



*Declare his glory....his wonders among all people.”  
Psalm 96:3*

Presbyterian Missionary Union

# Ministry Partnership Guidebook

**Equipping PMU Appointees For  
Effective Ministry Partnership  
with the Body of Christ in and  
through raising support, pre-field  
preparations, and spiritual  
readiness**

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## Deputation Seminar Schedule

Missionary candidates will come to the home office in Idaho for a week of training before going out in earnest on deputation. They will need to work with the office closely to get themselves set up for reporting and interacting well with the Office Manager. Candidates should also plan on a Field Orientation at the home office as they draw their deputation time to a close. (See page 67 below for more information on Field Orientation.)

A typical schedule would be:

Saturday - Arrival

Sunday - Worship

Monday-Friday - Preparation

Sample Daily schedule:

8:30-10 - Training

10:30-Noon - Training

Lunch!

1-2:30 - Work with Office Manager

3-5 - Assignment Completion

Dinner

7-9 - Letter writing, other assignments

Saturday - Departure

## The Biblical Basis of Ministry Partnership

### *Introduction*

You have a call from God to those who are “*without God and without hope in the world.*” Now is an important time preparation for the work to which God has called you. There is a natural desire to tell others about your call, to make your burden theirs, and to enlist their support. Much of your support will come through loved ones, personal friends, former classmates and concerned church members and pastors. It took time for God to burden your heart, and it may be the same with your contacts. The Spirit of the Lord will give them your vision and burden according to God’s time.

Pray about the Lord’s preparation in your heart and life as you look forward to serving in His harvest fields. Pray for wisdom in seeking the right contacts and for patience as you wait for His perfect timing in each step of your preparations. Seek His guidance in the careful development of your mission presentation and trust Him for the results.

You need prayer supporters and financial helpers. It is your ministry to let God challenge others to become *ministry partners*. Ask the Lord to give you as many openings and contacts as possible. As you do so, keep the following biblical thoughts in mind:

- “But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses...” 2 Corinthians 6:4
- “For which of you...does not sit down first, and count the cost...?” Luke 14:28
- “The harvest truly is great, but the laborers are few.” Luke 10:2

As you go, you'll find that a major part of your focus is necessarily about money. You may hate this or love it, depending upon your background, experience, and temperament. Our biases and assumptions regarding fundraising often are rooted in the pattern our church or missionary acquaintances follow:

- Don't ask, just pray.
- A balance of "my effort" with God's provision.
- Make needs known, allowing the Spirit to work.
- George Mueller's methods

These thoughts all have elements of truth in them which gain them adherents, and anecdotal evidence to suggest that God honors a wide variety of fundraising methods. But before throwing all your eggs in one methodological basket, there is more to consider. Let's begin with some definitions.

*Some important definitions:*

- **Deputation:** The process of raising ministry support by building and maintaining relationships with churches and individuals.
- **Ministry Partnership:** A personal relationship between a PMU missionary and a family/individual/church who helps PMU sponsor them in that Ministry.
- **Ministry Partner:** A family/individual/church who helps sponsor a PMU missionary.

## Eight Biblical Models of Development 3 John 1:3-8

There are several biblical models for fundraising. We need God's wisdom to know which model to use and when to use it. In each model God miraculously supplies. It is not uncommon for a combination of these models to be employed in raising funds to send out and maintain a missionary or missionary family. Working with your Field Director, do not neglect pursuing any of them as you seek to build your support base.

### *The Church State Model*

- Numbers 18:6 God gives the Levites to the Jewish people as a gift.
- Numbers 7:1-6 The Israelites are to support the Levites.

### *The Capital Drive Model*

- Exodus 25:1-9 The people give voluntarily to build the tabernacle.
- Exodus 36:4-5 They give more than enough for the project.

### *Matching Gift Model*

- 1 Chronicles 28:1 Leadership is expected to give.
- 1 Chronicles 29:1-5 David gives personally & challenges the nation to do the same.

### *"Tentmaking" Model*

- Acts 18:3 Paul provides for his personal needs as a tentmaker.

### *Personal Gift Model*

- 1 Kings 17:9 God expects Elijah to depend on a widow for his needs.
- 1 Kings 17:10-16 The widow gives sacrificially; God miraculously provides.

### *Major Gift Model*

- Nehemiah 2:1-6 Nehemiah makes a specific request of the king.
- Nehemiah 2:7-10 The king responds because of the trusting relationship they had.

### *Church Gift Model*

- 2 Corinthians 8:1-5 The Macedonian church gives liberally in spite of their poverty.
- 2 Corinthians 9:1-8 Paul reminds the Corinthian church of the gift they promised.

### *Sending Church Model<sup>1</sup>*

- Acts 13:1-3 The church at Antioch separates Barnabas and Saul for ministry.
- Acts 13:4 The church supports and sends them in the Holy Spirit's power.

All of these models involve *partnership*, and this manual is intended to help you build and maintain partnerships in your work on the field.

<sup>1</sup> For additional thoughts on the Sending Church Model, refer to Appendix A, page 70.

## Ministry Partnership - Serving the Cause of Christ Together

### *Benefits to the Church*

- Philippians 4:17      Fruit increases to their credit.
- 1 Timothy 6:19      Foundation for the future
- Philippians 4:19      God promises to supply their needs so they can continue giving.
- 2 Corinthians 9:11    They will be enriched in every way.

### *Benefits to the Missionary*

- 2 Corinthians 8:5      Bonded relationships in the Lord.
- 1 Corinthians 9:14    Provision for personal needs.
- James 1:3              Spiritual steadfastness develops.

Additional benefits normative to Christian life are accentuated in Ministry Partnership: trust, prayer, dependence upon God, clarification of life values, accountability, and many more. Without the Spirit of God, our fundraising produces no eternal results.<sup>2</sup>

PMU's name summarizes the nature of this partnership: Presbyterian Missionary *Union*. This partnership is a union between field personnel at home and abroad, the Missions Council, and the churches of the Bible Presbyterian Church. There may also be occasion for the partnership to expand beyond the "borders" of the denomination to other faithful churches who may desire to come alongside your ministry, and that's great. The key thing to remember is that you are not a "lone ranger" in any sense. We are truly serving in the cause of the gospel of Jesus Christ *together*.

As PMU missionaries, you are expected to maintain relationships with your ministry partners throughout your career with PMU. Regular prayer letters, personal letters, thank you cards, periodic photographs, e-mail messages, etc., are necessary to keep your ministry partners informed and involved in your life and ministry. A substantial portion of your normal furlough time will be set aside for reporting to your ministry partners through visits, personal letters, and/or phone calls. Additional deputation to expand your support base is also included during this time as needed.

New PMU candidates work closely with the Field Director and Office Manager during pre-field deputation. The Home Office will assist you in deputation training, preparation, and planning. The Field Director especially gives direction and provides for accountability, holding you accountable for your efforts and the corresponding results. This accountability relationship is intended to assist you in reaching your ministry support goals throughout your PMU career.

Monthly support levels for PMU missionaries vary widely, and are determined by the requirements of each particular field and ministry. The amount you need to raise will be determined by a cooperative effort between you and the Field Director and must be approved by

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<sup>2</sup> For more thoughts on the benefits of ministry partnership and deputation in general, see the Appendix C, page 107, "Deputation and Fundraising."

the Missions Council. In addition to monthly support, funds to cover "one-time" outgoing expenses must also be raised. Again, these one-time expenses will vary.

Although deputation is more than raising support, nevertheless the support requirement must be met. Deputation is making your future ministry known to others, informing the church generally of your burden, enlisting prayer partners, and building your financial support base. The PMU Missions Manual explains: "A missionary appointee will not be sent to the field until he has fully raised the pledged support he needs for his work." [Foreign Missions Manual, By-Laws, section 5(d)]

Support is defined as including the following:

- Living expenses: food, utilities, rent, vehicle expense, and miscellaneous family needs
- Travel – both outgoing and a percentage of return travel
- Container cost and customs
- Equipment needs
- Educational needs
- Literature fund
- Emergency fund
- Language training
- Medical Insurance
- Retirement fund

To emphasize what we have stated previously, the amount of support necessary for missionaries varies according to the field, size of family, rate of exchange, specialized ministry, etc. Consequently, there is no fixed amount of support.

Full-time deputation will take place from your initial approval as a candidate by the Missions Council until your departure for language school or the field. During deputation you will be expected to spend 20-40 hours per week involved in legitimate deputation related activities. Work outside of PMU is encouraged to be kept at the minimum necessary to maintain your personal needs while you are on deputation.

Contributions received during deputation help offset deputation expenses as well as grow your support account.

