



'COMMON GROUND'

revised 2021

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INTRODUCTION

Welcome to World Outreach International's (WOI) *Common Ground* document.

Common Ground is designed to outline and explain the key elements that bind everyone that serves in WOI together.

This document is divided into three sections as follows:

1. PART A: WHO WE ARE AS AN ORGANISATION

Part A outlines the basics of who we are as an organisation. It describes some key components to better understand WOI by articulating its: mission, focuses, aims, distinctives, values, statement of faith and position on sexual integrity.

2. PART B: HOW WE OPERATE AS AN ORGANISATION

Part B explores the key components of WOI as an organisation and how those components work together. It will outline how WOI operates by articulating its: structure, leadership bodies, leadership roles and entities; philosophy of leadership; missiological practices; and the various categories of missionaries and workers.

3. PART C: BECOMING PART OF WO

Part C is designed for new applicants and outlines the process of application, selection and preparation for joining WO, as well as principles for relating to sending churches.

Common Ground is supplemented by the '*Operations Manual*' which details the Policies and Procedures to be followed by WOI mission workers.

Please read this document carefully as it is designed to provide a thorough overview of how WOI operates. Any questions can be directed to the Applications Coordinator. The WOI team is here to serve you in any way we can on your pathway to missions service.

GLOSSARY OF TERMS

AMT – Alpha Mission Team.

FCT – Field Coordination Team.

Field worker refers to a WO missionary. The terms *field worker* and *missionary* are used interchangeably in this document.

FMD – Field Ministries Director.

Frontier Missions is a Christian missiological term referring to the natural pioneering of the gospel among nations where there is no indigenous church. World Outreach focuses on Frontier Missions. The 'frontier' indicates ministry to an unreached people group rather than a reached group.

ID – International Director.

ILT – International Leadership Team.

Missiology / missiological. Missiology is the study of mission. It includes biblical, theological, historical, contemporary and practical reflection and research.¹

Mission (singular) describes the sending activity of God with the purpose of reconciling to himself, and bringing into his kingdom, fallen men and women from every people, nation, and tongue.²

Missions (plural) is the work of the church in reaching across cultural, religious, ethnic and geographical barriers to advance the work of making disciples of nations (people groups).³

Mission Partner is an 'in house' term used in WOI for its field workers.

Missional is simply an adjective denoting something that is related to or characterised by mission, or has the qualities, attributes or dynamics of mission.⁴

Missionary refers to a person who engages in mission, usually in a culture other than their own. In World Outreach, they are referred to as 'field workers'.

RVT – Regional Vision Team.

UPG – Unreached People Group.

WO – World Outreach.

WOI – World Outreach International.

¹ Christopher J H Wright, *The Mission of God*, (IVP: Downers Grove, Illinois, 2006), p. 25

² Craig Ott Craig, Stephen J Strauss and Timothy Tennent, *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues* (Baker Academic: Grand Rapids, MI, 2010)

³ From the Greek word 'ethné', implying ethno-cultural and ethno-linguistic population segments rather than (geo-political) nation states

⁴ Wright, p. 24

PART A - WHO WE ARE

This first section of Common Ground will outline the basics of who we are as an organisation. It will describe some key components to better understand WOI by articulating its mission, focuses, aims, distinctives, values, statement of faith and position on sexual purity.

1. OUR ORGANISATION

Founded in 1932, World Outreach International (WOI) is an international, faith-based mission agency that exists to facilitate Christian missionary endeavour among unreached people groups (UPGs).

As a community, WO is made up of missionaries, diverse ministries and teams, who are united by their common mission, aims, distinctives, missiology and a strong set of distinctives and values.

WOI is a visionary organisation, seeking to work in step with the Holy Spirit's direction, and is characterised by a vibrant, expectant faith for significant breakthroughs in ministry to UPGs.

Incorporation

World Outreach International is a Society incorporated in New Zealand under the Incorporated Societies Act of 1908. WOI is legally registered as an association of members with the New Zealand (NZ) Charities Register of the Department of Internal Affairs. Full information is available in the Constitution of World Outreach International document.

WOI's registered international office is in Auckland, NZ, though the administrative hub of WOI's operations is housed within the WOI-Singapore premises.

WOI also operates country offices, each of which operates under their home country's jurisdiction.

2. DISTINCTION BETWEEN WORLD OUTREACH (WO) AND WORLD OUTREACH INTERNATIONAL (WOI)

The mission as a whole is called **World Outreach International**, but is commonly known 'in-house' (and in promotions and publications) as 'World Outreach' (WO). WO consists of all the missionaries, ministries, field leaders, field structures and personnel associated with the field.

The organisational and operational side, which includes the international leadership personnel and associated service departments, is commonly known in-house as 'World Outreach International' (WOI). WOI provides the leadership, management, services, administration, support, oversight and accountability for all activities done in the name of WO. 'WOI' is primarily responsible to safeguard and implement the mission, values and operating procedures. WOI provides for the cohesion and co-operation of all our WO's diverse ministries.

For simplicity, in this document 'WOI' stands for the organisational and leadership side of WO, and 'WO' stands for the field and missionary side of WO.

3. OUR MISSION

The mission of World Outreach is **'to evangelise and disciple unreached people groups, equipping them to disciple their own and other peoples'**.

Explanatory notes for the mission statement:

'...evangelise and disciple...'

World Outreach (WO) exists to bring the Good News of Jesus (the Gospel) to those who have never heard. Importantly, WO's end goal is not just to evangelise, but also to make disciples. People become disciples (followers of Jesus) through evangelism, but they grow and mature in their faith through the process of discipleship.

'...unreached people groups...'

The term 'unreached people group' (UPG) describes a people group 'among which there is no indigenous community of believing Christians with adequate numbers and resources to evangelise this people group without outside assistance.'⁵

'...equipping them to reach and disciple their own...peoples.'

To WO, success is not measured by just presenting the gospel to an unreached people group, but by discipling Christians within a people group to be able to evangelise and disciple their own people without external help, through intentional use of multipliable ministries. In short, WO's objective is to equip, enable and empower the people they have reached and disciplined to do the same for their own people.

'...their own and other peoples.'

⁵ <https://joshuaproject.net/help/definitions#unreached>

WO's goal would be that the people group it has reached would be sufficiently enabled (through teaching and training) to not only evangelise and disciple their own people, but fulfil the Great Commission by going to another UPG to evangelise and disciple them.

4. OUR FIVE MINISTRY FOCUSES (REACH)

Under the acronym of REACH, WO has five major ministry focuses through which the Gospel is being established among UPGs. In any particular situation, one (or some) of these five focuses are used, depending on the specific need. The five focuses are articulated below, along with a brief explanation (in *italics*) of how that focus relates to reaching UPGs.

(R) Raising Leaders

WO trains, equips and develops pastors, leaders, youth and children's workers for effective ministry and mission.

Recognising that conventional missionaries are not going to be able to accomplish the massive task of reaching the unreached people groups alone, WO sees that part of the answer is to equip and mobilise the church in the world to reach out to near-neighbour people groups with whom they share an affinity of culture, ethnicity or language.

(E) Evangelism and Church Planting

WO's missionaries evangelise and disciple people from unreached people groups and endeavour to plant indigenous churches that are able to multiply themselves rapidly.

*One of the most effective ways to evangelise and disciple a UPG is by planting indigenous churches, with the goal of them becoming self-supporting, self-governing and self-propagating. When this happens with rapid growth, it is generally known as a **church planting movement** (CPM) or **disciple making movement** (DMM). In a CPM, indigenous churches plant more churches within a people group or geographic area. The church planters and leaders are all home grown from within the mother church or one of its church plants. CPMs often result in lasting transformation of communities.*

(A) All Nations Mobilisation

To help accomplish the goal of the 'whole church to the whole world', WO mobilises people for missions exposure, experience and service. WO provides Christians and churches with practical resources, effective training programmes, and opportunities for missions experience. Then, when someone feels a call to mission service, WO provides well-established pathways and training to help them get to the field.

(C) Children's Ministry

WO values children and ministry to children. Through diverse initiatives and programmes, WO missionaries evangelise, disciple and provide loving care for children. In addition, WO equips children's workers with contemporary resources and methods to reach, disciple and teach children about the Lord and his Word.

In most nations in the majority world, more than 50% of the population are under the age of 15-years. Statistically, 85% of people who come to Jesus do so before the age of 18. Children are often the door that opens the way to reach whole communities of UPGs for the Lord. Someone has noted that when you 'take a child by the hand, you take a parent by the heart.' A child coming to the Lord can potentially bring generational transformation to their family and their community.

(H) Humanitarian Aid

While not an aid agency, WO responds to humanitarian/natural disasters where it has the personnel and logistics to provide appropriate support. WO combines practical care with gospel witness for the holistic transformation of lives and communities.

