

HBC MISSIONS STRATEGY



STATEMENT OF PURPOSE FOR HBC MISSIONS

We believe that the Biblical mandate given to the Church by Christ is world evangelization. World evangelism is the process of making disciples by proclaiming the gospel of Jesus Christ through presence, persuasion, and perseverance, for the purpose of converting, baptizing, and teaching new believers how to live a Christian life according to Biblical (not cultural) principles and practices within the establishment of local indigenous churches. This is done through the ministry of missions, which is the process of being actively engaged in the sending forth of extended staff (missionaries) beyond the borders of the local church and its influence (with an emphasis on crossing geographic, cultural, and linguist barriers) to areas and peoples of the world where Christ is largely, if not entirely, unknown.

The role of Heritage in this great worldwide ministry is to effectively “equip the saints” for life and ministry overseas, and then to send them out with sufficient resources and encouragement for their task. We are

*Our strategy is
INTENTIONAL about
reaching the unreached.*

committed to developing significant, loving, and accountable relationships with our missionaries, both for them personally and for their ministry.

We are committed to sending our own people where God directs for the tasks He equips them to do. As we encourage and disciple missionary candidates, we emphasize the following areas: 1) ministries which focus on unreached people groups where there is little or no gospel witness, 2) strategic efforts that effectively equip the national Christian leaders to evangelize, make disciples, and plant churches, 3) strategic efforts that will encourage and equip national believers to begin and fulfill church planting movements, and 4) strategic efforts that encourage and equip national believers to begin and fulfill missions sending movements. We are committed to the people from our church, but we will focus on the following strategy and those people who will best accomplish that strategy whether they are from Heritage or not. Those from Heritage who desire to be missionaries sent out by Heritage must be familiar with our strategy and the importance we place on reaching the unreached people groups.

We developed our strategy for the purpose of reaching the unreached people of the world. Our first priority is to reach the major unreached people groups: THUMB (Tribal, Hindu, Unreligious, Muslim, and Buddhists) in the most unreached countries. Second, we place a priority on

reaching the unreached people in reached countries. Third, we see a priority to help others (Brazilians, Filipinos, Koreans, etc.) who can better reach the most unreached countries where access is restricted or limited for Americans. Fourth, our strategy places a priority on reaching other people in reached countries where the majority of the people are unevangelized. Fifth, our strategy is to reach other peoples in reached countries where the majority of the people are evangelized. Finally, we place our lowest priority on development work as missions.

This statement of purpose logically flows into our missions strategy.

HBC MISSIONS STRATEGY

Our overall missions strategy is based upon six component strategies that combine to form a tightly integrated whole with the objective of reaching the unreached peoples of the world. At Heritage, we have sought to utilize the advantages and minimize the disadvantages of both the denominational-based and the independent faith-based systems of sending missionaries. Heritage is an independent Baptist church, not part of a denominational organization; therefore, we compare the strategy to which we adhere, the World Missions Church (WMC) strategy, to the Traditional Method utilized by the Independent Faith System.

STRATEGY #1 - SELECTIVE VS. PROLIFERATING FOCUS

THE TRADITIONAL METHOD EXERCISES A PROLIFERATING FOCUS

The traditional method tends to have a proliferating focus in missions; that is, it spreads out in many different directions with many different goals, ideas, and ministries. By definition, a “proliferating focus” is an oxymoron because proliferation is the exact opposite of focusing in a defined direction. Proliferation occurs when there is no defined strategy. When there is no intentional strategy in place, the end result is usually doing a lot of work but in many varied directions. We should be careful not to be like the archer who shot a quiver full of arrows into a field and then took a can of paint and drew the circles of the target around where the arrows had landed. Unfortunately, some churches have proliferated their missions ministry across many continents and objectives and then looked back and painted a



target around them stating, “The sun never sets on the ministry of our church.”

THE WORLD MISSIONS CHURCH (WMC) STRATEGY EXERCISES A SELECTIVE FOCUS

It is easy for a church committed to missions to try to support every work that is presented to them. It is even easier for them to try to support everyone in their congregation who steps forward for missions service. However, such a church then lacks focus and consistency. Heritage has developed (through much time in prayer and thought) a selective process of strategically determining in which missions ministries we will be involved.

Foundational to this strategy is the understanding from Scripture that the missionary is part of the church’s staff and their ministry is another facet of the church’s ministry. With this in mind, the missionary must minister in an area that we, the local church, believe is most strategic in accomplishing the Great Commission, and they must meet the qualifications for being on the

*“If ten men are carrying a log—
nine of them on the little end and
ONE at the heavy end—and you
want to help, WHICH END
will you lift on?”
—William Borden*

church staff. We cannot attempt to support everyone but will instead strive to support those whose strategy is like-minded to ours.

