



Bethesda (Katong) Church  
**Missions Manual**

August 1993



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## What it Means to Be a World Christian

David Bryant

What shall we call this distinct group of Christians who have taken a stand that says:

We want to accept personal responsibility for reaching some of earth's unreached, especially from among the billions at the widest end of the Gap who can only be reached through major new efforts by God's people. Among every people-group where there is no vital, evangelizing Christian community there should be one, there must be one, there shall be one. Together we want to help make this happen.

For a moment, let's call them WORLD CHRISTIANS. Of course, any new term might be misunderstood. For example, some might think I said "worldly" Christians, not World Christians. By now we know, however, if you are one, you can't be the other. If you are one you don't want to be the other!

No, the term is not in your Bible concordance. Don't worry. It isn't another cliché like the words of the bumper sticker that read "Honk-if-the-Rapture-starts." Nor is it an attempt to label some new spiritual elite who have a corner on a super-secret blessing. Rather, the term describes what all of us are meant to be and what some of us have started to become.

The term "World Christian" may have been coined first by Daniel Fleming in a 1920 YMCA book entitled *Marks of a World Christian*. More recently the term has appeared in publications of such groups as the World Team Presbyterian Center for Mission Studies, the Mission Renewal Teams, Inc., and the Fellowship of World Christians, as well as Campus Crusade for Christ and Inter-Varsity Christian Fellowship.

A World Christian isn't better than other Christians. But by God's grace, he has made a discovery so important that life can never be the same again. He has discovered the truth about the Gap, the fact that he is already in it, and the call of Christ to believe, think, plan, and act accordingly. By faith, he has chosen to stand in the Gap as a result.



Some World Christians are missionaries who stand in the Gap by physically crossing major human barriers (cultural, political, etc.) to bring the Gospel to those who can hear no other way. But every Christian is meant to provide the sacrificial love, prayers, training, money, and quality of corporate life that backs the witness of those who "go".

World Christians are day-to-day disciples for whom Christ's global cause has become the integrating overriding priority for all that is for them. Like disciples should, they actively investigate all that their Master's Great Commission means. Then they act on what they learn.

World Christians are Christians whose life-directions have been solidly transformed by a world vision. This is not a term for frustrated Christians who feel trapped into the world missionary movement and sporadically push a few buttons to that they've done their part. Having caught a vision, World Christians want to keep that vision and obey it unhesitatingly.

World Christians are (in Corrie Ten Boom's phrase) tramps for the Lord who have left their hiding places to roam the Gap with the Saviour. They are heaven's expatriates, who've journeyed forth to give a dying world not only the Gospel but their own souls as well. They are members of God's global dispersion down through history and out through the nations, reaching the unreached and blessing the families of earth.

By taking three steps we become World Christians. First, World Christians *catch* a world vision. They see the cause the way God sees it. They see the full scope of the Gap. Next, World Christians *keep* that world vision. They put the cause at the heart of their life in Christ. They put their life at the heart of the Gap. Then World Christians *obey* their world vision. Together they develop a strategy that makes a lasting impact on the cause, particularly at the widest end of the Gap.

Many years ago a World Christian named John R. Mott, leader of the Student Volunteer Movement that sent out 20,000 new missionaries, outlined similar steps:

An enterprise which aims at the evangelization of the whole world in a generation, and contemplates the ultimate establishment of the Kingdom of Christ, requires that its leaders be Christian statesmen - men with far-seeing views, with comprehensive plans, with power of initiative, and with victorious faith.

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## SERVING AS SENDERS

- Steven C. Hawthorne

But what is a sender? What do they do that no one else can? For lack of a clear idea of what senders do, we can easily slip back into the "to be or not to be" dichotomy and leave missions to an elite class of "missionaries".

### Active Participants

Senders do not merely provide a ride to the airport for departing missionaries. The support they give does more than channel survival substance in minimal quantity, like the air in the "lifeline" of a deep-sea diving suit.

Perhaps it is improper to speak of a sender in the singular. It is not an individual role. A sender is an integral part of a team. He is not the "waterboy" on the sidelines. Sending is a team effort focused on a jointly held task.

This task orientation can be confusing. We tend to identify ourselves by position, status, and role, more than what we do day by day. An individual sender participates in a mission effort but holds other positions and roles as well. There are a few "full-time" sending roles, but most senders will not have a comprehensive one-word description of themselves. Sending in most cases is not a clearly defined role.

This lack of definition partly explains the passive nature of most missions support. Passive support can be encouraged by statements like, "Some can go, some can give, and others can pray." One indigenous Indian mission agency has called the bluff of those too willing to "just pray." They are challenging *passive* sending. In most missions support, much money is given, many prayers are offered, but usually in response to requests for prayer and disclosures of need. A true team of senders does not wait to be reminded to pray or give. They are *active* participants with specific missionaries or mission efforts keeping the entire cause in view.



