

RESOURCE DEVELOPMENT AND ADMINISTRATION IN INDIGENOUS MISSIONARY ORGANIZATIONS: A FOCUS ON CALVARY PRODUCTION MINISTRIES (CAPRO)

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Introduction

This study examines how Calvary Production Ministry (CAPRO), an indigenous missionary organisation raises and administers local resources of personnel, finance, and materials. Among other things, the paper seeks to show that the methods of raising local resources and the issue of prudent resource administration and management in indigenous mission agencies constitute a major factor which enhance not only the sustainability of such groups, but also the growth of their mission activities as demonstrated by CAPRO.

Sustained evangelisation of Nigeria began in the early 19th century when Western Mission agencies began mission work. Between 1841 and 1891, J.F.A. Ajayi informs that there were five major foreign missionary societies operative in the country. These were the Wesleyan Methodist Missionary Society (WMMS), the Church Missionary Society (CMS), the United Presbyterian Church of Scotland, the Southern Baptist Convention Missionaries from the United States, and the Catholic Society of African Missions from France.¹ The nineteenth to the early twentieth centuries were largely seedling periods of the gospel in Nigeria.² By the mid twentieth century, the activities of many of the former European-led mission societies had transited into the hands of Nigerians. Among other reasons, the rise of African Nationalism which began to gather

¹ J.F. Ade Ajayi, *Christian Missions in Nigeria: The Making of a New Élite* (Evaston: NorthWestern University Press, 1966), xii.

² Ezekiel Ajani, "Christian Missions and Nation Building: The Nigerian Experience." *Ogbomoso Journal of Theology*. Vol. XIII: 1 (2008): 154-166.

momentum in the late nineteenth century also contributed to this wide transfer of mission leadership to natives by the mid twentieth century.³

The later development of the Pentecostal Movement in Nigeria had immense impetus for missions and the development of indigenous missionary organisations. In the early 20th century, the Pentecostal movement began in Nigeria clearly as an indigenous initiative. Later in the 1970s, the movement received further momentum through a religious renewal, largely influenced by some American Pentecostal Tele-evangelists in the forms of evangelistic visits, literatures and networking.⁴ This awakening led to the birth of some indigenous Christian groups. Some of these groups, from inception, had evangelism and missions as their focus.

One of the foremost indigenous groups in that period, which has remained incurably focused on missions, is the Calvary Production Ministries (CAPRO), founded in 1975. This group belongs to the Pentecostal category of 'faith transformers.' These are Pentecostal groups which seek the conversion of isolated ethnic groups.⁵ While it is true that CAPRO is not the only indigenous mission agency in Nigeria, however, it is arguably the foremost inter-denominational and most dynamic group with significant mission presence in Africa and beyond, which continues to transnationalize Christian missions across continents. It is for its trail-blazing efforts and the unflinching global missionary-space negotiations that the group attracts the attention of this writer.

It should be noted that this paper does not in any way present CAPRO as the best indigenous missions' agency or the ideal in or for Africa. Rather, the point is that despite the fact that CAPRO is a

³E.A Ayandele. *The Missionary Impact on Modern Nigeria 1842-1914: A Political and Social Analysis*. (London: Longman Group Limited, 1966), 175-204.

⁴Matthews Ojo, "African Charismatics" *Encyclopedia of African and African American Religions* (London: Routledge, 2001), 3.

⁵Ojo, "Of Saints and Sinners: Pentecostalism and the Paradox of Social Transformation in Modern Nigeria" *An Inaugural Lecture delivered at the Obafemi Awolowo University, Ile Ife on Tuesday 18th June, 2010*. (Ile-Ife: OAU Press Limited, 2010), 26.

efforts within the locality; however, her mission involvements go beyond such contexts. It should be noted that 'missions' in this study is the specific task of the Church in preaching Christ and the discipleship of new believers, particularly in cross-cultural contexts.⁹ Over the years in missionary practices, the term has been expatiated to include five important elements- preaching, teaching, church planting, discipleship, and social empowerment.