In a nutshell, this first strategy explains that we will make decisions based on our strategies. This is preferred over going everywhere,

trying to do everything. We will be less inclined to use our resources on that which we believe is less effective in reaching the unreached.

STRATEGY #2 - CORPORATE VS. INDIVIDUAL PRECEDENCE

THE TRADITIONAL METHOD IS BASED UPON THE INDIVIDUAL HAVING PRECEDENCE

In the traditional method, when an individual becomes a missionary, they determine a missions agency, receive training from the agency, are commissioned by the agency, and then begin going to churches to raise support. As these missionaries approach the churches, including their home church, they present their field, their work, and their objectives. They ask the churches to partner with them to accomplish their goals. The churches are then satisfied in their missions work because they are helping the missionaries accomplish their goals.

This is the exact opposite of the New Testament model. In Acts 13, while they (the church body at Antioch) were worshipping the Lord and fasting, Barnabus and Saul were called by the Holy Spirit. This is both corporate and individual. In the text you will notice that the corporate call precedes the individual call, but they were probably simultaneous. The NT church was proactive in sending missionaries (c.f. Acts 11, 15). Traditionally, the emphasis has been so strong on the individual that we have lost the responsibility of the church.

**WHILE THEY WERE
WORSHIPPING THE LORD
AND FASTING, the Holy Spirit
said, “Set apart for me Barnabas
and Saul for the work to which I
have called them.” Acts 13:2**

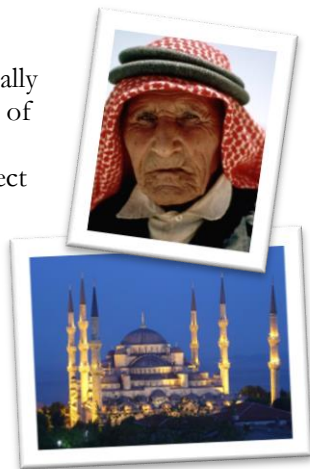
THE WMC STRATEGY IS BASED UPON THE CHURCH HAVING PRECEDENCE

If the task of missions has been given primarily to the local church, and if the position of the missionary is that of a servant on that church's staff, then the strategy and ministry of the whole, the Body of Christ, will rightfully take precedence over that of the individual, the missionary. Every believer is gifted by God for ministry. This gifting of the Holy Spirit is not for the individual but for the Body (1 Corinthians 12). We believe that the missionary's work is not simply his own, but rather the work of the sending and supporting churches, as illustrated by the churches at Antioch (Acts 13), Jerusalem (Acts 8:14, 11:22, 15:22), Berea (Acts 17:14), and Ephesus (Acts 18:27).



It is the responsibility of the church to corporately accomplish the task of world missions with the gifted members that God has given them. When missions is executed biblically, the members understand their role as part of the body, and the church will take into consideration the gifts, talents, abilities, service, desires, passions, and preparation of individuals before placing them into their missions ministry. Here at Heritage, we accomplish this by prayerfully utilizing the Missionary Development Process (MDP) and input from the pastoral staff, deacons, missions selection team, and other ministry leaders. We currently have several families and singles in the MDP. Our prayer is that we would be as the church at Antioch, seeking the best ministry and location for each of these members of our congregation. For more information about the MDP, see www.hbclynchburg.com (Global Ministries page) or speak with Pastor Allen.

Therefore, both the church and the individual mutually determine a field and work, based upon the strategy of the church and the giftedness and skills of the missionary. The church and the missionary then select a like-minded agency that is suited to meet their needs in that particular field doing that particular work. The church is responsible to train the missionary, incorporating the agency and their resources as needed. The church and the missionary together seek financial support by looking for other churches to partner with the sending church in accomplishing their goals.



STRATEGY #3 - PROACTIVE VS. REACTIVE SELECTION

THE TRADITIONAL METHOD IS BASED UPON REACTIVE SELECTION

Traditionally, we've been reactive rather than proactive in selecting missionaries. Most missionaries today will make 800 contacts with churches through phone calls and visits to get to the field. This is extremely inefficient. When a pastor receives these contacts from missionaries, he will often react; he doesn't want to say no to a missionary so his church takes them on with only token support. In a church where there is no strategy, it is easy to choose missionaries based on emotions: for example, to support orphanages after seeing photos of starving children, or to support a missionary because they are related to or known by someone in the church.

