

“Best Practice for Missions for WAGF Churches”

- 1. Missions Theology and Best Practices**
- 2. Best Practices for the function and administration of Missions Sending structures/agencies.**
- 3. Best Practices of Missions Engagement among WAGF councils and churches**

**Part 2:**  
**Best Practices for the function and  
administration of Missions Sending  
structures/agencies**

(These 13 points were worked on in Miami, June 2022 and reviewed by  
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## **Introduction**

### **Challenges Faced by New Sending Structures**

**Every country and sending structure face challenges. However, the challenges that confront a new sender country from a country that historically has not done foreign missions, are frequently similar from context to context.**

Original prepared in June 2022, by WAGF Best Practices Task Force Part 2

#### **Justification**

Every country and sending structure face challenges. However, the challenges that confront a new sender country from a country that historically has not done foreign missions, are frequently similar from context to context. In this introduction we, as the missions commission of the WAGF, will map out many of the challenges faced by new sender countries, in a variety of contexts. The best practices presented in part 2 of this series will attempt to engage these challenges and equip leaders to overcome them.

#### **Challenges Frequently Faced by a National Church in a Variety of Contexts Include:**

1. The lack of missions vision in the national church and it's leadership.
2. The shortage of 'missional leaders' in the top-level national leadership.
3. The fundamental absence of missiology in ecclesiology.
4. The scarcity of trained national missions directors.
5. The absence of missions mobilization mechanisms.
6. The scenario of few sending churches vs majority of non-sending churches.
7. The lack of a coherent system of coordination of missionary vision and objectives.
8. The nonexistence of priority and non-allocation of missionary budgets in the national and/or local levels.
9. The scarcity of focused training for missionaries.
10. The shortage of cross-pollination and networking with older sending nations.
11. The perspective or paradigm of national leaders, churches, and people that missions leadership is an 'institutional position,' not a 'influential leadership' (the national church selects their missions leader to an organizational or institutional position not by his or her missions vision, experience, and influence).
12. A carnal not biblical paradigm of the concept of missions. (Example: The belief that the national church only receives rich Western missionaries, and they cannot send because of their poverty).
13. To 'jump start' a missions structure often requires a full-time leader in the national church but qualified leaders are busy pastors or serving in other areas of ministry.
14. The reality that some leaders do not want to admit that they are not up to the challenge of starting the missions structure, and therefore, do not make room for a person who can better confront these issues.

15. The problem that some national churches are passive and comfortable in not having an effective missions program. They willingly continue the ‘status quo’ of not stretching the church to do things they have not done before and send missionaries.
16. The challenge of getting to a ‘critical mass’ in every new sending structure. A “critical mass” has between 30-50 sent workers. The national church needs to know that missions department is solid and ‘here to stay,” not something that will disappear (Example: if a country has three missionary couples and one of them leaves the field, that country has lost 33% of their missionary force).
17. The lack of missiological training and missionary formation among pastors and missionaries in Bible schools and training programs.
18. The absence of financial structures, stewardship, and accountability.
19. The confusion between domestic and foreign missions.
20. The equating of diaspora missions with cross-cultural missions.
21. The nonexistence of networking with other missions agencies within the Assemblies of God and beyond.

### **General Observations to Respond to These Challenges:**

1. Most problems are a ‘leadership problem.’ Good and targeted leadership will be able to confront difficulties and overcome them.
2. Good mentorship and training can be key to help develop more effective leaders.
3. While funding is required for the fulfillment of missions, the issue is not a lack of money, but a lack of vision, commitment, and organization.
4. While organization overcomes many of these challenges, the bottom line is that missions is a spiritual enterprise overcome with spiritual weapons.

### **Best Practices for a National Missions Committee and Teams:**

1. In all sending structures efforts to overcome these challenges, they must be committed to spiritual warfare and intercessory prayer. The Holy Spirit can help accelerate the process, He is the Lord of the harvest, and His leading is essential.
2. Critical to the process is an organizational structure that empowers the sent missionaries and the senders. Good organization structures are key.
3. Essential to the development of the sending structure is interaction and networking with other sending structures
4. Training programs for missionary leaders and missionaries are vital.
5. The sending structures should always engage and develop the next generation of missionaries, pastors, and laity.

### **Conclusion**

When Jesus said, “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19). He meant all His people. All nations, rich or poor, must answer His call. This document presents best missions practices that will help national churches overcome the challenges mentioned in this introduction and develop a vibrant sending structure.

## **Incorporating Missions Vision in the National Leadership and Church**

**It is important that both the national leadership and the local churches have a missionary vision.**

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### **Justification**

To participate in God's global mission, a global missionary vision is required in both national leadership and local churches. A lack of missions vision impedes the sending of missionaries through the sending structure and their national church. This section will look at general principles, observations, and best practices for missionary vision.

### **General Principals and Observations**

1. Though one can find unique cases where the missions sending structure has grown in spite of a lack of vision, generally at least a few members of the executive team of a general council must share the vision to send missionaries.
2. Many times, believers have an 'incorrect non-biblical' paradigm instead of a 'correct biblical' one in key aspects of missions. Examples of this include:
  - A. Considering planting churches in one's own country as the only mission field and thereby not considering sending workers to other countries or regions.
  - B. A confusion between domestic evangelism and cross-cultural and global missions.
  - C. Thinking that they do not have available resources to send out missionaries.
  - D. Affirming that missions only occurs when done by historical sending churches with resources.
3. 'Non-biblical' global missions paradigms must be replaced with biblical ones.

### **Best Practices to have a Missionary Vision in the General Council Leadership**

1. Have missions be a focus in a retreat or planning session of the leadership.
2. Encourage the leaders to take a cross-cultural missions trip together.
3. Establish a regular monthly missionary offering in every church.
4. Provide missions motivation to all different age groups.
5. Include global missions in the curriculum and lesson plans of the materials for all ages.
6. Utilize every platform the church can provide to promote and teach missionary vision.

7. Seek to develop a missions focus in every national department (youth, Sunday school, men's, women's, music, etc.).
8. Urge all national meetings to include prayer for the nations and missionaries as part of the agenda for the meeting.
9. In all national gatherings, include a missions window, spotlight, or focus of some kind.
10. In the national General Council or conference, include one service with a global missions emphasis led by the missions agency leadership.
11. Require missionary training in all the ministerial training programs.
12. Provide missionary orientation and training to the national leadership periodically.
13. Encourage participation in WAGF missions congresses and activities.
14. Communicate that missions is not just a department but the reason for being for the entire national church and its dependencies. It has a purpose that distinguishes it from the other departments.
15. The national church should consider giving a tithe or regular offering (percentage) from the national income to the missionary sending structure to help support and develop their infrastructure and missionary endeavors.
16. Consider that at least one of the positions in the missions sending structure is full-time and long-term.

