

# **Global Ministry Handbook**

## *First Baptist Church of Perkasi*

### **Introduction**

This *Global Ministry Handbook* has been produced in order to set guidelines upon which FBC can approach the task of global ministry. Our purpose for global ministry is an extension of our church's purpose statement: to be the visible testimony of the invisible God and to make fully devoted followers of Jesus Christ. As with other aspects of ministry, lack of focus and guidelines leads to wasted resources. As a matter of good stewardship, this handbook has been established. The following aspects of global ministry will be discussed:

- A biblical rationale for global ministry
- The primacy of the local church in global ministry
- The global ministry strategy of FBC
- The role of the missions committee in global ministry
- The selection of missionaries (global ministry staff)
- The philosophy of missionary care
- FBC's responsibility to Sent Missionaries
- Sent Missionary's responsibility to FBC
- FBC's responsibility to short term sent missionaries
- Short term missionary's responsibility to FBC
- FBC responsibility to supported missionaries
- FBC supported missionary's responsibility to FBC
- The importance of church awareness

### **A biblical rationale for global ministry**

From the outset, it is of utmost importance that we understand why it is necessary for us, as a local church, to be involved in global ministry. It is essential that we have a heartfelt conviction that God wants us to be engaged in this type of ministry if we are to have any impact in the world arena. There are three basic areas that demonstrate the rationale for global ministry: the fact that God has a heart for global ministry, the fact that we are commanded to reach the world with the gospel, and the fact that the unreached are eternally lost. These three facts compel us to pursue global ministry.

#### **1. God has a heart for global ministry.**

One of the best known and best loved Scriptures tells us the wonderful truth, "For God so loved the world..." (Jn. 3:16). We also know that this Scripture demonstrates for us the extent to which God loved the world, namely, in the giving of His Son to pay the price for the sins of the world. Romans 5:8 further explains to us that this sacrifice was a demonstration of His great love as He died for those who were (and are) His enemies. These verses alone reveal the heart

of God in relation to global ministry. What might not be so easily understood is that God has always had this love for the world.

The Old Testament is replete with references attesting to the fact that God has a heart for global ministry. In fact, from the very beginning, we see the Creator's love for His creation. In the same chapter of the Bible that records the fall of man, the Lord reveals his plan to redeem man (Gen. 3:15). As one continues in Scripture, he is gripped by the reality that man continually runs from God, and basically spits in the face of His great grace. However, in spite of that, we see the grace of God magnified as He pursues man. In Genesis 12:3, God tells Abraham, His chosen vehicle through which to bless mankind, "in you all of the families of the earth will be blessed." And with that, we see God's plan to send His Son beginning to unfold. The Jewish people were to be the channel of God's blessing to the rest of the world. Scripture after Scripture in the Old Testament attests to the fact that the nation of Israel was to be a declaration of God to the lost world.

*Deuteronomy 28:9-10* "The LORD will establish you as a holy people to Himself...**So all the peoples of the earth will see** that you are called by the name of the LORD, and they will be afraid of you."<sup>1</sup>

*Joshua 4:23-24* "For the LORD your God dried up the waters of the Jordan...that **all the peoples of the earth may know** that the hand of the LORD is mighty"

*1 Samuel 17:46* "This day the LORD will deliver you up into my hands...**that all the earth may know** that there is a God in Israel,"

*2 Samuel 22:50* "Therefore I will give thanks to You, O LORD, **among the nations**, And I will sing praises to Your name.

*2 Kings 19:19* "Now, O LORD our God, I pray, deliver us from his hand **that all the kingdoms of the earth may know** that You alone, O LORD, are God."

*1 Chronicles 16:31* "Let the heavens be glad, and let the earth rejoice; **And let them say among the nations**, "The LORD reigns." (see this psalm in it's entirety)

*2 Chronicles 6:32-33* "Also **concerning the foreigner** who is not from Your people Israel, when he comes from a far country for Your great name's sake and Your mighty hand and Your outstretched arm, when they come and pray toward this house, then hear from heaven, from Your dwelling place, and do according to all for which the foreigner calls to You, **in order that all the peoples of the earth may know Your name, and fear You as do Your people Israel, and that they may know that this house which I have built is called by Your name.**"

*Psalms 86:9* "**All nations whom You have made shall come and worship** before You, O Lord, And they shall glorify Your name."

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<sup>1</sup> All Scripture quotations are from the NASB unless otherwise indicated.

*Isaiah 49:6* "He says... 'I will also make You a light of the nations **So that My salvation may reach to the end of the earth.**"

*Jeremiah 3:17* "At that time they will call Jerusalem 'The Throne of the LORD,' and **all the nations** will be gathered to it, to Jerusalem, for the name of the LORD; nor will they walk anymore after the stubbornness of their evil heart.

*Ezekiel 36:23* "I will vindicate the holiness of My great name which has been profaned among the nations, which you have profaned in their midst. **Then the nations will know that I am the LORD,**" declares the Lord GOD, "when I prove Myself holy among you in their sight."

*Daniel 7:13-14* "I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. And to Him was given dominion, Glory and a kingdom, **That all the peoples, nations and men of every language Might serve Him.**"

*Habakkuk 2:14* "For the earth will be filled With the knowledge of the glory of the LORD, As the waters cover the sea."

*Zechariah 14:9* And the LORD will be king **over all the earth**; in that day the LORD will be *the only one*, and His name *the only one*."

*Malachi 1:11* "For from the rising of the sun even to its setting, My **name will be great among the nations**, and in every place incense is going to be offered to My name, and a grain offering *that is pure*; **for My name will be great among the nations,**" says the LORD of hosts."

Even a cursory glance through these texts will reveal the extent to which God reveals His heart for the world in the Old Testament. God has a plan that includes all of the nations. The nation of Israel was God's channel through which to bless the earth. Prior to the coming of Christ, the nation of Israel was to be a place from which all the nations of the earth could discover the one true God. They were to be a testimony and a visible representation of God. People were to be drawn to the Lord by what went on within Israel. This is clear from Scripture. It shows us that God has a heart for the world.

The New Testament further demonstrates that the world has always been in the plan of the Lord. We are familiar with the "Great Commission" passages of Scripture, and the Great Commission itself does testify to God's love for the world; but the New Testament continues in the same manner from what was seen in the Old.

*Mark 13:10* "The gospel must first be preached to all the nations."

*John 3:16* "For God so loved the world..."

*Romans 15:12* Again Isaiah says, "THERE SHALL COME THE ROOT OF JESSE, AND HE WHO ARISES TO RULE OVER THE GENTILES, IN HIM SHALL THE GENTILES HOPE."

*1 Corinthians 10:26* FOR THE EARTH IS THE LORD'S, AND ALL IT CONTAINS.

*2 Corinthians 5:19* "that God was in Christ reconciling the world to Himself"

*Galatians 3:8* "The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying*, "ALL THE NATIONS WILL BE BLESSED IN YOU."

*Philippians 2:10* "so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth,"

*Colossians 1:6* "...the gospel which has come to you, just as in all the world also it is constantly bearing fruit and increasing..."

*1 John 4:14* "We have seen and testify that the Father has sent the Son *to be* the Savior of the world."

*Revelation 5:9-10* "And they sang a new song, saying, " Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood *men from every tribe and tongue and people and nation*. You have made them *to be* a kingdom and priests to our God; and they will reign upon the earth."

So we see from Genesis to Revelation that God has a heart for the world. If our heavenly Father has a global focus, then we, as His children, need to mirror this focus. God's plan is so much bigger than what goes on within the walls of each individual local church. God's heart for the world compels us to have a heart for the world as well.

## **2. We are commanded to reach the world with the Gospel.**

God sent His Son to die for the sins of the world because He loves the world. This fact in itself should prompt believers to share the message of the Gospel. However, God did not give us the room in Scripture to debate whether or not the implication of this theological truth necessitates global ministry. Instead, Christ left us with the clear command to make disciples of the lost.

*Matthew 28:19-20* "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

To neglect the area of global ministry is to disobey a clear command of Scripture. It is significant that the Lord's last words to His apostles, who thought that the time for Christ's kingdom was at hand, was to tell them to evangelize the world. Until the Lord returns, we must continue this great work.

## **3. The unreached are eternally lost.**

"If other religions have a true knowledge of God and salvation, then why bother to send missionaries to them? If there is salvation to be found apart from the sacrificial death of

Christ, then missions is a tragic mistake—indeed, Christ’s death itself was a tragic mistake! So the essential basis of world missions is the uniqueness of Christ and His gospel and the lostness of the heathen.”<sup>2</sup>

Really, ones involvement in global missions is necessitated by the reality that those who have never heard are eternally lost. When we push this out of our minds, we can begin to forget the urgency of what is involved. The Bible teaches us this truth very clearly.

Ephesians 2:1-3 tells us, “And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.”

We must remember what is meant by being “children of wrath”. This is not something that should be kept out of our minds because it is unpleasant to consider or unpopular in our current pluralistic culture. We must remember that Christ spent considerable time teaching about the destiny of the unsaved (e.g. Matt. 5:27-30; 10:28; 25:41,46; Mk. 9:42-48; Lk. 16:19-31; Jn. 3:39). This fact should become a source of motivation for us to share Christ both in our local community as well as to the “uttermost parts”. Scripture informs us that to be a child of wrath (one who is lost), is to be destined to spend an eternity in a place of endless torment.

**Revelation 20:10, 14-15** “And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever...Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.”

The criterion for judgment is whether or not ones name is found written in the book of life. This is accomplished by believing in the substitutionary sacrifice and resurrection of Christ (Jn. 3:36; 1 Cor. 15:1-4). The only way one can believe in Christ is by hearing and responding to the Gospel message (Rom. 10:9-13). This is a serious task entrusted to us.

A truth that goes hand in hand with this is what Christ has given to us as the second great commandment. “You shall love your neighbor as yourself” (Matt. 27:39). If we are obeying this command, certainly part of loving ones neighbor is sharing the Gospel with the understanding that the eternal destiny of a lost person is the lake of fire. This again, should impact our motivation to evangelize the lost both at home and abroad.

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<sup>2</sup> C. Gordon Olson, *What in the World is God Doing?* (Cedar Knolls: Global Gospel, 1994), 37.

## The primacy of the local church in global ministry.

As one considers the great need to evangelize the world, it becomes necessary to understand the way that Christ intended for this task to be completed. Patrick Johnstone, in stating the relationship of the local church to global ministry, writes very strongly, “Without local churches actively committed to missions, world evangelization is not possible.”<sup>3</sup> It is apparent that the local church is the instrument for this task of world evangelization. Christ never intended for believers to be left as individuals to perform the work of global evangelism, nor did He intend for parachurch organizations to lead the way. In Matthew 16:18, Christ foretold the formation of the church as He told Peter, “I will build My church”. As one approaches the book of Acts, it is demonstrated that this beginning occurred on the day of Pentecost in Acts 2 as the Holy Spirit was given. This baptism of the Spirit is significant because it joined the believers together in the body of Christ of which each local church is a local manifestation (1 Cor. 12:13). It was the Lord’s intention that when a person becomes a believer and experiences the baptism of the Spirit, he becomes involved in the local church.

The spread of the Gospel came about as local churches sent out missionaries who evangelized in new places and then formed local churches in those same new areas. This spread of the Gospel is represented in the outline given to us by Luke for the book of Acts, “You shall be my witnesses in Jerusalem, and in all Judea, and in Samaria, and even to the uttermost part of the earth” (1:8). This is significant because the remainder of the book shows this very spread of the Gospel. Also, as the Gospel was spread, local churches were started all along the way. So Acts begins with the birth of the church in Jerusalem and by the time the reader finishes, the apostle Paul is all the way over in Rome after having begun several churches along the way.

Since Paul becomes the central “missionary” figure of the book of Acts, it is instructive to note the way in which he proceeded to go to the field. Acts 13 is the chapter of Scripture that records how this happened.

**Acts 13:1-4** “Now there were at Antioch, in the church that was there, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul. And while they were ministering to the Lord and fasting, the Holy Spirit said, ‘Set apart for Me Barnabas and Saul for the work to which I have called them.’ Then, when they had fasted and prayed and laid their hands on them, they sent them away. So, being sent out by the Holy Spirit, they went down to Seleucia and from there they sailed to Cyprus.”

Several things from this passage need to be observed. First of all, the One ultimately sending out Barnabas and Saul is the Holy Spirit. Secondly, the Holy Spirit revealed His will through the church at Antioch. In this passage, it is almost as though Barnabas and Saul were secondary to this decision. They were both

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<sup>3</sup> Patrick Johnstone, *The Church is Bigger than You Think* (Pasadena: William Carey, 1998), 190.

engaged in a vital teaching ministry in the church at Antioch. They were actively serving the Lord, and were apparently totally dedicated to what the Lord would have them to do. One of the things that will be discussed later is the issue of determining a person's giftedness, but here at this point in both men's lives, we see that they were already proven commodities. They were actively serving the Lord and their giftedness for the ministry was apparent to all. As the church prayerfully sought the will of God, God revealed to them His plan to reach the region of Asia Minor. Another point from this passage is that the missionaries were clearly sent out by the church. Barnabas and Saul both submitted to this decision and went out. Later, we find Barnabas and Saul reporting back to the church at Antioch as they returned from their journey (Acts 14:25-28). They were under the authority of the local church.<sup>4</sup>

What this says for us in our day is that the local church is the primary means that God uses to send out missionaries. This becomes a great stewardship issue for the church because this truth carries with it great responsibility for the church as far as getting a missionary to the field as well as caring for them while they are on the field. Missiologist George Peters, in considering this, writes, "We believe that we are not out of line with New Testament thinking if we state that the local congregation of believers stands in a unique relationship to Christ and that the local assembly becomes the authoritative sending agency of the New Testament missionary."<sup>5</sup> With this authority comes great responsibility, but the church must not relinquish this responsibility out of convenience. The church is the means by which Christ intends to send His workers into the field.

