

CHFBC MISSIONS



First Principles & Practices



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SECTION ONE: FIRST PRINCIPLES

1.1. Our CHFBC Mission Statement

CHFBC exists to glorify God by making disciples of Jesus Christ through gospel-centered proclamation, worship, fellowship, service, and evangelism.

1.2. Our CHFBC Theology of Mission

As a Christian church how do we understand our mission from the top down, that is, from God's point of view? Traditionally, the term "mission" presupposes a sender, a person or group sent, and an assignment. For CHFBC, since Jesus is the sender, and we believers are individually and corporately sent, it's crucial that we are crystal clear about our chief assignment. What is our mission? Is our mission everything God is doing in the world? Is it the social transformation of our societies? Is it social ethics? Is it social justice? Is it creation care or environmental friendliness? Is it medical relief? Disaster relief? Humanitarian Aid? Political Activism? Healing Ministries? Is it everything we do in Jesus name? Arguably, if everything is mission then nothing is mission, so what is our mission?

Theologically, all of the above possibilities may be considered the logical outworking of our assigned mission, but none of these constitute the primary task for God's people in the world today? There are a vast number of things we *can* do but it's only the main thing that we *must* do in order to stay mission true. One missiologist defines the heart of God's mission this way:

The primary mission of the Church and, therefore, of the churches is to proclaim the gospel of Christ and gather believers into local churches where they can be built up in the faith and made effective in service, thereby planting new congregations throughout the world.¹

More recently and similarly, two theologically minded Pastors have also answered the question of the central mission of the church:

The mission of the church is to go into the world and make disciples by declaring the gospel of Jesus Christ in the power of the Spirit and gathering these disciples into churches, that they might worship the Lord and obey his commands now and in eternity to the glory of God the Father.²

¹ David J. Hesselgrave, *Planting Churches Cross-Culturally: North America and Beyond*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2000), 17.

² Kevin DeYoung & Greg Gilbert, *What is the Mission of the Church? Making Sense of Social Justice, Shalom, and the Great Commission* (Wheaton, IL: Crossway, 2011), 62.

In both cases, the authors of these comparable definitions find their most immediate biblical support in what is traditionally called “the Great Commission.” This wisely emphasizes the biblical foundation for a theology of mission because the Great Commission represents the climactic marching orders of Jesus stressed five different times, four times at the end of each Gospel and once at the beginning of the book of Acts (Matthew 28:18-20; Mark 13:10; 14:9; Luke 24:44-49; John 20:21; and Acts 1:8). The first of these, for example, anchors a theology of mission with these words:

“Then Jesus came to them and said, ‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age’” (Matthew 28:18-20).

So one simple way of answering the important question, “What is the mission of CHFBC?” is to say that the Great Commission is the mission of our church. But there’s more.

The New Testament Book of Acts and the letters of the Apostles enlighten us on how the Great Commission ought to be worked out in practice. And in this regard, the example and writing of the Apostle Paul is unsurpassed.³ His implementation of the Great Commission puts on display a traceable, repeatable, church-planting strategy (e.g. Acts 13-16) confirmed by his 13 New Testament letters. For Paul, planting, establishing, equipping and renewing local churches was paramount.



Therefore, in this thumbnail sketch of the Great Commission blueprint, from which is built Paul’s cyclical method of church-based disciple-making, our unique and central calling comes into sharper focus. Our primary assignment until Christ returns is to obediently bear witness to Jesus by proclaiming the gospel and making disciples of all peoples – near, far, and everywhere in between – so that planted churches flourish.

CHFBC’s mission is to verbally proclaim the gospel and make disciple-making disciples of all peoples in order to plant thriving and reproducing churches.

This is our Great Commission mission. We can, and no doubt will engage in social care ministries of practical love, justice, and mercy (e.g. Micah 6:8; Luke 10:25-37). These social action ministries are not unimportant and unrelated to our mission. In fact,

³ Under inspiration, Paul borrows from the field of building construction to picture his church planting expertise in terms of “a wise master builder” (1 Corinthians 3:10). Here, Paul compares himself to a professional in the ancient world who wore two hats, those of architect and chief engineer.

because disciple-making involves teaching obedience to everything Jesus commanded (Matthew 28:20a), this includes Jesus' second greatest commandment to "Love your neighbour as yourself" (Matthew 22:39). Therefore, our mission shapes and informs our Good Samaritan-like ministries so that we love whole persons holistically. But, if we misunderstand our good deeds of love and mercy as the root – rather than the fruit – of our mission, we will risk mission drift and failure as a church losing sight of the primacy of our Great Commission mission *to make disciples by going and telling the gospel to all peoples, gathering and establishing them in local churches, that they may mature in Christ, in worship, service, and mission, to the glory of God.*

1.3. Our CHFBC Mission Philosophy

Therefore, what is our philosophy of missions? In other words, as a local church, what are some of the leading guidelines and priorities we affirm on the basis of our aforementioned theology of mission?