Such senders are vital. Perhaps as many as three ardent mission activists are needed for every effective missionary on the field. The ratio is probably much higher. If we need 200,000 new missionaries from all over the world to finish the task of pioneer church planting, how many more senders will we need? The prospect of additional tentmaking missionaries who support themselves will not diminish but accentuate the need for more caring, involved senders.

### How To Serve As Senders

How can we serve as senders? Many of our churches and fellowships don't have the advantage of participating "from the first day" in the gospels as did the Philippians (Phil 1:5). We must learn how.

*Define the task.* Senders must *define the task* clearly. Unless each sender knows his part of the task, it can easily become a project for spare time or merely the subject of a monthly meeting. Vigorous sending usually demands a daily involvement.

*Pray.* Plan creatively together how you will pray daily for your missionaries. Some senders have developed a "prayer chain," praying throughout all or part of the day. Others have devised their own weekly prayer guides about their missionaries. The methods vary endlessly, but remember to pray 'beyond' your missionaries. Pray for those things and people for which your missionaries themselves agonize in prayer. And pray for those you are not directly supporting.

*Give.* Much support is given in the spirit of giving alms: spare change to the nameless needy. Support must be both missions- and missionary-oriented. Missions-oriented giving is sacrificially given for the cause. The Order for World Evangelization (1605 Elizabeth St., Pasadena, CA 91104) is a group of senders who have covenanted to live at the same economic level of certain missionaries and give all surplus to missions.

Outreach activities of the church, and

Missionaries in other Christian churches and groups





Missionary-oriented giving is done in response to particular needs of particular missionaries. The Friends Missionary Prayer Band in India supports their missionaries by bands of senders committed to a missionary couple. These bands treat the needs of the missionaries as if they were their own: "If the missionaries don't eat, we won't eat."

Giving can only be sustained if church members are truly sending by caring for missionaries. Once again, knowing the missionaries personally is essential. Communication by letter and gifts should be continual. If your sender team plans to give regularly, agree on how to earn, collect and handle the funds. Be sure that each person knows the needs of the missionary. Be clear about everyone's part in giving. Some senders will commit themselves to a fixed regular sum. Other teams pool whatever they have monthly. Take care not to present your missionary with "faith-stretchers" of missed support. Others use centralized budgets in their church and denomination. Take care that this does not take the edge off the urgency of your giving.

**Serve.** You can serve your missionary by sending a delegation to visit, help, and encourage on the field. Be sure such visits are approved ahead of time by the missionary and his mission board. Be sure to serve your missionary on furlough. Furloughs can be agonizing rat-races of travel and slightly "edited," surface-level glory stories given to disinterested and unknown churches. Many missionaries dread furlough. But some missionaries are supported by senders from one or two churches. For these, furloughs become times of rest, study, and encouragement in relationships. Plan for housing and special times.

**Know.** Be prepared for this by knowing your missionaries. Plan to keep up a friendly investigation into other areas of life than just the ministry. Know your missionaries as whole people in whole families, with whole histories, and with a whole list of strengths and weaknesses. Understand your missionaries as real people. Keep letting them know you care. Send them communication that indicates you think of them more as fellow disciples than as elite "super missionaries." Most sending teams will divide the responsibility of keeping communication varied and regular.

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## Good Stewards

### - An Explanation of the Missionary and Missionary Enterprise Funds

Before the Offering Bags go round every Sunday during our morning worship, you would probably have noticed that the second bag is sometimes announced to be for the *Missionary Fund*, and sometimes it is for the *Missionary Enterprise Fund*. An explanation of the two funds are given below:

The **Missionary Fund** is to provide financial support for the church's missionary workers. For example, support for Jim and Selene Chew (at the time of printing this manual) would come from this fund. Missionary workers under training are also support under this fund.

The **Missionary Enterprise Fund** is used to make contributions/love gifts to:

- a) Christian organisations;
- b) Guest speakers in full-time Christian work;
- c) Church's workers no longer secularly employed;
- d) Outreach activities of the Church; and
- e) Missionaries in other Christian churches/groups





The list of Christian organisations that we make contributions to does not remain the same. But you can get an idea of the organisations we give to by taking a look at Appendix B. On top of that, Asian Christian Outreach (ASCO) in the Philippines receives S\$1,500 every quarterly from this fund.

We hope that the explanation of the two funds given above are not just informative, but that it would help us be better stewards of God's money.

