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Missions Selection Team

Revised August 2014

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SELECTION TEAM MEETING AGENDAS

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TEAM MEMBERS & EXPECTATIONS

Missions Selection Team

MISSIONS SELECTION TEAM MEMBERS

The membership of the Selection Team is set on the church's fiscal year (July-June), with members serving for a 3-year term, and a minimum of 1-year break following their term before eligible to serve again. *The team benefits when an "experienced" member repeats, the team also benefits when "fresh blood" joins the team.* The rotation schedule as it now stands is:

- Members who will stay on through July 2015: Bxxx Hxxx, Mxxx Dxxx, & Axxx Sxxx
- Members who will stay on through July 2016: Dxxx Lxxx, Bxxx Bxxx & Jxxx Mxxx
- New Members to serve July 2014 thru 2017: Lxxx Gxxx, Dxxx Axxx, & Mxxx Lxxx

Though each member's rotation ends the end of June, you are encouraged to attend the July meeting (or the first meeting of the new rotation) in order to help ease the transition of new members.

Meetings are generally the third Sunday of the month, and meet from **12:30 - 5:55** p.m. in **Israel** (M211), with lunch provided. If the decision is made to have an abbreviated meeting time, members will be notified in advance.

If there are any materials to be reviewed for upcoming meetings, they will be emailed to you. Relevant information will also be posted online in the Missions Selection Team group in The City.

GENERAL EXPECTATIONS OF TEAM MEMBERS

You should:

1. Develop a full understanding of the HBC Missions Strategy, the process for selecting a missionary, and the support grid.
2. Prepare for team interviews and meetings with diligent prayer.
3. Be faithful in team meeting attendance (*on time and prepared*).
4. Proactively pray for the preparation of new HBC missionaries.
5. Practice regular, informed, and passionate prayer for HBC's Global Ministries Pastor, Admin. Assistant, and missions ministry.
6. Help provide direction and leadership to the Missions Selection Team ministry by offering your input.
7. Reflect a faithful commitment to HBC in attendance, involvement, giving, and support.

CURRENT SELECTION TEAM

Mxxx Dxxx
Axxx Sxxx
Bxxx Hxxx

Dxxx Lxxx
Jxxx Mxxx
Lxxx Gxxx

Bxxx Bxxx
Mxxx Lxxx
Dxxx Axxx



SELECTION TEAM HISTORY

Having served from July 2011—June 2014, Lxxx Kxxx, Dxxx Lxxx, & Bxxx Hxxx
Having served from July 2010—June 2013, Gxxx Sxxx, Lxxx Bxxx, & Bxxx Rxxx
Having served from July 2009—June 2012, Jxxx Axxx, Kxxx Mxxx, & Rxxx Wxxx
Having served from July 2008—June 2011, Gxxx Sxxx, Lxxx Bxxx, & Bxxx Rxxx
Having served from July 2007—June 2010, Jxxx Axxx, Kxxx Mxxx, & Rxxx Wxxx
Having served from July 2006—June 2009, Gxxx Sxxx, Lxxx Bxxx, & Bxxx Rxxx
Having served from July 2005—June 2008, Jxxx Axxx, Kxxx Mxxx, & Rxxx Wxxx.
Having served from July 2004—June 2007, Gxxx Sxxx, Lxxx Bxxx, & Bxxx Rxxx.
Having served from July 2003—June 2006, Jxxx Axxx, Kxxx Mxxx, & Rxxx Wxxx.
Having served from July 2002—June 2005 Gxxx Sxxx, Lxxx Bxxx, & Bxxx Rxxx.
Having served from July 2001—June 2004 Jxxx Axxx, Kxxx Mxxx, & Rxxx Wxxx.
Having served from July 2000—June 2003 Gxxx Sxxx, Lxxx Bxxx, & Bxxx Rxxx
Having served from July 1999—June 2002 Jxxx Axxx, Kxxx Mxxx, & Rxxx Wxxx.
Having served from July 1998—June 2001 Gxxx Sxxx, Lxxx Bxxx, & Bxxx Rxxx



BASIS OF OUR MISSIONS STRATEGY

Missions Selection Team

INTRODUCTION – THE MISSIONARY GOD

From the beginning, God has been a missionary God.

- Old Testament – Gen. 3:15; 12:3; Ex. 9:16; Josh. 4:24; Ps. 45:17; 105:1; Is. 43:10
- New Testament – Matt. 28:19-20; Eph. 4:11-12; 2 Tim 2:2

IS IT BIBLICAL TO HAVE A STRATEGY?

Yes! Not only does God have a plan for each person's life, He encourages us to make strategies and seek wise counsel when making plans and commit them all to Him; see Jeremiah 29:11; Proverbs 15:22; 16:3, 9; 21:5, 31. Not only is it biblical to have a strategy, it could be argued as negligent stewardship not to have one.

BIBLICAL BASIS FOR THE CHURCH AS THE SENDER

The biblical basis for the church being the sender of missionaries is supported by the following biblical principles:

- Of the 3 institutions ordained by God—family, government, and church—the church is the one best suited to send missionaries.
- Spiritual gifts are given to individuals in order that they might minister to and through the church (1 Cor. 12:7, 12).
- Although it is true that the Great Commission was given to all believers, it specifically requires baptizing those who believe, which is an ordinance of the church.
- The emphasis of the “one another’s” in the epistles indicate God’s intention that our primary function as believers is inside and through the body (1 Cor. 12:12-27).

Any biblical missions strategy should recognize the scriptural foundation that the church is the sender. This is clearly portrayed in the book of Acts as the church sends out the missionaries, as noted from the following references:

- “When the apostles in Jerusalem heard that Samaria had accepted the word of God, **they sent** Peter and John to them” (Acts 8:14).
- “The **church at Jerusalem... sent** Barnabas to Antioch” (Acts 11:22).
- “**While they were worshiping the Lord and fasting, the Holy Spirit said**, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’ So after they had fasted and prayed, they placed their hands on them and **sent them off**” (Acts 13:2–3).
- “Then the apostles and elders, with **the whole church, decided to choose** some of their own men **and send them** to Antioch.... **They chose** Judas (called Barsabbas) and Silas, two men who were leaders among the brothers” (Acts 15:22).
- “We have heard that some **went out from us without our authorization** and disturbed you...” (Acts 15:24). In this passage we see the danger of going out without being under the authority and accountability of the church. To resolve this problem, the church in Jerusalem selected and sent missionaries. “So we all **agreed to choose some men and send them to you** with our dear friends Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ.



Therefore **we are sending Judas and Silas** to confirm by word of mouth what we are writing” (Acts 15:25-27).

- “The brothers immediately **sent Paul ...**” (Acts 17:14).
- “When Apollos wanted to go to Achaia, **the brothers encouraged** him and wrote to the disciples there to welcome him” (Acts 18:27).

BIBLICAL BASIS FOR CHURCH PLANTING AS THE CENTER OF OUR STRATEGY

At the center of our missions strategy is the goal to facilitate church planting movements. We believe this is the Biblical priority in reaching the world. We want to see churches planted that, from day one, are looking to plant other churches that will in turn plant more churches, etc. If we are to take the Great Commission seriously then we must look at what will accomplish the mandate and not be satisfied with only working on the mandate. To accomplish the Great Commission, we firmly believe that though the mandate is not limited to the church, the church is an ordained institution of God and is integral to the task, and is the best way to accomplish that task.

As Dr. Chris Gnanakan, Executive Director of Outreach to Asia Nationals (OTAN), so eloquently explains, in the Great Commission Jesus gave to his disciples, there is essentially one central imperative: the only verb in that commission is to "make disciples." The question we must ask ourselves is how did those early disciples understand this imperative? What did they do in order to obey this mandate? The answer is the book of Acts. What did they do? They went and started churches. The entire Pauline corpus consists of letters to the churches. So whatever the disciples understood, what they undertook was to plant, propagate, and produce churches.

GOALS OF OUR MISSIONS STRATEGY

We at Heritage are certainly biased toward our missions strategy (if we were not, we would change it), but note that we have seen it work well in several other churches besides our own. Our objective, however, is not for everyone to duplicate the HBC missions strategy. Rather, we encourage other churches to design a strategy that is unique and appropriate for their goals as related to world missions.

Any biblical **missions strategy** should recognize the scriptural foundation that the **church is the sender.**

We have used the following goals in forming a strategy to bring the maximum glory to our Lord.

1. Establish and maintain a missions ministry that includes training, sending, and caring ministries based on biblical principles with the conviction that the local church is central in world missions.
2. Encourage a strong relationship between our congregation and our missionaries.
3. Provide significant prayer and financial support.
4. Provide direction to our missions ministry through a focus on unreached people groups and the specific ministries that can be used to reach them.
5. Achieve and maintain a balance in our missions ministry between reaching those who are in our Jerusalem and those who are abroad (mainly through overseas missions).
6. Identify, equip and send our own people prepared to serve on the missions field, who have a history of proven ministry, and who have been active and effective in their involvement in the church.



7. Identify and support projects that enhance the ministry of our missionaries and strengthen the personal involvement of the congregation in missions.
8. Identify and select qualified and capable missions agencies which fit our standards (doctrinal, financial, and strategic) and build relationships with them.
9. Identify and select qualified and capable churches which fit our standards (doctrinal, financial, and strategic) and build a partnership with them.
10. Establish the missions budget as a percentage of the overall church budget, while educating the congregation on the need to limit designated giving. HBC's missions budget is approximately 30% of the total church budget.
11. Increase the ministry of two missions teams: Missions Conference in the areas of information and commitment to missions service; and Missions Selection in the areas of selection and reevaluation of missionaries and their ministries.
12. Encourage pastoral staff, church leaders, prospective missionaries from HBC, and members of the congregation to visit missionaries, ministries, and fields of service.

CONSIDERATIONS FOR A BALANCE BETWEEN LOCAL & GLOBAL EFFORTS

There are many factors to consider when seeking a balance between local and global outreach. These factors may vary but we include the following:

- What is the local need for the spread of the gospel?
- What efforts are currently in place by our church and others?
- What is needed to build a base for global efforts?
- Should the efforts be measured by dollars spent on the effort, believers available for the effort, or a combination of the two?

After we determine what our balance will be, we share our answers to these questions with the congregation. The following article was published in the Heritage Herald in April 2010. This article had a dual purpose: to promote the upcoming missions conference with the theme "Until All Have Heard," and to answer the above questions for our people.



Until All Have Heard

As Jessica Knight, our missionary in Japan, would say, "WOO HOO!" Yes, this year's missions conference is going to be good! Ed Hoagland, our missionary to Mexico City will be our keynote speaker. Along with the challenges from God's Word, he will report regarding God's recent work there and what our teens will be doing there this summer. Bobby Gupta, our partner in India, will be here to update us on the outcomes of our partnership in India and an upcoming trip opportunity. Mark Zook, a New Tribes Missionary to Papua New Guinea who is featured in EE-Taow, the classic missions video, will share what happened behind the scenes with lessons for today locally and globally. Also, back by popular demand, the break-out session format that was introduced last year that allows you to hear from our missionaries and to learn from a large variety of missions related topics. In the midst of all this, we will host the Leading A World Missions Church (LAWMC) seminar during Monday and Tuesday of the conference for pastors, lay leaders and mission agency representatives. We have taught this seminar in whole or in part at numerous locations including Mexico City, and it is scheduled for Hong Kong later this year. "WOO HOO!" April 25-May 2 will be an exciting time here at HBC!





Those who are new to HBC might wonder “why all the fuss?” “all this for Missions Conference?” and “we already have displays all over the walls, classrooms named after countries, flags hanging from the ceiling,” etc., etc., etc. Many people would say that we are already a “missions-minded church”. When I hear that, I am appreciative of the compliment that was intended but in reality I think it is more accurate and appropriate to say, “we are just a biblically balanced church.” It is critically important that the church in America give significant attention beyond our Jerusalem and Judea, because the vast majority of the people addressed in the Great Commission are not in our Jerusalem, they are toward “the ends of the earth.”

Again, those who are new to HBC might say, “with approximately a million dollars spent on missions, 30% of our annual total church budget, isn’t that out of balance, shouldn’t we be spending more here?” Interestingly, I have heard similar comments at other churches with amounts significantly less than the 30%. But let’s consider our Jerusalem. This area has 200+ Baptist churches, a Christian university, several Christian schools, Christian radio stations, translations of Scripture readily available, even stores that specialize in Christian materials; this is a Jerusalem that is very well resourced! In light of over 40% of the world’s population not having sufficient access to the gospel, it could be argued that the 70% spent in our Jerusalem is excessive for an area that is already “reached with the gospel” (“reached” is an area with a viable indigenous church movement with sufficient strength, resources, and commitment to sustain and ensure the continuous multiplication of churches). I am not suggesting less money for local church ministry, we do have a need to continue “building the base” to facilitate our mission to “glorify God by making disciples of Jesus Christ here and abroad.” Again, I believe we have an appropriate balance here at HBC.

When our Lord spoke about the fields ready for harvest, He said that we should pray for more workers (Luke 10:2). Note that He did not say pray for money, He said workers. Our focus should not be on the financial allocations but rather the manpower allocations. We have 50 missionary singles/families on the field that God has helped to financially provide through us. In fact we utilize over 80% of our Missions budget directly toward our missionaries; they are workers in those fields. But what about here in our Jerusalem, how many *workers* has God placed here in our Jerusalem to *work* in the field here? When counting those *workers*, we should all be a part of that number.

Therefore the theme of this year’s missions conference is “until all have heard”. We have the responsibility to share the gospel here and abroad. We are the *workers* here with our family, friends, fellow employees, neighbors, and even strangers. The Great Commission is to our Jerusalem and much more. We must continue to give sufficient focus to those who have not heard, “until all have heard.”

Pastor Allen



LESSONS LEARNED FROM TWO SUPPORT SYSTEMS

Once we understand the biblical basis and goals of a missions strategy, it is advantageous to examine the common systems of sending out missionaries. Historically there have been two primary means to support a missionary and get them to the field: the denominational system and the independent faith system.

THE DENOMINATIONAL SYSTEM

In this system, denominational churches give a certain amount of their budgets to their denomination. The denomination then hires the missionaries, gives them a salary, and sends them to a field of the denomination's choosing.

Advantages

- Takes less time to get to the field.
- Provides more reliability in support.

Disadvantages

- Limited or no contact between the local church and the missionary.
- Less sense of obligation on the church regarding their sending responsibilities to the missionary.
- Less accountability of the missionary to the local church.
- Less personal relationship with the local church which could lead to less prayer support.

THE INDEPENDENT FAITH SYSTEM

In this system, one local church is financially unable to completely support the missionary, so the missionary needs to raise support from other churches. The missionary visits churches explaining his work and soliciting commitments from churches and sometimes individuals.

Advantages

- The pre-field experience of raising support helps the missionary to live by faith and trust God.
- There is a direct relationship between the missionaries and their supporting churches.
- The people in the supporting churches have a greater incentive to pray for their missionaries.
- The people in the supporting churches tend to know much more about and care more for their missionaries than those in the denominational system.
- Most of the greatest work in world missions has been accomplished through faith missions.
- There is increased contact with the local church and the missionary.
- There is a greater sense of obligation on the church regarding their sending responsibilities.
- It provides a more personal relationship with local church, which should lead to more prayer support.
- The missionary has increased accountability to the local church, the biblical senders.



Disadvantages

- It is enormously inefficient as historically missionary support has been in relatively small amounts from each church.
- When there are many supporting churches, some of the advantages above are negatively impacted because of insufficient time to visit and communicate with the large number of churches.
- Historically, many churches have not kept up with the rising cost of missions or the devaluation of the dollar.
- Often the emphasis is on the quantity of missionaries supported rather than the quality of support given.
- This token support given to the individual missionary is not a big budget item; therefore it demands less consideration than other budget items. This produces less, or no, strategic planning at the church level.
- Less strategic planning at the local church level also often results in a duplication of effort on some fields and total neglect of others.

At Heritage, we have sought to utilize the advantages of both systems and minimize the disadvantages of each system. The next section, the HBC World Missions Church Strategy, explains our strategy in detail.

At Heritage, we have sought to **utilize the advantages** of both systems and **minimize** the disadvantages.



THE HBC MISSIONS STRATEGY

Missions Selection Team

INTEGRATION WITH THE HBC MISSION STATEMENT, PURPOSE, PHILOSOPHY, AND CHURCH STRATEGY

The Heritage Baptist Church missions strategy is not an add-on to who we are, rather it is tightly integrated as a part of who we are. This is clearly seen in the mission statement, purpose, philosophy, and strategy of Heritage Baptist Church.

MISSION STATEMENT OF HERITAGE BAPTIST CHURCH

To glorify God by making disciples of Jesus Christ here and abroad.

PURPOSE OF HERITAGE BAPTIST CHURCH

The French term *raison d'être* means “reason for being” or “justification for existence.” The *raison d'être* of Heritage Baptist Church is based on the scriptural reference in Acts 2:41-42. The Bible gives four purposes for the New Testament Church that are also the foundational purposes of our church. Heritage Baptist Church focuses on these four purposes as the basis for all decisions and ministries:

- ◆ *Evangelism* - Heritage Baptist Church exists to reach lost people for whom Christ died. Luke 19:10 tells us that the Son of Man came to seek and to save that which was lost. Jesus provided salvation by His substitutionary death on the cross. When He ascended back into heaven, He gave His church the commission to take the Gospel into the world (Matt.28:19-20).
- ◆ *Edification* - Heritage Baptist Church exists to help believers become fully devoted followers of Christ. After the 3,000 were saved and added to the church on the day of Pentecost, “they continued steadfastly in the apostles’ doctrine” (Acts 2:41-42). Heritage must not only win the lost, it must also nurture new babies in Christ. Edification includes nurturing, maturing and reproducing. We cannot be satisfied until every believer has become a mature, reproducing disciple of the Lord Jesus.
- ◆ *Fellowship* - Heritage Baptist Church exists to meet the physical, emotional and spiritual needs within the body of Christ and to provide a biblical means of mutual accountability. Not only did the New Testament church see 3,000 saved and continue daily in the apostles’ doctrine, they also continued steadfastly in “the fellowship.” In the Bible, fellowship is not simply social activity. It is primarily meeting the basic needs of every individual. We are our brothers’ keeper. We must be accountable to one another and for one another.
- ◆ *Worship* - Heritage Baptist Church exists to worship and glorify God together as a body of believers. Warren Wiersbe has an excellent definition of worship: “Worship is the believer’s response of all that he is—mind, emotions, will and body—to all that God is and says and does.” The ultimate purpose of our church is to glorify God and honor Him. May all that we do, say, or think, as individual believers and as a local body of believers, bring glory to our Lord Jesus Christ.



It is important that we understand our purpose as a church. Everything we do must be determined by our purpose. Unfortunately, many churches today have gotten away from these four basic biblical purposes. May that never be true of Heritage Baptist Church.

PHILOSOPHY OF HERITAGE BAPTIST CHURCH

Closely related to the purpose of any church is its philosophy of ministry. We find our philosophy for ministry in Ephesians 4:11-12, “It was He who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up.”

Equipping the saints is the primary task God has given to every pastor and pastoral staff. God never intended for any church to hire a pastor to do their ministry. The Bible teaches that all believers are given at least one spiritual gift and no believer has all the spiritual gifts. God intended for the local church to function as a team. The body of Christ is many individuals specifically given a spiritual gift, natural talents, unique personality and a particular time schedule to fulfill the divine purpose of any local church. Each one is equipped for his specific job. Each one is dependent upon the other to perform his specific job.

STRATEGY OF HERITAGE BAPTIST CHURCH

Beyond our balanced focus (found in our purpose) and our emphasis on lay ministry rather than professional ministry (found in our philosophy), we have implemented the following elements into our overall strategy.

- ◆ *Multiple Service and Facility Strategy* - Often church facilities are used so infrequently that they become poor stewardship. At Heritage, our facilities are used to the maximum. With multiple worship services and Sunday Schools (Adult Bible Fellowship classes) we are able to take the funds that would normally have to be dedicated to building larger and more buildings and direct those funds to missions and ministry. This also enables us to provide a larger, more dynamic ministry with a family, small church atmosphere.
- ◆ *Financial Strategy* - Since we are only managers of what God has given us, we must be good stewards of that trust. This is true not only for the individual, but also for a church. Therefore, we strive to be very conservative in our stewardship of the tithes and offerings of God’s people which have been entrusted to Heritage. The Bible permits borrowing; however, it gives many warnings of the dangers of borrowing and requires a secure means of repaying the loan. Our financial strategy for buildings is to raise as much of the capital as possible and borrow as little as possible, paying it back over a short term rather than a long term.
- ◆ *Aggressive Local Outreach* - Although we present the Gospel in every service, we have designed different outreach programs to be particularly sensitive toward those who are hostile or neutral to the Gospel. There are special evangelistic outreaches for men, women, families, singles, and children. We also are

The church’s purpose and philosophy of ministry have led us to the strategy for the church. Our **missions strategy** is an essential part of the overall strategy of HBC and an understanding of the **overall strategy** is necessary to understand the missions strategy.

involved in strategic outreach programs (such as Judgment House) to set ourselves apart in the community as “a place to belong, a place to become.”

HBC MISSION STATEMENT OF PURPOSE

We believe that the Biblical mandate given to the Church by Christ is world evangelization. World evangelism is the process of making disciples by proclaiming the gospel of Jesus Christ through presence, persuasion, and perseverance, for the purpose of converting, baptizing, and teaching new converts how to live a Christian life according to Biblical (not cultural) principles and practices within the establishment of local indigenous churches. This is done through the ministry of missions, which is the process of being actively engaged in the sending forth of extended staff (missionaries) beyond the borders of the local church and its influence (with an emphasis on crossing geographic, cultural, and linguist barriers) to areas and peoples of the world where Christ is largely, if not entirely, unknown.

The role of Heritage in this great worldwide ministry is to effectively “equip the saints” for life and ministry overseas, and then to send them out with sufficient resources and encouragement for their task. We are committed to developing significant, loving, and accountable relationships with our missionaries, both for them personally and for their ministry.

We are committed to sending our own people where God directs for the tasks He equips them to do. As we encourage and disciple missionary candidates, we emphasize the following areas: 1) ministries which focus on unreached people groups where there is little or no gospel witness, 2) strategic efforts that effectively equip the national Christian leaders to evangelize, make disciples, and plant churches, 3) strategic efforts that will encourage and equip national believers to begin and fulfill church planting movements, and 4) strategic efforts that encourage and equip national believers to begin and fulfill missions sending movements. We are committed to the people from our church, but we will focus on the following strategy and those people who will best accomplish that strategy whether they are from Heritage or not. Those from Heritage who desire to be missionaries sent out by Heritage must be familiar with our strategy and the importance we place on reaching the unreached people groups.

We developed our strategy for the **purpose of reaching the unreached people of the world.**

We developed our strategy for the purpose of reaching the unreached people of the world. First priority is to reach the major unreached people groups; THUMB (Tribal, Hindu, Unreligious, Muslim, and Buddhists) in the most unreached countries. Second, we place a priority on reaching the unreached people in reached countries. Third, we see a priority to help others (Brazilians, Filipinos, Koreans, etc.) who can better reach the most unreached countries where access is restricted or limited for Americans. Fourth, our strategy places a priority on reaching other people in reached

countries where the majority of the people are unevangelized. Fifth, our strategy is to reach other peoples in reached countries where the majority of the people are evangelized. Finally, we place our lowest priority on development work as missions.



USAGE OF HBC MISSIONS STRATEGY

GENERAL USAGE

- To give an understanding of our missions strategy and consistent guidelines for carrying out that strategy as a fulfillment of our four-fold purpose.
- To avoid making important decisions on an emotional or indiscriminate basis (e.g. “connections” with those seeking support, charisma of the speaker, time or mood of the meeting, or the urgency of the request) which would result in hurt feelings, inconsistency, and confusion.

HBC CONGREGATION

- To insure the best stewardship of the resources, both human and financial, that God has given us.

PASTORAL STAFF

- To establish the level of accountability between the pastoral staff and our missionary families.
- To promote a strategic and thoughtful evaluation of crucial issues.
- To maintain the focus of our strategy by determining which ministries may present their ministry to the church and then may be presented to the Missions Selection Team.

HBC MISSIONARIES

- To establish the level of accountability between the pastoral staff and our missionary families.

MISSIONS EMPHASIS AND MISSIONS CONFERENCE TEAM

- To provide focus and help achieve a clear sense of direction in all that is presented to the church through general education and the annual missions conference.
- To allow new team members to quickly understand the strategy of the church and implement it in our missions ministry.
- To maintain consistency as the membership of the teams change.

MISSIONS SELECTION TEAM

- To provide focus and help achieve a clear sense of direction in the selection of new missionaries or increasing the support for current missionaries.
- To promote a strategic and thoughtful evaluation of crucial issues.
- To allow new team members to quickly understand the strategy of the church and implement it in our missions ministry.
- To maintain consistency as membership of the team changes.