A significant word in indigenous missions is the term "self." The idea of "self" in doing indigenous missions was propounded by Henry Venn, who was a nineteenth century mission administrator and theorist.¹⁰ In describing the activities of indigenous churches, missiologists identify at least five "selfs." This writer believes that they are largely applicable to the indigenous mission agencies. The five "selfs" include self-governing, self-supporting, self-teaching, self-expressing and self-propagating.¹¹

Self-governing simply connotes the idea that the indigenous group makes its own decisions as it is led by Christ. In other words, the decisions concerning the operation of the group do not emanate from any foreign quarters. Self-supporting means that the indigenous group fully caters for its financial needs through the generous giving of its members. While the giving may include money, it is not limited to it. Members give material things, time, commitments, etc. The third is self-teaching. Indigenous groups take care of the spiritual nurture of her members. One major avenue through which this is done is through the teaching of scriptures to her members.¹²

Self-expressing relates to the internal dynamics of the group's operations, meetings, emphases, uniqueness, identity, locations, etc. These expressions are largely in relation to the contextual situations of the group. And fifth, the indigenous group is self-propagating.

⁹ Scott Moreau, "Missions" *Evangelical Dictionary of World Missions* (Grand Rapids, Michigan: Baker Books, 2000), 72.

¹⁰ Wilbert Shenk, "Henry Venn" *Biographical Dictionary of World Missions* (Grand Rapids, Michigan: Baker Books, 2000), 999.

¹¹ Brock, 89.

¹² Brock, 90-92.

'Faith-based missionary organization' that relies primarily on gifts from people for economic sustenance and does not pay salaries, yet the group continues to recruit hundreds of full-time and part-time missionaries and traverse nations to preach Christ.

Some vital issues to which this paper gives attention include the concept of indigenous missions/agency, Nigeria Evangelical Missions Association (NEMA), important historical developments in CAPRO, the principle of 'Faith Missions', raising local resources in CAPRO, administering local resources in CAPRO, the impacts of proper resource administration, and some reflections on the funding principle of CAPRO. As earlier hinted, through these discussions, we argue that despite the challenges and economic difficulties associated with doing indigenous missions solely on faith; when local resources are properly raised, well-accounted for, and prudently managed, sustainability and growth would characterise such local mission groups.

The Concept of 'Indigenous Mission Agency'

J.M Terry informs that the term 'indigenous' is a biological phraseology that is used to qualify a plant or an animal which is native to an area.⁶ Over the years, the term has been 'adopted' in missiology to describe Churches or Christian groups that reflect the cultural distinctive of their localities. Such indigenous groups contextualise their orientations.⁷ In other words, as Charles Brock has noted, the term 'indigenous' refers to that which "springs from and develops within a particular culture."⁸ From the understanding provided by Terry and Brock, this writer uses the phrase 'indigenous mission agency' to refer to a contextualised Christian group that gives attention to the planning and execution of missions primarily within the native context of the group. Such a group concentrates her

⁶ J.M Terry. "Indigenous Churches." *Evangelical Dictionary of World Missions* (Grand Rapids, Michigan: Baker Books, 2000), 483.

⁷ Terry, 484.

⁸ Charles Brock. *Indigenous Church Planting: A Practical Journey* (Neosho, Missouri: Church Growth International, 1994), 89.

This is often at a later stage in the activities of the group. The assemblage multiplies herself in different locations of her work.¹³

The five "selves" of an indigenous group discussed above are all visible features of CAPRO as the group undertakes her mission activities. CAPRO is self-governing, self-supporting, self-teaching, self-expressing and self-propagating. These are evident in the discussions on CAPRO's founding and activities later in the study.