(a) *Our Great Commission mission is church-based and church-focused.* Since the church is the God-ordained agent of His mission in our world today, our missional focus is not merely evangelism but also the sustainability of church planting and growing. The local church is God's mission strategy because at the heart of God's plan to bless the nations are the people of God. The church is formed *by* mission and *for* mission.

(b) *Our Great Commission mission is more important than social justice/mercy ministries.* In a world of finite resources and limited time, the church cannot do everything. This means that while we *can* do something about, say, human trafficking or poverty or unclean water or unplanned pregnancies or natural disaster relief, nevertheless all these and many other commendable ministries are plainly secondary to the matter of first importance that we *ought* to do. While we will relieve human suffering and injustice wherever we can, if we do not work to relieve human suffering as we ought, by winning people to Christ and building them up in Christ, then we abort our primary mission of church-based disciple-making.



(c) *Nevertheless, our Great Commission mission will inevitably foster social justice/mercy ministries.* Just as neighbour love grows out of Spirit-led discipleship so also social action will grow out of our mission. Therefore, because love-based social action can alleviate suffering and mitigate or eliminate injustice, exploitation, oppression, and deprivation, we expect that our compassion will strive to meet the needs of whole persons, spiritually, physically, intellectually, and emotionally.

(d) *Our Great Commission mission's message is the gospel of Jesus Christ,* which is the good news that sinners will be forgiven through personal repentance and trust in Christ

alone so that through his substitutionary death and resurrection they are reconciled to God. Since no true lasting social transformation is possible apart from personal conversion through repentance and faith in Christ, we will resist mission drift by cherishing the gospel of the cross and empty tomb as central and cling to it without compromise.

(e) *Our Great Commission mission's reach and scope extend from our doorstep to the ends of the world for the benefit of every people group,*⁴ whether in our towns or in remote places on the other side of the globe. Therefore, we see ourselves as participating in the ongoing story of the Book of Acts continuing to proclaim the kingdom of God and teach about the Lord Jesus Christ to the ends of the earth.

Also, because the Great Commission is not merely a command to “go and make disciples” but a command “to go and make disciples of all people groups” (Matthew 28:19), it is important that we do not ignore people groups for whom Christ is relatively unknown. After all, we have a glimpse into heaven with its multi-ethnic worship (Revelation 5:9; 7:9). Therefore, we will not lose sight of the roughly three billion unreached⁵ peoples of our world,⁶ because it is all too easy to concentrate only on those who are near us and/or most like us, while we neglect to cross geographical and/or cultural barriers to reach peoples, castes, and tribes, who are unengaged and hidden with little or no access to the gospel, a church, or a Christian.

(f) *Our Great Commission mission's preeminent aim and motivation is the glorification of God: “Declare his glory among the nations, his marvelous deeds among all peoples”* (Psalm 96:3). Our aim is to make God look great among the nations by bringing the nations into the joy of making much of God through the gospel. Therefore, while the immediate aims of our mission include obedience to the Great Commission and love for sinners who are alienated from God and perishing (as right and strong as these incentives are), our ultimate goal is a blazing passionate zeal for the magnification of Jesus and the joy of all peoples in the infinite greatness and supremacy of God – all for the praise of *His* grace.⁷

⁴ In the Great Commission of Matthew 28:18-20 when Jesus says, “go and make disciples of all nations,” the consensus of modern scholarship does not understand the expression “all nations” (*ta ethnē*) to mean all political nation-states as we might spot them on a modern map, but all “tribes” or “people groups,” i.e., roughly, all ethno-linguistic groups.

⁵ Typically, missiologists define a people group as “unreached” when the number of evangelical Christians is less than 2% of its population, and globally, over 90% of unreached peoples are in the 10/40 window stretching from North Africa to South East Asia.