Our overall missions strategy is based upon six component strategies that combine to form a tightly integrated whole with the objective of reaching the unreached peoples of the world. As mentioned earlier, we have sought to utilize the best of both the Denominational System and the Independent Faith System. Heritage is an independent Baptist church, not part of a denominational organization; therefore, we compare the strategy to which we adhere, the World Missions Church (WMC) strategy, to the Traditional Method utilized by the Independent Faith System.

Foundational to this strategy is the **understanding** from Scripture that the missionary is part of the **church's staff** and their ministry is **another facet** of the church's ministry.

STRATEGY #1 - DISCRIMINATING VS. PROLIFERATING FOCUS

THE TRADITIONAL METHOD EXERCISES A PROLIFERATING FOCUS

The traditional method tends to have a proliferating focus in missions; that is, it spreads out in many different directions with many different goals, ideas, and ministries. By definition, a "proliferating focus" is an oxymoron because proliferation is the exact opposite of focusing in a defined direction. Proliferation occurs when there is no defined strategy. When there is no intentional strategy in place, the end result is usually doing a lot of work but in many varied directions. We should be careful not to be like the archer who shot a quiver full of arrows into a field and then took a can of paint and drew the circles of the target around where the arrows had landed. Unfortunately, some churches have proliferated their missions ministry across many continents and objectives and then looked back and painted a target around them stating, "The sun never sets on the ministry of our church."

THE WMC STRATEGY EXERCISES A DISCRIMINATING FOCUS

It is easy for a church committed to missions to try to support every work that is presented to them. It is even easier for them to try to support everyone in their congregation who steps forward for missions service. However, such a church then lacks focus and consistency. Heritage has developed (through much time in prayer and thought) a discriminating process of strategically determining in which missions ministries we will be involved.

"If ten men are carrying a log-nine of them on the little end and **one** at the heavy end-and you want to help, **which end**

Foundational to this strategy is the understanding from Scripture that the missionary is part of the church's staff and their ministry is another facet of the church's ministry. With this in mind, the missionary must minister in an area that we, the local church, believe is most strategic in accomplishing the Great Commission and they must meet the qualifications for being on the church staff. We cannot attempt to support everyone but will instead strive to support those whose strategy is like-minded to ours.

In a nutshell, this first strategy explains that we will make decisions based on our strategies. This is preferred over going everywhere, trying to do everything. We will be less inclined to use our resources on that which we believe is less effective in reaching the unreached.



STRATEGY #2 - CORPORATE VS. INDIVIDUAL PRECEDENCE

THE TRADITIONAL METHOD IS BASED UPON THE INDIVIDUAL HAVING PRECEDENCE

In the traditional method, when an individual becomes a missionary, they determine a missions agency, receive training from the agency, are commissioned by the agency, and then begin going to churches to raise support. As these missionaries approach the churches, including their home church, they present their field, their work, and their objectives. They ask the churches to partner with them to accomplish their goals. The churches are then satisfied in their missions work because they are helping the missionaries accomplish their goals.

This is the exact opposite of the New Testament model. In Acts 13, while they (the church body at Antioch) were worshipping the Lord and fasting, Barnabas and Saul were called by the Holy Spirit. This is both corporate and individual. In the text you will notice that the corporate call precedes the individual call, but they were probably simultaneous. The NT church was proactive in sending missionaries (c.f. Acts 11, 15). Traditionally, the emphasis has been so strong on the individual that we have lost the responsibility of the church.

THE WMC STRATEGY IS BASED UPON THE CHURCH HAVING PRECEDENCE

If the task of missions has been given primarily to the local church and if the position of the missionary is that of a servant on that church's staff, then the strategy and ministry of the whole, the Body of Christ, will rightfully take precedence over that of the individual, the missionary. Every believer is gifted by God for ministry. This gifting of the Holy Spirit is not for the individual but for the Body (1 Corinthians 12). We believe that the missionary's work is not simply his own, but rather the work of the sending and supporting churches, as illustrated by the churches at Antioch (Acts 13), Jerusalem (Acts 8:14, 11:22, 15:22), Berea (Acts 17:14), and Ephesus (Acts 18:27).

It is the responsibility of the church to corporately accomplish the task of world missions with the gifted members that God has given them. When missions is executed biblically, the members understand their role as part of the body, and the church will take into consideration the gifts, talents, abilities, service, desires, passions, and preparation of individuals before placing them into their missions ministry. Here at Heritage, we accomplish this by prayerfully utilizing the Missionary Development Process (MDP) and input from the pastoral staff, deacons, missions selection team, and other ministry leaders. We currently have several families and singles in the MDP. Our prayer is that we would be as the church at Antioch, seeking the best ministry and location for each of these members of our congregation. For more information about the MDP, see Section 6 or speak with Pastor Allen.

**While they were worshipping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them."
Acts 13:2**

Therefore, both the church and the individual mutually determine a field and work, based upon the strategy of the church and the giftedness and skills of the missionary. The church and the missionary then select a like-minded agency that is suited to meet their needs in that particular field doing that particular work. The church is responsible to train the missionary, incorporating the agency and their resources as needed. The church and the missionary together seek financial support by looking for other churches to partner with the sending church in accomplishing their goals.



STRATEGY #3 - PROACTIVE VS. REACTIVE SELECTION

THE TRADITIONAL METHOD IS BASED UPON REACTIVE SELECTION

Traditionally we've been reactive rather than proactive in selecting missionaries. Most missionaries today will make 800 contacts with churches through phone calls and visits to get to the field. This is extremely inefficient. When a pastor receives these contacts from missionaries, he will often react; he doesn't want to say no to a missionary so his church takes them on with only token support. In a church where there is no strategy, it is easy to choose missionaries based on emotions: for example, to support orphanages after seeing photos of starving children, or to support a missionary because they are related to or known by someone in the church.



It is better to have a strategy and proactively act according to it by saying “no” to anything that is not a part of that strategy. A “no” is better than token support based upon a lack of strategy. Better yet is to give the “no” at the first contact with a missionary whose ministry does not fit in with the church’s strategy; this is better stewardship for the missionary because they will not be required to waste time making continued contact efforts or to waste resources by sending a packet of information. Sure it is difficult, but when committed to a strategy, saying “no” does not invalidate the missionary or their desired ministry; it just confirms that they have a different strategy than our church.

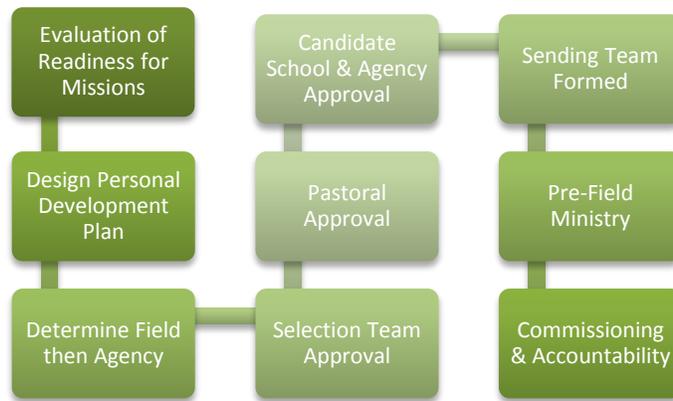
THE WMC STRATEGY IS BASED UPON PROACTIVE SELECTION

Because we believe the primary means of fulfilling the Great Commission is the church, HBC is committed to being such a primary force in the world, in our own church, and in our missionaries. The leadership (pastoral staff, deacons, Missions Selection Team, and other ministry leaders) of the church will be proactive in praying about the areas of the world that the Lord has led them to reach and in asking those in the church who have demonstrated their faithfulness, compassion, ability, and preparedness for service to serve in those areas. This strategy gives the missions ministry specific direction and guidelines based on prayerful consideration by the church leadership as to the types of ministries the church believes need to have priority for world evangelization.

Therefore, we first look to our local body, then to missionaries sent from other local churches that need support. In our church, when someone believes that their role in missions would be best fulfilled through serving overseas as a missionary, and the church leaders agree that it is wise to pursue, the individual is invited to join the Missionary Development Process (MDP). The MDP is a process of preparing someone for ministry overseas through training and discipleship in Bible knowledge and application, life skills, teamwork, ministry, and cross-cultural experience. Later in the process, we determine the field and agency. We view the working relationship with the agency as the church and the missionary candidate jointly subcontracting the agency to accomplish our goals and do that which the agency is better equipped to do. The process then concludes with approval from the selection team, approval from the pastors and deacons, completion of candidate school, approval from the agency, approval from the church, establishment of a sending team, completion of pre-field ministry, and commissioning to the field.



Development process for HBC “Sent” Missionaries



Though we do place a high priority on sending our own people, we also see great value in partnering with other churches to send their missionaries to accomplish mutual objectives. These missionaries are proactively sought out by checking with existing missionaries on the field and like-minded agencies to see who is already in the pre-field process. As we look at these missionaries, we proactively recruit and screen those which fit our strategy and will help us fulfill our goals.

Selection Process for “Supported” Missionaries



STRATEGY #4 - STRATEGIC VS. RANDOM PLACEMENT

THE TRADITIONAL METHOD OFTEN PRODUCES RANDOM PLACEMENT

In the traditional method, the placement of missionaries is often random. This random placement has led to inefficiency, duplication of efforts, and neglected areas. There can be both an imbalance of missionary placement and an imbalance of finances: less than a penny for every dollar given to missions goes toward reaching unreached people groups. The random placement of missionaries is a natural outcome of reactive selection, individual precedence, and a proliferating focus. In fact, many who become missionaries to a certain field apart from the strategic guidance of the church do so based upon hearing a missionary presentation and being attracted to that same field; hence we continue to send more and more missionaries to the same places. How then does someone hear of the compelling need to go to the unreached?

The great need of the 10/40 Window with its enormous numbers of unreached people groups is due to a lack of strategic placement by so many churches and individuals. Would the approximately 3 billion people in this area of the world still be unreached if the church was committed to strategic placement?

THE WMC STRATEGY PRODUCES STRATEGIC PLACEMENT

At Heritage we are actively involved in recruiting new missionaries to serve in those areas which meet our strategy. We are committed to reaching the unreached peoples of the 10/40 Window and elsewhere. This will require that we place particular people in particular places. It will also mean that we will have to deny support for some and ask others to forgo their own plans and be willing to go where the Lord has led the church to work and minister.

The world missions church is not random but strategic, not only in choosing missionaries, but in their placement and their work to reach the least reached groups— THUMB. The bottom line is that there are many good people working in many good ministries in various areas of our world. We cannot support everyone, so we choose to support those who desire to serve in places and ministries that fulfill our overall strategy. It is in the fulfillment of this strategy that unreached peoples will be reached with the gospel and God will therefore be glorified.

Would the approximately 3 billion people still be **unreached** if the church was committed to **strategic** placement?

STRATEGY #5 - SIGNIFICANT VS. TOKEN SUPPORT

THE TRADITIONAL METHOD UTILIZES TOKEN SUPPORT

For far too long the church has treated the Great Commission as a general suggestion that requires only token offering and effort rather than sacrificial giving and dedicated lives. If we are to accomplish the Great Commission we must do more than give token support, it **MUST** be a significant part of our budget, lives, and church ministry.

When the church has not had a visible and known strategy, those in the congregation who have a burden for missions have found ways to give to missions through other means. In fact this has become a prevalent issue and books have been written to instruct missionaries on how to “tap this resource.” Unfortunately, there are some problems with this approach of intentionally raising support from individuals. This greatly minimizes the accountability of the missionary and totally sidesteps the role, responsibility, and authority of the church. We do acknowledge that some support from individuals will often be given without the missionary asking for it as their friends and family desire to support them. The concern is when the missionary intentionally focuses on raising support from individuals.

THE WMC STRATEGY UTILIZES SIGNIFICANT SUPPORT

When a church provides significant support for a missionary, they can avoid the “100 supporting church syndrome” which requires the missionary to always be on the road making reports to their churches rather than becoming a part of them in ministry. We view the ideal situation as the “One and Five Model” where the sending church takes on 50 percent of the missionary’s support and 5 other churches in that geographic region take on 10 percent each. The “One and Five Model” really helps with pre-field ministry; it is shorter, more encouraging, less stressful, in one locality, and allows the missionary to spend more time in each church. Furlough also requires less travel, less raising of support, and fewer travel expenses. A missionary that takes a traditional 1-year furlough could then spend 6 months at their sending church, 1 month at each of their supporting churches, and 1 month on vacation. Because the missionary spends a lot more time at each church, much stronger relationships will be built. This bond between the missionary and the church members yields



more prayer support, more accountability, more concern for the missionary, more concern for the field, and more concern for the ministry.

If we are to accomplish the **Great Commission** we must do more than give token support, it **MUST** be a **significant** part of our budget, lives, and church ministry.

Significant support will not measure the quantity of missionaries on the field but rather the quality of their support and if it is getting the job done. A vital tool the Missions Selection Team uses to prevent subjectivity in determining support levels and to keep us focused on accomplishing our strategy is the Missions Support Grid. This is not a cold, mechanical, or calculating system; much prayer, fasting, and deliberation is a part of every individual decision. The Missions Support Grid gives us a guide in determining how

closely a missionary fits into the strategy of Heritage and the degree of financial involvement we might have. The entire process, however, is under the control of the Holy Spirit. As the selection team researches an area, examines the candidate, and prays for divine wisdom and direction, the grid system is subjected to the leading of the Lord.

STRATEGY #6 - INVOLVED VS. "PAY & PRAY" RELATIONSHIP

THE TRADITIONAL METHOD IS OFTEN ONLY A "PAY & PRAY" RELATIONSHIP

In the traditional method, missionaries receive much of their support as token support from churches plus support from individuals. Seeking support from so many churches forces them to visit a large number of churches but spend very little time at each one. Then when the missionaries come back from the field, their contact with the supporting churches is still very limited, if even possible, because they must divide their time between so many churches. The result is a very weak relationship between the missionary and the church. Although financial and prayer support is essential, a "pay & pray" relationship should only be the beginning and more cannot happen without sufficient time for the church and the missionary to be together.

THE WMC STRATEGY REQUIRES AN INVOLVED RELATIONSHIP

With greater levels of accountability required from our missionaries, Heritage also has a greater responsibility to our missionaries. We must do more than provide "pay & pray" support; we must be proactive in continued hands-on support.

To this objective, we have adopted the strategy of "sending" missionaries out of HBC rather than just providing some financial support. We see our responsibility as more than just being their home church; we are their sending church.

This strategy of sending involves gathering a group of people at Heritage around each "sent" missionary to provide communication, logistical, prayer, and moral support. While everyone is to be making disciples as a part of the Great Commission, we realize that not everyone will serve in full-time vocational ministry as sent missionaries; therefore, the balance of the church must fulfill their responsibility to serve as "senders." God has either called us to go or called us to send; there is nothing in between.

Practically, much of this strategy of sending is accomplished through our sending teams. The sending teams have a team leader and other coordinators that take care of communication, prayer, hospitality, and processing the



missionary newsletter. The relationship of the missionary to the sending team, as well as the responsibilities of the sending team, is outlined in our “Sending Team Policy.”

The world missions church believes that if it is giving much of the financial support to the missionaries, it is essential to keep up with the missionaries to prevent and overcome problems. The sending church has primary responsibility: the missionary reports to the church and church leaders evaluate the work through visits to the missionary and reports during home ministry. After the sending church, they are accountable to the supporting churches and agency.

Benefits of sending teams to the church:

- Creates a greater focus on missions
- Gets more people involved
- Emphasizes sent missionaries
- Relieves some of the burden

Benefits of sending teams to the missionary:

- Promotes direct contact with the body
- Prevents missionaries from falling through the cracks
- Provides for many of their (non-financial) needs





EXECUTING THE STRATEGY

Missions Selection Team

The most important thing is to have a strategy and then execute it to bring the maximum glory to our Lord Jesus Christ. It is negligent to not have a strategy. As the saying goes, “Aim at nothing and you’ll hit it every time.”

ROLES OF THE CHURCH, MISSIONARY, AND AGENCY

This is an overview of a topic that permeates our entire missions ministry; therefore, this is not exhaustive of this subject.

ROLE OF THE SENDING CHURCH

The missionary is sent out of their home church. The missionary is a member of the church’s congregation and the church is the sender, not the missionary, and not the agency. According to Acts 13, God uses the church to send missionaries into the field.

ROLE OF THE SUPPORTING CHURCH

Supporting churches partner together with the sending church to send a missionary into the field. HBC will partner with the missionary’s sending church to help send the missionary to the field. We do not partner with the missionary.

ROLE OF THE SENT MISSIONARY

The sent missionary is a member of the congregation and is considered part of the extended staff of their sending church.

The missionary is a member of the **church’s** congregation and the church is the **sender**, **not** the missionary, and not the agency.

ROLE OF THE SUPPORTED MISSIONARY

The supported missionary is considered extended staff of their sending church.

ROLE OF THE MISSIONS AGENCY

The missions agency is to assist the church and the missionary in accomplishing the goals and strategies of the church. We would say that the church and the sent missionary jointly sub-contract the agency to accomplish the needs of the ministry. This doesn’t minimize the role of the agency, it just maintains that the church has the primary responsibility to prepare the missionary for the field. The church would be wise to utilize the experience and abilities of the agency to accomplish this task.

There will be numerous areas in which the agency is better equipped for a task than the church. The agency may already have a team on that field, or already have contacts to provide logistical support on the ground. The agency may already have field experience in that particular field. It would be foolish for the church not to utilize such a resource. The church should therefore delegate some authority and responsibility to the agency to utilize this wonderful asset, yet the church is the ultimate authority among the church, missionary, and agency.



Consider this analogy: the church and the missionary also choose an airline that is in essence sub-contracted to accomplish a task. The airline is chosen based on several factors: it must be going to the desired location, it needs to be proven and reliable, there needs to be confidence in their ability to perform well, and they must provide a good fiscal value. Even though we sub-contract the airline, some authority and responsibility is still delegated to them. They tell us when we can stand, walk around, and even if we are allowed to use the facilities, even though we paid for the tickets!

AN APPLICATION OF NOT SUPPORTING MORE THAN THE SENDING CHURCH

A thorough understanding of the various roles helps to make decisions in the execution of the missions strategy. For example, as a rule of thumb, we do not support a missionary for more than their sending church does. We do not desire to do anything that would be a distraction to their loyalty toward their own church (Matthew 6:21). An exception might be if the sending church was unable to support the missionary for more (possibly as a result of a smaller congregation). In that case, because we are partnering with the sending church and not replacing it nor rising above it, we ask that church for permission to support their missionary for the larger amount. We emphasize our concern and assure them that our instruction to the missionary is that if their missionary calls us from the field to ask for our input on a situation, our first question will always be, “What did your sending church say?”

SELECTING A MISSIONS AGENCY

The selection of an agency should be carefully made as the church and the missionary will be entrusting much to the agency. The agency will be making decisions that will directly and indirectly affect the ministry and the missionary. Therefore, it should be known in advance what doctrinal beliefs, values, and people practices will be a factor in their decision process. For example, would our church be comfortable in participating in the plant of a charismatic church? Even though we are not charismatic and our missionaries are not, it may still happen if the agency is open to accepting charismatics (increasingly, agencies that formerly would not accept charismatics now do accept them). This could easily happen if the majority of the team on the field or the leader is charismatic.

Likewise, another issue to consider is baptism, both the mode and meaning. Would it be a problem if a team member on the field believed in infant baptism? Imagine this scenario: you, a missionary, are discipling a new convert from Islam. You are teaching that believer’s baptism is an outward indication of what God has done through salvation, and it is an important early step of obedience. The new convert has been wrestling with the potential cost of this step of obedience; it might cost his family, his job, even his life. While talking, your teammate walks by and excitedly mentions having just baptized their infant child. Now the new convert looks at you and asks what that was all about. How do you now explain that you and your co-worker are in disagreement about something that his decision on may cost him dearly?

Unfortunately, over the years an increasing number of agencies have become more open and are less discriminating than they were. The change may have been a result of a financial need (more missionaries yields more income) or simply a change in doctrinal values. Whatever the reason for the change, the church is spending the money; therefore, they are compelled to be good stewards. The church must investigate and choose wisely. Some factors we consider when selecting a missions agency are:

Doctrinal position

Principles and/or practices of operation

Principles and/or practices of separation

Candidate requirements

Overview of financial structure

Relationship to local church



Areas (geographical) involved in
Ministries (types of works) involved in
Candidate preparation

Logistical support for missionaries
Member care for missionaries
Size and age of the agency

We have learned much about who we will and will not work with by evaluating the preceding criteria and using a simple questionnaire. [See *Missions Agency Questionnaire* below.] We have also taken the next step of deciding not only who we will work with, but we have selected the agencies we prefer to work with.

PREFERRED MISSIONS AGENCY STATUS

Heritage Baptist Church has taken the proactive step of formulating more significant relationships with a few select agencies. These preferred agencies are like-minded, their focus aligns with our strategy, and they have sufficient size to provide the needed logistical support.

We carefully worked through the process of deciding if we would have a Preferred Agency status at HBC. If we were going to, what would be the requirements, and who would meet them? Also our decision to have a Preferred Agency status when we currently have missionaries with 22 different agencies was a serious concern. That is why it is referred to as a “preferred” rather than an “approved” agency. If the title was “approved,” that would imply the others are “disapproved.” Therefore, we categorize agencies as disapproved, approved, or preferred. Even with such a serious concern, after much prayerful consideration, we decided this Preferred Agency status was a needed proactive step toward directing our future missionaries where we intend to work and develop relationships.

HBC's 3 preferred agencies are:

- Association of Baptists for World Evangelism (ABWE)
- CrossWorld
- WorldVenture

This Preferred Agency status really is about effective relationships. We desire to increase our relationship with the Preferred Agencies. This depth of relationship could never be had with a large number of agencies. We don't believe we could ever have over five agencies at this level of relationship, nor do we think we will need to. The agencies were selected after we spent a tremendous amount of time researching many agency policies and interacting with

leadership. We have concluded they are like-minded with us in doctrine, values, and practice. They are also among the rare breed that is strong in the belief that the local church is the sender of the missionaries. Currently HBC's three preferred agencies are the Association of Baptists for World Evangelism (ABWE), CrossWorld, and WorldVenture. We will continue to develop deeper relationships with these three agencies. We will also continue to evaluate if any others should be added to this Preferred Agency status.

MISSIONS AGENCY QUESTIONNAIRE

1. Can a divorced individual work in your agency? If so, what can/can't they do?
2. How much Bible training is required to join your agency? When is more required than minimum?
3. Are there any exceptions to the minimum (i.e. non-teaching positions such as a pilot, etc)?
4. Does your agency have a position on what is commonly referred to as the gift of tongues? If so, what is it? How is that applied to the ministry on the field?
5. Does your agency have a position on drinking alcohol as a beverage? If so, what is it? How is that applied to the ministry on the field?
6. What is your missionary performance evaluation process?



7. Regarding funding, does your agency send a fixed amount, assuming funds are available, to the missionary or do you forward everything, not including agency fees, automatically?
8. Please describe the authority structure of the agency and the church, over the missionary.
9. Do you require that your missionaries have a sending church?
10. Would your agency notify the missionary's sending church pastor in the event of any action or activity of the missionary that may involve discipline? Can you provide a scenario in which your agency would not inform the sending church pastor?
11. How does your agency handle on-field conflict within a team?
12. Does your agency have a position on how the education of missionary children should/must be conducted?
13. Would your agency ever encourage a missionary to attend a congregation that differs from the missionary's doctrinal position? If so, please explain.
14. Are funds which are raised for one missionary ever used for another missionary, sometimes referred to as "pooling" funds?
15. How is the missionary's budget determined? By the agency or other? Please explain.
16. What is the role of the woman, in ministry, on the field? Please describe limitations, if any.
17. What is the agency fee structure? Is it a fixed \$ or %? How much for singles? couples? families? Are there maximums?
18. Does your agency have a position on the use of profanity? If so, what is it? How is that applied to the ministry on the field?
19. Does your agency have a position on the use of pornography? If so, what is it? How is that applied to the ministry on the field?
20. Does your agency have a position on the issue of gambling? If so, what is it? How is that applied to the ministry on the field?
21. Please describe any denominational affiliation of your agency.
22. Please describe any other affiliations of your agency. For example, Interdenominational Foreign Missions Association (IFMA), Evangelical Fellowship of Missions Agencies (EFMA), Fellowship of Missions (FOM), etc.
23. Does your agency have a position regarding marriage to non-believers (before going to field or marriage on field)? If so, please explain.
24. Does your agency have a position on the gift of healing? If so, what is it? How is that applied to the ministry on the field?
25. Does your agency have a position on body piercing? If so, what is it? How is that applied to the ministry on the field?
26. Does your agency have a preference/requirement in the English translation of the Bible? If so, please explain.
27. Does your agency have a policy concerning dating, by single missionaries, on the field? If so, please explain referencing both dating team members and dating nationals.
28. Does your agency have a policy concerning adoption of nationals on the field? If so, please explain.
29. How many missionary units are currently active in your agency? One family equals one unit, and one single equals one unit.