Expenses for deputation and orientation housing, initial travel to language school and the field, the shipping of personal belongings, initial visa processing, immunizations, passports, etc., are covered by funds raised for out-going expenses.

Orientation at headquarters typically occurs near the end of your deputation, as determined by the level of ministry support raised. Generally, participation in Orientation requires intended giving commitments equaling 95% of your minimum support goal. The process of commissioning you formally as a PMU missionary (specifically, being finally approved to go by the Council or Executive Committee, issuing the commission/call in writing to your Presbytery or local church Session for their approval, and setting up a time for a commissioning service) begins when your Field Director is satisfied that your actual support meets your monthly budget, and you are well on your way to having your outgoing expenses met as well. You may begin to

draw salary on an “as needed” basis, under normal circumstances, once you have been publicly commissioned, or upon the recommendation of your Field Director, confirmed by the Executive Committee. Your full support (insurance, retirement, ministry expenses, etc.) will be available to you upon reaching your field.

## **Ministry Partnership Requirements, Assistance and Accountability for Reaching the Target Support Amount**

### *Requirements*

PMU requires that you reach the goal

- by communicating God's worldwide plan for missions,
- by making yourself and the PMU ministry known,
- by telling of your part in the ministry,
- by telling of your financial need, and
- by building personal relationships with potential ministry partners.

PMU expects God to enable you to find the prayer and financial partners you need and that He has chosen to partner with you in ministry with PMU. In this process, we believe that God will also work His will in your life.

### *Assistance - PMU assists you by...*

- Personally assisting you in the process of educating your constituency in missions and in Ministry Partnership.
- Helping you develop your own presentation style, strategy and personal deputation plans to reach the goal.
- Providing you with new communication tools and methods as well as reviewing resources already in place.
- Answering your questions and those you think your potential ministry partners may have.

### *Accountability*

During your deputation ministry, the Field Director will regularly evaluate your success in reaching your goals. He will evaluate your level of effort in the deputation and pre-field process. Your level of effort will be measured in three areas:

#### **Deputation and Pre-field Activity**

- Develop a strategy and plan using the guidelines provided.
- Set attainable objectives.
- Carry out the activity as planned (meetings, phone calls, letters, follow-up).
- Begin regular communication with partners:



- Prayer Letters: quarterly
- Prayer Requests for bulletin inserts: monthly
- Banner articles: several each year on a schedule prepared by the office
- Individual: notes of thanks or general news in correspondence

**Deputation Attitude — Be willing to:**

- Recognize Ministry Partnership support raising as an integral part of your ministry — not a diversion from it.
- Consider and apply scriptural principles.
- Be flexible, study and learn.
- Cooperate with your Field Director.
- Follow suggestions as well as be creative.
- Analyze and adapt personal thinking and style.
- Plan and work your plan.
- Ask for involvement of potential ministry partners.
- Thank, and thank ... and thank again.

**Deputation and Pre-field Accountability — Be accountable to:**

- PRAY and keep your relationship with the Lord fresh and vital.
- Be SENSITIVE to lateral relationships, how God is using them, and how He can use you in these relationships.
- MAINTAIN as much of a full-time deputation schedule as possible.
- PREPARE reports weekly and send to your Field Director.
- EVALUATE the effectiveness of your weekly activity.
- REVIEW AND COUNSEL with your Field Director by phone each week or as scheduled.
- CHANGE goals, strategy and plan when needed.

## Sources of Funding and Use of Funds

The purpose of this section is to provide you with information about PMU's system of funding and use of funds, including missionary staff ministry support. This is for your own use as well as your ministry partners' understanding.

Other ministries of PMU are used to assist you in communicating with partners and educating the Christian public:

- Missionary prayer letter production and mailing
- *The Missions Banner*
- Annual Report to the Synod
- Weekly Prayer Bulletin inserts
- Special communications to donors
- Videos
- Photos
- Field Director speaking engagements
- Receipts and monthly donor letters
- Telephone
- Brochures
- Display materials

Designated funds raised through these means are applied to the particular missionary or ministry fund accounts indicated by the donor. Undesignated funds are usually posted to the General (operating) Fund. Missionary accounts may also receive some undesignated funds according to need. Our Foreign Missions Manual allows for up to 10% of funds donated to a particular missionary to be used for office expenses such as production and mailing of their prayer letters and other communications, but PMU's practice has been to do our best to put everything that comes in for a missionary into their support account for their maintenance on the field.

### *Before Travel:*

- Before you begin traveling to promote your work, you need to coordinate your travel and promoting plans with your Field Director.
- Plan your itinerary weeks and months in advance. Pastors will appreciate your consideration in recognizing their need to plan ahead for special speakers and presentations. With the pastor's cooperation and your own careful planning, you can anticipate a good turnout. Failure to plan ahead will show a lack of consideration for others and will also reflect on your ability to be an efficient servant for the Lord.
- When scheduling presentations ask the pastor for recommendations about other nearby churches to contact.
- Proceed with your travel plans, but, first, verify your appointments. Write or phone several days in advance to be sure you are expected. More than one missionary has arrived at a church or home only to discover they were not on the schedule! If you need assistance with this, the Home Office has some tools you can use if you desire.

## ***Travel Expense Reimbursements:***

- **Method of accountability.**

PMU will only reimburse for expenses incurred on an approved trip, and only after receipts are turned in, and only to the extent that there are available funds in your account.

- **Reporting expenses for travel.**

- Travel: Airfare, car rental, and personal car use are included. Anyone officially representing PMU will be reimbursed for their own expenses and those of their immediate family members, but personal side trips are not to be included. For car use, you may submit gas receipts or mileage, and you will be reimbursed at the greater amount unless you prefer to be easier on your account balance. The choice is yours. Mileage is reimbursed at the current rate allowed by the IRS for any given year.
- Food: Meals for you and your immediate family may be reimbursed.
- Lodging: Lodging for you and your immediate family is reimbursable.
- Ministry needs: Use of a copy service, tape, electrical cord, etc, such as for a display.
- Entertainment: Covered, but to be used sparingly, using good judgment when with a pastor or a donor who is a friend of PMU. Entertainment may be a lunch, a day out for a pastor who is a friend of PMU, or a nice gift to one's hosts.
- Auto maintenance: This is effectively covered in the mileage reimbursement.

We would like to discourage you from taking your family along "just for fun." If there is a good legitimate reason for taking them along, fine. Especially if your family happens to be large, if you take them on too many trips it will significantly and quickly deplete your fund. The principle of faith missions has a tendency to limit a large missionary family traveling to too many places unless it has a specific benefit to supporting your ministry.

- **Reporting receipts/gifts while traveling**

These may come from a church or a private individual in the form of either cash or a check. As a general principle, all money should be turned into PMU. Provide PMU Headquarters with a report of each meeting held and the gifts and pledges received.

Donors should make checks out to PMU for your support, or for emergencies related to your travel for which you would submit receipts for reimbursement. Donors may designate on their checks the account to which they are donating. Cash, too, may be so designated, such as an offering raised for you at a church. Such funds are not regarded as personal, but rather as support and will go to PMU as designated.

Any funds (cash or check) given to you on the field that a donor specifically designates as a personal gift for any purpose may be kept by you for that use: however, the gift and amount should be reported in your expense report to the office. No tax deductions can be given to the donor for gifts made to you personally, of course. If you get more gifts than support funds, changes will need to be made in the way that you are communicating your needs. The office can help you track this, which will in turn help us have a realistic picture of your support situation when it comes to budget time. Gifts are nice, but if you don't have the support raised in your account, you don't go to the field. If you don't need the extra funds during your

travels, we strongly urge you to send in the balance to PMU to help out your account. Remember, your expenses are reimbursed out of your account, so if funds aren't going into it, then you won't be fully reimbursed if the balance is insufficient.

How you use the personal gifts given can be tricky. If you are given a gift to cover gas expenses, for example, that the donor doesn't want to go through PMU, you are free to use it for gas, of course. But that will mean that you will not be reimbursed for that amount of your gas expenses by the office (you will report all gifts of whatever nature on your Speaking Engagement Report Form). Our goal is to preserve as much of your support account as possible. If you'd like to have everything reimbursed, just submit the gift, and it's done. That way it prevents PMU from essentially double gifting you!

Keep a list of names, addresses and phone numbers of all donors including those who give you personal gifts. You will want these for your mailing list, so please send them along to the office. Be sure to acknowledge each gift you receive and send a note to both the pastor and your hosts if you stayed in a home. Your thoughtful expression of appreciation will further interest in your ministry.

## Goals, Planning, Prospecting

*Luke 14:28-30* “For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it—lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him, saying, ‘This man began to build and was not able to finish.’”