Providing humanitarian aid expresses the love of Jesus in a practical way, at a time when people need it most. Many UPGs remain resistant to the Gospel until a disaster or tragedy strikes. Along with meeting their physical needs and building trust, responding to a disaster provides missionaries with an opportunity to share the Gospel as the answer to their deeper spiritual needs.

5. OUR AIMS

WOI's aim is to be an effective force in world mission, contributing constructively and strategically to the goals of world evangelisation and transformation of people groups. WOI works to accomplish this aim by being:

A. Contemporary

WOI embraces and utilises sound, contemporary missiological practices and methodology.

B. Visionary

WOI seeks to work in obedience to the Holy Spirit's direction and guidance.

C. Strategic

WOI works strategically in response to the Spirit's guidance, WO's mission and the specific needs of a UPG.

D. Supportive

WOI supports its missionaries by providing a network of leaders and ministries, who provide leadership, wise guidance, accountability and pastoral care.

E. Regenerating

WOI practices planned succession and generational renewal for both its ministries and leadership roles.

F. Partners

WOI recognises its limitations and the need to partner with churches, other ministries and mission agencies to accomplish strategic outcomes.

G. Learners

WOI embraces a culture of lifelong learning – including training, development and upskill – for its personnel. To ensure the best training possible, WOI utilises proven training programs both in-house and external. WOI endeavours to adopt a holistic approach to its training programs that address the heart (character), the head (knowledge) and the hands (skills). To maximise the learning outcomes, WOI uses formal and informal forums, and adult-learning principles, for its training programs.

6. OUR DISTINCTIVES

The combination of the following five distinctives articulate WOI's unique identity as an organisation:

A. Unreached People Group (UPG) Focus

WOI's primary distinctive is its focus on unreached people groups. This distinctive governs everything WOI does. The vast majority of its activities, initiatives, ministries, services and structures support and work toward the end goal of evangelising and discipling UPGs.

UPGs are predominantly found within the main cultural and religious blocs of the majority world, but are increasingly found in urban and migrant communities all over the world. WOI accepts missionaries for both of these contexts in which UPGs are located, including those located in the field worker's home country.

B. Field-driven Initiatives

The vision, strategies and ministry initiatives to reach a particular UPG come primarily from the field workers, who understand the culture, language, context and needs of the UPG.⁶

C. Intercultural and Intergenerational

WOI values cultural and generational diversity at all levels of leadership and ministry. Therefore, leadership appointments are intentionally made to reflect this value.

D. Belief in the present-day ministry, power and gifts of the Holy Spirit for Gospel ministry⁷

WOI has a complete dependence upon the enabling, power and gifts of the Holy Spirit to accomplish its mission to the UPGs.

E. Affirm women in ministry and leadership

WOI embraces the role of women in ministry and leadership. Scripture views women and men as equal in value and portrays women fulfilling various ministry and spiritual roles. On the Day of Pentecost, Peter announced the fulfillment of Joel's prophecy that a new age had arrived where both men and women alike would be empowered by the Holy Spirit for ministry (Acts 2:17-18).⁸

7. OUR VALUES⁹

WOI is a values-driven organisation that places high importance on the following core values as guiding principles. All personnel are expected to be familiar with and use these values to guide them in their field ministry and/or leadership roles.

A. Faith and Initiative

We believe that God has called us to serve him responsibly with faith, vision and initiative. We therefore value the specific callings and ministry vision that he has given to

⁶ Once a field worker has (a) identified the UPGs they feel called to reach, (b) had their strategy approved and (c) been through all the necessary preparatory pathways for field service, WOI field leadership provides support and accountability for their ministry and well-being.

⁷ See WOI's Statement of Faith, point 9.J below

⁸ The Bible clearly reveals that God does not discriminate (Romans 2:11; Acts 10:34; Ephesians 6:9) and that spiritual gifts are freely distributed as he wills (Romans 12:6-8; 1 Corinthians 12:7-11, 27-28; Ephesians 4:7-12; 1 Peter 4:10-11).

⁹ Aubrey Malphurs defines values as an organisation's '...constant, passionate, sacred core beliefs that drive its ministry.' *Values-Driven Leadership* (Grand Rapids, MI: Baker Books, 2005) p. 31.

our personnel. Len Jones, our Founder, believed and proved that great things could be accomplished through faith and prayer.

B. Teamwork and Relationships

We recognise that Christian ministry is always accomplished in relationship with others and that spiritual gifts are given to different members of the Body. We therefore value every effort to work together harmoniously and to maintain the unity of the Holy Spirit. We also value team ministry and working partnerships with other missions agencies and various expressions of Christ's Body for God-honouring outcomes.

C. The Body of Christ

Jesus Christ is building his church from people out of every nation, tribe, people and language. We therefore value the Body of Christ and seek to do all that we can to encourage, strengthen, equip and challenge believers from every nation to help fulfil Christ's Great Commission. We seek to intentionally foster transformational church planting movements among unreached peoples.

D. Leadership and Accountability

We believe that God has made Jesus Christ the Head of all. He has also placed leaders in WOI to model his lifestyle as servant leaders, and also to provide support, advice, appropriate direction, supervision and a point of accountability to the ministry. We therefore value those whom God has called to leadership in our teams, fields, regions and international oversight.

E. Flexibility and Innovation

We recognise that Biblical principles are inviolate but in an ever-changing world, ministry methods must change in order to meet needs and cultural distinctives. We therefore value willingness to change methods and practices when necessary to accomplish God's vision and purpose.

F. Integrity and Stewardship

We are deeply conscious that all we have and are has been given to us by God and that one day we will give an account to him of the way that we have managed this trust. We therefore value the personnel and resources that he has entrusted to us. We believe that Jesus has called us to serve him with honesty and sincerity – always seeking to bring honour and glory to his Name. We therefore value an exemplary lifestyle and every effort to maintain integrity in word and deed.

G. Spirituality and Character Development

We believe it is crucial that every believer maintains a vibrant personal relationship with Jesus Christ and diligently seeks to become more Christ-like in character. We value the importance of daily prayer, fasting, studying the Word of God and regular worship. We encourage the use of a variety of tools and methods to better understand ourselves and others we minister with. In addition, we place a high dependence on the gifts of the Holy Spirit functioning in our lives and ministries. We therefore expect God to work miraculously on our behalf as we continually seek the anointing of the Holy Spirit.

8. OUR STATEMENT OF FAITH

WOL's faith and practice is based on the following statements of belief **pertaining to missions**. These statements provide the biblical basis for why we do what we do in missions.

A. The Eternal Godhead

We believe that there is one God, who is the eternal, self-existent one; who has revealed himself as a tri-unity (Trinity) of three divine Persons: Father, Son and Holy Spirit, who are distinguishable, but indivisible. He is Creator and preserver of all things visible and invisible.¹⁰ He rules his creation as sovereign King with absolute authority. God is light¹¹, God is spirit¹² and God is love¹³. He is just and holy, but gracious, full of compassion¹⁴, mercy¹⁵, goodness¹⁶ and kindness¹⁷, who forgives transgression¹⁸ and sin¹⁹. He has all-knowledge, all-wisdom, all-power (almighty)²⁰, and is present everywhere simultaneously. He has revealed himself as personal, relational and knowable.

B. The Lord Jesus Christ

We believe in the Lord Jesus Christ, the second person of the triune Godhead, who was and is the eternal Son of God. We believe in his virgin birth, his absolute deity and full humanity, his sinless life, the authenticity of his miracles, his substitutionary and atoning

¹⁰ Genesis 1:1; Deuteronomy 6:4; Psalm 86:9-10; Isaiah 43:10-11; Matthew 28:19; Mark 12:29; John 1:1-3

¹¹ 1 John 1:5

¹² John 4:24

¹³ 1 John 4:8, 16

¹⁴ Matthew 9:36; Psalm 103:8-18

¹⁵ Exodus 33:19; Ephesians 2:4

¹⁶ Psalm 145:9; Exodus 34:6-7

¹⁷ Ephesians 2:7; Acts 14:17

¹⁸ Psalm 103:12; Ephesians 2:1, 5; Romans 4:7-8; cf. Psalm 32:1-2

¹⁹ 1 John 1:9; Psalm 103:3

²⁰ Matthew 19:26; Genesis 18:14; Jeremiah 32:17, 27

death, his bodily resurrection, glorious ascension and his present mediatorial work in heaven.²¹

C. The Holy Spirit

We believe in the Holy Spirit, the third person of the triune Godhead, who is God's present and active presence in and through the church, and God's indwelling and empowering presence within believers. His inward presence is the guarantee (seal) of resurrection and eternal life. We believe in his work of convicting and regenerating sinners, and we believe in his work within believers of sanctification, comfort, guidance into all truth, and empowerment for ministry and mission.²²