SELECTION TEAM DETAILS

The selection team functions to aid the Global Ministries pastor in the process of selecting a missionary and in providing godly counsel as policy is formed and carried out. Membership in the Heritage Baptist Selection Team is by invitation from the Global Ministries pastor, with nine lay members serving for a three-year term, and a minimum of a one-year break before being eligible to serve again. Three team members cycle off each year.

New members are nominated by existing members based on their known walk with the Lord and their passion and involvement in missions. Each team member submits five nominations. The pastoral staff is then asked to review the list to see if anyone knows of a reason someone should not serve (occasionally there is counseling or another reason that may necessitate delaying an individual's involvement). The list of approved nominees is then presented to the selection team for each member to submit their top three choices. The Global Ministries pastor then utilizes that list to determine the order to approach nominees with an invitation to join the team, while striving to maintain balance among men and women on the team. The team benefits when an "experienced" member repeats, and also when "fresh blood" joins the team.

SELECTION TEAM MEETINGS

The Selection Team typically meets monthly on a Sunday afternoon, usually for two hours. When a need arises, we occasionally have 5½-hour marathon meetings on a Sunday afternoon with lunch included. After three members rotate off, we ask them to come one extra month after their term is completed in order to help ease the transition of new members. The first month of the new cycle always includes an orientation/review of the expectations and the process used in the meetings. General expectations of team members are:

- Team members should develop a full understanding of the HBC missions strategy, choosing a missionary, and the support grid.
- Team members should prepare for team interviews and meetings with diligent prayer. Necessary materials (applications, questionnaires, notes, etc.) are emailed in advance to the team members.
- Team members should be faithful in team meeting attendance (on time and prepared).
- Team members should proactively pray for the preparation of new HBC missionaries.
- Team members should practice regular, informed, and passionate prayer for HBC's Global Ministries pastor, administrative assistant, and missions ministry.
- Team members should help provide direction and leadership to HBC's Missions Selection Team ministry by offering input.
- Team members should reflect a faithful commitment to HBC in attendance, involvement, giving, and general support.

The Global Ministries pastor must approve a missionary candidate before they reach the Selection Team process. Before the candidate reaches the Selection Team, the Global Ministries pastor has already interviewed the candidate and read through the personal questionnaire and application. The Selection Team previews all of these documents in advance to help form questions for the candidate once the candidate meets with them.

HBC does reference, criminal, and credit background checks. This is important to do because the missionaries are representing Christ and the church on the field. Most missions agencies also require a background check. This helps with trust and making sure that the church is being the best steward possible.



When a candidate is invited to present to the Selection Team, they receive a letter similar to the one below. Note that the candidate received a copy of our missions strategy when they received our application.

Tom,

This is your formal invitation to present yourselves and your ministry to our Missions Selection Team on Sunday, February 12, 2006. We would like you to present at 4:30 p.m. You should plan for 10 minutes to present and at least 10 minutes for Q & A, no pressure ☺.

When you present, please do not include your salvation testimony, the team already has your application and questionnaire with that included. There are 4 questions that you should incorporate as a portion of your presentation. They are:

1. How did you determine where you will serve?
2. What do you anticipate your ministry to be?
3. What will you contribute to the ministry?
4. How does your desire fit in with the strategy of Heritage Baptist Church?

We encourage you to come the day before. We will provide reimbursement for your mileage and provide housing for you in one of our Missions Houses. Please let Mary Smith, my Administrative Assistant, know your confirmed time of arrival and departure so that we can plan accordingly.

Sunday morning we have multiple services; children's programs are during the 9:30 and 11 am services. You are invited to my Adult Bible Fellowship class, it is called Cross Connections. Mary will help coordinate MK Buddies for your children while here at church. Our evening service is at 6 p.m. and you are welcome to stay, but that is not required noting that you may need to return home for work, etc. The housing is blocked off from Friday to Monday. Please confirm the final times/dates with Mary.

A Selection Team member will take you to dinner on Saturday night.

We look forward to having you here. Let me know if you have any questions.

With you, serving Him,

At the conclusion of the missionary candidate presentation, the Q & A often goes longer than the 10 minutes planned for. The candidate is then thanked and excused. Conversation continues for up to 30 minutes as we recap what we heard in relation to that which we had already studied about the candidate. We then again commit the process and the decision to prayer until we meet a month later. If questions arise during that month they are emailed to the Global Ministries pastor who then asks the candidate and forwards the response to the entire Selection Team. By design, no candidate is approved in less than a month, and many take several months before a decision is finalized by the selection team. As part of the screening process of Heritage, we do not present the candidate to the church until they have received approval from the Selection Team.





Selection Team

Prior to Selection Team Presentation

1. *Application, questionnaires, criminal/credit background checks, budget, interview notes to Selection Team*
2. *support grid*
3. *support spreadsheet for overview and balancing needs with available funding*

Selection Team Presentation

1. *Sample letter, 10 minutes + Q & A*
2. *Discuss initial thoughts, new questions after they leave*
3. *Prayerfully consider at least one month before meeting again*

The decisions of the Missions Selection Team are often unanimous, though we only require a consensus. The Global Ministries pastor forms the agenda and strategy for the meeting but encourages the team to do the talking. He values the opinion of the team and wants their input. On paper, the ultimate approval comes from the Global Ministries pastor, but in the real world he is wise to listen and apply the input of the nine team members rather than rely

on just himself. The approval of the Selection Team equates a recommendation to the pastors and the deacons. The approval of the pastors and deacons equates a recommendation to the church, and church approval finalizes the process of becoming a new HBC missionary.

SUPPORT GRID OVERVIEW

After the Selection Team has approved the missionary, they then utilize the support grid guideline to determine the recommended support level. This grid guideline is the primary tool that orchestrates the strategy into reality. It is good to remind ourselves that the grid is not set in stone, it is only a guideline. We recognize that the Holy Spirit can work through the development of a grid process as well as outside the grid process. We use the grid to minimize subjectivity and keep us aligned with our strategy. This helps to assure that some missionaries do not receive a higher percentage of support simply due to better presentation skills.

The grid guideline consists of 12 questions. Sample questions from the grid guideline include: What type of work will you be doing? What primary people group will you be reaching? Is your ministry located in the 10/40 window or Europe? Questions 1-7 determine where the missionary falls in rows A through G [See grid on left. Also the entire grid, questions, and explanations are on the following pages.]. Question 8 determines the missionary's relationship to HBC and which column grouping they align under: HBC, Partnerships, or Other. Questions 9-11 reference their anticipated usefulness on the field which yields their exact placement on the grid. Then question 12 asks, "Has the Holy Spirit worked inside this team to show us to do anything different?"

Level	HBC			Partnership			Other		
	Low	Mid	High	Low	Mid	High	Low	Mid	High
A (M=1,2,3; P=1; G=1; S=1)	40%	45%	50%	20%	23%	25%	16%	18%	20%
B (M=1; P=1; G=2,3; S=1) (M=2; P=1; G=2; S=1)	36%	38%	40%	18%	19%	20%	12%	14%	16%
C (M=1; P=2,3; G=3; S=1) (M=2; P=1; G=3; S=1)	32%	34%	36%	16%	17%	18%		10%	
D (M=1; P=2; G=3; S=2) (M=2; P=2,3; G=3; S=1)	28%	30%	32%	14%	15%	16%		10%	
E (M=1; P=3; G=3; S=2) (M=2; P=2; G=3; S=2)	24%	26%	28%		0			0	
F (M=2; P=3; G=3; S=2)	20%	22%	24%		0			0	
G (M=3; P=2,3; G=3; S=1,2) (M=4; P=1,2,3; G=1,2,3; S=1,2)		0			0			0	

* (M)inistry {1 = Church Planter; Church Trainer; 2 = Support Ministries; 3 = Tentmaking; 4 = Development Ministries}
(P)eople {1 = Unreached; 2 = Unevangelized; 3 = Evangelized}
(G)eography {1 = Closed 10/40 Window; 2 = Open 10/40 Window; 3 = Non-10/40 Window}
(S)trategy {1 = Emphasis on unreached of the 10/40 Window; 2 = No emphasis on unreached of the 10/40 Window}

Since our burden is to foster church planting movements through planting indigenous churches which preach the gospel to the ends of the earth, our priority is to be involved with pioneer church planters and infant church trainers. Rather than supporting a missionary to plant and pastor a church in an unreached area and remain as pastor, we would encourage the missionary to assist a national pastor in starting the churches.

Support ministries—teaching, medical, business, and social ministries—which are directly connected with and have a specific strategy for evangelism, discipleship, and church planting are given the next priority. In closed or restricted countries where it is impossible to enter as a church planter, such ministries will be given the same priority as church planters. If the country is not restricted or closed, then these ministries will be held as the next priority below church planters or trainers.

Heritage does not support social-type ministries that are not directly involved in assisting in the establishment of a local body of believers. We believe there is a need for such ministries, but our priorities do not currently provide for such ministries to be supported by Heritage.

This sets the type of works that we hold to be a priority. The direction and location of ministry is as important in our priority as the type of work. Our priority is to reach the unreached people (direction) of the 10/40 Window and Europe (location). This would occur primarily in the 10/40 Window or Europe, then to those outside these locations, and finally to those outside these locations who would better be able to reach those in the 10/40 Window or Europe. Notice how this is carried out in the grid and explanation that follows.

We do not consider the grid to be a cold, mechanical, or calculating system. Much prayer, fasting, and deliberation is a part of every individual decision for support. The grid system gives us a guide in determining how closely a missionary fits Heritage's strategy and the degree of financial involvement we might have. The entire process, however, is under the control of the Holy Spirit. As the Selection Team researches an area, examines the candidate, and prays for divine wisdom, the process is constantly subjected to the leading of the Lord.



SUPPORT GRID QUESTIONS WITH EXPLANATIONS

Questions Determining Placement On The Grid:

1.) What type of work will you be doing?

Church Planting/Church Trainer	Go to question #2
Support ministries	Go to question #2
Tentmaker ministries	Go to question #7
Development ministries	Place on level G

{To correspond with our priority structure, a person going into a church planting or church training ministry will qualify for greater support than those going into support or tentmaking ministries, except where it is impossible to get in as a church planter or church trainer. HBC strongly believes in the importance of the establishment of local churches in order to more effectively fulfill the Great Commission. We, therefore, place priority on this type of ministry.}

2.) What is the primary people group to whom you will be ministering or reaching?

Tribal, Hindu, Unreligious/Chinese, Muslim, Buddhist, or Jewish	Go to question #3
Others	Go to question #5

{91% of the 10,000 unreached people groups are either Muslim (3,400), Tribal (2,100), Hindus (1,800), Unreligious/Chinese (900), or Buddhist (900). Heritage, with its strategy for the unreached people groups, places a greater priority on reaching these people.}

3.) Is your ministry (current/anticipated residence) located in the 10/40 Window or Europe?

Yes	Go to question #4
No	If Church Planting/Trainer then place on level B If Support then place on level C

{97% of the unreached peoples of the world live in the 10/40 Window. Heritage, with its strategy for the unreached people groups, places a greater priority on reaching these people.}

4.) Is your ministry (current/anticipated residence) located in a restricted/closed country?

Yes	Place on level A
No	Place on level B

{With so many people focusing on the open countries, Heritage places a priority on reaching the unreached or those deemed unreachable and who would normally be overlooked in the strategy of others.}

5.) Is your ministry's strategy to reach people in the 10/40 Window or Europe?

Yes	If Church Planting/Trainer then place on level C If Support then place on level D
No	Go to question #6

{Feeling that God has led us to our strategy of focusing on the unreached people groups, we feel that it is only consistent to have those ministries that we support also focus on the 10/40 Window and Europe, and the unreached people who are there.}



6.) Is the country to which you are going unevangelized?

- | | |
|-----|--|
| Yes | If Church Planting/Trainer then place on level D
If Support then place on level E |
| No | If Church Planting/Trainer then place on level E
If Support then place on level F |

{Heritage’s strategy is to focus on those who have not heard or have no opportunity to hear the gospel. In accordance with this, we value ministries that reach those who have less of a chance of hearing or being able to hear the gospel.}

7.) Is your ministry (current/anticipated residence) located in a restricted/closed country?

- | | |
|-----|------------------|
| Yes | Place on level A |
| No | Place on level G |

{With so many people focusing on the open countries, Heritage places a priority on reaching the unreached or those deemed unreachable and who would normally be overlooked in the strategy of others.}

Additional Questions for the Grid:

8.) What is your relationship to Heritage?

- | | |
|------------------------------------|----------------------------|
| Full member (of at least 4 years) | Use the Heritage column |
| Full member (of less than 4 years) | Use the Other column |
| Partnership church member | Use the Partnership column |
| Other church member | Use the Other column |

{To be considered as a sent missionary of HBC, a person must have been an official member of the church for at least four years prior to presenting to the Selection Team. If they present to the Selection Team prior to being an official member of at least four years, then their status does not change after being an official member for four years. This official member should be a tithing, year-round, voting member of the church, consistently involved in ministry.

Those individuals who have grown up at HBC may count up to 3 years of active ministry (as verified by Pastor Kent) toward the 4 year membership requirement before presenting to the Selection Team to be a Sent Missionary of Heritage. The fourth year of membership must be completed after taking New Connections and becoming an official member of HBC, which must occur at or after age 18.

For an applicant to qualify to be sent by HBC, he must be personally known by the congregation—normally someone who has grown up in the church, received his burden to missions through the church, and has proven already his faithfulness and himself in the ministry through the church. This would be a person the church leadership and members would feel comfortable in knowing the person’s convictions and preparation for ministry. The church takes on the responsibilities of financial, spiritual, emotional, and physical support of that ministry. The missionary and church remain in regular correspondence and contact. A close bond/relationship exists and is maintained during his ministry on the field and on furlough. When on furlough, the missionary becomes HBC’s Missionary Resident, taking on some staff roles in visitation and leadership while being able to get spiritually re-charged.

Our next level of commitment is to those of partnership churches. We desire, though don’t require, these churches to be within a 350-mile radius of Lynchburg. This lessens the missionary’s travel distances, both for pre-field ministry and furlough, to enable him to have a more relaxing furlough period. These churches would be

like-minded in doctrine and philosophy of ministry, and therefore have probably already supported at least one “sent” missionary of Heritage.

Our final level of commitment is to those who are neither from Heritage or a Partnership church.}

9.) Do you meet at least 3 of the 4 following criteria? [Yes = Mid-range; No = Low range]

Ministry in a strategic city (capital, minimum 1% of country population, or min.1 million city pop.) Working in a team (same work with people in the same agency)

Field experience (same field) Strategy (reproducing leaders)

{*Strategic City* - There are areas of the world that for economic, social, political, or other reasons, have tremendous influence over the country/continent/world. For example, Brussels, Belgium (home of NATO and the World Common Market) would have a tremendous impact on the world with the Gospel, if reached.

Team Work - HBC believes strongly in the team concept for a number of reasons: spiritual, moral, financial, and emotional support, thereby improving the missionary’s “survival rate” on the field. Additionally, a team can produce positive results quicker than one who is attempting to go solo. Strategy, camaraderie, and support are all improved when working with a team. Team work with some will be limited not by desires of cooperation but by a need for separation [for more information, please see our policy on “Separation and Cooperation.”]

Field Experience - A person who has field experience can usually adapt more readily in his environment than someone who has never had the experience. This enhances that person’s potential success rate of staying on the field when things begin to get tough. We understand field experience to be time spent in that geographical area or with that people group (while the candidate may only meet one of these to qualify, we would prefer both as well as actual experience in the ministry they are going to work in).

Strategy - Does the applicant have a ministry strategy for becoming indigenous and for training national leadership? Though we realize that each part of the world and each people group varies in how soon this may occur, we propose the question and anticipate the missionary to have some sort of game-plan as to how he may be developing national leadership for the purpose of indigenization. In other words, is the missionary preparing and planning on ways to “work himself out of a job” or is he simply attempting to “build an empire?”}

10.) Were you an HBC Missions Intern or have you been a full member of HBC, serving faithfully, for at least 8 years?

Yes Go from Low to Mid or Mid to High range
No Remain at Low or Mid-range

{The person being considered for support has been interned at HBC under our ministry-oriented program.}

11.) Has the candidate demonstrated a history and practice of personal evangelism?

Yes Move from Low to Mid or Mid to High or from High to Mid of next level
No Move to Low on current level

{We place an emphasis on evangelism and have more faith in someone evangelizing in their ministry if they have already made evangelism a regular part of their Christian walk. This is not to say that someone cannot start evangelizing when they get into ministry but it does recognize the faithfulness and probable involvement of someone to continue a practice that they are already doing. The failure to evangelize before entering the ministry of missions will not prevent someone from serving in missions but the failure to evangelize after entering the ministry of missions will prevent them from remaining in that ministry.}

12.) Has the Lord worked specially in the Selection Team for them to subjectively move the candidate on the grid?

- | | |
|-----|---|
| Yes | Movement at the discretion of the Selection Team and the Global Min. Pastor |
| No | Stay with the place on the Grid |

{This provides the Selection Team some room for special considerations with the applicant. There are times during the interview and application screening process where God can speak to the team members concerning the ministry and person making application for support. We need to be open to His leading during the entire selection process. This provides for a “spiritual subjectivity” that would allow the team to consider the candidate for a different level of support.}



SUPPORT GRID DEFINITIONS

It is the goal of Heritage Baptist Church to affect this world with the gospel of Jesus Christ. It is a fact today that over half of the world's population (3 billion people) have never heard the Gospel of Jesus Christ for the first time. Therefore, in order to have a positive effect on reaching the lost with the Gospel, we have developed the following missions definitions:

10/40 Window: The area of the world between latitudes 10° and 40° north of the equator covering North Africa, the Middle East, and Asia. The window has in view most of the world's areas of greatest physical and spiritual need, most of the world's least-reached peoples and most of the governments that oppose Christianity. The countries of the 10/40 Window (countries that are currently listed by Joshua Project as unreached or least reached—ref. <http://joshuaproject.net/10-40-window.php>) are Afghanistan, Albania, Algeria, Bahrain, Bangladesh, Benin, Bhutan, Brunei, Burkina Faso, Cambodia, Chad, China (including China, Hong Kong and Macau), Djibouti, East Timor, Egypt, Eritrea, Ethiopia, Gambia, Guinea, Guinea-Bissau, India, Indonesia, Iran, Iraq, Israel, Japan, Jordan, Kazakhstan, Kuwait, Kyrgyzstan, Laos, Lebanon, Libya, Malaysia, Maldives, Mali, Mauritania, Mongolia, Morocco, Myanmar, Nepal, Niger, Nigeria, North Korea, Oman, Pakistan, Qatar, Saudi Arabia, Senegal, Somalia, Sri Lanka, Sudan, Syria, Taiwan, Tajikistan, Thailand, Tunisia, Turkey, Turkmenistan, United Arab Emirates, Uzbekistan, Vietnam, Westbank/Gaza, Western Sahara, and Yemen.

Christians: Those who by grace alone and through faith alone in the atoning work of Christ have been regenerated by the Holy Spirit. This includes those who claim to have had a conversion experience.

Church Planter: A church planter is one who ministers to an unreached and/or a reached people group to establish a local New Testament church which will become indigenous. This may be the one who functions as the pastor or those that are assisting on the church planting team—working in music, youth, education, or other church-support roles.

Church Trainer: A church trainer is one who ministers to pastors and church leaders of an unreached and/or a reached people group to train and help them as they lead and/or establish a local New Testament church.

Closed/Restricted Countries: Countries that limit or prevent Christian ministry done through expatriates as missionaries. In these countries, missionaries must seek secular avenues of entry, such as business, medical work, teaching and other means. Countries in this category have traditionally been Communist and Muslim, but today most are Muslim.

Development Ministries: A development worker is one who works in a social development work such as food distribution, land development, farming, training of social skills, etc. There is either little or no emphasis on evangelism or plan to make evangelism a part of the work.

Evangelicals: The subdivision of Protestantism (including Anglicans and non-Western evangelical groups which generally emphasizes: 1. The Lord Jesus Christ as the sole source of salvation through faith in Him; 2. Personal faith and conversion with regeneration by the Holy Spirit; 3. A recognition of the inspired Word of God as the only basis for faith and Christian living; 4. Commitment to biblical preaching and evangelism that brings others to faith in Christ.



Evangelized People Groups: A people where the majority have heard the gospel with such cultural and personal relevance that it results in sufficient understanding to accept Christ by faith as a believer or to reject Him.

Indigenization: The process of a national, missions-planted church becoming self-supporting, self-governing, and self-propagating under national, not foreign, leadership and control.

Internationals: A large group of displaced individuals located in a foreign land (for our purposes they would be a combination of individuals from people groups following the major world religions or from the 10/40 Window - with no one majority to designate the group otherwise).

Nominal Christians: Those who profess to be a Christian, usually because of their family or cultural upbringing, but who do not claim a conversion experience and show no evidence of such.

Sending Church/Sent Missionaries: The Sending Church is that church from which the missionary is a member, which commissions the missionary, and sends them to the field. The church has the greatest responsibility and accountability to this missionary and in turn the Sent Missionary has the greatest responsibility and accountability to this church.

Support Ministries: A support worker is one who works in a para-church ministry in a restricted or open country with the focus of helping to establish or strengthen a local New Testament church. This may be the one who works in medicine, education, aviation, or other support roles.

Supporting Church/Supported Missionaries: A Supporting Church is a church which takes on the missionary for support. Supported missionaries are accountable to their supporting churches but not to the same level as they are to their sending church.

Tentmaking Ministries: A tentmaker is one who works in a closed or restricted country with the focus of helping to establish or strengthen a local New Testament church. Because of the hostility of the country, this may be the one who works in business, medicine, education, or other non-traditional missionary roles.

Unevangelized People Groups: A people where the majority have never heard the gospel with such cultural and personal relevance that it results in sufficient understanding to accept Christ by faith as a believer or to reject Him.

Unreached People Groups: A people where there is no viable indigenous church movement with sufficient strength, resources, and commitment to sustain and ensure the continuous multiplication of churches.



SUPPORT GRID FORM



MISSIONS SUPPORT GRID FOR _____ ON ___/___/___

In order to prevent subjectivity and keep us focused on our strategy we have developed a grid system for missionary selection and determining amounts of support. This is not a cold, mechanical or calculating system. Much prayer, fasting and deliberation is a part of every individual decision for support. The grid system gives us a guide in determining how closely a missionary fits Heritage's strategy and the degree of financial involvement we might have. The entire process, however, is under the control of the Holy Spirit. As the selection committee researches an area, examines the candidate and prays for divine wisdom and direction, the grid system is subjected to the leading of the Lord.

The grid system is preceded by a series of questions which, along with the candidate's status, determines a candidate's position on the grid. After determining this position, additional questions determine the candidate's support in that position's range. The questions are based on our priority structure for support.

Priority Structure for Support:

Since our burden is to foster church planting movements through planting indigenous churches which preach the gospel to the ends of the earth, our priority is to be involved with pioneer church planters and infant church trainers. Rather than supporting a missionary to plant and pastor a church in an unreached area and remain as pastor, we would encourage the missionary to assist a national pastor in starting the churches.

Support ministries, teaching, medical, business, and social which are directly connected with and have a specific strategy for evangelism, discipleship, and church planting are given the next priority. In closed or restricted countries where it is impossible to enter as a church planter, such ministries will be given the same priority as church planters. If the country is not restricted or closed, then these ministries will be held as the next priority below church planters or church trainers.

Heritage does not support social-type ministries that are not directly involved in assisting in the establishment of a local body of believers. We believe there is a need for such ministries, but our priorities do not currently provide for such ministries.

This sets the type of works that we hold to be a priority. The location and direction of ministry is as important in our priority as the type of work. Our priority is to reach the unreached people (direction) of the 10/40 Window (location).

Questions determining Placement on the Grid:

1.) What type of work will you be doing?

Church Planting/Church Trainer	Go to question #2
Support ministries	Go to question #2
Tentmaker ministries	Go to question #7
Development ministries	Placement on level G

2.) What is the primary people group to whom you will be ministering or reaching?

Tribal, Hindu, Unreligious/Chinese, Muslim, Buddhist, or Jewish	Go to question #3
Others	Go to question #5

3.) Is your ministry (current/anticipated residence) located in the 10/40 Window or Europe?

Yes	Go to question #4
No	If Church Planting/Trainer then placement on level B If Support then placement on level C

4.) Is your ministry (current/anticipated residence) located in a restricted/closed country?

Yes	Placement on level A
No	Placement on level B

5.) Is your ministry's strategy to reach people in the 10/40 Window or Europe?

Yes	If Church Planting/Trainer then placement on level C If Support then placement on level D
No	Go to question #6

6.) Is the country to which you are going unevangelized?

