

Policy: Global Outreach¹

I. The Role of NUBF in Global Outreach

God's Mission; Our Commission

The mission of God in the world is to reveal Himself to mankind, that we might seek Him, discover Him, love Him, glorify Him and enjoy Him forever. This mission began at creation and has been ongoing ever since. To that end, God has revealed Himself in the wonders of the natural world, in the beauty of His written Word, the Bible, in the Word made flesh, who is our Lord and Savior, Jesus Christ, and in the person of His Holy Spirit, who convicts willing hearts and draws all people to saving faith and a life of vital purpose.

Since the beginning, God's mission has included those who have found His grace and believed in Him. He sent Noah to build an ark so that a remnant might be saved. He sent Abraham to a land of promise, and made him the father of nations. He sent His own Son into the world to die for our sins and teach us how to truly live. Then Jesus sent His disciples into the world with a great commission. Now, that sacred duty has been passed down to us.

By God's Invitation – Until All Peoples Have Heard

Because we understand the mission of God in this way, we do not see “missions” as something that we, as a church, initiate. Instead, God has been on mission a long time already and we are called to join Him in His work, using the gifts and talents He has given us. Everyone who has believed in Jesus has been called to go into the world and testify to the things we have seen and heard concerning Him. Some are called to go out among those who are near, others are called to seek out those who are far away. The mission will not be accomplished in full until all peoples have heard.

One part of our long-term vision for global outreach at NUBF is to produce a framework for a cross-cultural² ministry to a particular people group, one that can be sustained over time. The concept would be to develop lasting relationships with an indigenous population and make a meaningful impact in their community, while creating ongoing opportunities for our own people to participate in positive, goal-directed, short-term ministry in another cultural setting. We know that well-intentioned efforts are not always effective or even welcomed by the very people we would presume to serve. By coordinating our efforts with local leaders, we hope to present many concrete acts of grace over a period of years (perhaps decades) that will meet authentic needs and give credibility to the message of God's love that lies at the heart of why we go.

As a church, we have been entrusted with the offerings of God's people and power of their collective effort. We also bear the responsibility of using those human and financial resources to effectively identify, prepare, send and support those believers who have been called to cross-cultural outreach in places far from home. This Policy is intended to guide the decisions of the church as we seek to fulfill that responsibility. When properly understood and implemented, it should express our love for God and one another, while expanding the horizon of how we define the *other*. Likewise, effective participation in spreading the gospel should build up those who are saved and offer a clear message that has the power to save the lost.

May we walk in our purpose as God gives us eyes to see it.

¹ See pp 9-10, “Terms: Definitions and Explanations”

² See pp 9-10, “Terms: Definitions and Explanations”

II. Mission Partner³ Candidates

Overview

The scope of what we are calling “Global Outreach” is defined for us in Scripture, where, just before His return to the Father, Jesus re-phrased His Great Commission with these words to His disciples: “...you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8 NIV). The inclusion of “Jerusalem” would seem to indicate that Jesus saw the *scope* of God’s mission to include, not *just* the nations, but those close to home as well. This we recognize and accept.

However, the scope of what we intend to cover with this Global Outreach Policy is deliberately limited to those aspects of Jesus’ commission that are, by nature, cross-cultural. We do this because the sending and support of Mission Partners who bridge cultural and national boundaries include special considerations that are not generally factors in local outreach efforts.

It is with these thoughts in mind that we state the following considerations concerning the selection, training, support, sending and caring for cross-cultural Mission Partners—in both long-term/career and short-term roles.

A. Long Term Mission Partner Candidates

Candidate Selection Priorities

Overall, North Umpqua Bible Fellowship will purposefully seek to choose candidates to be Mission Partners whose focus of ministry (and that of the agency under which they serve on the field) is:

- Personal (sending from within our fellowship);
- Cross-cultural (penetrating a culture not our own);
- Global (in the spirit of Acts 1:8);
- Holistic (concerned for the needs of the whole person – spiritual, relational, physical);
- Pioneering (reaching those who have had the least opportunity to hear the gospel);
- Developmental (investing in others who will multiply the Gospel); and
- Culturally sensitive (demonstrating willingness to partner with local believers, who best understand the needs of their people and the strategies required to meet those needs).

