

*MISSIONS DEFINITIONS, SUGGESTED MISSIONARY CATEGORIES, AND DIFFERENT
SENDING MODELS*

I. Missions Definitions

- **Missions:** The act of proclaiming Christ through word and deed, resulting in the establishment of the church among a people of another language and/or culture, in the power of the Holy Spirit.
- **A missionary:** is someone called and empowered by the Holy Spirit, commissioned by the Church to go to another people and place, to proclaim the Gospel, and disciple and establish the Church of Jesus Christ among a different language and/or culture.
- **Least Reached:** Those nations with people/ethnic groups where the presence and presentation of the Gospel is almost or completely non-existent.* (See appendix after part III)
- **Partnership:** A missional working environment where resources and ideas are shared freely and with mutual respect, regardless of the actual capacity of each member to contribute, which accomplishes a common goal.
- **International Cross Cultural Missionary:** is defined as a worker intentionally sent or recognized by your national council missions (or local national churches) sending structure(s) to a country other than your own, to work among a people group that is not the same as that of the worker.
- **Cross-Cultural Domestic Home Missionary:** is defined as a worker intentionally sent or recognized by your national council mission (or local national churches) sending structure(s) to a people group within the borders of your own country, and that people group is not the same as that of the worker.

II. Different Potential Missionary Categories within a Missions Sending Agency

(There are many more potential categories or situations within countries and sending agencies; these are some basic ones that are common in agencies within the WAGF).

1. Fully Appointed

Someone who is full time, depends fully on the sending country for their economic and spiritual support, and leaves for several years at a time.

2. Missionary in Training

Someone who is younger and possibly doesn't have all the ministerial experience of a older pastor or veteran, but has a strong call and wishes to adapt to difficult languages and cultures when they are younger and more adept to do so. They would have a mentor or someone to oversee them.

3. *Short term Missionary*

Someone who either doesn't have a call but wants to serve and bless a country or missionary for a limited time, or is unsure of a call and wants to get experience to confirm it, or possibly does have a call but wants some experience before a long term appointment. These terms of service can range from 3 months to 2 years, but the agreements, commitments, and support level is not the same as a long term category.

4. *Missionary Pastor*

Someone who pastors a church in another culture and part of their support may or is shared by the local church, especially since it would be hard for them to return to their sending country for deputation or itineration and visiting supporting churches.

5. *International Non Cross Cultural Missionary Pastor*

Someone whose ministry focus in another country is committed to their own cultural, people, or language group. Examples: A Latin missionary in Germany pastoring a Spanish speaking church of Latins, and not ministering to Germans. A Korean living in Argentina ministering to Koreans, not Argentines.

6. *Ministerial Support*

A missionary who ministers to another culture and receives part of their financial support from that culture, meaning they don't fully depend on their sending country for financial support.

7. *Bi-vocational*

Also known as a "tent maker," part or all of their economic support comes from secular work and they don't fully depend on their sending country for it.

8. *Cross Cultural Domestic Home Missionary*

Same as above definition in part 1. (Appendix 2 after Part III: An example of the practical differences in some of these categories from a missions sending agency in Latin America)

III. Four Missions Sending Models

1. *Local Church as sender model:*

- ✓ The local church sends the missionary without the involvement of a missions agency.
- ✓ Advantages of this system: A missionary is very accountable to his local church, and doesn't have the pressure of raising finances.
- ✓ In some countries this may be the only model or system available.
- ✓ Disadvantages: In many developing nations with weaker economies, it is very difficult for churches that aren't large to send missionaries alone as a local church. As well, those who are called from smaller and medium churches in this context may not be able to go. From an international perspective, if several churches have several missionaries in the same receiving country, instead of "one voice," they are "many voices" to that country, and that can cause confusion and misunderstanding in some national church contexts.

- ✓ The expectation for practitioners of this model is that they deliberately network with the body of Christ in their country of service. Networking in the home country with other local church senders will also help in the sharing of resources and information that can mutually benefit all local church senders.