D. The Holy Scriptures

We believe that the Scriptures, the 66 books of the Old and New Testaments, are the inspired Word of God and are therefore without error in their original writings, and the basis of faith and practice for the church.²³

E. The Fall of Humanity

We believe that the two original humans (Adam and Eve) were created by God in his image and likeness, morally upright and sinless. We believe that the devil (Satan) tempted them to sin voluntarily against God's specific command. This is known as the Fall. Consequently, all of Adam and Eve's descendants – all humanity – are now born with a sinful nature, separated from God, spiritually darkened and lost, and in utter need of redemption.²⁴

F. The Atonement

We believe that God's answer to humanity's sinful state is found in the death of his Son, the Lord Jesus Christ, on the cross, whose sufferings, shed blood, resurrection and ascension have made full atonement for the sins of the whole world. Through his substitutionary death, Jesus paid the penalty for sin and, through his resurrection, breaks the power of sin. God's loving initiative through Jesus has provided full and free forgiveness, righteousness before God, and freedom from sin, Satan and eternal death.²⁵

²¹ Isaiah 7:14; Matthew 1:23; Luke 24:39; Acts 1:9; 2:22; 10:38; Romans 8:34; 1 Corinthians 15:4; 2 Corinthians 5:21; Ephesians 4:8-10; Hebrews 7:25-26; 9:12; 1 Peter 2:22

²² John 14:26; 16:8-11; Romans 8:11, 14; 2 Corinthians 3:18; Ephesians 3:16, 4:30; 1 Peter 1:2

²³ 2 Timothy 3:16; 2 Peter 1:21

²⁴ Genesis 1:26-31; 3:1-7; Romans 5:12-21

²⁵ 2 Corinthians 5:18-21; Galatians 1:4; Ephesians 1:7; Colossians 1:14; Hebrews 9:25-26; 1 Peter 1:19-20

G. Salvation of humanity

We believe that salvation is received through repentance toward God for one's sin and placing one's faith in the finished work of Jesus on the cross. This experience is also known as the new birth and is an instantaneous and complete operation of the Holy Spirit whereby the believing sinner is regenerated, justified, adopted into the family of God and becomes a new creation in Christ Jesus and heir of eternal life. We believe that the justification and redemption of sinners is available to *all* people by God's grace, through faith in Christ alone.²⁶ Consequently, those who put their faith in Jesus enter into a personal, intimate and loving relationship with God.

H. The Church

We believe that the Church is the Body of Christ, a vital living extension of Jesus himself, of which he has been appointed 'head'²⁷. It is the community of believers, all of whom have a function, and is called to be the visible expression of his supernatural body. It came into being on the Day of Pentecost when the Spirit was poured out upon the first believers. The present work of the Church is the worship of God, the maturity of all Christians (into Christlikeness) and the evangelisation of the world.²⁸

I. Mission / The Great Commission

We believe that, since the Fall, God has been active in his mission to restore humanity to himself. His mission culminated in the sending of his Son, Jesus Christ, to provide salvation and redemption. The risen Jesus commissioned and sent the Church in the power of his Spirit to continue his mission of proclaiming the Good News of salvation to all the languages, cultures and people groups of the world.²⁹

J. Gifts and Power of the Spirit

We believe in the present-day operation of the nine supernatural gifts of the Holy Spirit (*charismata*), as recorded in 1 Corinthians 12:8-10. We believe in the power of the Holy Spirit in gospel ministry, which may be accompanied by supernatural expressions, to authenticate its message and bear witness to the authority of Jesus' name.³⁰

²⁶ Titus 2:11; 3:5-7; 1 Peter 1:23; 1 John 5:1

²⁷ Ephesians 1:22; cf. 5:23-24

²⁸ Ephesians 1:22-23; 2:22; Hebrews 12:23

²⁹ Matthew 24:14, 28:16-20; Luke 24:45-49; John 20:21; Acts 1:8

³⁰ Acts 3:12-13, 16; 5:12-16; 14:3; 16:18

K. The Second Coming

We believe in the imminent, visible and personal return of Jesus Christ in power and great glory to judge both the living and the dead.³¹

L. Eternal Destinies

We believe that the Scriptures set out only two destinies for humanity as determined by Jesus, the righteous Judge: (1) the joyful prospect of eternal life in the presence of God for those who have trusted in Christ for their salvation; (2) and the agonising prospect of eternal separation for those who do not know or have not put their faith in Jesus³². We believe that the devil and his angels and whoever's name is not found written in the book of life shall be consigned to everlasting punishment in the lake which burns with fire and sulphur, which is the second death³³. We believe that God is '*...not wanting anyone to perish, but everyone to come to repentance*',³⁴ hence he has commissioned his people for mission.

9. WOI POSITION ON SEXUAL PURITY

Sex is a good gift from God the Creator. We have been created as sexual beings. It belongs to the essential human makeup. God created sex to be an intimate pleasure within the marriage relationship³⁵, the way to reproduce offspring, and a seal of a personal lifelong union to monogamous marriage.

Therefore, sexual activity should be in accordance with God's intention as revealed in the Bible. The biblical portrayal of human sexuality is based on the understanding that we are created male or female in the image of God and that the union of husband and wife in marriage is the appropriate relationship for sexual activity.

In Matthew 19:4-6, quoting Genesis 1:27, 5:2 and 2:24, Jesus affirmed three truths:

- a) God created people as either male or female;
- b) Heterosexual marriage is a divine Institution; and
- c) Heterosexual fidelity is the divine Intention.³⁶

³¹ John 14:1-3; 1 Thessalonians 4:15-17; 2 Thessalonians 2:1; Titus 2:13; James 5:7-8; 1 John 2:28; 3:2-3

³² Matthew 25:46; 13:49-50; Luke 12:47-48; Romans 6:23; 2 Thessalonians 1:8-9; Revelation 20:11-15

³³ Revelation 19:20; 20:10-15

³⁴ 2 Peter 3:9

³⁵ Hebrews 13:4

³⁶ Adapted from John Stott, *New Issues Facing Christianity Today* (Marshall Pickering: London, 1999) p. 395.

WOI believes that sexual acts outside of the sanctity of a marriage between a man and a woman are prohibited as sinful. Sexual acts outside of marriage include but are not limited to adultery, fornication, incest, bestiality, pornography, prostitution, voyeurism, paedophilia, indecent exposure, sodomy, polygamy, polyamory³⁷, same-sex sexual acts³⁸, and sexual harassment. All WOI personnel are explicitly prohibited from engaging in any of the aforementioned behaviours. We believe in sexual purity.

The consistent biblical ideal for sexual experience is *chastity* for those outside of a monogamous heterosexual marriage and *fidelity* for those within such a marriage. Human sexual relationships are to be monogamous and heterosexual.

Refer to the WOI *Code of Conduct*.

³⁷ Polyamory is the practice of engaging in multiple sexual relationships with the consent of all the people involved.

³⁸ Exodus 20:14; Leviticus 18:7–23; 20:10–21; Deuteronomy 5:18; Matthew 5:27–28; 15:19; Romans 1:26–27; 1 Corinthians 6:9–13; Galatians 5:19; Ephesians 4:17–19; Colossians 3:5; 1 Thessalonians 4:3; Hebrews 13:4

PART B – HOW WE OPERATE

This section of Common Ground will explore the key components of WOI as an organisation and how those components work together. It will outline how WOI operates by articulating its: structure, leadership bodies, leadership roles and entities; philosophy of leadership; missiological practices; and the various categories of missionaries and workers.

10. LEADERSHIP OF WOI

Being a global organisation, WOI has a multi-faceted leadership structure to serve the various components of WOI's mission. Under this heading, each of the leadership roles, bodies and entities will be described along with a brief explanation of their function.

A. Structure of WOI

WOI is made up of six 'divisions', as follows:

Field, as the name suggests, is the actual mission field. This is *the* main focus of WOI. This 'division' covers all field leadership, field personnel, teams, ministries, initiatives and all activity done on the field.

Corporate services is the 'division' that provides all the services to WOI. The services include Communications, Human Resources (HR), Information Communication Technology (ICT), Finance, Security, Legal and Child Protection.