# **The Importance of Training Missionary Candidates**

**It is not just sending someone; it is sending someone who is called, prepared, and trained.**

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## **Introduction**

The biblical model demonstrates that missionaries require training. To send missionaries long-term, it is vitally important to make plans to prepare new workers for intercultural outreaches. Training must precede sending. Methods of church planting in intercultural context should be taught. It is important to have Spirit-led, Spirit empowered evangelists to then become candidate missionaries who will be able to serve in a holistic way. As well, if a country has no history of sending, these challenges are intensified because of a lack of experience among the potential trainers.

## **Justification**

Why must missionaries be trained? Missionaries in the biblical text were trained, providing a challenge and model for contemporary missions. Jesus developed His disciples over three years; The Holy Spirit trained Paul and then he mentored and trained other missionaries. As one example, God helped to launch a training center in one country six years before they had a viable sending agency to send their missionaries. The pioneers of the mission vision prepared workers in faith that God would birth a sending agency. They believed that God would not only call but provide the means to send. These trained and called workers then shared with their local pastors and leaders the CALL God had placed on their lives, which in turn compelled something to be done to enable SENDING. Having workers already called and ready to go accelerated the entire process of finding a means to effectively send.

## **Philosophical Foundation and Observations**

Balance between the academic and practical is important. A certain amount of people trained at an academic level helps. They can guarantee that stagnation and isolation will be avoided by providing a bigger picture. Workers in missions, however, can benefit by learning practical skills and studying applied models from more experienced peers.

Jesus in His training combined theory and practice. Mark 3:14-15 describes that in this way: “He appointed twelve—designating them apostles—that they might be with him, and he might send them out to preach and have authority to drive out demons.” To be with Him and to send them. To be trained not only in theory but by observing how He lived and worked. That enabled the disciples to be sent to do the same. This Pentecostal principle has also produced fruit in modern times at Azusa street and elsewhere.

A well-trained missionary is equipped in, 1) BEING, 2) KNOWING, and 3) DOING. He or she has enough adequate knowledge in spiritual and practical things. He or she has been trained for

DOING and his or her priority, as much as possible, must be with the Lord, listening to Him and learning from Him.

### **Best Practice Recommendations and Suggestions**

Many challenges have to be answered. People called to be missionaries come from very diverse education and ministerial backgrounds. In some countries they have full Bible school training and in others they have very little. This requires that missions training programs need to adapt to each context.

1. Challenge #1. What does the missionary need to learn?
  - A. We would like to suggest multiple options according to the developmental level of a country to send missionaries. A basic curriculum with levels of importance for the new candidate missionary includes:
    - 1) Spiritual formation—A course on developing a missionary’s spiritual walk with the Lord and fostering competency in the spiritual disciplines.
    - 2) An introduction to missions including (these can be divided into more courses):
      - Theology of Missions in both the Old and New Testaments.
      - A History of Missions—A course focusing on methodology missionaries have developed.
      - The “three-self” missiology of indigenous church planting
    - 3) Cross-cultural contextualization—A course on the importance of identification with local culture/language.
    - 4) Specific studies in the primary religion of the people group of the missionary’s calling.
    - 5) English language—Many international teams use English as a common language for local meetings. Having learned English may also help the missionary to learn the local language.
    - 6) Discipleship—Mentoring courses.
    - 7) Biblical studies—Courses in the following areas.
      - The Gospels
      - Acts
      - Introduction to Old and New Testaments
      - Biblical Doctrines from a Pentecostal perspective
      - Pneumatology
    - 8) Missions Mobilization—Missionaries need to be able to inspire and equip local churches to participate in global missions, including both members and leadership.
    - 9) Please look at appendices I, II, and III for further suggestions for proven missionary training programs.

2. Challenge #2. How much time required?

If possible, a minimum of one year of basic training is ideal, followed by an internship with a veteran missionary (for as much as one year).

3. Challenge #3. How to begin?

The important thing is **TO BEGIN!** If a country has a local Bible school, ask to include this specialty in the basic program, highlighting the priority courses or offering special courses in seminar formats. If there is no school at present, seek to begin a class site, using a local church as the host, with a visiting professor(s)—preferably veteran missionaries. Where possible, expose the students to a variety of teachers, including diverse cultures. In a block course (i.e. one solid week format) it is possible to have visiting professors come to teach. Be creative with the format and site. Training is vital to a missionary's success on the field, particularly with base knowledge of faith and of intercultural adaptation and needs. However, the first step is **TO BEGIN TO TRAIN INTERCULTURAL WORKERS!!!**

4. Challenge 4#. What model to use?

One size does not fit all. There needs to be openness for different ways of the modern missionary work. Every worker needs a clear understanding of the spiritual and practical basics as well as tools for life-long learning. Besides church planting, the foundation for the sustainable mission work, different aspects can include subjects such as children's ministry, discipleship, and Bible education, even holistic ministry can be added. Other special ministries like Bible translation, missionary aviation, etc. belong to the big picture of the various ministries in missions. Business as mission (BAM) or as transformation (BAT) are also effective ways of fulfilling the Great Commission in many contexts. The tentmaking idea used by Paul can likewise be practiced today by global professionals (GP). Short-term ministry has grown much during the last decades. Training of short-term missionaries also needs special attention.

The above-mentioned ways of doing missions today also needs attention in forming training programs. All different type of workers in missions needs the same kind of spiritual equipment although the practical ways of **DOING** vary (integrating even the GPs into the strategic goals of missions is both challenging and important). Keeping all of the different kinds of workers together in the same vision and goal setting requires a well-coordinated training program with sufficient flexibility.

5. Challenge 5#. How to train the senders?

Not only those who go need training, the senders must be trained as well. Every member of the church needs to be mobilized to participate in missions through their local church. Every church leader, including pastors, need training to shape or re-shape their ministerial habits to include missions mobilization in their local church. They need to

know the status of the world evangelization. The Simply Mobilizing Organization ([www.simplymobilizing.com](http://www.simplymobilizing.com)) offers practical tools (Kairos courses etc.) for learning the basic global facts from the mission perspective. Future pastors need to be trained in their ministerial training programs to have a global missionary vision and engagement.

6. Challenge 6#. How to train the trainers?

Both missionary mentors and missionary teachers need to continue in life-long learning and will also benefit from seminars focusing on the status of world evangelism.

7. Challenge 7#. Where to train?

A good cooperation between the training institutes, local churches, and mission department/organization is pivotal. Sometimes training can take place in existing theological institutions as an integrated part of the programs, at other times it will be necessary to separate training into a specialized mission school. In some places, regional training might be feasible. Missions sending structure should take advantage of all available resources that could include online and regional courses or WAGF sponsored congresses and events.

