

## **I. PREAMBLE**

*Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn't...When this age is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever...In missions we simply aim to bring the nations into white hot enjoyment of God's glory.*

*Ps. 67:3-4 'Let the peoples praise thee, O God; let ALL the peoples praise thee! Let the nations be glad and sing for joy!'*

John Piper: Let the Nations be Glad: The Supremacy of God in Missions

## **II. PURPOSE**

### **A. Definition of Mission:**

Mission is what God is doing in the world through his church, and even without the church, to bring his creation to its consummation: unity and fullness in Jesus Christ. (From The Other Six Days, Paul Stevens, Eerdmans/Regent:1999, p.93)

Missions at PBCC is defined as the sending out and supporting of equipped missionaries who cross barriers of distance, culture and language in order to participate in God's mission in places beyond the normal sphere of influence of our members, both within and outside the USA.

(See Appendix A for additional concepts endorsed by the Missions Council.)

### **B. Local Outreach and Missions:**

PBCC's normal sphere of influence is defined as the area of Local Outreach, and consists of the communities in which PBCC attendees live. Local Outreach is defined as participation in God's mission within PBCC's normal sphere of influence.

Local Outreach involves more of our church body's time and personal efforts locally. Missions, on the other hand, involves sending our people beyond our sphere of local influence (even to the remotest parts of the world) and investing more of our resources in them. PBCC is committed to mobilization of the body to be involved in both Local Outreach and Missions. These Guidelines primarily define PBCC's role in Missions.

### **C. The Purpose of PBCC Missions Policy**

This statement of policy, prepared by the Missions Council, reviewed by the Pastoral Staff, and approved by Board of Elders, has been developed to provide clarity and direction to PBCC's missions enterprise.

### **D. Revision of Policy**

Exceptions to this policy may be made at any time by the Elders of PBCC or by the Missions Council under the review of the Board of Elders. It shall be reviewed annually and revised as deemed necessary, subject to review by the Pastoral Staff and the approval of the Board of Elders.

### III. THE MISSIONS COUNCIL

A. The Role of the PBCC Missions Council: To mobilize the PBCC body to missions

B. Primary Responsibilities of the Missions Council

The Missions Council is continually adopting, evaluating and revising specific goals for the most effective missionary outreach. Many of these goals come out of the following primary responsibilities:

- a. Ensure PBCC missions is based on Biblical principles and sound missiological principles
- b. Communicate to our body concerning the world's needs.
- c. Education and nurture in our people of a deep personal commitment to missions and significant financial, personal, and prayer support of PBCC missionaries.
- d. Implementation of an on-going effort of recruiting, training, sending and supporting qualified members of PBCC as missionaries.
- e. Serve as a liaison between the church and missions organizations, agencies, associations, missionaries, and local church leadership on the field.
- f. Stimulate the intercessory prayer of the congregation for world evangelization and for our missionaries.
- g. Care for our missionaries both on the field and while they are in our local area..
- h. Evaluate and make recommendations regarding mission organizations and their suitability for overseeing missionaries sent out by PBCC, in terms of validity of ministry and their ability to provide adequate care and oversight.
- i. Keep the Elders informed about Missions council activities.

C. Selection of Members of the Missions Council

New candidates for the Missions Council will be recommended by the Missions Council to the Board of Elders for approval. Following Elder approval, the Missions Council Chairman will contact the candidates to invite them to join the Council.

Qualifications:

FIRST: be a World Christian

Exhibit a Christian life and evidence of having caught the vision of God's global purpose, and responded to that vision in practical ways and whose lifestyle has been/is being transformed in obedience to the demands of that vision. (see David Bryant, "What it Means to be a World Christian")

SECOND: be committed to the local body

Have been active in the fellowship at PBCC and demonstrates an understanding of PBCC's philosophies of ministry and missions and a willingness to transfer the vision of God's global purpose to the body.

THIRD: have some level of experience/expertise in missions

Have had some cross-cultural missions experience or be willing to gain that experience during their first year on the Council

FOURTH: be available to serve on the Missions Council for at least three years

Have time available for the work of the Missions Council.

D. Size of the Missions Council

The Missions Council will consist of 7-12 members, plus an Elder and the Minister of Missions. The Minister of Missions will serve as chairman.