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*"So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver."*

2 Cor 9:7

*"I rejoice greatly in the Lord that at last you have renewed your concern for me. Indeed, you have been concerned, but you had no opportunity to show it. I am not saying this because I am in need, for I have learned to be content whatever the circumstances."*

- Phil 4:10, 11



## Thinking of Sending?

All Christians should be involved in Missions in one way or another regardless of age, profession, talents, etc. If God is a God of Missions, then we, as His sons and daughters ought to play our part. Both "senders" and "goers" are essential in the missionary task.

The following are some ways in which we could get ourselves involved in missions:

### 1. Prayer

Prayer is the beginning of missions. The following can act as a guide-line on prayer:

- Ask the Lord to send forth a specific person into a specific field (Matt 9:38).
- Ask the Lord to grant the "goers" power and wisdom to fight the spiritual war (Rom 15:30)
- Ask for directions where the people groups are yet to be reached.

Intercessory prayer is important when one wishes to preach the Gospel in places where he cannot visit. It is through prayer that the most ordinary of Christians has the opportunity to affect the destiny of the world.





## Thinking of Sending?

There are no "solo" performers in missions. For every missionary who goes out, others must stay behind to play the active support role as prayer warriors. As in any situation where war is being waged, the success of the front line combatant depends largely on the support he receives from the rear. As long as we are not "goers", this is the most accessible, simple but yet crucial thing that we as "senders" could and should do.

### 2. Giving

"Each man should give what he has decided in his heart to give..." (2 cor 9:7) for "God loves cheerful givers."

Through giving, it can instil a sense of involvement and commitment to the church's missionary work. Giving back a portion of God's money to further the Kingdom of God is an act of our love for God. However this sense of involvement and commitment cannot be cultivated unless we have a right and clear concept of giving.

What does the Bible say about Christian giving?

- It must be systematic and consistent (1 Cor 16:2).
- It involves planning and discipline (2 Cor 9:5)
- A Christian needs to plan how much, how frequent, and when he is giving. One should give according to one's ability.



## Thinking of Sending?

- It should be an expression of our love for God and His people.

Whatever we possess, it comes from God alone. We are simply giving back to God a portion of what actually belongs to Him or rather what He has entrusted to us (1 Cor 9:1-19). No amount of giving can outgive the Lord (2 Cor 8:9)!

### 3. Others

- Make a commitment to write to our overseas missionaries to give them moral and spiritual support.
- Show hospitality to missionaries on furlough or during their retirement.
- Attend the monthly Missions Prayer Meetings held on the last Friday of every month to keep abreast of the world's missions situation.
- Think of specific ways in which you could offer help.

"How then shall they call on Him in whom they have not believed?  
And how shall they believe in Him of whom they have not heard?  
And how shall they hear without a preacher?  
And how shall they preach *unless they are sent?*"

- Rom 10:14, 15.



## Thinking of Going?...

*"Now that I've heard God's calling to be a missionary, what do I do?"*

You may not be a hundred percent sure, but if you find Him leading you in that direction day by day, what should you do?

Continue to pray, read, and obey.

Also, communicate this leading to our church's missions elder\*. The Church Council will then appoint a mentor for you. Your mentor will pray with you, and assist you in addressing the many issues you will face. Some of these issues are:

1. Formulating a 5 to 10 year action plan (do approach our missions elder early if you are thinking of going).
2. Theological education if necessary.
3. Identifying a missions organization as a partner, if necessary
4. Identifying the place/peoples group that God is leading you to.
5. Financial matters.
6. Family.
7. Other training or preparation that you may require.

Bethesda (Katong) Church requires potential missionaries to submit a formal application to the church. The Church Council will also

\* At the time of printing of this manual, our missions elder is Dr Tan Tah Chew. Please approach any of the elders or missions committee members if you are unsure who the current missions elder is.

conduct interviews with you. If a missions organization has been identified as a partner of the church in sending you to the field, you may also be required to be screened by that organization for suitability. This may include doctrinal assessments, medical examinations, and psychological tests.

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*"For though I am free from all men, I have made myself a servant to all, that I might win the more...I have become all things to all men, that I might by all means save some."*

- 1 Cor 9:19, 22

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## **Appendix A**

The Missionary Policy and Practice of Bethesda (Katong) Church is reproduced here in this appendix. The outline is shown below:

### **Part I - A Summary of the Missionary Policy and Practice of Bethesda (Katong) Church**

#### **Section A. Policy**

1. Principle
2. Potential
3. Presentation
4. Preparation
5. Provision
6. Practical Emphasis

#### **Section B. Practice**

1. Administration
2. Candidates
  - a. Presentation
  - b. Procedure
  - c. Preparation
  - d. The Missionary
  - e. Financial Policy