APPENDIX I

The Model of the Romanian APME Missionary Training Institute

<b>First Year Courses</b>	<b>Second Year Courses</b>
Student Orientation	SIIR I Introduction to Islam
Spiritual Discipline	SIIR 2 Popular Islam (Folk Islam, Women in Islam)
Introduction to the New Testament	SIIR 3 Ministry in an Islamic Context
Introduction to Islam	SIIR 4 Spiritual Health when Ministering in a Restrictive Zone
Theology of Missions	SIIR 5 Discipleship in an Islamic Context
History of Mission	SIIR 6 Islamic Theology
Apologetics	Transcultural Communication
Spiritual Warfare	Church Planting
Children's Ministry	Apologetics
Viziunea Personală a Liderului	Spiritual Warfare
Methods of Bible Study Hermeneutics	Personal Vision of a Leader
Homiletics (Expository Preaching)	Contextualization
Acts of the Apostles (from a Missiological Perspective)	World Religions
Learning a Foreign Language	Leadership and Working as a Team
Introduction to the Old Testament	World Religions
Pneumatology	Internship on the Field for two months
Short Term Missions Trip	Old Wine in New Wineskins
The History of Christianity	Evangelism in Missions
Missionary Orientation	Finalizing Diploma Works
Discipleship	Remaining Work, Themes, Project, etc.
Holistic Vision	Sustaining the Diploma Work
Kingdom of God	Signs and Wonders
Missionary Character	Pedagogy
The Gospels	Christian Ethics
Evangelism in Missions	Youth
Bi-vocationalism	Anthropology
Family Life	

## APPENDIX II

### An Optional Model Curriculum for Missionary Training (Finland)

(Arto Hämäläinen: “Teaching Missions at Colleges”, *A Manual For Starting and Developing Bible Schools*, ed. Ulf Strohhahn, Helsinki: Fida International, 2020.)

#### Foundational Missiology:

Missiology including Missio Dei  
History of Missions  
World Religions  
Hermeneutics for mission contexts  
Kairos course (for overview and motivation for missions)  
Missiological hermeneutics on particular Bible books: Johan, Acts, and others

#### Applied Missiology:

Cultural Anthropology, including worldviews  
Evangelism  
Mission Strategies and Methods, including Church Planting  
Linguistics  
Personal and family life of missionaries  
Cross-cultural communications  
Prayer life and spiritual warfare  
Leading/pastoring in foreign contexts

#### Practical Courses:

Kairos course (with its emphasis on UPG)  
Team building  
Rehabilitation Ministry  
Foreign language courses  
Courses in combination with development studies: agriculture, construction, human rights, gender issues, empowerment, political justice, etc.  
Media and communication techniques  
Support-building and fund-raising  
Church planting  
First aid and medical intro

#### Specialized Courses:

Islam  
Hinduism  
Other religions  
Ministry to children and youth  
Regional specialization: (e.g. Pacific Islanders, urban ministries, tribal ministries, etc).  
Mission among cults and sects  
Bible translation  
Outreach to handicapped people  
Practical courses in electrics, plumbing, etc.  
Humanitarian aid  
Preparatory courses for tentmakers and Business as Mission  
Internet, Social Media  
Radio and TV

## Building Global Missions Mobilization Structures

**If a missions structure does not properly mobilize, it will not advance and grow.**

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### Introduction

Taking new global workers from calling to deployment is the process called mobilization. The steps involved have vital importance for effective missions service as well as to ensure that those called do not refrain from going to the field because of the lack of an adequate process. If a missions structure does not properly mobilize, it will not advance and grow.

### Justification

Without proper structures and processes, one leaves success to chance and the mere hope that a worker deployed to the field is ready for the challenges of living and ministering overseas. If one considers the mobilization of an army, certain components in the process are critical to success on the battlefield.

1. Philosophical foundation and observations.

There are four steps in the deployment of an army and, for our purposes, an army of global workers.

The first process in mobilization is **recruitment**. A good army looks for the strongest, brightest, and most courageous fighters. We are looking for the called—those who have sensed that the Lord has spoken to them about service in a cross-cultural setting. Recruitment finds those who God called and connects them with the sending structure who help to provide opportunities where they feel God has asked them to go. Additionally, recruitment sponsors or is present at events that challenge people to commit their hearts to the call of the Lord for global service.

The second process in mobilization is **vetting**. Just because people say they have a call on their life does not mean they are ready to go. A good vetting process can weed out some people with impure motives, some who may not be ready despite a strong call, and some going through challenges that may make missions service unsuitable at the time of their calling. The vetting process should consider the following: application (general information), references, interviews, ministerial experience, physical fitness, education, language-learning ability, doctrinal stances, mental health, financial history, and any other information that can help a sending agency deem when and if a candidate is fit for the field.

The third process in mobilization is **training**. Pre-deployment training is vital to prepare global workers for service on the front lines of the Great Commission. Going back to the earlier illustration of an army being deployed, before soldiers go to the battlefield, they go through rigorous training. The army does not just hand a weapon to the person and tell him or her to go. Pre-field training for a global worker can contain but not limited to

these areas: cross-cultural communications, studies in world religions, setting proper expectations, funding, managing internal and external conflict, personal security, spiritual warfare, creating healthy family rhythms, mission goals and values, and any other training a sending agency feels is essential to the mission.

The last key area in the process of mobilization is **launching** or **deploying** to the field. A global worker cannot just get on a plane and depart without people on the receiving end being ready for his or her arrival. When new army units arrive on the field, they are generally expected. The commanders on the ground are ready for their arrival and prepared to help them become effective on the battlefield. The process of deploying global workers to the field takes thought and work with the receiving end of the mission to achieve success. Before they can deploy, several clearances must happen: 1) financial—do they have enough funds or commitments, so they do not become a burden for the host country? 2) visa—do they have a legal way of living in the country in which they work? and 3) arrival—are global workers and the national church (where it exists) ready to receive them, have their arrival dates, and prepared a place to stay?

### **Best Practice Recommendations and Suggestions:**

Four areas of best practices can help the recruiting, vetting, training, and launching processes.

- A. Make someone responsible for each area (or all four areas if the mission's sending structure is small).

Unless it is someone's job, then it is no one's job. Be sure to clearly state who is in charge of each of the above areas. Often God calls people to work in these areas. Finding someone who has passion about mobilization can be a tremendous gift to the country's organization. If the mission's sending structure is small and the deployed number of missionaries limited, then assign one person to oversee all four areas.

- B. As a leadership team, think through each step and determine which ones to take to achieve maximum results.