Another side of this issue pertains to individuals who believe that the Lord is calling them into missions. In American culture especially, we are susceptible to the thinking of individualism, but in missions, God works through the church. An individual is called to missions through the local church, not detached from it. This is a grave responsibility of the church as well, to determine if an individual is indeed to be sent out by the church. The church is the sending agency in God's plan. Peters writes, "While there is an autonomy of the local church, there is no autonomy of the individual believer, neither is there an autonomy of the individual missionary. He is always a sent one and remains under authority."<sup>6</sup> This is important for the church to remember as it is responsible for the sending of the individual to the field as well as to the care of the missionary while on the field.

If the church is indeed to be God's primary vehicle of global ministry, then the role of the mission agency in all of this becomes clear. It is to come alongside the local church and assist her in this great task of world evangelization. There are many details of getting a person to the field in which a mission agency can be of great assistance. The level of expertise in handling the logistics of getting a person to the field as well as the knowledge of the field is indeed a great asset to

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<sup>4</sup> See also Acts 8:14; 11:22; 15:22; 18:22

<sup>5</sup> George W. Peters, "Let the Missionary Be a Missionary," *Bibliotheca Sacra* 122:488 (October 1965): 349.

<sup>6</sup> *Ibid.*, 350.

the local church. This does not, however, alleviate the church's responsibility in this. One mission's writer suggests that some models of doing missions have the result "...that churches have come to see their world missions responsibility fulfilled once candidates are sent and financially supported."<sup>7</sup> May this never be said of FBC. The church is always responsible for those sent out by her, and we dare not shift that responsibility to another group. On the other hand, mission agencies, perhaps in reaction to the churches that fail in their responsibilities, can sometimes usurp the authority of the local church. The mission agency is to assist the local church in fulfilling her responsibility. This means that in addition to issues pertaining to doctrinal agreement, the decision of which mission agencies can be used will have to take this issue into consideration. The following question must be considered, "Does the mission agency recognize the authority of the local church over those sent out by the church?"

## **The global ministry strategy of FBC**

Since Scripture teaches us that the local church is the Lord's tool for global ministry, it then becomes a matter of stewardship both how we take care of our missionaries, and how we approach sending missionaries out in the first place. Having a strategy for global ministry allows the church to prayerfully focus on what God would have the body do in relation to global ministry. This stops the church from having a reactive approach to doing missions by changing to a proactive approach. Rather than making decisions based upon emotions or other factors (e.g. individual "connections" of a mission's candidate, the personality or charisma of the speaker, or the time or mood of the particular meeting in question), which can lead to people's feelings being hurt, confusion, and inconsistency, a proactive strategy will seek out global ministers to accomplish what is believed to be God's purposes for this local church. This would seem to be more in line with the concept of the corporate call previously discussed. God calls a church to send out missionaries. Having a strategy transitions the church from reacting to those who individually feel called to purposefully sending out its members to accomplish what the corporate body prayerfully has determined to be its focus. This focus becomes the criteria for support levels, accountability, and consistency in the global ministry of the church. Having a strategy would seem to be in line with good stewardship.<sup>8</sup>

Before approaching this specific strategy, it must be said that this is a general guideline and by no means is meant to stifle the leading of the Holy Spirit in the lives of His people or His church. We are committed to sending our own people where God directs them to go and for the tasks He equips them to do. However, the focus or emphasis of our global ministry efforts will be on the following:

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<sup>7</sup> James F. Engel and William A. Dyrness, *Changing the Mind of Missions* (Downers Grove: InterVarsity, 2000), 146.

<sup>8</sup> See Prov. 15:22; 16:3,9; 21:5,31 in regards to planning

- 1) Ministries that focus on equipping national pastors for the work of the ministry.
- 2) Strategic efforts to support national pastors in evangelizing, making disciples, and planting churches.

The rationale behind this focus is based on several factors. First of all, in many areas of the world, the Gospel has been proclaimed, and many people claim to be Christians. Stan Guthrie puts it like this, “While the evangelical growth around the world could be characterized as a mile wide, too often it is no more than an inch deep.”<sup>9</sup> Indeed, the Gospel needs to be proclaimed, but we dare not think that our responsibility ends there. We need to establish local churches in these areas that are reproducing themselves and are making disciples--not just “converts”. The above strategy takes this phenomenon into account and addresses this problem of lack of discipleship. In foreign fields that have planted churches, there is a need for national leadership to be equipped so that they can fulfill their calling to their local church. This happens as a field develops. The need for pioneer missionaries is replaced by a need for those who would develop the national leadership.

We believe we need to focus on ministries such as Bible institutes and seminaries that are training national leaders. There are some factors that would suggest that there is an importance in having these types of institutions on the field rather than bringing foreign students to the United States to complete their training. The student that comes from a two-thirds world country can be lured away from his goal of finishing his education so that he can return and work in his homeland. Being surrounded by the great affluence of America can tempt him to stay in America.<sup>10</sup> This is not a helpful situation in reaching a country with the Gospel. We must support ministries that are equipping the national leaders on the field.

Also, we are introducing this strategy with the understanding that a national is better equipped to address his culture with the Gospel. It would take years for an American missionary to learn the language and culture of a foreign field, and even then, his impact would be limited. With this in mind, very strategically vital to a national having a successful ministry, then, would be an investment in an equipping ministry so that he would have both the theological training necessary to be a pastor as well as the ministry training. Directly supporting national leaders in their ministries must be undertaken with great care. We must be careful to not create a case of dependency in our efforts. In no case should money be contributed to create a ministry that cannot ever be sustained by the local church in that area. One example of directly supporting a national leader would be to provide the tuition expenses for him to complete his Bible training or seminary depending on the field. Other types of support for nationals would have to come from contacts made by reliable sources, and evaluated on a case by

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<sup>9</sup> Stan Guthrie, *Missions in the Third Millennium* (Waynesboro: Paternoster Press, 2000), 147.

<sup>10</sup> *Ibid.*, 99.

case basis. It would seem that becoming involved in the local churches throughout the world that are already being impacted by FBC missionaries would be a good place to start. We must focus on developing ways in which we could interact with the believers from these other local churches assisted by our missionaries to overcome whatever language (or other) barriers that might exist. With modern technology, there are many possibilities about how to do this. In the end, the better we know individual believers in these other cultural contexts, the greater our heart will be for helping them reach their cultures for Christ as well as our knowledge of what needs exist.

**Financial guidelines to be used in support of this strategy:**

*All support would be pending approval and acceptance as an FBC missionary*

1. For a member of FBC with a ministry in our focus area:
  - If a member over five years, 35% minimum / 50% maximum
  - If a member at least two years, but less than five years, 30% minimum
  
2. For a non-member of FBC with a ministry in our focus area: 15% minimum / 25% maximum
  
3. For support situations directly involving national leaders, each case for support will be prayerfully considered to determine what amount of money will be used.<sup>11</sup>
  
4. For a member of FBC with a ministry not in our focus area:
  - If a member over five years, 25% minimum / 35% maximum
  - If a member at least two years, but less than five years, 20% minimum
  
5. For a non-member of FBC with a ministry not in our focus area: 10% minimum / 15% maximum
  
6. Short term missionaries will be supported after meeting the following criteria:
  - Approval of the deacon board
  - Presentation of intended work to the church
  - A formal request made to the missions committee regarding support

NOTE: These are guidelines, and as such, they are not meant to stifle the leading of the Holy Spirit in any situation. The percentages set are minimum amounts and are not meant to remove prayerful consideration of each individual case that the Lord presents to us.

**Commencement of support:** Missionary support begins the first of the month following its approval by the congregation or as stipulated in the proposal. All support will be sent directly to the mission board.

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<sup>11</sup> This is due to the vastness of this category and the multitude of unknown variables.

**Termination of support:** Missionary support is terminated by missions committee's proposal and church vote.

**Outgoing expenses:** Special offerings may be used to meet these needs.

**Fund shortage:** In the event that the church mission's funds are lacking, all missionary support will be reduced by an equal percentage. Any losses suffered by the missionaries will be made up as soon as possible.

## **The role of the missions committee in global ministry**

The missions committee is a vital component in the outworking of FBC's global ministry. The committee really becomes the key to implementing the global ministry policy of FBC. The committee will consist of at least five members including the senior pastor and at least four members of the church recommended by the missions committee and appointed by the combined boards including at least one deacon. Members will be appointed for two year terms, and there will be no limitation on the length of service. The committee will meet as needed, but no less than one time per quarter.

### **The responsibilities of the mission's committee are the following:**

1. To administer and evaluate FBC's global ministry policy.
2. To stimulate the congregation in an effective prayer ministry for our missionaries.
3. To educate and inspire the congregation in the field of global ministry.
4. To update the global ministry policy as necessary.
5. To recommend additions or deletions from our missionary support list. This would include a re-evaluation of support in the following situations:
  - A change in the nature or location of ministry
  - A change of mission agency / organization
  - Retirement
  - An extended furlough
  - Problems that interfere with the missionary's ability to perform normal missionary responsibilities
6. To draft the annual missions budget.
7. To recommend global ministry projects to our church.
8. To serve as a liaison between our church and various mission agencies.
9. To encourage members of our congregation who are called to serve in global ministry.
10. To maintain accurate and up to date files on each missionary.
11. To oversee the sending teams of each missionary.

### **The responsibilities of each member of the mission's committee include the following:**

1. To attend the regular meetings of the committee.
2. To be willing to participate in sub-committee assignments.
3. To plan an annual Mission's Conference.
4. To pray regularly for our missionaries.
5. To make necessary arrangements (meals and lodging) for missionaries as they visit FBC.
6. To keep updated on FBC missionaries—their ministries, needs, praises—and to keep the church body informed of the same.
7. To be familiar with the global ministry policy of FBC.

### **The selection of missionaries (global ministry staff)**

The selection of FBC's global ministry staff is naturally a very important decision for the church to make. As we consider the impact of what Scripture teaches us concerning the primacy of the local church in accomplishing the task of global ministry, it becomes evident that taking on a missionary for support should be viewed as taking on additional staff. The use of the terminology "global ministry staff" is meant to keep this idea in our minds rather than viewing the missionaries always in terms outside of our local body. This carries many different issues with it. For instance, the church would never hire a pastor without a thorough understanding of both his doctrine and personal life. In a similar way, the church must exercise great care in selecting who it will place in the position of global ministry. The challenge is very great when it comes to attempting to evaluate an individual that is not part of the FBC family, and due to time and travel arrangements is not able to spend significant amounts of time with the church family. In situations such as that, the church must proceed with caution and make the best decision possible. In cases where an individual is a member of FBC, the responsibility is even greater. When someone believes that the Lord is calling him into missions, it is the responsibility of this local body to confirm or reject that call. If the church believes the individual is called, then it becomes our responsibility to equip him for the work to which God is directing him. As we present a person for service as a missionary, we are telling our sister churches that we have evaluated the calling and giftedness of this individual. This verification will carry great weight with other churches that do not have the opportunity to get to know our missionary in the same way that we do. In a similar way, we trust other churches assessment of non-FBC candidates that are brought before us. Since these are basically two different situations that must be addressed in selecting global ministry staff, we will go through what the church's responsibility will be for evaluating a member of FBC first, followed by some guidelines on how we will evaluate a non-FBC candidate.

### **Evaluating the calling of an FBC member**

The church should be continually praying for the Lord to send out workers from this local body. It was Christ who instructed us:

“The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest.” **Matthew 9:37-38**

If this is indeed the prayer of our heart, we should not be surprised when the time comes that someone from within our body expresses the conviction that God is “calling” them into missions. Indeed, it is something that we greatly desire at FBC and have set as a goal. However, this brings us to the very sensitive subject of evaluating whether or not the Lord is calling this individual into global ministry. As has already been expressed, it is of paramount importance that we as a local body seriously undertake to determine if an individual who leaves our body is qualified and able to undertake the ministry he<sup>12</sup> is seeking to pursue. We understand that he is using the Lord’s money and raising support among other churches with the understanding that this person has been evaluated and approved by his sending church. It certainly is not sufficient to take a person’s subjective experience of a “call” as the only criteria in determining if it is God’s will for that person to be a missionary. It is the church’s responsibility to prove if indeed the Lord is calling the person into ministry. In considering an individual’s call, we must not forget what has already been discussed concerning the corporate call and God’s leading amid the church.

To begin understanding this issue, we must understand what exactly is meant by this very mystical sounding term “the call of God.” The main passage of Scripture that deals with the issue of calling is 1 Timothy 3:1. The passage reads, “It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do.” There are two Greek words that are key to our understanding of what is meant in this text. The first word is *orego* (“aspires” or “desire” in the KJV). Some definitions that have been offered by commentators would be “to reach out after”<sup>13</sup> or “to stretch oneself out.”<sup>14</sup> With that in mind, it would seem the words “aspire” or “desire” are accurate reflections of the meaning here. Homer Kent additionally points out that the verb in this case is in the middle voice showing that “the subject is reaching after this object for himself.”<sup>15</sup> In the context of 1 Timothy 3, the point is that the individual will have a desire in his heart to be in the ministry. The text clearly indicates this person will want to be in that position. Although the term can be used in places to speak of ungodly ambition (and certainly the ministry is not a place for someone with this type of motivation), the word is also used in other places (Heb. 11:16) to signify one’s desire that comes from godly motives.<sup>16</sup> It can be certain that this desire mentioned in 1 Timothy 3 is of the godly sort.