Yes	If Church Planting/Trainer then placement on level D If Support then placement on level E
No	If Church Planting/Trainer then placement on level E If Support then placement on level F

7.) Is your ministry (current/anticipated residence) located in a restricted/closed country?

Yes	Placement on level A
No	Placement on level 10



Additional Questions for the Grid:

8.) What is your relationship to Heritage?

- Full member (of at least 4 years) Use the Heritage column
- Full member (of less than 4 years) Use the Other column
- Partnership church member Use the Partnership column
- Other church member Use the Other column

9.) Do you meet at least 3 of the 4 following criteria? [Yes = Mid range; No = Low range]

- Ministry in a strategic city (capital, minimum 1% of country population, or min. 1 million city pop.)
- Working in a team (same work with people in the same agency)
- Field experience (same field)
- Strategy (reproducing leaders)

10.) Were you an HBC Missions Intern or have you been a full member, serving faithfully, for at least 8 years?

- Yes Go from Low to Mid or Mid to High range
- No Remain at Low or Mid range

11.) Has the candidate demonstrated a history and practice of personal evangelism?

- Yes Move from Low to Mid or Mid to High or from High to Mid of next level
- No Move to Low on current level

12.) Has the Lord worked, specially, in the Selection Committee for them to subjectively move the candidate on the grid?

- Yes Movement at the discretion of the Selection Team and the Global Ministries Pastor
- No Stay with the placement on the Grid

Level	HBC			Partnership			Other		
	Low	Mid	High	Low	Mid	High	Low	Mid	High
A (M=1,2,3; P=1; G=1; S=1)	40%	45%	50%	20%	23%	25%	16%	18%	20%
B (M=1; P=1; G=2,3; S=1) (M=2; P=1; G=2; S=1)	36%	38%	40%	18%	19%	20%	12%	14%	16%
C (M=1; P=2,3; G=3; S=1) (M=2; P=1; G=3; S=1)	32%	34%	36%	16%	17%	18%		10%	
D (M=1; P=2; G=3; S=2) (M=2; P=2,3; G=3; S=1)	28%	30%	32%	14%	15%	16%		10%	
E (M=1; P=3; G=3; S=2) (M=2; P=2; G=3; S=2)	24%	26%	28%		0			0	
F (M=2; P=3; G=3; S=2)	20%	22%	24%		0			0	
G (M=3; P=2,3; G=3; S=1,2) (M=4; P=1,2,3; G=1,2,3; S=1,2)		0			0			0	

*(M)inistry { 1 = Church Planter; Church Trainer; 2 = Support Ministries; 3 = Tentmaking; 4 = Development Ministries }
(P)eople { 1 = Unreached; 2 = Unevangelized; 3 = Evangelized }
(G)eography { 1 = Closed 10/40 Window/Europe; 2 = Open 10/40 Window/Europe; 3 = Non-10/40 Window/Europe }
(S)trategy { 1 = Emphasis on unreached of the 10/40 Window/Europe; 2 = No emphasis on unreached of the 10/40 Window/Europe }

Note that support amount is based on percentages, but it shall not be less than \$400/month (cf. "Significant Support" strategy).

Support Need/Month = \$ _____ Sending church (if not HBC) support level \$ _____ = _____ %

Comparison to others who land on the grid the same - _____

Notes/Comments - _____

Recommendation of Selection Team is \$ _____ = _____ % Date: ____ / ____ / ____

SUMMARY SPREADSHEET OF HBC MISSIONARY SUPPORT LEVELS

Type	Geo	Grid	LName	Info updated on	Notes	09/10 Total Need	09/10 Support	Need vs. Actual	09/10 Total %	Grid %	Grid \$	2009/10 HBC \$	+/- (Our grid - our support =)	Grid Suggest
A	A	A				\$6,658	\$5,200	\$1,458	78%	50%	\$3,329	\$2,825	\$504	\$504
B	N	C				\$4,549	\$1,900	\$2,649	42%	14%	\$637	\$800	-\$163	\$0
A	A	A				\$4,785	\$3,790	\$995	79%	50%	\$2,393	\$2,125	\$268	\$268
B	A	A				\$6,801	\$6,786	\$15	100%	20%	\$1,360	\$900	\$460	\$15
A	A	G				\$2,970	\$1,065	\$1,905	36%	0%	\$0	\$400	-\$400	\$0
A	A	A				\$2,499	\$2,200	\$299	88%	50%	\$1,250	\$1,429	-\$180	\$0
B	A	A				\$3,800	\$4,100	\$300	108%	20%	\$760	\$750	\$10	\$0
B	N	B				\$4,500	\$4,500	\$0	100%	12%	\$540	\$550	-\$10	\$0
A	A	A				\$5,011	\$4,811	\$200	96%	50%	\$2,506	\$2,345	\$161	\$161
B	A	A				\$5,429	\$4,900	\$529	90%	26%	\$1,412	\$700	\$712	\$529
C	-	-				\$0	\$0	\$0	0%	0%	\$0	\$0	\$0	\$0
B	A	A				\$6,204	\$5,885	\$319	95%	20%	\$1,241	\$750	\$491	\$319
B	E	B				\$6,370	\$6,400	\$30	100%	12%	\$764	\$750	\$14	\$0
A	N	F				\$4,805	\$4,674	\$131	97%	12%	\$577	\$942	-\$365	\$0
B	E	F				\$3,700	\$3,000	\$700	81%	16%	\$592	\$610	-\$18	\$0
B	E	D				\$6,229	\$5,086	\$1,143	82%	10%	\$623	\$600	\$23	\$23
B	N	G				\$10,250	\$3,400	\$6,850	33%	0%	\$0	\$400		\$0
B	A	B				\$11,505	\$9,400	\$2,105	82%	20%	\$2,301	\$800	\$1,501	\$1,501
A	S	G				\$7,632	\$5,433	\$2,199	71%	0%	\$0	\$1,738	-\$1,738	\$0
A	A					\$4,110	\$3,575	\$535	87%	36%	\$1,480	\$1,780	-\$300	\$0
C	-	-				\$7,058	\$7,250	\$192	103%	0%	\$0	\$0	\$0	\$0
B	A	A				\$2,456	\$1,875	\$581	76%	16%	\$393	\$400	-\$7	\$0
B	S	E				\$4,259	\$4,500	\$241	106%	0%	\$0	\$400	-\$400	\$0
B	S	B				\$4,310	\$3,200	\$1,110	74%	14%	\$603	\$525	\$78	\$78
A	A	A				\$7,247	\$6,912	\$335	95%	50%	\$3,623	\$3,335	\$288	\$288
B	A	A				\$5,655	\$5,600	\$55	99%	20%	\$1,131	\$1,150	-\$19	\$0
A	A	A				\$6,278	\$5,585	\$693	89%	50%	\$3,139	\$3,235	-\$96	\$0
A	E	D				\$6,740	\$6,000	\$740	89%	24%	\$1,618	\$1,100	\$518	\$518
A	A	A				\$9,389	\$8,400	\$989	89%	50%	\$4,695	\$4,015	\$680	\$680
A	A	C				\$6,007	\$2,100	\$3,907	35%	35%	\$2,102	\$2,100	\$2	\$2
A	S	G				\$5,735	\$5,000	\$735	87%	38%	\$2,179	\$2,235	-\$56	\$0
A	E	D				\$6,163	\$3,060	\$3,103	50%	24%	\$1,479	\$1,125	\$354	\$354
A	E	B				\$7,722	\$4,950	\$2,772	64%	50%	\$3,861	\$2,850	\$1,011	\$1,011
A	E	B				\$10,427	\$8,742	\$1,685	84%	45%	\$4,692	\$2,725	\$1,967	\$1,685
A	A	B				\$7,035	\$6,085	\$950	86%	35%	\$2,462	\$2,571	-\$109	\$0
A	F	B				\$2,142	\$1,915	\$227	89%	38%	\$814	\$830	-\$16	\$0
A	N	F				\$6,809	\$4,797	\$2,012	70%	14%	\$953	\$2,146	-\$1,193	\$0
A	E	D				\$5,580	\$5,500	\$80	99%	28%	\$1,562	\$1,125	\$437	\$80
B	E	D				\$9,050	\$6,340	\$2,710	70%	10%	\$905	\$640	\$265	\$265
B	S	E				\$4,734	\$4,289	\$445	91%	0%	\$0	\$500	-\$500	\$0
B	A	E				\$3,500	\$2,600	\$900	74%	0%	\$0	\$400	-\$400	\$0
A	N	F				\$2,610	\$2,610	\$0	100%	12%	\$313	\$613	-\$299	\$0
B	E	E				\$4,275	\$5,000	\$725	117%	0%	\$0	\$400	-\$400	\$0
A	A	C				\$6,384	\$3,460	\$2,924	54%	34%	\$2,171	\$2,050	\$121	\$121
B	A	D				\$8,968	\$6,904	\$2,064	77%	10%	\$897	\$625	\$272	\$272
B	A	B				\$6,180	\$4,950	\$1,230	80%	16%	\$989	\$650	\$339	\$339
C	-	-				\$0	\$0	\$0	0%	0%	\$0	\$0	\$0	\$0
B	A	A				\$6,000	\$5,900	\$100	98%	18%	\$1,080	\$200	\$880	\$100
B	N	F				\$6,615	\$5,437	\$1,178	82%	0%	\$0	\$400	-\$400	\$0
B	A	B				\$6,000	\$5,200	\$800	87%	12%	\$720	\$475	\$245	\$245
						\$283,135						\$60,013 / month		\$9,357
						\$5,899	=Avg need/month/missionary (Associates excluded)					\$720,152 / year		



HBC Missionary Support Levels And Rationale

A=Sent
 B=Supported
 C=Associate
 X=Former
 A=As ia
 N=N America
 S=S America

A=Sent	23	w/ avg/mo support of	\$1,984
B= Supported	24	w/ avg/mo support of	\$599
C=Associate	3	total avg/mo support	\$1,277
X=Former	0		
total incl former	50	Total Current	50

F=Africa
 E=Europe

		Budget need for missionaries	HBC Total Support paid	
monthly	Sent -->	\$134,738	\$45,638	34%
	Supported -->	\$141,339	\$14,375	10%
	Both -->		\$60,013	
annual	Sent -->	\$1,616,851	\$547,652	
	Supported -->	\$1,696,072	\$172,800	
	Both -->		\$720,152	

Plan for New Missionary Support & increased existing

	Jul	Aug	Sep	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May	Jun
		435	435	435	435	435	435	435	435	435	435	435
		0	0	0	0	0	0	0	0	0	0	0
		635	635	635	635	635	635	635	635	635	635	635
		0	0	0	0	0	0	0	0	0	0	0
		0	0	0	0	0	0	0	0	0	0	0
		0	0	0	0	0	0	0	0	0	0	0
		0	0	0	0	0	0	0	0	0	0	0
		0	0	0	0	0	0	0	0	0	0	0
		0	0	0	0	0	0	0	0	0	0	0
Total New Missionaries/Increases	0	1070	1070	1070	1070	1070	1070	1070	1070	1070	1070	1070
							Budget Total	\$37,000	Annual Total	\$11,770		





PROACTIVELY CONSIDER THE DEVALUATION OF THE DOLLAR

Everyone is aware that the U.S. dollar has devalued in comparison to most other countries. Some missionaries have effectively lost a third of their income as the dollar was converted to their country's currency. When that happens the church should be proactive in efforts to assist. The church should exercise stewardship by knowing specifically how much the missionary has been impacted. We have found this website to be very helpful to graphically see the impact of fluctuating currencies:

<http://fx.sauder.ubc.ca/plot.html>. For the graphic version, utilize the setting in the screen image depicted on the right. Select the appropriate settings as desired for the country and time frame you wish to evaluate. For a data version in an Excel spreadsheet, see <http://fx.sauder.ubc.ca/data.html>.

THE UNIVERSITY OF BRITISH COLUMBIA
Sauder School of Business
PACIFIC Exchange Rate Service

Trade-Weighted FX Indices: Wed, 2010/04/21
CAD unch. USD unch. EUR -0.4% GBP +0.5% JPY +0.1%

A service for academic research and teaching provided by Prof. Werner Antweiler at UBC's Sauder School of Business

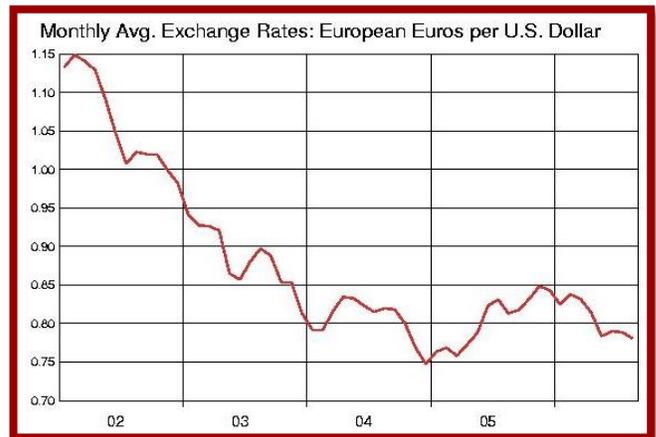
FX CHARTS & PLOTS (v2.14)

CURRENCIES	TIME PERIOD	OUTPUT OPTIONS
<p>Base Currency (choose one, most popular choices appear at the top)</p> <p>U.S. Dollars</p> <hr/> <p>Target Currencies (choose one or more)</p> <p>U.S. Dollars Canadian Dollars European Euros British Pounds Japanese Yen Algerian Dinar Argentine Pesos Australian Dollars Austrian Schillings (€)</p>	<p>Choose Time Horizon</p> <p>Exact Time Period</p> <p>To use start and end date, select "Exact Time Period" in the "Choose Time Horizon" menu.</p> <p>Start Date 1 Jan 2000</p> <p>End Date 31 Dec 2010</p> <p>Data Frequency monthly averages</p> <p>Notation Volume Notation</p> <p style="font-size: x-small;">Note: some browsers require that you hold the Ctrl key or Shift key pressed while making multiple selections.</p>	<p>Output Format: JPEG image</p> <p>Axis Style: linear</p> <p>Moving Average Curve: do not show</p> <p>Extra Feature: none</p> <p><input type="checkbox"/> Remember this selection</p> <p>Reset Make Chart</p> <p style="font-size: x-small;">Customization I have defined a customization. Obtain my customized FX chart.</p>

Factors to determine the impact on the missionary include the following:

- What was the exchange rate when their budget/support level was established?
- What is the exchange rate now?
- How much of their support is transferred overseas? You don't need to compensate for dollars that stayed stateside for retirement, insurances, agency fees, etc. These dollars did not devalue through conversion.

This chart comparing the Euro to the USD makes it clear to see why many missionaries were hurting (and some still are) as they lost buying power when the dollar fell hard starting in 2002. At one point it had lost 35% of its value! That is a huge pay cut! So if a missionary went to the field around the turn of the century with a budget based on the exchange rate then, their finances were clearly devastated. Those who remained on the field were able to do so as they received extra giving in response to their appeals and as they took from their retirement funds. However, those who went to the field during the mid-nineties had their original budgets based on different conversion rates. As you can see from the chart to the right, the low experienced in 2004-2005 was the norm before the dollar's value spiked *upward* at the turn of the century.



This accentuates the need to have reasonably current budgets from each missionary and to know the conversion rate the budget is based upon.

At Heritage we calculated how much of our support was lost when the dollar was converted to the currency of our missionaries and sent that much in additional support. We also made it clear that this would not be an ongoing practice. We began requiring annual budgets that would be based on the then current conversion rate. As we adjusted our support levels to the new budgets, the devalued dollar was incorporated into the budget and the extra compensation was no longer needed.

We now utilize the above website to verify the calculations utilized in new budgets; therefore, we no longer give currency fluctuation compensations as it is incorporated in the budget.

BUDGET VERIFICATION WITH EXISTING MISSIONARIES

A new budget is requested each year from every missionary due to changing economies and the valuation of the dollar. We have a responsibility to our missionaries to see that they are funded properly and we need to be good stewards of that which has been entrusted to us.

This budget process is a good time to **ensure** that the missionary is **adequately** caring for his family.

We want to be sensitive to our missionaries' time noting that if all their churches required forms, questionnaires, budgets, etc. that it would be difficult to get any work done. When we started asking for budgets, we sought to make it simple and had them send it utilizing whatever format they had it for their agency. The problem was that it was not possible for us to compare anything as everyone had different expenses in different categories; the budgets were useless to us. We then developed a simplified budget form that was comparable to several we had

received and began using it. In regard to the extra effort required, if we were only supporting them at \$100/month, we would not have felt comfortable requesting this of the busy missionaries. However, because we give significantly more (\$600/month average to supported missionaries and almost \$2000/month to sent missionaries) and we need to be good stewards, we must ask.

This budget process is a good time to ensure that the missionary is adequately caring for his family. Does he have health and life insurance, a retirement fund, etc.? We suggest placing all the missionary budgets on a single spreadsheet for comparison purposes. This does not answer all the questions but it may generate some conversation. Be careful to be sensitive to cost of living variations between countries and even inside the same country. Note that it is substantially more expensive to live in northern Virginia than it is in southern Virginia.

We also have one spreadsheet that we utilize as a status overview of the budgets, needs, and our current support levels for each missionary. This spreadsheet is also very helpful when planning and budgeting for new missionaries. *[See Summary Spreadsheet of HBC Missionary Support Levels on page 41.]*



MISSIONARY AGREEMENTS

HBC has a signed agreement with each of our sent and supported missionaries. In that agreement, you will notice that the missionary cannot solicit money from individuals in the church. This is an outflow of our strong conviction that the church sends the missionary, not individuals. *[Please see the FAQ "What If an Individual Wants to Give to a Specific Missionary Through the Church?" on page 86]*

We ask our missionaries to sign this agreement every few years to help them remember our commitment to them and their commitment to us. Carefully stated expectations are always better than assumed ones.

Carefully stated
expectations are always
better than **assumed** ones.



MONTHLY BUDGET FORM

MONTHLY BUDGET NEED

For (family name):		How many family members living in your household on field?	
Date Completed (mm/dd/yy):	Field:	Based upon budget updated on (mm/dd/yy):	
Description		* In US \$	Notes, Comments, & Explanation
Salary / Housing Support			
Family Need			
Housing			
Are you renting or buying a home?			
Children's Education			
Social Security tax			
Other (give detailed explanation)			
Benefits Support			
Retirement			
Health Insurance			
Accident Insurance			
Term Life Insurance			
Medical Expense Allowance			
Ministry Support			
Agency Fees			
Furlough Ministry - Travel			
Individual Ministry			
Field Ministry - if pooled with team			
Budgeted Monthly Support Need		\$-	
Income Received from a Job or a Ministry on the Field			<i>If either spouse is employed, please indicate purpose of this income & how it affects the numbers above.</i>
Current Level of Support			<i>Average of last 12 months; please explain any anticipated changes.</i>
Current Exchange Rate 1\$ US =			<i>This number should be based upon approx. currency conversion on "based upon budget updated on" date above.</i>
Has this budget been approved by your agency?			By whom? And title/position
OTHER NOTES & COMMENTS			



HERITAGE BAPTIST CHURCH'S AGREEMENT WITH OUR SENT MISSIONARIES

This represents an understanding and agreement between Heritage Baptist Church & _____.

If at any time it becomes impossible for either Heritage or the missionary to abide by the mutual commitments made here, then it is necessary that they notify the other in order that the continuance of the relationship can be re-examined. For the purpose of understanding this relationship, missionaries who are sent from the church are considered members of the church's missionary staff and are expected to recognize Heritage as the final authority, as authorized by God, in matters of ministry.

HERITAGE BAPTIST CHURCH AGREES TO:

1. Faithfully and regularly pray for the missionary and their family, as well as the people and ministry they serve.
2. Commit to the support of this missionary through love, appreciation, encouragement, and finances.
3. Seek to be an encouragement to the missionary on the field through regular and sustained personal correspondence.
4. Provide spiritual counsel and direction for the missionary in decisions relating to field of service, nature and scope of ministry, as well as personal matters.
5. Develop a sense of team work and unity with the missionary through communication, consultation, and planning between Heritage, the missionary, and the missions agency.
6. Develop a sending team for an increased level of support for the missionary in the areas of communication, prayer, and mailing of their prayer letter (see our "Sending Team" policies for more information).

THE MISSIONARY AGREES TO:

1. Notify the Global Ministries Pastor if your doctrinal statement changes from that of the doctrine of HBC.
2. Maintain the ministry as originally accepted or supported by the church. This ministry includes both the geography and people group of the approved assignment.
3. Seek prior approval of Heritage and their supporting churches if they are considering changing their ministry since they are considered part of the ministry and staff of these churches.
4. Provide reports of their ministry and work no less than every three months.
5. Submit an updated budget, requested annually, minimum requirement once every two years.
6. Along with their agency, to not solicit funds from members of Heritage except through the approved budget allocation process. An exception is to make a brief mention of a need (not a plea) in a prayer letter. Special financial needs, in addition to that which is approved in the annual budget, are to be made known to the church through the Global Ministries Pastor or his Administrative Assistant. If offered, funds from individual members of the church should not be accepted until the following has happened:
 - a) You remind the individual that you are being well provided for by Heritage Baptist Church and such provision is only possible as a result of steps of faith in the budget process and sacrificial giving by those who attend Heritage.
 - b) You remind the individual that the budget provides for increases to missionaries in need through the verification and approval process. The budget also provides a substantial amount for projects that are designated by the Senior Pastor and the Global Ministries Pastor. These increases to our missionaries and projects are made possible when the budget is fully funded through the faithful giving of tithes and offerings of God's people at Heritage.
 - c) If the tithing Heritage member understands that this gift is in addition to their regular pattern of tithes and offerings then suggest submitting it to Heritage in their offering envelope designated with the missionaries name/project on it. It will then be forwarded to the missionary in addition to the budgeted amount committed to by the budget process. The special gift(s) will be indicated on their giving statement from the church therefore providing everything needed for appropriate tax deductions.
 - d) The Global Ministries Pastor should be notified that this has happened and how you handled it. There is no need to mention the person's name who is giving the gift(s).

This agreement, in order to respect the spirit of mutually assumed responsibilities, does not address every detail of our relationship. It is hoped that the bond of our relationship will be such that full, faithful and mutual understanding will always exist between the church and our missionary staff. Communication will be a key in enhancing this relationship and in avoiding misunderstanding.

Missionary

Date

Allen Waldrep, Global Ministries Pastor

Date





HERITAGE BAPTIST CHURCH'S 4 YEAR AGREEMENT WITH OUR SUPPORTED MISSIONARIES

This represents an understanding and agreement between Heritage Baptist Church and _____.

This 4 year agreement is based upon our current alignment of priorities and strategy as well as the anticipated effectiveness of your ministry. You will be given the opportunity to reapply at the end of the 4 years. The Missions Selection Team will then evaluate renewal by considering priorities, strategy, and stewardship. This process is what we refer to as the Renewal of Our Ministry Involvement (ROMI). At the appropriate time we will send you the ROMI application.

If at any time it becomes impossible for either Heritage or the missionary to abide by the mutual commitments made here, then it is necessary that they notify the other in order that the continuance of the relationship can be re-examined. For the purpose of understanding this relationship, missionaries who are supported by the church are considered members of the church's missionary staff and are expected to recognize their sending church as the final authority, as authorized by God, in matters of ministry.

HERITAGE BAPTIST CHURCH AGREES TO...

1. Faithfully and regularly pray for the missionary and their family, as well as the people and ministry they serve.
2. Commit to the support of this missionary through love, appreciation, encouragement, and finances.
3. Seek to be an encouragement to the missionary on the field through regular and sustained personal correspondence.
4. Provide spiritual counsel and direction for the missionary, under the authority of their sending church, in decisions relating to field of service, nature and scope of ministry, as well as personal matters.
5. Develop a sense of team work and unity with the missionary through communication, consultation, and planning between the church, the missionary, their sending church, and the missions agency.

THE MISSIONARY AGREES TO...