### **Part II**

#### **Section A**

1. The Source of the Mission
2. The Scope of the Mission
3. The Goal of this Mission
4. The Message of this Mission
5. The Ambassadors on this Mission

#### **Section B - Statement of Missionary Policy**

1. Categories of Missionary Workers
2. Preparation
3. Procedure
4. Practical Fellowship
5. Fellowship Between Missionary Workers
6. Administration

### **Section C - Scheme of Financial Support and Mutual Obligations**

1. Introduction
2. Sources of Support
3. Remuneration
4. Supplementary Benefits
5. Overseas / Seconded Service
6. Job Specification and Work Priorities
7. Communication

Part I is a summary. Section A outlines the scriptural basis for the various aspects of missions while Section B lists the practical aspects of the missionary endeavour. More details may be found in Part II. Again, Section A presents us with missions as it is found in scripture, while Sections B & C lists Bethesda (Katong) Church's practice.

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### **THE MISSIONARY POLICY AND PRACTICE OF BETHESDA (KATONG) CHURCH**

### **PART I**

#### **Section A. POLICY**

1. The PRINCIPLE of all MISSIONARY ACTIVITY is in the TERMS of our Lord's GREAT COMMISSION to
  - a) EVANGELIZE every creature,
  - b) MAKE DISCIPLES, BAPTIZE (i.e. founding of churches),
  - c) TEACH (this to include MISSION), and all this in the SPIRITUAL UNITY OF ALL BELIEVERS. (Mk 16:15; Matt 28:18-20; Jn 17:18-21 and Acts 1:8).
2. POTENTIAL. ALL BELIEVERS are to be WITNESSES with a sense of MISSION (Jn 17:20; Matt 28:20). Some will be called to be MISSIONARIES.
3. The PRESENTATION of the MISSIONARY.
  - a) First, HIS PERSONAL CALL.
  - b) Secondly, HIS PERSONAL RECOGNITION by godly men. (Acts 11:22, 25, 29-30; Acts 13:1-3; 15:40; 16:1-3).
4. The PREPARATION of the MISSIONARY.



- a) CHARACTER: He would have the same qualifications as elders and deacons (Acts 5:3-5; Acts 8:5; Acts 11:24).
  - b) TESTIMONY AND TRAINING: "Well spoken of" Acts 16:16; all trained "in the MINISTRY OF THE WORD, PRAYER" and in the SERVICE OF THE CHURCH.
  - c) LEADERSHIP QUALITIES: in the WORD and PRAYER, as with the elders and deacons.
  - d) COMMENDATION of the CHURCH.
5. HIS PROVISION
- a) The MISSIONARY is dependent upon the Lord. Being mercenary is a disqualification (1Tim 3:8; 1Pet 5:2).
  - b) CHURCH RESPONSIBILITY. Side by side with the PRINCIPLE of FAITH is that of STEWARDSHIP. 1Cor 9:7-15: The responsibility of practical fellowship is most emphatically stated. See Phil 4:15-19.
6. PRACTICAL EMPHASIS on:
- a) THE TEACHING AND TRAINING concerning MISSION (General).
  - b) THE RECOGNITION, ENCOURAGEMENT, TEACHING AND TRAINING OF MISSIONARY CANDIDATES
    - i) Recognition of special gifts.
    - ii) Teaching and training in the Word and in the Work of the Gospel.
    - iii) Practical assignments and responsible work in the church to enable assessment of progress and maturity and complete fitness to be a missionary.
  - c) THE SUPPORT OF TRAINEES, WORKERS as a RESPONSIBILITY of the CHURCH.
  - d) THE COMMENDATION of the MISSIONARY CANDIDATE or WORKER when recognised and held in esteem by the church.
  - e) THE SUPPORT OF MISSIONARIES as a RESPONSIBILITY of the CHURCH, coordinated with others from prayer and other groups. It is also a good principle for Christian relatives to support the missionary in prayer and practical stewardship.

#### Section B. PRACTICE

##### 1. ADMINISTRATION:

- a) All matters pertaining to MISSIONARY POLICY are determined by the ELDERS of the church. They are

- responsible for the interviewing, acceptance and appointments of all candidates.
- b) The COUNCIL of BETHESDA (KATONG) comprising the Elders and Deacons are responsible for the administrative and financial matters arising out of these appointments. Such responsibility may be delegated to the Mission Board (which includes the Chairman, Secretary and Treasurer of the church as well as the Mission-Secretary.
- c) Advice may be sought from any well-qualified Christian leader in other assemblies and other interdenominational organisations with which the church is closely associated.