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<sup>12</sup> The generic masculine pronoun that is used throughout is not meant to exclude the possibility of female missionaries.

<sup>13</sup> Homer A. Kent, Jr., *The Pastoral Epistles* (Winona Lake: BMH Books, 1999), 119.

<sup>14</sup> Thomas D. Lea and Hayne P. Griffin, Jr., *1,2 Timothy, Titus*, Vol. 34: *The New American Commentary* (Nashville: Broadman Press, 1992), 107.

<sup>15</sup> Kent, 119.

<sup>16</sup> Lea and Griffin, 107.

The second word that must be understood in the text is *epithumeo* (“desires”). This word is used here to signify that the desire in question is pleasing to the Lord. It is said of the one who desires the work of the overseer that, “it is a fine work he desires to do.” This shows that the aspiration to this type of work is a good thing. Kent defines *epithumeo* this way, “to desire, to fix the ardor or passion upon a thing.”<sup>17</sup> When one considers these two terms together, a certain intensity can be felt. The lesson before us is plain. One who would be placed in the Lord’s work should have this passionate desire to do so. It surely is not a fleshly ambition to want to be used by God to do a great work for His glory. This calling—this passionate, God-given, desire to be in the ministry—is an important part of ascertaining whether one is meant to be in the ministry. If an individual is not convinced that God wants him in the place where he is going, the groundwork is already laid for discouragement when he begins the work of the ministry. So evidence of a God-given desire to be in the ministry is necessary, but it does not stop there.

What has just been described is extremely subjective in nature, but it is a good starting point. A person having this desire would want to approach the church leadership to determine if the Lord is calling him. The Bible has other criteria with which to measure this subjective “call” against. First of all, God has given us a set of standards for those who would lead in His church (these would apply to those who are on staff at FBC in Perkasié, or those who would be on FBC’s global ministry staff). We can safely assume that God would not call an individual into ministry that was in violation of His revealed will or one who does not qualify. John MacArthur cautions, “No one should ever be placed into church leadership based on desire alone. It is the responsibility of the church to affirm a man’s qualifications for ministry by measuring him against God’s standard for leadership.”<sup>18</sup> 1 Timothy 3:2-7 gives us a list of character qualities that a leader in the church should possess. The first qualification dealing with the leadership in the church is that the leadership should be male, “If any man aspires...” In the world of global ministry, it is important for us to consider what work the candidate is planning on doing on the field. In the realm of leadership and biblical instruction, we must remember that this is reserved for men.<sup>19</sup> This does not diminish the role a woman missionary can have on the field, but is a reminder that we must have the role defined from the outset. Other qualifications would include above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money, manages his own household well, not a new convert, and of good reputation outside the church. Even a cursory glance through these qualities demonstrates that the church must be involved in the life of this individual in order to make a well-informed assessment of the call. This also shows us how much confidence we place on a sending church’s endorsement of a candidate. If we as a church, are to determine if a person is living in accord with what has been described, we must observe him.

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<sup>17</sup> Kent, 119.

<sup>18</sup> John F. MacArthur, Jr., *The Master’s Plan for the Church* (Chicago: Moody Press, 1991), 216.

<sup>19</sup> See also 1 Tim. 2:9-15

Now, just as certainly as the fact that God would not call an unqualified individual into the ministry, we can be sure that God would not call a person that He has not gifted for the ministry to which He calls him. God gives every believer spiritual gifts because He expects every believer to be involved in ministry at some level. Those He is calling out for special service, He will gift for that service.<sup>20</sup> It is even suggested that the possession of gifts can indicate a call. Edmund Clowney puts it like this, "When he gives, he calls; when he calls, he gives."<sup>21</sup> This would suggest it may be futile to try to separate calling and gifting. If God is calling a person, He will give him the desire and He will give him the gifts necessary to fulfill that calling. This is another aspect of evaluation that the sending church must take time to assess. God is sovereign and He is at work in each person's life preparing them for what He intends to call them to do. This includes spiritual gifts, natural abilities, life experiences, as well as the passions a person has.<sup>22</sup> A potential mission's candidate should be one who is actively serving at FBC. If a person has not been actively serving, there should be a period of time where he can be observed doing ministry. Later on, when a person has a better idea of what he will be doing on the field, the church can create opportunities for him to hone his skills before he leaves. It is not a good idea to expect a person to do something in a different country that they are not doing at home. For example, if a person is not constantly and effectively sharing the Gospel in Perkasie, church planting may not be the task to send him to do in Chile. Again, opportunities and training should be provided for a person to demonstrate and experiment with his giftedness.

Note: In reference to the above qualifications, it must be said that just as we would hire staff at FBC for support positions that do not meet all of the qualifications of 1 Timothy 3 (e.g. male), it is possible to take on a missionary for a support position that does not meet all of the qualifications. This decision would be based on a careful consideration of what is involved in the particular field and the scope of the task. This by no means suggests that issues involving Christian character or giftedness would be overlooked.

Having stated all that is involved with evaluating a call, here are some practical steps an individual should take who feels he is being called into missions.

### **Steps toward evaluating an individual's call to ministry (for an FBC member)**

1. An initial interview with a pastor.
  - This is to discern if there are obvious doctrinal problems or problems that may relate to biblical qualifications

<sup>20</sup> See 1 Cor. 12:4-31, Rom. 12:3-8, Eph. 4:11-13, and 1 Pet. 4:10-11

<sup>21</sup> Edmund P. Clowney, *Called to the Ministry* (Phillipsburg: Presbyterian and Reformed, 1978), 30.

<sup>22</sup> See Ps. 139:13-16; Rom. 8:28-30; 2 Cor. 1:4; Prov. 4:23; Ps. 37:4

- After this initial interview (or several interviews), an application would be given
2. Completion of a “FBC Personal Profile for Global Ministry” (see Appendix #1).
    - This application deals with questions concerning the biblical qualifications, calling, and giftedness
    - This would be given to a pastor
  3. A follow up interview with a pastor
    - This interview would be to discuss the application, and to work through any issues brought out by the application
  4. The individual would meet with the missions committee (see Appendix # 2 “Interview Guide for Prospective Missionaries”)
    - The missions committee would submit their recommendation (denied or approved) to the pastor
  5. The recommendation is sent to the pastors and deacons
    - If denied, the pastor would meet with the individual to discuss the rationale behind the denial as well as to make suggestions on what might be done to working toward being approved
    - If approved, the individual would go on to the next step
  6. The candidate would begin a mission’s internship (see section on internship)
  7. Upon successful completion of the internship, the candidate would be recommended to the church for support as a missionary.

### **The application process for a non-member of FBC**

1. Upon approval of the senior pastor, an “Application for Global Ministry” will be sent out to the prospective candidate. (see Appendix # 3)
2. The completed application will be reviewed by the missions committee and the deacons.
  - If approved, an invitation would be extended for the candidate to present his ministry to the FBC family.
  - If denied, a letter would be sent to the candidate informing him of this decision.
3. Immediately prior to or immediately following the candidate’s presentation, the Missions Committee will conduct an interview with the candidate reviewing qualifications for ministry, prospective field, and the congregational response. (see “Interview Guide for Prospective Missionaries” in appendix)

4. If the Missions Committee determines the church should further pursue a relationship with the candidate, an invitation will be extended for the candidate to spend three weeks at FBC as a staff member.
  - FBC will cover all expenses incurred for this to happen.
  - The candidate will participate in weekly ministry at FBC.
  
5. The Missions Committee will then prayerfully consider the support of the missionary and decide by consensus whether or not to make a proposal to the congregation to support the missionary.
  - The proposal should include details of the financial commitment being made.
  - Any proposal regarding missionary support should be made at a properly announced business meeting.

## Philosophy of Missionary Care

"You will do well to send them on their way in a manner worthy of God for they went out for the sake of the Name, accepting nothing from the Gentiles. Therefore we ought to support such ones, that we may be fellow workers with the truth." (3 John 6b)

It is the responsibility of the local church to care for their missionaries. Unfortunately, many churches have relinquished this task to the mission agencies. It is easy to send a check and forget about them. One missionary writes, "I would like a phone call once in a while."<sup>23</sup> When asked about accountability another writes, "Basically you feel like you don't have any accountability."<sup>24</sup> In other words, they feel alone on the field.

One church writes:

"...the Word of God views these gifted individuals as genuine members of a local body of Christ. They are not independent contractors, whom church members can choose to support or not. Rather, as members of a body of Christ, missionaries have a legitimate claim through Christ on the ongoing sacrificial love, support, and mutual accountability of their church family. Fellow church members are the ones who know the missionaries the best and were directed by the Spirit to set them apart for the work to which the Lord called them." (cf. Acts 13:2).<sup>25</sup>

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<sup>23</sup> See *Responses to Missions Survey*, Appendix 4.

<sup>24</sup> *ibid.*

<sup>25</sup> "Global Missions: Full Support Policy" [PSC Online](http://www.parkstreet.org/ministries/fullsupport.shtml). Church Ministries. 2 Nov. 2005.  
[www.parkstreet.org/ministries/fullsupport.shtml](http://www.parkstreet.org/ministries/fullsupport.shtml)

If the workers are few, then every worker must be supported in such a way as to keep them on the field. As Malcolm Parsley states:

“Mission work is one of the greatest works on earth because the results extend beyond earth into eternity. If you want them to stay a long time you will have to back them up, love them much, and provide them with whatever they need to do the job well. For if they can feel the support they won’t feel alone. If they have the needed equipment and funds to do what they need and succeed then they will want to do more of the same and then it becomes an endless desire to stay on the field.”<sup>26</sup>

## **FBC’ Responsibility to Sent Career Missionaries**

### **Pre-Field**

#### Training for Ministry

According to Ephesians 4:11f, it is the responsibility of the church to equip the saints for the work of the ministry. The following policy procedures are in place to help see that FBC Sent Missionaries are prepared for the field.

#### Internship

The purpose of the FBC missionary internship program is as follows:

- To equip the missionary for full time service through hands on experience and feedback from staff and church.
- To allow the local church to observe the missionary for the purpose of discovering giftedness and qualification for ministry.
- To find a missions agency if the missionary is not already affiliated.
- To train the missionary in the “Exchanged Life” philosophy of Christian living.
- To pursue and complete ordination if not already ordained. (men only)

Opportunities will be provided throughout the internship for preaching, small group leadership, evangelism and outreach events, participation with various age groups, and whatever might be recommended by pastoral staff and missions committee. The program will be tailored specifically for each participant according to: 1) FBC pastoral perceived areas of strengths, weakness and/or inexperience on the part of the missionary 2) suggestions from the mission board regarding areas to be concentrated on 3) the needs presenting themselves at the time at FBC 4) the field to which the missionary has been called 5) input by the intern regarding areas of weakness.

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<sup>26</sup> Short, Edward. What the Missionary Has a Right to Expect from His Sponsoring Church, Halbert Institute for Missions, Abilene, TX, 9 Sept. 2000, p. 33.

## Types of internships

### 1. Level 1: Full Time

A Level 1 Internship is designed for maximum training. It is a full time staff position from 6-12 months long as determined by the pastors, missions committee and missionary. Housing and utilities will be provided as well as a small salary (to be determined by board of trustees).

The missionary will not raise support during this time.

### 2. Level 2: Full Time with pre-field.

A Level 2 Internship is designed for the missionary or missionary family to receive further training and experience while raising support at the same time. A Level 1 Internship may move into a Level 2 Internship depending upon the need of the missionary and the church.

Housing and utilities will be provided as determined by the board of trustees. If a missionary has enough support raised they will be expected to use that support for living expenses.

### 3. Level 3 Internships

A Level 3 Internship is designed to fit specific needs. (i.e. counseling training; preaching experience; close prayer support.) The length of the internship is determined based upon need. This internship may or may not include any financial benefit.

## Internship requirements

The Intern must:

- agree doctrinally with FBC.
- be interviewed as any pastoral candidate.
- fit into FBC stated direction for missions unless specifically directed otherwise.

The missionary intern will be accountable to the pastoral staff and will meet with them on a regular basis.

It is also expected and encouraged that the missionary intern will, during his internship at FBC, communicate the missionary vision to the church family—not through a “missionary presentation” but through a lifestyle that points to his passion.

As well, through the missionary internship program, relationships with the church family should be established resulting in prayer and accountability support for the missionary.

“Although the pastor or a host family may have the privilege of less formal conversation and prayer with the missionary, contact with the church as a whole is generally restricted to a cameo appearance at a Sunday service, one or two presentations, and a covered dish supper. Consequently, the church fails to move beyond a superficial knowledge of its missionaries or their needs and joys. This would be fine, if we did not believe in prayer. But since we do, and since we believe that God answers prayers that well up from passionate hearts, rather than merely agile lips, the problem could not be more grave. As we readily observe in our own lives, a lack of intimate knowledge and sincere love invariably leads to a lack of ardent prayer. On the other hand, no matter how undisciplined our devotional lives may seem, most of us will get down and stay down on our knees when those we love, such as a spouse or our children, are in great need. Jesus declared, “Where your treasure is, there your heart will be also” (Matthew 6:21). We seem to be intent on defying this principle when we expect churches to have their hearts with a missionary, in whose ministry they are investing at such a meager level.”<sup>27</sup>

### Bible Training

It is the desire of FBC to send to the field only those who have a clear understanding and commitment to biblical truth (John 17:17). It is our responsibility to see that each missionary sent out from FBC is able to: “accurately handle the Word of Truth” (2 Timothy 2:15). Therefore, in conjunction with the recommendations of the mission agency with which the missionary is associated, the missionary appointee will be encouraged to pursue additional Bible training as needed. This Bible training may include FBC Bible Institute requirements or courses from a local bible college or seminary. Tuition costs will be provided by FBC based upon individual need and availability of funds.