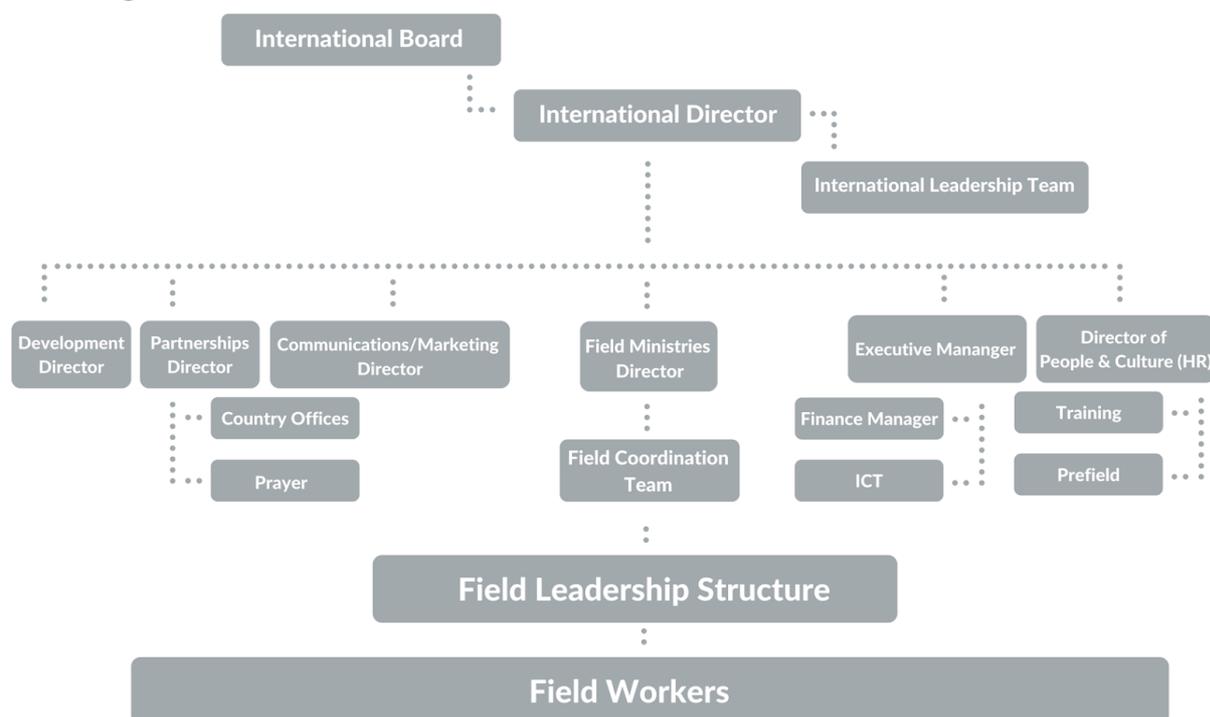
Partnerships is the 'division' which covers WOI's Country Offices, partnerships with denominations, churches, business networks, other agencies and external organisations.

Development is the 'division' responsible for generating income for WO's mission, projects and operations.

People and Culture is the 'division' responsible for the area of Human Resources (HR), pre-field processes, training, onboarding and organisational development.

Communications and Marketing is the 'division' responsible for internal and external communications, promotions, marketing and branding of WOI.

B. Organisational Chart of WOI



C. Leadership Bodies in WOI

The three major bodies within WOI that provide governance, leadership and oversight are:

International Board (IB)³⁹ is the body that provides governance for the whole organisation and its entities. The Board is responsible to see that WOI operations and ministries are in accord with the principles and spirit of the Constitution, its Bylaws, and with the mission, vision, values and distinctives as defined in this document.

While the Board has final accountability for the integrity of the mission, it delegates responsibility for all operational management to the International Leadership Team, along with the setting and implementation of the mission, vision, strategy, goals, initiatives and policies.

³⁹ For a complete list of the Board's functions see WOI Constitution, section 6.1

International Leadership Team (ILT),⁴⁰ which is chaired and led by the International Director, carries responsibility for operational management of WOI, and the setting and implementation of mission, vision, strategy, goals, initiatives and policies.

Field Coordination Team (FCT), which is chaired by the Field Ministries Director, functions to provide oversight of the field division. Its goal is the well-being and effectiveness of the field workers.

Aside from these three major bodies, there are other committees and subcommittees.

D. Executive Leadership

WOI's executive team is comprised of the International Director, Field Ministries Director (field division), Executive Manager (corporate services division), and any other divisional leaders as deemed appropriate from time to time. Here is an overview of the core members of the Executive Team.

International Director (ID). Reporting to the International Board, the ID serves as the leader of WOI and bears overall responsibility for the worldwide operations, ministry and management of the organisation. In conjunction with the International Leadership Team (ILT), the ID has overall strategic and operational responsibility in executing WOI's mission.

Executive Manager (EM). Accountable to the ID, the primary purpose of the EM is to oversee and manage the operations of WOI, which includes the oversight and management of the respective managers/directors of each 'service' provided by the Corporate Services Division. Particular attention is given to oversee WOI's finances, reporting and compliance.

Field Ministries Director (FMD). Accountable to the ID, the FMD carries overall responsibility for all field ministry activity and personnel. The FMD oversees ministry strategies and goals, pastoral care, training programs (of all field division personnel), personnel placement, relations with sending church, and 'trouble shooting' on the field.

⁴⁰ For a complete list of the ILT's responsibilities see WOI Constitution, section 8.1

E. Field Leadership

Under the leadership of the Field Ministries Director (FMD), there is a structure that gives support and oversight to field workers and ministries. These leaders are responsible for ensuring the well-being and effectiveness of the field workers by providing sound advice, care, coaching, training, development and other support services.

F. Country Office Leadership

WOI operates Country Offices across the world.

The purpose of the **International Office** is to facilitate the operational, financial, promotional and logistical services to make the WOI mission possible *globally*, whereas the **Country Offices** are a representation of WOI and its mission *nationally* (i.e. within their own country).

The services provided by the Country Offices include:

- Governance, financial accountability and compliance for the local registered WOI entity (e.g. WOI-USA, WOI-Malaysia);
- Operations and administration of finances, databases and communication (within their own country);
- Church engagement with the local Christian community for profile, revenue raising and deployment;
- Maintain communication with the field personnel (missionaries) from their country and provide logistical support when on home assignment;
- Local initiatives within their own country for the promotion of WO.

Country Offices are led by Country Office Directors and local WOI country boards. The Country Office Directors report to the Partnerships Director (PD).

11. WOI'S PHILOSOPHY OF OPERATION, LEADERSHIP AND DECISION-MAKING

As an organisation, WOI has a unique way of operating. This point and its sub-points are designed to explain and illustrate how WO and WOI operate, how the leadership structures in both WO and WOI function, and how decisions are made within the organisation.

A. Analogy of a Fleet of Ships

The following analogy helps explain the functioning of WOI as a mission agency, which has a diverse set of ministries under its umbrella. Like all analogies, it is not complete in itself but illustrates principles.



Source: <https://www.upi.com/Defense-New/>

The WO community of ministries is like a fleet of ships focused on a common destination. Our common destination, in WO's context, is evangelising and discipling unreached people groups (UPGs).

In contrast to a single aircraft carrier, each ship in the fleet has its own size and function. There are warships, transport ships, goods ships, tugs, tankers, fire-fighting ships, etc. The different ships represent individuals, teams, ministries, and country offices.

Each ship has a captain with varying degrees of autonomy which is moderated by the needs of other ships in the fleet and the overall purpose of the fleet. We have a philosophy of accountability applied at all levels of our organisation. Different ministries have varying degrees of autonomy depending upon their experience and maturity. WOI has a philosophy of leadership which seeks to serve and value all personnel in order to help them achieve their full potential. Calling, competence (gifting) and character determines leadership appointment within WOI.

Individual ships have certain freedom to move around within the fleet. WO has front-line ministries, specialised ministries (e.g. children's ministries), training ministries, member care ministries, mobilising ministries, support functions, etc. Each of these ministries have some freedom to reposition as long as they stay within the non-negotiable mission, vision, values, and missiology of the flagship. This ensures that the fleet stays on course.

WOI is like the flagship which coordinates, serves, monitors and provides special services (e.g. member care, communications, training, and leadership) to all ships in the fleet to ensure that they keep on course to impact UPGs. WOI also exists to implement and uphold the principles of Common Ground, and our agreed procedures.

Ships which belong to the fleet recognise the mutual advantages afforded by sailing together as part of a convoy. WO personnel similarly understand that membership involves responsibility *to* the organisation, as well as privilege and benefit *from* the organisation.

B. Field-driven

Unlike the normal top-down hierarchical structure in most organisations, WOI operates quite uniquely. In regard to reaching UPGs, the initiative, vision, strategy and methodology comes from the field workers, who understand the culture, language, context and needs of the UPG.

Once a field worker has (a) identified the UPG they feel called to reach, (b) had their strategy approved and (c) been through all the necessary preparatory pathways for field service, WO field leadership provides support and accountability for their ministry and well-being (see 'C' below for details).