⁶ For up to date global statistics and to track the global progress of the gospel among the world's unreached people groups, and also unengaged unreached people groups, see the following websites: www.peoplegroups.org and www.joshuaproject.net.

⁷ See John Piper, *Let the Nations be Glad! The Supremacy of God in Missions* (Grand Rapids, MI: Baker, 1993), 11-40.

(g) *Our Great Commission mission values strategic partnerships.* In order to maximize the expedience and effectiveness of carrying out our mission, we will appreciate associations and cooperative partnerships with believers, other Christian churches, agencies, and Missions Boards working together for the gospel to all peoples for the glory of God.

(h) *Our Great Commission mission leans more favourably towards church-centered ministries, agencies, or individuals who desire support, financial or otherwise.* For example, we will be asking questions like the following. To what degree do specialized groups and parachurch organizations help build and strengthen local indigenous churches? How does our social action tie the recipients into the life of a church? What kind of churchmanship is the experience of those who seek our support for their social, educational, mercy or evangelistic ministries? And how closely or scarcely does a candidate's or organization's mission statement align with our theology of mission, which is distinctively gospel-centered, discipleship-driven, and church-based?

(i) *Our Great Commission mission values a strong, growing, interpersonal relationship between CHFBC and our missionaries.* Therefore, our church will aim to accept a larger share of financial responsibility for a fewer number of missionaries rather than a small portion of financial responsibility for a larger number of missionaries.

1.4. Our CHFBC Mission Targets

Here are six currently targeted domains of mission activity and/or social action, on the local and global levels:

1. Evangelism and Discipleship
2. Starting and/or supporting new churches
3. Bible schools and/or students
4. Bible Translation
5. Humanitarian Aid
6. Ministry to the needy and abandoned

1.5. CHFBC Missions Committee Mandate

The Missions Committee's mandate is threefold: 1) to champion our Great Commission theology of mission as primary in our plans, evaluations, financial stewardship and decision-making; 2) to cultivate within our church missional awareness, engagement, and the privilege of joyful obedience to the Great Commission; and 3) to strengthen relationships between our church families and our missionary families.

SECTION TWO: PRACTICES

2.1. Composition, Recruitment, and Term of Missions Committee

(a) The Missions Committee (the “Committee”) is a standing committee and reports to the Elders and Board of Directors. The Committee is comprised of a Chair, Vice-Chair, and no fewer than five CHFBC members, which includes at least one Elder and/or one Deacon representative.

(b) Members of the Committee shall be filled by personal and/or public invitation. The positions of Chair and Vice-Chair will be filled internally by the Committee and affirmed annually at the beginning of each calendar year.

(c) There is no limit to the length of time served on the committee, but occasional reviews will be held and led by the Chair and one of the Elders.

2.2. Qualities of Committee Members

(a) Faith in Jesus Christ as Saviour and Lord;

(b) Agreement with our theology and philosophy of missions (Sections 1.2 and 1.3);

(c) Faithful attendance and service at CHFBC;

(d) Members of CHFBC;

(e) Personal commitment or keen interest in missions; and

(f) Previous missions experience (preferred but not required).

2.3. Responsibilities of Committee Members

(a) To pray regularly for our missionaries and the mission endeavours of CHFBC;

(b) To be hospitable and when able, to offer hospitality (e.g. provide a meal or accommodation) to visiting missionaries;

(c) To be continuously learning and remaining knowledgeable about missions issues, current events and trends through various media forms, local conferences and events;

(d) To encourage in every way possible the missionaries supported by CHFBC;

(e) To develop a personal relationship, as best as possible, with at least one couple/family our church supports in order to be their advocate on the committee;

- (f) To help inform and educate the CHFBC family about missions;
- (g) To advocate for our church's participation in local and global missions by motivating and encouraging members of CHFBC to be personally involved in missions through prayer, giving and going;
- (h) To develop guidelines, priorities, and strategies for the mission activities of the church, including the planning and coordinating of mission-related events (e.g. Missions emphasis Sunday, community outreach/evangelism, Short-Term Missions);
- (i) To manage the annual missions budget and recommend levels of financial support;
- (j) To annually review and evaluate the worker's needs, effectiveness, and communication with the Committee;
- (k) To screen, select and recommend candidates;
- (l) To attend at least two-thirds of the Committee meetings in a calendar year and respond to group emails within 48 hours if at all possible, and;
- (m) As able, to go on at least one short-term mission.