Selection and Initial Screening

1. In general, candidates are initially selected by one of two pathways:
 - a) Self-nominated: they sense God’s leading to become involved in cross-cultural work and make their intentions known early-on to the Global Outreach Overseer (*see Involvement, page 8, point 3 and following*) and the Elder Team; or
 - b) They respond to an approach by an elder, a member of the Senders Ministry, the Global Outreach Overseer, or the leader of a recently-completed short-term mission project in which the candidate took part.
2. A candidate must be identified, screened and interviewed by church leadership prior to application with any potential mission agency. This is important for two reasons:

³ See pp 9-10, “Terms: Definitions and Explanations”
NUBF Global Outreach Policy (1st Revision Adopted 05.25.21)

- a) Initial screening and evaluation of the candidate's intentions would include looking into the mission agency that the candidate intends to join, to make sure the agency covers key objectives of the relationship (e.g. finances, member care, training); and
 - b) The candidate's intended focus of ministry will largely determine the nature of the agency s/he intends to join. If focus on reaching relatively unreached people groups is not part of the agency's value set as regards global outreach, adjustments in the candidate's direction may need to occur.
3. The identified candidate must be screened and interviewed by two out of three bodies with authority over Global Outreach activities (whole Elder Team and either the Global Outreach Overseer or the whole Senders Ministry Team).
 4. NUBF has a strong preference for candidates from within the church family, and will not normally consider outside candidates.
 5. The Elders may consider opportunities to form partnerships with international Mission Partners and/or agencies, with the express purpose, through them, of extending our reach into otherwise-inaccessible communities.

Preparation

1. All full-time candidates should have qualified for and participated in a short-term mission experience that reflects most if not all of the Selection Priorities listed above.
2. The candidate, in consultation with the Global Outreach Overseer (or a designated elder), shall normally apply to an approved mission agency. The selected agency's focus of ministry shall adhere as closely as possible to the church's Selection Priorities listed above.
3. The approved candidate should expect to raise the balance of their needed financial support (above what NUBF is able to commit), and to build a committed prayer team. With elder team approval, funding and prayer needs may be communicated to the NUBF body, providing an opportunity for individuals to partner with the candidate. (See further information under III. Funding, "Allocation of Financial Support, 1. Mission Partners Sent by NUBF".)
4. The candidate shall normally intern with North Umpqua Bible Fellowship in an area of service agreed upon by both the candidate and the Elder Team, for a period of one year prior to being released for field service. The benefits of this step include:
 - An opportunity for the candidate's commitment to service and to the body to be tested and observed;
 - An opportunity for observation and evaluation of the candidate's character and calling;
 - An opportunity for the candidate to build a personal support team from within the body. (The support team shall include a designated person who will take care of the candidate's at-home logistical needs during periods s/he is on the field.)
5. During the year of internship, the candidate will be mentored by: the Global Outreach Overseer, or a member of the Senders Ministry Team, or a member of the Elder Team.
6. During the year of internship the candidate will participate in the activities of the Senders Ministry Team. During this period the candidate will also be assigned a personal liaison from among the members of the Senders Ministry Team.

Financial Support

See section III of this Policy for parameters on financial support.

Commissioning

At some point near the end of the candidate's period of internship, and as departure for the field draws near, the church shall conduct a formal Commissioning and Sending ceremony during a regular Sunday service. The ceremony:

- Challenges the whole body to be prayerfully behind the candidate as s/he departs for the field;
- Serves notice to the body that the church's leaders fully support the candidate and the ministry upon which s/he is to embark; and
- Includes provision of legal documentation allowing the new Mission Partner to claim tax benefits for ministry and housing expenses.

B. Long Term "Legacy" Mission Partners

Historically, North Umpqua Bible Fellowship has committed itself to supporting both "Sent"⁴ and "Supported"⁵ full-time Mission Partners. Those under the second category ("Supported") are those whose relationship with NUBF *did not* originate "organically"—that is, due to a history of life in the Glide community *and* involvement as a member of NUBF. These became Mission Partners on the basis of various personal relationships with individual members of the body at NUBF.

To the extent that finances allow, we will endeavor to continue honoring existing Supported Partner commitments even as we expand to new commitments under the terms of this Policy.