Ultimately, the needs of the UPGs determine the ministry strategies, suitable personnel, and appropriate training. In some cases, WOI will initiate a strategic endeavour (e.g. Alpha Mission Teams, known as AMTs) to reach UPGs.

C. Leadership on the field

In practical terms, WO field leaders serve the needs of field workers in two major areas.

Firstly, in regard to their actual *ministry* on the field, this may involve:

- Orientating them when they first arrive on the field;
- Guiding them into appropriate 'best practice';
- Coaching them to successfully impact UPGs long-term;
- Holding them accountable for implementing agreed plans of action;
- Providing guidance, counsel or advice on matters relating to their ministry;
- Seeking to facilitate appropriate training.

Secondly*, WO field leaders serve the field workers in regard to their *personal well-being*, which may involve:

- Providing whatever care, counsel or referral is necessary in regard to the person's spiritual, emotional, mental or physical health and growth;
- Assisting in any way in regard to issues in the field worker's marriage and/or family;
- Recognising and seeking to mitigate any signs of stress or burnout;
- Monitoring their ministry/life balance to ensure there is not an over-emphasis on the task of ministry to the detriment of family relationships or their spiritual or emotional health.

* While the Field Leadership have ultimate *responsibility* for the welfare of the field workers, it does so, when appropriate, by consulting with and utilising the services provided by the WO Member Care team. In cases that require specialised or professional care, WO leaders will arrange for field workers to be referred to WO's Member Care team so they can arrange for an appropriate professional (if needed).

D. Leadership Style

The style of leadership WOI practices throughout the organisation is 'servant leadership', which, as defined by Jesus, is characterised by selflessness, service and sacrifice. It is using whatever leadership position one has to serve the needs of others. Servant leadership is not about the *position* a leader holds, but the *service* a leader offers in pursuit of a cause. Robert Keating aptly notes: 'Leadership *is* service, in the sense that it

seeks to meet the needs of another or of the group by performing needed functions'.⁴¹ Servant leaders will selflessly do whatever is necessary to help people to fulfil God's purpose for their lives, as part of his greater mission.

E. Decision Making

WOI has adopted a collaborative and consultative approach to decision-making at all levels of leadership.

In regard to field workers, major decisions⁴² are to be taken in consultation with their field oversight.

12. SPIRITUAL AUTHORITY WITHIN WORLD OUTREACH

God is the sovereign and ultimate authority. According to his purposes, he appoints and anoints leaders to oversee his work and his people. Under his rule, WOI leaders exercise delegated authority in two important spheres. Firstly, they ensure that WOI is actively pursuing its God-given mission. Secondly, they oversee and provide spiritual covering over people within the WOI community.

While WOI is a field-driven organisation, WOI leaders, nevertheless, exercise delegated authority in the discharge of their duties and service. It is, therefore, the responsibility of those within the WOI community to recognise, respect and respond to their authority.

Leaders within WOI endeavour to exercise their authority biblically, responsibly, considerately, prayerfully, sensitively and humbly. The motivation for the exercise of spiritual authority is to build up and inspire all WOI personnel to maintain clear vision, personal well-being, ministry effectiveness, growth, godly relationships and a vibrant faith life.

The exercise of spiritual authority may include the sharing of burdens, affirmation, offering advice, adding perspectives and ideas, consultation, guidance and, when necessary, discipline and correction.

⁴¹ Robert Keating, quoted in *Leadership* by Anthony D'Souza (Better Yourself Books: Mumbai, India, 1985), p15

⁴² For example, major decisions may include shifting location or ministry focus, leaving the field, or disciplining of members, etc.

13. OUR MISSIOLOGY

The principles detailed below are a framework on which our theology for missions, strategies, practices and priorities are based.

A. World Outreach (WO) as a missional community

The people of WO love God and seek first his kingdom and his righteousness. We do this by living out Jesus' Great Commandment⁴³ while being dedicated to obeying the Great Commission. As God reconciled the world to himself in Christ, so we have been tasked with the ministry of reconciling people to him.⁴⁴ All of what we do is based on the lordship and authority of Christ, the empowerment of the Spirit, and the guidance of the inspired Word of God, the Bible.

Just as today's Church organisations are a development of the early Acts 2 Church, so WO is a development of the model of Paul's missionary teams⁴⁵. As those teams were part of the early Church, so are we a part of today's Church⁴⁶. We love and value the local church, and partner with many churches in a spirit of love and unity⁴⁷. Modelled on Paul's initial team being commissioned and sent forth from their church in Antioch⁴⁸, so too our members are generally endorsed and commissioned by their church. Based on Paul's personal engagement with churches through letters and encouragement⁴⁹, we seek to do all we can to support, partner and mobilise churches for missions.

Following the example of Paul, we mobilize and facilitate new missionaries⁵⁰ into obedience to the Great Commission and help disciple them for works of service⁵¹.

Our ambition, like Paul, is to preach the gospel to those who have never had the opportunity to hear⁵². We believe that the greatest social injustice is that there are people who have never had an opportunity to hear the good news of redemption

⁴³ Matthew 22:37-40

⁴⁴ 2 Corinthians 5:18-21

⁴⁵ Acts 13:4; 15:40; Philippians 4:3

⁴⁶ Acts 15

⁴⁷ Philippians 4:15

⁴⁸ Acts 13:2-4

⁴⁹ Acts 14:27

⁵⁰ 1 Corinthians 4:17

⁵¹ Ephesians 4:11-12; 2 Timothy 2:2

⁵² Romans 10:14; 15:20

through Christ⁵³. This is why we make it our priority to focus on the UPGs and to intentionally seek them out with the objective of making them disciples of Christ.

While the salvation of people is our highest priority⁵⁴, we also minister to physical needs, for example, through disaster relief and community development among the poor. We believe in bringing the whole gospel to the whole person.

B. Glorifying God

We affirm that mission begins with God himself, because he is the God of mission. Since our enablement and grace for mission comes from him, all our ministry fruit belongs to him. Therefore, as we serve in God's mission, we seek to give him the glory in all we do.

God is glorified as we bear lasting fruit⁵⁵, which is the result of both abiding in Christ and being effective in ministry. We abide in him⁵⁶ through practices like worship⁵⁷, obedience⁵⁸, loving communion, reading his word, praying and listening, and fostering our relationship with his Holy Spirit.⁵⁹ We become effective in ministry by exhibiting the fruit of the Spirit⁶⁰, maintaining Spirit-led prayer and worship⁶¹, exercising strong faith, developing ministry skills and gifting⁶², working hard⁶³, enduring hardship⁶⁴, being continuously filled with the Holy Spirit⁶⁵ and standing in his authority and power⁶⁶.

God uses our ministry to bless communities. As they respond to the message of salvation, love and obedience to Christ, they experience lasting transformation. By this, God is glorified. The ultimate reason for blessing and salvation is for the glory and delight of God.

⁵³ 2 Corinthians 5:18

⁵⁴ 2 Corinthians 5:18

⁵⁵ John 15:8

⁵⁶ John 15:1-7

⁵⁷ John 4:23

⁵⁸ John 14:15, 21

⁵⁹ John 16:12-15

⁶⁰ Galatians 5:22

⁶¹ John 4:24; 15:1-16

⁶² 1 Timothy 4:14-16; 2 Timothy 1:7

⁶³ 2 Timothy 1:6; 1 Peter 4:11

⁶⁴ 2 Corinthians 6:4; 2 Timothy 1:8; 2:3, 9; 4:5

⁶⁵ Ephesians 5:18

⁶⁶ Acts 1:8; Matthew 28:18

C. What we do and how we do it

We believe in making disciples, not just converts⁶⁷. We believe in teaching them obedience to the words and teachings of Jesus⁶⁸ and to the entire Word and will of God⁶⁹, and organizing them into healthy church fellowships that are self-supporting, self-multiplying and self-governed by local elders⁷⁰. We therefore aim to use methods that can be locally reproduced⁷¹.

We realise that doing all this is impossible in our own strength, therefore we trust God for miracles of provision, healings, signs and wonders. We believe in exercising the gifts of the Holy Spirit⁷², while living out the fruit of the Holy Spirit⁷³.

We have faith that Jesus is with us always.⁷⁴ He taught that his followers would suffer for his sake.⁷⁵ Though we do not seek it, we willingly embrace suffering⁷⁶ and personal sacrifice in the fulfilment of his will.

We value and encourage our missionaries to use methods, strategies and practices that are proven to be fruitful and God-honouring⁷⁷. These practices include, but are not limited to, developing language fluency, having a good reputation in the community, building social networks, using Scripture storying, and making disciples in a way that is intentionally reproducible. All these activities should be backed by prayer by and for our missionaries.