E. Term of Office

The term of office for each Missions Committee member will be about three years, with approximately one-third of the members rotating off the committee each year, excluding the Minister of Missions. Terms begin on the 1st of October.

F. Expectations for Members of the Missions Council

- a. Attend all Committee meetings and any special meetings.
- b. Commit to three years of service, unless otherwise stated.
- c. Be willing to serve on a subcommittee either as a chairman or member.
- d. Serve as a Prayer Partner and correspondent for several PBCC missionaries.
- e. Support missions functions by attendance.
- f. Educate oneself about missions through regular reading of books and periodicals, attendance at conferences and seminars, and taking missions trips as practicable.
- g. Promote, encourage and communicate missions to the body.
- h. Read and be familiar with the PBCC Missions Policy
- i. Serve as a Missions council liaison on one or more Sending Team core groups.

G. Frequency of Meetings

The Missions Council will meet once per month, the time to be set by the Chairman. Additional Missions Council and subcommittee meetings may be called throughout the year as needed.

H. Areas of Responsibility

Members of the Council may assume primary responsibility for one or more of the following areas.

- a) **STRATEGY:** conducts long-range planning and goal setting, monitors current missionary operations, researches new missionary opportunities, keeps abreast of current missiological wisdom and practice, and reviews the Missions Policy.
- b) **MISSIONS CANDIDATE DEVELOPMENT:** seeks to identify and counsel those in the church whom God has specially gifted and is calling to the work of missions, gives guidance concerning their education and training, assists them in the selection of a field of service and missions agency and helps them in obtaining financial and prayer support.
- c) **EDUCATION/MOTIVATION:** carries on the general education and stimulation of the church on the subject of mission; plans and conducts the annual Missions Conference, home meetings and other related projects designed to inform and challenge people concerning their part in the work of missions in praying, sending, supporting or going.
- d) **MISSIONARY CARE:** assists in supplying the practical needs of missionaries, including but not limited to the sending of tapes, books and other educational and encouragement items; maintains and reports correspondence from and to missionaries; arranges hospitality for visiting missionaries. Arranges a support group and prayer partners for each missionary.

#### **IV. MINISTER OF MISSIONS**

The Elders may appoint a Minister of Missions that reports directly to the Elder of Missions. The Minister of Missions is to:

- a) exercise oversight of the entire missions involvement of the church;
- b) provide direction, training and pastoral care for the Missions Committee;
- c) service as liaison between the Missions Council and the Pastoral Staff
- d) become expert in the field of missions through on-going education by formal training, reading books and periodicals, attending seminars and conferences and personally visiting the mission field.
- e) assist the Staff and Elders in representing PBCC Missions in its relationships with denominational agencies, other churches, mission agencies and national missions associations

## V. PBCC MISSIONS PRACTICE

### A. Priorities

The missions program will focus on those areas in which the opportunity for hearing the Gospel is small. The program philosophy will reflect a balance between mission work at home and abroad, and between support and front-line evangelism/church planting, striving for the following approximate percentages:

Serving in the USA:	30%	Serving abroad	70%
Support:	30%	Front-line:	70%

The Council will have latitude to be flexible in the implementation of these ratios. Geographical area will not be a primary issue, but rather the nature of the mission, and the number and need of the people to be reached. The desire of the Missions council is to see more resources applied to unreached and unevangelized people groups.

### B. Agency Considerations

Generally, missionaries are more effective when working under an established sending agency.

Qualifications that a sending agency must meet include:

- a) Have a reputation for integrity and stability.
- b) Have a doctrinal statement that is true to the Word of God.
- c) Are sound and open in their financial policies and practices with ECFA accreditation.
- d) Operate under clearly defined principles and practices.
- e) Demonstrate good management and missiological practice.
- f) Give their missionaries appropriate care and thoughtful direction.

Consideration will also be given to missionaries who, when working independently, meet these same qualifications.

### C. Considerations For Missionary Status:

Career (open ended commitment):

- a) Member of PBCC active in ministry under the direction of a PBCC pastor.
- b) Agreement with PBCC doctrinal statement.
- c) Evidence of Christian maturity, gifting, skills and suitability for cross-cultural missionary service.
- d) Participation in a one- to two-year Missionary Candidate Preparation program at PBCC (or equivalent elsewhere) prior to service (See Appendix B).
- e) Participation in further training as deemed necessary by the Missions Council.
- f) Missions Council approval of proposed area of service and sending agency.
- g) Final decision on candidate approval shall be made by the Board of Elders.