2.4. Missions Committee Meetings

The Committee will meet 9 times per year. Additional meetings may be called at the request of the Chairperson or the Elders to meet special needs or to take advantage of time-sensitive opportunities.

Minutes will be recorded at each meeting by the Vice-Chair or a designated member and distributed to each committee member to review and correct as required. The final record of the minutes will then be redistributed to the Committee as well as to the Board of Directors.

From time to time, all supported missionaries and organizations will be invited to attend a meeting of the Committee to report on their ministry. A list of possible debriefing questions (see Appendix D) will be used by the interviewers as a guide. When on home assignment, as they are able, all supported missionaries will be expected to report to CHFBC on a Sunday morning or some other convenient time during the week. Agencies seeking to partner with CHFBC may be invited to address the Committee by recommendation of the Elders or by consensus of the Committee.

2.5. Selection of New Missionaries from outside CHFBC

Generally, missionaries on deputation contact various churches through letter mail and email introducing who they are, where they are going and what they are going to do. When these letters come to the church, the Committee will use the following guidelines to determine the acceptance or rejection of our partnership with them:

(a) If the Committee is receptive to reviewing the information of a new candidate, an invitation will be sent to them to meet with the Committee;

(b) Following the interview of the new applicant (see Appendix A for suggested questions), the Committee will process them through the Assessment Rubric (see Appendix B);

(c) References will be requested from the candidate from the following three sources: the lead pastor from their sending church, a person/couple with whom they have served at their sending church, and the sending agency. These references may come as a written letter or by telephone conversation by one of the Committee members.

(d) The approval process will include a review of three elements: the candidate, the area of ministry, and the proposed mission agency;

(e) If a consensus is reached to accept the candidate, a recommendation from the Committee will be given to the Elders for their approval at their next meeting;

(f) If the Elders give their approval, then the Committee's recommendation will be given to the Board of Directors for their approval to accept the candidate and the amount of financial support recommended by the Committee;

(g) If the Board of Directors give their approval, then the intent to support the new candidate will be communicated to the church by verbal and printed announcement for two consecutive Sundays before the recommendation is made official.

(h) As a general practice, the financial support of new missionaries will commence at the beginning of the new fiscal year through the membership's approval of the church budget.

2.6. Selection of New Missionaries from within CHFBC

Ideally, potential candidates from within our church will advise the Committee very early in the process that they are considering vocational missions so we can help them discern their calling, gifts, and abilities. It is recognized that the Holy Spirit calls the candidate and this is endorsed by the church in cooperation with the mission agency. On the other hand, the Committee will endeavour to monitor our church family proactively in order to identify those who would be good candidates and are in the process of determining God's will. Contact with the Committee and Elders should occur before any serious discussions with a Missions agency by the individual.

Potential candidates will be asked to present their calling or their position regarding missions not only to the Committee but also to the Elders. Honest feedback is to be given by the Church leadership if it is felt there are problems or that the timing is not right.

Primary missionary candidates shall be members of CHFBC who exhibit the following attributes in their lives:

- They shall be in agreement with CHFBC’s doctrinal statement and theology & philosophy of mission (Section One: 1.2 and 1.3).
- They shall have shown themselves in active, effective participation in the ministries of CHFBC.
- They shall have been a member of CHFBC long enough for church leaders to ascertain their fitness for Christian service, the length of time normally being a minimum of one year.
- They shall have sought spiritual guidance from the church leaders in such areas as discerning their spiritual gifts, their preparation for ministry, mission agency affiliation, their field of service and type of ministry.

2.7. Review of Current Missionaries

Every two (2) years the Committee will review all our missionaries in terms of their financial needs and in conjunction with the Assessment Rubric (Appendix B).

2.8. Review of Mission Agencies

The Mission Agency or organization that the candidate is planning to go with will be reviewed with the following guidelines in mind:

(a) CHFBC will not support mission workers by means of designated funds unless i) such workers are sent through an agency registered with the Canada Revenue Agency (CRA) as a Canadian Christian charity, or ii) the agency is in a joint ministry/venture agreement with a registered Canadian Christian charity in which the agreement is compliant with the CRA, or iii) the Board endorses an occasional exception for a CHFBC-directed STM.

(b) The agency’s doctrinal statement and practices must not conflict with those held by CHFBC;

(c) The agency’s structure, objectives, and field of ministry will be reviewed for conformance to CHFBC’s theology and philosophy of mission (Section One: 1.2 & 1.3).