Fruitful missionaries pursue spiritual breakthroughs that involve the leading of the Holy Spirit, the proclamation of the Gospel, prayer and signs and wonders⁷⁸. They also need effective strategies formulated through a thorough understanding of the culture of the particular people group, their history and previous attempts at evangelising them⁷⁹.

⁶⁷ Matthew 28:19

⁶⁸ Matthew 28:20

⁶⁹ Acts 20:27

⁷⁰ Acts 2:42-47

⁷¹ Acts 2:47

⁷² 1 Corinthians 12:4,7-11

⁷³ Galatians 5:22

⁷⁴ Matthew 28:19

⁷⁵ John 15:20

⁷⁶ Philippians 1:29, 3:10; Romans 5:3, 8:17-18; 2 Corinthians 1:5-7; Ephesians 3:13

⁷⁷ Seven themes of fruitfulness in www.ijfm.org/PDFs_IJFM/26_2_PDFs/75-81_Seven%20Factors.pdf

⁷⁸ An example is Acts 3:6

⁷⁹ See how Paul learnt from the riot in Philippi to have a sensitive approach in Athens (Acts 16:20-23, Acts 17:22,24)

We believe that opposition to the spread of the gospel is foremost a spiritual conflict. According to the Scriptures⁸⁰, God's people (the Church) are engaged in a spiritual conflict against '*...rulers, authorities, powers and the spiritual forces of evil in the heavenly realms*'⁸¹ that oppose God, his Word, work and people. These powers are under the direction of their leader, 'the devil', whose 'schemes' they carry out against the Church. Our struggle is not with human beings, but spiritual forces of evil, who Paul describes as powerful and wicked⁸². However, we affirm that through the finished work of the cross (i.e. Jesus' suffering, death and resurrection), the Lord has won the victory over all the powers of darkness and is able to free all who turn in faith to him. Therefore, our missionaries practice being strong in the Lord and in his mighty power⁸³, 'standing our ground'⁸⁴, clothing ourselves with God's armour⁸⁵, being vigilant in prayer⁸⁶, resisting the devil⁸⁷, being spiritually alert (discerning)⁸⁸, active in gospel ministry⁸⁹, trusting in the finished work and victory of the cross.⁹⁰

Because the world is constantly changing and missionaries have to respond to this, we encourage a culture of lifelong learning among our members.

D. On-field initiative and accountability

Paul's missionary team was sent from the church in Antioch⁹¹ and operated on their own initiative in the field, as guided by the Spirit. Therefore, we believe in the principle of on-field initiative. This empowers our trained missionaries on the field to use their own initiative under the guidance of the Holy Spirit⁹². At the same time, we believe in keeping them accountable to World Outreach field leadership, and ultimately also to their sending churches.

We believe in evaluating missionaries' efforts and strategies for the purposes of accountability and increasing their effectiveness. However, we do not judge them for

⁸⁰ Ephesians 6:10-18; 2 Corinthians 10:3-5

⁸¹ Ephesians 6:12

⁸² Ephesians 6:11-12

⁸³ Ephesians 6:10

⁸⁴ Ephesians 6:11, 13, 14; 1 Peter 5:9; 2 Corinthians 15:58

⁸⁵ Ephesians 6:11, 13

⁸⁶ Ephesians 6:18

⁸⁷ James 4:7; 1 Peter 5:9

⁸⁸ 1 Peter 5:8; 1 Corinthians 12:10

⁸⁹ 2 Corinthians 10:3-5

⁹⁰ Ephesians 1:15-23; Colossians 1:15-23

⁹¹ Acts 13:2-4

⁹² Acts 16:6-10; 20:22

their results, or compare them with others, because growth comes from God⁹³, and some work in responsive fields, others in unresponsive ones.

E. Our primary focus is on Unreached People Groups

We make it our priority to take the Gospel to those who have limited or no opportunity to hear the Gospel. Therefore, we focus on spreading the Gospel among Unreached People Groups (UPGs).

A 'people group' is a culturally unique ethnic group, usually with its own language and culture. It is a biblical concept based on the Greek word *ethnos*⁹⁴, translated as the word 'nation' in English⁹⁵. Therefore, when Jesus gave the Great Commission, he was not referring to 'nation states' or countries, but rather to 'people groups.'

The term 'Unreached People Group' (UPG) describes a people group 'among which there is no indigenous community of believing Christians with adequate numbers and resources to evangelise this people group without outside assistance'⁹⁶. Because of the inadequate numbers of believers, such groups require disciple makers from outside.

There are billions of people in UPGs who have never been offered the opportunity to follow Jesus Christ in a culturally relevant and understandable way⁹⁷. There are significant challenges to reaching these UPGs, yet we feel compelled by the Commission of Jesus⁹⁸ and motivated by his love⁹⁹ to go, evangelise and disciple them.

Because *'the harvest is vast, but the workers are few,'* we pray and *'ask the Lord of the harvest to send workers out into his harvest.'*¹⁰⁰

⁹³ 1 Corinthians 3:6; 12:6

⁹⁴ *Ethnos* (ἔθνος, singular). See Strong's G01484.

⁹⁵ Matthew 28:19, Matthew 24:14, Revelation 5:9 and 7:9

⁹⁶ <https://joshuaproject.net/help/definitions#unreached>

⁹⁷ http://joshuaproject.net/global_statistics

⁹⁸ Matthew 28:19-20; 1 Corinthians 9:16; 2 Corinthians 5:14

⁹⁹ John 3:16; 1 John 4:9-10

¹⁰⁰ Luke 10:2

F. Our engagement with Unreached People Groups is guided by the four stages of the missionary cycle

Our missionaries endeavour to go through the four stages of the missionary cycle:

- Pioneering (initial contact with UPG);
- Parenting (evangelism, discipleship and leadership training);
- Partnering (indigenous leaders work as equals, side-by-side with the missionary);
- Participation (indigenous leaders have full and complete authority, while the missionary participates as invited).

The goal of all missionary work should be to equip believers within a people group to evangelise, disciple and plant churches among their own people *without needing external assistance*. When churches are self-sustaining, self-propagating and self-governing, and actively engaged in reaching other UPGs, the missionary task is complete.

G. Partnerships

Because we realise that the Great Commission can never be fulfilled by any one organisation, we partner with churches, ministries, mission agencies and other entities who are working towards this goal. We believe such collaboration honours God, leads to unity in the body of Christ and a greater synergy in mission effectiveness.

H. Our strategies

World Outreach is not prescriptive in regard to strategic approaches to reach UPGs. Strategies to reach UPGs are determined by two important factors. Firstly, the guidance of the Holy Spirit. Secondly, the context, culture and needs of the UPG¹⁰¹. The end goal of all our strategies is to make disciple-makers.

One of the most effective strategies we have found to evangelise and disciple a UPG is by planting churches. When this happens with rapid growth, it is generally known as a **church planting movement (CPM)**¹⁰² or **disciple making movement (DMM)**.

¹⁰¹ As stated in 12.B, 'in regard to reaching UPGs, the initiative, vision, strategy and methodology comes from the field workers, who understand the culture, language, context and needs of the UPG.' Strategies from missionaries require a simple approval from WO field leadership.

¹⁰² In a CPM, indigenous churches plant more churches within a people group or geographic area. For more information on CPMs see David Garrison, *Church Planting Movements*.

I. We look forward to the coming of Christ

As we play our part in the fulfilment of the Great Commission,¹⁰³ we also look ahead to celebrating the great fulfilment of Christ's return.¹⁰⁴ Jesus said, *'And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come'*.¹⁰⁵ Peter exhorted us to *'live holy and godly lives as you look forward to the day of God and speed its coming'*.¹⁰⁶ Then we will celebrate before the throne with people from every *nation*, tribe, people and language!¹⁰⁷

14. OUR MISSION WORKERS

All people who serve in WOI are equally valued and affirmed, whether they serve on the field or in an organisational role. WOI classifies **all** its personnel as 'mission workers'.

WOI distinguishes its 'mission workers' into two main categories: (A) Field workers – those who serve on the field in a long-term, short-term capacity or in a field-support role; and (B) Organisational workers – those who serve in an organisational, leadership or service role. Here are some further details on both categories:

A. Field Workers

There are various categories of field workers within WO. When you apply to be a WO field worker, you will be guided into the most appropriate category. This is determined by the level of relationship with WO, and whether you will be serving short or long-term.

Here are some broad descriptions of WO field workers:

Long-term

Long-term field workers are people who are committed to serve with WO for more than 2 years. This classification includes traditional missionary roles like church-planters and ministry workers, as well as other models of service like business as mission and tentmakers.