Nigeria Evangelical Missions Association

An important development that occurred among some indigenous missions' agencies in Nigeria in 1982, was the formation of the Nigeria Evangelical Missions Agency (NEMA). In that year, some indigenous mission groups in Nigeria came together to form this association.¹⁴ According to the official website of NEMA, among other things, the umbrella arm was created to consolidate mission efforts in Nigeria in terms of researching, mobilisation and involvement in missions. The association comprises missions' agencies, organisations and churches that actively participate in missions. In addition, the association welcomes both denominational and non-denominational missions agencies.¹⁵ CAPRO was one of the founding members of the association. Some other members include the Christian Missionary Foundation (CMF), the Global Missions Board of the Nigerian Baptist Convention (GMB), Christ for Rural Area Ministry (CRAM), His Grace Evangelical Mission (HIGEM), and so on.¹⁶

A Board of Trustees with an Executive Committee headed by a chairman, leads the affairs of NEMA. Each year, NEMA holds a General Assembly. This Annual Assembly is the highest policy making body of the Association. The Assembly is made up of all registered members of the association. The headquarters office of

¹³Brock, 93-95.

¹⁴Nigeria Evangelical Missions Association (NEMA) Pamphlet, 2.

¹⁵See NEMA website:

<http://nematoday.org/membership/missions.php?gotopage=index> (Accessed May 20, 2017)

¹⁶Nigeria Evangelical Missions Association (NEMA) Pamphlet, 2.

NEMA, the Nigeria Centre for Global Harvest, is located at 91 Rayfield Road, Jos, Plateau State. In addition, the association has zonal offices from which the group operates. NEMA has six zonal offices: South-West, South-South, North-Central, North-East, North-West and South-East. Each of these zones is headed by zonal leaders. The day to day operations of NEMA is directed and led by the Executive Secretary along with some operational staff of the association. The current Executive secretary of NEMA is Michael Adebajji Adegbile.¹⁷

Calvary Production Ministries (Capro): History and Development

Calvary Ministries or CAPRO is a non-denominational, indigenous, African cross-cultural mission agency.¹⁸ The first phase in the history of CAPRO can be dated from 1975-1980. That period marked the beginning, initial expansions and change of name. The Ministry was established on 25th April, 1975. The founders of CAPRO were some Christian corps members serving in the Northern Nigerian city of Zaria, Kaduna State in that year. Many of these corps members had burden for Muslim evangelism. Armed with this passion, these Christian youths made efforts to hold a crusade at the front of the Emir's palace in that ancient Muslim city on December 24, 1974. The attempt instantly attracted a vehement attack from the *Bazzazagis*, the predominant Muslim natives of Zaria. All the members of the group escaped on foot, with some sustaining injuries.¹⁹ The attack did not discourage the group. Rather, it further stimulated in them the interest to reach the unreached Muslims. It was during this time that the vision of CAPRO was birthed. The name 'Calvary Productions' was adopted with the concerted aim of

¹⁷ NEMA <http://nematoday.org/operations/missions.php?gotopage=index>
(Accessed May 20, 2017)

¹⁸ CAPRO Pamphlet, *Reaching the Nations*. Nd.

¹⁹ CAPRO Chapter Manual, 3.

reaching Muslim cities and tribes in northern Nigeria with the gospel of salvation.²⁰ Over the years, this vision has broadened.

In the group's early beginnings, the major actors and leaders were Emeka Onukaogu, Niyi Beecroft, Gbola Durojaiye, Peter Ozodo and Bayo Famonure. All these persons had previous exposure to the Charismatic Renewal on their campuses while in the university. Bayo Famonure was the leader of the pioneering team. Together with other Christian youths, the group launched into evangelistic activities among the Muslims in Northern Nigeria.²¹

In 1979, the name of the group was changed from 'Calvary Productions' to 'Calvary Ministries.' A major reason for the change in name was to reflect the new emphasis on targeting ethno-linguistic clusters of people. Although there was a change of name, the former appellation 'CAPRO' appears to have made a permanent impression on the lips of both CAPRO staff and the public. The first ethnic groups claimed to have been reached by CAPRO in Nigeria were the Maguzawas of Adamawa State and the Gbagyi people of Kaduna State.²²