(d) The agency’s financial statements over the last two years may be requested;

(e) The agency’s support structure will be reviewed (if it’s individual or pooled);

(f) The agency’s member care system will also be reviewed considering but not limited to the following:

- On-field support
- Crisis support (e.g. pastoral care, marriage counseling)
- Medical Plan
- Family support (e.g. children’s education)
- Retirement plan

(g) The agency's certification with the Canadian Council of Christian Charities (CCCC) or registration with other financial affiliations of accountability will be reviewed.

If a supported missionary moves to a different mission agency from the one under which they were approved, the Committee will evaluate the reasons behind the move and will re-evaluate the candidate through the process outlined above.

2.9. Missions Education and Recruitment of Missionaries

Recognizing the Elders and congregation have the chief responsibility for selecting and sending new missionaries (c.f. Acts 13:1-4), and that candidates may be encouraged and nurtured through education and discipleship, the Missions Committee will employ but are not limited to, the following ideas to help cultivate "home grown" missionaries.

(a) Missions Emphasis Sunday

Each year a Missions Emphasis Sunday will be planned by the Missions Committee in conjunction with the Worship Team leader and Elders with the following goals in mind:

- (i) To provide an opportunity to highlight our missionary family and details of their ministry;
- (ii) To promote local and global outreach and challenge our church family to be involved;
- (iii) If chosen, to raise special project funds in support of specific missions needs.

(b) Personal & Prayer Support

An annually updated "Missions Family Booklet" will be issued by the Committee to encourage familiarity with and more prayer support for our missionary family. In addition to this, the Committee will look to find creative ways to encourage our congregation to communicate personally with our missionaries and to enlist committed prayer partners for each missionary.

(c) Education

Courses in global missions should be part of the discipleship processes of the church. Also, the Committee should continue its learning through attending missions conferences, training sessions, and as possible, visiting mission fields (vacation tours, work groups, etc.).

The Committee may also consider representatives from mission agencies to present topics of interest to the Church.

Short term missions are to be encouraged for both young and old as one way to teach and identify potential candidates for career missions.

2.10. Short Term Missions

Short term missions (STM) can play a significant role in the life and ministry of CHFBC. Our main goals for STM are:

- (a) To increase the awareness of missions within those who go;
- (b) To develop a potential mission candidate by providing an opportunity to develop skills, confirm a calling, and identify potential areas of ministry;
- (c) To energize the church;
- (d) To supplement our disciple-making process;
- (e) To send STM individuals or teams to serve with the missionaries we are currently supporting.
- (f) To serve and support the sponsoring missionary, people group, or mission.

2.11. STM Guidelines

- (a) Short term is defined as 2 months or less.
- (b) Candidates can be adults of any age including youth, assuming they have the skills, ability, and potential.
- (c) Those interested in going on a short term mission will submit a letter of application (see Appendix C) to the Missions Committee.
- (d) Applicants will be reviewed and interviewed by two people: one from the Committee and an Elder. If it is a CHFBC-led STM, the team leader may also be part of the interview. A recommendation to accept or not to accept will then be brought to the Committee.
- (e) If an individual or family of CHFBC wants to go on an STM with an outside organization, that individual or family should inform the Committee's chair-person of their intent as early as possible. This is to ensure guidance, counsel, and support through the process for the individual/family.
- (f) Notwithstanding the discretion of the Missions Committee for extenuating circumstances, adult participants will personally be engaged in raising 100% of their own STM funds and High School participants will normally fundraise a minimum of 50% of their STM funds.
- (g) If an STM exceeds 50% of the annual budgeted amount combined with the Missions Fund reserve, then the Missions Committee will seek Board approval for additional

funds.

(h) The Board will be informed if the anticipated disbursement from the Missions fund for an STM or special project is in excess of \$5000.00.

2.12. STM Fund Raising

It is the Committee's desire that private solicitation of funds does not occur within the church. We do encourage individuals to become partners with the candidate in prayer and moral support. STM candidates need to receive prior approval from the Committee before presenting their financial needs (by letter and/or verbal announcement) to the church.

A designated fund with temporary duration may be established at the discretion of the Committee and Board for those within the congregation who wish to financially support the STM.

It is at the Committee's discretion as to how much may be contributed out of the Missions Budget towards the STM's financial target.