### Counseling

The sending church is responsible for preparing the missionary appointee for all aspects of missionary service.

“Senders must send one who has been trained in interpersonal relationships, the lack of which is the greatest reason for missionary dropouts! The church must not send one who is “ever learning, yet never able to come to the knowledge of the truth” (2 Timothy 3:7), but one who is “increasing in the knowledge of God” (Colossians 1:10)”<sup>28</sup>.

“It is our desire to send out missionaries who are aware of their own weaknesses, and are able to bear with the weaknesses of others (James 3:13-

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<sup>27</sup> “Global Missions: Full Support Policy” [PSC Online](http://PSCOnline.org). Church Ministries. 2 Nov. 2005. [www.parkstreet.org/ministries/fullsupport.shtml](http://www.parkstreet.org/ministries/fullsupport.shtml).

<sup>28</sup> Pirolo, Neal. *Serving as Senders*, Emmaus Road International, San Diego, CA 1991, p. 58.

18), dealing with interpersonal conflict in a God honoring, Christ-exalting, and in a biblical unity-seeking manner.”<sup>29</sup>

“In terms of the global missions force, it is estimated that 1 career missionary in 20 (5.1% of the mission force) leaves the mission field to return home every year. Recent research in missionary attrition reveals that, 71% of them [who leave the field prematurely] do so for preventable reasons. Effective training, or the lack of it, plays a critical role.”<sup>30</sup>

Counseling will be provided by the FBC Staff. (see Appendix 5, Missionary Intern Counseling Requirements)

### Married Couples

Missionary couples must go through marriage counseling, training, and evaluation. The two-fold goal of this counseling is to strengthen the relationship of the missionary couple and to allow the FBC staff to evaluate the husband in terms of 1 Tim. 3:4: “*He must be one who manages his own household well...*”

Need for additional counseling will be assessed by FBC counseling staff and follow up counseling will be provided as needed. (see Appendix 5, Missionary Intern Counseling Requirements)

### Prayer

FBC is committed to regular and consistent prayer for our missionary family. The work and success of our missionaries is dependent upon the power of God and dependence on Him.

Our Sent Missionaries will be prayed for on a regular basis during morning services and church prayer meetings. Time for “Missions Moments” will be set aside on a regular basis to communicate to the church family current and urgent prayer requests as well as praises regarding our missionary families.

Missionary Prayer letters will be reproduced and placed in the Missions Foyer for our church family so that they can remain up to date on all fields supported by FBC.

FBC Sending Teams are committed to daily prayer for their missionary or missionary family. (see Sending Teams)

### Finances

FBC Sent Missionaries are supported by the mission’s budget as determined by FBC missions policy.

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<sup>29</sup> “Bethlehem Missions Nurture Program Handbook”. Bethlehem Baptist Church. 2 Nov. 2005. <<http://www.bbcmpls.org/>>

<sup>30</sup> Taylor, Wm. D., *Too Valuable to Lose: Exploring the Causes and Cures for Missionary Attrition*, Wm. Carey Library, Pasadena, CA 1997, p. 13.

FBC desires to assist the missionary on deputation to garner his or her needed support. This would be achieved through 1) pastoral involvement and 2) sending team involvement.

Pastoral involvement would include:

- Letter of recommendation (see Appendix 6)
- Letter to thank church for inviting missionary to speak. (see Appendix 7)
- Phone calls (see sending teams) or follow up letters (see Appendix 8) to churches where missionary has a meeting: 1) to assess effectiveness of presentation and counsel missionary as to how to improve upon presentation and 2) To reinforce the fact that FBC is behind this missionary candidate.
- Letter to thank church who has decided to support your missionary and inviting them to commissioning service of sent missionaries. (see Appendix 9).

Sending Team involvement (see Sending Team).

### Accountability

FBC is responsible for the accountability of the sent missionary during all phases of his missionary experience. Responses from FBC supported missionaries to the question of the need for accountability point to the fact that our missionaries desire a greater degree of accountability to their sending church.

In an article, What the Missionary Has a Right to Expect from His Sponsoring Church, Ed Short writes:

“The sponsoring congregation and the missionary should establish realistic objectives regarding the work and determine a way to measure whether these have been attained or not. ‘Can your missionary perform miracles?’, asks Malcolm Parsley. ‘If not, then don't expect miracles of him.’ Before the missionary leaves for the field, he and the elders should have deep discussion regarding his objectives. Ask hard questions, not with the purpose of putting the missionary on the spot, but rather to give him the opportunity to express himself and to be sure that he has thought things through thoroughly. Be sure your philosophy of missions and his agree. Is success to be measured solely by the number of immersions? Is church-planting the main goal, or is he to spend his time grounding existing Christians in God's truth? Is he to wear many hats and run off in several directions simultaneously, or is he to focus his energy in one or a few well-defined areas? Set goals and discuss how to accomplish them, since the goal dictates the methodology, which is the handmaid of the goal. Set goals and discuss how and how often to evaluate the work.”<sup>31</sup>

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<sup>31</sup> Short. What the Missionary Has a Right to Expect from His Sponsoring Church, p. 7.

With these things in mind, the following guidelines have been established.

While at sending church:

The FBC Sent Missionary will have an accountability partner. This partnership would have the primary purpose of focusing on the spiritual growth and health of the missionary with an eye to such things as prayer times, Bible study, and family relationships. The accountability partner (a member of FBC and a member of the missionary's sending team) will be chosen by the missionary and the pastoral staff and will meet with the missionary or speak with the missionary on a weekly basis as well as submit a report (see Appendix 10) to the pastoral staff on a monthly basis charting current progress, problems, needs, praises.

“Sadly, some sets of statistics report that for all their preparation, for all the ‘hearing God’s voice’ and for all their support, up to 50% of cross-cultural workers do not complete their first term of commitment. Too many of them don’t make it because of spiritual drought. They have dried up spiritually. They have come to the point where they are trying to give out more than they are taking in. Church leadership must encourage spiritual growth 1) before missionaries go, 2) while they are on the field and 3) when they return home.”<sup>32</sup>

A word of caution: it is easy to slip into a performance mindset where the missionary measures his personal worth according to his performance. FBC will seek to provide accountability and at the same time build up the missionary in his understanding of who he is in Christ. (see appendix 11 *Avoiding the Trap of Performance Based Accountability*)

While on the field:

Accountability will take place through the accountability partner by means of phone interviews and/or e-mail. The accountability partner will report any issues of concern or prayer requests to the pastoral staff for follow up or prayer.

While on furlough:

The missionary will meet with a staff member and the missions committee when home on furlough. Accountability will return to the same status as “while at sending church”.

### Communication

As a pre-fielder, the missionary will communicate through accountability partner, face to face meetings with pastoral staff, as well as through sending team members.

### Encouragement and Support: **Sending Team**

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<sup>32</sup> Pirolo. *Serving as Senders*, p. 57.

“Missionaries don't go out for adventure, they don't go out for material profit, they don't go out for prestige, nor do they go out merely for humanitarian purposes. They go out for the sake of the Name! (3 John 5-8). We want the missionaries that we financially support to deeply feel that they are genuinely cared for, that they are more than just names on the back of our worship folders, or that they are more than just line items in our budget. Bethlehem doesn't just want to *have* missionaries, but we want to *send* missionaries in a manner worthy of the Name.<sup>33</sup>

This is the philosophy of FBC as well. FBC's Sending Teams are the link between the missionary and the church family.

Sending Team care for the pre-field sent missionary may include:

1. Prayer. Our Sending Teams are intimately acquainted with our missionaries and their families. They know the heart and passion behind the obedience to the call. They know the struggles as well as the joys. For that reason, the missionaries they support are on the top of their daily prayer lists.
2. Being available for our missionaries and encouraging them as their emotions may vary during this time. Our Sending Teams encourage. They take the time to reach out and lend a listening ear or a helping hand.
3. Helping with finding churches in which they can present their ministry. Some of the members of our Sending Teams have contacts with other churches of like faith who they can contact in order to assist our missionaries to schedule meetings.
4. Traveling with them to churches when possible. This is particularly important for our single missionaries. Traveling solo can be a lonely and even intimidating experience.
5. Helping with equipment acquisition. Our missionary on deputation will have needs for presentation materials. Not all missionaries are technically adept. Sending Team members can be a great asset here.
6. Helping to accumulate needed supplies for the field. During deputation time, supplies can be collected by the Team readying the missionary for his field of service.
7. Mailing out prayer letters. Copying, folding, stuffing, sorting . . . with a team involved, it is not a monumental task.
8. Providing meals during busy times. Deputation trips can be exhausting, a hot meal can be a great encouragement.
9. Providing housing if needed prior to field departure. When everything is packed, living conditions can be tough.
10. Helping with packing for the field.
11. Delivering the missionary to the airport—sending them off in style.

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<sup>33</sup> “Bethlehem Missions Nurture Program Handbook”. Bethlehem Baptist Church. 2 Nov. 2005. <<http://www.bbcmpls.org/>>

12. Having an open house for them prior to their departure so they can say goodbye to many friends at the same time.
13. Hosting a reception after their commissioning service.

## **On the field**

### Prayer

FBC is committed to regular and consistent prayer for our missionary family. The work and success of our missionaries is dependent upon the power of God and dependence on Him. Our prayers for our missionaries on the field are essential to the well-being of our missionary families. C Victor Barnard, missionary to India wrote in his annual report, *Thoughts on the Missionary Enterprise*:

“When the new recruit goes to the field immediately he touches his field of service and faces disillusionment for the romantic picture of missionary life is suddenly ripped way to be replaced with stark realities which repel rather than attract . . . it is impossible for anyone who is not a seasoned missionary to understand this spiritual shock which meets most new missionaries—a hasty visit to the mission field by a mission executive or a casual visitor cannot perceive this other world hidden from the eyes of all who are not engaged in the battle. Missionaries talk rarely about it and its reality can only be surmised by careful observation . . . before the mission board and later at the candidate’s class and then later still on the missionary deputation platform the beginner appears with a pleasing appearance and freshening virility. But under tropical skies and in an alien environment the fresh flower quickly fades and wilts losing both its beauty and sweetness.”<sup>34</sup>

Our Sent Missionaries will be prayed for on a regular basis during morning services and church prayer meetings. Time for “Missions Moments” will be set aside on a regular basis to update the church families on current and urgent prayer requests as well as praises regarding our missionary families.

Missionary Prayer letters will be reproduced and placed in the Missions Foyer for our church family so that they can remain up to date on all fields supported by FBC.

FBC Sending Teams are committed to daily prayer for their missionary or missionary family. (see Sending Teams)

### Finances

FBC Sent Missionaries are supported by the missions budget as determined by FBC missions policy. Love gifts can be taken during missionary’s time on the field for specific additional needs.

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<sup>34</sup> Barnard, C. Victor. *Thoughts on the Missionary Enterprise*, Jehovah Jirah Fellowship, 1964, p. 22.

### Communication

Once on the field, besides the accountability partner communication, it is essential that the sending church continue frequent and regular contact with the sent missionary. The need is real and vital according to the following study from the *Journal of Applied Missiology*:

“Out of 275 comments made to questions 23 and 24 by the respondents, 174 of them (63.2%) were in the relational area. And, among the 174 comments, 115 of them (66.0%) were ‘negative’ or ‘very negative.’ For instance, the missionaries said: ‘We feel abandoned. We have not heard from the church in 14 months. We have a phone, a fax, and e-mail. Just a few words now and then would help us know they are interested in us. In the absence of their care, we stay here because the local people need Jesus.’ ‘We wish the elders were interested enough in the work to come and see us. We have not had anyone from our supporting church to visit us in 16 years,’ and ‘Except for one elderly woman who writes us a letter and sends us the church bulletin each week, we have no communication with our sponsoring church. We believe they care. It would help tremendously if they showed it in some way.’”<sup>35</sup>

The *Journal of Applied Missiology* summarizes their findings in the following statement:

“The missionaries were most concerned about the lack of relational ties the sponsoring/supporting churches had with them. This is unfortunate and unnecessary. Families with sons and daughters in the military overseas make it a point to stay in touch. The men and women in the missionary trenches are in hand-to-hand combat with the forces of evil. They need communication from home every bit as much as our military personnel. It is shocking how little contact the majority of sponsoring/supporting churches have with their missionaries on the field. Rarely do they visit. Occasionally they use e-mail. Sometimes they write or call. Though the churches live in the twentieth century of fantastic communication potential, they operate, for the most part, with their missionaries overseas as if it was the nineteenth century (in terms of communication practices).”<sup>36</sup>

FBC seeks to keep regular contact with our sent career missionaries through the following avenues:

- Regular quarterly communication with pastoral staff via phone when possible. This contact should include taking a look at the ministry goals set

<sup>35</sup> Matthews, Ed. *Supporting Churches: Evaluation of Their Performance by Missionaries*. *Journal of Applied Missiology*, Vol. 7, No. 1, Halbert Institute for Missions, Abilene, TX, April 1996.