It is better to have a strategy and proactively act according to it by saying "no" to anything that is not a part of that strategy. A "no" is better than token support based upon a lack of strategy. Better yet is to give the "no" at the first contact with a missionary whose ministry does not fit in with the church's strategy; this is better stewardship for the missionary because they will not be required to waste time making continued contact efforts or to waste resources by sending a packet of information. Sure it is difficult, but when committed to a strategy, saying "no" does not invalidate the missionary or their desired ministry; it just confirms that they have a different strategy than our church.

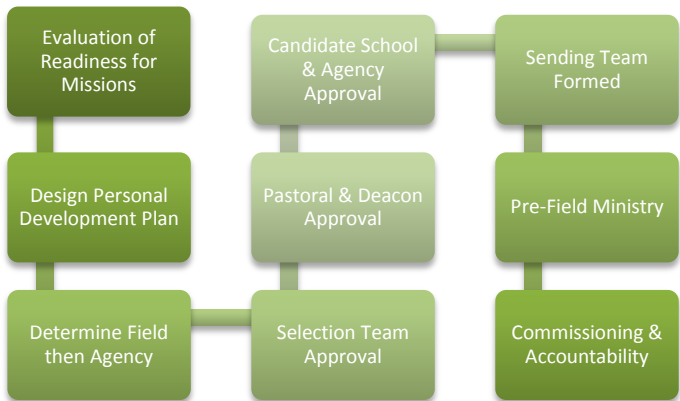
THE WMC STRATEGY IS BASED UPON PROACTIVE SELECTION

Because we believe the primary means of fulfilling the Great Commission is the church, HBC is committed to being such a primary force in the world, in our own church, and in our missionaries. The leadership (pastoral staff, deacons, missions selection team, and other ministry leaders) of the church

will be proactive in praying about the areas of the world that the Lord has led them to reach and in asking those in the church who have demonstrated their faithfulness, compassion, ability, and preparedness for service to serve in those areas. This strategy gives the missions ministry specific direction and guidelines based on prayerful consideration by the church leadership as to the types of ministries the church believes need to have priority for world evangelization.

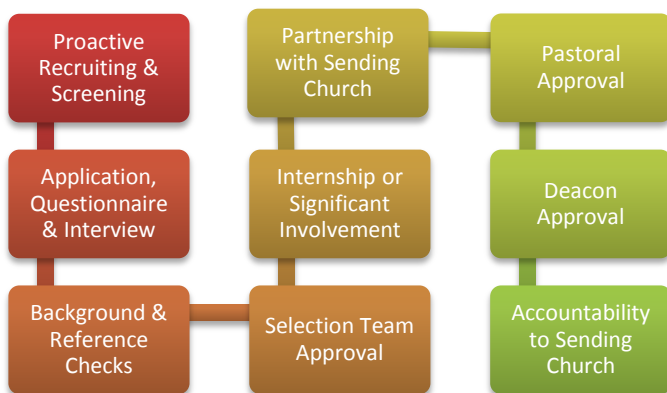
Therefore, we first look to our local body, then to missionaries sent from other local churches that need support. In our church, when someone believes that their role in missions would be best fulfilled through serving overseas as a missionary, and the church leaders agree that it is wise to pursue, the individual is invited to join the Missionary Development Process (MDP). The MDP is a process of preparing someone for ministry overseas through training and discipleship in Bible knowledge and application, life skills, teamwork, ministry, and cross-cultural experience. Later in the process, we determine the field and agency. We view the working relationship with the agency as the church and the missionary candidate jointly subcontracting the agency to accomplish our goals and do that which the agency is better equipped to do. The process then concludes with approval from the selection team, approval from the pastors and deacons, completion of candidate school, approval from the agency, establishment of a sending team, completion of pre-field ministry, and commissioning to the field.

*Development process for
HBC “Sent” Missionaries*



Though we do place a high priority on sending our own people, we also see great value in partnering with other churches to send their missionaries to accomplish mutual objectives. These missionaries are proactively sought out by checking with existing missionaries on the field and like-minded agencies to see who is already in the pre-field process. As we look at these missionaries, we proactively recruit and screen those which fit our strategy and will help us fulfill our goals.

Selection Process for “Supported” Missionaries



STRATEGY #4 - STRATEGIC VS. RANDOM PLACEMENT

THE TRADITIONAL METHOD OFTEN PRODUCES RANDOM PLACEMENT

In the traditional method, the placement of missionaries is often random. This random placement has led to inefficiency, duplication of efforts, and neglected areas. There can be both an imbalance of missionary placement and an imbalance of finances: less than a penny for every dollar given to missions goes toward reaching unreached people groups. The random placement of missionaries is a natural outcome of reactive selection, individual precedence, and a proliferating focus. In fact, many who become missionaries to a certain field apart from the strategic guidance of the church do so based upon hearing a missionary presentation and being attracted to that same field; hence we continue to send more and more missionaries to the same places. How then does someone

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hear of the compelling need to go to the unreached?