1. Notify the Global Ministries Pastor if your doctrinal statement changes from that of the doctrine of HBC.
2. Maintain the ministry as originally accepted or supported by the church. This ministry includes both the geography and people group of the approved assignment.
3. Seek prior approval of their sending church and their supporting churches, including Heritage, if they are considering changing their ministry since they are considered part of the ministry and staff of these churches.
4. Provide reports of their ministry and work no less frequently than every three months (in the form of a 1 to 2 page prayer letter) to be placed in the Missionary Hall of Faith.
5. Submit an updated budget, requested annually, minimum requirement once every two years.
6. Along with their agency, not solicit funds from members of Heritage except through the approved budget allocation process. An exception is to make a brief mention of a need (not a plea) in a prayer letter. Special financial needs, in addition to that which is approved in the annual budget, are to be made known to the church through the Global Ministries Pastor or his Administrative Assistant. If offered, funds from individual members of the church should not be accepted until the following has happened:
 - e) You remind the individual that you are being well provided for by Heritage Baptist Church and such provision is only possible as a result of steps of faith in the budget process and sacrificial giving by those who attend Heritage.
 - f) You remind the individual that the budget provides for increases to missionaries in need through the verification and approval process. The budget also provides a substantial amount for projects that are designated by the Senior Pastor and the Global Ministries Pastor. These increases to our missionaries and projects are made possible when the budget is fully funded through the faithful giving of tithes and offerings of God's people at Heritage.
 - g) If the tithing Heritage member understands that this gift is in addition to their regular pattern of tithes and offerings, then suggest submitting it to Heritage in their offering envelope designated with the missionaries' name/project on it. It will then be forwarded to the missionary in addition to the budgeted amount already committed to by the budget process. The special gift(s) will be indicated on their giving statement from the church, therefore providing everything needed for appropriate tax deductions.
 - h) The Global Ministries Pastor should be notified that this has happened and how you handled it. There is no need to mention the person's name who is giving the gift(s).



This agreement, in order to respect the spirit of mutually assumed responsibilities, does not address every detail of our relationship. It is hoped that the bond of our relationship will be such that full, faithful, and mutual understanding will always exist between the church and our missionary staff. Communication will be a key in enhancing this relationship and in avoiding misunderstanding.

Missionary

Allen Waldrep, Global Ministries Pastor

Date

Date



THE MISSIONARY DEBRIEF AND EVALUATION TOOL (MDET)

Over the years, the pastors of HBC, the Missions Selection Team, and various church members have periodically mentioned their desire for measurement, accountability, and focus on what we do in missions with our individual missionaries. They have likewise expressed a genuine concern about how well our missionaries are doing as individuals that we desire to minister to and shepherd.

We recognize that evaluations in missions are subjective by nature. In the States, performance evaluations are not too difficult when the standards of measurement are all objective (i.e. sales per hour, pieces manufactured, or tasks accomplished). However, it is more difficult when the job descriptions are vaguer and the measurement of the goals is more subjective (i.e. personnel management, pastoral responsibilities, operational oversight, etc.) It is much more difficult when the missionary has goals that are subjectively measured, and those goals are done on the other side of the world! Also, since some fields are significantly more difficult, clearly we cannot compare the “fruit” of those who are plowing a very hard and rocky soil with those who are reaping in a grove that is flourishing from the efforts of those who preceded them. Yet we should still evaluate missionaries; accountability and stewardship demand it.

Therefore, we have utilized input from our Selection Team and missionaries, evaluations from missions agencies, and seminars on missions metrics to develop our Missionary Debrief and Evaluation Tool (MDET). Early in the process of developing the MDET, it was decided that we wanted to know more than just what our missionaries are doing, but we especially wanted to know how they are doing.

Therefore, the tool opens with a section for debriefing with our missionaries on how they are doing personally as individuals living overseas. We then discuss the work of the ministry, including blessings, challenges, ministry goals, and teamwork. Because the main focus of our strategy is on facilitating church planting movements (CPM), the entire second half is dedicated to evaluating what is going on around the missionaries in the realm of CPM. The missionary answers what they could/should do to enhance CPM as well as if there is anything they should stop doing that may hinder CPM. We are convinced that when the MDET is done properly, the missionary does not feel threatened but rather is greatly encouraged through the process, and we all have better understanding as to what is happening, what could happen, and what should happen in their field and ministry.

After using this tool with several of our missionary families, we have been absolutely amazed at how helpful this Missionary Debrief and Evaluation Tool has been in ministering to our missionaries! What a blessing it is to see it open conversation and be used by our Lord. Our missionaries have been appreciative of the tool, and seeing that it is not threatening to them, all have spoken highly of it and the process. Note that the process of completing the MDET is not a short one; it requires 4-6 hours for the missionaries to complete the tool (husband and wife should each complete the MDET separately), then the Global Ministries pastor spends a minimum of 6-8 hours with the missionary to discuss the contents in a face-to-face setting. We have found that it is most beneficial to break this time into 2 half-day sessions, starting early so that the meetings can extend longer in the day if necessary.

Our current plan is to do the MDET in its entirety with our sent missionaries once every 4 years, and then annually use an abbreviated version (still being develop), facilitated by Skype or email.





Missionary Debrief & Evaluation Tool

Name

Date

"We will shout for joy when you are victorious and will lift up our banners in the name of our God. May the Lord grant all your requests." Psalm 20:5

BEFORE YOU START: Thank you very much for being willing to fill out some more paperwork! Our prayer is that this tool be used by God to strengthen you in the good work that He has begun in you. Husbands and wives each need to complete their own copy of this debrief/evaluation; we suggest that you do so separately. ***Please save this form to your computer. When you finish you will save again and then send back as an attachment. Failure to do so will make you sad as it will be necessary for you to repeat the process correctly after you re-enter all your answers. Thank you! Please don't forget to put your name at the top. ☺***

This tool will continue to be tweaked. Please include at the end of the tool any comments to me as to how it might be made better or if you see any formatting errors. Thank you!

- Pastor Allen.

Personal/Family Update

1. Please describe 5 personal blessings and family highlights of the last year:
 - 1) [Click here](#)
 - 2) [Click here](#)
 - 3) [Click here](#)
 - 4) [Click here](#)
 - 5) [Click here](#)
2. Please describe 5 personal &/or family difficulties, challenges, or trials that you have encountered in the last year:
 - 1) [Click here](#)
 - 2) [Click here](#)
 - 3) [Click here](#)
 - 4) [Click here](#)
 - 5) [Click here](#)

In several of the following drop-down boxes, you will see: 1= very poor, 2 = needs improvement, 3 = acceptable, 4 = very well. Please note that #4 does not say "perfect" which would be unobtainable, in fact #4 is obtainable, if you don't say 4, you should probably be able to say to yourself what should happen to make it a #4. Note that #2 is not equivalent to "there is room for improvement" (there is always that), it means that it is less than acceptable and needs to improve to be acceptable.

3. How well would you say you are balancing ministry and family life? [Choose One](#)
Comments? [Click here](#)



4. How well would your spouse say you are balancing ministry and family life? [Choose One](#)
5. How well would you say that your spouse is balancing ministry and family life? [Choose One](#)
6. How much would your children say they feel a part of the ministry? [Choose One](#)
7. Regarding family members not on the field with you, how well are they processing you being on the field? [Choose One](#) How well are you processing being away from them? [Choose One](#)
Comments? [Click here](#)
8. How would you describe your spiritual growth during the past year?
[Click here](#)
9. How and when do you spend time in the Word, and in prayer?
[Click here](#)
10. How and when do you participate in corporate worship?
[Click here](#)
11. What are your goals related to your spiritual growth for this next year (*Utilize SMART: goals should be Specific, Measurable, Achievable, Realistic, and Time framed*)?
[Click here](#)
12. Describe an accountability relationship you have outside of your family.
[Click here](#)
13. Would you say that you have a shepherd on the field? [Yes/No](#) Who?
[Click here](#)
14. How would you describe your physical health during the past year?
[Click here](#)
15. Are there any other concerns, personal struggles, marital or family issues that of which I should be aware? (*I am asking so that I can find an appropriate means to help you.*)
[Click here](#)

Work of the Ministry

1. What special blessing/ highlights did you experience in ministry in the past year?
[Click here](#)
2. What challenges did you encounter in ministry during the year?
[Click here](#)
3. List 5 key ministry goals for the past year. Please rate and comment on your progress for each.
 - 1) [Ministry goal for THIS PAST year](#) Progress? [Choose One](#)
Comments: [Click here](#)
 - 2) [Ministry goal for THIS PAST year](#) Progress? [Choose One](#)
Comments: [Click here](#)
 - 3) [Ministry goal for THIS PAST year](#) Progress? [Choose One](#)
Comments: [Click here](#)
 - 4) [Ministry goal for THIS PAST year](#) Progress? [Choose One](#)
Comments: [Click here](#)
 - 5) [Ministry goal for THIS PAST year](#) Progress? [Choose One](#)



Comments: [Click here](#)

4. List 5 key ministry goals for the coming year (*Utilize SMART: goals should be Specific, Measurable, Achievable, Realistic, and Time framed.*)
 - 1) [Ministry goal for THIS NEXT year](#)
[Strategy to accomplish goal](#)
 - 2) [Ministry goal for THIS NEXT year](#)
[Strategy to accomplish goal](#)
 - 3) [Ministry goal for THIS NEXT year](#)
[Strategy to accomplish goal](#)
 - 4) [Ministry goal for THIS NEXT year](#)
[Strategy to accomplish goal](#)
 - 5) [Ministry goal for THIS NEXT year](#)
[Strategy to accomplish goal](#)
5. Describe your 2-5 year ministry goals
[Click here](#)
6. Describe your 6-10 year ministry goals
[Click here](#)
7. How well do you communicate utilizing the language of your culture? [Choose One](#)
Comments: [Click here](#)
8. Describe how well you have functionally acclimated in your local culture? [Choose One](#)
Comments: [Click here](#)
9. Describe how well you have emotionally acclimated in your local culture? [Choose One](#)
Comments: [Click here](#)
10. Describe how satisfied you are with your ministry? [Choose One](#)
Comments: [Click here](#)
11. Describe how effective you feel in your ministry? [Choose One](#)
Comments: [Click here](#)
12. Describe how motivated you feel in your ministry? [Choose One](#)
Comments: [Click here](#)
13. Do you anticipate any changes in your ministry (focus, location, nature) as originally accepted and approved by Heritage Baptist Church? [Yes/No](#) If yes, please describe
[Click here](#)
14. List by name and personal evangelism status of 5 of those you are working with in personal relationships. Please describe the relationship as one of the following:
Casual Relationship = we know each other's names and would recognize in public
Personal Relationship = we have each other's phone number and have used it
Intentional Relationship = we discuss each other's problems/challenges
Discipleship Relationship = discipling believer toward reproduction
 - 1) [Name](#) [Choose One](#)
Comments: [Click here](#)
 - 2) [Name](#) [Choose One](#)
Comments: [Click here](#)
 - 3) [Name](#) [Choose One](#)
Comments: [Click here](#)



- 4) Name Choose One
Comments: [Click here](#)
- 5) Name Choose One
Comments: [Click here](#)

Additional comments or summary: [Click here](#)

15. Have you, your missions agency, or any team members changed to a doctrinal position that would be at variance with HBC? [Yes/No](#) If yes, please describe:
[Click here](#)
16. What can HBC do to help increase your effectiveness on the field?
[Click here](#)
17. What can your missions agency do to increase your effectiveness?
[Click here](#)
18. When and how long was your most recent furlough?
[Click here](#)
19. How has your most recent furlough time (home assignment) prepared you for return to the field?
[Click here](#)
20. When and for how long is your next planned furlough?
[Click here](#)

Field Team Relationships

1. How well do you work in ministry with your field team? [Choose One](#)
Comments: [Click here](#)
2. How well do you relate socially with your field team? [Choose One](#)
Comments: [Click here](#)
3. Do you have any unresolved conflicts with a brother or sister on the field? [Yes/No](#) If so, have you followed the Matthew 18:15-17 procedure? [Yes/No](#) What is the current status?
[Click here](#)
4. Would a brother or sister on the field say they have an unresolved conflict with you? [Yes/No](#) If so, have you followed the Matthew 5:23-24 procedure? [Yes/No](#) What is the current status?
[Click here](#)

Church Planting

*This is an evaluation of what God is doing in regards to church planting movements (CPMs) and how HBC might be a part of that work. **This section is more about what is happening than what the missionary is doing**, though it may give insight as to what the missionary might do to help facilitate CPMs. This section heavily utilizes David Garrison's book Church Planting Movements. David served with the IMB and has researched CPMs around the globe and has noted key ingredients in those CPMS as well as noting what appeared to stifle CPMS. One might agree or disagree with the various points he makes, but we have found sufficient reason to utilize it as a tool for discussion. His book is available for purchase or an abridged version for free download at <http://www.churchplantingmovements.com>, then "free booklets." The book can be purchased from the same website. **Again, as a reminder, this section is much more about what is happening around you and not necessarily a reflection on you.***



A CPM is defined as a rapid and multiplicative increase of indigenous churches planting churches within a given people group or population segment. A CPM occurs when the vision of churches planting churches spreads from missionary into the churches themselves, so that by their very nature they are winning the lost and reproducing themselves.

David would say that there are "Ten Commandments of Church Planting Movements":

1. Immerse yourself in daily prayer
2. Saturate your community with the gospel
3. Cling to God's Word
4. Fight against foreign dependency
5. Eliminate all non-reproducible items
6. Live the vision that you wish to fulfil
7. Build reproduction into every believer and church
8. Train all believers to evangelize, disciple, and plant churches
9. Model, assist, watch, and leave
10. Discover what GOD is doing and join Him.

1. In **every** Church Planting Movement, **all** of the following were found. How would you evaluate that which is going on around you? Please rank according a 1-10 scale, 10 being the most intensive & positive.

a) Extraordinary Prayer (large networks of partners praying for the missionaries, the people group, new believers, and for more workers)

1 - neglected, second thought, short amounts of time dedicated to prayer

5 - prayer is seen as a duty and not a necessity, not characteristic but scheduled event

10 - lives characterized by fervent prayer (incl. concentrated periods) that is spontaneous & planned with fasting

[CLICK HERE To Select One](#)

Comments/Explanation: [Click here](#)

b) Intentional Planting of Reproducing Churches (a clear strategy for reproduction is evident when a church is planted fully intending it to reproduce other reproducing churches)

1 - no vision to plant reproducing churches

5 - haphazard, unorganized plan to plant churches

10 - deliberate and intentional strategy to plant reproducing churches

[CLICK HERE To Select One](#)

Comments/Explanation: [Click here](#)

c) Abundant Evangelism (Missionaries begin the work, but the primary evangelizers are new believers, contextualizing the gospel in their own language and culture.)

1 - proclaiming gospel only by foreigners who are failing to communicate in a culturally effective way

5 - proclaiming gospel sparingly by nationals and foreigners, not effectively contextualizing

10 - proclaiming gospel in quantity & communicating with quality, effectively contextualizing

[CLICK HERE To Select One](#)

Comments/Explanation: [Click here](#)

d) Authority of God's Word (Believers are committed to God's Word and the lordship of Christ in every situation of faith and life.)

1 - God's Word is 2nd to other sources of guidance

5 - God's Word is coupled with external sources of authority

10 - God's Word is supreme; it is being taught and obeyed without alternative sources of guidance

[CLICK HERE To Select One](#)



- Comments/Explanation: [Click here](#)
- e) Local Leadership (*Missionaries pass on their vision, passion, and skills to large networks of local pastors.*)
- 1 - foreigners in the spotlight and leading the way
 - 5 - shared responsibilities with foreigners
 - 10 - mentored local leaders in the harvest doing the job and leading the way
- [CLICK HERE To Select One](#)
- Comments/Explanation: [Click here](#)
- f) Lay Leadership (*Lay leadership ensures a lifetime of involvement, provides leaders with the same lifestyle as the church, and requires few financial resources.*)
- [CLICK HERE To Select One](#)
- Comments/Explanation: [Click here](#)
- g) House Churches (*House churches are easy to reproduce, confine heresies, amplify accountability, assimilate new believers, and position the church closer to the lost.*)
- 1 - church buildings and campus with large congregations
 - 5 - larger groups meeting in designated church building
 - 10 - small manageable groups in homes
- [CLICK HERE To Select One](#)
- Comments/Explanation: [Click here](#)
- h) Churches Planting Churches (*Missionaries model evangelism, discipleship, and church planting, assist new believers, watch to see churches are effectively reproducing, and then leave.*)
- 1 - stuck in modeling stage
 - 5 - stuck in assisting stage
 - 10 - modeling, assisting, watching, leaving has occurred on all levels (now completely out of foreigners control)
- [CLICK HERE To Select One](#)
- Comments/Explanation: [Click here](#)
- i) Rapid Reproduction (*reproduction multiplies exponentially as new churches radiate out from each church rather than from the missionary.*)
- 1 - planting churches doesn't seem to be on anyone's radar
 - 5 - interest in planting additional churches is evidenced by discussion other than from pastor
 - 10 - passionate internal momentum for planting daughter churches, CP activity happening
- [CLICK HERE To Select One](#)
- Comments/Explanation: [Click here](#)
- j) Healthy Churches (*Churches exhibit vibrant fellowship, discipleship, ministry, evangelism, worship, to ultimately glorify God.*)
- 1 - some of the 5 happening but not all or wholly
 - 5 - these 5 happening w/ foreign urging
 - 10 - these 5 naturally happening without foreigner help
- [CLICK HERE To Select One](#)
- Comments/Explanation: [Click here](#)
2. In **most** Church Planting Movements, **most** of the following were found. How would you evaluate that which is going on around you? Please rank according to a 1-10 scale, 10 being the most intensive.
- a) A Climate of Uncertainty in Society (*CPMS flourish during societal transition or uncertainty because people are looking for something permanent and true.*)
- 1 - stable and affluent



- 5 - unsure where the economy is going, political climate is tense, inflation
 10 - social changes, economic collapse, political revolution, natural disasters
[CLICK HERE To Select One](#)
 Comments/Explanation: [Click here](#)
- b) Insulation from Outsiders (*Most CPMs occur in places isolated from the outside world and the greatest concentrations of Christians.*)
- 1 - easy and unlimited access
 5 - somewhat difficult access to Christian resources
 10 - extremely difficult access to all manner of Christian resources
[CLICK HERE To Select One](#)
 Comments/Explanation: [Click here](#)
- c) A High Cost for Following Christ (*Believers lose jobs and families, and are imprisoned and even murdered, but they stay true to Christ even unto death.*)
- 1 - complete freedom
 5 - persecution unusual but possible, might be questions by police, nothing more
 10 - persecution is common, secret meetings, could lose house, job, family and life
[CLICK HERE To Select One](#)
 Comments/Explanation: [Click here](#)
- d) Bold Fearless Faith (*Christians witness with boldness in the face of persecution.*)
- 1 - full of fear, timid and don't share their faith, not bold
 5 - ready to suffer, but with limits protecting some comforts
 10 - ready to die for Christ
[CLICK HERE To Select One](#)
 Comments/Explanation: [Click here](#)
- e) Family-Based Conversion Patterns (*The natural love and respect of family members draws in their clan to Christ instead of extracting converts one-by-one from the outskirts of society.*)
- 1 - extraction of individuals, one by one
 5 - a mix of families and individuals
 10 - new converts immediately share with family with results
[CLICK HERE To Select One](#)
 Comments/Explanation: [Click here](#)
- f) Rapid Incorporation of New Believers (*New converts are immediately incorporated into the life and work of a new church.*)
- 1 - very slow and very prolonged integration for new converts to actively serve
 5 - a cautious integration of new converts semi-prolonged process of getting them involved and serving
 10 - new believers quickly incorporated into life of church and serving in church
[CLICK HERE To Select One](#)
 Comments/Explanation: [Click here](#)
- g) Worship in the Heart Language (*Worship in the heart language allows the gospel to flow freely through a people group.*)
- 1 - no originality and much borrowing
 5 - mixing and borrowing
 10 - worship entirely in heart language with original songs written and composed by and for their culture
[CLICK HERE To Select One](#)



- Comments/Explanation: [Click here](#)
- h) Dreams, Signs, and Wonders (*Conversions occur in an atmosphere of God's mighty acts in the affairs of men.*)
[CLICK HERE To Select One](#)
 Comments/Explanation: [Click here](#)
- i) On-the-Job Leadership Training (*Leaders are trained through mentoring, short training modules, or decentralized programs.*)
 1 - cascading model not working
 5 - cascading model moving forward slowly
 10 - cascading model working like a well oiled machine
[CLICK HERE To Select One](#)
 Comments/Explanation: [Click here](#)
- j) Missionaries Suffer (*Missionaries prepare for the likely suffering that could remove them from vital roles in CPMS.*)
 1 - no struggles
 5 - struggling with hardships
 10 - staggering calamities
[CLICK HERE To Select One](#)
 Comments/Explanation: [Click here](#)

3. The following is a list of "seven deadly sins" that can destroy potential Church Planting Movements. How would you evaluate what is going on around you? Please rank according to a 1-10 scale, 1 reflecting the worse scenario and 10 being the better scenario.

- a) Blurred Vision (*Lacking a clear vision as the basis for all the church planting team does.*)
 1 - no vision for church planting at all
 5 - people are partly focused on church planting and partly focused on other ministries
 10 - clear vision, cast, caught, carried out
[CLICK HERE To Select One](#)
 Comments/Explanation: [Click here](#)
- b) Improving the Bible (*asking believers to do more than the Bible requires for the Christian life.*)
 1 - tradition built ideas of church (ie. size, property, building construction, degreed pastors)
 5 - adhering to some traditions but in some areas operating as under a biblical model
 10 - no distraction of God's teaching concerning the church
[CLICK HERE To Select One](#)
 Comments/Explanation: [Click here](#)
- c) Sequentialism (*Proceeding from evangelism to discipleship to church planting in a linear process, waiting to finish one before beginning the next.*)
 1 - an inch-by-inch, step-by-step approach, completely bogged down by steps and levels
 5 - a sense of urgency coupled with some steps needing to be met
 10 - a sense of urgency to plant churches, yielding to the leading of the Holy Spirit
[CLICK HERE To Select One](#)
 Comments/Explanation: [Click here](#)
- d) Unsavory Salt (*Exposing the unreached to Christianity that is complacent or contentious.*)
 1 - dead churches and/or contentious Christians (more interested in fighting among themselves)
 5 - lively churches though still divided



10 - vibrant, living churches, passionate and victorious spirit among the people

[CLICK HERE To Select One](#)

Comments/Explanation: [Click here](#)

- e) The Devil's Candy (*Allowing good things like money, ministry, and a desire for complete unity to distract church planters.*)

1 - completely distracted from CP by monetary "needs". Ministry & unity is the greater goal

5 - partial distraction from church planting by monetary "needs", ministry opportunities and increased unity

10 - CP passion undeterred by monetary "needs", ministry is a by-product with acceptance of diversity & unity

[CLICK HERE To Select One](#)

Comments/Explanation: [Click here](#)

- f) Alien Abduction (*Forcing foreign culture and dependency on the life of the church.*)

1 - churches look foreign to the culture (including elements that cannot be reproduced locally) and are supported by foreigners

5 - a mix between foreign and local elements with partial support from foreigners

10 - culturally applicable churches internally supported and empty of elements that cannot be locally reproduced

[CLICK HERE To Select One](#)

Comments/Explanation: [Click here](#)

- g) Blaming God (*Expecting God to work without human participation or blaming Him for lack of results.*)

1 - thinking that the worker will accomplish CP alone or that God is going to accomplish alone

5 - partly depending on God and partly on oneself

10 - dependence upon God with active participation- joining God where He is at work

[CLICK HERE To Select One](#)

Comments/Explanation: [Click here](#)

4. How would you describe your role in developing a church planting movement in your area? [Click here](#)
5. What more could you do to help facilitate a church planting movement? [Click here](#)
6. Is there anything that you think you should stop doing to better facilitate a church planting movement? [Yes/No What? Click here](#)

Other Comments About Anything

[Click here](#)

Thank you again!

Allen



RENEWAL OF MINISTRY INVOLVEMENT

We also desire a structured form of accountability for our supported missionaries. Since we are not their sending church, we do not have the authority to complete the MDET with them each term as a measure of accountability to us, nor can we ask them to make changes to their ministry when we would desire a different focus. Therefore, we have begun using a Renewal of Ministry Involvement (ROMI) process.

We began by notifying all of our supported missionaries of the ROMI process which we will utilize to determine if we will renew our involvement in their ministry. The objective is to evaluate each supported missionary at least once every 4 years, and the cycle of evaluation will be established so that the workload will be spread over the 4 years; ideally the same approximate number of missionaries will be evaluated each year.

When it comes time for a missionary's ROMI, we will ask them to fill out a new HBC Missionary Application, Missionary Questionnaire, updated budget form, and the ROMI Evaluation Tool. The Selection Team will review those materials and hold any necessary conversations with the missionary for more details. Then, a decision will be made as to whether Heritage will renew our involvement in that missionary's ministry. If it is determined that we will not renew our involvement, there will be a period allowed (probably a few months) for the missionary to adjust to the resulting financial change.



APPLICATION FOR THE RENEWAL OF OUR MINISTRY INVOLVEMENT

Dear Missionary,

Thank you for taking the time to fill out this application. You and your ministry have been a blessing to Heritage, and we are very thankful for the opportunity to partner with you. As you know, the church body of Heritage takes very seriously its **biblical role in missions** as well as **stewardship of the finances** with which God has blessed us. You should have received both a copy of our missions strategy booklet and our doctrinal statement of faith along with this application. Please read each carefully to help you fully understand “why we do what we do,” as you fill out the following evaluation.

