

LIBERTY UNIVERSITY SCHOOL OF DIVINITY

*Evaluating Missionary-Care Responsibilities: A Guide for Sending and Supporting Churches*

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by

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## ABSTRACT

A thoughtful approach to global missions requires a team of support personnel. This team, composed of the sending church, the supporting churches, the missions agency and other supporters, is effective when it works together to recruit, train, and maintain a healthy missionary workforce, but a sub-standard support structure jeopardizes the mission. Sadly, many sending churches do not properly understand or fulfill their missionary-care roles and responsibilities. This project provides a biblical, philosophical, and practical methodology by which churches can properly evaluate their responsibilities and address gaps in their missionary-care ministry. In the model presented in this paper, the sending church functions as the lead entity. This thesis is divided into five sections: (1) a survey and synthesis of scholarly missionary-care literature; (2) the results and analysis of a survey and interview of local church missions leadership; (3) an extensive list of missionary-care responsibilities; (4) a proposal for a sending church-led team model; and (5) instruments to facilitate the sending church's understanding and evaluation of its roles and responsibilities. The analysis of the research portion of this paper indicates that some churches have a smaller sending and supporting capacity than is reflected in their practice. Because the current agency-led missionary-care model is so deeply ingrained in the psyche of the missionary-care team, however, a thorough evaluation, especially one that appears almost certain to recommend significant changes, is strongly resisted. This project's missionary-care task lists and tables can assist the church in deciding the missionary-care tasks for which it is responsible and determining the number of missionaries, supporting churches, and agencies for which it can faithfully fulfill those tasks. To the extent that the principles of a local church-led approach to fulfilling the Great Commission are biblical, they demand a recalibration of any other model.



## **LIST OF ABBREVIATIONS**

- Advancing Churches in Missions Commitment (ACMC)
- Association of Baptists for World Evangelism – (ABWE)
- Baptist World Mission – (BMW)
- Beth Eden Baptist Church – (BEBC)
- Community Health Assessment – (CHA)
- Exceptional Family Care Program – (EFMP)
- Goals, Objectives, Plans, Standards planning – (GOPS planning)
- Latin American Missions – (LAM)
- Missionary Prayer And Care Teams – (MPACTs)
- New Testament – (NT)
- Reducing Missionary Attrition Project – (ReMAP)
- Regional Interagency Member-Care Affiliation – (RIMA)
- Specific, Measurable, Attainable, Relevant, Trackable Goals – (SMART Goals)
- Southern Baptist Convention – (SBC)
- Strengths, Weaknesses, Opportunities, Threats survey – (SWOT survey)
- Third-Culture Kids – (TDKs)
- World Evangelical Alliance (formerly the World Evangelical Fellowship – WEA)

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## CHAPTER ONE – INTRODUCTION

For any institution, mission success depends on the proper functioning of a team. For example, the modern army includes support staff, enlisted soldiers, officer corps, and command personnel. While some personnel operate in the home country, many are deployed abroad. Such projection of force demands careful recruitment, highly-organized support structures, and well-trained soldiers. When these systems operate efficiently, the ground troops are qualified, motivated, and effective.

In Ephesians 6:10-17 the Apostle Paul employs a military metaphor to impress upon believers the importance of being equipped to wage spiritual warfare against “the spiritual forces of wickedness.”<sup>1</sup> Missionaries are soldiers of the cross deployed abroad in the service of the gospel. Like military personnel, they need proper recruitment, training, and support in order to fulfill their mission, and it is the responsibility of the missionary-care team to provide such. When the proper structures are in place, the mission can succeed. When those structures are sub-standard, whether through ignorance or negligence, the mission is jeopardized.

Many sending and supporting churches do not properly understand or fulfill their missionary-care responsibilities. Sadly, this failure may stem from apathy toward the Great Commission or antipathy toward the missionary or the missionary-care team members. Most evangelical churches, however, profess a commitment to global evangelization and discipleship, and many of these churches acknowledge both the missionary’s and the missionary-care team’s vital roles in fulfilling the mission. Why, then, do these churches not fulfill their missionary-care responsibilities? One issue is a lack of clarity regarding roles and responsibilities within the missionary-care team.

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<sup>1</sup> Unless otherwise noted, Scripture is taken from the *New American Standard Bible*.

The purpose of this project is to provide a biblical, philosophical, and practical methodology by which churches can properly evaluate their responsibilities and address gaps in their missionary-care ministry. The proposed model will recommend a structure in which each party joyfully and passionately cooperates with the others to accomplish their common goals of serving each other, supporting the missionary, and glorifying God by fulfilling the Great Commission. In this model, the sending church will function as the lead entity.

To this end, the thesis is divided into five sections: (1) a survey and synthesis of scholarly literature to determine the typical administrative approach to missionary care; (2) the results and analysis of a quantitative survey and a qualitative face-to-face interview of select local church pastors to assess their philosophy and practice of missionary-care; (3) a synthesis of scholarly, agency, and local church resources to develop an extensive list of the biblical responsibilities of the missionary-care team; (4) a proposal for a sending church-led missionary-care team model; and (5) the presentation of instruments to facilitate the sending church's understanding and evaluation of its missionary-care responsibilities.

#### Definition of Terms

**Ministry** – “A spiritual exercise, done for the benefit of others, all for the glory of God.”<sup>2</sup>

**Missionary-Care** – “The ongoing preparation, equipping and empowering of missionaries for effective and sustainable life, ministry and work.”<sup>3</sup>

**Missionary-Care Responsibility** – Includes logistical duties (e.g., evaluation, training, administrative structures), philosophical oversight (e.g., theology, ecclesiastical doctrine,

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<sup>2</sup> Sam Brock, personal conversation, Beth Eden Baptist Church, May, 2015.

<sup>3</sup> David Lewis, “What Pastors Need to Know about Caring for Missionaries” (Self-published, Paracletos, Inc.), accessed October 19, 2015, <http://paracletos.org/resources/article/what-pastors-need-to-know-about-caring-for-missionaries/>.

methodology), ministry collaboration (e.g., strategy, ministry plan, leadership training), and practical tasks (e.g., deputation, furlough, finances).

***Missionary-Care Team*** – A group consisting of some or all of the following: the sending church, supporting churches, and the mission agency and its affiliates.

***Sending Agency*** – Typically, a parachurch organization that partners with missionaries, sending churches, and supporting churches to provide financial, logistical, and spiritual support.

***Sending Church*** – A local church that identifies, trains, evaluates, commissions, and acts as the home church for a missionary (who typically comes from within its membership). While all of these tasks would not necessarily be accomplished by the sending church, the sending church would assume the ultimate responsibility for ensuring that all aspects of the missionary's calling, training, equipping, sending, ministry, and care are met.

***Supporting Church*** – A local church that typically provides a secondary amount of financial and ministry support for the missionary. While such help usually includes regular financial support, a supporting church may choose to partner with a missionary by providing only prayer, ministry, and/or logistical support.

### Missionary-Care Responsibilities and the Sending Church

If the local church is to be the nexus of missions, the sending church must fulfill its responsibilities, which include taking the lead in supervising the missionary-care team. In recent years, however, some sending churches have delegated or even neglected many of their missionary-care responsibilities. The failure of these sending churches to fulfill their proper role as the lead entity in the missionary-care team has created a vacuum in missionary-care. As a result, sending agencies have assumed the lead role by default, and some have gone so far as to arrogate responsibilities.

The master list of missionary-care responsibilities will be synthesized from scholarly resources, agency materials, and interview responses. Any listings which fall outside the parameters of conservative evangelicalism will not be included. While the final list will include logistical and philosophical concerns, the focus will be on ministry and practical responsibilities. Ministry responsibilities include outreach and evangelism strategies, missionary team organization, church planting plans, and national leadership training initiatives. Practical responsibilities include field selection, deputation scheduling, furlough ministry activities, and missionary-care team communication coordination.

Surveys and interviews have been limited to small- to medium-sized independent, conservative evangelical fundamental, Baptist, American churches. Small- to medium-sized churches are defined as churches with an average Sunday morning attendance of less than 500. With one exception, this demographic has been further limited to churches within a 75-mile radius of Denver, Colorado. In churches of this type and size, missions program leadership is typically fulfilled by the senior pastor or an associate pastor. Interviews will be conducted with churches that have one pastor who can faithfully represent the entire program. Programs administered by a committee have not been considered.

## CHAPTER TWO – SURVEY OF LITERATURE RELATED TO MISSIONARY-CARE ROLES AND RESPONSIBILITIES

The preponderance of scholarly literature dealing with issues of missionary-care is written by missiologists and denominational representatives. It is worth noting that many of these writers inform their research with a wealth of first-hand missionary experience. While there is also an abundance of operational stratagems (e.g., administrative manuals, policy handbooks, field guides, and checklists), very few of these resources would qualify as scholarly.

As the following survey reveals, the percentage of scholarly literature written from the perspective of the local church as the lead agency for missionary-care is quite small. One publication, which in 2007 reported the findings of what was claimed to represent “the largest research study ever done in the missions world,”<sup>1</sup> makes the following observation:

The ReMAP II data confirms the importance of a good relationship between the missionary, mission agency and the local church. Though all agree to its importance and see the potential, what about practice? Is the fact that this book contains “only” one chapter on church and missions a reflection of low priority in practice? Is the church just one of the many topics mission agencies have to deal with?<sup>2</sup>

This discontinuity between potential and practice of local church missions administration surfaces in an examination of the scholarly literature. Only seven of the following fifty-three sources assign to the local church the role of the lead entity. Of the remaining sources, well over half consider the agency or denomination to be the lead entity. Six sources mention the local church very little or not at all; eleven sources reviewed argue that the agency should take the lead on the missionary-care team; four sources surveyed write from the perspective of the national, daughter, or younger church; and nine sources consider the agency and local church to be equal partners with distinct responsibilities.

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<sup>1</sup> Rob Hay, Valerie Lim, Detlef Blöcher, Jaap Ketelaar, and Sarah Hay, *Worth Keeping: Global Perspectives on Best Practice in Missionary Retention* (Pasadena: William Carey Library, 2007), xxiii.

<sup>2</sup> *Ibid.*, 372.

## Administrative Models Presented in the Literature

### Agency as Primary Administrator

These six authors mention the local church very little or not at all. Charles Cureton,<sup>3</sup> Paul Dettman,<sup>4</sup> and Tom Steffen and McKinney Douglas<sup>5</sup> marginalize the local church's role in the calling and sending process. Peter Wagner's 1999 article,<sup>6</sup> in contrast to his work published in the early 1970's, focuses almost entirely on the mission agency and the missionary training university. Joe Plueddemann<sup>7</sup> and Ted Ward<sup>8</sup> promote agencies as the organizations to recruit, select, train, deploy, evaluate, and oversee missionaries.

### Agency as Lead Partner

The following authors view the agency as the lead entity in the missionary-care team. Larry Ferguson,<sup>9</sup> David Hesselgrave,<sup>10</sup> and Scott Moreau<sup>11</sup> recommend the prioritization of agencies because of the expertise to which these organizations have access. Ferguson, for example, places a high value on psychological testing of the missionary, a testing modality not

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<sup>3</sup> Charles B. Cureton, "Missionary Fit: A Criterion-related Model," *Journal of Psychology & Theology* 11, no. 3 (Fall 1983).

<sup>4</sup> Paul R. Dettman, "Missionaries and Mission Boards in the Ecumenical Era," *Occasional Bulletin from the Missionary Research Library* 18, no. 11 (November 1967).

<sup>5</sup> Tom Steffen and Lois McKinney Douglas, *Encountering Missionary Life and Work: Preparing for Intercultural Ministry* (Grand Rapids: Baker Academic, 2008).

<sup>6</sup> Peter C. Wagner, "My Pilgrimage in Mission," *International Bulletin of Missionary Research* 23, no. 4 (October 1999).

<sup>7</sup> Jim Plueddemann, "SIM's Agenda for a Gracious Revolution," *International Bulletin of Missionary Research* 23, no. 4 (October 1999).

<sup>8</sup> Ted Warren Ward, "Repositioning Mission Agencies for the Twenty-first Century," *International Bulletin of Missionary Research* 23, no. 4 (October 1999).

<sup>9</sup> Larry N. Ferguson, "Candidate Selection Criteria: A Survey," *Journal of Psychology & Theology* 11, no. 3 (Fall 1983).

<sup>10</sup> David J. Hesselgrave, *Paradigms in Conflict: 10 Key Questions in Christian Mission Today*, (Grand Rapids: Kregel, 2005).

<sup>11</sup> Scott A. Moreau, Gary R. Corwin, and Gary B. McGee, *Introduction to World Missions: A Biblical, Historical, and Practical Survey* (Grand Rapids: Baker Academic, 2004).



readily available to most local churches. Paul Pierson,<sup>12</sup> Tom Stebbins,<sup>13</sup> and John Terry<sup>14</sup> see the agency as the primary recruiter and sender, with the church acting in a support role. Pierson does, however, recommend that agencies recognize local churches' desire for greater involvement in missionaries' ministry.

Francis Dubose<sup>15</sup> and Frank Price write from an agency perspective. Dubose examines the partnership between the Southern Baptist Convention (SBC) and its local churches. Price's articles provide an analysis of the administrative patterns of select missionary societies<sup>16</sup> and a report on the survey of fifty-five American mission agencies.<sup>17</sup> Of these ten scholars, Kelly O'Donnell<sup>18</sup> is the most open to increased local church involvement.

### **Agency and National Church Partnerships**

Although these authors focus on the national or indigenous church, they do discuss missionary-care issues. Charles Christano,<sup>19</sup> Fred Downs,<sup>20</sup> and Paul Pretiz<sup>21</sup> highlight the relationship between United States-based agencies and national churches. Downs focuses on the difficulty that agencies have with granting more autonomy to "daughter" churches, and Pretiz focuses on Latin American Missions' (LAM) support for Latin American Churches. Samuel

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<sup>12</sup> Paul E. Pierson, "Churches in Mission: What's Behind the Impatience with Traditional Mission Agencies?" *International Bulletin of Missionary Research* 22, no. 4 (October 1998).

<sup>13</sup> Tom Stebbins, *Missions by the Book: How to Find and Evangelize Lost People of Every Culture on Every Continent*, (Camp Hill, PA: Christian Publications, 1996).

<sup>14</sup> John Mark Terry, Ebbie Smith, and Justice Anderson, *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions* (Nashville: Broadman & Holman Publishers, 1998).

<sup>15</sup> Francis M. Dubose, "Local Church and State Convention Partnerships in Missions," *Baptist History and Heritage* 26, no. 1 (January 1991).

<sup>16</sup> Frank W. Price, "Patterns of Mission Board Administration," *Occasional Bulletin from the Missionary Research Library* 13, no. 3 (March 1962).

<sup>17</sup> Frank W. Price and Kenyon E. Moyer, "Mission Board Policies with Relation to Missionary Personnel," *Occasional Bulletin from the Missionary Research Library* 13, no. 3 (March 1962).

<sup>18</sup> Kelly O'Donnell, ed., *Missionary Care*, (Pasadena: William Carey Library, 1992).

<sup>19</sup> Charles Christano, "PIPKA: An Indonesian Response to Mission," *International Bulletin of Missionary Research* 6, no. 4 (October 1982).

<sup>20</sup> Fred S. Downs, "Mission Boards and Indigenous Churches," *Occasional Bulletin from the Missionary Research Library* 19, no. 3 (March 1968).

<sup>21</sup> Paul E. Pretiz and W. Dayton Roberts, "Positioning LAM for the Twenty-first Century," *International Bulletin of Missionary Research* 23, no. 4 (October 1999).

Vinay<sup>22</sup> emphasizes the autonomy of national churches by adopting an anti-agency, anti-West position that represents a negative perspective of Western agencies.

### **Leadership Roles as Negotiable**

According to these authors, while the agency fills the lead role, local church involvement should strongly be encouraged. Three authors write from a denominational perspective: Stanley Green<sup>23</sup> counsels the Mennonite agencies to cooperate with local churches, Daniel Westberg<sup>24</sup> suggests that Anglican voluntary agencies can help both agencies and local churches, and June Whitlow<sup>25</sup> encourages SBC agencies to solicit more direct involvement of member churches.

Steve Corbett<sup>26</sup> urges agencies to involve local churches in short-term mission projects, and Ada Lum<sup>27</sup> insists that agencies prompt their missionaries to establish strong personal ties to their sending churches. While both Corbett and Lum note the need for more local church involvement, however, their recommendation is for these changes to be initiated outside of the local church. Paul Borthwick<sup>28</sup> recognizes that great confusion regarding missions ministry exists among many local churches, and he asks agencies to reduce church confusion regarding missionary-care roles and through dialogue and partnership with local churches. Mike Pollard<sup>29</sup> offers insights garnered from his extensive work with both agencies and local churches.

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<sup>22</sup> Samuel C. Vinay and Chris Sugden, "Mission Agencies as Multinationals," *International Bulletin of Missionary Research* 7, no. 4 (October 1983).

<sup>23</sup> Stanley W. Green, "How Mennonites Repositioned a Traditional Mission," *International Bulletin of Missionary Research* 23, no. 4 (October 1999).

<sup>24</sup> Daniel Westberg, "Voluntary Agencies and the Mission of the Church," *Anglican Theological Review* 74, no. 4 (Fall 1992).

<sup>25</sup> June Whitlow, "Missions Promotion in the Local Church," *Baptist History and Heritage* 26, no. 1 (January 1991).

<sup>26</sup> Steve Corbett and Brian Fikkert, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor and Yourself*, 2<sup>nd</sup> ed. (Chicago: Moody Publishers, 2012).

<sup>27</sup> Ada Lum, *A Hitchhiker's Guide to Missions* (Downers Grove: InterVarsity Press, 1984).

<sup>28</sup> Paul Borthwick, "The Confusion of American Churches about Mission: A Response to Paul E. Pierson," *International Bulletin of Missionary Research* 23, no. 4 (October 1998).

<sup>29</sup> Mike Pollard, *Cultivating a Missions-Active Church* (Colorado Springs: Caleb Resources, 1998).

## Church and Agency as Equal Partners with Distinct Responsibilities

The authors in this category, while not monolithic in their perspective, consider the church and agency as separate but equal entities. Andreas Köstenberger<sup>30</sup> does an excellent job of grounding missions practice in Scripture. Robert Priest's survey of congregational involvement in missions,<sup>31</sup> while a thorough treatment of the research, targets megachurches, and therefore focuses on churches with resources far beyond the size and capabilities of the churches treated in this thesis. Peter Wagner's work<sup>32</sup> is notable for its emphasis on U.S. local churches, a philosophical position far removed from his more recent work cited above. The remaining authors in this category view the local church as the entity that calls and commissions the missionary and the agency as the entity that accomplishes the bulk of the oversight of the missionary on the field, a position that distinguishes them from the final category.

## Church as Lead Partner

Only seven authors present the local church as the lead partner in the missionary-care team. Three resources, authored by Bruce Camp<sup>33</sup> and David Mays,<sup>34,35</sup> are published by Advancing Churches in Missions Commitment (ACMC), and the fourth, authored by Tom Julien,<sup>36</sup> is heavily influenced by ACMC philosophy and personnel. While none of these

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<sup>30</sup> Andreas J. Köstenberger, "The Challenges of a Systematized Biblical Theology: Missiological insights from the Gospel of John," *Missiology*, 23 (1995).

<sup>31</sup> Robert J. Priest, Douglas Wilson, and Adelle Johnson, "U.S. Megachurches and New Patterns of Global Mission," *International Bulletin of Missionary Research* 34, no. 2 (April 2010)

<sup>32</sup> C. Peter Wagner, *Church/Mission Tensions Today* (Chicago: Moody Press, 1972).

<sup>33</sup> Bruce K. Camp, *Global Access Planner: Steps for Developing a Strategic Global Evangelism Plan for the Local Church* (Wheaton: ACMC, 1996).

<sup>34</sup> David Mays, *How to Operate an Effective Missions Leadership Team in Your Church*, 2<sup>nd</sup> ed. (Atlanta: ACMC, Inc., 2003).

<sup>35</sup> David Mays, *More Stuff You Need to Know about Doing Missions in Your Church: A Handbook of Lists*, 2<sup>nd</sup> ed. (Atlanta: ACMC, Inc., 2003).

<sup>36</sup> Tom Julien, *Antioch Revisited: Reuniting the Church with Her Mission* (Winona Lake, IN: BMH Books, 2006).

publications would be considered scholarly resources, they are valuable sources for compiling a list of missionary-care responsibilities.

A fifth resource is authored by David Doran and Pearson Johnson.<sup>37</sup> Doran is the senior pastor of Inter-City Baptist Church located in Allen Park, Michigan. Inter-City operates its own agency, Grace Baptist Mission. The following summary clarifies two particularly critical points of his philosophy:

*The Primacy and Autonomy of the Local Church*—the local church is responsible for sending out missionaries and for planting churches, not a mission board; therefore, our mission board will not usurp the authority of the sending church. Because GBM is a ministry of a local church, it more readily recognizes the responsibility and authority of sending and supporting churches.

*Purposeful Cooperation*—a shared sense of vision and mission is the key to meaningful cooperation among churches; therefore, our mission board will focus on developing productive partnerships with likeminded churches, church planters, and missionaries.<sup>38</sup>

Doran’s book, which articulates a missions philosophy that closely mirrors that of this thesis project, would not properly be classified as scholarly.