Having regular meetings with both the sending and receiving leadership will let the mobilization department evolve and improve over time. Determine where the workers come from, what information helps in the vetting process, what training pieces have importance for the worker to learn, and what experiences people have had after arriving to the field. Taking time regularly to iron out strategies of mobilization will lead to greater retention and success of workers on the field.

- C. Collaborate with other like-minded sending organizations.

Ask other like-minded organizations for input and resources—even human resources. Another organization could have a trainer to lend a new department. Another organization might be able to help as first workers arrive and get settled in a country, navigating the complexities of finding a house, opening a bank account, registering with government authorities, finding a language school, and other launching issues. Do not go it alone; get help. Do not try to reinvent something that already exists; just make it unique to each missionary sending structure.

- D. Be committed to long-term retention and development of workers.

Global workers should be upgrading their skill set constantly. Workers launch for the first time but also relaunch during home visits and fundraising times. We see this in the Book of Acts. The apostle Paul considered the Antioch church his home base and would launch and relaunch from there several times during his years of missionary ministry in the ancient world. As the missionary sending structure, make the missionaries' visits back to their sending country a time of refreshment, training, and resending. Workers can get isolated in their place of ministry and not be aware of current tools, trends, and tactics to reach the lost. A periodic time home develops more knowledge in a global worker, and well-planned development shows that the overall organization cares about its missions and workers.

Mobilization includes equipping local church members and leaders to participate in the sending of the missionaries and the continued support of missionaries on the field. The focus of local church mobilization is highlighted and developed in Part 2 number 10.

## Creating Resources that Promote Missions

**There is not a shortage of resources to respond to the Great Commission.**

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### **Introduction:**

Humanity lives in the information age. Today when people become interested in something, they search online for information. In this modern era, attractive, informed, inspirational, and well-organized resources lead people interested in missions to invest their prayer, finances, and time to participate in God's mission.

### **Justification:**

Information and easy access to it is everything today. Creating resources people want to use enhances every aspect of the mission. In the past, we have talked about the big three—pray, give, and go; they have not changed much over the years, and each one supports the other. Jesus commanded His believers all to go the ends of the world. Some people have the responsibility to go and others to send. However, it is not just the work of the sending structure to send, all must be senders.

### **Philosophical Foundation and Observations:**

What stimulates someone to look for further information? The answer to this question ultimately is the end goal of resourcing mission. The missions structure, in some way, must pique people's interest in missions enough that they want to know more than just Matthew 28:19–20. When fueled by excellent resources, this interest spurs giving, praying, and going. Great resources ignite a passion for the Great Commission. If someone engages with great missions resources, they grow in praying, giving, going, and sending, and also become better advocates to others.

Several resources inform and inspire along those lines:

1. **Written resources.** A missions periodical/magazine with stories of workers overseas is a good start in informing people about how their prayers and giving affect the world. Journals and devotionals are exceptional tools for getting people into a daily routine of thinking about and praying for missions and workers. These also can inspire people to see themselves in the stories and take a more active role in the Great Commission. Additionally, biographies of great missionaries can inspire people to take on their own challenge of bringing the gospel to another people.
2. **Video resources.** These can help people see the field for themselves, telling the story of the country's workers and the people and places where they work. Nothing speaks louder than a picture or a video of current events on the field. Live calls and prepared videos can prove effective in helping senders feel like they are right there with the workers they support. A video can tell a story and have an even greater impact than a missions sermon.

3. **Digital resources.** These include websites and social media posts. The onset of this section said the world is in the information age where people want rapid, easy access to information—how quickly they use search engines like Google and Bing. These lead individuals to websites with more information. Additionally, social media has changed the world. Leveraging content on several platforms to inform and present can enhance a country's missions opportunities and allow them to actively engage with people about the Great Commission.

### **Best Practice Recommendations and Suggestions:**

Three best practices will be outlined here, but each sending nation should think through which might be best for their nation.

1. Make sure the resources teach **correct missiology**. The definition of the mission of God varies significantly among sending agencies and especially to the local church constituencies. The sending structure must stay on the mission of making disciples of all peoples. Too often people define missions as simply doing good work in a foreign land or reaching their country's expatriates living abroad. Resources should always point to the work of making disciples.
2. Churches and individual Christians will engage with a missions structure's resources if they make them **relevant**. Before creating a resource or advancing a periodical, survey the target audience and ask what they want to hear about. Missions resources are too often focused on telling the sending structure's story rather than finding out what churches need. Always remember the main work of local church pastors in your country: discipling their own people. If pastors see a resource as helping them do that, they will use it and promote it.
3. Resources need to be **aesthetically appealing**. Engage professionals in the creation and design of any resources, whether written, video, or digital. If a resource is attractive to the eye, it has the best chance of being clicked on, looked at, or read. One can often find people in churches who do this professionally and will willingly donate time to create resources for the sending structure. Do not do it alone, get people the Lord has gifted in these areas to help.

Also, do not forget the **youth and children**. All of the resource types above need to be created for children and youth. If they are taught at a young age to pray, give, and go, they will do it as adults as well.

## **Providing Transparency and Excellence in the Administration of Resources.**

**If there is trust, people will respond in giving more. If there is no trust, people will not give.**

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### **Introduction**

The Bible says, “Now, a person who is put in charge as a manager must be faithful.” (1 Corinthians 4:2 New Living Translation). If there is trust, people will respond in giving more. If there is no trust, people will not give.

### **Justification**

If the missionary sending structure does not have good administration in the resources entrusted to them, the churches and donors will not trust them and therefore not give. Also, this will be used as an ‘excuse’ to not respond. Thus, it is essential that good administration and transparency be a key part of the missions structure.

### **Philosophical Foundations and Observations**

The missionary sending structure is obligated to conduct its activities with accountability and transparency. As with every Christian organization, the missionary sending structure should convey information to the public about their activities, finances, accomplishments, and decision-making processes in a regular and open basis, in order to build and establish understanding and trust. A lack of adequate and transparent reporting is a major cause of donor distrust harming the entire missionary sending structure’s image.

Excellence in the administration of resources shall be established as a main tenant so that every person involved in the structure is reliable, trustworthy, and gifted. Before building trust, the missionary sending structure needs to build relationships, which takes time and intentionality. As they grow in the relationship with their donors, they will get insights of their donors expectations which will help them to set the course to respond properly.

On the other hand, the relationship with the missionary sending structure’s missionaries need to be close so they can see the big picture where they are a part of the team. The structure and the missionary, together, go to the mission field to accomplish the Lord’s mandate. The missionary must know that the structure stands with them, and has the same commitment remains to the mission.

When planning and budgeting, the missionary sending structure needs to ensure that it has adequate resources to function and fulfill their administrative task. Funding for this may come from a percentage of the missionaries’ offerings. At the same time, the percentage used for administration should not put at risk the missionaries’ projects, financial stability, and

sustainability. The missionary structure must also live within its own budget and not create deficits. It would be helpful if the national church would also contribute to the missionary structures administrative budget.