Short Term (2 months to 2 years):

- a) Associated with and having relationships within the body of PBCC including a PBCC pastor or elder.
- b) Agreement with PBCC doctrinal statement.
- c) Demonstrate a sincere interest in world missions and suitability for proposed short-term assignment.
- d) Complete the short-term portion of the PBCC Missionary Candidate Preparation program (or equivalent program elsewhere (See Appendix B)).

- e) Participation in further training as deemed necessary by the Missions Council.
- f) Missions Council approval of proposed area of service and sending agency.
- g) The Board of Elders will make final decision on candidate approval.

#### D. Missionary Status Approval Process

- a) Through involvement in a PBCC ministry, the individual develops a relationship with a Pastor or Elder at PBCC who in turn validates the individual's gifts, maturity, and fitness for missionary service.
- b) The individual is encouraged by the Pastor or Elder to communicate with the Missions Council as soon as an interest to work in missions is expressed.
- c) The Missions Council evaluates the individual and, together with the Pastor or Elder discipling the individual, recommends "Missionary Status" to the Board of Elders.
- d) The Elders, if agreeing in the evaluation, confer the status of PBCC Missionary, make it known to the Body that they recognize the gifts and ministry shown by the individual, and encourage their involvement as part of the support team.
- e) The individual is encouraged to gain ministry support from people with whom relationships have been developed and through sharing information in the various small-group settings of the church.

#### E. Ongoing Relationship With PBCC

- a) Each missionary will complete a routine evaluation of ministry and life parameters every three or four years. This is primarily for the ongoing care of the missionary, and will be conducted by a group to include participation by the elders, the Missions council, and the missionary's assigned pastor. This evaluation will include renewed agreement with the PBCC doctrinal statement.
- b) Each missionary's continued relationship with PBCC will be reviewed with any change of status (e.g., change of ministry, mission, location, role with the sending mission).

#### F. Funds For Special Projects

- b) Any missionary or individual who wishes to promote a special missions project among members of the congregation may submit the project to the Missions Council for evaluation and approval (or recommendation to the Elders for approval).
- c) Anyone desiring to take extra offerings or raise special funds for the work of missionaries or missions projects, whether or not these missionaries or projects have already been approved by the Elders for regular support, should first submit the name of the missionary or project to the missions elder or missions director for consideration and recommendation for approval.

#### F. Financial Support

PBCC does not have a missions fund which is replenished each year through pledges or other means, and from which commitments are made for the support of the missionaries. When the elders appoint a new missionary, he/she is presented to the body and folks are encouraged to commit individually to support the new missionary. The new missionary is encouraged to share his passion for ministry with small groups and in every opportunity that presents itself. The missionary's Sending Team will be helpful in this regard.

#### G. Sending Teams

It is the conviction of PBCC that every Christian can be involved in extending God's blessings to the ends of the earth. Not everyone can go, or should go. Those who stay can become "senders." The goal is for each missionary to have a Sending Team that is as committed to the missionary's enterprise as the missionary. See Appendix C for a full description of Sending Teams.

## Appendix A

### Paul Stevens on mission:

Mission is what God is doing in the world through his church to bring his creation to its consummation: unity and fullness in Jesus Christ. (193)

Mission must be bifocal, seeing 'up close' substantial salvation come to this life and world, while viewing 'in the distance' the ultimate goal of salvation which is...nothing less than a consummated relationship with our God, a consummated people, and a consummated creation (new heaven and a new earth). (201)

The scope of God's mission includes:

- God's mission is directed to the individual person, calling for the conversion of heart and mind on the basis of the good news announced and embodied in Jesus Christ (Mt.4:17).
- God's mission is directed to the whole of society, to structures of common life, bringing righteousness, justice, the empowerment of the poor and the liberation of the oppressed (Lk.4:18-19).
- God's mission is directed to thought-forms and cultures that shape the way people think and act.
- God's mission is concerned with the whole of creation, to conservation, sustainable development and the renewal of the earth (Jer.22:29; Ezek.36:1,8,9).
- God's mission is directed against the powers, the full range of structures and fallen spiritual beings that hinder the advancement of the kingdom of God on earth, and to deliver people from them.