##### 2. CANDIDATES:

- a) PRESENTATION. Any member of the church with a definite CALL to "full-time" service for the Lord may present himself/herself to any deacon or elder, who may refer him/her to other Elders. Advice will be given as to the spiritual and practical demands of the vocation, the TRAINING in the word and work of the Lord, and the proving of the candidate during his/her training and work before he/she is accepted and recognised by the church as missionary. The applicant will present the terms of his call, and his personal guidance towards any sphere of training, work or mission relative to his own gifts.  
Any elder, deacon or missionary may personally approach suitable church members to encourage interest in "full-time" service. Physical, mental, temperamental, educational and spiritual qualifications will be frankly discussed. Personal experience of church and other Christian work and experience in secular vocation, family relationships and responsibilities will be considered. The missionary especially if he is to go overseas would be the best fitted and qualified person the church can commend and, if directed by the Spirit, send out.
- b) PROCEDURE. The elders together shall accept or decline the application, without prejudice to the future welfare and work of the candidate and of the possibility of his re-application. If accepted, the elders shall arrange an ORIENTATION course as



necessary for the candidate to know the work of the church in its various departments. The whole council may be informed to follow with prayer and interest the progress of the candidate. Suitable CANDIDATE PAPERS shall be drawn up. The CANDIDATE may be regarded as

- i) A MISSIONARY-TRAINEE if he needs further training.
- ii) A MISSIONARY-DESIGNATE or 'FULLTIME WORKER' if he has received sufficient training.

c) PREPARATION.

- i) THE MISSIONARY TRAINEE - The Elders in consultation with the trainee and assisted by members of council will arrange special training in one or more of the following fields of study or work:

- Institutional study or training in a Bible College.
- Secular study or training or vocation which will in later years be helpful in the Lord's work.
- Language study when necessary.
- Personal training.
- Local work in church or inter-denomination organisation.
- Local missions in Singapore or Malaysia.

After this, if the Elders agree that no further systematized training or work is needed, the trainee will be regarded as a MISSIONARY-DESIGNATE.

- ii) THE MISSIONARY-DESIGNATE will be appointed by the Elders to a sphere of work compatible with his training and experience in one or more of the following:

- Evangelism; participation in church Gospel meetings, crusades, open-air, home-evangelism, personal and team evangelism.
- Sunday School or Youth Work.
- Adult Class.
- Work in other assemblies.
- Work in approved interdenominational organisations.
- Literature work and music (Choir etc.)
- Broadcast.

Any elder or deacon may offer himself as a "FULLTIME" WORKER.

d) THE MISSIONARY.

- i) The Elders shall from time to time recognize a MISSIONARY-DESIGNATE or FULLTIME WORKER as a MISSIONARY, when he has the love and esteem of the church. (Any Elder may offer himself as a MISSIONARY).

The person so recognised will be COMMENDED as a MISSIONARY and his commendation made known to the assemblies in Singapore and Malaysia. The appointment of the MISSIONARY for LOCAL or OVERSEAS SERVICE shall be prayerfully considered by the Elders and the MISSIONARY himself. The general practice would be that the MISSIONARY serve for an extended term locally before being appointed to overseas work.

- ii) LOCAL WORK. In addition to the fields of work for the "full-time worker", the MISSIONARY may be appointed

- to TRAIN the members of the church, trainees and full-time workers.
- to SPECIAL STUDY AND RESEARCH.
- to LEADERSHIP in some department of the church work.
- to ORIENTATION for overseas work in consultation with other fellowships.
- to LEADERSHIP in a new assembly.

- iii) OVERSEAS WORK.

- a) The best qualified and experienced will be commended.
- b) A married couple preferably.
- c) Full fellowship with associated fellowships in overseas work, even as members of such fellowships as agreed upon by the Elders and the heads of the fellowships concerned.
- d) Our overseas missionaries will whenever possible work with assemblies overseas.

e) FINANCIAL POLICY.

This will be explained by the Elders when necessary. The Missions Board is the body now for communication and information of matters concerning trainees, full-time workers and missionaries.