<sup>36</sup> *ibid.*

- prior to leaving for the field to assess progress and serve as a reminder of direction. This can also be a time of re-evaluating goals in light of new found knowledge of the field, the people, the limitations, etc.
- Continued contact with Accountability partner on a monthly basis. Any vital needs, requests, advances . . . should be reported to pastoral staff by accountability partner. An article on sponsoring churches and missions says this:

“One of the surprises I had during my research was how many missionaries (all but about two who wrote back in fact) suggested the need for a "special person" or "special confidant" at the sponsoring congregation - someone the missionary could write or call and ask questions or ask for advice or bounce ideas off of, even before the items are sent to the elders. As one person wrote, ‘To whom will he have access when problems arise on the field which are beyond his capacity to solve or even grasp...?’ Lewis Short who has been on the field only about three years said that ‘... it is essential, essential, essential... that there be one or more persons at the sponsoring congregation with whom the missionary can ask for advice knowing that it will be held in confidence.’”<sup>37</sup>

- Through Sending Team letters and e-mails on a regular basis. Important issues to be forwarded to pastoral staff and church family.

#### Training (encouragement in spiritual growth)

FBC is committed to attending to the spiritual health of its extended staff on the field. Neal Pirolo in his book *Serving as Senders* writes the following:

“Once a field worker becomes unencumbered with the affairs of his life back home (see 2 Timothy 2:4) and is thrust into the midst of unending opportunity for ministry, it is very easy for him to neglect his own spiritual intake—to be working so hard for the Vine that the branch becomes pinched and the life-sustaining sap is cut off”<sup>38</sup>

FBC will supply its Sent Missionaries on the field with the following tools for growth:

- Supply of sermon tapes from sending church.
- Periodicals and articles pertinent to his field.
- Books that have been studied by staff at home—perhaps even tapes of discussions from pastoral meetings.

#### Visits to field

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<sup>37</sup> Short. What the Missionary Has a Right to Expect from His Sponsoring Church, p. 20.

<sup>38</sup> Pirolo. *Serving as Senders*, p. 57.

Ron Berrus, administrator with ABWE, noted in regard to visits to the field, "There is no substitute for on-site participation in ministry. Make sure the visit is appropriately timed, truly helpful, and more of a blessing than a burden to your missionaries."<sup>39</sup>

Also on the subject of field visits, Ed Matthews writes: "The negativism growing out of this lack of frequent communication is compounded further by a lack of personal visits. The respondents were asked, 'Has the church sent someone to visit you on the field? Yes or No. If Yes, how often?' Only 30 out of 72 churches (41.6%) had visited their missionaries on the field."<sup>40</sup>

FBC Sent Career Missionaries will receive a pastoral visit to the field (where possible and as the Lord leads) during the first term of missionary service. The first term is the most difficult in many ways. The goal of this visit would be to encourage and counsel. If a field council is involved, the pastor will discuss with them the state of the missionary's first term and seek to be a help in facilitating further growth in ministry and cooperation.

As well, missions trips (comprised of small groups from FBC and/or Sending Team personnel) will be encouraged.

### Sending Team

How does the care of the team change with the transfer of the missionary to his field? The team will:

- Continue praying earnestly for them. Contact should be made in order to keep prayer requests current. New prayer requests should be shared with pastoral staff and congregation.
- Write to the missionary often (not necessarily expecting response to each letter).
- Keep up to date with what the missionary is doing so that encouragement can be provided in the work and details of the ministry can be shared with the FBC family.
- Remember birthdays, holidays and other special days with a card, gift, FAX or telephone call.
- Send fun "care packages" occasionally to encourage the missionary or to help meet some of their needs.
- Consider visiting the missionary on the field.
- Mail out prayer letters.
- Help to take care of the missionary's home while he is away.

### **On Furlough**

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<sup>39</sup> Berrus, Ron. *The Sending Church*. Powerpoint, 2005.

<sup>40</sup> Matthews, Ed. *Supporting Churches: Evaluation of Their Performance by Missionaries.* Journal of Applied Missiology, Vol. 7, No. 1, Halbert Institute for Missions, Abilene, TX, April 1996.

### Prayer

The missionary will debrief with the pastoral staff to determine prayer needs shortly after their return from the field. Depending upon the nature of these requests they will be placed in the prayer bulletin or circulated to appropriate staff members or the sending team.

Our sent missionaries on furlough will be prayed for on a regular basis during morning services and church prayer meetings. Time for “Missions Moments” will be set aside on a regular basis to bring current and urgent prayer requests as well as praises regarding our missionary families to the attention of the church family.

Missionary Prayer letters will be reproduced and placed in the Missions Foyer for our church family so that they can remain up to date on all fields supported by FBC.

FBC Sending Teams are committed to daily prayer for their missionary or missionary family. (see Sending Teams)

### Finances

FBC Sent Missionaries are supported by the missions budget as determined by FBC missions policy.

Provision of housing, automobile . . . while in states should be considered. The Sending Team can have an essential role in this ministry.

Missions house availability will be coordinated while the missionary is still on the field.

During furlough FBC and the missionary, in conjunction with the mission agency, should re-evaluate his/her support level. FBC will help with raising additional support if necessary. (see Finances under Sent Career Missionaries on pre-field.)

Love gifts can be taken during missionary’s time on furlough for specific additional needs.

### Communication

It is preferred and strongly recommended that FBC Sent Career Missionaries spend their furlough time in the vicinity of FBC.

With this in mind, the pastoral staff will meet with the furloughed missionary (as his schedule allows) on a regular basis—during weekly meetings as available.

The Sending Team and Accountability partner will re-establish their pre-field roles in communicating with the missionary.

FBC will assist the missionary in contacting supporting churches to arrange for meetings.

### Training and Counseling

After an extended time on the field, the pastoral staff, missionary, and mission board may jointly decide on a course of training / counseling for the missionary to enhance his ministry when he returns to the field. FBC is committed to providing the training and counseling as needed.

“Your missionary may be home for a brief stay before he returns to the field. Check his spiritual temperature. Many have been bombarded by new ideas and ideals, different values and beliefs. Is he still anchored to the Rock? Are the changes in his thinking only cultural? Or has a subtle pantheism or another deceptive world system outlook permeated his doctrine? He may need a strengthening of his faith. More seriously, he might need a redefining of his Christian foundations. Some slightly askew winds of doctrine may have even come from the isolated team of the organization through which he is working.”<sup>41</sup>

### Encouragement

NAS Acts 14:26 and from there they sailed to Antioch, from which they had been commended to the grace of God for the work that they had accomplished. 27 And when they had arrived and gathered the church together, they *began* to report all things that God had done with them and how He had opened a door of faith to the Gentiles.

How does the ministry of the Sending Team change for the furloughed missionary? The sending team will:

- Keep praying.
- Pick the missionary up from the airport as necessary.
- Help with move.
- Host a welcome back time.
- Provide meals for first days home.
- Continue to mail out prayer letters.
- Provide a stocked kitchen and pantry.
- Help with educational needs of children (registration at school, association with home schoolers in area . . .).
- Help with reverse culture shock issues—help them to know what is current—what has changed.
- Introduce them to new people at their home church.

### **Retired**

FBC’s responsibility to the sent retired career missionary would be two-fold.

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<sup>41</sup> Pirolo. *Serving as Senders*, p. 60.

- Financial: FBC would see to it that the missionary's physical needs are met.
- Spiritual and Emotional: FBC would take action to meet the spiritual and emotional needs of the retired missionary.

### **Tent-Making**

The apostle Paul represents a biblical model for tent-making—a bi-vocational ministry. (Acts 18:3; 1 Cor. 9:18; 2 Thess. 3:8) Those who desire to be bi-vocational church planters will be considered just as a full-time missionary.

The Lausanne II, 1989 Congress held in Manila defined tent-making as follows: "Tentmakers are... 'believers in all people groups who have a secular identity and who in response to God's call, proclaim Christ cross-culturally. Tent-makers witness with their whole lives and their jobs are integral to their work for the Kingdom of God.'" <sup>42</sup>

"The traditional pattern of supported missionaries requires a huge financial supporter base. This is increasingly becoming unrealistic as the church in western countries declines in number. One of the great advantages of tent-making is that many tentmakers can be self-funded. As they use their professions to get work in other countries, they both have a legitimate reason to be there and a means of support while they are there. The development of western countries as mission fields has been accompanied by an intolerance of evangelists and missionaries. Tentmakers, particularly those with professional qualifications, are more likely to gain respect and relationship with people in the west. They will have significant opportunities through their work to become involved in local communities and impact them for the gospel."<sup>43</sup>

"Although mobilizing of tentmakers is a sometimes a personal challenge to an individual to take on a job or business opportunity where they can minister to unbelievers, it is also about the local community of believers who provide the launching environment for tent-making by providing an opportunity for every Christian to be:

1. In a growing relationship with the Lord Jesus Christ and committed and ready to share that relationship with those they work and live with.

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<sup>42</sup> "The Local Church in Mission: Becoming a Missional Congregation in the Twenty-first Century Global Context and the Opportunities Offered Through TentMaking Ministry", Lausanne.org, 29, Sept. 2004, [Lausanne Committee for World Evangelism](http://www.lausanne.org), 18 Nov. 2005, <[www.lausanne.org](http://www.lausanne.org)>

<sup>43</sup> "The Local Church in Mission: Becoming a Missional Congregation in the Twenty-first Century Global Context and the Opportunities Offered Through TentMaking Ministry", Lausanne.org, 29, Sept. 2004, [Lausanne Committee for World Evangelism](http://www.lausanne.org), 18 Nov. 2005, <[www.lausanne.org](http://www.lausanne.org)>

2. Equipped as Christians in their God-given gifts and ministry, gaining experience in the local context with appropriate accountability relationships.
3. Trained and regarding all daily legitimate work as part of a God given task and ministry and to apply a work ethic that is biblically sound and motivated.
4. Effective as salt and light across borders, intentionally or unintentional, but always seeking God's direction in all circumstances.
5. Facilitated as ambassadors of the Kingdom of God, being authentic disciples of Jesus Christ, dedicated to making disciples of all nations so that He can build His church."<sup>44</sup>

### **Pre-field**

Only members of FBC will be considered for support as Tent Making missionaries.

### Internship

All tent-making candidates will be required to complete a full internship at FBC. (see Internship)

### Bible Training

It is expected that the Tent Maker will be well trained in his profession, and that no additional training for the "work force" aspect of his ministry will be required; however, FBC is dedicated to being sure that the Tent-maker has a sound understanding of Biblical truth and is able to accurately handle the Word of Truth. Therefore, on the basis of pastoral evaluation as well as missions agency suggestions (if there is a missions agency involved), Bible training would be a part of the pre-field ministry of the Tent-Maker.

### Counseling

Prior to leaving for his field of ministry, the FBC Tent Maker should complete the training offered by FBC counseling ministry as well as any other counseling program suggested by the pastoral staff or missions agency.

### Prayer

As with other traditional missionaries supported by FBC, the Tent Maker will be supported in prayer by the FBC church family on a regular basis. Prayer requests will be made known to the church family as a function of the Sending Team communication with the pastoral staff. (see Prayer sent missionaries)

### Finances

As outlined by the FBC missions policy.

### Accountability

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<sup>44</sup> Ibid.

The Tent Maker, as the traditional FBC supported missionary, will be assigned an Accountability Partner to keep track of the tentmaker's progress toward readiness for the field as well as to report regularly to the pastoral staff by means of a monthly report.

The Tent Maker will report to the pastoral staff on a monthly basis.

### Communication

Pre-field communication will take place through Accountability Partner and phone conversations and e-mails with pastoral staff.

### Encouragement and Support: Sending Team

1. Prayer. Our Sending Teams are intimately acquainted with our missionaries and their families. They know the heart and passion behind the obedience to the call. They know the struggles as well as the joys. For that reason, the missionaries they support are on the top of their daily prayer lists.
2. Be available for them—encourage them as their emotions may vary during this time. Our Sending Teams encourage. They take the time to reach out and lend a listening ear of a helping hand.
3. Help accumulate needed supplies for the field.
4. Mail out prayer letters. Copying, folding, stuffing, sorting . . . with a team involved, it is not a monumental task.
5. Provide housing if needed prior to field departure. When everything is packed, living conditions can be tough.
6. Help with packing for the field.
7. Deliver them to the airport—send them off in style.
8. Have an open house for them prior to their departure so they can say goodbye to many friends at the same time.
9. Host a reception after their commissioning service.

### **On the Field**

#### Prayer

(see sent missionaries; prayer)

#### Finances

FBC Sent Missionaries are supported by the missions budget as determined by FBC missions policy.

Love gifts can be taken during missionary's time on the field for specific additional needs.

#### Communication

FBC seeks to keep regular contact with our Tent Making missionaries through the following avenues:

- Regular quarterly communication with pastoral staff via phone when possible. This contact should include taking a look at the ministry goals set prior to leaving for the field to assess progress and serve as a reminder of direction. This can also be a time of re-evaluating goals in light of new found knowledge of the field, the people, the limitations, etc.
- Continued contact with Accountability partner on a monthly basis. Any vital needs, requests, advances . . . should be reported to pastoral staff by accountability partner. An article on sponsoring churches and missions says this:
- Through Sending Team letters and e-mails on a regular basis. Important issues to be forwarded to pastoral staff and church family.