Two other resources, a book by Mark Dever and Jamie Dunlop<sup>39</sup> and a book by Andy Johnson<sup>40</sup>, also embrace a missions philosophy compatible with this project. These men are closely identified with 9Marks, a ministry that espouses a robust biblical view of the local church.<sup>41</sup> While both of these resources are well-researched, neither would be classified as

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<sup>37</sup> David M. Doran, Pearson Johnson, and Benjamin Eckman, *For the Sake of His Name: Challenging a New Generation for World Missions* (Allen Park, MI: Student Global Impact, 2002). For security reasons, Eckman has requested that his name be withheld when possible.

<sup>38</sup> Inner City Baptist Church, “Grace Baptist Mission,” <http://www.intercity.org/3-4.asp>, accessed October 16, 2015.

<sup>39</sup> Mark Dever and Jamie Dunlop, *The Compelling Community: Where God’s Power Makes a Church Attractive* (Wheaton: Crossway, 2015).

<sup>40</sup> Andy Johnson, *Missions: How the Local Church Goes Global* (Wheaton: Crossway, 2017).

<sup>41</sup> 9Marks, “The Nine Marks of a Healthy Church. <https://www.9marks.org/about/>, accessed April 2, 2018. “9Marks exists to equip church leaders with a biblical vision and practical resources for displaying God’s glory to the nations through healthy churches.” These nine marks are: preaching, biblical theology, the gospel, conversion, evangelism, membership, discipline, discipleship, and leadership.

scholarly. One of the goals of this project is to flesh out the same missions philosophy in a scholarly format, filling a significant gap in missions literature.

## **CHAPTER THREE – CHURCH MISSIONS PROGRAM SURVEY AND INTERVIEW DATA**

### **Purpose and Composition**

Surveys and follow-up interviews of ten local church pastors provided data for the assessment and analysis of how some churches understand and fulfill their missionary-care tasks. Churches were chosen by stratified cluster sampling in order to provide the broadest representation possible given the limited sample size. While missions committee member and missionary input would no doubt have proven informative, the difficulties of distributing the survey and the challenges of conducting follow-up interviews were such that the participation of these parties was not solicited.

### **Survey and Interview**

The quantitative survey (see Appendix A) employed a variety of standard research questions to gather essential demographic, policy, and procedural information. The qualitative interview (see Appendix B) utilized a variety of open-ended questions to determine the respondent's philosophy, practice, and knowledge of missionary-care responsibilities and missionary-care team roles. The survey responses were reviewed for notable trends and significant gaps before the interview itself was conducted, thereby facilitating clarification and elaboration.

### **Analysis Overview**

Examination of the data addresses four components of missionary-care vis-à-vis the sending local church: the sending church's leadership structures; the sending church's communication with the supporting churches; the sending church's interaction with the mission

agencies; and the sending church's collaboration with the missionaries. Each of these areas is divided into six segments: (1) convergences, (2) divergences, (3) dissonances,<sup>1</sup> (4) discontinuities,<sup>2</sup> (5) recommendations for improvement, and (6) suggestions for further research and development.

## Convergences

### **Sending Church Leadership Structures**

Eight of the ten churches surveyed have a missions committee that provides regular missions leadership. These committees include the senior pastor, who typically provides most of the direction for the church's missions program, while the committees assist by evaluating requests for support of new missionaries, considering requests for special financial needs and increases to existing support, meeting with missionaries on furlough, and dealing with month-to-month committee business. Committee recommendations are passed on to the Deacon Board or Elders for a formal recommendation and then on to the congregation for a vote. In the case of two of the churches, the senior pastor alone directs the missions program.

### **Sending Church Communication with Supporting Churches**

Only two of the ten respondents provided a clear answer to the question of how their church serves the supporting churches. One pastor's service is limited to sending letters of commendation for a newly commissioned missionary or sending letters of request for the financing of special projects or needs. The second pastor seeks to regularly communicate

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<sup>1</sup> "Dissonance: inconsistency between the beliefs one holds or between one's actions and one's beliefs," Merriam-Webster Online Dictionary, <https://www.merriam-webster.com/dictionary/dissonance>, accessed January 30, 2018.

<sup>2</sup> "Discontinuity: a change or break in a process," Merriam-Webster Online Dictionary, <https://www.merriam-webster.com/dictionary/discontinuity>, accessed January 30, 2018.

significant details, provide appropriate specificity in answer to inquiries regarding a particular missionary's ministry, and set a good example of a sending church. Setting a good example includes: frequently communicating with missionaries by letter, telephone, and video-conferencing; visiting missionaries on the field; and deeply engaging furloughed missionaries regarding their ministry progress, ministry plan, and emotional and spiritual condition.

### **Sending Church Interaction with Agencies**

While every pastor expresses appreciation for the work of the agencies, none of them recommend forming additional agencies as a means to better assist churches and missionaries. At the same time, most of the respondents seem to take it for granted that the agencies will assume the lead role in many, if not most of the missionary-care responsibilities. Seven of the ten respondents to the survey express satisfaction with the level of communication between their churches and the agencies, two respondents are well-satisfied, and one respondent is extremely satisfied. Six pastors are satisfied with their knowledge of the agencies' policies and procedures, while two pastors express dissatisfaction. As will be seen below, however, even the eight expressions of general satisfaction are at odds with the responses shared during the follow-up interview.

### **Sending Church Collaboration with Missionaries**

The ratios of missionaries supported to church members is between 1:5 on the low end and 1:30 on the high end, with five of the churches having a 1:10 ratio or lower. The smallest number of missionaries supported by a single church is four, and the greatest number is fifty-two. The average monthly support per missionary ranges from \$135 to \$220. The lowest monthly support level for a missionary is \$50, and the highest is \$740.



Nine of the ten pastors are satisfied, well-satisfied, or extremely satisfied with the financial aspect of their church's missionary-care model, while only one pastor is dissatisfied. Six of the ten pastors are satisfied with the accountability aspect of their missionary-care model, and four pastors are well-satisfied. Conclusions drawn from these figures and responses appear below in the segment, "Recommendations for Improvement."

### Divergences

While there are dissimilarities among the respondents, significant differences are not evident in the comparison of the ten survey responses. Yet notable divergences surface when a pastor's survey responses are compared with his verbal responses during the follow-up interview. Of course, the sample size is small, and the evidence is anecdotal, so those factors could mean that this troubling snapshot is skewed by research limitations instead of being evidence of a wide-spread trend. Further, since the churches surveyed are independent and not denominational, other, more widely-associated churches and agencies might not experience the same disconnections.

Far too many assumptions are being made by most of these sending churches, and the survey responses are based primarily on a mood of team solidarity, a sense that the missionaries and the members of the missionary-care team are well-intentioned, and the feeling that the sending model, while not perfect, is functioning fairly well. Almost completely absent are one or more of the following key components of a robust assessment:<sup>3</sup> a comprehensive missions philosophy; a clear idea of goals, objectives, and strategies; a well-designed evaluation process; the gathering of credible evidence; justifiable conclusions; and suggestions for demonstrable improvements. This project is designed to address some, if not all, of these issues.

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<sup>3</sup> Association for Community Health Improvement (2017), "Community Health Assessment Toolkit," accessed January 27, 2018, [www.healthycommunities.org/assesstoolkit](http://www.healthycommunities.org/assesstoolkit) (adapted).

### **Sending Church Leadership Structures**

Of the eight missions committees, one is comprised of the pastor and deacons, six are composed of the pastor and church members, and one is composed of church members only. Of the committees comprised primarily of church members, one committee's personnel are nominated by the congregation from a pool of members with no stipulated qualifications, and five are appointed by the pastor from members who are interested in, have a visible burden for, or have resources to contribute. In the area of financial oversight, one committee has none, five of the eight make missions-related financial recommendations to the deacon board for approval, and two committees oversee the missions' finances. In the area of missionary evaluation, one committee plays almost no role whatsoever, six committees assist the pastor and deacons with the examination process, and one committee is responsible for the examination of the missionaries but not for the recommendation of their support amount.

### **Sending Church Communication with Supporting Churches**

While all of the pastors surveyed write letters of recommendation to other churches on behalf of their missionaries, only one of them spends significant time regularly communicating with partner supporting churches. At the same time, only one of the respondents spends significant time communicating with sister sending churches regarding missionaries they support. Only two of the churches provide regular input and feedback for their missionaries' newsletters. For the other churches, most of the regular communication is funneled through the agencies.

## **Sending Church Interaction with Agencies**

As mentioned above, all of the surveys indicate satisfaction with the level of communication between the churches and the agencies. The follow-up interviews, however, give significant evidence of dissatisfaction. Two churches have not received a visit from any agency representative for the past several years, and two churches have never hosted an agency representative. Of the ten agency visits to the other six churches in the past five years, only two have been for the primary purpose of dialog. All visits have been conducted with the agency in the position of a teacher, not a learner. To be fair, the agency has not exhibited an authoritarian or dictatorial tone, but these visits appear to be more for the purpose of helping the church serve the agency than for helping the agency serve the church. It is clear that there is very little ongoing interaction between the agency and the sending and supporting churches, and the few visits that are made address programmatic and procedural issues, typically from the perspective of the agency.

When asked how the mission agencies could better serve the local church, the pastors responded that the agencies should work harder to keep them better informed, involve them in more decisions, and collaborate to understand and address their particular organizational demands. One pastor suggested that the mission agencies could do a better job of demonstrating respect for his church's role by notifying him of significant changes before a decision had practically been made. Another pastor indicated that he has very little interaction with the agencies, not even phone calls from agencies with whom his church has significant missionary-sending partnerships. A third pastor stated that communication from the agency is usually very short on details, and while he recognizes that there are legitimate privacy concerns, he fears that the lack of particulars is sometimes tied to maintaining support. Still, another pastor wished that

the agency would do a better job as a gatekeeper for the sending and supporting churches by weeding out ineffective missionary candidates.

Nine pastors believe that the sending church, not the agency, should take the lead in missionary-care. Two of these pastors observe that, while the sending church should be the lead entity, agencies have assumed leadership because churches are disinterested, overburdened, or underequipped. Two other pastors note that “in a perfect world,” the sending church would take the lead. Four pastors feel that the role of the local church as leader and the role of the agency as facilitator are often reversed. Only one pastor indicates that the agency should take the lead role in missionary-care, so the divergence in this area among the churches is relatively minor.

### **Sending Church Collaboration with Missionaries**

Every pastor expresses at least guarded satisfaction with the manner in which their church cares for their missionaries, yet most of their descriptions of missionary-care tasks lack breadth and precision. Although nine of the ten respondents recommended the local church as the lead entity in supervising missionary-care, all but two look to the agencies to enumerate the care tasks, determine who should fulfill them, and facilitate communication with the missionary throughout their ministry. For all but two of the churches, developing a philosophy and practice of missionary-care is left largely to the agencies.

Nine of the ten respondents have visited at least one of their missionaries in the past five years, and six churches have visited three of their missionaries in that time frame. Thirteen of the twenty-two visits lasted between four and six days, five visits lasted a week, and four visits lasted two weeks. When conducting these visits, however, only two pastors utilize written documentation to measure specific progress across a broad spectrum of ministry benchmarks. While field visits by an official church representative can be a helpful tool for investigation, they

need to be strategically planned. Thorough evaluation comes only when these visits have clearly stated goals, careful documentation, and methodical follow-up.

### Dissonances

A comparison of the responses to the surveys and interviews reveals some clear differences between churches' philosophy and practice. Of course, it is humanly impossible to be completely consonant in this regard, but striking differences merit careful examination. Not every respondent evidences every dissonance listed below, and some differences are more pronounced than are others.

#### **Sending Church Leadership Structures**

As stated above, nine of ten pastors recommend that the sending church play the primary role in supervising missionary-care responsibilities, among which they include the following: securing of all-around well-being for effective ministry, deep awareness of family needs, a high level of accountability, and meaningful evaluation. Yet in response to probing questions regarding the details of the missionaries' relational, philosophical, and ministerial progress, respondents often are unable to provide clear answers.

#### **Sending Church Communication with Supporting Churches**

The pastors cite letters of missionary commendation and communication of specific missionary needs as the primary ways in which they can serve supporting churches. Yet pastors are too often unable to give clear evidence of a missionary's calling, gifting, and training, all of which are critical elements of a legitimate commissioning for service. Furthermore, without specific information, the sending church is not able to knowledgeably answer important questions and confidently provide necessary information. One pastor stated that his church does

not serve supporting churches in any ongoing way at all, even though his church writes a letter of recommendation for each missionary they send.

### **Sending Church Interaction with Agencies**

Every pastor describes his church's relationship with nearly all of the sending agencies as good. Yet, as noted above, two churches have not received a visit from any agency representative for the past several years, and two churches have never hosted an agency representative. Moreover, ongoing communication from the agencies, even the agencies with which the churches have the best relationship, is minimal. This fact, when viewed in light of the pastors' insistence that the local church should take the lead role in missionary-care, raises the question of how the church is to do so when there is little interaction with the agencies.

### **Sending Church Collaboration with Missionaries**

In the survey, respondents are asked to describe their church's relationship with missionaries whom they send or with whom they have the closest relationship. While every pastor expresses satisfaction with the furlough relationships with the majority of their missionaries, some perplexing divergences emerge during the follow-up survey. Only sixteen of twenty-seven missionaries whose visits are described in the survey have spent any time at all in the churches during their most recent furlough, and five of these have spent less than three percent of their furlough time in the respondents' churches. These short visits usually consist of a ministry presentation in a morning or evening service and perhaps teaching a lesson to a Sunday School class.

During the interview the pastors suggest that the missionaries could better serve their churches by participating in pastoral-level ministry, learning about and taking the time to

understand the church, engaging the church as would a staff member, and providing a fresh evaluation of the church's ministry vision. While these are excellent suggestions, there is virtually no way to implement them in light of the brief furlough time the missionaries spend with the churches. Again, the stated level of satisfaction appears to be grounded on good feelings and generalized goals, not substantial partnerships and significant development and implementation of ministry philosophy.

### Discontinuities

There are many ways in which the missionary-care process can break down. Section Four of this paper advocates for a more interconnected relationship among the care entities. Section Five provides evaluative instruments to facilitate their communication and cooperation. The following citations of procedural problems are intended to demonstrate the need for thoughtful evaluation of the missionary-care partnerships.

### **Sending Church Leadership Structures**

All but two of the churches surveyed appoint a missions committee to assist the pastor and deacons with fulfilling missionary-appointment and missionary-care responsibilities. None, however, have missions-specific qualifications for committee members. Further, only one of the respondents appears to have either an informal or formal program that is specifically designed to educate and equip committee members for informed oversight and evaluation. Perhaps the reason for this oversight is that, since the agency appears to be equipped to take care of most of the care tasks, the church does not sense the need for a better-informed committee.

### **Sending Church Communication with Supporting Churches**

Outside of a letter of recommendation and an occasional letter of request for financial support, most pastors surveyed have almost no sense of ongoing obligation to supporting churches. To be fair, these same pastors have few expectations of other sending churches whose missionaries they support. The best explanation of this state of affairs appears to be the almost total reliance of both sending and supporting churches on the agency, in spite of the fact that the overwhelming majority of the pastors support the church as the lead entity among the missionary-care team members.

### **Sending Church Interaction with Agencies**

Agencies, because they are often the de facto missionary-care provider, work hard to understand and respond to a wide spectrum of missionary needs. In turn, the sending church finds it all too easy to abdicate its role and allow the agency to take the lead. This procedural breakdown becomes a vicious cycle, inevitably leading to a further weakening of the relationship.

### **Sending Church Collaboration with Missionaries**

During the follow-up interview, every pastor mentioned that he would like the missionary to serve the church better during their furlough visits. This would even mean that the missionary would function as an extension of the pastoral staff, when appropriate. However, short or non-existent furlough visits, lack of substantial knowledge of ministry gifting and interpersonal strengths, and cursory visits with the missionary on the field mean that deeply collaborative furlough relationships are unlikely.



## Recommendations for Improvement

How can the missionary-care team members coordinate and cooperate with one another?

One helpful step toward teamwork is the implementation of missionary-care responsibilities checklists and evaluative instruments. How can the sending church step into a leading role and best serve the missionary and the missionary-care team? One prudent way to strengthen church leadership structures is to form strategic partnerships in order to focus resources more judiciously.

One of the problems uncovered by the surveys and interviews is that much of the missionary-care process, at least where churches are concerned, is vaguely conceived and subjectively evaluated. While this paper includes an extensive responsibilities checklist and evaluation templates, the following recommendation of strategic partnerships formation is neither exhaustive nor fully developed. Instead, the suggestions should be seen as a catalyst for further discussion and investigation.

### **Sending Church Leadership Structures**

Responsibilities checklists provide a method for determining whether all of a missionary's needs are being met. They would also serve to prompt a discussion among the team of which team member is best qualified to meet each need. A discussion that is coordinated by the sending church would reinforce its role as the lead entity within the care team. Evaluative instruments would formalize the process and facilitate follow-up inspections. They also would guide and document the review of leadership structures, inter-church communication, church-agency interaction, and church-missionary collaboration.

Strategic partnerships among churches, agencies, and missionaries that share the philosophy and burdens of the sending church would foster mutual understanding and

cooperation. While selectivity would not require reducing the church's missionary roster, supporting fewer missionaries for more dollars per missionary could facilitate a prudent concentration of assets. Whether reducing the missionary roster or focusing resources on a select group of missionaries within the roster, a greater sense of responsibility would motivate the church to take on more leadership within the missionary-care team.

### **Sending Church Communication with Supporting Churches**

Responsibilities checklists and evaluative instruments would communicate to supporting churches the assignment of missionary-care tasks. When these churches have questions regarding the ministry and needs of a missionary, the checklist would tell them whom to approach for information. Checklists would also serve to educate supporting churches as they commission and send missionaries from within their own membership.

Strategic partnerships would also improve the communication between the sending and supporting churches. Reducing the number of supporting church partnerships would also reduce the breadth of the sending church's workload, thereby allowing the church to invest more deeply in their church partners. Sending co-operatives or coalitions could be formed among churches which share each other's missionary appointees so that connections could be strengthened and shared knowledge and trust could be built. The churches involved would then be motivated and equipped to better care for each other and their missionaries.

### **Sending Church Interaction with Agencies**

Responsibilities checklists and evaluative instruments would reveal ways in which the sending church has abdicated its lead role, and the agencies have absorbed missionary-care tasks that biblically belong to the church. Disagreement over care assignments, which is likely, would

provide an opportunity for biblical study, thoughtful discussion, and humble deliberation. In the end, the degree of both philosophical and practical compatibility would recommend either continuing or discontinuing the relationship.

Strategic partnerships in which the sending church plays the lead role need not marginalize the agency. Instead, the sending and supporting churches would be well-positioned to value and benefit from the agencies' broad experience, educational resources, and analytical tools. At the same time, the agencies would be motivated to invest their expertise in willing partners.

### **Sending Church Collaboration with Missionaries**

Responsibilities checklists and evaluative instruments would assure the missionaries that their needs have been carefully considered and adequately addressed. Because the sending church leads the care team, the missionaries would be motivated to invite representatives from their sending church to visit them on the field and spend substantive time with their sending church during the furlough. Evaluative instruments would promote more objective reviews of both the sending responsibilities of the church and the ministry responsibilities of the missionaries.

Carefully selected strategic partnerships would enable the church and its missionaries to spend more time together, both on the field and during the furlough. The deeper relationships that result would also mean that both partners would experience a greater burden of responsibility toward each other. This raises two important questions: Does a church have a smaller sending and supporting capacity than is often reflected in its practice? If so, how can a church determine its capacity? These questions will be revisited in Chapter Seven.

## Suggestions for Further Research and Development

A larger pool of respondents would improve the statistical strength of the survey and interview results. The administration of the survey and follow-up interview to both agency representatives and missionaries would add a valuable perspective to that of the local church pastors. Further discussion of the responsibilities list and evaluative instruments among the missionary-care team and missionaries would help complete the list and improve the instruments.

Additional survey and interview questions would help clarify the responses and conclusions. The inclusion of questions regarding pastoral-level missionary activities during furlough would shed more light on the expectations of both the pastor and the missionary. Including an overview of an evaluative instrument as part of the follow-up interview would demonstrate to the pastor the relative strengths and weaknesses of his philosophy and practice.

## CHAPTER FOUR – SYNTHESIS OF RESOURCES TO DETERMINE MISSIONARY-CARE CATEGORIES

Just over three percent of missionaries are lost each year as a result of “undesirable factors.”<sup>1</sup> This is one of the major findings of the landmark missionary attrition study conducted by the World Evangelical Alliance (formerly the World Evangelical Fellowship). According to Neal Pirolo, “Up to 50% of first-time missionaries [within the evangelical community] return home early or don’t return for a second term.”<sup>2</sup>

How should we work to reduce these preventable early departures? As Kelly O’Donnell states, “There’s no way around it. We in missions must commit ourselves to more comprehensive, culturally sensitive approaches to sustain and nurture our personnel over the long haul.”<sup>3</sup> An awareness of the scope of missionary-care tasks is one important step toward “launch[ing] and sustain[ing] resilient individuals in successful ministry.”<sup>4</sup> Another critical element of an effective care program is setting “SMART goals: S-Specific, M-Measurable, A-attainable, R-relevant, T-Trackable.”<sup>5</sup>

The primary sources for this synthesis of missionary-care tasks represent a cross-section of sending perspectives which are informed by published resources, interviews, and personal experience. *Missionary Care*, edited by Kelly O’Donnell, addresses the entire missionary-care team and contains an excellent chapter with a local church emphasis. “Guidelines for Good

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<sup>1</sup> Kelly O’Donnell, “Introduction: To the Ends of the Earth, To the End of the Age,” in *Doing Member Care Well: Perspectives and Practices from Around the World*, edited by Kelly O’Donnell (Pasadena: William Carey Library, 2002), 6.