The great need of the 10/40 Window with its enormous numbers of unreached people groups is due to a lack of strategic placement by so many churches and individuals. Would the approximately 3 billion people in this area of the world still be unreached if the church was committed to strategic placement?

THE WMC STRATEGY PRODUCES STRATEGIC PLACEMENT

At Heritage we are actively involved in recruiting new missionaries to serve in those areas which meet our strategy. We are committed to reaching the unreached peoples of the 10/40 Window and elsewhere. This will require that we place particular people in particular places. It will also mean that we will have to deny support for some and ask others to forgo their own plans and be willing to go where the Lord has led the church to work and minister.

The world missions church is not random but strategic, not only in choosing missionaries, but in their placement and their work to reach the least-reached groups—THUMB. The bottom line is that there are many good people working in many good ministries in various areas of our world. We cannot support everyone, so we choose to support those who desire to serve in places and ministries that fulfill our overall strategy. It is in the fulfillment of this strategy that unreached peoples will be reached with the gospel and God will therefore be glorified.

STRATEGY #5 - SIGNIFICANT VS. TOKEN SUPPORT

THE TRADITIONAL METHOD UTILIZES TOKEN SUPPORT

For far too long the church has treated the Great Commission as a general suggestion that requires only token offering and effort rather than sacrificial giving and dedicated lives. If we are to accomplish the Great Commission we must do more than give token support, it **MUST** be a significant part of our budget, lives, and church ministry.

*If we are to accomplish the **GREAT COMMISSION**, we must do more than give token support, it **MUST** be a **SIGNIFICANT** part of our budget, lives, and church ministry.*

When the church has not had a visible and known strategy, those in the congregation who have a burden for missions have found ways to give to



missions through other means. In fact, this has become a prevalent issue, and books have been written to instruct missionaries on how to “tap this resource.” Unfortunately, there are some problems with this approach of intentionally raising support from individuals. This greatly minimizes the accountability of the missionary and totally sidesteps the role, responsibility, and authority of the church. We do acknowledge that some support from individuals will often be given without the missionary asking for it as their friends and family desire to support them. The concern is when the missionary intentionally focuses on raising support from individuals.

THE WMC STRATEGY UTILIZES SIGNIFICANT SUPPORT

When a church provides significant support for a missionary, they can avoid the “100 supporting church syndrome” which requires the missionary to always be on the road making reports to their churches rather than becoming a part of them in ministry. We view the ideal situation as the “One and Five Model” where the sending church takes on 50 percent of the missionary’s support and 5 other churches in that geographic region take on 10 percent each. The “One and Five Model” really helps with pre-field ministry: it is shorter, more encouraging, less stressful, in one locality, and allows the missionary to spend more time in each church. Furlough also requires less travel, less raising of support, and fewer travel expenses. A missionary that takes a traditional 1-year furlough could then spend 6 months at their sending church, 1 month at each of their supporting churches, and 1 month on vacation. Because the missionary spends a lot more time at each church, much stronger relationships will be built. This bond between the missionary and the church members yields more prayer support, more accountability, more concern for the missionary, more concern for the field, and more concern for the ministry.

Significant support will not measure the quantity of missionaries on the field but rather the quality of their support and if it is getting the job done. A vital tool the Missions Selection Team uses to prevent subjectivity in determining support levels and to keep us focused on accomplishing our strategy is the Missions Support Grid. This is not a cold, mechanical, or calculating system; much prayer, fasting, and deliberation is a part of every individual decision. The Missions Support Grid gives us a guide in determining how closely a missionary fits into the strategy of Heritage and the degree of financial involvement we might have. The entire process, however, is under the control of the Holy Spirit. As the Selection Team

researches an area, examines the candidate, and prays for divine wisdom and direction, the grid system is subjected to the leading of the Lord.

STRATEGY #6 - INVOLVED VS. “PAY & PRAY” RELATIONSHIP

THE TRADITIONAL METHOD IS OFTEN ONLY A “PAY & PRAY” RELATIONSHIP

In the traditional method, missionaries receive much of their support as token support from churches plus support from individuals. Seeking support from so many churches forces them to visit a large number of churches but spend very little time at each one. Then, when the missionaries come back from the field, their contact with the supporting churches is still very limited, if even possible, because they must divide their time between so many churches. The result is a very weak relationship between the missionary and the church. Although financial and prayer support is essential, a “pay & pray” relationship should only be the beginning and more cannot happen without sufficient time for the church and the missionary to be together.