## PART II

### SECTION 'A'

1. THE SOURCE OF THE MISSION is the nature and eternal purpose of the triune God: the Father who sent His Son to be the Saviour of the world (1Jn 4,14); the Son whose dedication to mission is our model, whose finished work of salvation is our message and whose Great Commission is our mandate (Jn 4:34; 1Cor 15:1-7; Matt 28:18-20); and the Holy Spirit who is sent into believers, and who sets apart and sends out messengers of the Gospel (Gal 4:6; Acts 1:8; 13:2,4).
2. THE SCOPE OF THE MISSION is both global and local: the Christian Church must proclaim the Gospel throughout the whole world (Mk 16:15; Lk 24: 46,47) and local churches have the two-fold responsibility of witnessing to Christ in their immediate neighbourhoods and nation as well as in regions beyond (Matt 24:14; Acts 1:8; 1Thess 1:7,8).
3. THE GOAL OF THIS MISSION is the glorification of God, through loving obedience to Christ's Great Commission:
  - a) the proclamation of the Gospel - evangelization (Mk 16:15).
  - b) the baptism and instruction of converts - discipling (Matt 28:19,20).
  - c) the consolidation of believers in the body of Christ - fellowship and growth (Col 1:28; Eph 4:11-16). See also Jn 15:8.
4. THE MESSAGE OF THIS MISSION is the Gospel of Christ and "the whole counsel of God" found in the God-inspired Scriptures of the Old and New Testaments (Acts 20:27, 32; 2 Tim 3:16,17; Jn 16:13,14), and centred in God's final word to mankind, Jesus Christ, through whose atoning death and triumphant resurrection God was reconciling the world to Himself and offers salvation to all people through personal repentance and faith in Christ who shall come again for His people, and to judge the world (Heb 1:1-3; 2Cor 5:14-19; Acts 17:30,31).
5. THE AMBASSADORS ON THIS MISSION are:
  - a) generally, all members of the Church, the body of Christ, the people of God who have been called to proclaim Christ through their love for one another,

- unity in the Spirit, purity of life and boldness of testimony (Jn 13:34,35; 17:15-23; Phil 2:14-16);
- b) specially, individuals or groups who are endowed with special gifts, and sent out to accomplish missionary tasks to plant, build up and assist local churches. (e.g., Paul, Timothy, Titus). Individuals who have devoted themselves and their time fully to missionary work ("full-time" workers) deserve the prayerful, practical support of their fellow believers in their local church.

### SECTION 'B' - STATEMENT OF MISSIONARY POLICY

The following statement concerns all those who have been called to missionary work in fellowship with Bethesda (Katong) Church:

1. There are three CATEGORIES of missionary workers:-
    - a) The Trainee, whose normal period of prescribed training in Biblical studies and practical work shall be three years.
    - b) The Missionary-Designate, whose normal period of probationary service shall be two years.
    - c) The Missionary, who having completed his probationary service shall be eligible for a period of service up to the age of 60 years, subject to mutual agreement and satisfactory health.
- The following may be considered as missionaries or workers commended and supported by Bethesda (Katong) Church:
- i) Fulltime Local Workers/Missionaries
    - Such persons may serve fulltime
    - in Bethesda (Katong) Church or
    - with a para-local church organization or missions agency in Singapore
  - ii) Fulltime Cross-cultural Missionaries
    - Such persons will be ministering fulltime in overseas assignments usually in a different culture or language. They may serve with a missions agency or church. Bethesda (Katong) Church will enter into a partnership-in mission with these agencies or churches.
  - iii) Bivocational Workers or Tentmakers
    - Such persons will be ministering overseas or cross-culturally in the context of their occupation e.g. as doctors, nurses, teachers,



business or professional people and so on. Most of these countries are closed to conventional mission work. Bivocational workers are normally supported through their jobs. However, some may need additional financial support. These workers are sometimes referred to as "tentmakers."

iv) "Missionaries in Fellowship" from other countries

The church may consider supporting missionaries from churches in other countries. These churches do not have the financial means to fully support these missionaries. Missionaries in Fellowship should have a designated field of service with a missions agency or church before coming to Bethesda (Katong).

The work of all trainees and missionaries-designate will be reviewed and assessed at the end of their respective training and probationary periods.

2. The PREPARATION of the missionary worker includes such essentials as:

- consistency in personal discipleship;
- cultivation of a Christ-like character and spiritual gifts (e.g. preaching, teaching, pastoral visiting and counselling, administration, etc.);
- practical church work;
- conviction about God's call and guidance;
- concentration on appropriate lines of training; and
- consultation with other church leaders on avenues of service.

3. The PROCEDURE for church members who are convinced of a call to missionary work, and wish to be considered as church workers, is as follows:

- a) The applicant should meet privately with any Elder, and then write to The Chairman, Council of Bethesda (Katong) Church, 17 Pennefather Road, Singapore 1542.
- b) The applicant will be asked to fill a prescribed form and will be interviewed by the Elders and later by the Mission Board.
- c) The Mission Board will make recommendations to the Elders regarding the application.
- d) The Elders shall decide on these recommendations after discussing the whole matter in Council.

e) The Secretary of the Mission Board will inform the applicant of the Elders decision.

f) If the applicant is accepted, the Elders will commend him or her to the congregation, specifying the status of the missionary worker, at the earliest opportunity.