### **Goals**

The words of our Lord ought to impress upon you the necessity of setting goals and careful planning for the ministry to which the Lord has called you. Webster's New World Dictionary defines a goal as "an object or end that one strives to attain; aim." *Goal* has also been defined as "a vision with a deadline." Of course, some goals are better than others. Some can be helpful; others can be nothing more than self-fulfilling prophecies of failure. So a few thoughts on setting goals is in order.

Goals are exceedingly practical in nature, and the benefits of having them are immense. They have tremendous power to motivate us because they take our focus off the difficulties of the present and keep our attention on future possibilities. They help us clarify our expectation of what we will do and what God will provide. Essentially, they are statements of faith.

Accordingly, your goals for your deputation and overall ministry alike must be SMART:

- **Specific** - For example, setting a goal of raising support is not a lot of help. Setting a goal of raising \$\_\_\_\_\_ a month, on the other hand, provides clarity.
- **Measurable** - Things like support and time are easy to measure, but other things are not quite so obvious. If you set the goal to have your children ready to go to the field by the time all support is raised, what does that look like? Don't leave it to chance. Establish criteria that you can measure.
- **Achievable** - While goals are statements of faith, be careful not to cross over into presumption. Sometimes, breaking big stuff down into smaller achievable goals will keep you motivated and moving forward, instead of your becoming discouraged because the ultimate goal appears to be eternally elusive.
- **Relevant** - Make sure that you don't let yourself get distracted. You want to go to the field, but you have another goal of building that boat you've always wanted. Unless that boat is going to be one of your tools on the mission field, set it aside for another day.
- **Trackable** - This is related to "measurable." Set up a system for evaluating and tracking your progress in meeting the criteria you've established.

Your Field Director will assist you in your goal setting, and you should work closely with him to make the most of this vital area of your work. There are dangers to avoid in the goal setting process; dangers that are a result of your own human frailty, sometimes distorted perceptions, emotional pressures that make thinking clearly difficult, maybe an incorrect assessment of your own resources and hindrances, and occasionally just a lack of the knowledge to make the best judgments of what your goals should be. Working with the Field Director, another set of eyes and ears and experience, you minimize the dangers and make goals that will propel you forward in your work.

***Planning***

Simply put, a plan is just the roadmap for getting to your goal. Characteristics of a good plan are:

- Ethical - Every aspect of the plan is consistent with God's Word and character.
- Doable - You have to be realistic.
- Communicated easily - If you can't explain it, no one will support it.
- Flexible - You can't see everything that will happen down the road. Think about contingencies. Proverbs 13:19 is thought-provoking. "A desire fulfilled is sweet to the soul, but to turn away from evil is an abomination to fools."
- Personal - You have to answer to God for what you do, not for what others do or have done.
- Humble - "A man's heart plans his way, but Yahweh directs his steps." Proverbs 16:9

Put the time into making a good plan because the benefits are enormous. A good plan...

- gives direction,
- conserves your resources of time, energy, and money,
- reduces guilt,
- allows for better division of labor,
- enables better communication,
- allows for flexibility,
- provides a sense of confidence, and
- provides specifics for your prayer life.

The Scriptures have a lot to say about planning and working within the framework of God's sovereign plan:

- *Proverbs 4:11-12* "I have taught you the way of wisdom; I have led you in the paths of uprightness. When you walk, your step will not be hampered, and if you run, you will not stumble."
- *Proverbs 16:3* "Commit your work to the Lord, and your plans will be established."
- *Isaiah 30:18-21* "Therefore the Lord waits to be gracious to you, and therefore he exalts himself to show mercy to you. For the Lord is a God of justice; blessed are all those who wait for him. ... And though the Lord give you the bread of adversity and the water of affliction, yet your Teacher will not hide himself anymore, but your eyes shall see your Teacher. And your ears shall hear a word behind you, saying, 'This is the way, walk in it,' when you turn to the right or when you turn to the left."
- *Galatians 6:9* "And let us not grow weary of doing good, for in due season we will reap, if we do not give up."

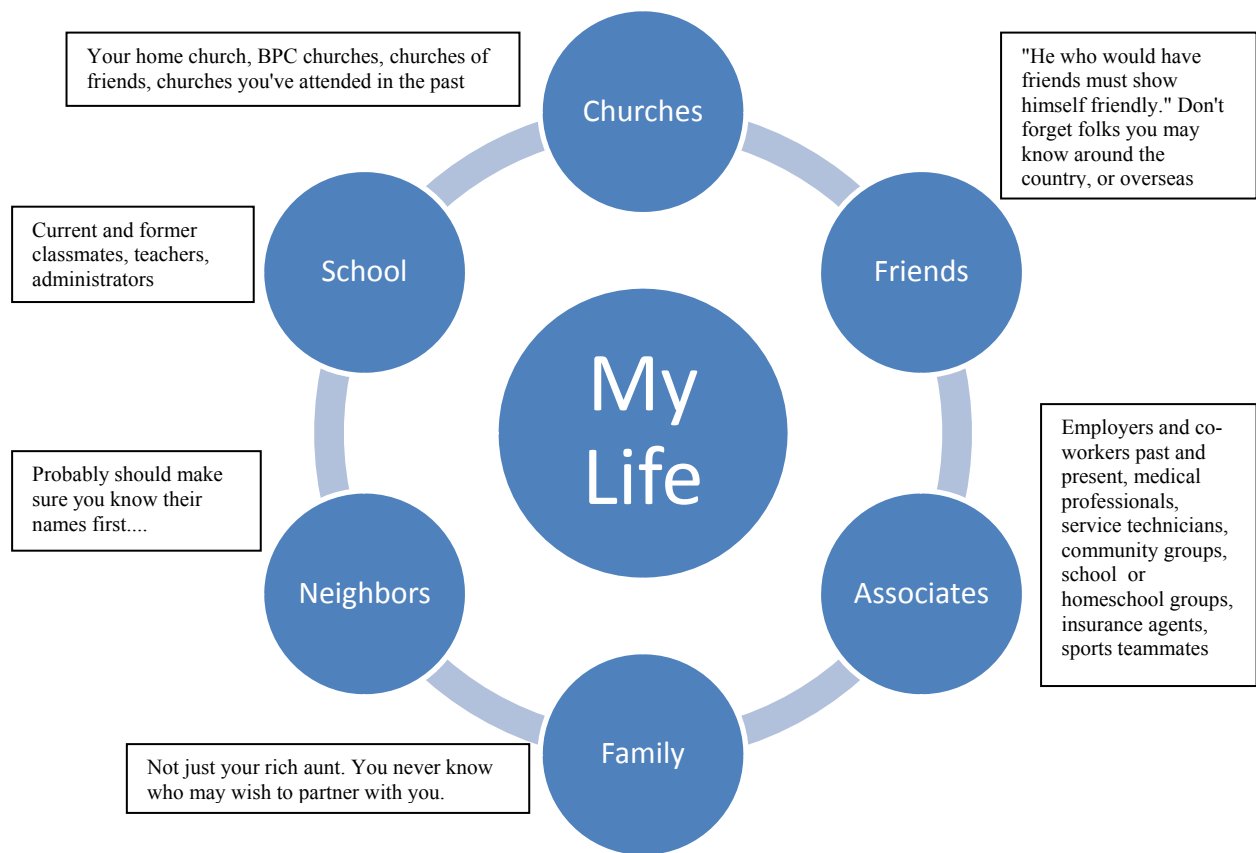
***Prospecting***

When you're starting out in deputation, one of the most daunting tasks is figuring out where you will go and when. As a denominational missionary, it's generally safe to assume that you'll have an open door at BPC churches to come present your ministry, but it's not a given. BPC churches have long-established missions budgets in many cases, and carving out additional funding for a

new missionary can be a challenge. So, it's usually necessary to broaden your support base beyond the BPC. How to do this? Well, it's not rocket science, it's just diligent work. Here's the process, each step being the prerequisite to the next:

1. "Spherical" brainstorming leads to
2. Making contacts leads to
3. Making appointments leads to
4. Presentations, which lead to
5. Support!

"Spherical" brainstorming is the initial process of identifying prospective donors from those people you know in the various "spheres" of your life.



Clearly there will be overlap in these spheres, and that's just fine. In fact, where people overlap in these categories is where you'll find the most likely prospective donors because they presumably will not only know you better, but will also be more interested in your life's work.

Once you've brainstormed and put your lists from these spheres down on paper, it's time to start making phone calls, writing letters, emailing, and communicating in general to everyone on them. From those who respond you'll make appointments or send further information. Presentations, preferably in person, will follow. And your support will begin to grow. It takes time and a lot of work. Be not weary in doing well!