When establishing the budget of both the missionary and the sending structure, emergency funds should be both set aside and included in the budget. This is a necessity because of having global workers in complex environments, and in a world where policies and situations can change by the minute. Still, there are some aspects that the missionary structure can budget for and they must create a culture of savings to cover health, traveling, immigration costs, and a retirement plan.

It is important to have a separated bank account in the name of the missionary sending structure or managed by them if legally necessary to have it under the name of the national church. This allows the missionary structure to make decisions in a timely manner and do the necessary accounting. It also helps to prevent diversion of funds from its intended purpose. Some countries missionary sending structures may have differing details but the principals of ethical use of money remain the same.

### **Best Practice Recommendations and Suggestions**

1. To build trust and provide transparency.
  - A. Be intentional in building relationships with donors and missionaries.
  - B. Have a reliable software for accounting and reporting.
  - C. Build and keep the data base of contacts.
  - D. Provide opportunities to build relationships among donors and missionaries.
  - E. Offer networking opportunities for missionaries.
  - F. Speak and report the truth.
  - G. Be thankful, recognize the efforts, highlight achievements.
  - H. Encourage and model transparency.
  - I. Admit when you don't know something.
  - J. Accept other's help.
2. For a healthy management of administration costs.
  - A. Manage the funds with the big picture in mind of the Great Commission.
  - B. Hire the best person for a position (administration).
  - C. Welcome volunteers.
  - D. Invest in promotions and developing relationships.
  - E. Invest in missionaries care
  - F. Keep travel costs to priorities and justifiable expenses.
3. To create reserves.

- A. Create a savings culture both in the organization and the missionaries.
  - B. Honor the purpose of the funds. Do not authorize a different use (remember to build trust).
  - C. Be sensitive when emergencies occur, work for answers with the donors and the missionaries.
  - D. A recommendation, each budget should include a monthly contribution to a savings account for the purchase of the return airfare for each missionary.
4. Separate bank accounts.
- A. Explain the need for managing the funds in a separate account.
  - B. Explain the risks of not having a separate account.
  - C. Provide financial reports to keep the board informed.
  - D. Provide confidence by having joint signatures when transferring funds or making payments.

## Networking and Placement of Workers in Other Countries

**Placement of workers is a key component of an effective missions strategy.**

Original prepared in June 2022, by WAGF Best Practices Task Force Part

### **Introduction:**

In order to effectively place workers in other countries, it is vital to communicate and network with both the local national church and with sister missions agencies from other nations present in the area. Missions sending structures do better working together as international teams when possible.

### **Justification:**

Missions agencies must avoid attrition by preparing an environment that will ease the transition of new workers and help them to identify opportunities for ministry that will bless both the worker and the national body. They also must assist their missionaries the first year by helping them with language acquisition and by providing a local mentor.

### **General Principals and Observations:**

1. **Collaboration:** It is of **vital** importance to offer help in the placement of new missions workers by A/G and other sister organizations with compatible missions philosophy (For example, the missions structures who have membership with the PWF and MC). The WAGF and MC allows networking as missions senders worldwide and offers the possibility of providing contacts for mentoring new placements to help with the first years of service interculturally, and hopefully increase longevity and productivity on the field of service.
2. **Logistical Preparation:** The missions sending structure should arrange the logistics for new candidates prior to their being sent.
  - A. Best training options for their assignment
  - B. Best platforms for obtaining visas (what kind of visas)
    - 1) NGO
    - 2) Education
    - 3) Business
    - 4) Student
    - 5) Religious
  - C. Identify best language school options and opportunities
  - D. Explore ministry opportunities for the candidate.
  - E. Determine what language(s) that are needed. Determine if a working knowledge of English is required for team interaction.

3. **Networking and Communication:** This networking and communication is between and among sender and receiver.

A. Where there is a national church organization:

- 1) Consult with the national church as to the most profitable ways the missionary can serve and contribute. Guide the missionary in their first steps of service alongside the national church body.
- 2) Insist that the missionary identify culturally to impact the people group.
- 3) Helping the new worker find where he or she best can fit and follow God's call to collaborate with the national church.
- 4) Be proactive in learning the structure of the national church and its vision before and after the missionary is sent.
- 5) Explore areas where a missionary can make an impact. Look beyond what exists to new possibilities.

B. Where there is no national church structure:

- 1) The worker needs a "pioneer" mentality, but also must have a "safety net" of mentorship and partnership which can be established either with missions leaders of his or her country of origin or with sister organizations.
- 2) Provide models of how each potential worker may begin to engage in missions in a frontier context.
- 3) Networking with like-minded workers is key in offering help to the pioneer worker throughout the process of establishing themselves in a new context.
- 4) Recognizing that models of "church" may greatly differ from culture to culture.
- 5) Unreached people groups demand pioneer efforts. Even so, the pioneer needs the support of mentors.
- 6) The objective of networking is to develop communities of faith (local churches) that eventually will network together (a national church).

C. Examples of Collaboration in networking:

- 1) WAGF offers incredible opportunities for international collaboration to help the cause of missions worldwide.
- 2) Seek contacts and networking help with those members of the WAGF that are already on site (for example, help was given in the placing of Romanian workers in 26 countries, many in difficult countries where dominant religion is Islam).
- 3) Bridges of communication are vital. Working with Central and South American missions senders and church structures in Romania, Bulgaria, Macedonia, Albania have helped better collaboration to impact difficult areas and open doors for new senders to prosper.

**Best Practices for Networking and Placement of Workers:**

1. **Mentorship:** There is a need for a “safe” environment for first steps in language learning, cultural adaptation, a sounding board for questions, and concerns. To facilitate this, veteran co-workers can offer a newcomer help, direction, and encouragement.
2. **Obtaining Visas:** Missionaries often need to renew their visas. Traveling to neighboring countries instead of returning to their sending country to update their visas is a great option.
3. **Networking:** Establishing teams of co-workers on the local site, with whom a worker can share, discuss situations, and collaborate together.
4. **Intentionality:** Focusing on helping new missions agencies develop their own missions training and structure including the logistics of financial reporting and placement.
5. **Memorandum of Understanding (MOU):** Missions structures must have clearly defined roles and expectations. The MOU clarifies what can be expected from other organizations and *vice versa*.
6. **Affirm the value of international teams:** As Frontiers and more recently Live Dead Arab World have practice them. They can provide infrastructure that a new sender does not have.
7. **Participate in organized events:** These events provide opportunities to meet and network with likeminded missions structures (the WAGF congresses and summits, the PWF congresses, and other regional gatherings).