<sup>2</sup> Neal Pirolo, *Serving as Senders Today: How to Care for Your Missionaries as They Prepare to Go, Are on the Field and Return Home* (San Diego: Emmaus Road International, Inc., 2012), 136.

<sup>3</sup> O’Donnell, *Doing Member Care Well*, 7.

<sup>4</sup> Global Connections Member Care Forum, “Guidelines for Good Practice in Member Care” (2008), accessed February 20, 2018, [https://drive.google.com/drive/folders/0BxkNxDI\\_KSdZE1EOHRhdVhia0k](https://drive.google.com/drive/folders/0BxkNxDI_KSdZE1EOHRhdVhia0k) (<https://www.barnabas.org/resources/member-care-downloads>, “Member Care Basics”), 2. This document includes helpful, extensive footnotes of recommended resources.

<sup>5</sup> Hans Finzel, “Nine Essentials for Organizational Development,” in *Member Care: Counting the Cost for World Evangelization*, edited by Kelly O’Donnell, (Pasadena: William Carey Library, 1992), 225.

Practice in Missionary Care,” a collaborative project by more than fifty missionary-care providers, outlines a code of good practices for organizations that minister to long-term missionaries. Neal Pirolo’s *Serving as Senders Today* is written for the individual supporter, regardless of church or agency affiliation. Baptist World Mission’s “Missionary Manual” represents the point of view of a typical agency supported by the churches surveyed for this project. Since there is a significant overlap in the missionary-care tasks mentioned in these resources, attribution is given only when the task or its elaboration receives a single mention.

Lists can be expanded into multiple layers, with each succeeding layer providing more detail. In order to provide an overview of missionary-care tasks without becoming mired in the particulars, this Section discusses missionary-care tasks in the context of four major categories: Pre-Deployment Care, Deployment Care, Home Assignment Care, and Permanent Return Care. Each of these categories will include general comments regarding four areas: Spiritual Needs, Emotional Needs, Ministry Needs, and Financial and Logistical Needs.

While there are tasks that are particular to each ministry stage, many tasks continue throughout every phase of the missionary’s ministry. Some of those tasks have additive or cumulative aspects; that is, while the same general need persists, the particular manner in which it is both experienced and addressed varies from stage to stage. Section Five provides extensive checklists of the individual tasks discussed in this Section. Although brief reference is made of atypical and exceptional tasks such as crisis intervention and debilitating medical or educational needs, both this Section and Section Five focus on the typical missionary-care tasks.

## Pre-Deployment Care

The many tasks involved in preparing a missionary for deployment provide fertile ground for sowing the seeds of future success. While this stage is often preceded by nurturing potential candidates and providing short-term missions experiences, adequately preparing a missionary for deployment involves evaluation, training, equipping, and team building. Gary Strauss and Kathy Narramore note that the pre-field program typically progresses through three stages of development: candidate, apprentice, and appointee.<sup>6</sup>

It is at this stage of development that both the missionary and the missionary-care team members should develop a good working knowledge of each other's expectations, policies, and procedures. Clear communication among the participants will foster trust and understanding that will greatly enhance the entire scope of the missionary's ministry. If it is determined that one of the team members is not the best match for continued collaboration, the clarity leading to such a decision will still serve all parties well. Even if the candidates themselves are determined to be unsuitable, they can be supported "in such a way that they understand and come to terms with the decision and are encouraged into an appropriate sphere of ministry within the life of the church."<sup>7</sup> Regular communication, whether face-to-face or via digital technology, will help ensure accountability in progress and spiritual growth.

### **Spiritual Needs**

As Pirolo wisely warns, "There is no adjustment for lack of support" in this area.<sup>8</sup> Indeed, potential problems can be dealt with far more simply and effectively when they are identified

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<sup>6</sup> Gary Strauss and Kathy Narramore, "The Increasing Role of the Sending Church," in *Missionary Care: Counting the Cost for World Evangelization*, edited by Kelly O'Donnell (Pasadena: William Carey Library, 1992), 306-307.

<sup>7</sup> Global Connections, 5.

<sup>8</sup> Pirolo, 208.

and addressed in the pre-field phase. The candidate's sense of a call from the Holy Spirit service should be evaluated by the church for corroborative evidence such as confirmation by the church leadership, necessary natural abilities, and a clear spiritual gifting. The candidate should demonstrate a clear ministry burden that fleshes itself out in humble service and passionate evangelism. The candidate should be further examined to determine their maturity level and suitability for the mission that they are considering.

This is also a great time to begin putting together a support team of committed church members. As the candidate works through the pre-field evaluation process, mature believers who know her well will be an invaluable aid in helping her address many of the training and ministry gaps identified in the assessment stage. Because the missionary candidate is embarking on a ministry of intense spiritual warfare, the prayer support of a group of committed, spiritual intercessors will help provide the necessary protection from the attacks of the evil one.

### **Emotional Needs**

The sending church leadership, with its ministry experience and significant relationship with the missionary candidate, provides an excellent setting in which to evaluate and nurture the candidate's emotional stability. The agency, with its broader administrative experience and resources, provides the psychological assessment tools and orientation seminars necessary to evaluate and address the candidate's emotional needs. Both entities should seek additional help from mental health professionals if either party uncovers areas of concern.<sup>9</sup> Regular communication between the sending church and the agency will provide the input and feedback necessary to help the candidate grow, facilitate thorough preparation, cultivate a positive team

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<sup>9</sup> Global Connections, 23.



relationship, and protect the missionary from “possibly competing perspectives, recommendations, and requirements of the church and the agency.”<sup>10</sup>

In preparation for deployment, the candidate should read about cross-cultural ministry, regularly participate in “a local cross-cultural experience that is coordinated to fit [their] ministry goals,” and pursue an appropriate short-term missions ministry.<sup>11</sup> The sending church and agency should thoroughly debrief the candidate following these activities and guide him as he analyzes his responses and feelings. The church support team can function as a sounding board as the candidate begins to wrestle with the challenges of cross-cultural ministry, and it can provide encouragement during the difficulties likely to be faced during the pre-field stage.

### **Ministry Needs**

Evaluation of personal ministry preparedness is a process that should begin early on in the preparatory care phase. Language acquisition, necessary professional training, and the recommended level of a working knowledge of the Scriptures are areas that should be carefully examined. An organized program should be designed and implemented to address any skill that requires additional training before deployment.<sup>12</sup>

### **Financial and Logistical Needs**

Development and implementation of the necessary personnel and processes at an early stage will greatly mitigate the many possible complications down the road. Because dedicated, detail-minded, experienced personnel are needed to adequately deal with the dizzying array of the missionary candidate’s financial and logistical needs, the agency is usually best equipped to handle such responsibilities. Even so, the sending church should be familiar with the breadth and

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<sup>10</sup> Strauss and Narramore, 307.

<sup>11</sup> *Ibid.*, 306.

<sup>12</sup> Global Connections, 7.

variety of these types of missionary-care tasks, since such knowledge encourages the church to both value the agency and help hold the agency accountable. However the tasks are assigned, partnership roles should be clearly defined.

One of the most critical financial needs is the determination and securing of support for both pre-field and field life and ministry. Detailed budgets must be prepared, receipts must be provided for, and all appropriate taxes must be calculated and paid. Other financial needs may surface after a full medical check-up is completed. Any necessary insurance should be acquired and kept up to date, authorizations such as a power of attorney should be procured, and a will or living trust should be obtained.<sup>13</sup> Planning should begin for the disposition of material goods such as vehicles and houses. The candidate's financial knowledge and preparation should be thoroughly evaluated, and any knowledge gaps should be addressed. Special attention should be paid to the candidate's Social Security status and retirement plans.

There are also a host of logistical needs. Potential supporters must be contacted, meetings must be scheduled, and the appropriate materials for the presentation of the missionary's ministry must be prepared.<sup>14</sup> Safety issues should begin to be addressed by creating and training a crisis management team that can manage security concerns and plan for crisis contingencies.<sup>15</sup> Family dynamics such as care of children and parents, schooling needs, and burial plans should be sorted out, and agreement should be reached among all parties regarding policies and procedures for emergency situations. Finally, both the agency and the sending church should collaborate to create a comprehensive departure and deployment checklist.

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<sup>13</sup> Pirolo, 3.

<sup>14</sup> Baptist World Mission, "Missionary Manual" (Decatur, Alabama: Baptist World Mission, 2017), 138-156.

<sup>15</sup> Global Connections, 11.

## Deployment Care

### **Spiritual Needs**

Even with a commitment born of a strong sense of God's calling to the field, missionaries still battle the fears, uncertainties, and disappointments common to all ministers of the gospel. One major difference, however, is that they often do so in an environment that lacks the network of human resources present here in the States. Familiar ministry strategies meet with perplexity or resistance; there is often a pronounced lack of visible results, national believers are slow to mature, and spoken or assumed expectations on the part of supporters exert a growing pressure for results.

The missionary needs stability, wisdom, compassion, self-discipline, boldness, power, and love; in short, a Spirit-filled ministry.<sup>16</sup> One of the keys to this kind of ministry, the same kind of ministry to which every Christian is called, is intercessory prayer. If it is true that there is no substitute for prayer support, then missionary-care must include powerful, passionate, pointed intercessory prayer.

Pirollo provides an excellent model of prayer for the missionary in his application of Colossians 1:9-12.<sup>17</sup> He suggests that the missionary-care team regularly pray this prayer while "filling in the details of [the missionary's] specific personality and ministry needs."<sup>18</sup> In verse nine Paul prays that the Colossian believers might be "filled with the knowledge of His will in all spiritual wisdom and understanding," a request for discernment and understanding.

The goals of discernment and understanding are made clear in verse ten: "that you will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God." As the old saying goes, "Your walk talks, and

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<sup>16</sup> Pirollo, 100.

<sup>17</sup> Ibid., 102-109.

<sup>18</sup> Ibid., 102.

your talk talks; but your walk talks louder than your talk talks.” Pirollo emphasizes two aspects of good work that are sometimes overlooked: a ministry plan that targets critical areas of spiritual warfare (a worthy walk) and a strategic investment that produces enduring returns (fruit-bearing).

Both of these goals, however, are inextricably tied to the minister’s personal growth in Christlikeness; that is, “increasing in the knowledge of God.” Pirollo cites a number of challenges that can derail spiritual maturity, including a lack of personal devotion, loneliness, discouragement, burn-out, disillusionment, and discontent. It is the high privilege and solemn duty of the missionary-care team to pray that the missionary will be “strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience” (v 11).

Paul closes his prayer by pointing to the distinguishing mark of discerning, fruitful, Christlike, patient ministry: “joyously giving thanks to the Father.” The spiritual discipline of praying for the missionary on the field is ordained and blessed by God to strengthen them to “share in the inheritance of the saints in light” (v 12). Biblical intercessory prayer is vital to the “struggle . . . against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places” (Eph 6:12).

Another key to Spirit-filled ministry is to develop and implement appropriate accountability structures. Financial accountability, an important safeguard for being “honorable, not only in the sight of the Lord, but also in the sight of men” (2 Cor 8:21), should be a non-negotiable requirement for every member of the missionary and missionary-care team. Moral accountability is also essential. In a short but outstanding chapter on sexual purity, Ken Williams warns against the snare of sexual temptation, explains some of its dynamics, and shares eleven

principles for building a moral purity stratagem.<sup>19</sup> One additional wise step is to implement a policy that requires the installation of “either internet filtering . . . or accountability reporting . . . software . . . on . . . personal computer(s) and any internet accessible mobile device(s).”<sup>20</sup>

### **Emotional Needs**

Sometime after arrival on the field, the missionary will experience some degree of culture shock. Personal issues such as the disruption of normal living patterns, a sense of isolation and loneliness, the concern for family protection, and the emotional needs of spouse and children will weigh heavily upon the missionary and his family. The adjustment to local customs, the inconvenience and inefficiency of dealing with unfamiliar practical and bureaucratic matters, the assessment of and planning for new crises scenarios, and the pressure of bewildering practical and bureaucratic matters are only a few of the trials that can bombard the missionary and deplete her emotional stores.<sup>21</sup>

Regular communication from members of the missionary-care team can be an invaluable emotional stabilizer. Digital options such as email, VOIP calls, and social media provide an immediacy and intimacy that were unheard of just a few decades ago. Persons utilizing these communication tools should be sensitive to the cost of downloading attachments or participating in conversations. Care packages are a tactile way to hearten the missionary. The best parcels are those that are thoughtfully put together so that they “really minister to a current need in [the missionary’s] life.”<sup>22</sup> Care should be taken so that larger or more expensive items “may become a

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<sup>19</sup> Ken Williams, “Sexual Purity in Missions,” in *Doing Member Care Well: Perspectives and Practices from Around the World*, edited by Kelly O’Donnell (Pasadena: William Carey Library, 2002), 252-254.

<sup>20</sup> Baptist World Mission, 210.

<sup>21</sup> Global Connections, 15.

<sup>22</sup> Pirolo, 128.

bane instead of a blessing . . . [since] import duty may make intended gratuities [turn into] prohibited luxuries.”<sup>23</sup>

## **Ministry Needs**

Two broad areas of missionary-care ministry needs are outlined here: ministry structure and conflict resolution. While it is true that both of these areas should be planned for during pre-field strategy sessions and that both should be evaluated during times of furlough, there is no substitute for surveying them in real time on the field. Not just any analysis will do, however. Rather, they should be addressed by church and agency leadership personnel who are committed to the missionary, familiar with the ministry structure and dedicated to prioritizing the best interests of the supporting church and the national believers.

Honest, regular, objective field appraisals and reviews are a vital part of “setting goals for personal, professional and spiritual development” and meeting the missionary’s “ongoing developmental and training needs” in a fair, encouraging manner.<sup>24</sup> Furthermore, great wisdom and discernment are necessary in order to build a ministry that is biblically sound, culturally appropriate, and indigenously reproducible. Facilitating a number of reviews from a variety of knowledgeable ministry perspectives will help prevent the formation of “a ministry that must forever be subsidized by Western money after it is turned over to nationals.”<sup>25</sup>

Conflict, O’Donnell flatly states, is an “inevitable and normal part of the [missionary] experience.”<sup>26</sup> No matter how carefully the missionary has been vetted or how thoughtfully the

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<sup>23</sup> BWM, 52.

<sup>24</sup> Global Connections, 15-16.

<sup>25</sup> Pirolo, 85. Too many missionary initiatives are also dependent on Western personnel. Sadly, the development of national leadership can be marginalized or even hampered by the micro-management of well-intentioned missionary personnel. In such cases, even if the work is turned over to national leadership, the transition to independent ministry has been unnecessarily complicated.

<sup>26</sup> Kelly O’Donnell, “Tools for Team Viability,” in *Missionary Care: Counting the Cost for World Evangelization*, edited by Kelly O’Donnell (Pasadena: William Carey Library, 1992), 189.

missionary team has been assembled, interpersonal difficulties will erupt on the field. When this happens, it is critical that the sending church and agency collaborate to implement a biblical model of conflict resolution. “Team Development,” a five-chapter unit in O’Donnell’s book, offers practical suggestions and proven resources for proactively building team unity, preventing small disagreements from worsening and handling serious team breakdowns.

### **Financial and Logistical Needs**

As is the case with preparatory care, on-field care encompasses a wide scope of financial and logistical needs, many of which are extensions of the pre-field needs into the field itself. Temporary housing and transportation are often needed immediately upon arrival, banking must be sorted out, and both regular and emergency medical care must be arranged for. Visas must be kept current, and other government paperwork must be filled out and authorized. These tasks often mean that the missionary will need outside help in navigating the ins and outs of an unfamiliar bureaucracy.

The myriad structures that were put into place in the preparatory stage must be monitored and adjusted as needed in order to ensure their continued efficiency. Taxes in both countries will have to be prepared, State-side assets will need ongoing management, and clear policies and procedures for a variety of scenarios (e.g., language acquisition, visits from the States, regular reviews, children’s education, ministry load, etc.) will have to be periodically evaluated. “Crises, critical incidents and security alerts” must be regularly reviewed so that they can be successfully implemented in times of emergency.<sup>27</sup>

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<sup>27</sup> Global Connections, 16.

## **Spiritual Needs**

Home assignments include furloughs, sabbaticals, and even urgent or emergency visits. While they offer a prime opportunity for ministry review and forward planning, such sessions will not yield their potential returns unless they are carefully coordinated in order to provide full coverage without unnecessary duplication and astutely planned in order to gain the necessary information. It is also prudent to conduct age-appropriate debriefing and educational reviews for children.<sup>29</sup>

A spiritual health evaluation is also recommended. Annie Hargrave suggests five basic guidelines for reviewing a person's personal spirituality: have a clear purpose, conduct the review in a safe area with clear ground rules, be committed and well-prepared, have an open mind, and communicate a tolerance not knowing the answers.<sup>30</sup> Throughout the session, [u]se your skills well, be committed to the task, and be willing to seek appropriate support and consultation for yourself."<sup>31</sup>

## **Emotional Needs**

Missionaries on home assignment are grappling with the emotional impact of significant changes, a new frame of reference, internal conflicts, spiritual duress, and conflicting emotions.<sup>32</sup>

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<sup>28</sup> While this category specifically addresses home assignment care, many of the recommendations can and should also be accomplished during field visits by the sending church, the supporting churches, and agency personnel.

<sup>29</sup> Global Connections, 18.

<sup>30</sup> Kelly O'Donnell, "Reviewing Personal Spirituality: Reflections on Work with Overseas Personnel," in *Missionary Care: Counting the Cost for World Evangelization*, edited by Kelly O'Donnell (Pasadena: William Carey Library, 1992), 340-342.

<sup>31</sup> *Ibid.*, 341.

<sup>32</sup> Pirolo, 137-138.



An emotional health evaluation should follow the same guidelines listed for a spiritual health evaluation and should consider the missionary's emotional perspective on ministry challenges, financial needs, cultural adjustments, social cues and expectations, political outlook, and educational differences.<sup>33</sup>

### **Ministry Needs**

When the missionary's home-stay is brief, the prospect of his return to significant ministry can mitigate a sense of being out of place. When the stay is longer, however, the missionary might feel boredom, a sense of under-utilization, the loss of independence, the stress of an exhaustive routine, real or imagined marginalization, or even the reality of obsolescence.<sup>34</sup> Retooling, then, may be necessary not only for the missionary's increased effectiveness upon return to the field but also for peace of mind and usefulness while she is in the States.

### **Financial and Logistical Needs**

If the missionary has a large number of supporting churches, scheduling reporting meetings can be a logistical and travel nightmare. Reliable transportation is a high priority, and since the price of rental and maintenance can be cost-prohibitive, the church and agency can be a great help to the missionary by securing appropriate transportation. To alleviate the stress of frequent travel under constantly changing conditions, the sending church or agency should seek to provide a consistent, comfortable home base from which the missionary can deploy.

A complete financial review should be conducted by qualified personnel, preferably ones who are already familiar with the missionary's financial situation, the agency's policies, and the church's philosophy. Aspects to consider include changes in family structure, developments in

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<sup>33</sup> Ibid., 140-148.

<sup>34</sup> Ibid., 141-142.

both the State-side and foreign economies, loss of support, and upcoming financial needs. Before the review is undertaken, there should be a full discussion of and a clear agreement on the steps that will be taken should the assessment reveal the need for an increase in monthly support needed.

A comprehensive medical health check-up by well-qualified medical personnel who have experience and special training in travel medicine should be completed during home assignments. This is especially the case when there is any concern regarding factors such as age, environment, time spent on the field, unusual symptoms, or changes in vital baseline information. The medical examination should satisfactorily answer the question, “Is this individual physically fit for work in the environment to which he/she intends to go?”<sup>35</sup>

#### Permanent Return Care

Pirollo observes that, based on his extensive experience interviewing returning missionaries and teaching supporters, permanent return care is the most poorly understood aspect of missionary-care tasks,<sup>36</sup> and an examination of the other resources consulted for this Chapter confirms his observation. The twenty-four-page Global Connections report contains only two pages dealing with “Moving On.” The indices of *Missionary Care* and *Doing Member Care Well* combined include only fourteen entries on the topic. The “BWM Missionary Manual” includes policies that deal with absentia and retirement funding, but there is no other discussion of permanent return care. Only Pirollo’s *Serving as Senders Today* devotes an entire chapter to this

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<sup>35</sup> Michael E. Jones and Kenneth Gamble, “Reviewing Personal Spirituality: Helping Missionaries Start Healthy and Stay Healthy,” in *Missionary Care: Counting the Cost for World Evangelization*, edited by Kelly O’Donnell (Pasadena: William Carey Library, 1992), 354.

<sup>36</sup> Pirollo, 161. Pirollo remarks on the same page of this chapter: “Subsequent to the writing of *Serving as Senders*, I have had numerous opportunities to share these principles of missionary care. Soon I became aware that reentry care was the least understood of the six areas. Thus, I embarked on the task of writing a book specifically dealing with care at this most critical time in the life of a missionary: *The Reentry Team: Caring for Your Returning Missionaries*.”

stage of missionary ministry. Therefore, this category is the least developed of the four, and most of the tasks that are mentioned below come from this resource.