2. National Department with a pool system:

- ✓ This is where churches give to a central fund, and that fund decides how the funds are to be administered. This model is used for example by the U.S. Southern Baptists. From our experience, it is very difficult to use this model in “start up” situations, or in developing countries.
- ✓ Advantages of this system: The missionary has less pressure in raising funds.
- ✓ Disadvantages of this system: churches give to an office and not to a person and are potentially less motivated to do so. Finally, there is generally greater suspect in cultures used to secular “corruption” where people don’t trust one person administering large amounts of money.

3. National Department: with churches giving specifically towards the missionary:

- ✓ A national structure with a functioning committee or commission makes decisions in approval of missionary candidates, and the structure of supporting and sending them. There is a central fund and funds are channeled through the missions agency, but unlike the pool system, offerings are designated to individual missionaries and normally a small percentage (5 to 10%) is taken out for the administrative budget of the agency.
- ✓ Advantages: Every church can participate and every “call” can be considered to go. Churches are more motivated to support the missionary because giving is targeted to a person, and personalized. But there is still accountability and structure.
- ✓ Disadvantages: The responsibility to raise the budget is largely on the missionary, and though their local church might be in a condition to provide a large percentage of it, when it is not the missionary has to raise their budget when they come home on “furlough.”

4. National Department combining working with local church.

This is a good middle of the road model for countries with strong local sending churches. The agency approves, coordinates, is a contact and “voice” for the receiving countries, but the local church has participation and voice in important decisions. Some Latin and European countries have done this. They have a national department yet allow the local church to participate in information and important decisions, if they want to. Yet the local church doesn’t control the missionary; to the receiving church, the missionary is sent by the department and country, not just a local church. A good middle of the road for countries with strong local churches or whom are suspect of the virtues of a missions agency.

These models are not all exhaustive, but a general guide and most sending will reflect one of them.

***Appendix 1: to “Least Reached”**

Joshua Project website defines Least Reached as less than 2% Evangelical Christian and less than 5% Christian Adherents.

“Unengaged People Group:” A term developed to designate people groups that do not have any active church planting occurring. According to IMB Global Research Office, “A people group is engaged when a

church planting strategy, consistent with Evangelical faith and practice, is under implementation.” In this respect, a people group is not engaged when it has been merely adopted, is the object of focused prayer, or is part of an advocacy strategy. At least four essential elements constitute effective engagement:

1. Apostolic effort in residence
2. Commitment to work in the local language and culture.
3. Commitment to long term ministry
4. Sowing in a manner consistent with the goal of seeing a church planting movement (CPM) emerge.

For more information see www.joshuaproject.net/definitions.php

Appendix 2: An example of the practical differences in some of these categories from a missions sending agency in Latin America

MISSIONARY CATEGORIES – a Latin Country - 2010

 CATEGORY TYPE	 ECONOMIC RELATIONSHIP	 AMOUNT OF TIME ON THE FIELD	 TIME OF DEPUTATION WHEN HOME	 REQUIREMENTS FOR SCHOOL OF MISSIONS	 OBSERVATIONS
 FULLY APPOINTED	Fully Supported from sending country	3 years, 4 years possible upon request	6-12 months	Required during their deputation	
 MISSIONARY IN TRAINING	Fully Supported from sending country	3 years first term	6-12 months	Required during their deputation	1st term: under supervision of a mentor; after: promoted to fully appointed
 META (short term)	Fully Supported from sending country	1 year, renewable for a 2nd year	6 months	Required before leaving	Must be under the supervision of a missionary
 MISSIONARY-PASTOR	Support can be shared by the local church they pastor	5 years and then renewable	Flexible according to need, situation	Required at least once every 5 years	Must be submissive as well to DNM, not just to receiving country
 MINISTERIAL SUPPORT	Support can be shared with receiving country	5 years and then renewable	Flexible according to need, situation	Required at least once every 5 years	Must be in full time ministry, without secular employment
 BI-VOCATIONAL	Receives most of their support from work	5 years and then renewable	Flexible according to work, situation	Required at least once every 5 years	Though they don't depend on sending country, they can receive offerings
 ETHNIC GROUPS IN THE COUNTRY	Can receive support from churches	Ongoing as need requires	Flexible, according to the situation	Required at least once every 3 years	Is within the country but to another culture/ethnic group