2.13. Financial Guidelines

(a) Financial commitments will be given with consideration to our stated priorities and values (Section One).

(b) Candidates and agencies will be approved in accordance with sections 2.5-6 and 2.8 respectively.

(c) Missionaries will be contacted at least every 3 years to determine whether current support levels are adequate or if there are any shortfalls that should be addressed.

(d) For member missionaries, we will aim to take on 20% of their support requirement and increase it as needs arise and funds permit. The high level of support will encourage close ties between the missionary and the church and allow them to spend more time in our church and less time traveling during their home assignments.

The remaining support required would be sought out from other churches and individuals in order to develop other relationships, to encourage greater trust in the Lord's provision, and to reduce the risk in case one supporting party could no longer maintain support.

(e) No private solicitation of financial support from the members or adherents of CHFBC should be carried out by missionaries receiving regular support from the Missions Budget. We do support the missionary responding to inquiries and providing information as requested on their financial status.

Any serious shortfalls need to be communicated to our church family so they can make it a matter of prayer, seeking God's provision, and asking Him to provide the needed funds from those people He burdens.

(f) Special appeals of funds for special projects or needs may arise and designated funds with temporary duration may be established with the recommendation of the Committee and the approval of the Board.

2.14. The Missions Budget

(a) The Committee is responsible for administering the Missions Budget and working in accordance with the approved amount.

(b) The Missions Budget will be prepared by the Committee in conjunction with the Treasurer. The proposed budget will be submitted to the Board of Directors on an annual basis for their approval prior to its submission to the church membership for their approval.

(c) The Missions Budget will follow the church fiscal year (January 1 - December 31).

(d) The Missions Budget will be drafted with the following in mind:

- Supported missionaries must continue to meet the criteria as laid out in Section 2.5-6.
- If the above mentioned criteria are met, and as CHFBC remains financially healthy through the Lord's provision, current support amounts will not be lowered.
- Current shortfalls in our missionaries' levels of support will be monitored and addressed while maintaining comparable and equitable levels among those we support.
- Instead of supporting our missionaries at the same amount, we will base support levels on individual needs and circumstances.
- Potential candidates who will need support in the upcoming year, including out-going and set-up costs.
- The missionary's special needs will be considered, including the number of children, children's schooling, location, etc.
- Allowance will be made for short term mission trips.
- Allowance will be made for supported or guest missionary speakers.
- Allowance will be made for special projects at home and abroad.

2.15. Special Projects

Special Projects may be undertaken by CHFBC. This section seeks to clarify what those needs may look like and how the Committee will respond to them.

Emergency Needs

From time to time, our supported missionaries may face unexpected situations and require financial support over and above what they receive monthly in order to meet personal or ministry needs. At the discretion of the Committee in conjunction with the Treasurer, monies may be released as funds are available to help shoulder the burden our missionaries face.

Disaster Relief

Natural disasters occur world-wide and the Committee may wish to contribute to the humanitarian effort to alleviate suffering and help the re-building process. Our preference will be to partner with gospel-centered agencies such as but not limited to our denomination's Fellowship Aid for International Relief (FAIR).

Humanitarian Aid

Special needs may arise on the field from the people groups our supported missionaries are serving. These needs could be but are not limited to famine relief, clean drinking water, and vaccine for diseases. Consideration will be given to other opportunities not linked to any of our supported missionaries.

The Committee's Response

With input from the Treasurer, the Committee may release available money from the Missions Budget in order to contribute to the meeting of said need.

If the need is greater than the Committee's budget can afford, the Committee, with input from the Treasurer, has the option to send a recommendation to the Board requesting the establishment of a time-limited designated fund, to engage the membership with knowledge of the need, and to provide an opportunity for them to prayerfully and sacrificially give to the need.

Any designated fund established will have a stated financial goal as well as a start and end date communicated to the membership.

If donations come in after a fund has been closed, the donor will be informed of the fund's closure and given the opportunity to redirect their donation.

2.16. Retiring & Returning Missionaries

The Committee understands that the retirement transition is unique to each missionary, and financial needs may continue once missionaries return home. In addition, some missionaries may be required to end their missionary ministry and return home due to unforeseen circumstances (e.g. health issues, spiritual crisis, etc.). This type of return is different from a home assignment. The following guidelines will help the Committee determine what steps to take:

(a) The Committee will set up a face-to-face meeting/debrief with the missionary and/or mission agency representative as soon as possible to determine what their next

step is, what kind of support structure they have in place, whether they have a source of income, and how their financial needs have changed.