#### Training (encouragement in spiritual growth)

FBC will supply its Tent Making Missionaries on the field with the following tools for growth:

- Supply of sermon tapes from sending church.
- Periodicals and articles pertinent to his field.
- Books that have been studied by staff at home—perhaps even tapes of discussions from pastoral meetings.

#### Visits to field

FBC Tent Making Missionaries will receive a pastoral visit to the field where possible and as the Lord leads.

As well, missions trips (comprised of small groups from FBC and/or Sending Team personnel) will be encouraged.

#### Sending Team

How does the care of the team change with the transfer of the missionary to his field?

- Continue praying earnestly for them. Contact should be made in order to keep prayer requests current. New prayer requests should be shared with FBC missions committee and then with congregation.
- Write to the missionary often (not necessarily expecting response to each letter).
- Keep up to date with what the missionary is doing so that they can be encouraged in the work. Share their work with the FBC family.
- Remember their birthdays, holidays and other special days with a card, gift, FAX or telephone call.
- Send fun "care packages" occasionally to encourage missionary or to help meet some of their needs.
- If possible visit missionary on the field.
- Mail out their prayer letters for them.

## The Sent Missionary's Responsibility to FBC

### Pre-field

1. Seek to fulfill recommended training: internship, educational, and counseling objectives.
2. Be accountable to accountability partner on a weekly basis.
3. Be accountable to pastoral staff as requested—meetings as requested by pastoral staff.
4. Gather and make use of Sending Team.
5. Communicate to the church family the vision for missions—the heart for the unsaved. The Bethlehem Baptist missions policy puts it this way: “Instead we want them to be part of the body life of the church-- both on the giving end and on the receiving end. We want our missionaries-in-training to be disseminating missions vision throughout the congregation and developing relationships with those who will stay behind as part of the sending base.”<sup>45</sup>

### On field

- Communication with Accountability partner.
- Quarterly letter reporting to church on ministry.
- Updates on any significant changes in ministry.
- Annual evaluation of ministry to be submitted to FBC. (See Appendix 12 *Heritage Baptist “International Report”*)

### On furlough

- Furlough may not be possible, but planned vacations are a must.
- Report to pastoral staff and missions committee on term just completed and goals for the next term.
- Live in the area of FBC during furlough time if at all possible.
- Report to sending church family.
- Participation on FBC worship, activities . . . when available.
- Communicating the vision for world missions to the church family.

### Retired

- Communication.
- Participation at FBC worship and activities if situation allows.

## FBC Responsibility to Short Term Sent Missionary

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<sup>45</sup> “Bethlehem Missions Nurture Program Handbook”. Bethlehem Baptist Church. 2 Nov. 2005.  
<<http://www.bbcmpls.org/>>

**Pre-field**

The goal is to send a short term missionary to the field as prepared as possible (in a 6 month period) so that he can be a help and an asset to the field council.

Training

Minimal training should be provided as needed for specific ministry field (i.e. evangelism training, counseling training . . . culture update—things one should know before entering specific field). Career missionaries with whom short termers will be working should have significant role in determining need for the field. Training should be in conjunction with the field council recommendations.

Prayer

- During morning worship services and prayer meetings of the church. (Missions Moments)
- Sending Team.
- Prayer letters made available to church family.

Finances

- Amount determined by FBC missions policy.
- Pastoral assistance with support raising to include:
  - Letter of recommendation
  - Phone calls to churches where missionary has scheduled a meeting following the meeting
  - To assess effectiveness of presentation and counsel missionary as to how to improve upon it and to reinforce the fact that FBC is behind this missionary candidate.

Accountability and Communication

- Accountability partner should be chosen and met with on a weekly basis (or as determined by pastoral staff).
- Pastoral staff will check on progress on a monthly basis.

Encouragement by Sending Team

Sending Team responsibilities for the pre-field sent short term missionary are as follows:

1. Prayer. Ask the missionary what his needs are and pray faithfully.
2. Be available for them—encourage them as their emotions may vary during this time.
3. Help with finding churches in which they can present their ministry.
4. Travel with them to churches when possible.
5. Help with equipment acquisition.
6. Help accumulate needed supplies for the field.
7. Mail out prayer letters.
8. Provide housing if needed prior to field departure.
9. Help with packing for the field.

10. Deliver them to the airport—send them off in style.
11. Have an open house for them prior to their departure so they can say goodbye to many friends at the same time.
12. Host a reception after their commissioning service.

## **On-field**

### Prayer

- During morning worship services and prayer meetings of the church. (Missions Moments) Since this is a short term situation it is recommended that the short term missionary appear in a missions moment quarterly.
- Sending Team,
- Prayer letters made available to church family.

### Finances

As established in missions budget.

### Communication

- Accountability partner.
- Sending Team.
- Pastoral contact on a quarterly basis.

### Encouragement by Sending Team

Sending Team responsibilities for the sent short term missionary on the field are as follows:

1. Pray earnestly for them.
2. Write to missionary often.
3. Keep up to date with what missionary is doing so that you can encourage them in the work and share their work with the FBC family.
4. Remember birthdays, holidays and other special days with a card, gift, FAX or telephone call.
5. Pass on any special prayer requests to the church office so that the pastoral staff knows how to pray and so that it can be shared during the regularly scheduled BBC prayer meeting times.
6. Send fun "care packages" occasionally to encourage missionary or to help meet some of their needs.
7. Send missionary the First Baptist Sunday morning sermon tapes so that they can continue to learn from the church and feel more a part of the body. Send missionary articles of special interest out of the newspaper or magazines.
8. Mail out their prayer letters.
9. Help to take care of missionary's home while they are away, if they have one.

## **Short Term Missionary Responsibility to FBC**

- Communication: regular and frequent with church family and pastoral staff.

## **FBC Responsibility to supported missionaries**

### **Pre-field**

#### Prayer

- Prayed for on a regular basis in morning worship services and prayer meetings (Missions Moments).
- Prayer letters made available to church family as they are received.

#### Finances

As determined by FBC missions policy.

#### Communication

Pastoral response to quarterly prayer letters via phone call, e-mail, or USPS.

### **On field**

#### Prayer

- Prayed for on a regular basis in morning worship services and prayer meetings (Missions Moments)
- Prayer letters made available to church family as they are received.

#### Finances

As determined by FBC missions policy.

#### Communication

- Pastoral response to quarterly prayer letters via phone call, e-mail, or USPS.
- Annual report to FBC on ministry: perhaps some sort of general form that could be filled out describing the past term on the field.
- Visits to field will be based upon need and circumstance.

### **Furlough**

#### Prayer

- Prayed for on a regular basis in morning worship services and prayer meetings (Missions Moments)
- Prayer letters made available to church family as they are received.

#### Finances

- As determined by FBC missions policy.
- Re-evaluation of support level with an eye to increase costs and dollar value abroad.

Communication

- Pastoral response to quarterly prayer letters via phone call, e-mail, or USPS.
- Report to FBC during furlough.

**Retired**PrayerFinances

As determined by FBC missions policy.

Encouragement**FBC supported missionary responsibility to FBC**

- Annual evaluation of ministry to be submitted to FBC. (See Appendix 5)
- Quarterly prayer letter to FBC.
- Notification of any significant change in ministry.

**The Importance of Church Awareness**

Francis Schaeffer said:

Practical materialism is difficult to escape in any age, but it is especially hard today because we all tend to be influenced by the spirit around us, and in the United States and the Western world most people have only two values — personal peace and affluence.<sup>46</sup>

Schaeffer defines these two values this way:

Personal peace means just to be let alone, not to be troubled by the troubles of other people, whether across the world or across the city. Affluence means an overwhelming and ever-increasing prosperity — a life made up of things and more things — a success judged by an ever-higher level of material abundance.<sup>47</sup>

This is the spirit of the age and it has crept into the church. Knowing this it is the churches responsibility to counteract this withdrawal into self through educating the church about the desperate need around the world for the gospel to be shared and for people to made disciples.

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<sup>46</sup>Schaeffer, F. A. (1996, c1982). *The complete works of Francis A. Schaeffer : A Christian worldview*. Westchester, Ill.: Crossway Books. No Little People; chpt. 16

<sup>47</sup>Schaeffer, F. A. (1996, c1982). *The complete works of Francis A. Schaeffer : A Christian worldview*. Westchester, Ill.: Crossway Books. A Christian Manifesto; chpt 6

At FBC we propose to do this in several ways:

1. The Missions Moment
2. Missions exposure trips
3. Missions work trips
4. Youth missions trips
5. Short term mission trips

### **The Missions Moment**

The missions committee along with individual sending teams will work to provide 3-4 minute updates about our supported missionaries using whatever technology available. The goal is one Missions Moment a month.

### **Missions Exposure**

There is no better way to draw a person out of themselves than to send them to a foreign country to visit a missionary. Once people are exposed to the challenges, the need, and in some cases, the poverty of other cultures, hearts can be softened and God can do a work.

It is the desire of FBC to have a Missions Exposure trip at least once every three years. Preference will be given to fields where sent or supported missionaries of FBC are located.

### **Missions Work Trip**

The benefit is similar to an Exposure Trip and sometimes greater--for the team that goes works on a project designated by the field. It is a general principle that what we invest in we care about.

Preference will be given to Work Trips that help sent or supported missionaries of FBC.

### **Youth Missions Trips**

Youth are the missionaries of the future. The testimonies of many missionaries include a pivotal experience with missions first hand.

It is the desire of FBC to have each high school youth group member go on one missions trip either at home or abroad during their high school career.

### **Short Term Missions**

Many missions agencies have short term missions programs. It is the desire of FBC to encourage short term missions by making information available to the congregation regularly and by mentioning possibilities through Sunday School class and Missions Moments.

Hopefully these opportunities will help to draw people out of themselves and keep them from succumbing to the spirit of the age, personal peace and affluence.

## Appendix #1



# Personal Profile for Global Ministry

Date: \_\_\_\_\_

## Personal Information

Name: _____	Title: _____
Home Address: _____ _____	
Home Phone: _____	email: _____
Marital Status: _____ Spouse's Name (if applicable): _____	
Other Family Members (Name and Age): _____ _____ _____	

Date of Joining FBC (if applicable): \_\_\_\_\_

**Reason(s)** for coming to FBC:

Preaching    Bible Study    Sunday School    Music Ministry    Location  

Relatives

Friends    Youth Ministry    Children's Ministry

Other: \_\_\_\_\_

## Spiritual Gifts

I see myself as:

- a new Christian
- growing toward maturity
- a mature believer

I believe that these may be the spiritual gifts that I have (see 1 Cor. 12:4-31; Rom. 12:3-8):

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

The reason I believe that I may have these gifts is: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

## Abilities

Special talents: \_\_\_\_\_

\_\_\_\_\_

Other abilities: \_\_\_\_\_

My most valuable personal asset: \_\_\_\_\_

## **Experiences**

Profession: \_\_\_\_\_

Business Name: \_\_\_\_\_ City: \_\_\_\_\_

Other jobs or skills that I have experience in: \_\_\_\_\_

Educational Experiences: \_\_\_\_\_

Favorite Subjects: \_\_\_\_\_

Hobbies: \_\_\_\_\_

Foreign Languages Spoken: \_\_\_\_\_

### **Volunteer involvement at or through the local church:**

Activity

Number of years

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

### **Volunteer involvement in the community (not connected with the church):**

Activity

Number of years

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

**Other activities not mentioned above:** \_\_\_\_\_

\_\_\_\_\_

Painful experiences that have prepared you for ministry: \_\_\_\_\_

\_\_\_\_\_

**Passions**

Out of all your volunteer endeavors, which were the most satisfying? Why? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

With what age groups do you enjoy working?

<input type="checkbox"/> Birth- 2 yrs.	<input type="checkbox"/> Toddler	<input type="checkbox"/> Pre-K	<input type="checkbox"/> Kindergarten
<input type="checkbox"/> Grades 1-2	<input type="checkbox"/> Grades 3-4	<input type="checkbox"/> Grades 5-6	<input type="checkbox"/> Jr. High
<input type="checkbox"/> Sr. High	<input type="checkbox"/> Young Adults	<input type="checkbox"/> Singles	<input type="checkbox"/> Median Adults
<input type="checkbox"/> Senior Adults			

If you have never had any previous ministry experience, what do you presently find interesting?

What excites you? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Is there anything else you would add concerning your passions? \_\_\_\_\_

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**Assessment**

*Attach a written testimony of your salvation experience*

What ministries have you been (are) involved in at FBC? \_\_\_\_\_

Describe your devotional habits: \_\_\_\_\_

Why do you believe the Lord is calling you into missions? \_\_\_\_\_

Read 1 Timothy 3:1-7, does this describe the general direction of your life? What areas of concern do you have from this list? \_\_\_\_\_

Are there any health or financial issues that would impact your ability to serve abroad? \_\_\_\_\_

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## Appendix # 2

### *Interview Guide for Prospective Missionaries*<sup>48</sup>

1. What are some measurable reasons that give you confidence that God has called you to serve Him in this way?
2. What gifts has God given you that equip you to do this ministry?
3. How has God used you here to do what you plan to do there? (e.g. *“You feel called to evangelism. Tell us about someone you are right now attempting to win to Christ.”*)
4. As a couple, are you both absolutely convinced that this is what God wants you to do?
5. As a couple, what specific steps are you taking right now to keep your marriage strong and how do you plan to continue that on the field?
6. As a family, how are your children adjusting to the idea of missionary service?
7. What are your specific measurable ministry goals? (*“Winning people to Christ” is not specific here*)
8. In what ways will you equip nationals to carry on the ministry?
9. When pressures come, and they will, what specifically will keep you from coming home?