To make the most of your spherical lists, create a chart something like the following:

Name	Date to Contact	Results/Comments	Priority	"Champion"
	A mini goal.	When you actually contacted them, and what transpired	A = Home church contacts	Key supporters that you can count on to be there for you in every way. Just place a checkmark by their name if they are a Champion."
			B = Individual contacts in family and friends, etc.	
			C = churches through 3rd parties	
			D = cold contacts	

Do one of these charts for each category of prospective contacts. This brainstorming chart needs to be focused on identifying and categorizing donors. You can create a regular database with addresses, phone numbers, email addresses, whatever. Make sure you sync your data with the office so that everyone is current.

### *Deputation Process*

#### **Step #1 - Broad-stroke Plan for the Next Six Months (to be completed by end of seminar)**

- Set a realistic orientation date with the counsel of your Field Director.
- Identify key supporters ("champions") by name and type of help you anticipate.
- Make initial contact with all potential churches.
- Determine tentative calendar for trips and meetings by geographic area.
- Set up a tentative schedule for contacting individuals from your spherical brainstorming.
- Plan communications schedule (prayer letters, email updates).
- Schedule personal time for the family, relaxation, commitments to extended family.

#### **Step #2 - Getting Organized During Deputation Seminar**

- Update mailing list and utilize record system for contacts created by the Office Manager
- Assemble materials for Church Introduction Packets:
  - "Servant of Christ's Church" brochure
  - Prayer Card
  - PMU Recommendation Letter
  - Response envelope
  - Question and Answer sheet about your field and anticipated ministry
- Make initial phone calls to churches
- Request a commendation letter from home church pastor
- Make initial phone calls to "champions"
- Write first prayer letter



### **Step #3 - Move to your Home Base. Your duties while there will be:**

- Pray for wisdom and guidance for each aspect of your deputation.
- Inform your home church pastor, mission chairman, and/or "champions" of your deputation plan. Ask for their prayer, support and referrals.
- Confirm each "champion's" availability to help.
- Revise your deputation plan as necessary with your Field Director.
- Communicate prayer needs to committed prayer partners.
- Work with office to set up your pages on the PMU website, and keep the news updated.
- Keep pastors and friends informed of your progress.
- Contact churches
  - Coordinate speaking engagements and/or interviews in priority churches.
  - Ask for referrals and follow up on them immediately.
  - Offer to serve the church in an area of need, as your schedule allows.
  - Follow your communication plan.
  - Contact second priority churches, not forgetting to ask for referrals.
  - Contact "cold" churches.
- Contact friends in the area
  - Decide whether a letter, call, visit or personal invitation would be best.
  - Follow through with your plan.
  - Ask for referrals and follow up on them immediately.
  - Re-contact each "warm" contact and referral you have received.

### **Step #4 - Last Few Weeks Prior to Departure**

- Verify your donor records with the Office Manager.
- Write prayer letter informing of your departure.
- Make strategic phone calls to pastors, "champions," and donors.
- Send appropriate thank you notes.

### **Each Month Throughout Deputation**

- Brainstorm individual contacts and determine best method of contact.
- Prioritize church contacts within each geographic area.
- Analyze end-of-month report, update data records, write thank-you's.
- Update list of potential prayer partners, and keep the Office informed of your updates.
- Follow up on initial contacts.
- Re-evaluate deputation plan.

### **Your Follow-up System**

This is a systematic pattern of follow-up. It allows you to gain and also maintain partners. This follow-up system has a consistent pattern which guides you to specific responses and activities at a given time of the system's cycle.

The follow-up system's cycle or pattern includes writing, phoning, thanking, in various sequences as appropriate:

- A letter saying you will telephone for a response
- A telephone call
  - A thank-you or response letter to the decision
  - Record conversation activity in writing and keep a file record for future reference.
- A telephone call for an appointment
  - If "yes," a confirmation letter
    - An appointment kept
    - A thank-you letter
    - Record each activity
  - If "maybe," another telephone call
  - If "no," a verbal "thank-you" asking for referrals
    - A thank-you letter asking for referrals
    - Make a record of your activity and their response

The follow-up system is a sure way of disciplining yourself in the deputation process. It allows you to make sure where you stand with your potential partners. It also allows you to develop healthy, on-going relationships with your ministry partners. Once you implement your follow-up system, you will find that this system is a natural way of relating and responding to your people. It becomes a healthy habit.

### *Some helpful tips for deputation from folks who have been there*

1. Prayer and confidence that God will provide needed support are essential.
2. Let churches know that you are counting on them for prayer/financial support.
3. Frequent contact and attendance at supporting churches is important, as well as a real interest in their life and growth. Stay informed as to what is happening.
4. Don't rush off after meetings. Take time to talk to individuals after the church service and get to know them personally.
5. Home meetings provide quality personal contacts.
6. Maintain an attitude that support is not coming from individuals, but from God... through people. This takes away the feeling of begging or being overly indebted to individuals.
7. Know how to respond to questions regarding PMU, finances, your work, and field.
8. Let people know what your needs are. Be honest and sincere.
9. See if you can find an individual who will "champion" your efforts for you - a pastor to introduce you to other pastors or a good friend to host presentations.
10. You must be devoted to your call to serve with PMU. Uncertainty or a weak relationship with the Lord is sensed by supporters.
11. If your account will allow it, go as a family. People want to meet each member of your family, and knowing they are supporting a family guides their budgeting decisions appropriately.
12. It is very important to have a solid relationship with your home church.
13. Take advantage of all opportunities to present yourselves and PMU, even if you don't feel it will be worthwhile. Share in any church and at any meeting.

14. Write personal letters regularly - 52 weeks a year. "Every week I will write letters to donors." Use social media connections regularly with the same intent of building relationships.
15. If married, recognize that deputation is a new experience for your marriage. Talk about each other's deputation expectations, hopes, and goals. Evaluate where your marriage may be stretched to meet the deputation challenges. Plan a course of action to make this a positive time for your family.
16. Your perspective should be that you are more interested in ministry partners than money. Cultivate prayer supporters just as carefully as financial supporters. Some may only be able to pray, and you don't want to discourage interest in your work if potential supporters think they can only help you with money. To do that we must stress the means of identification we have with that church (i.e. location, denomination, relatives, friends, acquaintances, etc.) and stress our desire to increase our participation in their outreach. We want to make PMU their mission work, just as it is already ours.
17. In the letter, always specify a date on which you will call to talk with them further. This does several things for you:
  - It keeps the letter out of the trash and on their desk. It is unfinished business.
  - It forces them to consider your request because they will soon have to respond to your call.
  - It shows them that you are serious and organized.
  - Calling gives you a chance to get more information (i.e. secretary's name, mission chairperson's name and address/phone, etc.)
  - Calling gives you a chance to prove your enthusiasm and commitment.
18. When mailing initial contact letters, think big. Work with the office to develop your mailing list. Initially, you may not see a huge return for these efforts, but over time as you keep in contact you may very well see an increasing number of your contacts getting on board in either regular or special giving. Don't forget developing your email list as well: it's free!
19. Pastors are busy people. They are used to doing business by phone. Interrupting their schedule by phone is forgivable; in person, they will feel like you are an opportunist if you show up uninvited. If the pastor refers you to a missions person, phone him/her. Personal contacts make the difference. It is more difficult to say "no" to a person, or a person's voice.

### *"Ask, and You Shall Receive"*

What is the secret of getting the appointment, of raising support, of getting what you sincerely desire in life for the glory of God? You probably already know it. It's the simple three-letter action word, "ASK."

Jesus told us straightforwardly in the Sermon on the Mount, "Ask and it shall be given you; seek and you shall find; knock and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks, it will be opened."

Please don't over-spiritualize this verse. It not only applies to the goodness of God, it applies to everyday life as well! It's a joy to give, and it's a joy to ask and receive!

Why is it that some people can so quickly raise their support while others struggle? Is it possible that the people who struggle fail to do the asking? James 4:2 put it so clearly, "Yet you do not have because you do not ask."

Put the principle of asking into practice. You will find that God will meet your needs, and you'll be able to minister with abundance!

## *Making the Connections*

It is critical to begin contacting pastors and churches as soon as possible. Church calendars are often planned well in advance, and you will need to give churches plenty of time to anticipate your visit to present your ministry. Churches often need several months to make a decision to include your ministry in their missions budget. These and others reasons combine to make it essential to contact churches early in your deputation time.