(b) Instead of eliminating support immediately for a retiring or returning missionary, the Committee will assess financial support on a case-by-case basis;

(c) If retirement occurs during the middle of the year, the balance of the missionary's yearly support may be given as a one-time gift;

(d) If there are practical needs to be met for their transition back home (e.g. car, housing, etc.), those needs may be presented to the Church.

Any decisions about retiring or returning missionaries will be clearly communicated to the Elders and Board of CHFBC, to the missionary, and the sending agency.

Appendix A: New Candidate Interview Questions

Category #1: Credible Testimony of Faith (We want to ensure as best as we can determine that the individual/couple are genuinely saved and are growing spiritually.)

1. What is your salvation story?
2. Have you been baptized?
3. What is your baptism story?
4. What are you currently doing to grow spiritually?
5. What is the gospel?
6. If someone were to ask you how they could be saved, how would you answer?
7. How has God used the local church to shape your spiritual life?

Category #2: Credible Call to Ministry (We want to ensure as best as we can that the individual/couple are called to serve in vocational ministry.)

8. What are your spiritual gifts?
9. How have you used those gifts in your local church?
10. What have been some recent highlights in your ministry?
11. How did God call you into ministry?
12. How did God call you to be a missionary?
13. How has that call been confirmed in your life?
14. In your opinion, what makes you qualified for the mission you wish to do?
15. What kind of missionary training or experience have you had?
16. What's the nature of your connection to our church?

Category #3: Sound Doctrine (To ensure as best as we can that the individual/couple are theologically sound, agree with our statement of faith, and are reasonably prepared for their proposed ministry.)

17. Do your theological beliefs align with our church's Statement of Faith?
18. Have you graduated from Bible College? Seminary?

19. Do you have any plans to continue your education or receive additional training?

20. Have you created your own statement of faith?

Category #4: Field of Ministry

21. What country are you going to serve in?

22. Is there a particular people group that you've been called to?

23. How did God lead you to this people group?

24. Do you have any experience with that people group?

25. What percentage of your target people group(s) are evangelical?

Category #5: Vision and Mission (To discover whether the candidates have a theology and philosophy of mission similar to ours, and to discern their vision, mission, and goals.)

26. What is your philosophy and theology of mission?

27. What is your vision for your ministry?

28. How does your mission fit in with the Matthew 28 Great Commission to make disciples (evangelizing, baptizing, and teaching)?

29. What are your mission/ministry goals?

30. Do you have a ministry plan for achieving your goals?

31. What will be your ministry context?

32. What is the cultural context?

33. What are your plans to reach your people group?

34. How long do you anticipate being on the field?

35. Do you have a succession plan in place, to work yourself out of a job?

Category #6: Relationship (To discover how deep they want this relationship to be with our church.)

36. How many supporters do you already have, and how many do you plan to have?

37. If we were to support you financially, how do you plan to develop a relationship with our church?

38. What is your plan for communicating with your supporters? (form, frequency)

39. What would your ideal relationship with a supporting church look like?

40. What are your expectations from us as a supporting church?

41. Are you open to visits/STMs of individuals/groups from our church?

Category #7: Accountability (To evaluate the level of support they have from their sending agency and on the field.)

42. What types of accountability are in place with the sending agency?

43. What kind of support system is in place in your field of ministry?

44. When life gets difficult on the field, who do you have to turn to for resources and advice?

Category #8: Finances (To discover what their support goal is, who else is supporting them, and how much they are asking CHFBC to support them.)

45. How long have you been building your support team?

46. What is your annual support amount that you need to raise?

47. How far along are you?

48. What is the minimum amount you need to get on the field?

End of Appendix A

Appendix B: Assessment Rubric for the Missions Committee

This single-column rubric is a standard of priority informed by this First Principles & Practices document. As an assessment tool in the service of our Missions Committee, it contributes both to the evaluation of prospective missionary partnerships and the review of our current missionaries. This rubric is NOT intended to be an exhaustive or final word in the evaluative process because there are other contextual factors like spirituality, chemistry, character, competence, and personal references. However, this tool aims to gauge alignment and compatibility with some of our most cherished priorities. Every 3 years this rubric should be reviewed and updated.