## Committed Personnel and Office Support

**A missions office must be organized and acquire the trust of everyone.  
This only happens with committed personal.**

Original prepared in June 2022, by WAGF Best Practices Task Force Part

### **Introduction:**

As a new sending country begins to envision how to send their workers, the need to organize and to develop a strategy to send workers to reach a new land or people group is a vital step. This needs planning and thought so that the missionary sender structure can grow as God calls more workers to serve “to the ends of the earth.”

### **Justification:**

Each national church needs, with time, to find a ‘champion’—a local and respected leader who personally dedicates him or herself to the cause of sending workers to reach other cultures and who willingly invests his or her life to nationally promoting the vision of intercultural missions. This person needs to develop a team of missions minded leaders who volunteer their time to begin and enable the process. Missionary sending structures NEED TO ORGANIZE. In order to efficiently send missionaries, a team of support workers, devoted to the goal of sending these global workers to the ends of the earth must emerge.

### **General Principals and Observations:**

1. **The importance of full-time leaders.** Each missionary sending structure needs leaders who can dedicate significant portions of life and time to the mobilization of the church and the organization of the structure. In the beginning this may not be full-time. However, with growth and progress, this may become a full-time job with the need for a salary.
2. **The importance of office support staff.** The workload soon can become too much for one person alone. The national leader needs to begin to develop a team of co-workers to handle the specific work areas, each with different responsibilities.
  - A. A secretary should be one of the first office staff members to hire. This person needs to maintain communications with both missionaries and local churches, and promote missions via printed materials, the telephone, and internet.
    - 1) Economic transparency is key to building faith in supporters.
    - 2) Financial software should be used to help in this task (available through WAGF MC). One country gives a testimony of an expert who came from Central America with software to help them organize their financial structure. They brought software used in Latin America to track and report offerings—as a result they were able to offer detailed annual summaries of what each church had given, each missionary had received, and how to adapt the software to the needs in Romania effectively. The difference this software made was without description.

- B. Equally important is a financial worker to oversee reporting—someone trained as a financial accountant, to receive, receipt, enter data, give progress reports about and to each missionary as he or she raises the necessary funds.
- C. An important addition is a promotions team, made up of local pastors and leaders, to go alongside beginning missionaries to help them present their vision in churches and learn how to raise funds.
- D. As the workload gets larger, adding more staff becomes necessary. Begin small and let the vision constantly grow. Be prepared to see the support staff grow.
- E. Financing office staff. It costs to have support staff. As missionaries begin to raise monthly support, most countries assess a small percentage (7%-10%) of the offerings they receive towards supporting the ministries of the national missions office. As time passes, more missionaries will be added, allow the size of the staff to correspond with the number of missionaries being sent.

### **Best Practices Regarding Personnel and Office Support**

1. Ideally the missions director should become full-time. Having a full-time missions director and office will signal the priority of missions. It will help mobilize more churches in missions and help to raise a greater amount of funds and increase the participation of churches in missions.
2. In some cases, the missions director is a respected pastor and therefore unable to be full-time. At the same time, they love missions and are a model along with their church. In these cases, the missionary sending structure needs a good full-time executive director (or another title) to help facilitate growth.
3. The missions director and the missions administrative staff require basic missionary orientation.
4. The WAGF offers a mentoring program for new directors. This tool should be used by new directors and those that have not been mentored previously.
5. All personnel and office support staff should be periodically evaluated.
6. Personnel and support staff should receive fair compensation for their labor.
7. To ensure continuity and effectiveness, a missions directors term of office should be defined.
8. The person elected to be full-time must have a missionary vision and a calling from the Lord.
9. There needs to be a clear job description for each full-time person, executives, and support staff.

## **Different Models for a National Missions Committee**

**Missions leaders should not work alone but develop a team supported by key leaders.**

Original prepared in June 2022, by WAGF Best Practices Task Force Part 2

### **Justification:**

An effective missions sending structure will not only have a good and effective leader, but a team around them. One person alone will not lead a country to an effective missions outreach. Important decisions should not depend on only one person. As well, there is the need for a team to multiply the leader's reach and impact. A committee and/or team are essential to gain the deepest respect on a national level.

### **General Principals and Observations:**

1. If leaders, pastors, and churches see the missions structure built around one personality there will be less motivation and trust to become involved and support it.
2. If a country does not have a history of missions involvement, one person will not be able to bring about the changes needed to have the vision spread and involve the greatest number of churches.
3. Importantly, there needs to be some kind of committee and team. In some cases, it might be necessary to have both an institutional committee and a team of people who have the time to execute decisions and implement the work needed to be done.

### **Different Models for a Missions Committee:**

There are multiple ways of organizing the national missions committee. A few of the potential models available follow:

1. A "Board" model.  
In this model the committee is made up of respected leaders and pastors who give credibility to the organization, but do not have the time to invest in leadership or details. They might meet as little as twice a year or once every two months. Should this be the case, there is the need for another type of team that can be more involved and meet more frequently.
2. A "Committee" model.  
A committee will meet once a month or at the least once every two months. They will be more involved in decision making They can either be organized by responsibilities or by regions (by regions might be difficult in the beginning).
3. An "Executive Team" model.  
The two models mentioned above can also be referred to as "institutional models." In other words, they help make the missions structure respected and part of the "institution" or "organization." It is often necessary, especially as a structure grows, to also have a parallel type of team that will be comprised of people who have more time and commitment to implementing the vision of the structure. This team can be referred to by

many descriptions: Executive Committee (one which executes decisions by a group that is institutionally over them), Administrative Commission, or other options.

4. A “Administrative Assistant” model.  
Employees will implement much of the action as guided by the leadership.

### **Different Ways of Organizing the Teams.**

When the structure grows and there are many missionaries on the field, it is common to have persons organized by “regions,” with responsibility for oversight and pastoral care for persons in a particular region. For example, “Africa Region,” “European Region,” etc. is to organize by “religious focus,” not geographical.

At the same time, or especially in the beginning when the missions structure does not have many missionaries, areas might be divided into tasks: mobilization (building vision among the churches), intercession, identifying future missionary candidates, pastoral care (for existing missionaries), etc. The team therefore can be built around different tasks.

### **Two Common Challenges:**

1. Having elected missions leaders that do not have a vision or experience.  
Description of the scenario: Many countries formed missions structures when they had no missionary vision. Therefore, the missions position is more a title than a function. Thus, it has become a great challenge to work with this reality. Best practices will be listed separately for this scenario.
2. “Institutional leadership” as opposed to “influential leadership.”  
Another common problem happens in many countries when a country elects people to a position who cannot influence others. “Influential leadership” is a person who leads by example, by experience, and has authority that comes from his or her life and ministry and not just an institutional position.