Our continued financial support may also be subject to changes in the Partner's ministry focus.

See "Mission Partners Supported by NUBF" in section III of this Policy.

C. Short-term Global Outreach

Candidate Selection

Candidates for approved short-term Global Outreach projects are selected and screened on much the same basis as for full-time/career candidates, but without the depth of processing indicated by such steps as extensive interviews, internship and mentoring.

Processing of applicants to become part of a short-term Global Outreach Team is done on a case-by-case basis, shaped by the nature of the project (e.g. location, length of the project, degree of cultural boundary-crossing expected, language challenges, physical/health challenges anticipated, etc.)

The designated short-term team leader, in consultation with the Global Outreach Overseer and/or Elder Team, is responsible for selection and screening of applicants for the project.

Funding for accepted candidates is governed by guidelines under "Funding for Short-term Mission Projects" in section III of this Policy.

⁴ See pp 9-10, "Terms: Definitions and Explanations"

⁵ See pp 9-10, "Terms: Definitions and Explanations"

Short-term Projects

1. We support and encourage short-term outreach experiences on the part of both adults and youth.
2. Short-term projects shall be led by either an elder, the Global Outreach Overseer, or a person designated by the Elder Team. The project leader shall be a person who has had some personal experience as a member of a short-term project, in-depth familiarity with the proposed project, and/or with long-term/career global outreach experience.
3. The objectives of such projects may include focus on such ministry aspects as:
 - Ministry/Service (e.g. medical, dental, construction)
 - Support and Exploration (e.g. assisting career Mission Partners)
 - Care and Encouragement (e.g. visiting career Mission Partners where they are serving)
4. The short-term project itself should, as far as possible:
 - be in alignment with the overall goals and mission of the church, and with the Candidate Selection Priorities listed above;
 - include the aspect of preparation of participants for potential further involvement as full-time/career Mission Partners; and
 - be in support of any long-term involvements between NUBF and either existing Mission Partners on the field, or International Partners.

III. Funding

Overall Budget

Overall funding for approved Global Outreach efforts is established as a fraction of the income of the church. The church will allocate a minimum of 10% of the overall general fund resources toward support of Mission Partners according to the following breakdown in priority.

Allocation of Financial Support (Prioritized)

1. **Mission Partners Sent by NUBF.** As a guideline, Mission Partners who have been raised up from among us and sent into service under an approved mission agency may receive up to 30% of their total monthly financial need. One-time expenses associated with things like training, travel, on-field set-up, etc. will be handled on a case-by-case basis, generally not to exceed 50% of their total one-time need.
2. **International Mission Partners Supported by NUBF.** As a guideline, National Mission Partners (i.e., foreign nationals and/or agencies working in their own countries, and with whom NUBF has established a ministry partnership) may receive up to 20% of their total monthly financial need.
3. **Mission Partners Supported by NUBF.** As a guideline, existing Mission Partners may receive up to 15% of their total monthly financial need. Further, if a Supported Mission Partner has had historical ties to the Glide community, extra financial consideration may be approved by the Elders on a case-by-case basis.

Other Funding Considerations

Funding for Short Term Mission Projects. Each adult participant in a short-term mission project approved by the Elders should expect to raise at least 33% of their needed financial support (and to build a committed prayer team). This requirement is, in part, an experience-building exercise, allowing the short-term participant to understand the full scope of responsibilities associated with preparing for cross-cultural work. Other support may be gained through group fund-raising activities or, on a case-by-case basis, via funds allotted by the Elders from the Discretionary Global Outreach Fund or General Fund.

Designated Gifts. Members of the body at NUBF who wish to give special gifts “for missions” may designate their gifts to the “Discretionary Global Outreach Fund.” Those who wish to give gifts to specific Mission Partners approved and supported by the church should consult with the Partner on how best to channel support to their ministry. NUBF strongly encourages that gifts be sent to the person through their mission agency. (See NUBF Financial Policy, page 2, under “Exclusive Control and Designated Gifts”)

Funding Shortage. If a *shortage of funds* designated for global outreach personnel or projects occurs, the following actions should be taken:

1. The Elders bring the need before the body, encouraging prayer.
2. Funds in the Discretionary Global Outreach Fund may be allocated proportionally to ongoing commitments.