### **Spiritual Needs**

For a returning missionary, the excitement and fulfillment of overseas ministry can be difficult to replace. If the circumstances of the missionary's home reassignment are less than optimal, the adjustment will be even more difficult. Spiritually mature guides "are vital to reentry support," and "[t]he healthiest and most helpful people should be invited to be mentors for adults and young people alike" in order to address "the issue of continued significance" and facilitate their "heart for kingdom business."<sup>37</sup>

### **Emotional Needs**

Negative reentry behavior patterns can include alienation, condemnation of one's home culture, a too-hasty reversion to American ministry and lifestyle patterns, or escape.<sup>38</sup> An exit interview conducted before the missionary's return home or an emotional debriefing conducted State-side can help the missionary "fully integrate his *new* self into his *new* environment."<sup>39</sup> Interviews and debriefings should be conducted by knowledgeable, sensitive personnel and should be personalized for husbands, wives, children, and singles.<sup>40</sup>

### **Ministry Needs**

Collaboration within the missionary-care team to find a new ministry niche for the returning missionary is highly recommended. "Helping returnees or retirees reinvest themselves

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<sup>37</sup> David Pollock, "Developing a Flow of Care and Caregivers," in *Doing Member Care Well: Perspectives and Practices from Around the World*, edited by Kelly O'Donnell (Pasadena: William Carey Library, 2002), 30.

<sup>38</sup> Pirolo, 149-152.

<sup>39</sup> *Ibid.*, 13. Italics in original.

<sup>40</sup> *Ibid.*, 156-159

at a reasonable level of involvement is part of the support process.”<sup>41</sup> Furthermore, such reinvestment capitalizes on both the missionary’s ministry experience and the support network’s training and support investments.

### **Financial and Logistical Needs**

One major improvement in recent financial planning is the insistence on proactively providing for retirement. Still, it is not unusual for a missionary to return to the States without sufficient income to cover his or her budgetary needs. When this happens, the missionary-care team should collaborate to help find a solution that ensures adequate care for the missionary.<sup>42</sup>

An often-overlooked group is “Third-culture kids (TCKs)” who can “experience significant transitions.”<sup>43</sup> Mentors can assist children of missionaries by helping them with logistical needs such as getting a driver’s license, securing employment, and transitioning from a foreign educational system to a State-side one.

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<sup>41</sup> Pollock, 31.

<sup>42</sup> Under the missionary-care team model proposed in this paper, the sending church would bear the greatest responsibility to provide for the missionary’s retirement needs.

<sup>43</sup> Pollock, 31.

## **CHAPTER FIVE – ADVOCACY FOR A SENDING CHURCH-LED MISSIONARY-CARE MODEL**

In 1993 the WEF became concerned about reports of missionary attrition figures of up to “15% per annum.”<sup>1</sup> Shortly thereafter, the WEF Missions Committee undertook a global study called ReMAP (Reducing Missionary Attrition Project) to investigate the loss of missionaries. Their findings, along with O’Donnell’s follow-up, suggest that missionaries need a variety of support. This support includes: clarifying a sense of call; ensuring adequate preparation; encouraging spiritual health; facilitating connections; caring for educational, developmental, and medical needs; and providing ministry skills development.<sup>2</sup>

These support tasks, along with the broad overview of Chapter Four, clearly demonstrate that missionary-care is an interconnected complex of entities, logistics, personnel and responsibilities. There is a massive amount of work incumbent on the members of the missionary-care team, and some organization must step forward to guarantee that no important tasks are left undone. The question is, which team member should take the lead?

The Bible clearly places local churches at the nexus of missions endeavors. Not very many churches, however, can fulfill even most of the critical missionary-care responsibilities. Agencies, on the other hand, while often equipped with the necessary experience and personnel to handle many of the missionary-care tasks, are not even mentioned in the Scriptures. While they can be of invaluable help to local churches, are they the organization best suited for leading the missionary-care team?

This Chapter will consider the relationship between the Great Commission and the local church, focusing on two foundational principles of the missions model presented in the New

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<sup>1</sup> Jonathan Lewis, “Designing the ReMAP Research Project,” in *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition*, ed. by William D. Taylor (Pasadena: William Carey Library, 1997), 76.

<sup>2</sup> O’Donnell, “Introduction,” in *Member Care*, 7-8.

Testament. It will then examine one common model of missions practiced today and compare it with the New Testament example. With the differences between the two models clarified, this paper will advocate adjusting the modern version to better reflect the New Testament record in a contemporary context. Chapter Five will conclude with a call for discussion and development of a strategic partnership among sending churches, supporting churches, and agencies.

### The Local Church as End and Means of Obedience to the Great Commission

Matthew 28:18-20 is one of the best-known and most often cited records of Christ's Great Commission to his disciples, who are "paradigms for all [future] disciples to make others what they themselves are—disciples of Jesus Christ."<sup>3</sup> The Commission is actually one imperative, "make disciples," accompanied by three participles, "go" (literally, "going"), "baptizing" and "teaching" that also function as imperatives.<sup>4</sup> The discipleship focus of the passage is well-recognized, but modern missions endeavors often miss its primary thrust. While there is much to unpack from this call to missions, one fundamental question needs to be answered: How has God ordained both the end and the means of accomplishing the Great Commission.

The events of Pentecost, recorded in Acts 2, provide the beginning of an answer. After a period of fasting and prayer following Christ's ascension, the disciples and other followers were filled with the Holy Spirit and began to proclaim the "mighty deeds of God" (v 11) in a variety of languages. Peter then stood up in the midst of a huge crowd and preached the gospel. When many people were convicted by his words and cried out for help, Peter instructed them to repent and be baptized. Here are two of the three elements of Christ's Commission to disciple-making.

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<sup>3</sup> D. A. Carson, "Matthew," in *Zondervan NIV Bible Commentary, Vol 2: New Testament*, edited by Kenneth L. Barker and John R. Kohlenberger III (Grand Rapids: Zondervan, 1994), 133.

<sup>4</sup> *Ibid.*

The Apostles have gone, and they have baptized converts, but have they yet taught them to observe all that Christ commanded? Have they yet, in fact, made mature disciples?

What happens immediately after the salvation of these nearly three thousand souls is highly instructive. As the new believers congregated with each other, they “were continually devoting themselves to the apostles’ teaching” (v 42). Here is the third element of disciple-making: teaching. This instruction, furthermore, is taking place in the context of daily fellowship and prayer in both the temple and in homes.

Only two chapters later, Luke refers to this group of believers as a “congregation . . . united to one another in their allegiance to Jesus,”<sup>5</sup> indicating that they already possess a corporate identity. Following God’s judgment on Ananias and Sapphira, Luke begins referring to this same congregation of believers as a “church” (Acts 5:11), a term that begins to predominate in any discussion of congregations of believers throughout the rest of Acts and the remainder of the New Testament.

At the end of Acts five, the apostles are again found “teaching and preaching Jesus as the Christ” “in the temple and from house to house” (v 42). The early verses of chapter six record the selection of seven men by “the congregation of the disciples” (v 2), and the remainder of chapter six and chapter seven describe the false accusations of heresy against Stephen, and his impassioned preaching and martyrdom. Saul, the ravager of the church (8:3), is present at Stephen’s death, suggesting “that Saul had some official part in the execution.”<sup>6</sup> In other words, Saul is working on behalf of the Jewish religious establishment to crush these nascent congregations.

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<sup>5</sup> Richard N. Longenecker, “Acts,” in *Zondervan NIV Bible Commentary, Vol 2: New Testament*, edited by Kenneth L. Barker and John R. Kohlenberger III (Grand Rapids: Zondervan, 1994), 407.

<sup>6</sup> *Ibid.*, 424.

Chapter eight describes the next phase of obedience to the Great Commission: a “going” that has extended beyond the Jerusalem limits. By this time, persecution has driven many believers from the city, and Christians have been “scattered throughout the regions of Judea and Samaria” (v 2). With the focus on Saul’s persecution and Philip’s evangelism, it is easy to overlook a key development in Luke’s description of these local congregations. In verse two he refers to “the church in Jerusalem,” and in verse three he again refers to the believers as “the church.” From this point on, local churches become the organizational focus of the New Testament writers.

Take, for example, Paul’s epistle to the church at Philippi. Once an enemy of the church (1 Cor 15:9), Paul is now a missionary church planter commissioned by God to accomplish disciple-making by the formation and strengthening of local churches (Col 1:25). Reginald Matthews notes that Paul’s epistle to the Philippians “is a missionary message written by a missionary . . . addressed to a missionary-minded church which was itself a product of missions.”<sup>7</sup> As David Doran observes, “The apostolic missionary practice was evangelism (‘preached the gospel . . . made many disciples’), the edification of the saints (‘strengthening the souls of the disciples’), and the establishment of local churches (‘appointed elders for them in every church’).”<sup>8</sup> He further states that the Apostles did not consider the Great Commission to be fulfilled “until there [were] disciples who continue[d] to obey the teachings of Jesus Christ and bear fruit through Him.”<sup>9</sup>

In the brief period from Christ’s announcement of the Great Commission to Acts chapter eight, a definite ministry pattern of Great Commission obedience has emerged: make disciples by

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<sup>7</sup> Reginald Matthews, *Missionary Administration in the Local Church* (Des Plaines, IL: Regular Baptist Press, 1972), 49.

<sup>8</sup> Doran, *For the Sake of His Name*, 117.

<sup>9</sup> *Ibid.*, 108.



evangelizing the lost, assimilate these new disciples into local church bodies, ordain mature disciples as elders to lead the newly-formed churches, exhort elders to mature the new disciples by comprehensively teaching sound doctrine, and repeat the process. Much more Scripture could be cited as evidence of the Apostolic focus on the local church as both the end and the means of disciple-making. Indeed, “the bulk of the New Testament epistles presuppose the organization and function of the local church.”<sup>10</sup> To state the matter briefly, the Apostles respond to Christ’s command of disciple-making by means of evangelization, baptism, incorporation into local churches, and instruction. “Calling and discipling all the peoples saved by the Lamb is the primary mission of missions,”<sup>11</sup> and the local church stands alone in the New Testament as both the end and the means of Great Commission obedience.

#### Two Missiological Principles Connecting Missions to the Local Church

##### **Principle One: Biblically Healthy Local Churches as Ultimate Earthly Goal of Great Commission Obedience**

God is the one who has ordained the Church. It is Christ’s body (Col 1:18), and he demonstrated his love for it by giving his life for it (Eph 5:24), promised to build it (Matt 16:18), gave it special spiritual authority (Matt 18:17), and will sanctify it to be his spotless, blood-bought bride (Eph 5:26-27). As Tim Challies puts it,

By studying redemptive history we come to see that the church is not something God invented because all His other plans had failed. Rather, the church was the culmination of all of God’s plans for His children. Church, when done the way God intends, gives us just a taste of the perfect community we will experience in paradise.<sup>12</sup>

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<sup>10</sup> Ibid., 120.

<sup>11</sup> Ibid., 24.

<sup>12</sup> Tim Challies, 2004, “One Another—the Bible and Community,” *Informing the Reforming*, July 10, accessed March 17, 2018, <https://www.challies.com/articles/one-another-the-bible-and-community-unity/>.

Although most believers in the world today agree that the church is “the community of all true believers for all time,”<sup>13</sup> many of them are quite content to operate outside or even apart from the local church.

But the epistles are full of references to local churches. Of the four Pauline epistles written to individuals, three (1 and 2 Timothy, Titus) are referred to as the Pastoral Epistles because in them Paul is chiefly concerned with pastoral care and qualifications. The fourth, written to Philemon, also addresses the house church of which he is a part (Phm 1:2), probably so that the church could help Philemon see the wisdom of Paul’s requests.<sup>14</sup> Doran argues that “the main, if not exclusive, thrust of [New Testament missions is] the establishment of long-term discipleship that results in an indigenous and self-perpetuating church movement.”<sup>15</sup> Andy Johnson contends that “healthy, reproducing local churches are normally the aim and end of our missionary effort.”<sup>16</sup>

Mark Dever insists that healthy local churches testify to the truth of the gospel by confirming its message.<sup>17</sup> Dornan maintains that obedience to the Great Commission means not only evangelizing the lost but also planting and establishing local churches.<sup>18</sup> Dever concurs,

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<sup>13</sup> Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan Publishing House, 2000), 853. Grudem is at great pains to emphasize the universal nature of the true church, stating that “the group of God’s people considered at any level from local to universal may rightly be called ‘a church.’ We should not make the mistake of saying that only a church meeting in houses expresses the true nature of the church, or only a church considered at a city-wide level can rightly be called a church, or only the church universal can rightly be called by the name ‘church.’ Rather, the community of God’s people considered at any level can rightly be called a church” (857-858). Yet Grudem’s own terminology is problematic. He refers to the church as a group and a community. But what sets this group or community apart from other organizations? Furthermore, how many believers are necessary to comprise a church? Is Grudem prepared to grant that two believers constitute a church? What separates a New Testament church from any other informal or even formal gathering of believers? Who decides which believers are authorized to call elders, discipline believers, teach and protect sound doctrine or even, more pertinent to this paper, commission missionaries?

<sup>14</sup> Arthur K Rupperecht, “Philemon,” in *Zondervan NIV Bible Commentary, Vol 2: New Testament*, edited by Kenneth L. Barker and John R. Kohlenberger III (Grand Rapids: Zondervan, 1994), 936.

<sup>15</sup> Doran, *For the Sake of His Name*, 109.

<sup>16</sup> Andy Johnson, *Missions: How the Local Church Goes Global* (Wheaton: Crossway, 2017), 26.

<sup>17</sup> Mark Dever and Jamie Dunlop, *The Compelling Community: Where God’s Power Makes a Church Attractive* (Wheaton: Crossway, 2015), 189-190.

<sup>18</sup> Doran, *For the Sake of His Name*, 112.

asserting that “[t]he local church isn’t simply context and apologetic for evangelism. It is the goal of evangelism.”<sup>19</sup> The New Testament record, replete with accounts of the apostles declaring the gospel and working to establish churches filled with obedient, doctrinally sound disciples, certainly appears to confirm both Dever’s and Doran’s claims.

### **Principle Two: Biblically Healthy Local Churches as Ultimate Earthly Means of Great Commission Obedience**

There are a number of reasons that a biblically healthy local church is typically the best environment for fulfilling the Great Commission. One reason is that the interpersonal relationships that are pursued there require believers to build into each other’s lives spiritually. The two phrases “each other” and “one another” appear at least forty times in the New Testament outside the Gospels. It is significant that most of these community commands, which emphasize loving, caring for, encouraging and exhorting fellow believers, occur in the context of the body life of local churches. For this reason, as well as for those listed below, Johnson considers the local church to be the best setting for disciple-making.<sup>20</sup>

Ephesians 4:11-13 sets out another reason. Just as God has, by his sovereign will, ordained the church as Christ’s body, he has, according to his sovereign will, given

some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.

Not only has God given shepherds to the local church (see also Col 1:24-29 and 1 Pet 5:1-3), he has also given ministry gifts to every believer to exercise in enriching and equipping each other (Rom 12:6-8; 1 Cor 1:4-8; Heb 13:21).

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<sup>19</sup> Ibid., 198.

<sup>20</sup> Johnson, *Missions*, 26.

One of the rationale for prioritizing the local church in all aspects of missions is that the very content of the Great Commission message is entrusted to the church, which is the “pillar<sup>21</sup> and support<sup>22</sup> of the truth” (1 Tim 3:15).<sup>23</sup> This truth of which Paul speaks is that body of doctrine corresponding with the “all things” of Matthew 28:20. Every faithful local church is to exalt the Word of God above all other authority, defend it against all attacks, teach it fully to its members, and share it freely with a lost world. As Tom Julien points out, “the stewardship of the gospel . . . remains utterly unique to the Christian church.”<sup>24</sup> The heart of the church is a missionary heart, the doctrine of the church is a Great Commission doctrine, and the essence of the church and of missions is one and the same.

Yet another reason to keep the missions integrated with the church is that it “is the God-ordained means for the baptizing and instructing of those who have professed faith in Jesus Christ.”<sup>25</sup> Surely the Apostle Paul was one of the most exemplary models of Great Commission obedience. He fulfilled Christ’s command by going, evangelizing, teaching, and making disciples, yet he baptized only a handful of people (1 Cor 1:14-17). How is this paucity of baptisms by Paul during his ministry to the church at Corinth to be understood in light of baptism’s prominent place within the Great Commission? It could not be that he considered this aspect of the Great Commission to be of secondary importance,<sup>26</sup> so it must be that he counted on the churches to take care of this critical step of believer’s obedience.

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<sup>21</sup> James Strong, “Greek Dictionary of the New Testament,” in *Strong’s Exhaustive Concordance of the Bible* (Grand Rapids: Word Publishing, 1986), 90. This is the Greek word *stulōs*, meaning post or support.

<sup>22</sup> *Ibid.*, 31. This is the Greek word *hēdraiōma*, meaning basis or foundation.

<sup>23</sup> Ralph Earle, “1 Timothy,” in *Zondervan NIV Bible Commentary, Vol 2: New Testament*, edited by Kenneth L. Barker and John R. Kohlenberger III (Grand Rapids: Zondervan, 1994), 900. Earle, arguing from the local church context of 1 Timothy 2-3, states that the “primary reference here is [to] the local congregation, although the general church of Jesus Christ may also be in view.

<sup>24</sup> Tom Julien, *Antioch Revisited*, 1.

<sup>25</sup> Doran, *For the Sake of His Name*, 114.

<sup>26</sup> W. Harold Mare, “1 Corinthians,” in *Zondervan NIV Bible Commentary, Vol 2: New Testament*, edited by Kenneth L. Barker and John R. Kohlenberger III (Grand Rapids: Zondervan, 1994), 611. Inexplicably, however,

There is one more important reason is that the local church is the ultimate earthly means of the Great Commission: it is the best training and proving ground for missionaries, the church's global disciple-makers. Johnson declares, "If we are to understand how to pursue the mission faithfully, the local church must be central to identifying, training, sending, and supporting."<sup>27</sup>

Acts 13:1-3 is often cited as the key passage supporting the sending role of the local church, and with good reason. Clearly, God instructed the church at Antioch to set apart Paul and Barnabas for the work to which he had called them, and they obeyed by sending and supporting them. What is not so often mentioned, however, is the role that local churches played in the identification and training of these men.

Acts 9 is Luke's account of Paul's conversion on the road to Damascus. Immediately after Paul's spiritual transformation, God sent Ananias, a disciple at Damascus, to minister to him (v 10). Shortly thereafter, Ananias took Paul with him to the church at Damascus (v 19). When these disciples later sent Paul to Jerusalem to protect him from a plot against his life (vv 23-25), the disciples there were afraid to associate with him (v 26). At this point Barnabas came to Paul's defense, testifying of the validity of his conversion experience and of the boldness with which he proclaimed the name of Christ (v 27). After spending a short time with the church at Jerusalem, Paul was sent to the church at Tarsus (v 30), where ministered about five years before traveling to the church at Antioch.

Verse one of Acts 13 indicates that both Barnabas and Paul were well-known as prophets and teachers in the church at Antioch before the congregation there commissioned them for missionary service. George Peters puts it well when he declares,

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precisely the conclusion at which Mare arrives, stating that, although we are not told why Paul did not baptize more, he focused on "his essential work [of] preaching the Gospel," since he considered baptism to be "of secondary importance."

<sup>27</sup> Johnson, *Missions*, 27.

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 mediating and authoritative sending body of the New Testament missionary. This is a vital, biblical principle and we dare not weaken, minimize nor disregard it.<sup>28</sup>

This local church's significant ongoing ministry role in Paul's missionary ministry is solid testimony to the validity of Peters' assertion.<sup>29</sup>

Figure 5.1 illustrates the normative missions model of the early church.<sup>30</sup> The sending church commissions the missionary (Acts 13:1-3), supports them (Acts 15:3), welcomes their ministry report (Acts 14:26-28), spends significant "furlough" time ministering together (Acts 14:26-28), and cooperates with the other supporting churches (Acts 15:3). The sister churches help support the mission and the missionary (Acts 13:3, 13) by contributing their own young men to the ministry (Acts 14:21-25; 16:1-3; 20:4), and they cooperate with the sending church and other supporting churches (Acts 15:3). The missionary is trained in the church (Acts 13:25-13:1), goes out from the church to plant churches and teach the disciples (Acts 13:4-14:25), ensures that mature elders are in place in the church plants (13:5-6, 15, 42-43, 52; 14:3, 7, 21-23), and mentors and trains future leadership (Acts 13:25; 14:5, 13, 16:1-3; 20:4).

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<sup>28</sup> George Peters, *A Biblical Theology of Missions* (Chicago: Moody Press, 1972), 219.

<sup>29</sup> Acts 14:26-28, 15:30-35, and 18:22-23 make it clear that the congregation of believers at Antioch was a local church, not simply an informal group of believers.

<sup>30</sup> On page 15 of the Forward to Andy Johnson's book *Missions*, David Platt writes, "When we read through the book of Acts, we see a clear priority within the roles of the local church: the priority of spreading the gospel across the globe. In Acts 13, we see the church at Antioch worshiping, fasting, and praying, and in the context of that local church with its leaders, the Spirit sets apart Paul and Barnabas as missionaries. The church prays over them and sends them out, supporting them as they go. Twice Paul returns to Antioch to encourage that local church, and then on his third missionary journey, he writes a letter to another local church, at Rome, to ask for their support in helping him get to Spain, where Christ has not yet been named. In this way, we see local churches sending, shepherding, and supporting men and women on global missions."