It is personal and social, human and creational, temporal and eternal. It is concerned both with rehabilitation and with prevention. (202-203)

Theologically mission is not a human activity undertaken out of obligation to the great commission, or even simple gratitude. It is God's own mission in which we have been included. It is what God is doing to bless all the nations through the resurrection of Christ and the outpouring of the Spirit. Mission work itself is not motivated by the need of the world but by the sending God who calls and empowers. It is for this mission and in this mission that the whole people of God gains an apostolic (sent-out) status. (197)

The church is the result of (God's sending of his Son and by him the apostles) and the means of God's further sending into the world. God has given the church an office that should lead to missionary service—the ministry of the divine Word. To participate in mission is to participate in the movement of God's love towards people, since God is a fountain of sending love (197). The church is God's primary agency in fulfilling his sending (206)

(From The Other Six Days, Paul Stevens, Eerdmans/Regent:1999.)

## **Appendix B**

### **PBCC Missionary Candidate Preparation**

Certificate of completion of **Perspectives on the World Christian Movement** seminar.

(Additional considerations for missionary service TBD.)

## Appendix C PBCC Missions Guidelines

### Serving As Senders

*David Jones*

One of the impressions from the recent Coalition war in Iraq was the vast amount of supplies, food, water, and ammunition that were needed to support those fighting on the front lines. Literally tens of thousands of men and women were needed to support the front line troops and get the supplies to them. But most of the media attention focused on those actively engaged in fighting rather than on those conducting supply operations.

This is often the case with missions as well. We focus on the role of the missionary without taking into consideration all the different people who make it possible for the missionary to serve. Just as the soldier who fights depends on many others to keep him on the front line, so also the missionary depends on dozens of people to keep him “on the front lines.”

The privilege of participating with God in his redemptive plan for the lost is for all believers. But not everyone has the gifting, skills, and willingness to leave their home and to go minister cross-culturally. The very important and necessary role of sending and supporting missionaries sent out is available to those who don't go. The desire to spread the Gospel can be lived out in many ways. When we think about the missionary task, the focus of our attention must go beyond the role of the missionary at the front lines. It must extend to the role of support and supply as well. Both are needed in order to carry out God's redemptive plan.

In Romans 10, the apostle Paul quotes the prophet Joel, “Everyone who calls on the name of the Lord will be saved (v.13).” He then goes on to say,

How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent?” (v.14,15a)

Paul understood the importance of “senders” in his own missionary work. He deeply valued his partnership with Philippian believers who acted as senders, backing his missionary endeavors with prayer, concern, involvement, and provision while they actively ministered at home (Phil.1:5; 4:15-16). He also wrote to the believers in Rome to enlist their help in sending him on to Spain (Ro.15:20-24). Without a team of committed senders, no missionary will be able to carry out the ministry God has placed him in.

So what do “senders” do? They can support the missionary in six specific areas:

**Moral support** is the very foundation of missionary support. Everyone in the body can be involved in this part of the ministry since it is basically just saying, “God bless you! We are excited with you in your missionary venture!” Missionaries face many difficulties and obstacles and need encouragement. They need to know that their work is valued and is considered an integral part of the church's ministry and outreach. They need to be listened to. They need to know they are sent by a body of believers who are committed to making them successful in their ministry. Often moral support is more of an attitude than an action.

**Logistical support** deals with handling the details of the home country responsibilities of the missionary. Some missionaries need help to manage their business affairs in the home country, dealing with money issues, taxes, insurance, and health issues. Often help is needed to purchase and ship items they can't find locally or to care for family matters. It could also involve helping to maintain accountability in ministry and encouraging spiritual growth. For some missionaries, their mission organization cares for some of these logistical needs, while others depend heavily on senders back home.

**Financial support** is probably the most talked-about of the six areas of support, and is what most people think about when missionary support is mentioned. Missionaries' work time is devoted to carrying out the ministry entrusted to them. Most missionaries rely on financial support so that they can give themselves full time to their ministry, in the same way that a local congregation supports pastors so they can be engaged full time working for the church. While it is possible for some missionaries to find employment where they minister, most "tent-making" missionaries use their "secular" work as an entry strategy to gain permission to live in a country that is closed to missionary entry rather than as a support strategy. And even in these situations the missionary depends on financial support in order to ensure that there is adequate time for the missionary task.