Discretionary Global Outreach Fund

A Discretionary Global Outreach Fund will be maintained each year for disbursement of one-time gifts to special global-outreach related needs approved by the Elders. This fund may be used to help cover irregular situations such as:

1. For existing Mission Partners in the event of a budget shortfall, or to help fund a special project under the Partner's ministry;
2. Sending NUBF members and/or leaders to training courses such as Perspectives⁶;
3. Sending NUBF members and/or leaders to mission conferences such as Mission Connexion⁷;
4. Honorariums and travel expenses for visiting speakers or trainers focusing on global outreach subjects.

IV. Senders Ministry Team

Responsibilities

The NUBF Senders Ministry Team exists to serve church Mission Partners, the Body and Elders by administering certain aspects of the Global Outreach Policy of the church, acting as an advisory body to church leadership, and providing ongoing care and prayer support for those whom the church has sent, or helps to financially support, in cross-cultural ministry.

Specific areas of service may include:

1. Being an advisory team for the Elders (as requested) for, e.g. evaluation of Mission Partner candidates or mission agencies, budgeting and allocation of funds, and application or revision of the overall Global Outreach Policy;
2. Supporting short-term mission teams;
3. Educating, equipping and advising the church body for planned outreach endeavors;
4. Engaging in regular prayer (as individuals and as a team) for Mission Partners sent and/or financially supported by NUBF;
5. Helping to provide practical support, as needed, for families of our Mission Partners;
6. Each individual team member serving as a liaison with/to one of the Mission Partners sent and/or supported by the church. A liaison's duties will include, at minimum, monthly communication with his or her Mission Partner, collection of prayer updates, and communication of the Partner's relevant activities and prayer needs to the other members of the Senders Ministry;
7. Communicating monthly to the NUBF body by a liaison, highlighting a Mission Partner's current and upcoming activities and prayer needs, and praying for the Partner's needs in the context of their report to the body;
8. As able, and as approved by the Elders, participating in visits to one of our Sent Mission Partners within the first 6 years of the Partner's field service, and once within each

⁶ See pp 9-10, "Terms: Definitions and Explanations"

⁷ See pp 9-10, "Terms: Definitions and Explanations"

subsequent four-year term. The purpose of such visits is to encourage our Partner in his or her life and work, to assist in or facilitate projects undertaken by the Partner, and to help the church become more aware of the Partner's situation and working context.

9. Whenever possible, promoting and participating in mission-awareness growth opportunities such as Perspectives and Mission Connexion.

Involvement

Involvement in the Senders' Ministry is understood to be a commitment. It is initially attained on the basis of:

1. self-nomination based on personal interest in, and passion for, cross-cultural outreach; and/or
2. nomination by another member of the body based on perceived suitability for the role; and/or
3. invitation by an existing member of the team in consultation with the Global Outreach Overseer.

In order to facilitate good group dynamics within the team, overall inclusion should not exceed 12 people at any given time.

The Global Outreach Overseer is appointed by, and accountable to, the Elder Team and serves as leader of the Senders' Ministry. It is preferred that the Overseer should have had some personal cross-cultural outreach experience. The Overseer may or may not be a member of the Elder Team.

Meeting Frequency

The Senders' Ministry will endeavor to meet once each month on a day agreed upon by the team. Meeting activities may include a shared meal, ongoing training and mission-awareness building, planning activities, sharing updates on Sent and Supported Mission Partners, and praying for one another and for those Partners.

Terms: Definitions and Explanations

Global Outreach

This term replaces “missions”. On a grammatical level alone, it is often used in a confusing way, as in John Piper’s famous quote – “Missions *is* not the ultimate goal of the church. Worship is. Missions *exists* because worship doesn’t” (emphasis added). A grammatically plural word is used together with a grammatically singular verb. We are not just picking on John Piper here. This form occurs in numerous articles and books on the subject of “missions”. It’s pervasive.

On another level, the traditional term is confusing because its use seems to be quite broad, describing any number of (possible, but seldom defined) components of mission.