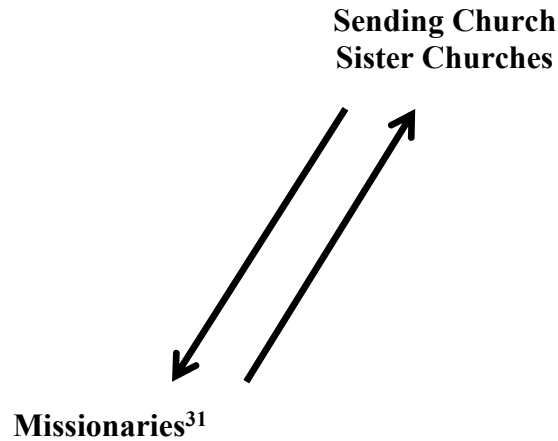


Figure 5.1. The missions model as presented in the New Testament

### The Agency and the Sending Church

As the annotated bibliography of this paper makes clear, a missionary-care model that prominently features the agency is the norm in global missions today, not the exception. In fact, the agency is not only prominent; it is often preeminent. As Alex Kocman and Scott Dunford, both Directors with ABWE, observe, “The idea of para-church organizations being involved in the mission of the church is something we’ve become used to; it’s not something we really even question.”<sup>32</sup>

There is no doubt that agency involvement is taken for granted both by the agencies themselves and by the majority of American conservative evangelical churches today. Furthermore, as the surveys and interviews conducted for this project reveal, even pastors who are otherwise committed to the independence and autonomy of the local church, both at home and on the mission field, accept the agency’s leadership oversight of church-planting

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<sup>31</sup> It is true that Paul had a unique commission from Christ himself, rightfully exercised Apostolic authority over the churches, and, in a sense, “wrote the rulebook” for the early church. Far from negating this model, however, Paul’s deference to and interactions with the churches despite his credentials only strengthens it.

<sup>32</sup> Alex Kocman and Scott Dunford, “What’s Wrong with Missions Agencies?” (podcast), posted October 10, 2017, accessed March 14, 2018, <https://missionspodcast.com/podcast/episode-001-whats-wrong-with-missions-agencies/>. According to the ABWE website, Dunford is the Director of Mobilization and Communications, and Kocman is the Director of Long-Term Missionary Mobilization.

missionaries with hardly a second thought. The important question is, are mission agencies even biblical?

Kocman and Dunford, whose position is decidedly pro-local church, say yes. They begin by acknowledging that not only are agencies not mentioned in Scripture; they do not even appear on the scene until the 18<sup>th</sup> century. They then appeal to the example of “a group of people working together” in Acts 13 to formulate “principles of cooperation.”<sup>33</sup> Next, appealing to these principles of cooperation, they claim a “biblical precedent” for missions agencies.

Their reasoning is deeply flawed, however. Although Acts 13 does record groups of people working together, these groups are local churches, not merely “groups of people working together,” and they certainly are not agencies. Additionally, while it is possible to state the biblical exhortations for cooperation among believers as a principle, such a principle can hardly act as a rationale for affirming a biblical precedent for agencies.

Moreover, their conclusion that agencies are biblical is also misleading. Many mission agencies that seek to legitimize their standing by appealing to biblical principles are not merely claiming to be in line with biblical principles. Instead, they are asserting a biblical right to recruit, train, deploy, and manage missionaries apart from the auspices of the local church.

So, although Kocman and Dunford claim a biblical precedent for mission agencies, no such precedent exists. While they maintain that mission agencies are biblical, the fact is that they are not. The best that can be said in relation to mission agencies and the Bible is that, while they are *extra*-biblical, they are not necessarily *non*-biblical. As will be seen below, this paper does not argue for the elimination of the agency, but it does argue that the agency defers to the leadership of the sending church.

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<sup>33</sup> Ibid.



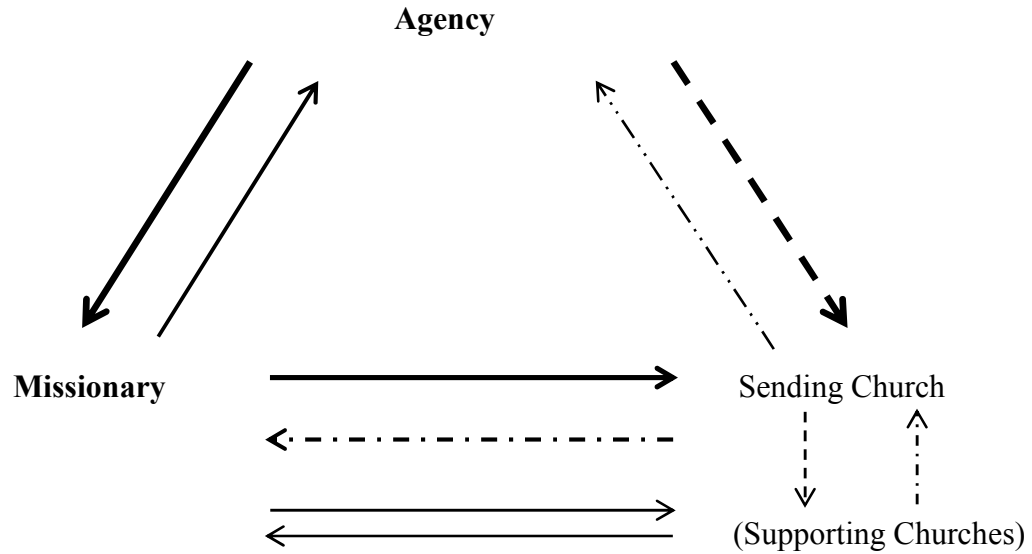


Fig. 5.2. The missions model as it sometimes functions at present

Figure 5.2 illustrates the function of the missionary-care team common to many churches and agencies today. In this model, the agency operates as the lead entity. While the sending church may play a role, it is not a major role, often being limited to providing financial and emotional support. Communication from the agency to the churches is sporadic and is typically managerial, not collegial, in style and content. Significant input from the churches to the agency is rare. The agency is the authority for the missionary, often handling important questions such as field choice, team assignment, furlough timing, and ministry plans with little consultation with the sending and supporting churches. When a serious problem arises on the field, it is the agency that typically takes the lead and does most of the work to address the issue.

The missionary communicates with both the agency and their sending church, but their topics of discussion with the agency are more ministry-related, while their topics of discussion with their sending church are more support-related. The missionary's communication with their supporting churches is typically in the form of written updates, not one-on-one conversations and discussions.

The sending church's input into the selection and examination of the missionary candidate is often cursory or after their acceptance by the agency. Even when the sending church plays a major role in this process, it is common for the agency to take over the training and equipping of the candidate. After the sending church provides the initial recommendation of the missionary candidate for fund-raising purposes, it is often uninvolved in the pre-field operations until the time for the commissioning service arrives. Once the missionary is on the field, there is little significant communication between the sending and supporting churches.

To be fair, most agencies have not adopted this model with premeditation and a desire for power. Rather, the churches have too often failed to understand their biblical role and have thereby neglected or abdicated their leadership responsibilities. As Dunford observes, “[s]ome of these [problems] are not only rooted in the para-church organization or the mission agency, but are rooted in how the church responds to mission and how the church is thinking about accomplishing the mission of the Great Commission.”<sup>34</sup> Often, agencies assume more and more responsibilities in order to faithfully serve the missionary, not to arrogate duties properly belonging to the sending church.

Is there a corrective that “can bring together what God intended never to separate: church and mission” with the assistance of the agency?<sup>35</sup> Matthews, on the basis of Scripture, insists that mission agencies . . . are to act as an arm of the churches and never . . . impose themselves on the churches or . . . operate in a manner which bypasses the local churches. . . . The local church individually or churches cooperatively are God's instruments for carrying out His will in missionary evangelization.<sup>36</sup>

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<sup>34</sup> Ibid.

<sup>35</sup> Julien, *Antioch Revisited*, 98.

<sup>36</sup> Matthews, *Missionary Administration in the Local Church*, 73.

The right question is not, *can* or even *should* the agency model be reproduced, for history clearly demonstrates that it can. The right question is, *how* should mission agencies be reproduced? While providing a master plan for addressing the deficiencies of the present model is beyond the scope of this paper, here are eight emphases to be carefully considered by conscientious agencies:<sup>37</sup>

1. Prioritize the local church's evaluation of the missionary's call to missions.
2. Cooperate with the local church to provide ministry accountability.
3. Comply with the local church's ensuring of financial integrity and responsibility.
4. Insist on the local church's supply of pastoral care.
5. Emphasize the local church's role as the partnership authority.
6. Expedite the local church's evaluation and oversight of missionary transition.
7. Collaborate with the local church to oversee missionary mobilization.
8. Liaise with the local church's coordination of the missionary's final return back home.

If most American models are, to some degree, problematic,<sup>38</sup> then American missions are operating with a faulty design. Perhaps even worse, American churches and agencies are exporting a biblically unsound ecclesiology and missiology. The answer is not so much that the agencies do less; it is that the churches, especially the sending churches, do more.

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<sup>37</sup> Kocman and Dunford, "What's Wrong with Missions Agencies?" The list is adapted from the authors' discussion of "eight potential pitfalls for a missions agency."

<sup>38</sup> Kocman and Dunford, themselves agency executives, clearly believe a corrective is in order.

## A Call for Sending Church Leadership

### Rationale for Considering the Call

Local churches must be willing to honestly examine their current missionary-care model in the light of Scripture. Julien warns that “the divorce between the church and her mission . . . continues today, causing us to see mission as something grafted onto the church, rather than growing out of it.”<sup>39</sup> Noting this same troubling pattern, Platt states it plainly:

“It’s not primarily the job of missions organizations to address [the] problem [of access to the gospel]. This is primarily the job of every local church. Specifically, it’s the primary responsibility of every pastor of every local church to love people in that church and to love people in that community, all toward the ultimate end that the name of Christ might be praised among every group of people on the planet.”

“For this reason, I want to encourage every pastor and every leader of every local church to take up this mantle of global missions—to see the unique Antioch-type role God has given you and your church in the spread of the gospel to the ends of the earth.”<sup>40</sup>

In no way is this paper a call for the abolition of the agency, nor is it suggesting that the sending church take on every major missionary-care task. Instead, it is an appeal for a collaborative approach among the agency, sending and supporting churches, and missionary that is coordinated by the sending church.

Mission creep and mission drift are challenges for every Christian institution. Policies and procedures, initially wise and beneficial, gradually accumulate and harden into dogma. The noetic effect of sin is such that even well-meaning believers can misread the Bible, contrive principles of questionable validity, or misapply legitimate biblical principles. An overly practical or pragmatic approach to logistical, methodological, and cultural issues can marginalize or eclipse the authority of the Scriptures.

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<sup>39</sup> Julien, *Antioch Revisited*, 1.

<sup>40</sup> David Platt, “Introduction,” in *Missions*, 14-15.

Because the local church “carries the burden of preserving and perpetuating biblical Christianity (1 Tim 3:15),” it “has the primary responsibility for assisting the missionary and exercising loving accountability for the actions and ministry of its missionary.”<sup>41</sup> Sending churches “should see mission boards as implementing agencies, not sending agencies.”<sup>42</sup> Shepherding care does not end simply because a church member has moved away for missionary service, nor should it be entrusted in its entirety to a mission agency<sup>43</sup>

Figure 5.3 illustrates a missions model that reflects the New Testament type in a modern context. The sending church, as the lead entity of the missionary team, initiates clear, regular, and meaningful communication with the rest of the team and holds the other team members accountable for maintaining the same quality of communication. It knows and shepherds the missionary during all phases of ministry activity; it is familiar with the philosophy, policies, and procedures of the agency; and it sustains an open dialog with the supporting churches.

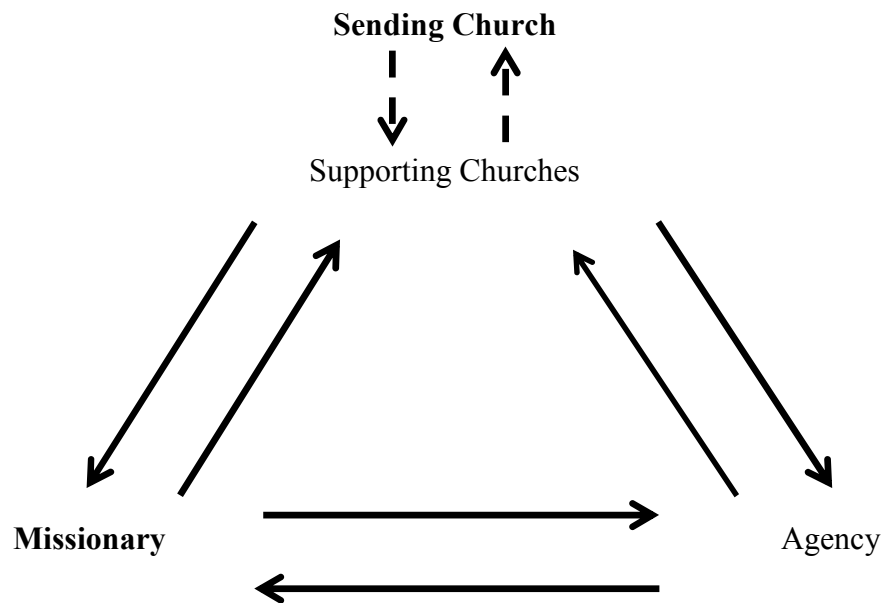


Figure 5.3. The missions model adjusted to reflect the New Testament type in a modern context

<sup>41</sup> Doran, *For the Sake of His Name*, 165.

<sup>42</sup> *Ibid.*, 164.

<sup>43</sup> *Global Connections*, 4.

## **Benefits of Answering the Call**

It is the biblical responsibility of the sending church to prayerfully and humbly lead the missionary-care team. Platt remarks that “the development of member care really has its origins in the biblical admonitions to ‘love one another’ (John 13:34-35), ‘bear one another’s burdens’ (Gal 6:2), and scores of similar ‘one another’ verses that fill the New Testament.”<sup>44</sup> A thoughtful analysis of the missionary-care tasks by both churches and agencies should demonstrate the need for clearly defined, appropriately assigned, and efficiently coordinated missionary-care responsibilities. What is more, the church itself will be strengthened when it strives to excel in fulfilling its privileged role.

Adopting a collaborative, sending church-led missions model can significantly increase the ministry affinity between the sending church and the rest of the missions team. Simply working through the necessary exploration and analysis phases will lead to a marked increase in meaningful communication. Further, the entire missions team will sharpen each other as they clarify roles and divide responsibilities. Finally, embracing a mutually agreed-upon model will result in reciprocal accountability, increased ministry partnership, and deepened fellowship.

## **Strategies for Implementing the Call**

Due to the wide array of tasks and the overwhelming nature of missionary care, it is recommended that each organization “appoint a representative who is responsible throughout the organization for ensuring that their organization develops, completes and implements its Member Care policies.”<sup>45</sup> The communication options are many, and all missionary team members should take full advantage of both written and verbal correspondence. Appendix D: Community Health Assessment provides an excellent guide for the collaborative process.

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<sup>44</sup> O’Donnell, “Introduction,” in *Member Care*, 4.

<sup>45</sup> *Global Care*, 4.

Since the sending church is often ill-prepared to be the team leader, its representatives should familiarize themselves with the contents of this paper, especially the “Missionary-Care Tasks List” (Chapter Six) and the Appendices. The church leadership should also prayerfully develop a set of foundational commitments to guide their decision-making process.<sup>46</sup>

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<sup>46</sup> For one church’s approach to this topic, see “Appendix M: Four Foundational Purposes of Global Missions” and “Appendix N: Beth Eden Baptist Church Strategies for Global Missions.”

## CHAPTER SIX – EVALUATING THE FULFILLMENT OF MISSIONARY-CARE TASKS

Each member of the missionary-care team “should appoint a representative who is responsible throughout the organization for ensuring that their organization develops, completes and implements its Member Care policies”<sup>1</sup> These representatives should be people “with clear vision, good organizational experience, and strong relational skills.”<sup>2</sup> Since “[g]uidelines are useless unless they lead to improvements in practice,”<sup>3</sup> it is essential that a robust action plan is implemented.<sup>4</sup> Networking is the answer for those churches that lack the resources to implement missionary-care on their own. The benefits of improved practices include helping the missionary “serve more effectively and for longer, bearing fruit that will last.”<sup>5</sup>

Steve Beirn acknowledges that “not every sending congregation can, or wishes to, fulfill all possible sending functions to the same degree.”<sup>6</sup> Still, he maintains that the church leadership should sit down with the agency representatives to discuss their missionary-care roles and “clarify the responsibilities each member . . . will seek to fulfill.” This will mean establishing leadership structures, drawing clear boundaries, noting limitations and maintaining open lines of communication.

Words such as “timely” and “regularly” appear often in the following table. Since these terms do not denote concrete intervals, however, the intended frequency must be clearly defined. “Collaborate” is another word that appears repeatedly. In the model proposed in Chapter Four of this paper the sending church takes the initiative in the collaboration process as well as in ensuring the implementation of all the missionary-care tasks. By no means does this mean that

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<sup>1</sup> Global Member Care, 4.

<sup>2</sup> Julien, *Antioch Revisited*, 103.

<sup>3</sup> Global Member Care, 4.

<sup>4</sup> See Appendix D: Community Health Assessment.

<sup>5</sup> Global Member Care, 4.

<sup>6</sup> Steve Beirn, *Well Sent: Reimagining the Church’s Missionary-Sending Process* (Fort Washington, PA: CLC International, 2015), 187.



the sending church must itself accomplish all of these tasks. It does mean, however, that the sending church should be the lead entity within the missionary-care team.<sup>7</sup>

The following Missionary-Care Tasks List, although substantial, is not comprehensive. Further, it is not broken down into agency and sending church assignments, since decisions regarding which entity actually accomplishes the tasks will depend on a number of variables.<sup>8</sup> Instead, missionary-care responsibilities are organized by the same categories and areas employed in Chapter Three.

Some tasks are indexed by footnote to a particular appendix that provides a level of detail not possible in this format. As is explained in the Introduction to the Appendices, each Appendix is best viewed in the larger context of the resource from which it is drawn. The Missionary-Care Task List is a simple inventory of care responsibilities; the Appendices provide enough detail to grasp the general outline of what a particular responsibility entails, and the original resources furnish the full explanations necessary to fulfill the responsibility with excellence.

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<sup>7</sup> See Appendix E: Guidelines for Effective Member Care Affiliations for an explanation of what this kind of collaborative process would entail.

<sup>8</sup> Appendix C: A Proposed Breakdown of Missionary-Care Tasks suggests one possible approach to fulfilling care responsibilities with the sending church taking the lead role.

## Missionary-Care Tasks Lists

<i>Pre-Deployment</i>	
Spiritual Care	<ul style="list-style-type: none"> <li><input type="checkbox"/> recruit potential missionaries             <ul style="list-style-type: none"> <li><input type="checkbox"/> provide service and ministry opportunities</li> <li><input type="checkbox"/> be committed to both missionaries and national believers</li> <li><input type="checkbox"/> educate church leaders and church members</li> <li><input type="checkbox"/> challenge church to give and go</li> <li><input type="checkbox"/> strive to deepen knowledge of and commitment to both missions and missionaries</li> <li><input type="checkbox"/> pray regularly, knowledgeably and passionately for missionaries</li> </ul> </li>   <li><input type="checkbox"/> confirm the call             <ul style="list-style-type: none"> <li><input type="checkbox"/> suitability and maturity</li> <li><input type="checkbox"/> evangelistic burden</li> <li><input type="checkbox"/> natural abilities</li> <li><input type="checkbox"/> spiritual gifts</li> <li><input type="checkbox"/> evaluation of service</li> <li><input type="checkbox"/> family readiness</li> <li><input type="checkbox"/> regular participation in ministry and body life</li> </ul> </li>   <li><input type="checkbox"/> form a care team<sup>9</sup> within the church and coordinate and collaborate with agency<sup>10</sup> <ul style="list-style-type: none"> <li><input type="checkbox"/> spiritual care</li> <li><input type="checkbox"/> emotional care</li> <li><input type="checkbox"/> ministry care</li> <li><input type="checkbox"/> logistical care</li> <li><input type="checkbox"/> financial care</li> </ul> </li>   <li><input type="checkbox"/> ensure proper training, suitability, and qualifications of missionary-care team members<sup>11</sup></li>   <li><input type="checkbox"/> task the care team             <ul style="list-style-type: none"> <li><input type="checkbox"/> support in prayer</li> <li><input type="checkbox"/> hold the candidate accountable for spiritual vitality</li> </ul> </li>   <li><input type="checkbox"/> set up viable spiritual accountability structures</li> </ul>

<sup>9</sup> See Appendix F: Guidelines for RIMA Members.

<sup>10</sup> See Appendix G: Nurturing Matrix.

<sup>11</sup> See Appendix H: RIMA Relevance Grid for Developing Member Care.

<i>Pre-Deployment</i>	
Emotional Care	<ul style="list-style-type: none"> <li><input type="checkbox"/> task the care team <ul style="list-style-type: none"> <li><input type="checkbox"/> act as a sounding board for cross-cultural experiences</li> <li><input type="checkbox"/> engage and encourage</li> </ul> </li> <li><input type="checkbox"/> perform a psychological evaluation</li> <li><input type="checkbox"/> facilitate the necessary cultural orientation seminars <ul style="list-style-type: none"> <li><input type="checkbox"/> determine what is needed</li> <li><input type="checkbox"/> evaluate comprehension of information</li> <li><input type="checkbox"/> provide opportunities to implement information</li> </ul> </li> <li><input type="checkbox"/> provide training in biblical conflict resolution</li> </ul>
Ministry Care	<ul style="list-style-type: none"> <li><input type="checkbox"/> collaborate to develop a vision and educate church membership regarding missions philosophy and opportunity</li> <li><input type="checkbox"/> facilitate the necessary ministry orientation seminars <ul style="list-style-type: none"> <li><input type="checkbox"/> determine what training is needed <ul style="list-style-type: none"> <li><input type="checkbox"/> language acquisition</li> <li><input type="checkbox"/> professional training</li> <li><input type="checkbox"/> knowledge of the Scriptures</li> </ul> </li> <li><input type="checkbox"/> counsel missionary regarding the choice of agency</li> <li><input type="checkbox"/> collaborate with agency and missionary to determine assignment, ministry, priorities, strategies, etc.</li> </ul> </li> <li><input type="checkbox"/> facilitate team building or team assignment</li> <li><input type="checkbox"/> provide leadership and relational training</li> <li><input type="checkbox"/> facilitate appropriate cross-cultural ministry opportunities <ul style="list-style-type: none"> <li><input type="checkbox"/> debrief,<sup>12</sup> evaluate, and design follow-up, if necessary</li> </ul> </li> <li><input type="checkbox"/> set up effective ministry accountability structures</li> </ul>

<sup>12</sup> See Appendix I: Debriefing Questions.