The Church’s Biblical Role in Missions—Sending and Partnering with Missionaries

The leadership and congregation of HBC prayerfully strive to fulfill our role in missions—partnering with you, the missionary, in the facilitation of your ministry both through financial assistance and coming alongside in spiritual edification and exhortation. It would be very difficult to effectively do so if we were out of touch with the current state of your ministry as well as your personal life. For this reason, we have included very direct questions about both your ministry and you personally. This is not for the purpose of trying to “catch” you or condemn you, but so that we may know you better. This will also help us minister to you by aiding you in the goals of your ministry, the needs of your family and your personal spiritual growth. In order to make this most effective, and for clarity of meaning, please answer the following questions very specifically.

The Church’s Responsibility of Financial Stewardship

We have developed a missions strategy that we believe is most appropriate for us as a church to pursue. This missions strategy has evolved over the years and will no doubt continue to be revised. When Heritage started supporting you and your ministry, it was based upon the then current alignment of goals, priorities and strategy for spreading the gospel globally. Of course, both you and Heritage have continued to grow and develop the priorities and strategies which are important to each of us. Though we are confident of your goal to spread the gospel globally, we now recognize the real possibility that our original alignment of priorities and strategy may have changed.

At Heritage, we routinely reevaluate all of our ministries to analyze their effectiveness as well as their alignment with our strategy. We believe failure to do so would represent a lack of stewardship. This application for renewal of our ministry involvement will help provide that periodic reevaluation needed in the area of our supported missionaries. The purpose of this document is not to change your focus or goals for your ministry, nor does it imply less value of anyone’s ministry simply because goals and/or strategies differ. Rather, this document is a tool to help us maintain integrity with the use of our funds, as we are accountable to the congregation for their sacrificial giving toward the church’s strategy. Your open and honest answers will be valued highly as we review the decision to renew our ministry involvement with you.

We care very much about you and your ministry. We pray for you regularly that God is blessing you both individually and in your work. As we work through this evaluation, please pray for us to maintain godly wisdom and discernment about how we can better serve you and our congregation, and most importantly, glorify God as we together share His salvation with the world.

With you, serving Him,



Allen Waldrep



Application for the Renewal of Our Ministry Involvement

Special Instructions:

1. Fill in all the fields that apply. You can enter a field by clicking it with your mouse. Some fields you will need to click on to select the correct answer from a drop-down menu. Appropriate fields will expand as you type.
2. Review the completed application to ensure every applicable field is filled in and all supporting documents are complete and ready to e-mail.
3. Save this document on your computer so you can send it as an attachment by e-mail.
4. Please send an attachment of a recent photo (.jpg), families only need one photo of all members that are still living at home. Please send in high resolution, suitable for use as an 8x10 in our Hall of Faith.
5. Return the budget form and personal questionnaire with this application.
6. Print and keep a copy of the completed application for your records.

Date application is being completed: (MM/DD/YY) / /

Individual Information		
<i>(Missionary)</i>	<i>(Spouse)</i>	
Full Name:	Spouse's Full Name:	
Date of Birth: (MM/DD/YY) / /	Anniversary: (MM/DD/YY) / /	Date of Birth: (MM/DD/YY) / /
On Field Address (Street, City, State, Zip, Country):		
Phone:	Cell Phone:	Skype Name:
Email: Comments:		
Most Secure Email: Comments:		
Please list your children:	Birthdates (MM/DD/YY):	Currently living with you? If yes, how much longer is anticipated?
	/ /	Choose One How much longer?
	/ /	Choose One How much longer?
	/ /	Choose One How much longer?
	/ /	Choose One How much longer?
	/ /	Choose One How much longer?
	/ /	Choose One How much longer?

	/ /	Choose One How much longer?
	/ /	Choose One
Briefly describe your daily habit of Bible study, meditation, and prayer.	Briefly describe your daily habit of Bible study, meditation, and prayer.	
When was the last time you led an adult to a saving knowledge of the Lord Jesus Christ?	When was the last time you led an adult to a saving knowledge of the Lord Jesus Christ?	
Explain:	Explain:	
What language(s) do you speak or have you studied?	What language(s) do you speak or have you studied?	
Years spoken/studied:	Years spoken/studied:	
What do you believe are your greatest strengths and weaknesses?	What do you believe are your greatest strengths and weaknesses?	
If we ask your agency, sending church, friends or coworkers, how will they evaluate you in these categories:	If we ask your agency, sending church, friends or coworkers, how will they evaluate you in these categories:	
Dependability - Choose One - Comments:	Dependability - Choose One - Comments:	
Initiative - Choose One - Comments:	Initiative - Choose One - Comments:	
Appearance - Choose One - Comments:	Appearance - Choose One - Comments:	
Teamwork - Choose One - Comments:	Teamwork - Choose One - Comments:	
Integrity - Choose One - Comments:	Integrity - Choose One - Comments:	
Friendliness - Choose One - Comments:	Friendliness - Choose One - Comments:	
Time Management - Choose One - Comments:	Time Management - Choose One - Comments:	
Problem Solving - Choose One - Comments:	Problem Solving - Choose One - Comments:	
Flexibility - Choose One - Comments:	Flexibility - Choose One - Comments:	
Consistency - Choose One - Comments:	Consistency - Choose One - Comments:	



What would your agency, sending church, friends or coworkers say you do really well and enjoy doing?	What would your agency, sending church, friends or coworkers say you do really well and enjoy doing?
Ministry Self-Evaluation	
Please describe how your efforts help facilitate church planting movements.	Please describe quantitatively how much of your effort is toward church planting movements.
I/We have read and understand the “Heritage Baptist Church Missions Strategy.” Choose One	
Describe how that which you do correlates with the HBC missions strategy.	
Do you have any debts? If so, give the total amount, a break down of the debts, and how you are planning on liquidating them.	
What is your plan for providing for retirement?	
Please read and make sure that you agree with our “Doctrinal Statement.” Choose One	
Please comment regarding any areas of the doctrinal statement with which you cannot fully agree and/or other ADDITIONAL doctrinal matters about which you are concerned.	
Have there been any significant changes to your previous theological positions (whether primary or secondary systems) since HBC began supporting you? Choose One If yes, where have you shifted your doctrinal position or understanding?	
In light of the previous matters, could you work with someone who may differ in these doctrinal matters? Explain.	
Briefly explain your convictions concerning the charismatic movement regarding the areas of the movement itself, tongues, and faith healing.	
Have you struggled in the past year or are you currently struggling with doubt concerning any of the orthodox doctrines of the faith? If yes, where are you struggling with doubts?	
What areas of Biblical study are you currently enjoying?	
Are you currently discipling on a regular basis? Choose One Who are you discipling?	
How are you building and practically equipping future leadership in your ministry?	
Because of the varying conditions of missions fields, ministry goals and the accomplishment thereof must also be measured in a variety of ways. By what means would you evaluate the effectiveness of your ministry (qualitatively)?	
By what means would you evaluate the effectiveness of your ministry and how do you measure effectiveness in your area on a 1-4 scale? Choose One Please elaborate.	
Do you have plans or do you have a desire to eventually move into a different location or ministry? Choose One Please explain:	



Do you have any frustrations, disappointments, or offenses with the HBC Global Ministries pastor that need to be addressed?

Sending Church Information

The Sending Church is the church where the missionary is a member. The Sending Church commissions the missionary and sends them to the field. This church has the greatest responsibility and accountability to the missionary and the Sent Missionary has the greatest responsibility and accountability to this church. This “sending” provides communication, prayer, and moral support.

Full Name of Sending Church:

Address (Street, City, State, Zip, Country):

Phone:

Website URL:

Name and email address of the Senior Pastor:

If different than Senior Pastor, name, title, and email address of your primary contact at your sending church:

Are you a full member of your sending church? [Choose One](#)

If not, what church are you a member of?

How long have you been a member?

Comments:

Website URL:

E-mail:

Agency & Support Information

Full Name of Missions Agency:

Missions Agency Website URL:

What is the monthly support level from your sending church?

Immediate in-agency supervisor and title:

Supervisor’s E-mail:

Of those who financially support you, how many are churches?

How many individuals?

What is the **range** of monthly support from your supporting churches? High: Low:

What is the **average** monthly support level from your supporting churches?

Field Information

Where is your missions field (country, city, etc.)?



How much time have you spent there in the last 5 years?

Last 1 year?

Is your ministry located in a strategic city (the capital or greater than 1% of the national population)?

How much field experience do you now have on your current field?

Would you consider the country in which you minister a restricted/closed country? [Choose One](#)
If restricted/closed, are the restrictions imposed socially, politically, or both?

Ministry Information

Based on the following definitions, which work description best describes that which you do?

[Choose One](#)

You might be a hybrid of the above list, but we ask that you choose the **one** which best describes your work.

Other comments:

Church Planter: A church planter is one who ministers to an unreached and/or a reached people group to establish a local New Testament church which will become indigenous. This may be the one who functions as the pastor or those that are assisting on the church planting team—working in music, youth, education, or other church-support roles.

Church Trainer: A church trainer is one who ministers to pastors and church leaders of an unreached and/or a reached people group to train and help them as they lead and/or establish a local New Testament church.

Support Ministries: A support worker is one who works in a para-church ministry in a restricted or open country with the focus of helping to establish or strengthen a local New Testament church. This may be the one who works in medicine, education, aviation, or other support roles.

Tentmaking Ministries: A tentmaker is one who works in a closed or restricted country with the focus of helping to establish or strengthen a local New Testament church. Because of the hostility of the country, this may be the one who works in business, medicine, education, or other non-traditional missionary roles.

Development Ministries: A development worker is one who works in a social development work such as food distribution, land development, farming, training of social skills, etc. There is little emphasis or plan for evangelism.

What is the primary people group to whom you will be ministering or reaching? [Choose One](#)
If other is the primary group then please describe.

Who are the 2nd and 3rd groups you're working with most, based on time spent and effort given?



Is your ministry's strategy to reach people in the 10/40 Window or Europe? Choose One Comments:	
Is the country in which you minister unevangelized? (Joshua Project defines "unevangelized" as peoples who have a minimal knowledge of the gospel, but have no valid opportunity to respond to it. The 10/40 Window is home to the majority of the world's unevangelized countries.) Choose One	
If you have a strategy of reproducing leaders, please describe how that is accomplished.	
How many other couples/singles are there from your agency working on your team?	
How & where do you currently participate in regular corporate worship?	Please describe any ministry involvement in that church on the field.
What do you consider your primary 3 to 5 ministry goals for the next 1 year ? 1. 2. 3. 4. 5.	
What do you consider your primary 3 to 5 ministry goals for the next 5 years ? 1. 2. 3. 4. 5.	
Do your ministry goals on the field align with that of your sending church and your agency? Choose One Please describe any variations.	
What strategy do you have for accomplishing your goals?	
Do you plan to pastor a cross-cultural church? Choose One Comments If so, do you plan to be supported by that church? Choose One Comments	
What additional training do you feel would be advantageous to accomplish your goals? How do you intend to incorporate that training?	
Do you agree to notify the Heritage Baptist Church in writing concerning any change in your doctrinal views or in the nature/location of your ministry before decisions of such changes are made? Choose One	
Is there any currently known health, family, ministry, or other issue(s) that may impact or change that which you have communicated in this document? Choose One Please explain:	
Typing your name with the date indicates that you have answered all parts of this application truthfully.	



Signed	Date	Signed	Date
For HBC use only	Reviewed by: _____ Date: _____		

	Decision: _____		
	Taken before Selection Team (date): _____		
Accepted / Denied / Held: _____			

Last updated on 8/22/13



MISSIONARY APPLICATION

Heritage Baptist Church
219 Breezewood Drive
Lynchburg, VA 24502

Phone: (434) 237-6505
Fax: (434) 237-3114
Email: Allen@HBClynchburg.com

Special Instructions: 1) Fill in all the fields that apply. You can enter a field by clicking it with your mouse. Some fields you will need to click on to select (check) the correct answer. Appropriate fields will expand as you type. 2) Review the completed application to ensure every applicable field is filled in and all supporting documents are complete and ready to e-mail. 3) Save this document on your computer so you can send it as an attachment by e-mail. 4) Please send a jpg attachment of a recent photo or mail photo to the church. Families only need one photo of all members that are still living at home. 5) Return the spreadsheet outlining your budgeted monthly support needs. 6) Please create and attach a file marked "Outfit and Passage Financial Needs" giving a detailed breakdown of these O & P needs. 7) Print and keep a copy of the completed application for your records.

Date application is being completed: (MM/DD/YY) / / **Applying as:** Choose One

(Missionary) Personal Information (Spouse)

1.	Full Name:	Full Name:
2.	Select all that apply. Marital <input type="checkbox"/> Single <input type="checkbox"/> Separated <input type="checkbox"/> Widowed Status: <input type="checkbox"/> Married <input type="checkbox"/> Divorced <input type="checkbox"/> Remarried	Select all that apply. Marital <input type="checkbox"/> Married <input type="checkbox"/> Remarried <input type="checkbox"/> Widowed Status: <input type="checkbox"/> Divorced
3.	Address (Street, City, State, Zip, Country) :	
4.	Phone:	Fax:
5.	Date of Birth (MM/DD/YY) / /	Citizenship:
6.	If you have children, please give their full names, gender, and dates of birth (MM/DD/YY):	
7.	How long have you known Jesus Christ as your personal Savior?	How long have you known Jesus Christ as your personal Savior?
8.	Briefly explain how and when you became a Christian and what Christ means to you now.	Briefly explain how and when you became a Christian and what Christ means to you now.
9.	Briefly describe why you believe you should serve in missions.	Briefly describe why you believe you should serve in missions.
10.	Briefly describe your daily habit of Bible study, meditation, and prayer.	Briefly describe your daily habit of Bible study, meditation, and prayer.
11.	Share your present practice of evangelism (Direct - one-on-one, verbal; Indirect - tracts, service projects, hospitality).	Share your present practice of evangelism (Direct - one-on-one, verbal; Indirect - tracts, service projects, hospitality).
12.	When was the last time you led someone to a saving knowledge of the Lord Jesus Christ? Explain.	When was the last time you led someone to a saving knowledge of the Lord Jesus Christ? Explain.
13.	List two emergency contacts. 1. Full Name Relationship Address City, State, Zip, Country Phone Fax Email 2. Full Name Relationship Address	List two emergency contacts (if different than spouse's). 1. Full Name Relationship Address City, State, Zip, Country Phone Fax Email 2. Full Name Relationship Address

City, State, Zip, Country			City, State, Zip, Country		
Phone	Fax	Email	Phone	Fax	Email

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

14.	What is your occupation or the degree you are working on?		What is your occupation or the degree you are working on?
15.	Name of your employer or school:		Name of your employer or school:
16.	List the schools attended, degrees earned, and years attended.		List the schools attended, degrees earned, and years attended.
17.	What language(s) do you speak or have you studied? And for how long?		What language(s) do you speak or have you studied? And for how long?
18.	What do you believe are your greatest strengths and weaknesses?		What do you believe are your greatest strengths and weaknesses?
19.	Do you have the stamina and health to endure the hardships that are often experienced on the missions field? (List illnesses or disabilities.)		Do you have the stamina and health to endure the hardships that are often experienced on the missions field? (List illnesses or disabilities.)
20.	If married, are you and your spouse in agreement in your goals and commitment to serve God in missions?		Are you and your spouse in agreement in your goals and commitment to serve God in missions?
21.	Do you have any debts? If so, give the total amount, a breakdown of the debts, and how you are planning on liquidating them.		

Field Information

22.	Where is your missions field? (Country, City, etc.)		
23.	If available, give your field address (Street, City, State, Zip, Country):		
24.	Phone:	Fax:	E-mail:
25.	What people group will you be working with?		

Ministry Information

26.	Full Name of Missions Agency:		
27.	Address (Street, City, State, Zip, Country):		
28.	Phone:	Fax:	E-mail:
29.	Full Name and position of contact or supervisor at missions agency.		
30.	I/We have read and understand the "Heritage Baptist Church Missions Strategy." Choose One		
31.	Have you ever visited the country or worked with the people group to whom you wish to minister?		
32.	Have you ever been overseas in any capacity? Explain. (List other cross-cultural experiences.)		
33.	What type of work will you be doing? Will it be, in any way, functioning as a pastor, church leader, or church trainer? Explain.		
34.	What are your goals and the goals of the missions agency with whom you are going to the field?		
35.	What strategy do you have for accomplishing these goals?		
36.	Do you plan to pastor a cross-cultural church? Choose One If so, do you plan to be supported by that church? Choose One		
37.	What additional training are you required to take prior to your missions assignment?		
38.	What is your target date to arrive on the field? (Be as specific as possible.)		

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

Sending Church: The Sending Church is the church where the missionary is a member. The Sending Church commissions the missionary and sends them to the field. This church has the greatest responsibility and accountability to the missionary and the Sent Missionary has the greatest responsibility and accountability to this church.			
39.	Full Name of Sending Church:		
40.	Address (Street, City, State, Zip, Country):		



41.	Phone:	Fax:	E-mail:
42.	Name of the pastor (both Senior and Missions if available):		
43.	Are you a full-member of this church? Choose One If not, what church are you a member of? How long have you been a member?	Are you a full-member of this church? Choose One If not, what church are you a member of? How long have you been a member?	
44.	List church ministries in which you have participated and for how long?	List church ministries in which you have participated and for how long?	
45.	List other activities of the church in which you have been involved.	List other activities of the church in which you have been involved.	
46.	What is your total monthly support level to be raised? Of this, how much do you already have committed?	If ministry funds are not in the total, how much are they? Of this, how much do you already have committed?	What is your total Outfit and Passage need? Of this, how much do you already have committed?
47.	What personal funds or prospective personal funds do you have for going to the field?		
48.	How many supporting churches do you have? How many individuals?	What is the range of monthly support from your supporting churches?	What is the monthly support level from your sending church? What is the average monthly support level from your supporting churches?
49.	What is the deadline for your funds to be committed? Explain.		
50.	Please read and make sure that you agree with our "Doctrinal Statement." Choose One		
51.	Please comment regarding any areas of the doctrinal statement which you cannot fully agree and/or other ADDITIONAL doctrinal matters about which you are concerned.		
52.	In light of the previous matters, could you work with someone who may differ in these doctrinal matters? Explain.		
53.	Briefly explain your convictions concerning the charismatic movement regarding the areas of the movement itself, tongues, and faith healing.		
54.	List three character references (at least two should not be relatives): 1. Full Name Address City, State, Zip, Country Phone Fax Email 2. Full Name Address City, State, Zip, Country Phone Fax Email 3. Full Name Address City, State, Zip, Country Phone Fax email		
55.	Should you become a part of Heritage's missions family, do you agree to notify the church in writing concerning any change in your doctrinal views or in the nature/location of your ministry before decisions of such changes are made? Choose One		
56.	Typing your name with the date indicates that you have answered all parts of this application truthfully. It also indicates that you are willing to submit to a credit and criminal background check. Signed Date Signed Date		

For HBC use only	Reviewed by: _____ Date: _____ Decision: _____
	Taken before Selection Team (date): _____ Accepted / Denied / Held: _____

MISSIONARY QUESTIONNAIRE - HIS

As a missionary, you are particularly susceptible to Satan's attacks. You may have been under attack in ways you might not even be aware of. The following questions are prepared to open up areas of discussion. It is hoped that as a result of these discussions, we will be able to help you take care of any areas that need attention in your life so you can be an even better equipped servant of the Lord.

Please do not worry about how we will interpret your answers, or what answer we are "looking for". We are human beings too and have the same or similar weaknesses as you do.

Name: **Date:**

I am: [Choose One](#)

Name of home church if not HBC:

FOR ALL:

1. Do you currently have an accountability partner? [Choose One](#) If yes, who?
2. Do you engage in regular personal Bible reading or study? [Choose One](#)
3. Are you involved in any ministry outside of your home church? [Choose One](#)
If yes, indicate specifics here:
4. Have you been involved in ministry work at your home church? [Choose One](#)
If yes, indicate specifics here:
5. Do you spend time regularly praying for concerns other than your own personal and family needs?
[Choose One](#)
6. Do you regularly memorize portions of scripture? [Choose One](#)
7. Do you regularly spend time praying with people outside your family? [Choose One](#)
8. Do you seek to share your faith with individuals on a regular basis? [Choose One](#)
9. Have you personally showed someone how to accept Christ as Savior in the last two months?
[Choose One](#)
10. Have you personally led someone to Christ in the last year? [Choose One](#)
11. Do you know for sure that there are at least ten people who pray earnestly and regularly for you?
[Choose One](#)
12. In the past year have you looked at any sexually stimulating movies, videos, web pages, or pornography in any form? [Choose One](#) If yes, please explain
13. Have you, do you, or will you, drink alcohol as a beverage? [Choose One](#) If yes, please explain

Please explain your position on this issue of drinking alcohol as a beverage.

14. Have you, do you, or will you use tobacco products? [Choose One](#) If yes, please explain



15. Have you, do you, or will you participate in gambling or games of chance played for monetary gain? **Choose One** If yes, please explain
16. Have you ever been found guilty of a criminal offense? **Choose One** If yes, please explain
17. Have you ever entered a plea of nolo contendere (no contest) or guilty to a criminal offense? **Choose One** If yes, please explain
18. Has your driver's license ever been suspended or revoked? **Choose One** If yes, please explain
19. Has any court ever determined that you have committed abuse against a child or spouse? **Choose One** If yes, please explain
20. Have you ever been charged with child abuse or neglect? **Choose One** If yes, please explain
21. In there any fact or circumstance involving you or your background that would call into question your being entrusted with the supervision, guidance and care of children/youth? **Choose One** If yes, please explain
22. Will a criminal background check reveal anything that should be discussed? **Choose One** If yes, please explain . *Note that anything learned in background checks that have not been previously explained will be viewed as a violation of trust and will likely disqualify you from our consideration.*
23. Are you presently involved in inappropriate sexual behavior? **Choose One** If yes, please explain
24. Are you generally satisfied with your physical health? **Choose One**
25. Do you consider yourself "overweight"? **Choose One**
26. Do you frequently eat snacks between meals? **Choose One**
27. Do you have any physical, mental, emotional, or medical limitations or impairments that would hinder or interfere with you performing any kind of work or ministry? **Choose One** If yes, please explain
28. Do you have a regular, planned exercise routine in which you exercise at least 60 minutes a week? **Choose One**
29. Do you communicate with all your supporters and prayer partners at least once every three months? **Choose One**
30. Do you report all monetary gifts that you receive, due to your being a missionary, on your tax return? **Choose One**



31. Are you usually "under supported"? [Choose One](#)
32. Do you currently have any debt? [Choose One](#) If yes, how much?
33. Do you consider yourself generally a happy person? [Choose One](#)
34. Do you frequently take on more responsibilities than you should? [Choose One](#)
35. Are you seeing most of your goals as a missionary being met? [Choose One](#)
36. Are you satisfied with the missionary work you have done? [Choose One](#)
37. Does someone in your missions agency periodically evaluate your missionary work and discuss the evaluation with you? [Choose One](#)
38. Do you find your missions agency leadership generally willing to listen to your concerns?
[Choose One](#)
39. Do you believe that your missions agency has the right focus in the country where you work?
[Choose One](#)
40. Do you have a close friend of the same sex with whom you sometimes share very personal matters?
[Choose One](#)
41. Do you have a close relationship with one of the pastors at your home church? [Choose One](#)
42. Does your home church provide at least 20% of your support? [Choose One](#)
43. Are you generally satisfied with your relationship with your home church? [Choose One](#)
44. Do you find that most church members do not understand what being a missionary is all about?
[Choose One](#)
45. Are there at least three people from this church, other than family or pastors, who communicate with you regularly? [Choose One](#)
46. If your parents are living, are you particularly concerned about their health and well being?
[Choose One](#)
47. Have you generally had a close and open relationship with your parents? [Choose One](#)
48. Are your parents generally supportive of your decision to work in missions? [Choose One](#) If no, explain.
49. Are you generally satisfied with your spiritual health? [Choose One](#)
50. Are you generally satisfied with your mental health? [Choose One](#)
51. Are you generally satisfied with your emotional health? [Choose One](#)
52. Have you suffered the loss of a very close family member or friend in the last 3 years? [Choose One](#)
53. Does your missionary work sometimes place you in physical danger? [Choose One](#)
54. Have you had a close call with death in the last three years? [Choose One](#)
55. Has your house been burglarized or vandalized in the last three years? [Choose One](#)



56. Have you been personally robbed or assaulted in the last three years? [Choose One](#)
57. Have you had things stolen from your car or luggage in the last three years? [Choose One](#)
58. Do you find yourself growing in love for the people you minister to? [Choose One](#)
59. Do you find yourself losing love for the people you minister to? [Choose One](#)
60. Do you frequently watch movies, videos, or TV shows that show violence? [Choose One](#)
61. How many hours per week, on average, do you watch TV? [Choose One](#)
62. Do you sometimes use curse words when you are upset? [Choose One](#)
63. Do you often observe that many of your fellow missionaries are not really doing the job they should be doing? [Choose One](#)
64. Do you often observe that most missionaries are overworked and underpaid? [Choose One](#)
65. Will a credit background check reveal anything that should be discussed? [Choose One](#) If yes, please explain . *Note that anything learned in background checks that have not been previously explained will be viewed as a violation of trust and will likely disqualify you from our consideration.*
66. Do you own a house or land? [Choose One](#)
67. Have you invested, or have you strongly considered investing, in precious metals and/or gems? [Choose One](#)
68. Do you own stocks and/or securities? [Choose One](#)
69. Are you often concerned that you seem to be better off financially than other missionaries? [Choose One](#)
70. Are you often concerned that you seem to be worse off financially than other missionaries? [Choose One](#)
71. Would you like a different missionary assignment from what you expect to be doing when you return? [Choose One](#)
72. Is your own missionary work often attacked by some organized religion? [Choose One](#)
73. Is your own missionary work often attacked by government agents? [Choose One](#)
74. Is your own missionary work often attacked by some other organized effort? [Choose One](#)
75. Other than the Bible, list what book(s) you have read in the last 12 months
76. What preparations must still be made before entering the field? Please list and describe.
77. What other questions do you think we should be asking our missionaries? Please write out the question along with your answer.