### **Keeping Records**

Using a computer database (in a program compatible with the office), keep a record for each church with the following information:

- Physical (and mailing, if different) address, with zip code
- Contact email addresses
- Do they wish to be added to mailing/emailing list?
- Phone numbers
- Main contact person
- Names, titles, and positions of key staff involved in the missions ministry of the church
- Church secretary's name and marital status (so you can address her properly!)
- A list of the materials you have left with or sent to each church.
- Equipment available at the church (i.e., projectors, screens, etc.)
- Service times
- Special ministries at the church (youth, deaf outreach, etc.)
- Extra details that will help you to be as personal as possible in your (and our communication, such as pastor's wife's name, any food allergies (in case you want to send a thank you gift), children's names, church anniversary date, anything else you think might be useful to know.

Note: Much of this information for BP churches will be supplied by the Office Manager.

The above should also be done with any individual supporters you may have contacted.

### **Calling the Church**

- Don't wait!
- Call the pastor, and make an appointment. Don't try to make a presentation on the phone.
- Record the appointment in your date book or electronic calendar

### **Keep the appointment.**

- Be prompt for your appointment.
- Be clean and neat; wear appropriate business attire.
- If you or PMU is relatively unknown to the church, especially to a body outside of the BPC, introduce yourself and the ministry of PMU to the pastor.
  - Share God's call on your life.
  - Tell where you'll be serving with PMU (country, etc.) - briefly.

- Ask for an opportunity to share your ministry and support need with the church.
- Investigate the expectations and limitations of presenting the work.
- Depending on his response, follow through according to the following: "How to Respond to a Pastor of a Church."
- Leave at least two items with PMU's name on it with the pastor.
- Ask for the name of another pastor of a Bible-preaching church in the area that he might advise you to contact.
- Thank the pastor for his time and interest.

### **Maintaining Contact**

- Make sure the church receives your prayer letters explaining your need for sustained prayer and financial support. Send the letters to all key people - pastor, missions committee, etc. (wisely and diplomatically). Remember to get all the addresses that the church will give you and pass them along to the office right away. Don't forget to encourage them to receive the other regular publications we produce: *The Missions Banner*, quarterly prayer letters, prayer cards, and weekly prayer bulletin inserts. Would the church like to receive them? How many copies are needed? Would they like to receive items via e-mail that they can forward to their members? (Get this information to the office right away as part of your regular reporting.)

### **Conducting the Meeting**

- Arrive ahead of time to set up your display. Meet with the meeting leader.
- Information is distributed when people enter the meeting.
- Before the meeting, always have a special time of prayer to help remind you to minister to them - not just to be on the receiving end.

## *How to Respond to a Pastor or Church*

**"Yes!"**

(After initial contact with a pastor, and discussion of expectations, you are invited to speak in his church.)



**Thank him.**



**Record the date, time, place of your meeting.**



**Find out and write in your date book:**

- Confirmation of time/place
- Confirmation of expectations.
- Length of time you have for presentation.
- Preferred Bible translation.
- Acceptability of using audio/visual presentation.
- The availability of audio/visual equipment there.
- Acceptability of distributing bulletin inserts/prayer cards.
- Ask if church will be open an hour before the service to set up equipment, displays, etc.



**Send a letter confirming the meeting and the items above.**

**"No!"**

(After initial contact with a pastor, and discussion of expectations, **you are not invited** to speak in his church.)



Thank the pastor for considering your ministry with PMU.



Determine the reason for his negative response.



Try to address that objection.



Ask him if you can contact him later, leaving the door open.



Ask him to refer you to another pastor.

**"No reason for you to come!"**

(There is no money available, or the church is supporting all the missionaries it can at present.)



Thank the pastor.



Explain the advantages of having PMU make a presentation there.

Say, "We understand your situation. Your church's members might be educated about missions in general and PMU's ministry in particular through our audio/visual presentation. And more than anything we are seeking prayer partners, whether they can give or not."



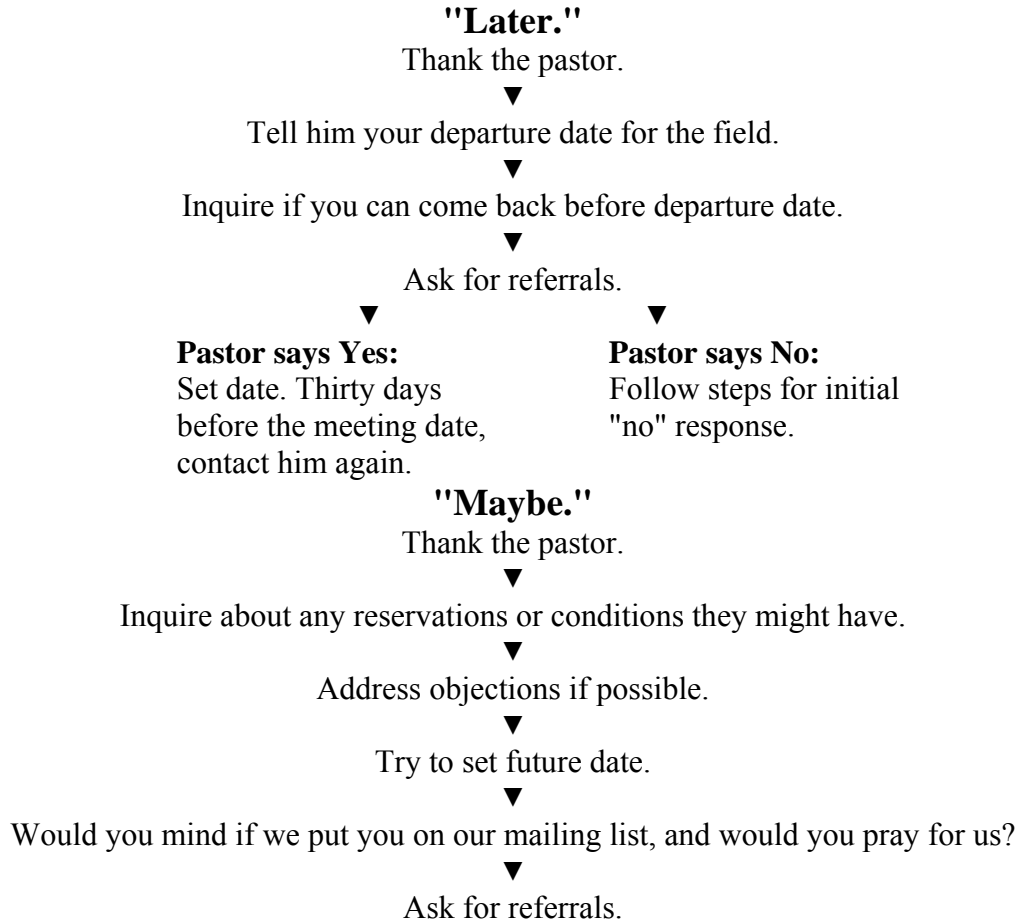
Ask him to reconsider in light of these points.



**Pastor says "Yes:"** Say, "Perhaps the Lord has individuals at this church who will support our ministry with PMU. Thank you, we'll contact you later."



**Pastor says "No:"** Ask him for referrals.



Records of all of these contacts should be kept and referred to in the future when making arrangements for your deputation and furlough itineraries. And, just because you were refused once does not mean that you will be in the future. Following these guidelines with courtesy may very well open doors in the future that for now are closed.

Be careful not to take rejection personally. There are many reasons why a church may opt to pass you by at any given time. Trust in the Lord to supply the ministry partners you need to get you to the field.

## Letter-writing

The process for your regular prayer letters is as follows:

1. Create list of your friends and acquaintances that would like to hear of your ministry. Think outside immediate church and local friends, even international friends and contacts.
2. The Office Manager will need the complete list of potential donors with mailing addresses. E-mail addresses are even better. We can send the letter via e-mail and save you money.
3. Write your letter.
  - a. One page at most (which may become two pages with pictures). Shorter is sometimes better. Choose your words carefully.
  - b. Share your burden for your field and how God is leading you to that country.
  - c. Explain (briefly) what you will be doing in your field.
  - d. Share your need for supporters and how they may donate through PMU. (checks; Paypal) At present we can't accept credit cards, but we're looking into it.
  - e. Note that they will receive a tax deductible receipt for their donation which can be received via e-mail, if they prefer.
  - f. Be personable.
4. Send your letter to the Office Manager for formatting and editing. Your letter can be in Word or simply copied into the text of an e-mail. All letters are formatted to match the missionary's prayer card to keep a unified PMU presentation.
5. Send the office three to four pictures, including at least one recent family picture.
6. The Office Manager will then send your letter to the appropriate Field Director for approval.
7. Upon approval, the Office Manager will send you a final copy, so you have the final version.
8. We will include a prayer card in each letter for your initial mailing.
9. A donor envelope will be included in the letter that they can send back with their first donation.
10. The letter will be in color.
11. The letter will be mailed out to your list.
12. Letters can be sent internationally, but e-mail is best for international. Each letter to Canada is 85 cents; other countries are \$1.05 (as of publication...it keeps going up!).
13. When the office starts to receive donations, we will let you know, so that you can acknowledge those first gifts. We always send out a donor receipt and general PMU letter for each donation received. During your deputation, the office will send you an update of what has been received monthly. Once you are established as a missionary, the office will not notify you of each gift, but will send you a quarterly report, showing your donations/donors for that year to date quarter.