¹⁰³ Matthew 28:18-20

¹⁰⁴ Matthew 24:30

¹⁰⁵ Matthew 24:14

¹⁰⁶ 2 Peter 3:11b-12b

¹⁰⁷ Revelation 5:9, 7:9

Short-Term

Short-term field workers are people who are engaged to serve with WO for 2 years or less. WO has several short-term programs, for example: Structured internships, 2-year hands-on church planting training program, and opportunities to work with a WO ministry with specific skillsets that they have.

Field support workers

Personnel serving with WO in a support role could be on a project basis or on a longer-term appointment. This role can be based in one's home country or on the field. Personnel in a support role could include administrators, accountants, IT support, graphic designers, maintenance and others.

WOI provides different services to each category, and there are varying expectations and levels of accountability.¹⁰⁸ Please refer to the WOI website for up-to-date ways to serve: www.world-outreach.com under the 'go' tab.

B. Organisational Workers

Organisational workers are those who serve in an organisational role (e.g. Executive Manager), a leadership role (e.g. International Director), a Country Office role, or a service role (e.g. ICT).

There is a formal application, interview, appointment and onboarding process for all WOI Organisational Workers. The application process differs from that for field workers because of the nature of their role, responsibility and context. Aside from having the appropriate skills, experience and qualifications for their role, all WOI organisational workers must:

- Agree with Common Ground
- Agree with the WOI Statement of Faith and missiology (as articulated in this document)
- Be willing to abide by the WOI Code of Conduct
- Read the WOI Child Safety Policy, complete the Child Safety Declaration and provide a Police Clearance from their home or adopted country

¹⁰⁸ The key definitions and main services offered by WOI to the different categories of field workers are listed in the *Operations Manual*.

- Complete the on-line Child Safety Course, WOI Orientation course, WOI Security Course and *either* the Didasko 'Discovering Missions' Series, a 'Kairos' Course or the 'Perspectives' Course within an agreed timeframe
- Complete relevant psychometric tests as deemed appropriate
- Provide three references from a friend, their Pastor and a former Employer

C. Care for our field workers

World Outreach provides a service to its field workers known as 'Member Care' (also known as 'Missionary Care'). WO's Member Care ministry is an experienced team of people who assist in providing holistic care for the personal well-being of its field workers throughout the term of their missionary service. Member Care is provided for individuals, couples and families, as follows:

- Spiritual and emotional wellbeing
- Marriage and family health
- Relational and psychological health
- Stress and burnout management
- Self-care
- Debriefing
- Counselling
- Crisis/contingency support
- Referral to professional care if/when required

Wherever possible, each field worker will receive at least one meaningful contact from a Member Care team member annually, or as needs arise.

The Field Leadership have ultimate responsibility for the welfare of the field workers, but does so, when appropriate, by consulting with and utilising the services provided by the Member Care team.

PART C – BECOMING PART OF WO

This final section is designed for new applicants for field service and outlines the process of application, selection and preparation for joining WO, as well as principles for relating to sending churches.

In general, applicants should allow six to twelve months to complete the applications process.

WO's robust application process has been designed to give our field workers the best opportunity to thrive on the field as they work out God's calling for their lives.

15. JOINING WORLD OUTREACH INTERNATIONAL

Introduction

WO provides pre-field support for various pathways into long-term and short-term missions service. We also welcome those who are already serving on the field. The process begins with an initial enquiry form via the World Outreach website (www.world-outreach.com). One of our team will then contact you to discuss with you how to move forward in your journey into missions and to verify whether WO is a good match for you. This will include guidance in how to prepare for long-term service and various types of short-term field experience, such as internships and other programs. The pathway adopted is flexible, depending on your experience, needs and other factors, and will be discussed with you. We are here to help you in the process.

A. Application

When the formal application process has begun, you will receive all necessary documentation and forms from our very experienced Applications Team, who will walk with you throughout the applications process.

Basic qualifications sought in those desiring to serve with WO are:

- A personal experience of salvation through faith in Christ and a wholehearted dedication to his service;
- Christian character (Christlikeness);
- A definite call to Christian work;

- Appropriate qualifications and experience;¹⁰⁹
- Humility and Christian love, celebrating the diversity within the Body of Christ and the cultures of the world;
- The ability to work in harmony with a team and to yield graciously to the judgement of others when necessary;
- Good physical and emotional wellbeing;
- Perseverance and patience;
- Agreement with WOI's doctrinal statement of faith, Code of Conduct, and Common Ground;
- A focus on unreached people groups;
- A willingness to raise a prayer and financial support network.¹¹⁰

B. Selection Processes and Acceptance for Service with World Outreach

Applicants will be required to complete a full application screening process to verify that they are called by God and suitable for the mission field. WO will provide experienced people to assist the applicant through the process.

In addition, various supporting documents may be required, e.g. references, police clearance, medical examination, and psychometric testing, depending on the category of service. The endorsement of sending church leaders will also be sought.

In general, WO requires that people wishing to make a long-term commitment to a particular place make a field visit prior to final acceptance. Such a visit will assist in understanding the environment and defining their expected role in the intended place of service. If there is an existing team, this will also enable them to meet the team leader and missionaries in that location.

In general, the application includes a ministry plan identifying the applicant's vision, strategies and goals for their first term on the field. On request, WO will provide experienced people to assist you in developing your ministry plan.

¹⁰⁹ Refer to Section 16: 'Standard Preparation Requirements for WOI Applicants'

¹¹⁰ Everyone serving in WOI is expected to raise their own financial support

Once all the application forms have been completed, the documentation will be submitted to the Applications Committee for review, followed by a formal interview. A final decision will then be made by the Applications Committee.

C. Special Considerations

1. Families

Normally, the suitability of both husband and wife is considered before married couples are accepted for service with WO. Husband and wife are then equally linked to WO unless one partner is working or ministering in a different organisation.

WO bears in mind the needs of field workers' children in considering where the family will serve and the role they will fulfil. It is not considered wise to send teenage children into new cross-cultural situations and, therefore, will only be allowed after special consideration and exemption by WO leadership.

2. Probation Period

All new long-term field workers will be put on a two-year probation. This is to allow both WO and the new field workers to confirm that they are mutually a good 'fit'.

D. WOI's position on child protection, divorce/remarriage and criminal convictions in regard to applicants

WOI believes that all matters of faith and conduct must be evaluated on the basis of Holy Scripture, which is our guide. The following is WOI's position on three sensitive issues that help determine whether a person is compatible for missionary service with WOI.

1. WOI position on child protection

WOI takes a proactive stance toward the protection of children related to any WOI ministry; that is the children to whom we minister, and the children and families *with* whom we minister.

WOI takes its responsibility to protect and nurture children seriously, creating a safe and positive environment in which to grow. We believe it is never acceptable for any child to experience abuse of any kind. Protection of children is the responsibility of every adult within our organisation.

WOI's Child Safety Policies and Procedures are consistent with the Best Practice Standards adopted by the Child Safety & Protection Network.

WOI has a Zero Tolerance policy for any sexual abuse of a child, therefore:

- i. WOI will not knowingly allow any person to work within a WO ministry or accept into membership any applicant who has at any time during their adult life confessed to, been disciplined for or convicted, pled guilty or no contest to, or found civilly liable for child sexual abuse.

- ii. No one who confesses to or is proven to have sexually abused a child will be able to remain in or be returned to field service whether the offence was committed during his/her time in WOI or previous to that. Because of our desire to provide children with a safe environment, the high rate of recidivism of those who struggle with sexual abuse of children, and our corporate inability to provide a reasonable level of accountability and stability in life for those who struggle with this issue, WOI does not believe it appropriate to allow offenders to continue as part of the mission.

It is a requirement of anyone joining WOI to complete the Child Protection course and provide a Police Check from their home country or country of residence.

Refer to WOI *Child Safety Policy* for additional information.

2. WOI's position on divorce and remarriage¹¹¹

WOI recognises that the consequences of divorce and remarriage are very complex and can be painful for all involved. Therefore, any application by a divorced and/or remarried person for mission service will be sensitively approached with integrity and grace, whilst maintaining biblical standards.

Jesus made it clear that, in the beginning, God made Adam and Eve to be 'one flesh' in a lifelong union¹¹². However, because of the hardness of people's hearts¹¹³, in certain instances, divorce is permitted on biblical grounds.¹¹⁴ In these instances, the victim of the broken marriage vows is free to end the marriage, although this is never mandatory.

¹¹¹ Some of the content in this sub-point is adapted from the *Marriage, Divorce and Remarriage Policy* of the Australian Christian Churches, May 2017.

¹¹² Matthew 19:5-6

¹¹³ Matthew 19:8

¹¹⁴ Exodus 21:10-11; Deuteronomy 24:1-4; 1 Corinthians 7:1-16

There are two instances where divorce *may* be permitted on biblical grounds:

- i. Divorce on the grounds of sexual immorality. Jesus, in his answer to the Pharisees' question,¹¹⁵ permitted divorce because of the 'sexual immorality' clause as found in Deuteronomy 24:1.