4. The PRACTICAL FELLOWSHIP between the missionary worker and the Church is based on the following principles of mutual concern and trust:

a) The Church, in dependence on God, has an obligation to recognise the worker as a servant of the Lord, to pray for his training and ministry, and to provide adequate for his material sustenance and welfare in exercise of faithful stewardship (1Cor 9:4-14; 1Tim 5:17,18).

b) The worker, also in dependence on God, has a responsibility to consult the leaders of the local church regarding his sphere of service, to perform his duties conscientiously, and to report to the congregation regularly through the Mission Board about his work.

It is left to him whether to accept or forego any part of the church's financial provision for his needs, depending on his own conviction and other sources of income (e.g. St Paul; see 1Cor 9:15-18; 1Thess 2:9; Acts 20:33-35; Phil 4:10-19).

5. FELLOWSHIP BETWEEN MISSIONARY WORKERS: The Missionary worker has the responsibility and privilege in the Lord of special fellowship with other missionary workers in many ways:-

- sympathy and concern (Phil 2:25-30);
- personal care and counsel (2Tim 1:2; 2:1-2),
- promotion (Acts 11:25-26), mission (Acts 12:25)
- team-work (Acts 20:4), aid-mission (2Cor 8:20-23) and practical support (Acts 20:34).

Regular meetings of missionary workers being of great value in practice will be arranged by the Mission Board.

6. The ADMINISTRATION of Missionary policy is generally under the supervision of the Mission Board and in its financial aspects within the scope of the Council.

The Mission Board is constituted by a decision of the Council. Its original terms of reference include the deliberation and formulation of missionary policy (to be



ratified by Council); workers of the Church, particularly their financial support; constant contact with them regarding avenues of service and areas of need; and communication with the Council and the congregation of missionary opportunities and needs.

Each member of the Board shall be appointed by the Council for a period of two years and shall be eligible for re-appointment.

#### SECTION 'C' - SCHEME OF FINANCIAL SUPPORT AND MUTUAL OBLIGATIONS

##### 1. Introduction.

Since the Church is scripturally bound to contribute to the support of its missionary workers, the Church must find ways and means of meeting its obligations to them. It must present the needs and areas of service of these workers to the congregation, call for prayer and practical fellowship, and administer faithfully the gifts that are designated for them. With this in mind, the following scheme has been prepared.

##### 2. Sources of support:

- Regular freewill offerings of God's people in fellowship at Bethesda (Katong) Church.
- Other gifts received from other Christians and Christian organizations which are designated for our missionary workers.
- Gifts channelled to the Missionary Fund.
- Gifts in cash and kind from close relatives of missionary workers (1Tim 5:8).

Only items a), b) and c) are administered by the Church excepting personal gifts. The source is the missionary fund composed of regular offerings and of gifts received by the missionary worker from other sources, excluding close relatives, and Christians who specifically ear-mark the gift for a definite purpose or project. The missionary fund enables the Church to meet its obligations.

- ##### 3. Remuneration: In meeting the needs of each missionary worker, the Church according to its resources undertakes to provide each a basic monthly allowance (calculated according to cost-of-living indices, and subject to review periodically or once every two years) and additional amounts related to the scope and nature

of his or her work. The following are considerations in relation to the assignment:

- "practical" qualifications - leadership contribution as Council member, Sunday School teacher, adviser or committee member etc.;
- theological qualifications and training - College or Seminary certificate, diplomas, degrees, etc.;
- educational and professional qualifications and/or experience - 'O' levels/'A' levels/College diploma/University degree/professional Institute membership, etc.;
- immediate family dependants - non-working wife, children;
- other dependents - aged parents with no other means of support;
- transportation requirements - petrol allowance for scooter/motor-cycle, car;
- category of worker - Trainee, Missionary Designate, Missionary;
- length of missionary service;
- type of missionary or worker - full-time local or cross-cultural, tentmaker, missionary in fellowship.

##### 4. Supplementary benefits: The Church further undertakes the following obligations:

- Medical and dental care, defined as:
  - Initial and periodic x-ray, medical and dental examinations,
  - Necessary treatment from the Church's panel of consultants;
  - In case of hospitalization - 2nd Class Ward (Government)
  - Medical leave as necessary.
- Gratuity and/or insurance protection, by means of an appropriate insurance policy, if agreed personally between Mission Board and missionary worker.
- The grant of leave - annual leave of 14 days; sabbatical leave with permission of the Mission Board; maternity leave and compassionate leave when necessary.

##### 5. Overseas/Seconded service: The church's obligations to the missionary worker called to overseas/seconded service will be determined by the Mission Board





(subject to Council approval) after consultation with the worker and /or Christian organization the worker is associated with, but the church will maintain practical fellowship with the worker.