**Prayer support** may be the easiest to commit to and the most difficult to fulfill. But it is arguably the most significant support needed by the missionary. In his sovereignty, God has voluntarily linked himself to human cooperation. He has inextricably bound himself to the prayer of faith of his children. He merges his working with man's praying. We can pray against spiritual warfare. We can pray Paul's prayer in Colossians 1:9-12 for our missionaries. We can pray for an open door for the gospel. We can pray for the Lord to send more workers into the harvest fields. We can pray for God's kingdom to come in the lives of those the missionary is working with.

**Communication support** gives the missionary the assurance that she is loved and cared for and that she hasn't been forgotten by those back home. It is hard to imagine the importance of communication from home until you have been "out there." Communication can be in the form of letters, packages, telephone calls, and email. Say things that matter, share thoughts and feelings, express interest in the concerns of their hearts, ask questions about their lives and their work, and respond to things you have read in their newsletters to you. The ultimate communication would be a visit to them on the field! As the Bell telephone system used to say, "Reach out and touch someone."

**Re-entry support** helps the missionary deal with the shock in returning home for furlough. The longer the cross-cultural worker has been away, the more difficult this will be. The missionary has spent much time trying to adjust and adapt to a foreign culture and can suffer from reverse culture shock coming back. New technologies may have become commonplace, clothing and hairstyles may have changed, laws may have changed, and values may have shifted. The returning missionary will need help adjusting to these and other changes. There may be a need to help find transportation and housing. They can be helped by providing meals the first few days back and taking them shopping. They need to be given opportunities, both individually and in group settings, to share what has been their heart's work. They need help in integrating their global perspectives back into the home church.

One missions mobilizer has said that probably only one out of one hundred believers should be going out as a missionary. That's not to limit the number, but is a recognition that one who goes should be gifted for the work, have the ability to integrate into a different culture, and have a desire to leave home and go to a people he doesn't know. But that means that there are ninety-nine out of a hundred believers that can be involved in sending the missionary!

The PBCC Missions Council has begun to organize sending teams for our missionaries. The sending teams are composed of everyone who has committed to be a sender for the missionary and is supporting the missionary in at least one of the six support areas. The goal is for the missionary and the senders to consider themselves all part of a team. The goal of the team is to carry out a particular ministry which all are committed to. The missionary is the part of the team that goes, and the senders are the part of the team that ensures that the missionary has all the support needed to carry out the ministry.

For each sending team, about a half-dozen individuals are selected to form a "core group" that will provide leadership and planning for the sending team. The core group will

keep in close touch with the missionary, and will meet as necessary to respond to the missionary's changing situation. The core group will evaluate and make plans to meet the needs of the missionary on an annual basis, plan periodic meetings for information-sharing and prayer for the whole sending team,

When a person makes him(her)self available to the Lord to be involved fulltime in missions, it is a commitment for a significant part of life (if not a lifetime), and usually involves a number of sacrifices (separation for long periods of time from family and friends, adjusting to life in a different culture, learning a new language, generally living at a very modest economic level, delaying or forgoing building any equity, increased personal risk because of life in a politically or economically unstable country, and so forth).

The call to serve as a sender is to rise to a commitment level on a par with that of the missionary; to commit to doing everything within your capacity, skills, and means to ensure that the missionary is resourced fully at all times. When a missionary returns home on furlough, it means to work together as a team to make the arrangements that he or she needs to make his stay comfortable and enjoyable. It means working to raise additional funds when support drops (by being their advocate, recruiting new donors to the team, increasing your own support, promoting them to others in the church, arranging speaking opportunities, and so forth). The sending team would be a self-sustaining, self-propagating group that will commit to sending as long as the "goer" is going.

Senders will see themselves equally yoked with the "goer" in cross-cultural ministry with the same sense of responsibility and commitment for the ministry.

For more information and/or to become involved as a sender, please contact David Jones, PBCC Missions Minister, at 408.366.6690 or [david@pbcc.org](mailto:david@pbcc.org).

*(The concepts outlined in this article are derived from the book, Serving As Senders by Neal Pirolo, Emmaus Road International (1991).)*