The second phase in CAPRO's history was from 1980 to the late 1990s. This was a period of transnationalisation of missions, partnerships and further expansions. From 1980, CAPRO began to transnationalise her missions' activities beyond Nigeria. Following the request of the World Evangelisation Crusade (WEC), a British Mission Society; CAPRO sent Victoria Hassan as a Missionary to The Gambia. Hassan, a thirty-one year old nurse and mid-wife, was the first foreign missionary of CAPRO. She served from 1980 to 1982. Then, Aderounmu and his wife Clara became the missionaries to the Gambia in 1982. Later in 1987, the couple left for Conakry, Guinea to pioneer indigenous mission work in the country.²³ It

²⁰ CAPRO, Our history <http://www.capromissions.org/history.html> (Accessed on 13th June, 2017).

²¹ Ezekiel Ajani, "Leadership Dynamics and The Transnationalisation of Nigerian Pentecostal Missions." *Ogbomoso Journal of Theology*. Vol. VIII: 1 (2008): 154-166.

²² CAPRO, *Chapter Manual* (Jos, Nigeria: CAPRO press, 1982), 3.

²³ *Occupy*. Vol. 11. No.1 (1992):7-10.

should be noted that since the beginning of the group, despite all socio-cultural odds of the society, there have not been discriminations against women or single ladies as missionaries within the agency.

The 'AD 2000 and Beyond Movement' of the 1990s which placed emphasis on reaching all for Christ, served as the impetus for the third phase in the history of the group. From the year 2000 till date, CAPRO is in her third phase. This phase is largely characterised by researches into people groups, missions beyond Africa into the Middle-east, and so on.

Leadership and Office Locations

Although CAPRO sees all her members as leaders in one capacity or the other, certain persons within the group are saddled with the responsibilities of overseeing the smooth running of the affairs of the agency, CAPRO has leaders at zonal, national and international levels. The apex leadership of the group is the CAPRO International Council. The members of this group include the international chairman, the international director, international secretaries, and other members who are regarded as elders or senior members of the ministry.²⁴ The international office of CAPRO is located at 9 Turton Street, off Commercial Avenue Sabo-Yaba, Lagos, while the National Headquarters in Nigeria is located at plot 20257, Kabong, Rukuba road Jos, Plateau State.

Mission Advancements

In 2005, CAPRO marked her thirtieth anniversary of mission works both nationally and internationally. For over four decades now, CAPRO has recorded great advancements. In 1975 when the work started, it was only with a handful of Christian youths. However, in 2005; three and a half decades after its founding, CAPRO claimed to have 540 missionaries of diverse nationalities working in 29 countries in the West, North and South of Africa.²⁵ In

²⁴ 'Praying for the Desert People' *Occupy*, 19

²⁵ *CAPRO In Brief* 8

...principle and administration of indigenous missionary...

addition, as at 2005. CAPRO also claimed significant ongoing mission works in Europe and the Middle East.²⁶ It is interesting to note that this growth has significantly increased. Later in this study, we shall discuss the current expansion of the group.

The Principle of 'Faith Missions'

Replete in many of CAPRO's publications is the unequivocal declaration of the fact that the ministry is a faith mission group, which is supported by the "free-will gifts and donations from numerous partners scattered across the world."²⁷ From this statement, it is clear that CAPRO missionaries, both on the field and in the offices, operate by faith. A brief discussion on the concept of 'faith missions' will help throw some light on the principle and its practice.

Although CAPRO often states that the group operates on faith, she seldom mentions where the practice was borrowed. The statement in several of CAPRO's publications is 'God's work done in God's way never lacks God's supply.'²⁸ While the ingenuity of the group on faith missions is not in doubt, the practice of faith missions is not alien to Christian missions. In the history of Christian missions, the practice and the statement quoted above have been credited to Hudson Taylor, whom history often refers to as the 'father of faith missions,' in the same way that William Carey has been tagged the 'father of modern missions.'²⁹

Taylor founded China Inland Mission (CIM) in 1865. The mission was based entirely on faith principles.³⁰ The fourth article in the principle states clearly that "Missionaries receive no salary, but expect that God will supply their every need through the hands of his children."³¹ In January 2006, during a short term mission trip to Tori-

²⁶ CAPRO Missions. <http://www.capromissions.org/location.html> (Accessed May 21, 2017)

²⁷ CAPRO in Brief, 8.