<i>Pre-Deployment</i>	
Logistical Care	<ul style="list-style-type: none"> <li><input type="checkbox"/> maintain appropriate confidentiality in all areas</li> <li><input type="checkbox"/> clearly articulate expectations of all parties</li> <li><input type="checkbox"/> clearly articulate ethos, values, vision, and structure of missionary-care parties</li> <li><input type="checkbox"/> draw up a clear job description</li> <li><input type="checkbox"/> clearly delineate responsibility for missionary-care tasks <ul style="list-style-type: none"> <li><input type="checkbox"/> sending church</li> <li><input type="checkbox"/> mission agency</li> </ul> </li> <li><input type="checkbox"/> ensure appropriate, regular communication with supporting churches</li> <li><input type="checkbox"/> ensure access to necessary specialists<sup>13</sup> <ul style="list-style-type: none"> <li><input type="checkbox"/> Christian legal counsel with international expertise</li> <li><input type="checkbox"/> crisis managers experienced in contingency planning, danger assessment and monitoring, security planning, etc.</li> <li><input type="checkbox"/> professionals who are missions-aware</li> <li><input type="checkbox"/> skillful consultants capable of evaluation from a distance and coaching toward resolution</li> </ul> </li> <li><input type="checkbox"/> assist with addressing family dynamics and needs <ul style="list-style-type: none"> <li><input type="checkbox"/> schooling</li> <li><input type="checkbox"/> burial plans</li> <li><input type="checkbox"/> care of parents</li> <li><input type="checkbox"/> establish policies and procedures for crises</li> <li><input type="checkbox"/> establish policies and procedures for emergency evacuation</li> </ul> </li> <li><input type="checkbox"/> secure durable Power of Attorney</li> <li><input type="checkbox"/> ensure drafting of a legal Will and Testament</li> <li><input type="checkbox"/> create a comprehensive departure and deployment checklist</li> <li><input type="checkbox"/> establish a vital physical statistics baseline</li> </ul>

<sup>13</sup> Laura Mae Gardner, “Administrative Guidelines for Remaining or Returning,” in *Missionary Care: Counting the Cost for World Evangelization*, edited by Kelly O’Donnell (Pasadena: William Carey Library, 1992), 291.

*Pre-Deployment*

Financial Care	<ul style="list-style-type: none"><li><input type="checkbox"/> determine support level (initial and final)<ul style="list-style-type: none"><li><input type="checkbox"/> evaluate the level of financial knowledge and expertise</li><li><input type="checkbox"/> evaluate current financial status<ul style="list-style-type: none"><li><input type="checkbox"/> debt</li><li><input type="checkbox"/> assets</li><li><input type="checkbox"/> Social Security</li><li><input type="checkbox"/> retirement</li><li><input type="checkbox"/> insurance (life, health, indemnity, travel)</li></ul></li><li><input type="checkbox"/> budget<ul style="list-style-type: none"><li><input type="checkbox"/> personal funds</li><li><input type="checkbox"/> ministry funds</li></ul></li></ul></li><li><input type="checkbox"/> set policy and procedures for raising support<ul style="list-style-type: none"><li><input type="checkbox"/> determine the percentage of support needed for deployment</li><li><input type="checkbox"/> clearly communicate policies regarding deputation time frames</li><li><input type="checkbox"/> clearly communicate policies regarding future shortage of funds</li></ul></li><li><input type="checkbox"/> facilitate deputation meetings<ul style="list-style-type: none"><li><input type="checkbox"/> policies and procedures</li><li><input type="checkbox"/> scheduling</li><li><input type="checkbox"/> digital presentations</li><li><input type="checkbox"/> literature</li><li><input type="checkbox"/> follow-up (thank you notes, evaluations, resolution, etc.)</li></ul></li><li><input type="checkbox"/> set up dependable financial care structures</li></ul>

<i>Deployment</i>	
Spiritual Care	<input type="checkbox"/> conduct commissioning service before deployment <input type="checkbox"/> provide intercessory prayer <ul style="list-style-type: none"> <li><input type="checkbox"/> care team</li> <li><input type="checkbox"/> sending church body</li> </ul> <input type="checkbox"/> ensure proper function of spiritual accountability structures <ul style="list-style-type: none"> <li><input type="checkbox"/> adjust as needed</li> </ul>
Emotional Care	<input type="checkbox"/> provide timely evaluations of cultural adaptation <ul style="list-style-type: none"> <li><input type="checkbox"/> understand and evaluate stages of culture shock</li> </ul> <input type="checkbox"/> review fit and effectiveness of team structures <input type="checkbox"/> perform regular emotional health appraisals
Ministry Care	<input type="checkbox"/> conduct annual family check-up <sup>14</sup> <input type="checkbox"/> ensure that sending church, missionary and agency communicate regularly <input type="checkbox"/> regularly review ministry plan <input type="checkbox"/> collaborate with missionary and missionary-care team to set goals <input type="checkbox"/> collaborate to biblically address complaints, grievances, conflicts, etc. <input type="checkbox"/> collaborate to evaluate possible need to return from the field <sup>15</sup>

<sup>14</sup> See Appendix J: Suggested Questions for Use During an Annual Missionary Family “Check-Up.”

<sup>15</sup> See Appendix K: Administrative Guidelines for Remaining or Returning.”

<i>Deployment</i>	
Logistical Care	<input type="checkbox"/> carefully track progress in language acquisition <input type="checkbox"/> ensure adequate housing and transportation <input type="checkbox"/> ensure good health care <input type="checkbox"/> track passport and visa status <input type="checkbox"/> monitor and adjust Pre-Deployment structures <input type="checkbox"/> adjust as needed <input type="checkbox"/> regularly review crisis and emergency plans <input type="checkbox"/> communicate changes in agency or sending church pertinent to missionary
Financial Care	<input type="checkbox"/> monitor and adjust Pre-Deployment structures <input type="checkbox"/> adjust as needed

<i>Home Assignment</i>	
Spiritual Care	<input type="checkbox"/> perform a comprehensive spiritual health evaluation for all family members
Emotional Care	<input type="checkbox"/> perform comprehensive emotional health evaluation for all family members <input type="checkbox"/> provide age-appropriate debriefings
Ministry Care	<input type="checkbox"/> perform comprehensive ministry health evaluation <ul style="list-style-type: none"> <li><input type="checkbox"/> Strengths, Weaknesses, Opportunities, Threats (SWOT) survey</li> <li><input type="checkbox"/> facilitate forward planning through Goals, Objectives, Plans, Standards (GOPS) planning<sup>16</sup></li> </ul> <input type="checkbox"/> provide appropriate “extended staff member” ministry  <input type="checkbox"/> evaluate areas needing refreshing or retooling <sup>17</sup> <ul style="list-style-type: none"> <li><input type="checkbox"/> biblical studies</li> <li><input type="checkbox"/> church planting</li> <li><input type="checkbox"/> counseling and pastoral care</li> <li><input type="checkbox"/> communications</li> <li><input type="checkbox"/> educational technologies</li> <li><input type="checkbox"/> administration</li> <li><input type="checkbox"/> cultural studies</li> <li><input type="checkbox"/> project management</li> <li><input type="checkbox"/> missiology</li> <li><input type="checkbox"/> social and theological studies</li> <li><input type="checkbox"/> construction or church building design</li> </ul>

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<sup>16</sup> Bill Smallman, “A Missions Toolkit for Local Churches” (Cleveland: Baptist Mid-Media, 2009), 190-191. Goals should be concrete, not abstract; objectives should directly facilitate accomplishing the goals; plans should “emerge from the larger goal and objectives, with phases and programs and targets for accomplishment in specific locations;” and standards should be designed to ensure quality control, deadlines, and measureable outcomes.

<sup>17</sup> Ibid., 189-190.



*Home Assignment*

Logistical Care	<ul style="list-style-type: none"><li><input type="checkbox"/> perform comprehensive physical health evaluation<ul style="list-style-type: none"><li><input type="checkbox"/> secure medical doctor experienced in travel medicine</li><li><input type="checkbox"/> compare to vital baseline established in Pre-Deployment stage</li></ul></li><li><input type="checkbox"/> perform comprehensive logistical health evaluation</li><li><input type="checkbox"/> facilitate securing of necessary transportation and housing</li><li><input type="checkbox"/> clearly communicate the basis for field return time frame</li></ul>
Financial Care	<ul style="list-style-type: none"><li><input type="checkbox"/> perform comprehensive financial health evaluation</li></ul>

<i>Permanent Return</i>	
Spiritual Care	<input type="checkbox"/> conduct a spiritual health evaluation <input type="checkbox"/> facilitate appropriate ministry reassignment
Emotional Care	<input type="checkbox"/> conduct exit interview (preferably before permanent return) <input type="checkbox"/> conduct emotional debriefing and evaluation
Ministry Care	<input type="checkbox"/> collaborate regarding future ministry niche
Logistical Care	<input type="checkbox"/> evaluate retirement housing needs and advise, if necessary
Financial Care	<input type="checkbox"/> evaluate retirement funding and advise, if necessary

## CHAPTER SEVEN - CONCLUSION

While most evangelical churches profess a commitment to global evangelization and discipleship, many of them do not properly fulfill their missionary-care responsibilities. Although these churches acknowledge both the agency's and the missionary's vital roles in fulfilling the Great Commission, they do not embrace their own leadership role within the missionary-care team. This project has sought to provide a biblical, philosophical, and practical methodology by which churches can properly evaluate their responsibilities and address gaps in their missionary-care ministry as they consider reclaiming their place as the lead entity.

Chapter Three raised two pressing questions. The first question was, does a church have a smaller sending and supporting capacity than is often reflected in its practice? If the analysis of the research portion of this paper is indicative, then the answer is, yes. Scores of informal discussions with pastors, missions committee personnel, agency representatives, and missionaries regarding this paper's survey and interview questions give overwhelming anecdotal evidence of substantial agreement with this project's suppositions. Indeed, the principles presented in this paper are regularly affirmed as biblical and rational.

It is at this point, however, that agreement in principle often gives way to consternation in practice. The current agency-led missionary-care model is so deeply ingrained in the psyche of the missionary-care team that a thorough evaluation, especially one that appears almost certain to recommend significant changes, is strongly resisted. Yet, if the principles are sound, it would be unwise to ignore them merely for the sake of avoiding challenging modifications or preserving common practice.

The second question was if a church has a finite sending and supporting capacity, how can it determine that capacity? Here, the missionary-care task lists and tables are an invaluable

aid. After the church decides the missionary-care tasks for which it is responsible, it can then determine the number of missionaries, supporting churches, and agencies for which it can faithfully fulfill those tasks. To be sure, embracing the model proposed here would not be a quick or simple process, but if the principles of a local church-led approach to the Great Commission are biblical, then a recalibration of any other model is in order.

This material will be adapted for presentation in a book or digital form and offered to members of the missionary-care team, especially local church pastors and missions committee personnel. It is hoped that such a project will stimulate a collegial dialog among the team members. Positive communication among sending churches, supporting churches, missionary agencies, and missionaries could be the first step toward an increasingly cooperative approach. May this material help Christ's church obey the Great Commission by reproducing healthy local churches around the world.

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## APPENDICES

### Introduction to Appendices

This Section includes seventeen supplements that provide explanations and expansions of material contained in the body of this paper. The first three appendices were written for this project. Appendix A contains the survey questions used to query ten local church pastors about their church's missions ministry, and Appendix B contains the follow-up questions used to investigate further notable trends and significant gaps revealed by the initial survey. Appendix C is a table outlining one possible breakdown of missionary-care tasks between the sending church and the missions agency.

The remaining fourteen appendices provide additional information too detailed to be included in the table featured in Chapter Five of this paper. The information has been chosen for its usefulness in providing practical evaluation tools which are accessible to local church missions ministries. Although great care has been taken to select congruent sections of material, the best perspective would be to view the elements in their original contexts. The original material then has been adapted by being re-typed into a standardized format.

Appendix G provides a link to the Association for Community Health Improvement website and describes a diagram and two charts that it contains. The formatting of the other thirteen appendices, while an adaptation of the original sources, is as close an approximation of the source formatting as is possible within the constraints of this paper. Single-spaced paragraphs are direct quotations, and any additions or deletions are indicated by brackets. Any significant areas of disagreement between the viewpoint of this project and the outlooks of these appendices are indicated by footnotes.

## Appendix A – Survey Questions

### Instructions

- Round any financial information to the nearest dollar.
- If more than one option is provided, circle the best answer.
- Answers need not be exhaustive or given in complete sentences.

### Definitions

- **Missionary-Care** – “The ongoing preparation, equipping and empowering of missionaries for effective and sustainable life, ministry and work.”<sup>1</sup>
- **Missionary-Care Responsibilities** – Include logistical, philosophical, ministry, and practical elements.
- **Missionary-Care Team** – A group consisting of the sending church, supporting churches, and the mission agency and its affiliates.
- **Sending Agency** – A parachurch organization that partners with missionaries, sending churches, and supporting churches to provide financial, logistical, and/or spiritual support.
- **Sending Church** – A local church that identifies, trains, evaluates, commissions, and acts as the home church for a missionary (who typically comes from within its membership).
- **Supporting Church** – A local church that typically provides a secondary amount of financial and ministry support for the missionary.

### General Information: Church

Does your church have a missions committee? Yes / No

If yes, how many members are on the committee? \_\_\_\_\_

What are the qualifications for committee members? \_\_\_\_\_

\_\_\_\_\_

What role does the committee play in:

Financial administration \_\_\_\_\_

\_\_\_\_\_

Recommendation and/or examination of missionary candidates \_\_\_\_\_

\_\_\_\_\_

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<sup>1</sup> David Lewis, “What Pastors Need to Know about Caring for Missionaries” (Self-published, Paracletos, Inc.), accessed October 19, 2015, <http://paracletos.org/resources/article/what-pastors-need-to-know-about-caring-for-missionaries/>.

Decision regarding supporting missionaries \_\_\_\_\_

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**General Information: Missionaries**

How many missionaries does your church *support* financially? \_\_\_\_\_

Of these missionaries, how many are *sent/commissioned* by your church? \_\_\_\_\_

What is the *average* monthly support level for a missionary? \$\_\_\_\_\_.00/month

What is the *highest* monthly support level for a missionary? \$\_\_\_\_\_.00/month

What is the *lowest* monthly support level for a missionary? \$\_\_\_\_\_.00/month

How satisfied are you with the *financial* aspect of your missionary support model?

1                      2                      3                      4                      5  
extremely satisfied    well satisfied            satisfied                dissatisfied              very dissatisfied

How satisfied are you with the *accountability* aspect of your missionary support model?

1                      2                      3                      4                      5  
extremely satisfied    well satisfied            satisfied                dissatisfied              very dissatisfied

**General Information: Mission Agencies**

How many *mission agencies* does your church financially support? \_\_\_\_\_

Which of the following agencies represent missionaries you support? (check all that apply)

- ABWE                       BIMI                       BMM                       BMW
- BWM                       Frontline                       GFA                       IFM
- New Tribes                       NTM                       other \_\_\_\_\_
- other \_\_\_\_\_

Do any paid church staff members serve a mission agency in an official capacity? **Yes / No**

If so, with what agency, and in what position?

Agency \_\_\_\_\_ Position \_\_\_\_\_

How satisfied are you with the communication between you and your missionaries' agencies?

1                      2                      3                      4                      5  
extremely satisfied    well satisfied        satisfied              dissatisfied          very dissatisfied

How well do you know your missionaries' agencies' policies and procedures?

1                      2                      3                      4                      5  
extremely satisfied    well satisfied        satisfied              dissatisfied          very dissatisfied

**Relationship: Missionaries**

- *The subjects of the following questions are the missionaries for whom you act as sending church.*
- *If you act as sending church for only one or two missionaries, or if your church is not the sending church for any missionaries you support, consider as the subjects of these questions the missionaries with whom your church has the closest relationship.*
- *Please refer to the same missionaries, in the same order, for each set of questions.*
- *Please identify the missionaries by first name and last initial only.*

**Field Visits**

When last did an official representative of your church visit the missionary on the field?

Missionary 1: \_\_\_\_\_

Date: Month \_\_\_\_\_ Year \_\_\_\_\_

Length of visit: \_\_\_\_\_

Purpose of visit: \_\_\_\_\_

\_\_\_\_\_

Missionary 2: \_\_\_\_\_

Date: Month \_\_\_\_\_ Year \_\_\_\_\_

Length of visit: \_\_\_\_\_

Purpose of visit: \_\_\_\_\_

\_\_\_\_\_

Missionary 3: \_\_\_\_\_

Date: Month \_\_\_\_\_ Year \_\_\_\_\_

Length of visit: \_\_\_\_\_

Purpose of visit: \_\_\_\_\_

\_\_\_\_\_

### **Furlough Trips**

What percentage of the missionaries' most recent furlough did they spend at your church?

Missionary 1 \_\_\_\_\_ %

Missionary 2 \_\_\_\_\_ %

Missionary 3 \_\_\_\_\_ %

Is this amount of time typical of most furloughs? (If no, please explain.)

Missionary 1: Yes / No, because \_\_\_\_\_

\_\_\_\_\_

Missionary 2: Yes / No, because \_\_\_\_\_

\_\_\_\_\_

Missionary 3: Yes / No, because \_\_\_\_\_

\_\_\_\_\_

In what ministry activities did your missionaries participate while on furlough, and to what degree?

Missionary 1: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Missionary 2: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Missionary 3: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

What official interviews, reports, ministry planning meetings, and/or discussions were conducted with your missionaries while they were home on furlough, and by whom?

Missionary 1: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Missionary 2: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Missionary 3: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

What elements of your missionaries' previous term (goals, successes, concerns, struggles, issues, etc.) did you discuss *in detail*?

Missionary 1: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Missionary 2: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Missionary 3: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Did you discuss with your missionaries their upcoming ministry plan, especially any significant changes (location, ministry roles, new initiatives or programs, etc.)?

Missionary 1: Yes / No

Missionary 2: Yes / No

Missionary 3: Yes / No

**Relationship: Mission Agencies** *For the following questions, choose the three agencies, if possible, with which your church has the best relationship.*

When was the last time an agency representative visited your church for an official purpose?

Agency 1: \_\_\_\_\_ Date: \_\_\_\_\_

Summarize reason(s) for visit: \_\_\_\_\_  
\_\_\_\_\_

Did you discuss philosophy, policy, and/or practice? Yes / No

Agency 2: \_\_\_\_\_ Date: \_\_\_\_\_

Summarize reason(s) for visit: \_\_\_\_\_

---

Did you discuss philosophy, policy, and/or practice? Yes / No

Agency 3: \_\_\_\_\_ Date: \_\_\_\_\_

Summarize reason(s) for visit: \_\_\_\_\_

---

Did you discuss philosophy, policy, and/or practice? Yes / No



## Appendix B – Interview Questions

1. What kinds of responsibilities are involved in missionary-care?
2. Who are the partners in the missionary-care team?
3. Who should take the lead in missionary-care?
4. How can your missionaries serve your church?
5. How should the missionary-care team handle conflict and discipline issues involving the missionary?
6. What kinds of missionary-care responsibilities can you as a local church *not* fulfill?
7. Describe your furlough relationship with those missionaries for whom you act as sending church.
8. Describe your furlough relationship with those missionaries for whom you act as a supporting church.
9. How does your interaction with missionaries you send differ from your interaction with missionaries you support?
10. How does the mission agency serve the needs of your church?
11. How does your church serve your missionaries?
12. How does your church serve the supporting churches of missionaries sent from your church?
13. Would multiplying mission agencies better assist both churches and missionaries?
14. How does the mission agency serve the needs of the missionary?
15. How does the mission agency serve the needs of the supporting churches?
16. What role do you think the mission agency should play in missionary-care?
17. How does the mission agency serve the needs of the sending church?
18. What role do you think the sending church should play in missionary-care?
19. What are the pros and cons of individual (versus church) support of missionaries?

20. Describe your interaction (communication, cooperation) with mission agencies.
21. If your church has a missions committee, what missions-specific education do its members receive?
22. Who chooses new missionaries for support?
23. When was the last time your church took on a new missionary for support?
24. When was the last time a missionary was sent from your church?
25. Describe the process of their sending.
26. What changes in your missions model would you like to see made?
27. What are the obstacles to implementing these changes?