### **Best Practices for a National missions Committee and Teams:**

1. A missions leader needs to multiply his or her efforts through the development of an effective missions team, to create missions vision on a national level.
2. Members of any level of leadership (national, district, task force, etc.) need to have a concrete and tangible missions vision.
3. Elections for missions leadership is acceptable if the candidates have missions vision and experience. Candidates for missions leadership should demonstrate a history of missions giving and support for the national missions structure, both personally and with their church.
4. Only churches that have demonstrated a commitment to missions should participate in the name or election of leaders.
5. Encourage all leadership within the missions structure to participate in short term missions activities and broaden their understanding and experience.

6. Leaders in the missions structure should go through a periodic process of evaluation.
7. In special cases where there are large numbers of district or regional missions representation that are voted on, but many do not always have a missions vision, some best practices to help transform institutional positions into spiritual ones which will help advance the vision follows.
  - A. Discuss with the top leadership the challenges of this problem and the importance of having people with a track record of missions vision and involvement in these positions and look for ways to improve the selection process and/or find ways to propose changes in the way the church names or elects people.
  - B. Understanding that before potential institutional reforms, one has to work with the present reality. Look for those representatives that can be mentored (ways to build vision through short term trips, etc.).
  - C. Have training, retreats, and times where the Holy Spirit can shape these missions leaders with vision and commitment.
  - D. Identify some districts or areas that can serve as “models” that will motivate to strive to do the same.

**Conclusion:**

Jesus invested much of His time in mentoring and training His team of 12 disciples. As the leader builds teams, not only will these teams serve to give credibility to the structure and multiply the leader’s impact by involving others, but they will help contribute to a greater “critical mass” of churches involved so that the missions sending structure will see their potential realized.

# **Facilitating Partnership Between Strong Sending Churches and a National Sending Structure**

**Hybrid of local church and national sending structure in contexts where churches started sending on their own before a national structure emerged.**

Original prepared in June 2022, by WAGF Best Practices Task Force Part 2

## **Justification:**

All churches could benefit from a sending structure, even those that have worked previously on their own.

## **General Principals and Observations:**

Some contexts make it difficult to have a unified national sending structure.

1. Reasons can vary from churches doing missions before a structure emerges, to some churches being very autonomous in nature and do not fit easily into a national sending structure.
2. Another reason may be that some churches cooperate little with others. These autonomous churches may avoid having an organized sending structure. If some local churches historically initiated the sending, it is challenging to have them consider alternatives.
3. The challenge in these scenarios is that smaller churches can be “left out” of the process of sending missionaries because they do not have the ability to do so on their own. In these cases, a “hybrid” model might be possible. A missions structure would have a dual purpose, to build relationship between churches that do missions autonomously and also help smaller churches seeking cooperation with others to send missionaries.

## **Best Practices for “Hybrid” Models:**

1. Even if local churches are highly autonomous in their sending no matter what the reason, these churches can potentially connect with the missions structure through events, networking opportunities, sharing of information and contacts, thus benefiting both the churches and the shared structure.
2. Autonomous churches that send their own missionaries should communicate both to the national sending structure and to the national receiving church, the information related to the sending process. If this communication is not received, the receiving country might assume the missionary is being sent by the national church. The national missions structure, by being the voice of the national work, can help open doors in other countries for those autonomous local churches seeking to send out missionaries. By working with other local churches these autonomous churches will multiply their influence on all levels, nationally and internationally.

3. The missions structure can share strategic topics and information through consultations and other organized events to facilitate cooperation among all local churches.
4. The national church missions leader should recognize that in some contexts, trust must be earned. The autonomous churches will not embrace him or her simply because of an institutional leadership position. The leader must model influential leadership to have true respect.

# Models for Mobilizing Local Churches with Missions Vision

**Missions should be the heart of the local church.**

**If the local and national church does not have missions vision, missionaries will not be sent.**

Original prepared in June 2022, by WAGF Best Practices Task Force Part 2

## **1. Introduction:**

The church must develop a culture of missions rather than just a program of missions.

## **2. Justification:**

Unquestionably, the reason for the church's existence and its identity links to its work of making disciples, reaching the nations from its locality to the ends of the earth.

## **3. Philosophical Foundation and Observations:**

The local church is the foundation for the first missionary journey (Acts 13). Paul continually talks about the local church as supporters (e.g. the Philippian church) and sending workers and prayer support. To gain support for missionaries, the local church must have a missionary heart.

The church must grow in every way. This includes to discover the gifts of each one, and to reflect love for the gospel through going to all the people of the world. Ephesians 4:11-12 states, "Now these are **the gifts Christ gave to the church**: the apostles, the prophets, the evangelists, and the pastors and teachers. **Their responsibility is to equip God's people to do his work and build up the church**, the body of Christ." The ministry of the church is the ministry of revelation and reconciliation. Therefore, the focus of missions is consistent and central to the ministry of the church.

As the Bible clearly reveals the involvement of the church in missions and the Great Commission, a question arises: Why do a majority of local churches lack engagement in cross-cultural missions?

Churches must also involve all members, and not just those in a "department" or part of the church. While the church works locally and has a vision for evangelism, it must also have a vision for world missions.

## **Best Practice Recommendations and Suggestions:**

1. The church must have a both a global and local missions vision and culture. Therefore, the church must create a culture of missions which is the biblical DNA and reason for it's being.
2. Discover and empower the call every member of the church to the task of missions.

3. Train all groups in the church through discipleship and missions teaching. Missions should also be taught to the youth, adults, elderly, students, professionals, etc.
4. Generate a culture of intercession, that includes a burden for world missions and intercedes for the evangelization of the world.
5. Develop a culture of generosity. Teach generosity in relationship to missions participation, that includes the discipline of missionary offerings and the commitment to faith promises. Teach on faith promise commitment, to commit to systemic and ongoing missions giving. Strive that a large percentage of the church will participate.
6. Encourage and facilitate members of the church to participate in cross cultural missions trips.
7. Organize a local missions mobilization team that promotes missions during service and other events. Make sure they have unity in their activity.
8. Invite missionaries to share their vision and experiences with the church, motivating members to participate in God's global mission.
9. Organize a yearly or semi-annual missions emphasis to focus on missions and engage people with missionary vision.
10. Target the children and youth with an age appropriate language and resources that will lead them to participate in missions.
11. In all these missionary mobilization activities, create space for hearing God's call to missions with unique opportunities for children, youth, and adults to respond.
12. Use media and social media to accelerate the vision. Take advantage of zoom, videos, what's app, and other means to have current communication with missionaries and keep the church updated.
13. Maintaining a spiritual atmosphere in all missions activities because missions is not just a program or institution. It is God's call for the church.
14. Continually evaluate and make changes. Adapt as needed. Learn from others. Learn from successes and things that do not make an impact as well.