- ii. Divorce on the basis of abandonment. Divorce is permitted when a marriage partner, who is not a believer, abandons the marriage.¹¹⁶

In regard to the remarriage of divorced persons, all considerations must be examined in the light of the biblical teaching on what constitutes a biblical or unbiblical divorce. Where a divorce has occurred that falls within the biblical guidelines referred to above, the person who has not caused the divorce is free to remarry with a clear conscience before God¹¹⁷. However, we recognise that in many cases, both parties contribute in some way to the breakdown of a marriage, and the marriage in question may have taken place before a person became a believer. Therefore, the WOI leadership will sensitively assess the circumstances of the divorce on a case-by-case basis.

3. WOI's position on criminal convictions

Some applicants for missions service may have a criminal record. WOI believes in God's grace and power to forgive, redeem and transform people.¹¹⁸ While a criminal record is not necessarily an impediment to missionary service, some *serious crimes*¹¹⁹ may have a bearing on one's application. The reason being that while sins against God's law are expunged, crimes against a country's laws carry consequences.

All new applicants are required to submit a Police Check from their home and/or residential country (where appropriate as determined by the Applications Committee) and *fully* disclose all criminal convictions and history on their application form. This will then be assessed by the Applications Committee on a case-by-case basis.

¹¹⁵ Matthew 5:32; 19:9

¹¹⁶ 1 Corinthians 7:12-16

¹¹⁷ Exodus 21:10-11, 1 Corinthians 7:15,16

¹¹⁸ 1 Corinthians 6:9-11, note v. 11; 2 Corinthians 5:17; 1 Timothy 1:15-16

¹¹⁹ Such crimes include but are not limited to murder, rape, indecent assault, physical assault, grievous bodily harm, fraud, armed robbery, weapons-related crimes, hate crimes, terrorism, arson and/or kidnapping. Serious criminal activity is any offense that incurred serious punishment (e.g. a jail term).

16. STANDARD PREPARATION REQUIREMENTS FOR LONG-TERM CROSS-CULTURAL SERVICE

Introduction:

Adequate preparation is needed for missionary work. Certain training requirements are agreed to be essential. The 'call' does not constitute the capability for effective cross-cultural missionary service, so careful preparation is required for long term success. Life in a cross-cultural environment always exposes weaknesses and every effort must be made to anticipate and prepare for the struggles.

A person may be very experienced and qualified in ministry in their home country, but the speed at which a person becomes effective in their cross-cultural field is dependent on the amount of preparation and training that they receive. A missionary going to the field with no cross-cultural training will take seven years to reach the same effectiveness level that he/she was achieving in his/her home culture. Appropriate cross-cultural training has been shown to significantly reduce the time it takes to get to full effectiveness.

The following is a list of the areas for preparation to serve on the field:

A. Character

References and evidence of sound character will be carefully considered.

B. Emotional / Mental Stability

In general, a professional psychological assessment is undertaken. Where weaknesses are indicated, a suitable plan may be developed to address them (e.g. management courses, marriage enrichment, specific coaching).

C. Biblical Training

All Mission Partners must have evidence of completing appropriate formal biblical studies / course(s) for the ministry to be undertaken. The suitability of course(s) undertaken will be assessed on a case by case basis.

A candidate without evidence of completing appropriate biblical studies/course may still be provisionally accepted if the agreed ministry plan includes a path towards obtaining qualifications suitable to their ministry.

D. Ministry Training / Experience

All applicants must have an appropriate level of ministry / practical expertise in preparation for their intended focus of service with WO.

E. Cross-cultural Training

Every effort must be made to get meaningful cross-cultural ministry experience prior to departure for the field either through migrant ministry in their home country or through mission trips.

In addition, training would include the mandatory attendance at the *Nations* course. All personnel are expected to be committed to ongoing study on the issues of cross-cultural communication as it is vital to successful cross-cultural mission work.

F. Language Learning

WO places the utmost importance on language learning, as proficiency in the language empowers the field worker to understand the culture of, and effectively minister to, a people group.

Long-term cross-cultural workers must be committed to dedicate significant time to language learning once on the field with a goal of reaching ministry-level fluency. In general, this requires full-time language learning for at least nine to twelve months or more, depending on various factors.

WO leadership will determine, after consultation with the field worker, what language training is required for their situation. It may be in a different location to their destination field. If feasible, and when considered an advantage, every effort must be made to begin formal language study prior to departure for the field.

Children of field workers are also encouraged to learn the language, as this will help them adapt quicker by giving them the ability to communicate and make themselves understood as well as enabling them to make friends.

G. Finance and Prayer Support

WO does not pay salaries to missionaries. Field personnel are required to raise their personal and ministry costs. Ideally, their personal support should be fully raised before engaging in ministry with World Outreach.

The applicant will need to establish a budget that is appropriate to their situation in consultation with their designated field leader. This must include adequate medical insurance to cover medical emergencies for their whole family, except by mutual agreement with WO.

At the same time as raising financial support for the field, prayer support is also raised. This is an integral part of a missionary's life and is just as important as raising financial support.

H. Mission Contribution

In general, WO field personnel are required to make a 10% mission contribution to World Outreach on all support and donations whether personal and/or for ministry.¹²⁰ This contributes toward the costs associated with missionary care and on-field support visits, field retreats, publicity and administration expenses, etc.

I. Contingency Plans

Due to the security situation of many places in which WO personnel minister, WO has a contingency policy for responding to various situations.

It is important for personnel to consider and formulate a personal plan to respond to likely contingencies within this larger framework. These plans should be written in consultation with a field or ministry leader according to their review timetable or security context. Instructions on how to do this, along with templates, are available in the Operations Manual.

¹²⁰ This excludes income received from interest and personal investments. This only applies to support and donations given by others toward the field worker's support and ministry costs.

Applicants should note that World Outreach has a policy of not paying ransoms, nor conducting interventions like rescues, legal representation and/or advocacy, which are primarily the responsibility of their passport-country embassy or High Commission.

The Application documents need to be read carefully as they cover some of the above and other matters in greater detail. It is important for applicants to fully understand how WO operates and what is required before joining.

17. RELATIONSHIP BETWEEN WORLD OUTREACH AND 'SENDING' CHURCHES

Introduction

WO believes that a worker serving in a cross-cultural situation is an extension of the ministry of a 'sending' church. WO seeks to do all it can to encourage and affirm the relationship between the field worker and their 'home base'.

The partnership between field worker, WO and the 'sending' church has a vital and significant role to play in the release, facilitation, and ongoing support and success of the field worker.

A. Before Departure

WO requires the input and endorsement from the leadership of the 'sending' church in the application and preparation process. WO relies on the leaders of the 'sending' church to give confirmation to the call and plans of the prospective missionary.

WO also believes it is the responsibility of the 'sending' church to publicly commission the field worker as they set out on their call. This public affirmation and endorsement before the 'sending' church congregation is a significant moment when the mission partner commits him/herself to the task and the home church affirms that it stands fully behind the plans and ministry of their worker.

B. Support

WO encourages the 'sending' church to commit themselves to the financial support of their worker. This should include a contribution towards the establishment costs on the mission field and the raising of a consistent amount of financial support on a monthly basis. This enables the worker to plan his/her finances in an ordered fashion. Special offerings may also be contributed towards projects.

The 'sending' church is encouraged to pray consistently and continually for their worker. WO places a high priority on concerted prayer.

C. Ongoing contact

WO encourages the 'sending' church to maintain personal contact and interest in their worker. This can be sustained by regular correspondence, gifts at birthday and Christmas time, and visits by leaders from the home church.

WO endeavours to maintain open communication with the 'sending' church in celebrating the success of our field workers, walking through challenges, praying and supporting our field workers.

D. Consultation

Where applicable, the 'sending' church leadership will also be consulted for major ministry changes, member health issues or any issues arising which may require disciplinary action.

REVIEW PROCESS OF 'COMMON GROUND'

'Common Ground' is a 'living' policy document which will be reviewed every five years or sooner, depending on the need, or as required by constitutional change. Any changes to the sections of Common Ground which also form Bylaws 3 and 4 require formal ratification by the full voting membership of WOI – see Clause 15.1 of Constitution.

Other sections may be adjusted, when necessary, after consultations by the International Leadership Team with a range of voting members of WOI. Such changes will be communicated to the Board for comment prior to formal issuing and implementation – see Clause 14.2 of Constitution.

WOI welcomes representations or suggestions regarding this document and the Policies and Procedures of the Operations Manual from any WOI mission worker. These can be made to any ILT member or to the Policy Coordinator.

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