THE WMC STRATEGY REQUIRES AN INVOLVED RELATIONSHIP

With greater levels of accountability required from our missionaries, Heritage also has a greater responsibility to our missionaries. We must do more than provide “pay & pray” support; we must be proactive in continued hands-on support.

To this objective, we have adopted the strategy of “sending” missionaries out of HBC rather than just providing some financial support. We see our responsibility as more than just being their home church, we are their sending church.

*God has either called
us to GO or called us
to SEND; there is
nothing in between.*

This strategy of sending involves gathering a group of people at Heritage around each “sent” missionary to provide communication, logistical, prayer, and moral support. While everyone is to be making disciples as a part of the Great Commission, we realize that not everyone will serve in full-time vocational ministry as sent

missionaries; therefore, the balance of the church must fulfill their responsibility to serve as “senders.” God has either called us to go or called us to send; there is nothing in between.

Practically, much of this strategy of sending is accomplished through our sending teams. The sending teams have a team leader and other coordinators that take care of communication, prayer, hospitality, and processing the missionary newsletter. The relationship of the missionary to the sending team, as well as the responsibilities of the sending team, is outlined in our “Sending Team Policy.”

The world missions church believes that if it is giving much of the financial support to the missionaries, it is essential to keep up with the missionaries to prevent and overcome problems. The sending church has primary responsibility: the missionary reports to the church, and church leaders evaluate the work through visits to the missionary and reports during home ministry. After the sending church, they are accountable to the supporting churches and agency.

Benefits of sending teams to the church:

- Creates a greater focus on missions
- Gets more people involved
- Emphasizes sent missionaries
- Relieves some of the burden

Benefits of sending teams to the missionary:

- Promotes direct contact with the body
- Prevents missionaries from falling through the cracks
- Provides for many of their (non-financial) needs

SENDING TEAM STRATEGY

Sending teams were developed to help provide the greatest care for our missionaries. Each team’s purpose is to care for, in a significant way, one of the sent missionaries of Heritage. The team serves the body of the church by caring for the missionary, the extension of our body and the HBC staff, in ways that the entire body cannot.

SENDING TEAM POLICY

(This is an abbreviated version. The full policy with all job descriptions is available from sending team leadership or the HBC Global Ministries office.)

To keep missions a central part of HBC and to provide the greatest care for our missionaries, we have developed the following policies. Policies are for communication—when communication is healthy and efficient between the missionary and their church (church staff and sending team), the church is assured that it is providing the greatest care for their missionaries.

SENDING TEAM RESPONSIBILITIES:

1. The Sending Team is a ministry and extension of the church; therefore, the Sending Team is primarily responsible to the church, then to the missionary. It is the church that sends the missionary and is responsible for their support—the Sending Team helps the church fulfill its obligation to the missionary.
2. The Sending Team should be in constant communication with HBC's Global Ministries leadership about its missionary.
3. The Sending Team is to meet regularly to corporately pray for their missionary. While the individual members of the team will be encouraged to pray daily for the missionary, the team needs to meet at least once a quarter (and generally not more than once every 4-6 weeks) to spend time in prayer for the ministry of the church that the missionary is involved in, the people that the missionary is ministering to, and for the missionary.
4. The Sending Team is to establish a prayer chain, which will allow the individual team members to pray for the ministry, the people, and the missionary, as urgent requests become known.
5. The Sending Team is to be the first line of hospitality for the missionary when they are in the area. They will be called upon by HBC to help provide whatever housing, transportation, or other needs that



will not be met by the church (the use of the missions houses and vehicles will be determined by the Global Ministries staff of the church). The Team will need to be available to help the missionary in their re-entry to the area (escorting, guiding, hosting, etc.).

6. The Sending Team is to help the church with the mailing of the missionary's newsletter. Someone on the team will need to coordinate with the church office regarding printing, mailing labels, envelopes, and how to assemble a bulk mail mailing according to Post Office regulations.
7. The Sending Team is to provide "care" support for the missionary. This includes sending birthday, anniversary, and holiday cards as well as general notes of encouragement. HBC sermons are also available to the missionary. If they can't view the web, you can send them via CD or DVD.

The Sending Team is NOT to financially support the missionary. The church financially supports the missionary and that is done at significant levels of support. Note that the missionary is under agreement with the church not to solicit support from individual members of the church. This is because the tithes and offerings of the individuals of the church are necessary to meet the budget which has been voted on by the church. Missionary support is a large portion of this budget.



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