²⁸ CAPRO pamphlet *Reaching the Nations...*

²⁹ These are popular sayings by missiologists and mission students.

³⁰ Klaus, Fidler. *The Story of Faith Missions* (Oxford, England: Regnum Books, 1994), 32.

³¹ Ibid, 33.

Bosito in Benin Republic, the principle of faith missions was practically observed in the lives of Pastor and Mrs. Udoh who were serving as missionaries in that field. According to the Udohs, 'we live by faith. Any day there is food we eat and when there is none, we wait on God to provide.' Their lives and attitudes of contentment are challenging despite that they have two grown-up teenagers in school.³²

CAPRO missionaries in the offices and the fields depend solely on gifts and donations from partners and friends of the group. According to Pastor Aluko who served with the agency in Togo for over a decade, "sometimes the monetary or material gifts from people are designated to specific missionaries and it is on such gifts that the missionaries depend."³³

Raising and Administering Local Resources in CAPRO

Raising and administering local resources necessitate local creativity.³⁴ This relates to innovating ways of responding locally to meet the needs of missions and overseeing their proper utilisation. Over the years, the raising of resources locally to meet the needs of mission work has glaringly demonstrated that Africa is capable of 'helping itself.'³⁵ There are three major local resources that are raised by CAPRO leadership in the mission works of the group. These are human, finance, and materials.

Raising Human Resources

Human resources are the personnel or 'human instruments' that execute the task of mission in CAPRO. The raising of

³²In April of 2017, the Udohs were transferred to Cotonou in Benin Republic.

³³Taiwo, Aluko. *Interview*. October 1st 2010. Aluko and the wife have been CAPRO missionaries since 1991.

³⁴Glenn Schwartz, "Raising Local Resources." *Mission Frontiers*. November-December (2007), 27.

³⁵Schwartz "Africa" *Mission Frontiers*. September-October (2007), 25. This does not mean that mission work in Africa does not need any form of assistance, rather, it simply means that to a large extent, Africans have realized that she cannot continue to wait for foreign support anymore for the task of missions in the continent.

missionaries in CAPRO relates to the recruitment of men and women who are believed to have been called by God to serve as missionaries. Many would agree that without adequate personnel, no group can raise any other resource. Prior to the recruitment of missionaries, mobilisations and awareness campaigns are made in churches and Christian fellowships of many Nigerian institutions of higher learning. Such campaigns are also extended to the churches. Through these avenues, several pamphlets introducing CAPRO and her activities are made available to students and other individuals. Following the mobilisation for personnel, interested individuals then proceed with other steps as enumerated below.

First, at the point of entry, the would-be missionary would write and submit an application letter at any of CAPRO's offices in Nigeria or abroad. The letter is expected to clearly show that the applicant meets the entry conditions of a new life in Christ, being filled with the Holy Spirit, knowledge of God's word, a good standing in the applicant's local Church, etc. The applications which meet the entry conditions are then forwarded to the Training Secretary. Second, following a review of the applications, suitable applicants are then invited for interview. Candidates are usually interviewed by the executive committee of CAPRO or a sub-committee so named by the executive committee. In the case of a married applicant, both the husband and wife are interviewed, having met entry conditions. At the point of interview, the candidates are told unequivocally that they shall be on 'zero salary scale' meaning there shall not be any payment of salary, simply because the ministry operates by faith; largely depending on the gifts of the supporters of the agency.³⁶

Following the interview, the successful applicant is made to go through a Discipleship and Missions Exposure Programme (DIMEP). The programme runs over a period of twelve to fifteen weeks.³⁷ The twenty-third set of DIMEP was held in Lagos in March

³⁶CAPRO. *Guiding Principles* (Jos, Nigeria: CAPRO publications, 1982), 13-15.

³⁷CAPRO pamphlet. *Discipleship and Mission Exposure Programme*. Nd.