Under / Approaching	Valued Priorities for our Missionaries	Over / Exceeding
	Personal Calling: to Christian faith & missions	
	Church-centeredness: involvement in a home church	
	Contact with CHFBC: original social connection ⁸	
	Main Mission on the Field: church-based disciple-making ⁹	
	Targeted People Group: preferably an unreached people group (UPG) ¹⁰	
	Inter-relationship on the Field: regular & meaningful communication with CHFBC	
	Agency Qualification 1: doctrinal agreement with CHFBC's Statement of Faith. ¹¹	
	Agency Qualification 2: compatibility with CHFBC's theology & philosophy of missions (1.2 & 1.3)	
	Agency Qualification 3: approved by the CRA as a Canadian charity	
	Agency Qualification 4: registered for financial accountability	

⁸ Preference is toward prospective missionary partnerships when there is some kind of connection with CHFBC through personal attendance, past attendance, a relative, a friend, or our denomination.

⁹ For this valued Pauline missionary strategy for implementing the Great Commission see our CHFBC Theology and Philosophy of Mission in Sections 1.2 and 1.3.

¹⁰ A people group is commonly considered to be unreached when less than 2% of its population is evangelical Christian, in which case the percentage of believers to make disciples of the rest of the people group are deemed too few (see Section 1.3 [e]).

¹¹ The CHFBC Statement of Faith is online: www.chfbc.ca/beliefs .

Appendix C: STM Application Form

Please complete the following and submit to the Missions Committee chair-person. If your spouse or children are participating please attach additional registration documents for each individual.

General Information:

Full Legal Name:		
Address:		
Phone:	Email:	
Gender:	Age:	Date of Birth:
Health concerns we should know about:		
Agency Name:	Phone:	Contact:
Departure Date:	Return Date:	Location Planned:
Language required:	Church leaders who know you (for our reference):	
Purpose of trip (briefly):		
Budget (Please provide basic breakdown - travel, accommodation, food, etc... Please advise how you see your trip being funded:		
Any additional information that may be helpful for the Missions Committee:		
Your Signature: _____ Date: _____		

End of Appendix C

Appendix D: Debriefing Interview Questions for Short-Term Missionaries & Missionaries on Home Assignment.

Goals: To provide each participant with the opportunity to share honestly about their STM experience; to encourage each participant and offer wise counsel regarding “next steps” in their re-integration process (home, church & school).

Interviewers: Church leadership such as Elder/Pastor, growth group leader, youth leader, or Missions Committee member. The interviewer should not be one of the leaders from that particular STM trip.

Time: Between 30 and 60 minutes

Notes: Interviewers, please write out some thoughts from each interview to be given to the Committee and the Elders. These notes will be used to assess how we can improve future mission trips.

Suggested Questions to use in your interview conversation. You probably won't be able to ask all of these and some won't apply, but they are provided in order to prime your pump and give you some ideas.

Before getting into the questions, tell the interviewee a bit about yourself and your role/experience with CHFBC and missions. This could be either from a home-side perspective or an on the field perspective.

1. What did you do during your trip? (Learn some basics about where they served and in what capacity, what type of ministries they were involved with, who they met on the field, and what impact these experiences had, etc.)
2. Were there any types of ministry that were especially joyful or meaningful for you? How can you share this excitement with friends and family at home?
3. Were there any types of ministry that were especially challenging and difficult for you? How did you deal with these struggles?
4. What did you experience in your relationship with God during your ministry?
5. What did you learn about God on this trip?
6. What did you learn about yourself?
7. What was the biggest challenge on your trip?
8. What was the best moment/event?

9. Were there any disappointments for you?
10. How was your relationship with your team? Conflicts? Resolution?
11. Tell us how you related to people you met on the field? Who did you work with and what have you learned about them or from them?
12. What would you change about this trip, if anything?
13. What would YOU do differently if you could do this again? (Intended to focus on the participant's attitude and actions during the trip.)
14. What have been some challenges facing you in returning home (family, church, school, work, etc.)?
15. As a result of your mission trip have you made any commitments? How are you planning on maintaining these as you get back into life here?
16. Are you considering future ministry in any capacity (overseas, local)? How can we help/encourage/serve/support you in that?
17. How can I pray for you?

Please close your time in each interview praying with the participant. Rejoice together in what God has done and ask for His leading and blessing as your brother or sister moves forward.

End of Appendix D