### **Best Practices for the Missions Structures to Encourage Local Churches with a Missions Vision.**

Though one can find this subject in part under "mobilization," it is worth noting here that if the local churches are the "life blood" of missions support and vision, then the missions structures must make it a priority to engage local churches to embrace a missionary vision.

1. Missions structures should encourage and train local churches to become involved in missions.
2. Missions structures should develop age appropriate material that can be used by the local church.
3. Missions structures connect nationally appointed missionaries with the local church to facilitate mobilization and empower the missionary to be sent and supported.
4. Missions structures should train the local churches.

5. Missions structure should provide orientation for local churches to participate in trips and provide short-term missions opportunities for national leaders.

**Conclusion:**

Some countries are still surprised when the local church does world missions. In the future, we wish to have it be reversed: people will be surprised to see a church that does not do world missions. The presence of a culture of missions in the local church should be the norm and not something that is amazing or extraordinary.

## **A Partnership Challenge for Historical Senders**

**Historical senders can make an impact by mentoring new sending structures and by sending experienced missionaries who can facilitate the development of the new missions sending structures.**

Original prepared in June 2022, by WAGF Best Practices Task Force Part 2

### **Introduction:**

Historical senders should include as part of their global vision the possibility of sending missionaries who will build relationships that will facilitate missions engagement with partner fraternal churches.

### **Justification:**

Even if personnel are not available to answer the call, they should seek to find ways to mentor and challenge the new sending structures. The goal of the historical senders should be to raise a missionary church with intentionality and be pro-active.

### **Philosophical Foundations and Observations:**

There are many reasons why some countries that are new senders have not been involved in world missions previously. One of them is that the historical senders often had a paradigm that these countries were mission fields, and they did not see them as future potential missionary forces. Often times the focus on “reaching your country” was done so in a way that created a misunderstanding that the role of missionaries was to reach the world, and the role of the national church was only to reach their country.

The challenge now is to reverse decades of paradigms. While historical senders should continue to have a vision to reach the world, they should include as part of the missionary work to help engage those that have received missionaries, to now become a sending missionary church. One can see examples of how missionaries from the United States encouraged several leaders in Latin America to believe that “it can be done.” Romania is another example of a missionary working with the national church in developing a strong sending vision and structure. Missions agencies consider humanitarian work as legitimate. Training workers through Bible schools. Planting churches. All of these things are regarded as normal missionary work. We suggest that we add to that list of missionary activities, the encouraging of “the receivers going full circle and become senders.”

### **Best Practices for Historical Senders Mentoring New Ones:**

1. Consider missions mobilization as a missionary task. If people do not consider this as a missions focus, they will not do it.
2. Understand that new sender do not have experience. The historical senders do. Having someone help and mentor the formation of a sending structure can accelerate the process and take years off the development of the same.

3. Make sure the focus is on mentoring, and not on financially supporting the country's missionaries. Do not rob the church of a blessing of supporting their missionaries.
4. If one considers providing assistance, make sure it is targeted, focused, and strategic.
5. Ask veteran missionaries to pray about this challenge. Often times, new missionaries do not have the experience in the culture to be able to influence, mentor, and impact a change.
6. Share the journey and tell the story: Share the historical background of the sending nation to encourage the new senders. Reaffirm the role of the biblical mandate of missions in their journey. Share the missionary stories and experiences of the sending nations. Share the outcomes and results.
7. Explore options and encourage the national sending structure by finding ways to participate in the development of the sending structure. This could include some of the following:
  - A. Adopting and training a National Missions Director and contribute in mentoring him or her.
  - B. Providing the initial support for the sending structure that may allow them to have a fulltime director or staff.
  - C. Help set up an office in the national church office or other premises.
  - D. Supporting the development of missions promotional material and communication systems to accelerate missions awareness and vision.
  - E. The possibility of adding the National Missions Director as a missionary from the sending nation. This can be a unique role and a position to become a catalyst to missions endeavors.
8. Investment by historical sending nations should have an impact and contribute to the development of missions sending in the receiving country. Investment should encourage generosity and not reinforce dependency.
9. Historical senders, guided by the principles of the indigenous church need to embrace the concept of "helping the receivers go full circle and become senders" ("self-propagation" should be "worldwide propagation." In raising the "bar," we realize many churches have not yet become fully "self-propagating").
10. Historical senders and new senders can partner together in developing teams and joint initiatives in reaching unreached people groups.

**Conclusion:**

1. There must be a paradigm shift in the historical senders' understanding of the goals and objectives of the national church.
  - A. Is it to raise a national church, or a missionary church?
  - B. Projects and programs sponsored by historical senders should avoid the creation of dependency.
  - C. They should avoid doing programs that create a misconception of missions to the national church. They must rethink and present initiatives which create missionary

passion in the national church. Missions is not the obligation of only wealthy sending nations, but the responsibility of all churches everywhere.

2. The historical senders should conduct a self-evaluation to determine how much they have contributed to new national sending structures and vision.
  - A. The historical senders or local churches who have not created or not contributed to the missionary sending models in the national church must seriously evaluate their objectives in mission.
  - B. The missions sending growth in Latin America and Romania could serve as a model for future partnerships in missions between historical and new senders.

# **The Importance of Intercession and Prayer Support for Missions Programs and Missionaries**

**Sending does not just involve financial support, but the critical covering of prayer.**

Original prepared in June 2022, by WAGF Best Practices Task Force Part 2

## **Justification:**

Effective missions programs must include an effective prayer and intercession component. Without prayer and intercession, the work will never be completed.

## **Philosophical Foundations and Observations:**

The church in Antioch birthed the first missionary trip in a spirit of prayer and intercession. They sent out and commissioned by prayer and intercession their first missionaries. This prayer and intercession advanced the mission of God.

Missionaries encounter great spiritual warfare on the field, especially in difficult places where the church still has not been established. They constantly affirm the need for prayer covering and support. One can hear countless testimonies documenting the fact that intercessory prayer has saved lives, averted many a crisis, healed, and protected people from life threatening diseases or situations. The Holy Spirit provides intercession in difficult situations.

## **Best Practices:**

1. Include intercession as a key part of a local and national church missions program.
2. Look for people with an intercessory ministry that can provide leadership to involve more people in this ministry.
3. Good communication can provide a network of persons with a burden and vision for intercessory prayer.
4. Many countries have prayer ministries. Find ways to connect a missions focus as part of those ministries.
5. One should never emphasize finances to such a degree that people consider prayer to have less importance in missions work.
6. New missionaries should not just raise up “financial supporters,” but “prayer supporters” also.
7. Many countries that have had difficulty in advancing the missionary vision, must be covered in prayer, because often a breakthrough will not happen because of spiritual warfare.