2010.³⁸ Some of the major courses offered in DIMEP include, The New Creation, Personal Edification and Growth, Personal Evangelism, Muslim Evangelism, etc.³⁹ Following the DIMEP, the individual attends CAPRO Bible School for twelve weeks and then proceeds for a week to do mission work with a missionary on the field. After the one week practical experience, the individual then proceeds to the CAPRO School of Missions (SOM) which lasts eighteen months.⁴⁰

One issue of interest in the placement of missionaries after graduation from the SOM is that the individual is asked to pray and make a choice of place of service.⁴¹ This creates in the new missionary a sense of 'Joint ownership or stake' in the mission work. Second, the practice encourages the new missionary to depend on God for direction on a place of service. In addition, it helps to expand the mission work as missionaries choose new areas to pioneer missions.

Administration of Human Resources

The administration of human resources simply implies the management of personnel.⁴² Among others, we shall discuss four major dimensions of personnel management in CAPRO. These include- staff welfare, evaluation of the works of the missionaries, dissemination of information, and exercising discipline among the staff. Although CAPRO operates as an indigenous faith missions' agency with no payment of salaries of staff, the management appears to take seriously the welfare of the staff members. This is done through raising and mobilising support for her staff members. Often, the supporters designate their support to specific missionaries; the management ensures that such funds are

³⁸Ibid.

³⁹Ibid.

⁴⁰ Aluko Taiwo. *Interview*.

⁴¹ More often than not the choices are new places of mission work where CAPRO has no presence.

⁴² Alfred A. Adelekan. *Essentials of Church Leadership and Management* (Bloomington, Indiana: Author House, 2007), 99.

channeled to the appropriate missionaries. Another aspect of staff welfare administration in CAPRO is the provision of housing. While it is true that CAPRO missionaries are not paid, their accommodation is paid for by the agency, largely through the free-will donations of the supporters. It is a common thing in the group to have a missionary owing rent till the management gets a donation to pay the rent of such a missionary.⁴³

In addition, CAPRO management has put in place 'Missionary children educational fund.' The main objective of this educational fund is to provide study scholarship for the children of CAPRO missionaries. The fund for the scholarship comes from the financial supporters of CAPRO and other free-will donors. Through such aids, the burden on missionaries in sending their children to school is lessened.⁴⁴

Next on personnel administration is the evaluation of individual missionaries. CAPRO has compartmentalised her mission fields into zones, with each zone headed by a zonal coordinator. Among other things, these coordinators 'supervise' the mission activities of the missionaries in their zones and in turn, the missionaries give their reports to the coordinators. From the coordinators, the reports get to the State and national offices and consequently, to the management board of CAPRO, which is the highest management level of the group. Furthermore, the management disseminates information to the field missionaries through the zonal coordinators and through the annual general meetings of CAPRO and other called meetings.⁴⁵

The next issue in personnel administration is exercising discipline within the group. The maxim 'to err is human and to forgive is divine' is true of every human organisation. In CAPRO, certain cases periodically warrant some measures of discipline of the members by the management. Some of these include financial misappropriation and moral failures. In such instances, the erring

⁴³ Aluko. Interview.

⁴⁴ CAPRO pamphlet. *Missionary Children Educational Fund*. Nd.

⁴⁵ Aluko. Interview.

member is disciplined as deemed appropriate. However, it must be noted that following a period of such disciplinary measures, the individual is then assimilated back into the group to continue work except the individual chooses to sever his or her relationship with CAPRO.⁴⁶

Raising Finances

As earlier noted, CAPRO is a faith mission agency, nevertheless, finances are raised and administered within the group. CAPRO management mobilises support for missions from churches, Christian groups and individuals. In addition, individuals who have passion for missions and are interested in supporting the group financially are constituted into what is known as 'Chapters.' Chapter members are financially buoyant Christian men and women with a commitment to involving in missions through financial support for CAPRO. Through these chapters in various cities, CAPRO raises her finances.⁴⁷ In addition, CAPRO has a publishing outfit through which her publications are made. Apart from CAPRO materials, the publishing firm is also opened to outsiders for commercial purposes. This also serves as an avenue for generating income.