The content of your regular prayer letters should take in the following considerations:

- Plan a specific time each quarter to write your donor letter – this is part of deputation.
- What is the purpose of your “prayer letter?” Does it include any of the following information?



- Field needs relating to the nationals and their specific situation
- Family needs
- Response of national believers to your ministry
- Photographs – especially of people
- Specific prayer needs – your own as well as those you are working with
- Testimony of God’s grace
- Scripture verses that have specifically encouraged you
- *Praise* letters give specific answers to prayer, emphasizing how the Lord has met needs.
- *Appreciation* letters focus on a specific need having been met or the assistance of a particular church or person.
- *Word-picture* letters paint a picture for your readers as though they were right there living with you, through the good and bad.
- *Family* letters tell how members of your family are faring and how each fits into the ministry.
- *National needs* letters will provide information about the country, spiritual conditions, and how your work fits into the picture.
- *Special testimony* letters will share the Lord’s working in something special that was done, such as a Christmas play or a Bible club in a nearby village.
- *Testimony of salvation* may become the center of a letter, describing the contact, witness and response of a recent convert, with an accompanying picture. Folks will be more interested in the fact that Maria was won through a tract than the fact that you handed out 800 tracts last month.
- Letters may weave in a native legend or custom or some national event taking place and form the basis for emphasizing your ministry.
- *Problem* letters...don’t send them. Frictions on the field, misunderstandings with your home church or missions agency never belong in a letter. A problem letter will always result in a diminished support base. There are proper channels for handling problems.
- ‘*Cup of coffee letters*’ are those that tell about your work as though the reader is seated across the kitchen table from you. You can be open and transparent about your hopes, fears, victories, etc.
- *Pictorial recap* letters may cover some recent event (such as the national church’s general assembly), an important national event or holiday, or even a recap of your year’s ministry. When supplying photographs, think about your composition (lighting, angles, etc.), avoid background distractions, and use "action" pictures if possible.
- Don’t preach, beg, whine, gossip, or complain. Never belittle the nationals, even in an innocent or offhand way. Disaffection with the work belongs in your place of prayer or with your missions headquarters or a trusted spiritual leader.

All of these things can and should be considered when producing a ministry web site, or pages within the PMU web site. You will need to coordinate your web efforts with the Field Director and Webmaster, to make sure that all content is approved and compatible with the PMU site.

### *Ideas for Ongoing Communication*

Develop an annual plan for constituency communication. A plan helps you organize each aspect of staying in touch with your ministry partners. Specify not only the types of communication, but

also who will implement each one. A plan sets you free to carry it out, or improve upon it. Variety keeps communications fun for you and the recipient. Realistic and achievable goals are key to accomplishing your plan. If you need to write 100 cards, you might write ten cards a day for ten days, or 20 cards a weekend for five weekends. Choose a plan that works best for you.

### **Suggestions to vary the communication PMU requires**

#### 1. Communication via Email

E-mail has transformed our ability to communicate! It is a fact of life in this day and age. We strongly encourage you to get email addresses for your churches and individuals on your mailing list. The office uses these to send out regular updates of current prayer requests and praises. This keeps you before the people who uphold you and your ministry in prayer. When sending an e-mail to a list, be careful to protect the privacy of those you e-mail by using the blind copy feature.

IMPORTANT! E-mail updates do not replace your prayer letters. Many of the older people on your list may not have access to email and you will miss out on touching many of the people on your list. During your time of deputation, please do not send an email as a thank you. Write a personal note of thanks for hospitality, support, or other kindnesses.

#### 2. Personal Communication with Donors

- Note Cards - Use notes with distinctive "national" flavor. Post with commemorative stamps.
- Post Cards - Look in gift shops, airports, and tourist spots for postcards that will help tell your story.
- Christmas Cards - Mail cards early in the season rather than later. That assures yours will be read and remembered rather than lost in a mound of holiday cards.

#### 3. Communication with Churches

- Show your personal interest by noting a mission project, church anniversary, etc.
- Church bulletins and newsletters are good sources of information in choosing things you want to mention.
- Give to a financial need or project at the church that is close to your heart.
- Occasionally send photos, slides or a video of your work. (The office needs these regularly, anyway, and can help you distribute them in various ways.)

#### 4. Communication via Prayer Letters

- Keep a file of letter ideas to spur your own ingenuity.
- Always include current photographs of people you are working with, and with you in the pictures doing the work whenever possible. (A photo is worth 10,000 words!) Please identify people in photos for the office.
- Include prayer items and the answers you are receiving to your requests.

#### 5. Record Keeping

- A computer database, notebook, or card files are essential for keeping good records.
- Date each entry and carefully list each communication and activity.
- Record the type of note, i.e. thank you, birthday card, letter.
- Always write about current events, a secure way never to repeat yourself.

**\*Important Reminder - if you will be serving in a country that is hostile to Christianity, never mention the names of believers in your letters, or identify their locations.**

## Presentations and Communication

### *Remembering What You are There to Do*

Deputation is a series of presentations of your ministry (cause), your personal testimony (call), and the potential donor's opportunity for involvement (challenge). This part of the training focuses on how to make these presentations more successful. Deputation is also a ministry of educating Christians in the business of missions and challenging them to become involved. It is a time for you to grow in your faith and develop spiritual skills that will be useful to you on the field. Your ministry begins now, not after you finish deputation.

In general, present your work with clarity and conviction. If your presentation is vague and uncertain, God's people will hesitate to support your ministry. Begin in churches where you are known and ask for their comments and suggestions to help make your presentation as compelling and effective as possible.

If you have friends or family members who do not attend a Bible Presbyterian Church, you may be able to make a presentation to their Sunday School class or mission circle. First, obtain the pastor's approval, but be careful not to compromise your convictions by going to a church that fails to take a biblical stand. An informal meeting arranged by a friend who will invite others to learn about your ministry, is an excellent way to build a foundation of support. These informal home meetings allow for a more personal touch and often result in friendships that provide a solid source of prayer, financial support and encouragement.

Prepare your missionary presentation with several key things in mind.

- Avoid entering into church problems or discussing theological issues and personalities.
- Avoid being negative. This is no time for small thinking. You serve a big God in whom all things are possible.
- People need to hear about your call, about who you are and what you will be doing.
- They need to know about the country and people to whom you will be ministering.
- Open up the Scriptures and demonstrate the biblical character of your ministry goals.
- And don't forget that people need to know about your own needs, both financial and spiritual. God calls His people to pray and give, and He will use you to direct their praying and giving.

*Cause, Call, Challenge***Presentation Overview:**

<b>Structure</b>	<b>Time</b>	<b>Content</b>
Introduction 22%	5-8 minutes	Introduce yourself and your family PMU Ministry in general Introduction to your field in particular Your purpose and specific work outlined
Cause 50+%	12-15 minutes	Make it live: video or Powerpoint presentation
Call 20%	4-6 minutes	Your testimony of God's calling on your life Your passion How you fit into PMU's ministry
Challenge 5%	1 minute	Invite participation
<b>Total Time</b>	25 minutes maximum*	

\*If you are allowed more time, use the percentages to maintain proportional content.

Time your presentation so that you can be specific when making arrangements to present your work to a church, Sunday school or in a private home. Your hosts will appreciate knowing what to expect.

For shorter presentations, the following can be used as a rule of thumb for balanced content:

- Time Allotment for 5-minute presentation:
  - Introduction - 1 minute
  - Cause - 2½minutes
  - Call - 1½ minutes
  - Challenge - ¼minute (1 or 2 sentences)
  
- Time Allotment for 1-minute presentation:
  - Introduction - 10 seconds
  - Cause - 30 seconds
  - Call - 15 seconds
  - Challenge - 5 seconds

It is quite likely that you will do more of these short presentations by far than the longer ones...often in informal settings during travel, or when a church wants you to speak to several Sunday school classes in one morning, etc. If you are married, your spouse needs to be ready to present the work as well.

## *Presentation Structure*

The purpose of your presentation is to communicate your ministry in such a way that your audience will understand and respond by participating.