FOR MARRIED COUPLES:

- 78. Do you regularly spend time praying with your wife? [Choose One](#)
- 79. If you have children living at home, do you have a regular time to discuss God's Word together as a family?
[Choose One](#)
- 80. Are you satisfied with the spiritual health of all your children? [Choose One](#)
- 81. How will you handle the children's education on the field?
- 82. Are you completely satisfied with your sexual relationship with your wife? [Choose One](#)
- 83. Do you ever discuss sexual matters with your children? [Choose One](#)

FOR SINGLES:

- 84. Are you currently in a relationship? [Choose One](#)
- 85. Do you anticipate marriage? [Choose One](#)

Other comments that you would like to share:



MISSIONARY QUESTIONNAIRE - *HERS*

As a missionary, you are particularly susceptible to Satan's attacks. You may have been under attack in ways you might not even be aware of. The following questions are prepared to open up areas of discussion. It is hoped that as a result of these discussions, we will be able to help you take care of any areas that need attention in your life so you can be an even better equipped servant of the Lord.

Please do not worry about how we will interpret your answers, or what answer we are "looking for". We are human beings too and have the same or similar weaknesses as you do.

Name: **Date:**

I am: [Choose One](#)

Name of home church if not HBC:

FOR ALL:

1. Do you currently have an accountability partner? [Choose One](#) If yes, who?
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13. Have you, do you, or will you, drink alcohol as a beverage? [Choose One](#) If yes, please explain

Please explain your position on this issue of drinking alcohol as a beverage.

14. Have you, do you, or will you use tobacco products? [Choose One](#) If yes, please explain



15. Have you, do you, or will you participate in gambling or games of chance played for monetary gain?
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FOR MARRIED COUPLES:

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79. If you have children living at home, do you have a regular time to discuss God's Word together as a family? [Choose One](#)
80. Are you satisfied with the spiritual health of all your children? [Choose One](#)
81. How will you handle the children's education on the field?
82. Are you completely satisfied with your sexual relationship with your husband? [Choose One](#)
83. Do you ever discuss sexual matters with your children? [Choose One](#)

FOR SINGLES:

84. Are you currently in a relationship? [Choose One](#)
85. Do you anticipate marriage? [Choose One](#)

Other comments that you would like to share:



CLOSING COMMENT REGARDING EXECUTION OF STRATEGY

The bottom line of executing missions strategy is this: with a world of approximately 7 billion people to reach, if we are serious about the task, **we will constantly reevaluate and improve until the Great Commission is both do-able and done!** Therefore we will always be modifying our process seeking to enhance our effectiveness, always looking for how to bring the greatest glory to our Lord.

We will always be **modifying** our process seeking to enhance our effectiveness.



FINANCIAL & OTHER FAQS

Missions Selection Team

HOW DO WE BUDGET MISSIONS?

We do a budget for missions at the beginning of the year just as we do for everything else we budget. This is actually an outflow from the conviction that the church is the sender and the belief that missions should be an integral part of the total church budget. As salaries, utilities, and ministries of the church are intentionally budgeted, so is missions. Therefore when the church votes to approve the budget and commit to it they have voted for the Global Ministries portion of that budget and have committed to it. Approximately 30% of the church budget is missions.

Our tithing envelopes do not have a separate line for missions; we do not encourage our people to give to missions in that way.

DO WE USE THE FAITH PROMISE SYSTEM AND HOW DOES IT INTEGRATE?

We would say that our annual budget is a stretch goal; it is our corporate faith promise rather than the traditional individual faith promise. Though the traditional faith promise system has been used widely, we are not comfortable with some of the logical questions that come from its use. Traditionally in the Faith Promise system there is a church budget and a separate missions budget, why would missions not be considered an integral part of everything the church does? In the Faith Promise system the individual is giving to the church and to missions as if missions was not a part of the church. Faith promise is often taught as above the tithe. Rather we encourage everyone to give more than the tithe and approximately 30% of that larger sum goes to missions rather than just the amount over the tithe.

God has greatly used the traditional Faith Promise giving to raise significant support for missions. Since missions at Heritage is central to the total ministry, we encourage people to give tithes, sacrificial offerings, and Faith Promise to the total ministry of the church.



HOW DO WE HANDLE DESIGNATED GIVING?

We chose not to have different departments listed on our tithing envelopes. Designated giving becomes an individual decision from the pew that bypasses the entire budgeting process and approval by the church. In designated giving the individual decides separately to that which the corporate body decided, even though the individual was a part of that corporate body in the decision process.

We believe that in general, designated giving runs the risk of undermining the church budget. Yet we will occasionally (an average of 2-3 times per year) do a special offering for something beyond the budget, typically to help in time of natural disaster (i.e. tsunami, earthquake, etc.) or maybe for a special missions opportunity that goes beyond that which was budgeted.



WHAT IF AN INDIVIDUAL WANTS TO GIVE TO A SPECIFIC MISSIONARY THROUGH THE CHURCH?

We do not encourage people to designate a gift to a specific missionary because that may take away from their regular tithes and offerings to the church budget. If someone does designate a gift to a missionary, it goes to that missionary and is over and above that which we budgeted for them.

An even greater concern is that the individual will not be in position to know that which the church leadership may know about the missionary and their needs. This would at least be a situation of poor stewardship and possibly worse if the gift is facilitating a problem or poor decision the missionary may be making. How does the individual know if the missionary sought godly counsel regarding the need? How would the individual know if the missionary rejected that counsel? How would the individual know if the stated budget need is a legitimate need? Bottom line is that the missionary is not sent by individuals but by the church. It is the church's responsibility to be the authority and the source of accountability.

WHAT HAPPENS WHEN THE MISSIONARY CANDIDATE HAS A LARGE SCHOOL BILL?

Unfortunately, debt is a prevalent problem in our society. The average Christian college student graduates with a \$30-50,000 debt. We encourage students to avoid that trap. Heritage does not support anyone with debt; rather we provide financial counsel and encourage them to use the time used for debt retirement as additional time of training and development before they go to the field. We need to see financial restraint and perseverance in those we support. Note that most agencies will not take the candidate either.

WHAT IF THE MISSIONARY IS DIVORCED?

We hesitate to place restrictions more stringent than God's.

Divorce is a tragedy; in fact God hates it. God's Word is specific about divorce when it comes to pastors and deacons, so a divorced person would be biblically disqualified from serving as a church planting missionary. God's Word does not specifically restrict a divorced person in ministry beyond that elimination of the pastor or deacon role. However, there are some practical issues related to being in leadership and an example to others. With all that considered, we hesitate to place restrictions on accomplishing the Great Commission especially if those restrictions are more stringent than God's.

UNDERSTANDING OUR DESIRE TO BE PROACTIVE, WHAT DOES HBC DO WHEN A MISSIONARY APPROACHES US?

When missionaries call us, they are first screened by the Global Ministries administrative assistant. Consideration is then given as to how this person and their ministry would fit into our budget, strategy, and focus. Not many pass the original screening because most of our missionaries come from inside the church or from our proactive efforts going outside the church. We do not have missionaries come and "present their ministry" to the congregation until they have been through the process outlined in Strategy #3.



We need to be honest and upfront with missionaries on that initial contact, it is better to say “no” if we know that we will not support them. This is better stewardship for the missionary than to require them to waste time making continued contact efforts and wasting resources by sending a packet. This does not invalidate the missionary or their desired ministry, it just confirms they have a different strategy than ours.

Be honest and upfront: it is better to say “No” if we know that we will not support them.

If we are seriously interested in pursuing the missionary, we email them an application, a very detailed questionnaire for husband and wife, a budget form, and a copy of our missions strategy.

DO WE START FINANCIAL SUPPORT BEFORE THE MISSIONARY GOES TO THE FIELD?

Yes, as a rule of thumb we begin after the selection process is complete. We typically start with 50% of our commitment. When they leave their place of employment and have no other employment, we go to 100% of our commitment. Usually the missionary’s frugality will provide an overflow toward their financial need for outfit and passage, which is usually between \$15-40,000. This is necessary for relocation costs, purchase of a vehicle, housing setup, language training, etc.

Some churches choose not to start support until the missionary is on the field. This does avoid some risk but it also delays their ability to get to the field. It is hoped that a stringent screening and selection process will sufficiently minimize the risks.

HAVE WE CONSIDERED BACKGROUND CHECKS?

Yes, and we do them. Before a candidate presents to the selection team they need to provide permission for us to do a full criminal back ground and credit check. In the questionnaire they are encouraged to tell us everything that we should know before the background checks are completed. They are advised that failure to do so would be considered a breach of integrity and would likely disqualify them from further consideration.

DO WE PROVIDE FINANCIAL ASSISTANCE TO CHURCH MEMBERS FOR SHORT TERM MISSIONS TRIPS (STMTS)?

We are willing to provide up to 30% depending upon where the person aligns in our STMT grid and fund availability. We like a member to provide 50% out of pocket, with a 20% deposit about six months prior to the trip.

WHEN CHURCHES FOLLOW THESE SPECIFIC STRATEGIES, ARE THERE ANY NEGATIVE OUTCOMES?

One perceived negative is that when missionaries approach churches with a strategy, and the strategies don’t align, then the missionary doesn’t get support. In reality, we don’t consider that a negative (the missionary might disagree temporarily), because the church is now able to do more based on their strategy. Assuming the strategy is intentional toward the completion of the Great Commission, then the task as a whole is advanced more than if churches continue to operate without a strategy duplicating effort in reached areas rather than unreached.



WHAT SHOULD BE OUR ROLE IN HELPING MISSIONARY PARENTS PROVIDE FOR THEIR CHILDREN'S COLLEGE EDUCATION?

Determining appropriate budget guidelines to adequately provide for educational expenses can be a challenge. What should be our role in helping missionary parents provide for their children's college education? Is it the parents' responsibility to pay for college? Is it our responsibility to provide extra in support to cover it? In the States, parents may decide to help their children with college expenses out of their existing salary and personal budget; they don't have the option to increase their salary to pay for college. But our income in the States is based upon what we earn, not on an amount an agency has determined is sufficient to live on. Does that "sufficient" amount include plans for college? Missionary kids also face the added challenge of not being allowed to earn an income in their country to save for college due to government restrictions on those who are not citizens, whereas teens in the States can work through high school to help pay for college.

Our policy is to approve the budget allowances for children's education set by any of our three preferred agencies. If a missionary is not a member of one of those three agencies, and they are sent by Heritage, we will ask them to follow the guidelines of one of the preferred agencies instead of whatever is allowed by their agency. The highest amount currently permissible amongst those three is \$7000/year per child; therefore, we would not approve anything higher.

If a missionary supported by HBC is receiving more support for education than we would consider permissible, we cannot ask them to change their budget, since that authority and responsibility belongs to their sending church. We may instead decide to base our support for them off a budget we revise to use in-house that follows the guidelines of one of the three preferred agencies.

SO, WHAT ISSUES IS HERITAGE STILL WORKING THROUGH?

Some of the issues our selection team is wrestling with are below.

Additional Question on Children's Education – The dilemma can be illustrated by this comparison. Consider two similar families in the States, each with \$10k set aside for college education of their children. Family A has one child and \$10k to provide education, therefore that child receives \$10k. Family B has 5 children, therefore each of their 5 children receive \$2k as there is only \$10k to be disbursed. Therefore in the States, we can't have additional money because we have additional children; our resources are distributed among the children. Should Family B on the missions field have more money than family A just because they have more children? Should churches provide that money?

Retirement – Although most missions agencies encourage missionaries to set aside funds each month for retirement, some originally went to the field without any counsel to save toward retirement. They were told not to plan, but just trust God. Others have desired to set aside a higher amount each month to ensure that they can live at the same standard of living after they retire. We can evaluate the missionaries' needs on an individual basis, but what are acceptable budget guidelines for raising support to put towards



retirement? Should we set a maximum dollar amount (vs. percent of income even if they are in an area with an extremely high or low cost of living), and should it change based on age? Should it be affected by previous retirement planning (i.e. do we allow more to compensate for those who did not plan early enough, or went to the field before agencies required retirement savings)?

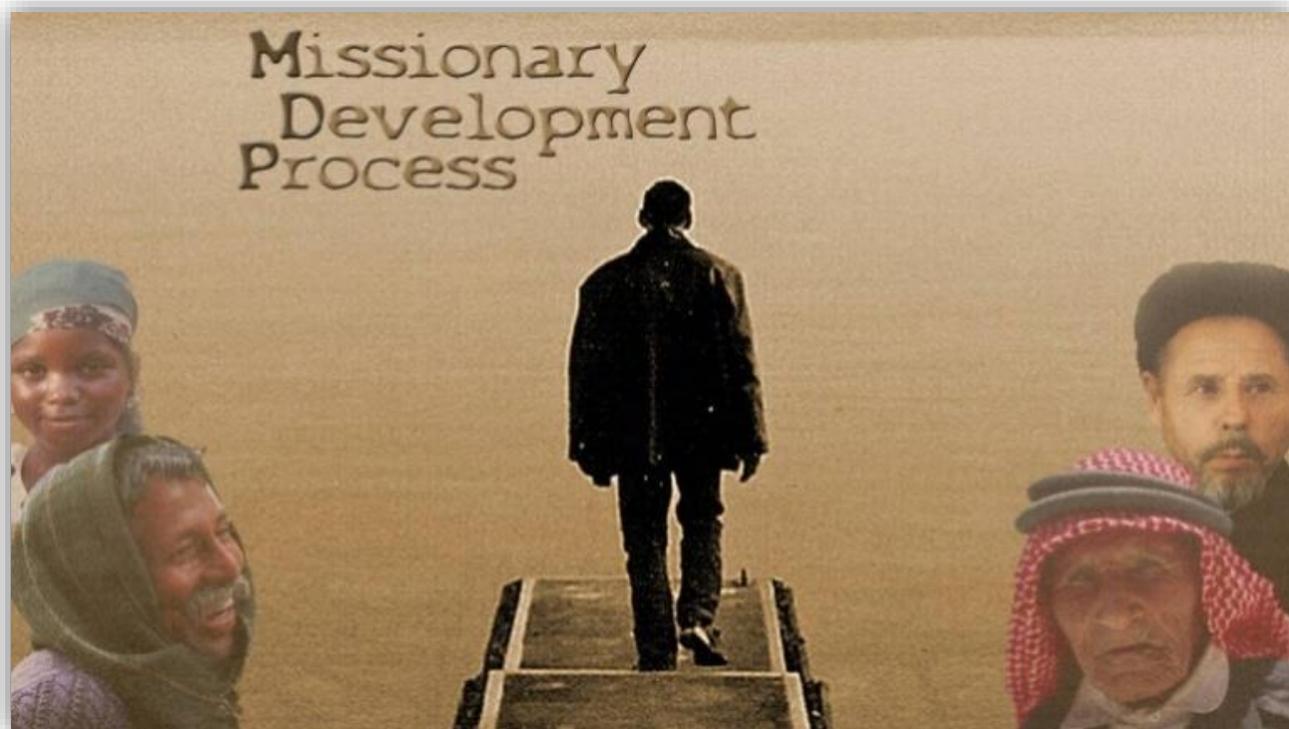
Our selection team considered basing our recommended amount off the guidelines set by our three preferred agencies, but we realized that two of those agencies allow missionaries to voluntarily raise funds beyond the amount the agency recommends, up to the IRS ceiling for 403(b) organizations. As of the 2013 IRS regulations found in the document entitled “COLA Increases for Dollar Limitations on Benefits and Contributions,” the limit is currently set at the lesser of 1) \$51,000/year, or 2) 100% of includible compensation (the amount of taxable wages and benefits received) during the employee’s most recent year of service. The lesser amount for most missionaries would therefore be \$51,000/year. We do not consider it good stewardship of the resources sacrificially provided by God’s people to allow missionaries to raise this much for retirement; therefore, we continue to work towards setting budget guidelines we believe are appropriate.





MISSIONARY DEVELOPMENT PROCESS

Missions Selection Team



INTRODUCTION

If our goal is to “equip the saints for ministry,” we must ask ourselves how well we are equipping them and sending them out. In the year 1900, 80% of people who responded to an invitation to the missions field actually

The **responsibility** to send missionaries lies within the **local church**, not the missions agency.

ended up on the missions field. By 2000, the percentage had dropped to 8.3%. What difference did 100 years make? Are people too busy? Too materialistic? Too easily distracted? Is Satan more effective now than he was then? Is the church just pointing people to a missions agency and allowing them to fall through the cracks?

The biggest issue is that people are **uninformed**. Not only candidates are uninformed, but pastors as well. They ask, “What do we do next?” but nobody has an answer.

Ephesians 4:11-12 states, “And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ.” Pastors need to equip their people for ministry; this DOES include the ministry of missions!

The answer is a proactive program, called the Missionary Development Process (MDP), developed by Allen Waldrep, Global Ministries Pastor at Heritage Baptist Church, and Glenn Kurka of CrossWorld. This process can be customized to meet specific needs, backgrounds, and personalities of candidates.



The responsibility to send missionaries lies with the local church, not the missions agency.

The information that follows is a portion of our MDP manual.

A FEW WORDS ABOUT THIS MANUAL FROM PASTOR ALLEN

This manual for the Missionary Development Process will doubtless continue to develop as we at Heritage continue to refine that which we do, the equipping of the saints for ministry. The process thus far has had tremendous investment from many resources, including but not limited to: Colonial Baptist Church of Cary, NC; Calvary Church of Lancaster, PA; Moody Church of Chicago, IL; our own learning from in-house experience, and Glenn Kurka who has served numerous churches as a consultant in missions and has wonderfully served us as a member of HBC. I am very grateful for the input and look forward to how God will use this manual at HBC and other churches that might decide to do as we did, to benefit from the best freely offered by others in the body of Christ.

May God bless all those mentioned above, and the many others not mentioned, as they have blessed this ministry effort.

With you, serving Him,
Allen Waldrep
Global Ministries Pastor



A FEW WORDS TO THE POTENTIAL MISSIONARY CANDIDATE

We are happy you are considering how you can help fulfill the Great Commission among the unreached people groups of the world. You probably have many questions and may not believe you are well prepared to be a missionary. Be assured that you are not alone on this journey. We intend to walk with you during this process to determine your role and the role of Heritage in this task of fulfilling the Great Commission.

“If a commission by an earthly king is considered an **honor**, how can a commission by a Heavenly King be considered a **sacrifice?**”

- David Livingstone

WHY ALL OF THIS TRAINING?

Heritage Baptist Church is committed to sending missionaries that will succeed and grow spiritually in ministry. The alarmingly high missionary attrition rate bears witness to the fact that missionaries need to be well prepared in every facet of their life and ministry. HBC cares about our missionaries and their ministries, therefore we seek to fully equip them for the work of ministry (Ephesians 4:11-12). This training has been carefully and thoughtfully put together for the purpose of equipping candidates to become the most effective ministers in their respective cultures of ministry.

MISSIONS PHILOSOPHY

Heritage Baptist Church is committed to see the Great Commission fulfilled. Our primary mission focus is to reach the unreached and least-reached with the Gospel of Christ by facilitating church planting & missions sending movements among these people groups. Therefore, we will equip, send, and care for missionaries raised up from within HBC to accomplish this objective.

HBC is committed to sending missionaries that will **succeed** and **grow** spiritually in **ministry**.

Acts 13:1-4 exemplifies God at work through the local church and individuals to send workers into His field. At HBC, the church and the prospective missionary work together to determine a field and a strategic ministry. Then we jointly subcontract an agency to work with us. The agencies' role is to help us accomplish our goals before and after the missionary arrives on the field. This will necessitate the delegation of some responsibility and authority to the agency, however, the church will maintain the ultimate authority under God.

Sometimes, the leadership of HBC will proactively approach a person whom they have observed would possibly fit well in missions service. At other times, an individual may first approach the HBC leadership and express an interest in missions. The process can begin either way. Whichever way it begins, we believe that both the candidate and the church will ultimately reach the same conclusion as they work together through the process of the MDP and continually evaluate their role in missions.

As we start this journey together, here are a few things to keep in mind:

The MDP is a self-paced, competency driven, and interactive program.

- You will help set the pace for your progress as you work through each assignment prescribed for effective mission ministry.
- You will have a mentor, the MDP Coordinator, and the Global Ministries Pastor interacting with you as you work through the assignments and evaluations.



The MDP has expectations as you proceed through the training.

- You will be expected to complete each assignment and be evaluated for competence of knowledge and skills for missions ministry.
- We realize life issues can affect the process. Therefore, we ask you to share with your mentor, MDP Coordinator, and/or Global Ministries Pastor any concerns, difficulties, or problems that are affecting your progress during the process.

Finally, your involvement and/or completion of various levels of the MDP does not guarantee that Heritage Baptist Church will send or support you. Please discuss this as necessary with the Global Ministries Pastor and complete the “Statement of Mutual Understanding.”





MDP - PERSONAL ASSESSMENT QUESTIONNAIRE

(Rev. 1/1/12)

Form 1 of 3 required for application to entry the HBC Missionary Development Process.

This form will expand as you type, please complete the form, save it on your computer and then send as an attachment to awaldrep@HBClynchburg.com You will also need to complete the Missionary Questionnaire and the Statement of Mutual Understanding.

Full Name:	Date:
Phone: () -	Email:
Address:	
Date of Birth:	
Marital Status (select all that apply): <input type="checkbox"/> Single <input type="checkbox"/> Separated <input type="checkbox"/> Widowed <input type="checkbox"/> Married <input type="checkbox"/> Divorced <input type="checkbox"/> Remarried	
Spouse's name:	
If you have any children, please give their names:	
EDUCATIONAL BACKGROUND	
University:	
Dates attended:	Graduation date (mm/yr):
Degree/major(s):	Minor(s):
University:	
Dates attended:	Graduation date (mm/yr):
Degree/major(s):	Minor(s):
VOCATIONAL BACKGROUND	
Employer:	
Describe significant work experience:	
Retired or planning to be in near future: Yes	
MINISTRY INFORMATION	
Are you a full-member of this church? Yes	



If not, are you a member of another church? Select If so, which church?																				
List the ministries at HBC in which you have participated, and for how long.																				
List other significant ministry experience, including overseas.																				
What are your interests regarding geographic location and/or people groups for future ministry?																				
Ministry interests:																				
PERSONAL INFORMATION																				
Briefly explain how and when you became a Christian and what Christ means to you now.																				
What influenced your desire to serve in missions overseas?																				
What is your current timeline for when you would be able to enter full-time missions?																				
What would you, your employer, friends, or family say that you do best?																				
If we asked your employer, friends, or family, how would they evaluate you in these categories:																				
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Please share any other factors that would be important for us to know as we consider your potential ministry involvement (hurdles, obligations, children, health, family relationships, finances, etc.)																				

*Thank you. May God continue to bless you as you continue to serve Him,
Pastor Allen*



MDP - STATEMENT OF MUTUAL UNDERSTANDING

Form 2 of 3 required for application to entry the HBC Missionary Development Process.

Please sign, copy and give the original to the Global Ministries Pastor. You will also need to complete the Personal Assessment Questionnaire and the Missionary Questionnaire.

I understand that admission to the Heritage Baptist Church Missionary Development Process (MDP) does not guarantee approval as a Heritage Baptist Church missionary or necessarily entitle me to financial support of any kind.

I understand that I will only be appointed as a Heritage Baptist Church missionary if I am judged by the congregation and its leadership to:

1. possess the requisite qualifications for missionary service
2. have successfully completed the Heritage Baptist Church Missionary Development Process (MDP)
3. have a ministry and field of service that are within the objectives of Heritage Baptist Church and are a fit for my talents and gifts.