Mission Partner

This term replaces “missionary.” Christopher J.H. Wright, in his book, *The Mission of God: Unlocking the Bible’s Grand Narrative*, expresses the following concern about this well-worn term:

Unfortunately, the word has ... generated something of a caricature, the missionary stereotype, as a regrettable side effect of the great nineteenth- and twentieth-century mission effort of the Western churches. The term missionary still evokes images of white, Western expatriates among “natives” in far off countries—and it still does so all the more regrettably in churches that ought to know...that already the majority of those engaged in crosscultural [*sic*] mission are not Western at all but from the growing indigenous churches of the majority world. As a result, many mission agencies that now build networks and partnerships with majority-world churches and agencies prefer to avoid the term *missionary*..., and describe their personnel as ‘mission partners’ instead.”

And so shall we.

Sending Church (Sent Mission Partner)

A “sending” church is one that, due to a long-standing relationship with a member of its body of believers, *sends* that member as a Mission Partner into cross-cultural work. Sending implies that the church takes full responsibility for the Partner’s life and ministry (apart from those aspects covered by their mission agency). In short, a Sent Partner is one who has gone out from among us. Some of our current Mission Partners fall under this category.

Supporting Church (Supported Mission Partner)

A “supporting” church is one that has, because of various kinds of personal relationship connections with that church’s members or leaders, accepted a Mission Partner for financial and prayer support. The supporting church does not have the full range of responsibility for Supported Partners since they are typically the *sent* Mission Partners of another church—their home church. Some of our current Mission Partners fall under this category.

Perspectives (Perspectives on the World Christian Movement)

Perspectives (www.perspectives.org) is an in-depth course spanning 15 weeks and covering topics related to God’s mission. The topics cover four major categories related to mission: biblical, historical, cultural and strategic. The course was developed in 1974 by the [U.S. Center for World Mission](http://www.uscwm.org), and has been presented throughout the United States and several other countries. It has been offered in the Roseburg area about every-other year.

Mission Connexion

Mission Connexion (<https://missionconnexion.com/>) is an annual two-day event hosted by churches in the greater Portland, OR / Vancouver, WA area. Key elements of the event include plenary speakers sharing insights around the event’s annual theme; workshops covering dozens of categories of subjects related to mission; and mission agency booths with displays and printed information – and staffed by agency personnel. This is a good “starter” event to get one familiarized with a wide range of people and issues impacting global outreach.

Cross-cultural international ministry

Use of this extended phrase is intended to help the reader understand a bit more about the meaning of the term, ‘cross-cultural’. That term is used frequently as a modifier for concepts like *communication*, *sensitivity* and *ministry*—to name just a few—particularly in discussions and writings on the subject of Christian outreach to people groups whose cultures are significantly different on a number of levels from that of the person(s) delivering the gospel message to them.

Cultures are made up of factors such as language, religion, worldview, values, economics, race, ethnicity, etc.—that is to say, virtually every aspect of human existence.

The *extent* of cultural difference between the communicator and the receptor of the message has been described in missiological terms as ‘same,’ ‘similar,’ ‘different,’ and ‘very different’. The degree of difference determines, to a large extent, the level of difficulty/challenge in reaching across the cultural divide and delivering the message in terms that the hearer can both understand and accept (see definition of ‘People Group’ below). These increasingly challenging levels of difference have been described biblically in Acts 1:8 as follows: “...and you will be my witnesses in Jerusalem [same], and in all Judea [similar] and Samaria [different], and to the ends of the earth [very different].”

Unreached (Least-reached) Peoples

An unreached or least-reached people is a people group among which there is no indigenous community of believing Christians with adequate numbers and resources to evangelize this people group without outside assistance. In addition, the people group’s population comprises less than or equal to 2% Evangelical Christians, and less than or equal to 5% Professing Christians (i.e. regardless of denominational identification).

Source: <https://joshuaproject.net/help/definitions>

People Group

A People Group is “a significantly large group of individuals who perceive themselves to have a common affinity for one another because of their shared language, religion, ethnicity, residence, class or caste, situation, etc., or combinations of these. For evangelization purposes, a people group is the largest group within which the Gospel can spread as a church planting movement without encountering barriers of understanding or acceptance.”

Source: <https://joshuaproject.net/help/definitions>