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<sup>48</sup> Taken from “Developing a Mission’s Policy” from W. Paul Jackson (#1-13).

10. If we assume some of your support, what expectations will you have from our church?
11. What is your communications strategy? How do you plan to keep your supporters informed about your ministry?
12. What are your support needs?
13. What is your commissioning church doing to help you reach the field? At what level are they supporting you financially?
14. Explain your personal devotional habits.
15. How well do you work with others?
16. Why do you have the desire to serve on this particular field?

**Appendix #3**

**First Baptist Church of Perkasio**  
 1600 N. 5<sup>th</sup> St. , Perkasio, PA 18944  
 Phone: (215) 257-3378; Fax: (215) 258-5663

**Special Instructions:** 1) Fill out the application in BLUE ink; 2) Attach a recent photo; families need to submit one photo of all members together

**APPLICATION FOR GLOBAL MINISTRY**

**(Missionary) Personal Information (Spouse)**

<b>1.</b>	Full Name:	Full Name:
<b>2.</b>	Social Security Number:	Social Security Number:
<b>3.</b>	Marital Status: <input type="checkbox"/> Single <input type="checkbox"/> Separated <input type="checkbox"/> Widowed <input type="checkbox"/> Married <input type="checkbox"/> Divorced <input type="checkbox"/> Remarried	Marital Status: <input type="checkbox"/> Single <input type="checkbox"/> Separated <input type="checkbox"/> Widowed <input type="checkbox"/> Married <input type="checkbox"/> Divorced <input type="checkbox"/> Remarried
<b>4.</b>	Address:	
<b>5.</b>	City, State, Zip, Country:	
<b>6.</b>	Phone:	Fax:
<b>7.</b>	Date of Birth (M/D/YY):	Citizenship:
<b>8.</b>	If you have children, please give their full names, social security number, gender, and dates of birth (M/D/YY): _____ _____ _____ _____	
<b>9.</b>	How long have you known Jesus Christ as your personal Savior?	How long have you known Jesus Christ as your personal Savior?
<b>10.</b>	Using an attached sheet of paper (marked "Testimony"), briefly explain how and when you became a Christian and what Christ means to you now. <i>(Both missionary and spouse, if applicable)</i>	
<b>11.</b>	Please, briefly, describe your call from God into missions.	Please, briefly, describe your call from God into missions.
	_____	_____
	_____	_____
	_____	_____

12.	Briefly describe your daily habit of Bible study, meditation, and prayer.	Briefly describe your daily habit of Bible study, meditation, and prayer.	
13.	Share your present practice of evangelism (Direct = one-on-one, verbal; Indirect = tracts, service projects, hospitality).	Share your present practice of evangelism (Direct = one-on-one, verbal; Indirect = tracts, service projects, hospitality).	
14.	When was the last time you led someone to a saving knowledge of the Lord Jesus Christ? Explain.	When was the last time you led someone to a saving knowledge of the Lord Jesus Christ? Explain.	

(Missionary)      **Preparation Information**      (Spouse)

15.	What is your occupation or the degree you are working on?	What is your occupation or the degree you are working on?
16.	Name of your employer or school.	Name of your employer or school.
17.	List the schools attended, degrees earned, and years attended.	List the schools attended, degrees earned, and years attended.
18.	What language(s) do you speak or have you studied (how long)?	What language(s) do you speak or have you studied (how long)?
19.	What do you believe are your greatest strengths and your weaknesses?	What do you believe are your greatest strengths and your weaknesses?
20.	Do you have the stamina and health to endure the hardships that are often experienced on the mission field? (List illnesses or disabilities)	Do you have the stamina and health to endure the hardships that are often experienced on the mission field? (List illnesses or disabilities)



<b>38.</b>	What is your strategy for developing a church planting movement on your field?
<b>39.</b>	What is your strategy for developing a missions sending movement on your field?
<b>40.</b>	Do you plan to pastor a cross-cultural church? If so, do you plan to be supported by that church?
<b>41.</b>	What additional training are you required to take prior to your mission assignment?
<b>42.</b>	What is your target date to arrive on the field? (Be as specific as possible)

**(Missionary)      Support Information      (Spouse)**

<b>The Sending Church:</b> is the church where the missionary is a member, commissions the missionary, and sends them to the field. This church has the greatest responsibility and accountability to the missionary and the Sent Missionary has the greatest responsibility and accountability to this church. This "sending" provides communication, prayer, and moral support. While everyone is to be "going" as a part of the Great Commission, we realize that God has not called everyone to full-time Christian service. Missionaries will be "going," but those who are not "going" need to be busy with the task of the Great Commission at home and providing care for these "ministers" of the Lord.				
<b>43.</b>	Full Name of Sending Church:			
<b>44.</b>	Address:			
<b>45.</b>	City, State, Zip, Country:			
<b>46.</b>	Phone: _____	Fax: _____	email: _____	
<b>47.</b>	Name of the pastor (both Senior and Missions if available).			
<b>48.</b>	Are you a full-member of this church? If yes, how long have you been a member? If not, what church are you a member of?			
<b>49.</b>	List church ministries in which you have participated and for how long?	List church ministries in which you have participated and for how long?		
<b>50.</b>	List other activities of the church in which you have been involved.	List other activities of the church in which you have been involved.		
<b>51.</b>	What is your total monthly support level to be raised? _____ Of this, how much do you already have committed? _____	If ministry funds are not in the total, how much are they? _____ Of this, how much do you already have committed? _____	What is your total Outfit and Passage need? _____ Of this, how much do you already have committed? _____	
<b>52.</b>	Please attach a sheet of paper (marked "Financial Needs") giving a detailed breakdown of your support, ministry, and Outfit and Passage needs.			
<b>53.</b>	What funds or prospective funds do you have for going to the field?			
<b>54.</b>	How many supporting churches do you have? _____ How many individuals? _____	What is the range of monthly support from your supporting churches? _____	What is the monthly support level from your sending church? _____	What is the average monthly support level from your supporting churches? _____
<b>55.</b>	What is the deadline for your funds to be committed? Explain.			

<b>56.</b>	Please read and make sure that you understand our "Doctrinal Statement"
<b>57.</b>	Having carefully read the doctrinal statement of First Baptist Church, do you find yourself in full agreement?
<b>58.</b>	If there are any areas of the doctrinal statement which you cannot agree with or other ADDITIONAL doctrinal matters about which you are concerned, list them on an attached sheet of paper (marked "Doctrinal Concerns").
<b>59.</b>	In light of the previous matters, could you work with someone who may differ in these doctrinal matters? Explain.  _____
<b>60.</b>	Briefly explain your convictions concerning the charismatic movement, regarding the areas of the movement itself, tongues, and faith healing.  _____
<b>61.</b>	List three character references (at least two should not be relatives):  1. Full Name _____ Address _____ City, State, Zip, Country _____ Phone _____ Fax _____ email _____  2. Full Name _____ Address _____ City, State, Zip, Country _____ Phone _____ Fax _____ email _____  3. Full Name _____ Address _____ City, State, Zip, Country _____ Phone _____ Fax _____ email _____
<b>62.</b>	Should you become a part of FBC's global ministry family, do you agree to notify the church in writing concerning any change in your doctrinal views or in the nature of your ministry before decisions of such changes are made?
<b>63.</b>	Signed _____ Date _____ Signed _____ Date _____
<b>For FBC use only</b>	Reviewed by _____ Decision _____ Date _____ Taken before Missions Committee (date) _____ Accepted / Denied / Held _____

## **Appendix #4**

### **Responses to Missions Survey**

These questions were sent to 15 missionaries.

#### **What do you feel makes for a successful ministry?**

- Seeing spiritual growth in people. When I see people excited about the Word of God. When you see people apply the Word of God.
- Having the Lord's strength and blessing to keep going.
- Encouragement from friends and co-workers.
- Spiritual and numerical growth
- Being Spirit-filled and Spirit-led in ministry.
- One where God is working and we join that service. God leads a successful ministry.
- Doing the things we are told in Scripture are to be our focus: making disciples (seeing people come to faith in Christ); baptizing (organizing and growing the local body of Christ); teaching and systematic presentation of God's Word.

#### **How do you measure success in your ministry?**

- Do you have to?
- Getting invited to speak.
- Sunday school growth.
- Growth in numbers is success.
- Coming for the right reasons.
- Seeing people apply the Word of God in their lives.
- Seeing understanding.
- The Word of God is the attraction.
- a successful ministry is realizing that I can't define what a successful ministry. It's not up to me. I used to put a lot of pressure on myself to see results—but I can't base my success on results.

- The joy of the Lord—opportunities to share the Word
- I set goals and work toward them—although I am not obsessive in racing toward these goals, they do help give direction and provide a measuring standard.
- By the spiritual and physical impact made in the lives of people to whom you minister. Personal peace (given by the Holy Spirit) that what you are doing is blessed by God no matter the tangible measurement.
- Are we doing the things which will lead to making disciples, growing the church, teaching God's word.

### **In your personal life?**

- Personal growth.
- More consistently walking in the exchanged life.
- Seeing Christ working through me.
- Getting caught up and organized. When I'm not and can't help it I have to realize something else takes priority.
- I set goals and work toward them—although I am not obsessive in racing toward these goals, they do help give direction and provide a measuring standard.
- That it is balanced, fulfilled, and includes time with my family.
- By the amount of time spent conscious of God's presence with me.
- Am I developing the abilities God has given me in order to better serve Him? Have I grown in my personal relationship with the Lord—has my love for God, my love for fellow Christians grown?

### **Do you set goals?**

- Only of carrying out my schedule—class preparation and keeping in touch with other friends by phone and letter
- Yes
- Yes
- Yes

### **Do these goals provide a measure of success?**

- I'm thankful when I do the things the Lord has called me to do, but often I don't see results or decisions.
- I don't set goals to see a certain number of people saved—but I do pray for them to be saved.
- Yes, but I recognize that goals are targets not an end-all.
- Yes
- To some degree; however, there is a danger of putting God in a box defined by my goals.

### **What kind of accountability do you think is appropriate from your sending church?**

- We want our sending churches to know what we're doing. I would like a phone call every once and while. Questions about how we're doing personally. Communication.
- Visiting us. Ask follow up questions. But first that implies that the sending church understands what we're doing. What's holding things up—snags. What's working?
- Basically you feel like you don't have a lot of accountability.
- Send the missionary an email asking what's holding you up what's working? How's your marriage doing—how are your kids?
- That they pray for me and my people.
- Financial support
- Goals—from which to ask questions. Where we are headed in our ministry.
- I think accountability is good; however, very rarely do I get a call from my sending church. Often it is I who call them. I have never been given a plan but I would welcome it—if it was fair.
- Both personal (spiritual, ethical, family) and career (ministry, financial)
- The missionary should be at least as accountable to the sending church as are the pastors of that church—he is an extension of the sending church ministry.
- As an extension of our sending church they should be receiving regular and detailed information on our ministry. Contact should be regular and 2 sided.

### **What kind of accountability do you think is appropriate from the agency?**

- Provision of services, counsel and encouragement.
- Having a field director that is connected with the team has proven very helpful.
- Career, ministerial (work ethic, spiritual, etc)
- Accountable to a lesser degree than to the sending church

### **What kind of accountability do you think is appropriate from the field council?**

- Fellowship and encouragement
- Working together to promote knowledge of our ministry.
- I believe it is good for church planting teams to be accountable to each other as well as to the field council.
- Micro version of what we would expect from the agency.

### **How do you feel about the “Prayer Letter?”**

- I like writing them—I like telling people about the things that are happening down here. I don't like writing letters when things are not going well.
- I feel I am accountable to those who give and pray and want to keep them informed and express my thanks. Writing a prayer letter makes me examine myself and what I and the Lord have done.
- The prayer letter is a good way to connect with those at home but I often wonder if they get read and if people really pray. I know many do, but what percentage?
- Can be an effective tool for communication but in recent years, the websites and e-mails seem to be more direct, interactive, and timely means of communication
- A necessary and important part of the missionary's communication with his support team
- Important in keeping interested parties up to date—not the means by which to communicate with supporting churches, however. Supporting churches should receive more intimate detail than a prayer letter to hundreds would provide.

**Do you feel the freedom to report negative things in your prayer letter?**

- In general sense yes—
- Not really
- Yes and no. Some matters that might be negative are difficult to express in a prayer letter. They are better dealt with through the FC or field director.
- No, perhaps only minor family difficulties
- Yes
- Negative issues pertaining directly to the ministry—yes. Negative on a more personal note—no.

**Do you feel the freedom to report family struggles in your prayer letter?**

- No
- To some degree—hate to reveal “family secrets”
- What is meant by family struggles? All families struggle. If I had a difficult matter, I would go to my supporting church pastor first then to my field director. To report it via a prayer letter would not be my first choice. Fortunately, this has not been a decision I have had to make.
- No, only marital stresses. We don't know those individuals well enough to share deep problems – to some individuals we would.
- To a limited degree
- Limited.

**Do you feel the freedom to report marital struggles in your prayer letter?**

- No
- No, I'm single
- If I had a difficult matter, I would go to my supporting church pastor first then to my field director. To report it via a prayer letter would not be my first choice. Fortunately, this has not been a decision I have had to make.
- Not in the general prayer letter which reaches some 700 people—but to a select few.