One major issue of importance worth discussing in the finances of CAPRO is budgeting. Despite her status of non-payment of staff salary; individual missionaries, zonal offices, the national and international headquarters, all make annual budgets for their proposed spending. For instance, for Togo, the 2010 budgets was in the excess of 12million CFA franc. Since it is a faith oriented missions agency, each missionary or group with budgets, is expected to also state how he or she intends to raise the amounts stated in the budgets.⁴⁸

Administration of Finances

The administration of finance in CAPRO has four major features among others. These include, budget provision, financial

⁴⁶Ibid.

⁴⁷CAPRO Pamphlet, *Chapter Members*. Nd.

⁴⁸ Aluko. *Interview*.

to the issue of making budgetary allocations for each field of management. Such allocations augment the propositions made by each field and zones. For instance, while the missionary could make a certain budget of what he or she desires to spend on missions in the field, the management from headquarters also has a budget for each field and zones respectively. Next is the issue of disbursement of funds. CAPRO leader disburses funds largely according to the urgency of the needs of a field and the budget allocation. Also, funds are distributed by leadership as designated by the respective donors.⁴⁹

Furthermore, accountability is another feature related to finances in CAPRO. According to Aluko, it is mandatory for CAPRO missionaries, both on the field and in the offices, to keep proper accounts of all supports received from donors at the end of each year. Such reports cover both the support missionaries receive for their fields and for themselves. In addition reports are given from all income generating avenues of the group. All the reports of income and expenditures are then audited by CAPRO auditors and the audited reports are given to the CAPRO 'Chapter members' as a feed-back of the way money had been spent for the task of missions.⁵⁰

Raising and Administering Material Resources

From the financial supports given to CAPRO by the donors, materials are purchased by the group. Such materials include land, buildings, vehicles, etc. It is important to note that in CAPRO, no individual lays claim of these properties, rather, they are viewed as the properties of everyone, and therefore, they are jointly used because they are jointly owned. For instance, the vehicles at the zone and national offices of CAPRO can be used by any of the missionaries once it is available for such usage. The leadership oversees its maintenance and the fuelling from CAPRO's purse.

⁴⁹Ibid.

⁵⁰Ibid.

situations in which material gifts are given to individual missionaries such as cars, landed properties, etc., it is expected that missionaries report to the respective offices to declare such material gifts. In such cases, the administration keeps the records of such gifts but allows the individual to have and maintain such gifts designed to be or she by the donors.⁵¹

The Impacts of Effective Resource Administration

We have noted above that CAPRO ministries raises the local resources of personnel, finance, and materials in her missionary endeavours. Of concern at this point is the question on how the ingenuity of raising and administering these local resources translated into the growth, expansion and sustainability of the group. We noted that CAPRO began in 1975 with a few Christian youth corps members. Through self-support, CAPRO has continued to exist for over four decades. We may say that among other things, it is the self-support of the group that has ensured its continuous sustenance all this while.

Calvary Ministries (popularly known as CAPRO because of her initial name 'Calvary Productions') which began with a few Christian youths driven by zeal to proclaim the gospel has now grown to become an international interdenominational missionary agency. Today CAPRO claims to have over 700 missionaries from 26 countries operating in 35 countries of the world.⁵² According to the website of CAPRO, the group has its mission presence in Southern Africa (Botswana, Malawi, Mozambique and South Africa), Central Africa (Cameroon), East Africa (Kenya, Rwanda, Uganda, Burundi, Tanzania and South Sudan), West Africa (Burkina Faso, Cote d'Ivoire, Ghana, Guinea Conakry, Liberia, Mali, Niger, Nigeria, Benin Republic, Togo and Senegal), Asia (India and China), Arab World (Oman, Mauritania, Morocco, UAE and Sudan), The Island

⁵¹Ibid.