## Appendix C - IRB Research Approval Letter

Liberty University Institutional Review Board | 4  
Application for the Use of Human Research Participants

### I. INVESTIGATOR AGREEMENT & SIGNATURE PAGE\*

BY SIGNING THIS DOCUMENT, THE INVESTIGATOR AGREES:

1. That no participants will be recruited or entered under the protocol until the Investigator has received the final approval or exemption email from the chair of the Institutional Review Board.
2. That no participants will be recruited or entered under the protocol until all key personnel for the project have been properly educated on the protocol for the study.
3. That any modifications of the protocol or consent form will not be initiated without prior written approval, by email, from the IRB and the faculty advisor, except when necessary to eliminate immediate hazards to the participants.
4. The PI agrees to carry out the protocol as stated in the approved application: all participants will be recruited and consented as stated in the protocol approved or exempted by the IRB. If written consent is required, all participants will be consented by signing a copy of the approved consent form.
5. That any unanticipated problems involving risks to participants or others participating in the approved protocol, which must be in accordance with the Liberty Way (and/or the Honor Code) and the Confidentiality Statement, will be promptly reported in writing to the IRB.
6. That the IRB office will be notified within 30 days of a change in the PI for the study.
7. That the IRB office will be notified within 30 days of the completion of this study.
8. That the PI will inform the IRB and complete all necessary reports should he/she terminate University Association.
9. To maintain records and keep informed consent documents for **three years** after completion of the project, even if the PI terminates association with the University.
10. That he/she has access to copies of 45 CFR 46 and the Belmont Report.

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Donald A Hall		October 23, 2015
Principal Investigator (Printed)	Principal Investigator (Signature)	Date

### FOR STUDENT PROPOSALS ONLY

BY SIGNING THIS DOCUMENT, THE FACULTY ADVISOR AGREES:

1. To assume responsibility for the oversight of the student's current investigation, as outlined in the approved IRB application.
2. To work with the investigator, and the Institutional Review Board, as needed, in maintaining compliance with this agreement.
3. To monitor email contact between the Institutional Review Board and principle investigator. Faculty advisors are cced on all IRB emails to PIs.
4. That the principal investigator is qualified to perform this study.
5. **That by signing this document you verify you have carefully read this application and approve of the procedures described herein, and also verify that the application complies with all instructions listed above.** If you have any questions, please contact our office ([irb@liberty.edu](mailto:irb@liberty.edu)).

---

Dr. Keith E. Eitel		October 22, 2015
Faculty Advisor (Printed)	Faculty Advisor (Original Signature)	Date

**\*The Institutional Review Board reserves the right to terminate this study at any time if, in its opinion, (1) the risks of further experimentation are prohibitive, or (2) the above agreement is breached.**

## Appendix D - Consent Form

The Liberty University Institutional Review Board has approved this document for use from 11/6/15 to -- Protocol # 2342.110615

### **CONSENT FORM**

*How to Evaluate Missionary-Care Responsibilities:*

*A Guide for Sending Churches*

Donald A Hall

Liberty University, School of Divinity

You are invited to be in a research study of the agencies and tasks related to care for missionaries. You were selected as a possible participant because your church is geographically near and in substantial doctrinal and philosophical agreement with the researcher. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

Donald A. Hall, a student in the Global Studies department at Liberty University, is conducting this study.

#### **Background Information:**

The purpose of this study is to help sending churches understand their role in and evaluate their care for the needs of their missionaries. Results of this research will be used to provide a biblical, philosophical, and practical methodology by which sending churches can properly evaluate their responsibilities and address gaps in their missionary-care ministry.

#### **Procedures:**

If you agree to be in this study, I would ask you to do the following things: fill out a survey at your convenience, which should take you from thirty minutes to an hour to complete. The consent document and survey will be collected at a follow-up face-to-face interview, scheduled at a time and location convenient to you, which should last from one to one-and-a-half hours.

#### **Risks and Benefits of being in the Study:**

The study has the following risks: The risks are no more than you would encounter in everyday life. There are no direct benefits for the participants in this study. However, participants may gain a better understanding of the scope and responsibilities of missionary care. Such understanding may equip pastors, churches, and mission agencies to better serve the missionary, which will result in more strategic partnerships for the local church and increased effectiveness and lower attrition rates for the missionary.

#### **Compensation:**

You will receive no payment for your participation. The Liberty University Institutional Review Board has approved this document for use from 11/6/15 to -- Protocol # 2342.110615

**Confidentiality:**

The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely and only the researcher will have access to the records. Both the written survey form and the interview transcription will be identified by a unique number corresponding to a list of churches and personnel kept on the researcher's church computer. Unless explicit permission is secured from the subject(s), specific responses will not be linked to a particular subject.

**Voluntary Nature of the Study:**

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

**Contacts and Questions:**

The researcher conducting this study is Donald A. Hall. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him by phone (303.883.0774) or email (pastordon@betheden.org). Dr. Keith Eitel, faculty advisor for this research project, may be contacted by email (keitel@liberty.edu).

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Carter 134, Lynchburg, VA 24515 or email at irb@liberty.edu.

*Please notify the researcher if you would like a copy of this information to keep for your records.*

**Statement of Consent:**

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

(NOTE: DO NOT AGREE TO PARTICIPATE UNLESS IRB APPROVAL INFORMATION WITH CURRENT DATES HAS BEEN ADDED TO THIS DOCUMENT.)

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

Signature of Investigator: \_\_\_\_\_ Date: \_\_\_\_\_

## Appendix E – Letters of Recruitment

November 20, 2015

Dear Pastor \_\_\_\_\_:

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a Master of Arts in Global Studies. The purpose of my research is to help sending churches understand their role in missionary-care and evaluate their care for the needs of their missionaries. Results of this research will be used to provide a biblical, philosophical, and practical methodology by which sending churches can properly evaluate their responsibilities and address gaps in their missionary-care ministry. I am inviting you to participate in my study.

If you are 18 years of age or older and are willing to participate, you will be asked to fill out a missions program background information survey at your convenience and participate in a follow-up, face-to-face interview, scheduled at a time and location convenient to you. It should take approximately 30-45 minutes for you to complete the survey, and the interview should last one to one-and-one-half hours. Your participation will be kept completely confidential.

Is this something you are interested in doing? If so, I will mail the consent document and the survey to you. Once you have signed the consent document and completed the survey, please contact me by phone (303.883.0774) or email ([pastordon@betheden.org](mailto:pastordon@betheden.org)) to schedule the follow-up interview. I will collect the completed consent document and survey at that time.

Sincerely,

Donald A. Hall

Missions Pastor, Beth Eden Baptist Church

[Date]

[Name]

[Position]

[Address 1]

[Address 2]

[Address 3]

Dear :

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a Master of Arts in Global Studies. Earlier this year a letter was sent to you inviting you to participate in a research study. Included with the letter was an informed consent document and survey. This follow-up mail is being sent to remind you to sign the consent document and complete the survey if you would like to participate and have not already done so. The deadline for participation is October 31, 2016.

If you choose to participate, you will be asked to coordinate a time with me for a follow-up, face to face interview. It should take approximately one-and-one-half to two hours for you to complete the procedures listed. Your name will be requested as part of your participation.

To participate, sign the consent document, complete the survey, and contact me to schedule an interview. If you require another copy of the consent form and survey, please let me know within the week. I can be reached by cell phone (303.883.0774) or email ([pastordon@betheden.org](mailto:pastordon@betheden.org)).

Sincerely,

Donald A. Hall,  
Missions Pastor, Beth Eden Baptist Church

## Appendix F – A Proposed Breakdown of Missionary-Care Tasks

Entity	The Cast	The Call	The Commission	The Collaboration	Some Concerns
<b>Sending Church</b>	<p>Matthew 28:18-20; Acts 1:8</p> <p>The recipient of the Great Commission</p> <ul style="list-style-type: none"> <li>• The "pillar and ground of the truth" (1 Tim. 3:15)</li> <li>• The Authority (Acts 15-21)</li> <li>• <i>How can we best <u>support the missionary, partner with supporting churches, and guide the agency?</u></i></li> </ul>	<p>Acts 13:1-3</p> <p>Produce the missionaries</p> <ul style="list-style-type: none"> <li>• Challenge</li> <li>• Identify</li> <li>• Teach</li> <li>• Train</li> <li>• Prove</li> </ul>	<p>Acts 13:3; 15:40; 18:27</p> <p>Evaluate the missionaries</p> <ul style="list-style-type: none"> <li>• Examine</li> <li>• Recommend to supporting churches</li> <li>• Commit to support</li> </ul>	<p>Acts 13:4-21:26</p> <p>Support the missionaries</p> <ul style="list-style-type: none"> <li>• Pray</li> <li>• Mediate</li> <li>• Supervise</li> <li>• Respond</li> <li>• Shepherd</li> <li>• Collaborate</li> <li>• Visit</li> </ul>	<ul style="list-style-type: none"> <li>• Abandoning role, not Embracing role</li> <li>• Passive, not Proactive</li> <li>• Incidental, not Integral</li> <li>• Ignorant, not Informed</li> <li>• Pragmatic, not Philosophical</li> </ul>
<b>Supporting Churches</b>	<p>Matthew 28:19-20; Acts 1:8</p> <p>Co-recipients of the Great Commission</p> <ul style="list-style-type: none"> <li>• The "pillar and ground of the truth" (1 Tim. 3:15)</li> <li>• The Authority (Acts 15-21)</li> <li>• <i>How can we best <u>partner with the sending church to support the missionary and guide the agency?</u></i></li> </ul>	<p>Acts 13:1-3</p> <p>Produce the missionaries</p> <ul style="list-style-type: none"> <li>• Challenge</li> <li>• Identify</li> <li>• Teach</li> <li>• Train</li> <li>• Prove</li> </ul>	<p>Acts 13:3; 15:40; 18:27</p> <p>Evaluate the missionaries</p> <ul style="list-style-type: none"> <li>• Examine</li> <li>• Perform due diligence regarding sending church's proposal of partnership</li> <li>• Commit to support</li> </ul>	<p>Acts 13:4-21:26</p> <p>Support the missionaries</p> <ul style="list-style-type: none"> <li>• Pray</li> <li>• Mediate when asked by sending church</li> <li>• Supervise when asked</li> <li>• Respond</li> <li>• Shepherd when asked</li> <li>• Collaborate</li> <li>• Visit when possible</li> </ul>	<ul style="list-style-type: none"> <li>• Abandoning role, not Embracing role</li> <li>• Passive, not Proactive</li> <li>• Incidental, not Integral</li> <li>• Ignorant, not Informed</li> <li>• Pragmatic, not Philosophical</li> </ul>



Entity	The Cast	The Call	The Commission	The Collaboration	Some Concerns
<b>Missionary</b>	<p>Romans 10:15; Ephesians 4:11-12</p> <ul style="list-style-type: none"> <li>• One of the ministers of the Great Commission</li> <li>• An Extension of the church (Acts 13-21)</li> <li>• <i>How can I best represent my sending church, partner with my supporting churches, and utilize my agency?</i></li> </ul>	<p>Acts 13:1-2a</p> <p>Respond to the call</p> <ul style="list-style-type: none"> <li>• Prepare</li> <li>• Minister</li> </ul>	<p>Acts 13:3; 15:40; 18:27</p> <ul style="list-style-type: none"> <li>• Commit to represent Christ and the church faithfully</li> <li>• Submit decisions to the church</li> </ul>	<p>Acts 13:4-21:26</p> <p>Missions Ministry</p> <ul style="list-style-type: none"> <li>• Preach the gospel</li> <li>• Plant churches</li> <li>• Train pastors</li> <li>• Make disciples</li> <li>• Report</li> <li>• Enrich</li> <li>• Strategize</li> <li>• Return</li> </ul>	<ul style="list-style-type: none"> <li>• Content with the status quo</li> <li>• Independent, not Integrated</li> <li>• Pragmatic, not Philosophical</li> </ul>
<b>Mission Agency</b>	<ul style="list-style-type: none"> <li>• One of the aids to the recipients and ministers of the Great Commission</li> <li>• A non-biblical (although not un-biblical) para-church helping organization</li> <li>• <i>How can we best assist the churches and serve the missionary?</i></li> </ul>	<ul style="list-style-type: none"> <li>• Educate</li> <li>• Recruit</li> <li>• Challenge</li> </ul>	<ul style="list-style-type: none"> <li>• Coordinate</li> <li>• Advise</li> <li>• Assign when asked by the sending church</li> <li>• Help match missionary with a field</li> <li>• Team-build</li> </ul>	<p>Assistance at home</p> <ul style="list-style-type: none"> <li>• “<i>In loco ecclesia</i>” (by request of the sending and supporting churches)</li> </ul> <p>Facilitation on the field and at home</p> <ul style="list-style-type: none"> <li>• Accounting</li> <li>• Compliance</li> <li>• Training</li> <li>• Preparation</li> <li>• Logistical management</li> </ul>	<ul style="list-style-type: none"> <li>• Assuming leadership roles, not Assisting in them</li> <li>• Pragmatic, not Principled</li> </ul> <p>(Ask, what is an appropriate binding agreement between the church and the agency or between the missionary and the agency?)</p>

## Appendix G – Community Health Assessment<sup>1</sup>

### [Community Health Assessment Pathway]<sup>2</sup>

The authors state: “[C]ommunity health assessments (CHAs) have long been used as a tool by hospitals, public health departments and other social service agencies to identify key community health concerns. A CHA is a systematic process [that enables organizations] to identify and analyze community health needs and assets, prioritize those needs and then implement a plan to address significant unmet needs. Upon completing the assessment, [organizations] develop implementation strategies to address the significant community health needs identified in the CHA. A community health assessment can focus your organization’s efforts . . . and provide structure for addressing the determinants of health and illness in your community.”

The website includes a thorough explanation of each of the nine steps of assessment: 1) “Reflect and Strategize,” 2) “Identify and Engage Stakeholders,” 3) “Define the Community,” 4) “Collect and Analyze Data,” 5) “Prioritize Community Health Issues,” 6) Document and Communicate Results,” 7) Plan Implementation Strategies,” 8) “Implement Strategies,” and 9) “Evaluate Progress.” The website also includes clear examples of how other organizations have followed these steps as well as helpful links to additional outside resources. Even though the website is designed for the health care community, it is easily adaptable for use as a missions and missionary-care assessment tool.

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<sup>1</sup> Association for Community Health Improvement, “Community Health Assessment Toolkit” (2017), accessed March 10, 2018 at [www.healthycommunities.org/assesstoolkit](http://www.healthycommunities.org/assesstoolkit).

<sup>2</sup> Ibid.

### **[Priority Area Worksheet]<sup>3</sup>**

Use this worksheet to describe in detail each goal of the priority area(s) determined by the steps 1-7 of the assessment process (see page 96). This worksheet facilitates the accomplishment of priorities by providing space to briefly and clearly state the primary goal and outline the strategies necessary to achieve it. The strategies are broken down into the following categories: “Tactic,” “Partner,” “Resources Needed,” “Responsible Individual(s),” and “Timeline.”

### **[Action Plan Worksheet]<sup>4</sup>**

Adapt the Action Plan Worksheet to create an implementation plan for each goal addressed by the Priority Area Worksheet. This worksheet facilitates the implementation of a goal by providing space to identify critical information in the following categories: “S.M.A.R.T. Objective,” “Identified Community Need,” “Population at Risk,” Disparity & Root Causes,” Existing Community Asset,” and “Potential Partner.”

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<sup>3</sup> This worksheet is located in “Step 8: Implement Strategies” of the CHA.

<sup>4</sup> This worksheet can be downloaded by accessing a link located in “Step 8: Implement Strategies” of the CHA resource on the Association for Community Health Improvement website.

## Appendix H – Guidelines for Effective Member Care Affiliations\*<sup>1</sup>

1. Affiliations are built on friendship, trust, and mutual concerns. Function (tasks) usually brings people together, but friendship keeps them together. Affiliations are spiritual entities as well as working groups, so both dimensions require attention. Prayer, worship, and sharing from Scripture are encouraged.
2. Affiliations need at least one coordinator<sup>2</sup> who functions by consensus to bring the affiliation together and keep the fires burning. Coordinators are like roving ambassadors that can articulate the purposes of the affiliation, while helping to bring people and resources together. They champion the group's cause.
3. Affiliations exist in order to accomplish a specific vision and tasks. Partnership for partnership's sake is a sure recipe for failure. Consensus is always involved in identifying tasks. Working together successfully on demanding performance challenges also helps to rally the group and hold it together.
4. Affiliations have limited, achievable objectives in the beginning and become more expansive with time. They start by identifying the most important needs and member care gaps among the people/region being served. Members endeavor to get behind, not in front of, the mission community in a given region (emphasizing felt needs rather than individual agendas).
5. Affiliations are a process, not an event. They may be birthed via a conference/special gathering, but they take time to form and reach viability. Lots of behind-the-scenes relationship building, exploratory meetings, and trust development occur before the groups are launched. **They are even more challenging to maintain than to start. Making sure the vision stays alive, the focus remains clear, communications are good, and outcomes are relevant takes effort and long-term commitment—and not just from the coordinator!**
6. Affiliations are made up of members with different backgrounds and skills. These members have relationships with mission leaders and networks, are respected, and have access to important resources. Inclusion, interdependency, and cooperation are core values; hence, other groups and individuals are invited to participate on projects.
7. Affiliations acknowledge, even celebrate, the differences in their members' backgrounds. They focus on a common vision and values to help fulfill the group's objectives. Members feel that they truly belong and can influence the group. People and groups participate because they want to be there and want to work together—there is a high level of ownership and participation.

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<sup>1</sup> Kelly O'Donnell, "Developing Member Care Affiliations," in *Doing Member Care Well*, (Pasadena: William Carey Library, 2001), 524 (emphasis added).

<sup>2</sup> Ideally, this coordinator would be a member of the sending church.

8. Affiliations remain focused on their ultimate goals or vision and are not overly distracted by day-to-day operational demands. Practical jobs need to be done, and members often function in clerical roles. Nonetheless, the end product is kept in mind to guide and inspire. **Mutual accountability is essential to make sure that plans are carried out in a timely fashion.**
9. Affiliations do not come free. Personal finances at first may be needed, as well as funds from one's mission organization/church. Ultimately, outside funding, especially for larger projects, is needed.<sup>3</sup>
10. Affiliations expect problems, and they plan ahead for them. They have an agreed-upon protocol for handling differing expectations, disappointments, and friction.

\* Adapted from Butler (as cited in Taylor, 1995, pp. 409-410).

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<sup>3</sup> Although this no doubt true, herein lies the serious problem of the almost inevitable organizational growth of a para-church organization that inexorably begins to supplant the role of the sending church.

## **Appendix I – Guidelines for RIMA<sup>1</sup> Members: Selection and Ongoing Development<sup>2</sup>**

- Is spiritually and emotionally mature, with good family life, if married, and a support group for personal growth and accountability.
- Is actively involved in member care, has specific member care skills, and works with different missions/member care networks.
- Has growing or broad international experience and is a respected leader (via position and/or sphere of influence).
- Has a call/desire to further develop member care in broader arenas than one's usual work setting.
- Involvement in this Task Force is supported by one's organization—it is part of the job description in many cases.
- Has access to electronic mail to communicate regularly with other members; meets with other members at least once every two years.
- Term of service is three years; works on at least one Task Force project at any given time.<sup>3</sup>
- Has adequate clerical and financial support to participate.
- Is a team player, committed to work in unity of purpose and objectives.
- Understands and agrees with these guidelines and with the WEA statement of faith.<sup>4</sup>

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<sup>1</sup> RIMA stands for Regional Interagency Member-Care Affiliation. The concept it represents is simply used as a model of a cooperative structure. The inclusion of this acronym should not be taken as an endorsement of every missions RIMA.

<sup>2</sup> O'Donnell, *Doing Member Care Well*, 524.

<sup>3</sup> While this guideline may be advisable for agency representatives, careful thought should be given before applying it to sending church personnel.

<sup>4</sup> Especially for the kinds of churches represented in this project, the WEA statement of faith would not be sufficient for significant ministry cooperation.

## Appendix J – Nurturing Matrix<sup>1</sup>

Missionary teams require nurturing by mission leadership at three levels: the team leader, the individual members, and the team unit as a group. Field leaders usually do not have direct responsibility for the nurture of individual team members, although they are responsible to help the team leader provide this. Field leaders have a special responsibility to coach and support team leaders, and to make sure that sufficient resources for team development are available for the teams they oversee.<sup>2</sup>

When working with each team level, four-team dimensions need to be addressed: relational, task, strategy, and personal wholeness. . . . [I]t would be important to help the members work through their interpersonal relationships, clarify the group and individual tasks they want to pursue, harmonize the overall team strategy, and develop ways for individual members to continue to grow as persons.

Team Dimensions	Team Levels		
	Team Leader	Team Member	Team as Unit
Relational	With team members, family members, local church, and host community	With team members, family members, local church, and host community	Internal Relationships: Impact on team dynamics and members External Relationships: Impact on other teams, the local church, and host community
Task	Understands leader's role Facilitates team vision, direction, strategy, and growth Understands team's stage and dynamics	Understands personal role in team Knows resources and colleagues Gives and receives feedback	Has a common purpose, goals, and direction Has agreement on ministry values
Strategy	Team ministry strategy Growth plan for the team And its members Personal growth plan Understands team's norms, procedures, and type of team	Understands personal part in team strategy Identifies personal development areas for intercultural and team effectiveness	Common perspectives and expectations -communication -decision making -vision/direction -host culture -ministry strategy -personal growth, etc.
Personal Wholeness	Impact of ministry roles: -personally -family/housemate Sense of fulfillment	Impact of ministry roles: -personally -family/housemate Sense of fulfillment	Team impact on members Sense of God's corporate direction and blessing

<sup>1</sup> O'Donnell, *Missionary Care*, 177-178. "The . . . matrix can be used as an analytical tool for identifying areas that need attention for either team development or team building."

