the historical and current leaders of the city and region where you are going. The understanding you provide in your conversation will pay dividends in relationship-building.

E: Economics

What are the industries that provide employment in the city and region of your destination? Who are the founding families and the risk-takers in the area? What are the average salaries? How does that area fit in with global economics?

My additional questions for churches and non-profits:

Do pastors in that region usually preach about the biblical use of money? Is biblical generosity a common topic in sermons?

Do people tend to talk about money at all in that culture?

Is it a generous culture? (does not always have to do with money)

S: Social structure

Is there a social structure or are there customs that you need to know? Look into books or web sites like, *Kiss, Bow, or Shake Hands* (by Terri Morrison and Wayne Conaway); they and other resources even tell you what to wear in a particular situation in a particular country. (Make sure it has been recently updated!)

What are the education levels of the population?

Is the social system particularly matriarchically or patriarchal leaning? Are children, girls and women valued? Are fraud, human trafficking, or other crimes commonly accepted?

My additional questions for churches and non-profits:

Does the Board have the power to fire the leaders when there are questionable risks forming? Or do the pastors or leaders tell the Board what to do? (It is dangerous if the Board is not truly in control; if Board positions are just a title to try and collect.)

T: Technological

What are the technological advancements peculiar to that city and region? For example: Going to Kenya? You will probably be able to use the latest in phone technology. Going to rural New Brunswick, Canada? Don't depend on getting a wireless connection!

Solution #5: Organisational Change to prevent or convert risk to opportunity

When an organisation needs to change and start fundraising or doing missions in a different way, it takes a person, hopefully in leadership, to say, “Stop. We are going to pivot here and change the way we do things.”

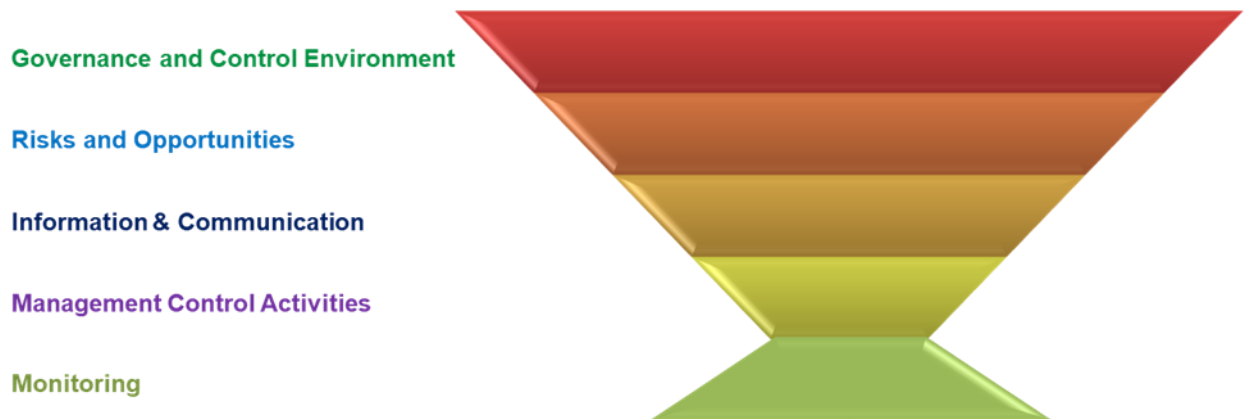
Following is a sample that will start to guide you through an organisational change. It takes a professional consultant to guide a larger organisation in a thorough sense but one such Enterprise Risk Management consultant has kindly shared a sample chart of basic principles for the purpose of this conference:

Sample Standardised Controls in the process of Risk Management:

- Clear management principles and objectives
- Professional flexibility and accountability
- Strong monitoring

More specifically, the underlying philosophy should be:

- A clearly stated tone at the top in terms of expected organisational values, norms and behaviours
- A strong risk management culture at all levels
- Clarity and ongoing communication in terms of expected accountabilities, responsibilities and authorities
- Tailored management control activities driven by clear organisational management objectives
- Strong monitoring activities to ensure processes and people are in compliance with expected organisational values, norms and behaviours

Figure 1

The specific control principles that arise out of this approach can be articulated as follows:

- Facilitate strong leadership
- Facilitate strong people management to achieve objectives
- Exercise a more rigorous planning approach
- Facilitate appropriate structure, processes, authorities, and accountabilities
- Facilitate an integrated organisation
- Manage risks responsibly
- Exercise a structured management approach for portfolio, program and project management
- Operate with transparency, stakeholder engagement and strong communication
- Exercise good, prudent stewardship
- Be nimble and flexible

(Schroeder & Schroeder, 2000)

Conclusion:

It has been both a great surprise and a delight for me to see fundraising philosophy presented under the umbrella of “**Risk Management.**” Too many times we see zealous, but uninformed mission appointees or leaders go out with slick presentations (if they’re fortunate enough to have a communications team) but little or no training or even background on the basics of biblical fundraising.

Worse, their organisation may send them to specialists who “train” them with a “guarantee” that they’ll be able to raise their support if they follow a certain formula. Some are good, some should be avoided.

Of course, biblical fundraising is an entirely different topic that needs to be extensively studied by those involved in giving or receiving funds. Good biblical examples are:

How did Jesus and his disciples raise funds?

Study the book of Philippians alongside other related passages of Paul’s missionary journey to procure funds for the believers in Jerusalem. From Value Proposition to thanking the givers from Philippi (a church that was only 10 or 15 years old, small, and persecuted,) that missionary trip is full of advice for biblical fundraisers and teachers of generosity today.

Remember that there are no experts in fundraising; every single donation carries with it exceptional instructions for exceptional people. Look for those with experience to lead you if you need help. Otherwise, may our Lord guide the reader to faithful and risk-free fundraising!

Living God,

defend us from the idols which our hearts enthrone,

that we may not go down into silence

but be raised to our heaven of heavens

in Jesus Christ our Lord.

*Book of Daily Prayer App
Church of England
Friday, April 25, 2025*

About the Author

Barbara Shantz works as a Charitable Giving/Receiving Advisor, owner and co-employee of *Give Way Visioneering* (GWV). GWV advises givers who look to steward their generosity well in a confusingly complex world of non-profits. GWV also advises any beginning on the adventure of fundraising, whether for churches who have not traditionally engaged in “fundraising” before, or any person – secular or faith-based - who has suddenly been thrust into fundraising because their non-profit work didn’t come with a big drawer full of cash.

Barbara has worked in businesses and charities for many decades, from receptionist, sales, and city tour guide, to Art Gallery Admin, major donor fundraiser and Board Member to non-profits. (See LinkedIn profile for details.)

Barbara loves learning and as an adult student, earned a B.Sc. in (International) Business Administration from Meredith College in Raleigh, North Carolina, and a Master of Arts in Global Organizational Leadership at York University in Nebraska.

Barbara’s favourite past-time has been being a 50-year friend, spouse, and co-homemaker to Steve. After setting up house in four countries and travelling to 55 countries in her 18 years working with TWR, Barbara (and Steve) are happily back in their native Canada, living near their two amazing children who have equally amazing spouses, and even more amazing children. (Our grandchildren, BTW, are *the* best!)

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