### **Introduction**

- Set the tone.
  - Your appearance: Dress appropriately
  - Your attitude: Express a genuine interest in others.
  - Your words: 1. "Personal Relaxer" - a 90-second transition time talking about you and your family; 2. Express your appreciation for the opportunity to share with the group/individual. Introduce your family. 3. "In the next few minutes I'd like to share with you the worldwide ministry of Presbyterian Missionary Union (PMU) and the part that I (\_\_\_and I) play in it."
- Gain the audience's attention with a "hook" (an icebreaker or attention-grabber to get people mentally involved):
  - a question
  - a catchy statement
  - a foreign language
  - a story from the field (30 seconds - and practice it ahead of time!)
  - a theme or key verse

### **Cause/Ministry Information**

- Most people outside of the BPC have never heard of PMU. Sometimes even folks in supporting BP churches are unclear as to exactly what we do. Communicate the validity of your ministry. Take time to explain who we are and what we do.
  - Purpose: "To glorify God by obeying Christ's commission to preach the gospel to every creature and make disciples of all nations in His name. ...to aid and to establish and strengthen indigenous Bible-believing churches, related institutions, and works agreeable to the same doctrinal standards and principles of church government. ... defending the faith as well as propagating it, and [maintaining] separation from all unscriptural church involvements" (PMU Constitution, Article II). You should familiarize yourself with PMU's constitution for further clarification of our goals as an agency that serves the BPC and Christ's Church at large.
  - Description: Who we are - church planters, educators, translators, evangelizers and disciplers. Who we serve - the nations of Australia, Bolivia, Brazil, Cambodia, China, Myanmar, and the United States with full-time missionaries, and believers in other countries through our Field Directors as we are requested and able.
- Visual Presentations
  - Use of visuals is a necessity. If you have visited your prospective field, you may have your own digital photos or video footage. Do not use visuals that are indiscernible or of poor quality. PMU can also help you create presentation materials. Just work with the office to see what's available.

- Your personal video or Powerpoint presentation
- Organize your visuals so you can rapidly move through them. It is not necessary to comment on each one. For example, “Here is a quick overview of the main city,” or “Here are some of the pastors and churches.”
- Don't overload slides with text or pictures...it will slow you down.
- Sequence
  - Use a logical sequence that will drive home a specific message: 1) spiritual need of the people and the field, 2) what you will be doing to meet the need, and 3) how God has prepared you.
- Transitions
  - The transition from one section of your presentation to another is extremely important. Transitions tie your completed presentation together.
  - One sentence is usually sufficient. It should succinctly summarize the previous point and then introduce the next section.
  - Use a transition at the end of the Cause section to prepare the audience to hear and look for something specific in the visual presentation. Then use a transition to bridge the visual to the beginning of the Call section.

### **Call/Personal Testimony**

- Early life
- Salvation experience
- God's leading into missions
- If married, circumstances leading to marriage
- If applicable, mention children
- Training/Qualifications
- Description of your responsibilities
- Personal experiences about your involvement with PMU
- Personal goals and objectives

### **Challenge**

- Describe the opportunity.
- Set forth the need.
  - Be specific.
  - Encourage prayer and financial support.
- Invite participation and explain how to give. (examples)
 

We are asking God to lead us to those partners who will share with us in prayer and financial support. We believe God has already chosen people to participate with us in our ministry. You may be one of those individuals.

We need 40 (or appropriate number) partners who will invest \$25, \$35, \$50 or even \$100 a month in our ministry. Special gifts to provide for our sizable outgoing expenses are also needed. We need you. Will you prayerfully consider being a part of our ministry partnership team? We are excited about the special relationship that will develop with our partners. We want to meet you. Please talk to us after the service, at the display table in the back of the church.

Each PMU family is surrounded by a group of brothers and sisters in Christ who uphold them regularly in prayer and with financial contributions. It's impossible for anyone to minister without a support team, and we are (I am) no exception. We are confident that God has chosen a support team for us. We are seeking friends who will pray faithfully and commit themselves to invest \$25, \$50, \$75 or perhaps more each month partnering with us in this ministry.

I'm thrilled that God has called me to serve Him in [your field]. But I can't do the job alone. Of course, I need Him by my side, but I also need a team of brothers and sisters in Christ who will faithfully pray and give so that I can go.

I am confident that God has chosen a support team for me and I'm looking for those special partners. Perhaps some of you here today are willing to say, "I will pray for you regularly and with God's help, will commit to invest \$40, \$50, \$80 a month (or whatever you desire to give) for the building of His kingdom in [your field]."

On the back table there are brochures that I encourage you to pick up and a sign-up sheet for receiving my prayer letter and *the Missions Banner*. If you desire to serve the Lord by being involved in our ministry, or if you have questions, please talk to me after the service.

You could also refer to some biblical passages such as Mark 12:41-44, 1 Samuel 30:10-25, etc., to stress the part that givers and pray-ers have in the ministry.

Thank them for their participation in the ministry of PMU; always express your thanks!

I ( and I) would like to thank you for the opportunity to spend time with you. It is a great joy for me (us) to share God's leading and goals for my life (our lives).

I (We) thank you for giving me (us) the opportunity to share my (our) ministry with you. May the Lord bless you. Thank you so much for your kindness to me (us) and for the interest you've shown in me (us) and the ministry to which God has called me (us). May He bless you richly!

- Additional Challenge ideas:
  - Suggest support amounts of \$35, \$50, \$75/month.
  - Endorsement by the pastor
  - Allow for questions and discussion. (Make sure this is cleared with the group leader before doing so.)

### Question and Answer Time

- State the format clearly, so that you are in control of the time and the direction of questions.
- Listen well, and restate the question. (You ensure that you understood the question and that everyone in the audience heard it.)
- Admit it if you don't know the answer. Offer to find out and get back to them with the information.
- Prepare your own questions ahead of time in case they are needed or have a friend ask one.
- If there are no questions, you might have taken too long; you might have hit a sensitive area; you might not have reached them; or maybe they've already made up their minds. Don't push too hard to start a public conversation. If you make folks uncomfortable, your efforts will be counterproductive.

### **Some Additional Thoughts**

Be prepared! Take along an extension cord, 3-way plug, and double check on a projector. (Most churches will have what you need, but still ask just to be sure.) If you are taking the PMU projector with you, have an extra projector bulb on hand. Be prepared with a message and hand visuals (map, posters, materials in native language, etc.) in case your carefully prepared presentation cannot be used because of a technical failure.

Remember, as you enter into missionary service, you will someday be looking for helpers. This is an opportunity to ask for missionary volunteers, especially among the youth. In a few years, someone may be ready to join you on the field. And remember to evangelize at home where lost souls also need Christ

Encourage friendships wherever you go. Show genuine interest in, and love for, the pastor and his church. Be the kind of person who will be invited back.

For every presentation you give, whether to a church or an individual business person, always send a hand written thank you note as soon as possible.

### *Presentation General Information*

#### **The Purpose of the Presentation**

- Communication, not entertainment

#### **The Focus of the Presentation**

- The audience
- Pretty much no matter what is done or said (or not done or said) 10% always respond; 10% never respond. Your presentation is often the difference for the other 80%.
- Know your audience. Cultivate a "you" attitude. Check your "I, me, mine" against your "you, your, we."

#### **The Presenter**

- The presenter IS the message: non-verbals are far more powerful than content. How you say it, and how you look when you say it is very important. The meaning to the audience is you, not the message.
- Effective speakers are characterized by the following ten principles: (with thanks to the speech department at Bob Jones University for the basic list)

- 1. The effective speaker is a person whose character, knowledge, and judgment command respect.**

Hypocrisy -- #1 reason people don't go to church or want to listen to preachers. Would Jesus' words apply to you? Matthew 23:28 "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Make sure that the life you live in the parking lot or home visit is the same one you present on the platform.



**2. The effective speaker has a message to deliver, has a definite purpose in giving that message, and is consumed with the necessity of getting that message across and accomplishing that purpose.**

Some questions to ask yourself: do I have something to say about Jesus? Why am I talking to this person? How important is it to me whether or not they listen? Acts 4:20, “For we cannot but speak the things which we have seen and heard.” And Jude 1:20-23, “But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.” The vision of your work must be clear in your own mind before you can clearly communicate it to others.

**3. The effective speaker realizes that the primary purpose of speech is the communication of ideas and feelings in order to get a desired response.**

Meandering, careless talk about God or your work, motivated by a “whatever” type of attitude, is worse than worthless. While the response of an individual or church is up to the working the Holy Spirit, that doesn’t mean you can be pointless in your communication. 2 Corinthians 5: 14, “For the love of Christ compels us, because we judge thus: that if One died for all, then all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.”