<sup>2</sup> This chart presupposes a significant administrative role for the agency that could easily marginalize the supervisory role of the sending church. Care would need to be taken to ensure that the sending church functions as the lead entity in the process outlined here.

## Appendix K - RIMA Relevance Grid for Developing Member Care<sup>1</sup>

In summary, RIMAs need three things to be relevant. First, they need the *right platform* which they can use as a solid base for themselves. For many, this means being part of (and often emerging from) an existing mission structure, [], plus having connections with mission leaders. Such relationships provide more credibility and access to resources. Second, RIMAs require the *right personnel*: members who have good relationships with health care/mission networks, who are respected (for godly character, competence, contributions), and who can provide resources (time, skills, funding). Third, RIMAs must pursue the *right projects* on behalf of different groups or “levels” of mission personnel: agencies, nations, regions, and also globally [sic]. [The RIMA Relevance Grid for Developing Member Care] summarizes these factors via a member care “relevance grid” and includes relevant concepts from community psychology.

### 1. PLATFORM: The Right Organizational Backing

Working with mission associates/influential leaders to create new “settings”



### 2. PERSONNEL: The Right Relationships, Respect, Resources

Encouraging diversity/new roles for RIMA members and “citizen participation”



### 3. PROJECTS: The Right Tasks

Developing resources for groups of mission personnel, especially those “at risk”



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<sup>1</sup> O’Donnell, *Doing Member Care Well*, 522.



- Coordinating groups (task forces, member care affiliations)
- Consultations (training, joint projects, sense of community)
- Centers (facilities, geographic service hubs, groups providing member care)
- Compilation of resources (written materials, service organizations, referrals)
- Courses/workshops (prevention of problems, empowerment for ministry)
- Comprehensive study and information (research, websites)
- Coalitions/networks (tropical medicine, MK ministries, crisis care teams)



#### **4. LEVEL OF FOCUS**

Agency / National / Regional / Global

## Appendix L – Debriefing Questions<sup>1</sup>

The following questions can be used as a guideline to help missionaries who are returning from a short-term experience on the field. Questions will help reflection and processing for the individual and also help facilitate meaningful conversation for a debrief with others. *The questions are divided into 10 categories. Each category represents an aspect of cross-cultural service on the field. Feel no pressure to answer every question, focus on your felt needs.*

### 1. Cultural Adjustment:

- a. What did you most enjoy about the new culture?
- b. What are some of the biggest differences you noticed between the new culture and your home culture?
- c. What cultural issue was hardest to adjust to? What frustrated you?
- d. How were your relations with the nationals? Describe one special relationship.
- e. Do you feel you can identify and understand some of the needs of nationals?

### 2. Communication Challenges:

- a. How was the language exposure/learning process for you?
- b. Describe some successful language encounter with nationals.
- c. Were you frustrated with limited communication? Why or why not?

### 3. Self-Acceptance/Self-Worth:

- a. What personal goal(s) are you proud of from this trip?
- b. Can you name a character quality that has strengthened in yourself since you left?
- c. When did you most often find yourself engaged in negative self-talk?
- d. Were you comparing yourself to anyone on the team/field? Identify & explore.
- e. What do you believe God thinks about you and your time on the field?

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<sup>1</sup> Nairy Ohanian, “Debriefing Questions,” <https://www.barnabas.org/resources/member-care-downloads> [Member Care Resources – Debriefing Questions], accessed March 8, 2017. This document is a pdf that is presently available at [https://drive.google.com/drive/folders/0BxkNxNdI\\_KSdWjZ3aWp5di1mNDg](https://drive.google.com/drive/folders/0BxkNxNdI_KSdWjZ3aWp5di1mNDg).

#### **4. Interpersonal Challenges:**

- a. How was the daily communication process with teammates/colleagues?
- b. What is one thing you learned about good team communication?
- c. How would you describe your marriage/family during this trip?
- d. Did you go deeper with any teammate friendships? What helped the depth?
- e. Did you discover anything about team leadership? Authority?

#### **5. Spiritual Growth:**

- a. Were you able to maintain a daily devotional time on the field? Describe the time.
- b. What and who has helped you most to grow spiritually on the field?
- c. Did you have a prayer/accountability partner on the team?
- d. Name a couple of new spiritual insights you gained from this trip?
- e. Which of your spiritual gifts were you able to use on this trip?

#### **6. Adequate Pre-field Orientation:**

- a. What was the most helpful pre-field training tool/message/skill you received?
- b. On the field, what do you personally recall most often from pre-field orientation?
- c. What most surprised you on the field and left you feeling unprepared?
- d. Are there books, materials, resources you want to read as you return?
- e. What skill or attribute are you most hoping to develop as a future missionary?

#### **7. Finances:**

- a. Did you feel financial stress or anxiety for this trip?
- b. What did you discover of God's provision?
- c. Was there any field or team tensions over finances or spending?
- d. Do you feel guilty about your resources and those of your new national friends?
- e. Do you want to change any material, financial desires as you return home?

**8. Church Relation:**

- a. Do you feel appreciated, valued, understood by your church leaders for this trip?
- b. What is one way your church encouraged you on this trip?
- c. What is one thing you wish your church better understood about the mission field?
- d. What do you most need from the church upon returning to grow in missions?
- e. Do you have dreams or visions of what you want to do upon returning or in the future?

**9. Physical-Emotional Care:**

- a. How was your health during the trip? How did your body adjust? Illnesses?
- b. Were exercise and fitness possible on the field? What was your stress reliever?
- c. How often did you feel depressed or wanting to quit? How did you cope?
- d. Did you feel emotionally strong and stable in your day to day field interactions?
- e. What areas of loss will you possibly have to grieve from this trip?

**10. Write an area of Reflection, Meaningful Memory specific for your team/location:**

- a.
- b.
- c.
- d.
- e.

## **Appendix M – Suggested Questions for Use During an Annual Missionary Family “Check-Up”<sup>1</sup>**

The US Air Force is firmly committed to caring for the needs of its members. Most Air Force families are generally aware of the resources available to them and how to access them. All families are screened for enrollment in the EFMP [Exceptional Family Care Program], both to keep them accountable to Air Force requirements and to formalize the care the Air Force provides for special needs families. Regular EFMP interviews hold everyone accountable. Caring for families in these ways ensures a fit fighting force.

Keeping a fit, effective missionary force requires no less. Past research and newer insights into missionary attrition have revealed the nature of the “civilian affairs” that can so easily entangle and distract missionaries. A system of comprehensive care, including spiritual, physical, and emotional care, is absolutely vital to maintaining our missionary force. This requires a way to track special family needs, to provide regular family “check-ups,” and to make general support services available worldwide. The USAF has a well-established system to do all these things. In most cases, the military approach to member care can be replicated to further world evangelization.

### **Medical Conditions**

Does anyone in the family:

- Require management two or more times a year by a medical sub-specialist?
- Expect repeated hospitalization for the same medical condition?
- Have a known or new physical disability requiring adaptive equipment?
- Require intensive treatment for Attention Deficit Hyperactivity Disorder, including additional management by a sub-specialist?
- Have severe asthma?
- Have a chronic mental health impairment or a physical disability?

### **Spiritual and Support Concerns**

Do family members:

- Lack a clear and common call to missionary service?
- Exhibit dysfunctional family coping [ ]?
- Individually and corporately lack a healthy spirituality, as defined by the mission [and sending church]?

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<sup>1</sup> Hans V. Ritschard, “Caring for Missionary Families: Applications from the Military,” in *Doing Member Care Well: Perspectives and Practices from Around the World*, edited by Kelly O’Donnell (Pasadena: William Carey Library, 2001), 414-415.

- Lack a sense that cultural adaptation has been progressive and positive?
- Lack good relationships with other missionary families?
- Feel that they do not receive adequate pastoral care?
- Have serious concerns about their financial support?
- Report job-related or organizational stresses?
- Lack hardiness and see stress and pain as abnormal and something to be avoided in life?
- Feel that their expectations for service have not been met?

**Educational Concerns** (for family members under age 21)

Do any of the children:

- Require special education classes that comprise more than 20% of educational programming?
- Receive occupational or physical therapy as part of their special education program?
- Receive Early Intervention Services (i.e., for children aged birth to three years)?
- Have developmental delays as identified by parent, physician, or child care provider?
- Have a history of being negatively affected by frequent relocations?

## **Appendix N – Administrative Guidelines for Remaining or Returning<sup>1</sup>**

Major decisions that affect the lives and locations of mission personnel are difficult. This [material] examines an organization’s decision-making process for determining the best options for struggling or traumatized personnel.

### **Three Principles to Follow**

#### **Principle 1: Respect**

When considering options for staying or going, an administrator, leader, or member care worker must treat the members with the respect to which they are entitled, honoring their courage and commitment. Face-to-face interaction is best, if at all possible. We must keep in mind that believers who join an agency or who go out representing their church generally do so with the intention to serve in both good and bad times. Even when severe difficulty enters their lives, they cannot easily renege on their initial decision.

#### **Principle 2: Levels of Impact**

Working through location and care decisions must take into consideration the perspective of a wider community. Members must understand that the decisions they make will not only impact the national believers, but also their colleagues, their families, and their supporting partners. Awareness of the message they are sending to their adult children and other family members in the home country is vital.

#### **Principle 3: Control**

Members must be willing to yield a degree of control over their life, location, and decisions. They must be helped to understand that when they join an organization or represent a church, they give up the right to function as totally independent units. They must heed direction from their leaders, seeking and following input from experts with greater experience in crisis situations. They must be assisted to understand the liability they place on an organization when they disobey its directives.

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<sup>1</sup> Laura Mae Gardner, “Administrative Guidelines for Remaining or Returning,” in *Doing Member Care Well: Perspectives and Practices from Around the World*, edited by Kelly O’Donnell (Pasadena: William Carey Library, 2002), 289-293. The material is quoted, but the content is not inclusive, and some of the formatting is slightly adjusted.

## Resources to Access

- Internationally knowledgeable, Christian legal counsel.
- Crisis managers with expertise in developing contingency plans, assessing and monitoring levels of risk/danger, giving input on security and personal safety, and providing debriefings.
- Professional therapists who are missions-aware, experienced, and approachable.
- People who understand mission matters from the perspective of a leader, a manager, a pastor, and a caregiver.
- Skillful consultants who are able to evaluate danger or distress levels from a distance and who know how to coach by asking good questions.

## Some Suggested Procedures

### 1. Planning in Advance

*What can be treated on the field?*

[S]ome situations generally should not be allowed to remain on the field. These include:

- severe depression
- behavior destructive to self or others
- psychotic or suicidal behavior
- major moral failure or immorality
- dissociative identity disorder (multiple personality disorder)
- pending death
- rape victims
- situations of child abuse or family violence
- chronic/debilitating illness requiring substantial care from others
- persistent lack of production
- addictions
- criminal acts (e.g., financial embezzlement, theft)

### 2. Evaluating the Situation

*What are the significant issues?*

- Is the behavior appropriate, given the circumstances?
- What are the precipitating events or conditions influencing this person's behavior?



- How long has this behavior been going on? Is there a pattern?
- Is harm being caused or experienced by anyone right now?
- How pervasive is the impact of the behavior? Who is being hurt/impacted by it?
- How intrusive or restrictive is this behavior on the person's functioning?
- What is the potential for this person to harm self or others?
- Is the behavior getting worse or better?
- Is there a change in sight? Is change likely to happen? Under what circumstances?
- What are the potential benefits or liabilities of keeping this person/family on the field?
- Does the behavior threaten the organization's reputation/work in the country?
- What is the probable impact on community morale, security, and/or safety?
- Does this person's behavior disrupt the harmony and unity of the local mission group?
- What is the attitude of the member toward receiving help?
- What has already been tried? How was it received?
- If no action is taken, what are the probable/possible consequences?
- Is the situation serious enough that the home office might want to play a role?
- What are the costs (financial, emotional, administrative) to keep this person on the field?
- Are existing services able to meet the demands of this person's or this family's needs?
- Will serving this person or family stretch local services beyond their intended function?
- Will other potential users of services be excluded due to this person's or this family's needs?

### **3. Exploring Options**

*What help is available?*

- What kind of local counseling care is available?
- How does the counselor's training and experience match the person's treatment needs?
- Does the counselor's schedule allow adequate time for treating this person?
- Are there more appropriate treatment opportunities available in the person's homeland?
- How will the counselor's other opportunities or responsibilities be affected?
- Will treating this person on the field prolong or shorten his/her recovery in the long run?

#### **4. Making the Decision**

Although the decision to send an individual or family home is an administrative one, in almost every situation, the person or family involved must be allowed to have input into the process as well. Many times, however, the involved individuals will not want to go home, and they are likely to minimize the extent of the difficulty, the impact they have on the local community, or the demands they are making on local resources. Therefore, the final decision is usually the responsibility of the local administrator, after appropriate consultations with home country administration, international leadership, and specific resource people.

#### **5. Implementing the Decision**

When the single/family is informed about the decision to return them home for help, fairness demands careful adherence to existing procedures and policies. These policies should require face-to-face encounter on the field, with discussion and dialogue of issues with those involved. Permission to return to the field must be contingent on clear, written criteria for necessary changes. Good documentation is necessary. This involves a recorded history of the problem, any attempts to deal with the matter, and the overall plan to help. It is best to do all the documentation while the member is still in the country of service.

## Appendix O – Facilitating Forward Planning<sup>1</sup>

1. Affiliations are built on friendship, trust, and mutual concerns. Function (tasks) usually brings people together, but friendship keeps them together. Affiliations are spiritual entities as well as working groups, so both dimensions require attention. Prayer, worship, and sharing from Scripture are encouraged.
2. Affiliations need at least one coordinator who functions by consensus to bring the affiliation together and keeps the fires burning. Coordinators are like roving ambassadors that can articulate the purposes of the affiliation while helping to bring people and resources together. They champion the group's cause.
3. Affiliations exist in order to accomplish a specific vision and tasks. Partnership for partnership's sake is a sure recipe for failure. Consensus is always involved in identifying tasks. Working together successfully on demanding performance challenges also helps to rally the group and hold it together.
4. Affiliations have limited, achievable objectives in the beginning and become more expansive with time. They start by identifying the most important needs and member care gaps among the people/region being served. Members endeavor to get behind, not in front of, the mission community in a given region (emphasizing felt needs rather than individual agendas).
5. Affiliations are a process, not an event. They may be birthed via a conference/special gathering, but they take time to form and reach viability. Lots of behind-the-scenes relationship building, exploratory meetings, and trust development occur before the groups are launched. **They are even more challenging to maintain than to start. Making sure the vision stays alive, the focus remains clear, communications are good, and outcomes are relevant takes effort and long-term commitment—and not just from the coordinator!**
6. Affiliations are made up of members with different backgrounds and skills. These members have relationships with mission leaders and networks, are respected, and have access to important resources. Inclusion, interdependency, and cooperation are core values; hence, other groups and individuals are invited to participate on projects.
7. Affiliations acknowledge, even celebrate, the differences in their members' backgrounds. They focus on a common vision and values to help fulfill the group's objectives. Members feel that they truly belong and can influence the group. People and groups participate because they want to be there and want to work together—there is a high level of ownership and participation.

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<sup>1</sup> Bill Smallman, "A Missions Toolkit for Local Churches" (Cleveland: Baptist Mid-Media, 2009), 189-190.

8. Affiliations remain focused on their ultimate goals or vision and are not overly distracted by day-to-day operational demands. Practical jobs need to be done, and members often function in clerical roles. Nonetheless, the end product is kept in mind to guide and inspire. **Mutual accountability is essential to make sure that plans are carried out in a timely fashion.**
9. Affiliations do not come free. Personal finances at first may be needed, as well as funds from one's mission organization/church. Ultimately, outside funding, especially for larger projects, is needed.
10. Affiliations expect problems, and they plan ahead for them. They have an agreed-upon protocol for handling differing expectations, disappointments, and friction.

\* Adapted from Butler (as cited in Taylor, 1995, pp. 409-410).

## **Appendix P – Four Foundational Purposes of Global Missions<sup>1</sup>**

### **Four Foundational Purposes of Global Missions**

[adapted from Andy Johnson, *Missions: How the Local Church Goes Global* (Wheaton: Crossway, 2017)]

#### **The mission of global missions is primarily spiritual (pp 22-24)**

- The church is that unique gospel community chartered by Jesus Christ Himself.
- [T]he stewardship of the gospel . . . remains utterly unique to the Christian church.
- Calling and discipling all the peoples saved by the Lamb is the primary mission of missions.

#### **Global missions belongs to God, for His glory, on His terms (pp 24-25)**

- Any effort on our part to change or broaden the mission, or to substitute our ideas for God's, runs the risk of trying to rob God of His rightful glory. And trying to rob an all-knowing and all-powerful God of the thing He is most passionate about in all the universe is breathtakingly stupid and ultimately pointless.
- He intends [the mission] to go forward by the simple declaration of the gospel and the gathering of His children into churches so that everyone will see that salvation is God's work, and He will get all the glory.

#### **Global missions fulfills God's purpose primarily through the local church (pp 26-27)**

- In one sense the commission to missions was given to every individual Christian. But in another sense, it was given primarily to local churches.
- The local church makes clear who is and who is not a disciple, . . . is where most discipling naturally takes place, . . . sends out missionaries and cares for [them] after they are sent, . . . and healthy, reproducing local churches are normally the aim and end of our missionary effort.
- If we are to understand how to pursue the mission faithfully, the local church must be central to identifying, training, sending, and supporting. The mission has been given to Christ's church for Christ's glory.

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<sup>1</sup> Material adapted from: Andy Johnson, *Missions: How the Local Church Goes Global* (Wheaton: Crossway, 2017).

### **Global missions fulfills God's purpose by faithful obedience to His Word (pp 27-29)**

- The Bible tells us what the church's mission is: to display the glory of God by declaring the gospel to all peoples (Matthew 28:19-20), by gathering churches in every place (Ephesians 3:8-11), and by filling them with disciples who obey God (Romans 15:7-13) and will praise Him forever for His grace (Revelation 7:9-10).
- The Bible tells us how the mission will go forward: through prayerful dependence (Colossians 4:2-4), gospel proclamation (Romans 10:17), biblical discipling (Colossians 1:1-14), and church planting (Colossians 1:24-29).
- The Bible tells us what kind of missionaries we should support: biblically faithful (Acts 13:1-3), methodologically patient (2 Timothy 4:1-5), gospel-proclaiming (2 Corinthians 8:16-24), church-loving ones (2 Corinthians 4:7-18).
- The Bible tells us what the end goal of missions should be: transformed individuals (Romans 8:1-11) in biblical churches (Hebrews 10:19-25) who will ultimately join a heavenly multitude praising the Lamb of God forever (Revelation 7:9-10).

## **Appendix Q – Beth Eden Baptist Church Strategies for Global Missions<sup>1</sup>**

### **BEBC Strategies for Global Missions**

#### **Keep the Local Church Central**

- Model and expect a clear understanding of a healthy local church (1 Tim 2:15)
- Evidence deep commitment to personal global evangelism (Acts 1:8)
  - cultivate evangelistic skills
  - pursue discipling relationships
  - reach out across boundaries
- Engage in sustained effort to teach a biblical philosophy of missions (Matt 28:19-20; Eph 4:11-16)
- Focus on Christian growth and maturity (1 Tim 2:15)
- Focus the majority of our missions funds on church planting and national leadership training

#### **Teach God’s Word as Our Fundamental Missions Task**

- Shape our view of the gospel as glorious
- Organize our lives around the gospel, both at home and overseas
- Mobilize members through biblical preaching and missions exposure and instruction
- Instruct against and channel “para-churchism” and the wrong form of individualism
- Pray to the Lord of the harvest to send laborers from BEBC into His harvest

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<sup>1</sup> Material adapted from: Andy Johnson, *Missions: How the Local Church Goes Global* (Wheaton: Crossway, 2017).

## **Strengthen Our Organizational Means to Our Missions End**

- Disciple and mentor
  - intentional relationships within our church body
  - internships
- Train and delegate
  - missions personnel
  - missions mentors
- Teach and equip
  - MPACTs (Missionary Prayer And Care Teams)
  - church leadership
- Commission and send
  - Pray regularly
  - Model consistently
  - Wisely pursue personnel
  - Use every mentoring relationship as an opportunity to improve



## **Cultivate Ministry Partnerships with Our Missionaries**

- Carefully adjust our missionary roster and support structure to enable more meaningful interaction
  - evaluate our sending/supporting capacity
  - prioritize our support dollars
  - implement Strategic Partnerships
- Establish and maintain significant relationships with our missionaries at the pastoral and member level
  - pastoral interviews here at home
  - pastoral visits on the field
  - consistent review of missionary news
  - congregational video conferencing
- Train and send teams in cooperation with the missionary
  - Carefully and consistently collaborate with the missionary
  - Select personnel strategically
  - Emphasize partnership ministry
  - Strongly encourage mix of American and national personnel

## **Partner with the workers and the work in a manner worthy of God**

- Support spiritually, not just financially
- Support the work through the worker
- Concentrate our resources via Strategic Partnerships established on:
  - trusted relationship with proven missionaries (philosophy, ministry plan emphases, desire for partnership, willing accountability, and transparency, etc.)
  - clear evidence of an effective national leadership training program and an understanding of the centrality of the local church in carrying out the Great Commission
  - a track record of significant national leadership training and healthy church planting
- Conduct short-term trips that are genuinely helpful to our members, the workers, and the work by:
  - emphasizing field-driven requests
  - facilitating the accomplishment of ministry vision
  - carefully strengthening national believers and initiatives

**Thesis Project Approval Sheet**

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