**If you report negative things in your prayer letter—what kind of response do you receive?**

- None
- Shared some negative things in September letter—as of this date no response—main purpose of my prayer letter is to say thank you to my supporters and please keep praying.
- Either no response or an encouraging e-mail or letter that I am being prayed for. That can be very helpful.
- Only response we receive is “we’re praying for you”
- Very rarely get response

**How much pressure do you feel “to produce” from your sending church?**

- I don't feel pressure
- My sending church has put no pressure on me to produce.
- Very little (which of course would vary from church to church)
- There have been times under stress when things weren't going as well and then I felt the full load of being accountable to so many churches
- Not too much as yet (still pre-field). Appropriate amount.

**How much pressure do you feel “to produce” from the agency?**

- They are supportive but are now seeking to implement strategic planning so we will all do our jobs more effectively.
- Gospel presentations accountability is a joke.
- I've never been told to stop doing something or to start doing something by the agency.
- My mission board asks that we have a master plan and then work from that. They have never asked for “numbers” or amount of decisions. So they have provided guidance, but no pressure.
- Very little except for a yearly witnessing count.
- Not much

**What do you view as appropriate when it comes to expectations from those who support you?**

- They have a right to expect me to use my time, talents, and the Lord's money as wisely as I can.
- That I am growing, that my family is growing, and that my ministry is growing—in that order.
- That we have a good level of work ethic for the Lord and that we are living an abundant spiritual life (as they should be as well)
- They should be able to have a grasp of what our plan is—because we have effectively communicated it to them. They should receive periodic reports of progress or lack of progress. They should expect an appropriate level of careful stewardship of funds given for ministry so they can have confidence that what they have given has been used effectively and wisely. They should expect to see progress toward meeting ministry goals and objectives.

**Do you feel you are growing personally in your walk with the Lord?**

- He is working on me through all the pressures I have now with family and work. I can only keep going as I remind myself to focus on Him, not the problems. He has reminded me not to try to solve my problems myself.
- I am growing, but I would like to grow more. In the past I have had a close accountability relationship with colleagues (previous ministry) that I desire but don't have. Perhaps because I am a goal setter, accountability motivates me to be more disciplined.
- My spiritual walk is a daily occurrence and because of that there are times when it is vibrant and forward in motion, but because of my own humanness, at times it's stagnant and disappointing. In the end however, the Lord has the victory and I grow in His likeness.
- Yes. I am growing personally in my Christian walk.

**Appendix # 5****Missionary Intern Counseling Requirements**

Must complete the full course of counseling with the Assistant Counselor.

- A. God's Original Design of Man
- B. The Fall of Man
- C. The Development of the Flesh
- D. Sinner vs. Saint
- E. Walking by the Spirit
- F. Handling Emotions
- G. Cleansing the Hidden Chambers
- H. Steps to Freedom

Must complete the following reading list:

- A. Lifetime Guarantee (Gillham)
- B. Victory Over the Darkness (Anderson)
- C. Reclaiming Surrendered Ground (Logan)
- D. Grace Walk (McVey)

It is strongly recommended that they attend the following counseling training programs:

- A. Exchanged Life 3-day conference
- B. Exchanged Life 5-day conference
- C. Exchanged Life Advanced Training Program

**Additional Requirements for Married Missionaries**

Enrich Marriage Test – to be reviewed with the Assistant Counselor or Senior Pastor.

Must complete the following reading list:

- A. He Said, She Said (Gillham)
- B. Marriage: The Journey (Trippe)
- C. The Five Love Languages (Chapman)

**Appendix # 6****First Baptist Church  
Missions Support Letter # 1 (of Recommendation)**

Dear \_\_\_\_\_,

(field needs)

(missionary info)

As you know, it is difficult for most churches to send their missionaries with 100% of their support. We need one another. The need is great, the fields are ready for workers, but the workers are few. So we would ask that you join us in praying for the Lord's leading about how your church might be involved in supporting the (name).

We have done just that with this (family, person) and feel that God has put His hand upon their ministry and that they will be used of Him as they continue to submit to Him.

If you are open to considering (missionary's name) share our burden for the people in (field) we would consider it a privilege to partner with you in this endeavor.

The enclosed flyer will give you additional information about (missionary) and our desires for (field). (missionary) will be contacting you soon about presenting the work that God has laid before us.

Thank you for your time and prayers and may God bless you in your ministry for Him!

Rejoicing in Christ,

P. Randall Gaumer, Pastor

## Appendix # 7

### First Baptist Church Missions Support Letter #2—thank you for invitation

Dear \_\_\_\_\_,

We are excited about the opportunity you have given (missionary's name) to come and share the field of \_\_\_\_\_ and our burden for this people. I want to personally thank you for inviting them and let you know that we will be praying for you and you church host (missionary name) on (date).

(Brief update on missionary)

If you have any questions for me or our missions committee concerning (name), please feel free to call and we will do all we can to help you. (name) has a team here at FBC who pray for them regularly—know that they will be praying for them and you as they minister at your church!

We are convinced that God calls every believer to either go, to send or to do both!<sup>49</sup> We will be praying that the Holy Spirit will use the service on (date) to call both senders and goers!

May God bless you in your ministry!

Rejoicing in Him!

P. Randall Gaumer, Pastor

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<sup>49</sup> "Leading a World Missions Church" Missions Policy Heritage Baptist Church Lynchburg, Virginia

**Appendix # 8****First Baptist Church  
Missions Support Letter #3—thank you for hosting**

Dear \_\_\_\_\_ ,

I just wanted to personally thank you for having (missionary's name) at your church on (date). I know that stewardship of all that God has given us is a challenging business, and the selection of missionaries is no easy task.

You have my prayers as you consider whether or not (missionary's name) are who God would lead you to join your missionary force!

If you have any questions, please feel free to call!

Thanks again!

Rejoicing in Christ!

P. Randall Gaumer, Pastor

**Appendix # 9****First Baptist Church  
Missions Support Letter #4—thank you for supporting**

Dear \_\_\_\_\_,

We are rejoicing to hear that you will be partnering with us in supporting the (missionary's name). We are already praising God for what He is going to do in the future with (missionary's name).

We will be having a commissioning service for (missionary) before they leave for the field. We will keep you informed about the date of that service and if possible we would like to have you, or a representative from your church, participate in that service.

Please continue to pray for (name) as they still need to raise (amount) of monthly support.

Lord bless you!

Rejoicing in Christ!

P. Randall Gaumer, Pastor

**Appendix # 10**

## Accountability Communications

Name \_\_\_\_\_ Date \_\_\_\_\_

Accountability Partner \_\_\_\_\_

### Please Print

Comment on your personal Bible study, prayer life, and scripture memorization pattern during the previous month. (quality and quantity)

Ministry involvement during the previous month:

Mission agency contact within the past month:

Prayer requests for this month (mark "share" with those you would like shared with the missions committee).

Answers to previous prayer requests:

Additional comments:

Please submit this report to your accountability partner each month.

**Appendix # 11**

## Avoiding the Trap of Performance Based Accountability

### Problem:

Providing accountability to our missionaries without causing them to walk according to the elementary principles of the world. (Col. 2:8)

### Explanation of the Elementary Principles

The term “elementary principles” is used twice in Colossians 2. (Col. 2:8; 2:20) Paul is concerned that the Colossians and those from Laodicea might succumb to pressure to operate according to the philosophies and principles from which they had been freed. The purpose of the letter as stated by John MacArthur is: “It was Paul’s desire in writing Colossians that we would realize that Christ has “come to have first place in everything” (1:18).”<sup>50</sup>

Colossians 2:1 For I want you to know how great a struggle I have on your behalf, and for those who are at Laodicea, and for all those who have not personally seen my face, 2 that their hearts may be encouraged, having been knit together in love, and *attaining* to all the wealth that comes from the full assurance of understanding, *result* in a true knowledge of God's mystery, *that is*, Christ *Himself*, 3 in whom are hidden all the treasures of wisdom and knowledge.

It is Paul’s hope that we as believers would find our sufficiency in Christ.

Colossians 2:5 For even though I am absent in body, nevertheless I am with you in spirit, rejoicing to see your good discipline and the stability of your faith in Christ. 6 Therefore as you have received Christ Jesus the Lord, so walk in Him, 7 having been firmly rooted *and now* being built up in Him and established in your faith, just as you were instructed, *and* overflowing with gratitude. 8 See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.

The word “tradition” in the gospels refers to man made systems of works based on religion or identity.<sup>51</sup>

Matthew 15:2 "Why do Your disciples break the tradition of the elders? For they do not wash their hands when they eat bread."

<sup>50</sup>MacArthur, J. (1996, c1992). *Colossians*. Chicago: Moody Press.

<sup>51</sup> Matt. 15:2,3,6; Mark 7:3-13

Pleasing God and therefore feeling good about oneself is wrapped up in doing certain things. The traditions of men to which Paul is referring are built not upon Christ and His sufficiency but rather upon the traditions of men, in other words, worldly religion.<sup>52</sup>

Colossians 2:20 If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as, 21 "Do not handle, do not taste, do not touch!" 22 (which all *refer to* things destined to perish with use) -- in accordance with the commandments and teachings of men? 23 These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, *but are* of no value against fleshly indulgence.

When we operate according to these principles our standing with God and men is based upon our meeting the performance standard set by the culture around us. It doesn't matter what the standards are or even who sets them—the reality is that these standards shape our identity. As *Theological dictionary of the New Testament* says of this passage:

The religious ordinances are human traditions (2:8) and they are thus στοιχεῖα τοῦ κόσμου, inadequate bearers of man's being.<sup>53</sup>

Most of the world operates according to the principles that flow from this tradition.

1. You are what you do.
2. You are what people say and think about you.

These principles drive people into a perfectionist mindset or alternately into despair and anywhere in between. For if one's identity, one's self worth are found in performance or opinion, life becomes a prison. We are either captive to our own set of performance standards or someone else's.

"Many of us are like the Christians at Corinth. We still try to obtain our significance the world's way, through success and approval. Often, we look only to other believers rather than to Christ Himself. We learn to use the right Christian words, claim divine power and guidance, and organize programs, and yet so often, our spiritual facade lacks depth and substance. Our spiritual activities become human efforts lacking the real touch of the Master. In effect, we live a lie.

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<sup>52</sup> "In Col. 2, then, Paul can use the same expression as in Gl. 4. For the reference is again to religion before and outside Christ, and the same judgment falls on this. At best it is only a shadow of the fulfilment (2:17), and in fact it proves to be a deception when the one who believes in Christ thinks his existence can be supported by its ordinances (2:8) even though the fulness of God's power is at work in Christ alone, 2:9 → VI, 303, 24 ff. By dying with Christ the Christian is indeed set free from this delusion, 2:20"<sup>52</sup>

<sup>53</sup> *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) (Vol. 7, Page 686). Grand Rapids, MI: Eerdmans.

The desire for success and approval constitutes the basis of an addictive, worldly self-worth.”<sup>54</sup>

When Paul teaches that we are to attain to “all the wealth that comes from the full assurance of understanding, *resulting* in a true knowledge of God's mystery, *that is, Christ Himself*, in whom are hidden all the treasures of wisdom and knowledge” (Col. 2:2-3), he is teaching that because of the finished work of Christ on the cross of Calvary we have been reconciled to God and are perfectly acceptable to Him and are completely accepted by Him. All that we need for life is found in Christ. To slip back into the traditions of men built upon the elementary principles of the world is to live in shadow ( vs. 17) without substance, and that is a dangerous and unfulfilling way to live.

As a church, it is our prayer that while recognizing the value of accountability we do not desire to inadvertently push our missionaries into a worldly mindset based upon these fleshly principles. It is the desire of FBC to teach, in word and in action, that our identity is found in Christ and not in a performance measurement based upon a set of standards set up for accountability's sake.

Therefore, our accountability requirements will be worded in terms of desires rather than set rules of accountability. The following areas will be covered:

1. Personal spiritual growth.
2. Family spiritual growth (when applicable)
3. Faithfulness in ministry
4. Planning
5. Difficulties

According to our survey of several missionaries, the tendency to measure our success based upon such things as number of salvations or number of times the gospel was shared is dangerous! Also, personal interviews revealed a wariness to share “the whole truth” concerning difficulties and failures of either a personal or ministry nature.

It is the desire of FBC to give our missionaries the freedom to fail and not to be marked as ineffective missionaries. We believe that a growing disciple of Christ will produce fruit, therefore our accountability will concentrate on personal growth with the belief that fruit in ministry will follow.

## Appendix # 12

### Accountability Report

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<sup>54</sup> Robert McGee, *The Search for Significance* (Houston: Rapha Publishing 1990), p. 76-77

Name: \_\_\_\_\_ Date \_\_\_\_\_

### **Prayer**

What can we pray for and/or praise God for concerning you and your family?

What can we pray for and/or praise God for concerning you and your family?

What can we pray for and/or praise God for concerning those you minister to, witness to, disciple, train, or the general concerns of the nationals on your field?

### **Ministry**

What have you been able to do in your ministry for the last couple of months?

What are your ministry plans for the next couple of months?

What long range goals do you have for your ministry?

### **FBC Support**

I would like the following assistance / help from the FBC missions office:

I have a specific project need (give details) that I would like the church to consider supporting:

I have the following needs in my support:

This is used to help us ensure proper accountability with our missionaries. We cannot pray if we don't know what to pray for. We will diligently pray for those who keep us informed of their needs. We cannot give if we do not know the need. We will not continue to give to those who do not communicate with us regularly.<sup>55</sup>

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<sup>55</sup> "Leading a World Missions Church: Heritage Baptist International Report. Heritage Baptist Church, [www.hbc.org](http://www.hbc.org), 11 Nov. 2005.