I also understand that the HBC leadership and congregation operate with limited financial resources. Practically speaking, HBC cannot financially afford to send everyone who desires to go and satisfies the 3 criteria points above. Therefore I indeed understand that there are no promises of financial commitment given or implied in any way. I therefore understand there is nothing implied or promised that I will be able to complete the entire MDP.

Candidate's name printed _____

Candidate's signature _____ Date ____/____/____



AN OVERVIEW OF THE 3 TRAINING STAGES & 9 STEPS IN THE MDP

HBC believes that every Christian has a responsibility to be a fully devoted, dedicated, disciple of Jesus Christ. Jesus told us to be “witnesses of Him” in Jerusalem, Judea, Samaria and to the ends of the earth. The majority of people attending HBC will stay in the U.S. and be witnesses in their daily lives and through local outreach ministries of HBC. These people will also be involved in the sending of others. We believe the mandate of the Great Commission and the need of the world makes it clear that EVERYONE is either called to be sent or called to send, no one is called to stay and do nothing!

The MDP is designed to help those who are sent as well as facilitate the sending of those missionaries.

The Missionary Development Process is designed to help those who are sent as well as facilitate the sending of those missionaries. While in the MDP, it may be determined that God has not designed you for cross-cultural missionary service. We view your time and effort in the MDP as a major benefit to you and to the body of Christ as a whole. Your world view will be significantly enhanced. Your knowledge and understanding along with your passion will equip you to be greatly used by God as a very effective sender. We will rejoice with you (whether sent or a sender) as you bring glory to our Lord through ministry that helps the nations to worship Him.

There are three training stages in the MDP.

TRAINING STAGE 1 - ASSESSMENT

You will work with the Global Ministries Pastor, the Missionary Development Team, the MDP Coordinator and a mentor to evaluate your role and preparedness for cross-cultural ministry.

The key outcome of this stage is the evaluation of the candidate’s readiness for missions and an assessment of preparation needed for missionary service with a resulting design of your Personal Development Plan (PDP).

TRAINING STAGE 2 - MINISTRY / FIELD DETERMINATION

With sufficient training and preparation through your PDP, you will then be coached through research to determine the best location and type of ministry based on needs of the field, ministry goals of HBC, and your giftedness, abilities, skills, and passions. Then an agency will be selected followed by approvals of Selection Team, pastors, deacons, and the agency.

The key outcome of this stage is the defining of the ministry commitment including the field of service, general nature of work, and missions agency with appropriate approvals.



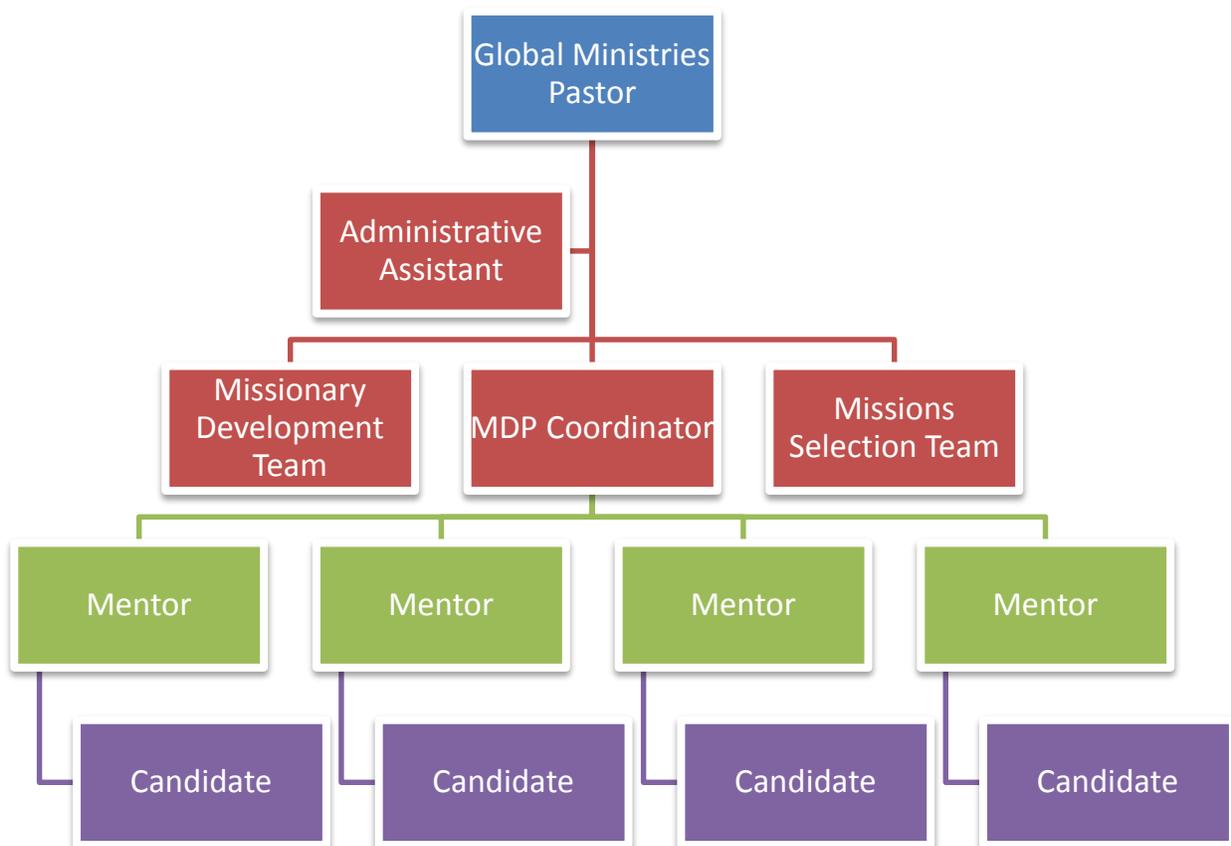
TRAINING STAGE 3 – PRE-FIELD

When all prerequisites are met, you will be presented to the church for a vote of approval to become a “SENT” missionary of HBC. You will then organize your Sending Team and develop ministry partners for prayer and financial support. During this time you will have many opportunities to impact and equip churches and individuals for the purpose of glorifying God through world missions.

The key outcome of this stage is to develop a sufficient support team for prayer, care, and financial support. A critical component of this is your ministry to them.

NOTE: During all three training stages there are assignments for continual training. See the following MDP Overview Chart which illustrate the 9 steps in the MDP process, also following is an Organizational Structure Diagram.

MDP - ORGANIZATIONAL STRUCTURE



<p>Evolution of Readiness for Missions</p> <p>Design Personal Development Plan</p> <p>STAGE 1 Assessments & PDP</p>	<p>Determine Field then Agency</p> <p>Selection Team Approval</p> <p>Pastoral & Deacon Approval</p> <p>Candidate School & Agency Approval</p> <p>Church Approval & Form Sending Team</p> <p>Pre-Field Ministry</p> <p>Commission & Accountability</p>	<p>STAGE 3 Pre-Field</p> <p>Church Approval & Form Sending Team</p> <p>Pre-Field</p> <p>Church Approval & Form Sending Team</p> <p>Presentation to church in special business meeting Official start-up of Sending Team at business meeting Practice presentations to team</p> <p>Pre-Field</p> <p>Develop presentations, materials, ministry options to churches Development of Ministry Partners</p> <p>Commissioning Service</p> <p>Schedule service Plan service & invitations</p> <p>Departure For the Field</p> <p>Final farewells</p> <p>Readings</p> <p>Missionary Biography Serving as Senders Culture Shock Other books required by agency</p> <p>Courses/Classes</p> <p>Culture/Language Acquisition Mission Agency Requirements Peace Maker</p> <p>Practicums</p> <p>Local Church Ministry (24 hours)</p> <p>The Sending Team's Relationship & Job Descriptions</p>
<p>Assessment</p> <p>Bible Knowledge Bible Application Essay Personal Written Doctrinal Statement Oral Doctrinal Personality Profile Spiritual Gifts Relationship Skills Team Dimensions Profile Evangelism Moral Purity Life Skills Character Development & Spiritual Growth</p> <p>Training</p> <p>Readings</p> <ul style="list-style-type: none"> * Let the Nations Be Glad * Decision Making and the Will of God * Radical (Platt) * Getting Things Done (Allen) * 2 books from moral purity resource list * Church Planting Movements (Garrison) <p>From Jerusalem to Irian Java TNT contact manager manual</p> <p>Courses/Classes</p> <p>Leading a World Missions Church (LAWMC) Through God's Eyes, by Patrick Cate</p> <p>Practicums</p> <p>Competent to teach LAWMC Local Church Ministry (48 hrs) Local Cross-Cultural Ministry (24 hrs) Int'l Short Term Missions Trip Begin contact database in TntMPD</p> <p>Agreements & Checks</p> <p>Missions Strategy & Policy Agreement Criminal & Credit background check</p>	<p>Ministry & Field Determination</p> <p>STAGE 2</p> <p>Assignment</p> <p>Identify ministry skill types Identify UPGs/Countries Identify Potential Assignments Interview for Assignments Research Related Mission Agencies Application with Mission Agency HBC Application & repeated Missionary Questionnaire</p> <p>Selection Team Approval</p> <p>Interview and Approval</p> <p>Pastoral/Deacon Approval</p> <p>Presentation by Missions Pastor and Approval</p> <p>Mission Agency Approval</p> <p>Attend Candidate School and agency approval</p> <p>Training</p> <p>Readings</p> <ul style="list-style-type: none"> * Muslim Evangelism (Parshall) The Great Omission (McQuilkin) The Messenger, The Message, & The Community The Master Plan of Evangelism Missionary Biography People Pleasers - Are You Pleasing Man or Pleasing God Other books required by agency <p>Courses/Classes</p> <p>Transformational Giving Video 5 Independent studies of people groups utilizing web & books</p> <p>Practicums</p> <p>Local Church Ministry (24 hours)</p> <p>Agreements</p> <p>HBC Sent Missionary Agreement</p>	<p>Selection Team Approval</p> <p>Identify ministry skill types Identify UPGs/Countries Identify Potential Assignments Interview for Assignments Research Related Mission Agencies Application with Mission Agency HBC Application & repeated Missionary Questionnaire</p> <p>Selection Team Approval</p> <p>Interview and Approval</p> <p>Pastoral/Deacon Approval</p> <p>Presentation by Missions Pastor and Approval</p> <p>Mission Agency Approval</p> <p>Attend Candidate School and agency approval</p> <p>Training</p> <p>Readings</p> <ul style="list-style-type: none"> * Muslim Evangelism (Parshall) The Great Omission (McQuilkin) The Messenger, The Message, & The Community The Master Plan of Evangelism Missionary Biography People Pleasers - Are You Pleasing Man or Pleasing God Other books required by agency <p>Courses/Classes</p> <p>Transformational Giving Video 5 Independent studies of people groups utilizing web & books</p> <p>Practicums</p> <p>Local Church Ministry (24 hours)</p> <p>Agreements</p> <p>HBC Sent Missionary Agreement</p>

* Be sure you own this book



OVERVIEW OF AREAS OF CANDIDATE DEVELOPMENT

Spiritual Growth

This will include a plan to grow in godly character and spiritual maturity in obedience to God's Word.

Personal / Family Life Stability

This will include a plan for developing stable relationships between husband and wife and parents and children.

Christian Worldview

This will include a plan to understand God's heart for the nations, how He views the people of the world and how He wants to use you to help fulfill the Great Commission.

HBC Missions Philosophy and Strategy

This will include a plan to gain understanding of HBC's missions vision, strategy and operation. The candidate should then be able to teach it to churches where they minister.

Local Church Involvement and Recognition

This will include a plan to train under local church leadership to develop ministry skills in local and global ministry and to be affirmed for ministry and missionary service.

Spiritual Gift-mix

This will include a plan to discover and develop your spiritual gifts, abilities, personality and talents for God's glory.

Leadership, Organizational and Presentation Skills

This will include a plan to develop leadership skills from local church leaders and other mentors.

Financial Freedom

This will include a plan to gain and maintain financial freedom from debts.

Bible/Ministry Training

This will include a plan to gain Biblical & Theological training for local church ministry and missionary service.

Cross-Cultural Experience

This will include a plan to gain experience in cross-cultural ministry both locally and globally.

Ministry Field

This will include a plan to research and determine a potential ministry field in agreement with HBC leadership.

Missions Agency Identification and Acceptance

This will include a plan to identify a missions agency and the process for acceptance for missionary service.

Training in these growth areas are accomplished in a variety of group and individual training classes, events and assignments. Each area will be evaluated with the Global Ministries Pastor, the candidate and his mentor to determine a Personal Development Plan (PDP).



MENTOR JOB DESCRIPTION

A crucial component of this program is the mentor. The role of the mentor is to provide personalized accountability and guidance for the candidate's personal and spiritual preparation prior to the missions field. The mentor fulfills several needed functions for the candidate, such as:

- **Friendship.** The mentor will support the candidate by prayer, encouragement, and affirmation.
- **Shepherding.** The mentor will provide spiritual nurture, guidance, and challenge.
- **Accountability.** The mentor will help the candidate stay on course, keeping them accountable for progress toward the goal of completing each area of the MDP as it is designed.
- **Evaluation.** The mentor will help the candidate to see their strengths, as well as recognize and deal appropriately with their weaknesses. They will need to be sensitive and insightful in this role, as it eventually culminates in their final recommendation to Heritage Baptist Church.

The following are some of the requirements considered in the approval of a mentor. The mentor must:

- be an HBC member, faithfully attending and serving here
- be committed to support the purpose, philosophy, and strategy of HBC
- read the MDP Training Manual
- be trained in the Missionary Development Process
- be committed to implement the MDP Training Manual as designed
- be living a life that exhibits spiritual maturity
- be committed to world evangelism

Each candidate in the MDP will offer 3 names as requests for their own mentor. The requests should be from the current list of approved mentors (discuss with Global Ministries Pastor). The Missionary Development Team will strive to approve from this list of 3. The mentor selected for the candidate must also:

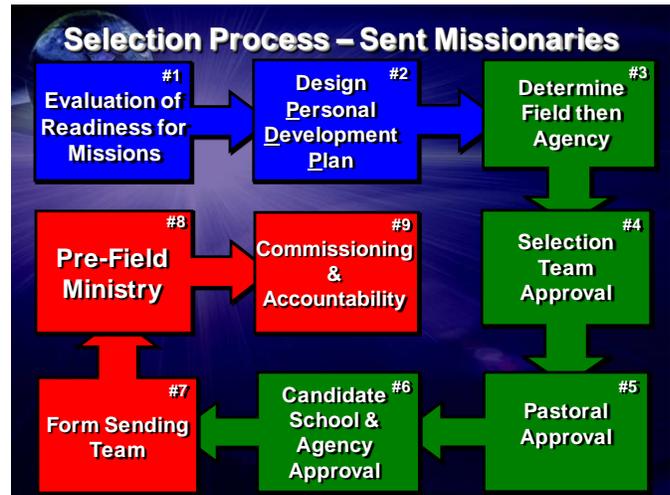
- accept the request
- agree to commit sufficient time and energy into the candidate's life
- be of the same gender
- be committed to giving loving and honest feedback
- be willing and able to maintain candidate's accountability
- pray regularly for and with the missionary candidate
- meet monthly (at minimum) for:
 - personal life interaction and updates
 - encouragement
 - prayer for individual and the nations
 - review assignments
 - review the PDP and POA
 - determine new assignments
 - schedule the next meeting time
 - complete the Progress Report and send to MDP Coordinator
- provide confidentiality as is biblically appropriate
- discuss positive points, conflicts, problem areas, and any other issues of concern with the MDO Coordinator and Global Ministries Pastor as needed
- provide formal feedback to Missionary Development Team and Missions Selection Team when appropriate



STEPS OF TRAINING PROCESS

INITIATING THE MDP

- Interest expressed by person (initiated by person or a HBC pastor).
- Introductory information and questionnaires are given to the interested person (see detailed checklist for initiating the MDP on page 73).
- Church membership confirmed (non-members may benefit by going through the assessments and training in Stage 1, we are glad to help, but the entire MDP is designed for those who hope to become a HBC sent missionary. Faithful HBC attenders too young to be a member may still enter the MDP but they should go through New Connections and become a member ASAP).
- Interview with Global Ministries Pastor.
- Interview with MDP Leadership Team.
- Invitation to enter the MDP offered and accepted.
- Mentor assigned.
- Meeting with new candidate, Global Ministries Pastor, and mentor.



STEP 1 – AN EVALUATION OF THE CANDIDATE’S READINESS FOR MISSIONS BEGINS

Evaluation of Readiness for Missions

This evaluation of the candidate’s readiness for missions begins individually and corporately prior to this step and will continue to be evaluated, especially in Stage 1 (which is steps 1 & 2), and ultimately until placed on the field. HBC will continue to evaluate how the candidate may fit into the HBC strategy and if HBC leadership believes that sending the individual will best help us work toward our goal of accomplishing the Great Commission. If HBC decides against sending the individual, that should not be viewed as an invalidation of the individual’s desire to serve in missions. Rather it should be recognized that the individual’s desire simply doesn’t correlate with that which HBC is strategically working toward.

STEP 2 – INDIVIDUAL ASSESSMENTS ARE MADE AND UTILIZED TO DESIGN A PERSONAL DEVELOPMENT PLAN

The Two-Hour Meeting

Design Personal Development Plan

Present in this meeting is the Global Ministries Pastor, MDP Coordinator, mentor, and candidate. The initial meeting of Step 2 should include 45-60 minutes for introductions/background given by mentor and candidate. The balance of the two hours should be for the mentor to again walk through an overview of the assessments and training involved in the MDP. The mentor will ask



the candidate to make notes expressing where he is strong/weak in each area. These areas will be reviewed the next time they meet as they map out the assessment time schedule and look toward completing the Personal Development Plan (PDP).

Assessment of Candidate and Personal Development Plan (PDP) is Developed

The MDP is a time for training, assessment and discernment to determine how this candidate might best be used to glorify God in missions service. He will be evaluated in the following growth areas. A Personal Development Plan (PDP) will be prepared outlining areas for development.

- Spiritual growth
- Personal/family life stability
- Christian worldview
- HBC missions philosophy and strategy
- Local church involvement and recognition of peers toward missions ministry
- Spiritual gifts
- Leadership/organizational/presentation skills
- Financial freedom
- Bible training
- Ministry training
- Cross-cultural experience
- Missions ministry commitment (including location & nature of work)
- Missions agency identification & acceptance

Assessments and individual areas of development will likely run concurrently as it is not necessary to complete all assessments before executing specific areas of the POA.

Presentation to the Church

Shortly after beginning the MDP, he is presented to the church leadership for prayer and encouragement. This will also cause the church leaders to start prayerfully considering whether the person should be a sent missionary of HBC. Leadership will begin watching this person in their interaction with others, ministry, faithfulness, servanthood, etc.

After several months, with all indicators pointing toward a positive outcome, the Global Ministries Pastor coordinates with Senior Pastor & Worship Pastor for an end of service prayer for this person in the MDP. All Stage 1 assessments should be completed prior.

Mentor Helps with Plan of Action (POA) to Execute the PDP

The mentor will meet periodically (minimum one/month) for encouragement, discussion of assignments, assessment and review of the PDP. The PDP must have a Plan of Action for each assignment and a plan of accountability. Initially the POA is only to accomplish the assessment, then areas that need to be developed will have an additional POA developed to bring that area to the level it needs to be for missions ministry service.

The mentor will complete a Monthly MDP Progress Report after each meeting to track the individual's progress. A copy will be sent to the MDP Coordinator.



Each meeting should be a time for:

- a. Personal life interaction and updates
- b. Encouragement
- c. Prayer for personal and the nations
- d. Review assignments
- e. Review the PDP and POA
- f. Determine new assignments
- g. Schedule the next meeting time
- h. Complete the Progress Report and send to MDP Coordinator.

The mentor will discuss positive points, conflicts, problem areas and any other issues of concern with the MDP Coordinator and Global Ministries Pastor as needed.

The MDP duration will be customized for each person based on needed growth areas reflected by the assessments and candidate's time availability.

STEP 3 – MUTUALLY DETERMINE THE FIELD & AGENCY

Determine Field then Agency

During MDP the person will be praying as he explores and researches the field opportunities related to HBC ministries, new desired focus areas of HBC, as well as other opportunities with recognized missions agencies. The candidate may attend candidate school as an exploratory step to consider field presentations, this however is not to accept agency approval. When a potential field is determined between the Global Ministries Pastor, mentor, candidate, and related missions agency, the candidate then makes application to the missions agency. Agency approval of the candidate is not desired until after Selection Team and Pastoral/Deacon approval. This will ensure that candidates are not sent for agency approval until HBC believes they are ready to be presented.

The missions agency has been involved in this step to help determine the fitness of the person for this ministry and may suggest areas for personal development. They can also inform of any special requirements or training needed for this potential ministry. A tentative support chart is determined by the church and missions agency to be presented to the Selection Team.

Meeting to determine if candidate is ready to present to the Missions Selection Team

A minimum of one meeting will need to be scheduled with the Global Ministries Pastor, mentor, MDP Coordinator and the candidate to discuss the Missionary Development Program (MDP), Personal Development Plan (PDP), Application, background checks, and the Missionary Questionnaire. The purpose of this meeting is for the Global Ministries Pastor to decide (utilizing team meeting input) if the person is now qualified to be presented to the Selection Team. Plan three hours for this meeting, more meetings will follow if necessary.



STEP 4 – SELECTION TEAM APPROVAL

Selection Team Approval

The Selection Team will review the MDP of the candidate, the potential field of ministry, the missions agency recommended, the tentative support chart, and any other issue related to this candidate. This first meeting in this Selection Team Approval process will be for presentation and question/answer. The Selection Team will then use the time until the next scheduled meeting to prayerfully consider the person, their ministry, if Heritage should be involved, and if so, to what degree. The next Selection Team meeting is the earliest that a decision will be made; additional time may be required for a good decision.

Potential Outcomes of Selection Team meetings:

1. Approval for the ministry field(s), missions agency and a tentative amount of support committed. The Selection Team will make a recommendation to the Pastoral Staff and Deacons for this person to be a Sent Missionary of HBC. Note that the approval of the Selection Team equates a recommendation to the Pastors and Deacons.
- Or -
2. Determination that additional MDP needed in specific areas and/or additional research needed about the ministry/field opportunity. Then another presentation will be scheduled as these criteria are met.
- Or -
3. Determination that this candidate does not qualify as a sent missionary of Heritage Baptist Church

STEP 5 – PASTORAL AND DEACON APPROVAL

Pastoral & Deacon Approval

The Global Ministries Pastor will send an email to the Pastoral Staff presenting the Selection Team recommendation of the candidate to become a sent missionary of Heritage Baptist Church, the ministry location, and missions agency.

Upon approval, the Global Ministries Pastor authorizes the candidate to attend the Candidate Orientation/School of the missions agency and to seek their approval. The missionary candidate has probably already been in process with the agency but ideally has not received the agency approval prior to this time.

STEP 6 – CANDIDATE SCHOOL & AGENCY APPROVAL

Candidate School & Agency Approval

The person will attend the Candidate Orientation/School and go before the board or approval process of that agency. The results could be:

1. Approved without conditions.
-Or -
2. Approved with conditions to be completed in a Personal Development Plan. (PDP)
- Or -
3. Completed Candidate Orientation/School, but did not go before the Board for approval at this time. There are usually a few more things that need to be determined before going before the Board for approval.
-Or -
4. Not approved at this time due to issues that need to be resolved before approval can be given. Approval will require a return to the agency board or agency approval process.



STEP 7 – FORM SENDING TEAM

Form Sending Team

Each Sent Missionary of HBC will develop a Sending Team. They will focus on caring for their missionary during the pre-field ministry time, while on the field and upon returning to the U.S. for home ministry. The mentor will guide the missionary as he develops this team. Usually, the candidate has already developed a team of prayer partners who have been praying for him in the MDP. These prayer partners often become the core of the Sending Team.

STEP 8 – PRE-FIELD MINISTRY

Pre-field Ministry

The Pre-Field Ministry (PFM) time is when the missionary will complete any required training in the PDP from the church and missions agency. This time is about “relationship building.” The missionary should view this time as serving the church(es) in the advancement of their missions ministry, as well as a time to develop ministry partners for prayer and financial support. HBC leadership will assist the missionary in making contact with churches for presenting the ministry.

STEP 9 – COMMISSIONING AND ACCOUNTABILITY

Commissioning & Accountability

When the missionary is nearing departure for the field, the Global Ministries Pastor will schedule a Commissioning Service. The missionary will plan the service in conjunction with the Global Ministries and Worship Pastors. This will be a time of prayer, challenge, encouragement and commitment. This commitment and accountability is mutual between HBC, the missionary and missions agency.

The missionary should be at 100% support before the commissioning service. Ideally the commissioning service is within a week or two of departure.

DEPARTURE FOR THE FIELD

The Sending Team will help coordinate any final needs for packing, shipping, partying, rides to the airport, etc.