⁵² CAPRO Global Activities. <http://capromissions.org/global-activities/> (Accessed May 21, 2017). See also <http://capromissions.org/history/>

(Comoros, Mayotte, Madagascar), Europe/North America (United Kingdom, France and North America).⁵³

Looking at the significant presence of CAPRO in these continents and countries of the world, we may say that what started as a Nigerian initiative has become a movement that continues to stimulate others into doing missions both within and outside Nigeria. It appears that the activities of CAPRO has enthused an awakening of a global evangelisation as the group influences other Christian groups through her presence in thirty-five (35) countries of the world. One fact we must not lose sight of in our discussions is that the growth, expansion and sustainability of CAPRO have been largely made possible through the locally raised resources of the group.

Reflections on the Economic Challenges of Faith Missions

We noted earlier in the study that faith mission is an approach to evangelism and mission work that encourages missionaries to 'trust in God to provide the necessary resources' required for the work. This is exactly the missionary policy and practice of CAPRO. We have noted that for over four decades, this has been the way CAPRO 'finances' her missionary work in over thirty countries of the world. The efforts of faith mission groups such CAPRO is to be appreciated. Indeed, faith missions require faith to be expectant that resources would come for the activities of mission.

However, we have also experienced first-hand the many economic challenges and vicissitudes that confront many of the missionaries that serve in faith-based mission organisations such as CAPRO. While on a mission trip to *Tori-bosito* in Benin Republic some years ago, we saw the economic challenges faced by the CAPRO missionaries who were residing in that land. There were days without food and no money to buy food. There were days one of the children was sick and no money for drugs or treatment. Faced with such experiences, some of the missionaries who are unable to

⁵³Ibid.

cope have left faith missions organisations. There have been such incidents also in CAPRO.⁵⁴

With the contemporary reality of recessions in many economies of the world, faith missions has increasingly become challenging. Perhaps, CAPRO can consider the possibility of encouraging bi-vocational ministries for some of her missionaries in order to overcome the economic hardship that they face. Bi-vocational ministry gives a missionary the opportunity to practice on the side a certain learned profession or skills that can generate some financial income as he or she does the work of mission. After all, some of CAPRO's missionaries involved in missions in areas such as the United Arab Emirates have secular jobs they do which grant them the opportunity to stay in such areas. Such persons involve in missions in addition to their jobs and their income helps to sustain them and their families.⁵⁵

The suggestion to objectively consider bi-vocational ministry is not alien to the bible or to the doing of Christian mission. For example, Paul the apostle who went on three missionary journeys and wrote one-third of the entire New Testament, was a bi-vocational missionary (Acts 18:3). Not only did his income help advance the gospel, he was also able to take care of himself. This was why he said, "You yourselves know that these hands of mine have supplied my own needs and the needs of my companions" (Acts 20:34. The New International Version).

Paul's source of income afforded him the opportunity of supporting mission work, caring for himself and others too. Perhaps, if some CAPRO missionaries who have some prior vocational expertise (medical, teaching, sewing, etc.) could be allowed to combine such with their works, it would make a world of difference that could accelerate the work faster. Some may argue that such a bi-vocational involvement would distract missionaries from their commitment to the gospel. This may not be so. If Apostle Paul could remain committed while engaged in another vocation, then, it could

⁵⁴ Aluko. *Interview*.

⁵⁵ *Ibid*.

be expected that there would be several who would effectively be committed to the work of missions while involved in bi-vocational mission work.

Conclusion

While using Calvary Production ministry as a case study, this paper examined resource development and administration in African indigenous missionary organisations. The study was with the view of identifying the major resources that CAPRO raises and administers locally. Three important resources were identified. These include human, finance, and material. Despite the fact that CAPRO is a faith-based organisation, it continues to experience tremendous growth through these locally raised resources. Looking at CAPRO, we may say that the group has been effective in raising and managing local resources for over four decades. Hence, the study argues that despite the challenges associated with faith-based missions, when resources are effectively raised and prudently managed in mission organisations, such groups would witness growth and expansion and continue to be sustained by such locally raised resources.