6. Job Specification and Work Priorities: These will be determined by consultation between the missionary worker and the Mission Board, and subject to the approval of the Church Council. The following are the main areas of work:

a) In the Church context:

- i) Preaching the Word - ministry, gospel, other engagements.
- ii) Teaching - Sunday School Adult Bible Class, etc.
- iii) Pastoral work, visitation, counselling, home meetings.
- iv) Children's work - Kindergarten Day School, Kindergarten and Junior Sunday School.
- v) Youth work - Bethesda Youth, Senior Sunday School etc.
- vi) Adult work - Adult Bible Class, Married couples etc.
- vii) Ladies work - organization, talks, projects counselling.
- viii) Peranakan congregation ministry.
- ix) Church music ministry - choir, piano or organ playing.
- x) Administrative work.
- xi) Outreach - ministry at prisons, forming new assemblies, engaging in overseas work.

- b) In addition to the above, the missionary worker may accept part-time assignments outside the Church with the prior approval of the Mission Board.

These include:

- i) "Secular" work - e.g. medical, social welfare community projects, etc.
- ii) Inter-denominational work.
- iii) Other Christian work - e.g. ministry to other Churches, youth groups, institutions.

7. Communication:

- a) The Mission Board collectively and individually will maintain direct and close contact with each missionary worker.



- b) Each worker should submit a concise report of his work, the blessings as well as the burdens, to the Mission Board at monthly intervals. The Board will report to the Council.
- c) Each worker can prepare a short monthly newsletter for the information of Church members or, if he prefers, submit the information for publication in a common Newsletter.
- d) The Mission Board will organise special missionary meetings whenever necessary.

\*\*\* End \*\*\*

*"Ready to go, ready to stay,  
Ready my place to fill;  
Ready for service lowly or great,  
Ready to do His will."*

- A. C. Palmer,  
hymnwriter.





## Appendix B

### Missions Organizations

Below is a list of missions organizations in Singapore. If you are thinking of foreign missions, whether as a missionary, in a support role, or as a financial or prayer partner, this list serves as a starting point for contact. Feel free also to contact any member of our Missions Committee to share your plans.

Prayer meetings of the missions organizations are also listed. If you would like to pray for missions but are unable to make it for Friday Prayer Meetings in church, do contact the organizations for more information.

\*\*\*\*\*

#### Organizations

**Asia Evangelistic Fellowship**  
432 Balestier Road, #02-436 Public Mansion  
Singapore 1232  
**Mailing Address:**  
Balestier Estate P.O. Box 485  
Singapore 9132  
Tel: 253 7255

**Asian Cross-cultural Training Institute**  
16 Jalan Loyang Besar  
Singapore 1750  
**Mailing Address:**  
Raffles City P.O. Box 1052  
Singapore 9117  
Tel: 581 0681

#### Prayer Meetings



**Open Doors (S) Company Ltd**  
1 Sophia Road, #03-28 Peace Centre  
Singapore 0922  
Tel: 338 9143

**Operation Mobilisation (S) Ltd**  
7 Jalan Bukit Merah, #01-4432  
Singapore 0315  
**Mailing Address:**  
Orchard Point PO Box 805  
Singapore 9123  
Tel: 270 4833

**Overseas Crusade Ministries**  
8 Short Street, 4th level  
Tamil Methodist Church Building  
Singapore 0718  
**Mailing Address:**  
Bras Basah P.O. Box 0311  
Singapore 9118  
Tel: 339 8598

**Overseas Missionary Fellowship**  
2 Cluny Road  
Singapore 1025  
Tel: 475 4592

**SIM East Asia Ltd**  
116 Lavender Street, #04-09  
Pek Chuan Building  
Singapore 1233  
Tel: 298 3611

**Singapore Centre for Evangelism & Missions**  
36 Joo Chiat Lane, Room 311  
Singapore 1542  
**Mailing Address:**  
Raffles City PO Box 1052  
Singapore 9117  
Tel: 344 3294

Every Monday  
7 p.m.

Every Tuesday  
7.30 p.m.

1st Thursday of  
the month  
7.30 p.m.





## Missions Organizations

### WEC International (S) Ltd

Shaw Plaza, 352 Balestier Road, #03-358  
Singapore 1232

#### Mailing Address:

Raffles City P.O. Box 185  
Singapore 9117  
Tel: 250 1355

### Wycliffe Bible Translators

507 Bishan Street 11, #01-398 Upper Floor  
Singapore 2057

#### Mailing Address:

Orchard Point PO Box 597  
Singapore 9123  
Tel: 258 1792

1st Monday of the  
month

7.30 p.m.

16 Jalan Jintan

Singapore 0922

Call Alex (258 1792)