**4. The effective speaker analyzes and adjusts to every speaking situation.**

Every person and audience is different. How will you adjust to changes, especially on short (or no) notice? 1 Corinthians 9:19-23, “For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you.” Ask questions ahead of time about the demographics of each congregation: age range, occupations, gender ratio, even such things as political views and current hot topics in the body that may or may not be wise to mention and express affinity with.

Also, there's more to a situation than just the people there. What's the room like? How much outside noise will you have to deal with? Is there enough darkness to use a projector effectively? Where will you stand? Will you be miked? etc.

**5. The effective speaker chooses topics which are significant and appropriate.**

Your work is significant, so the topic choice is easy. But you can damage the impression of your work if you are trivial or crass in humor, or only focus on complaints about the nationals or your coworkers, or simply neglect to mention

something else other than the beautiful scenery of the place you are trying to serve. Ephesians 5:4, “Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.”

Even more importantly, when you draw in biblical references to support your calling or methods, make sure it’s the Lord’s Word, and not yours. Jeremiah 14:14, “Then the LORD said unto me, ‘The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.’ ”

**6. The effective speaker reads and listens with discernment. (Neither blindly accepting the ideas of others, nor stubbornly refusing to consider opinions opposed to his own.)**

You won’t be able to effectively minister and communicate if you don’t know the people to whom you’re talking. Do your homework and listen well when others express their opinions to you. It’s OK not to know everything, but it’s not OK to address the wrong question because you didn’t listen thoroughly. Proverbs 18:13, “He that answereth a matter before he heareth it, it is folly and shame unto him.” Just because you are a missionary doesn’t mean that the non-missionary may not have some idea from which you could learn. You may know more about a field, but they may know more about life.

**7. The effective speaker secures facts and opinions through sound research and careful thought so that his speech, both on and off the platform, may be worthy of the listener's time.**

Big question: how hard have you prepared for your presentation? Have you really thought through everything, or are you just throwing it together and winging it? Don’t be surprised, then, when you stumble and fumble all over yourself, especially in Q&A times. And don’t be surprised when a congregation or individual seems reluctant to support you. 2 Timothy 2:15, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

**8. The effective speaker selects and organizes materials so that they form a unified and coherent whole.**

Sometimes you get the luxury of preparing ahead of time. Take advantage of those times so that even your “from the hip” comments are logical and easy to follow. No point in talking with people if you confuse them! You should be able to clearly express your plan to get to your goal, with contingency plans. Acts 18:26, “And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded [*systematically and thoroughly explained*] unto him the way of God more perfectly.”

If you must have notes, keep them on 3x5 or 4x6 cards, or if a larger sheet is necessary, use a portfolio of some kind to avoid rattling or falling pages. And whatever you do, don’t just read it to the body! They don’t want to look at the top

of your head. Just use key point sentences or phrases that will jog your memory of what you want to say, and keep you moving forward.

**9. The effective speaker uses language that is clear, direct, appropriate, and vivid.**

A quick look at the Psalms, the prophets, or the teaching of Jesus is all that is needed to see that God communicates His truth in interesting ways. If those to whom you are ministering walk away bored, be assured it is not the material, it's the presentation. (For example, "uh" and "you know" don't meet the criteria of this principle. If you struggle with vocal fillers as a substitute for thought, work on it in casual conversation as well to create sound habit of thinking that will carry over into your more formal speaking. Don't be afraid of pauses to let an idea sink in!) A caveat: 1 Corinthians 1:17, "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect."

**10. The effective speaker makes his delivery vital and keeps it free from distracting elements.**

How passionate are you? Are you aware of where you are and how what you're saying is being taken? How do you cut through the clutter of various kinds of noise so that your audience hears what they need to hear, with no excuses? 1 Corinthians 14:8, "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" By the way, the audience will "mirror" the presenter, so your energy level is very important. (Watch your sleep, eating habits, exercise, etc.) The audience will catch your enthusiasm, interest, sincerity, commitment - YOU set the tone. Don't fade away at the end of paragraphs or sentences.

Part of your vitality will be communicated through eye contact along with your vocal energy. Don't stare, but make contact with various individuals throughout the room. Not a sweeping glance, but really look to communicate with an individual, then move on to another. Everyone will feel like you are talking directly to them, even if you don't manage to connect with every single individual. Looking at the floor, ceiling, or out the windows can only communicate uncertainty, disinterest, or fear.

- Speaking will be a growing process, moving from:
  - survival - to live through it. ...
  - to a measure of comfort (but I don't enjoy it) ...
  - to mastery.
- Remember...everybody suffers from stage fright. Are you apprehensive, fearful? This is a desirable reaction, not a sign of weakness. It gives you impetus to prepare, study, research, read, rehearse, and it gives energy to understand and manage the task.
- Your uniqueness is an asset, not a liability. You are the best representative for PMU.

## *Church Check List*

### **Information to get with first phone call:**

- Confirm correct name and title of:
  - Church
  - Pastor
  - Secretary
- Location, time, and directions if appointment is confirmed. (For BP churches, the PMU Office Manager can give you basic information from which to begin.)

### **Information to get two to three weeks prior to presentation in church:**

- Name and phone number of contact person (may be other than pastor).
- Confirm date, time, location of service
- Time when you can have access to presentation area. This may mean when the church doors are opened or when the previous presentation is finished.
- Preferred Bible translation
- What Audio/Visual resources does the church have available for your use.
  - VCR
  - TV
  - Video Projector
  - PA system
  - Extension cords
- If room needs to be darkened, how is this done?
- Their policy on women on the platform for presentations
- Their policy on making appeals
- Appropriate dress for the occasion
- Confirm the time you should be finished (i.e., how long your presentation needs to be).
- Who will close the service
- Arrange for literature display (table, plug for light, location in building, etc. Not every church has room for the full display, and you may have to pull out only a few pictures, objects, and literature to do something smaller.)

### **Pre-arrival Checklist**

- Prepare thorough notes and carry them with you. BE PREPARED.
- Know something about your audience and concentrate on them, not yourself.
- Practice at least three times. (We'll practice that rule during this two weeks.)
- Plan your wardrobe and dress carefully.
- Get adequate rest.

### **"To Take to Churches" Checklist**

- PMU brochures and materials
- Donor envelopes

- Prayer cards
- Prayer request bulletin inserts
- Sign-up for mailing list sheet
- Tabletop display
- Video equipment
- Table cover
- Extension cord
- Etc. (Make your own additions to this list.)

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### *Presentations to Presbyteries*

Do not neglect the presbyteries of our denomination or other faithful Presbyterian bodies in which you have contacts or to which you may be invited. In addition to the regular presentation of your work, you may find it helpful to approach these bodies as a person who is soliciting their input to strengthen your ministry. Pastors may feel safer meeting you in the court of presbytery prior to introducing you to their church, and if they understand that you are there to serve them and gain from their experience, you will more readily gain a hearing as well. Especially on deputation, you are (and should be, if you are a brand new missionary) viewed as a "rookie." Rather than be offended by that, take advantage of it to build genuine rapport with men who can help you. When you have been given the privilege of the floor, here are some questions you may wish to ask, along with any others that may be on your heart and mind. You most likely won't have time to ask them all, so choose according to the time and group.

1. What advice do you have for a missionary who would like to make an appointment with you? (office etiquette and procedures)
2. Would you prefer that I/we work directly with you? Or would it be OK to work through the missions committee chairperson?
3. Would you respond more readily to a phone call, letter or a drop-in visit?
4. What time of year is your church budget formulated? (The PMU office has this information for BP churches.)
5. If a missionary came to you seeking support six months before the next budget was formulated, would they have to wait until then to know whether they would be included in it? If they were included in the budget, when would they learn the amount?
6. Does your church view home staff ministries differently than overseas involvement? If so, why?
7. Do most missionary communications contain the type of information that your congregation wants and needs to hear?
8. Do you welcome new missionaries into your church to share their up-and-coming ministry, knowing that they will ask for financial support?
9. If a missionary asked to address your congregation, would you allow it? If so, what amount of time would you allow?
10. How important is it that missionaries be a part of your particular denomination before hearing their "story?"
11. What do you look for in a missionary before giving your endorsement for financial support?

12. If you knew the missionary who was seeking support was of a slightly different doctrinal persuasion, would you still allow him to present his cause?
13. Following a candidate's presentation, how long before you would indicate to him whether or not he could expect financial partnership?
14. How do you feel about your church supporting fewer missionaries, but with larger amounts? What would be your expectations for missionaries you support for greater amounts?
15. How often do you expect communication from "your" missionaries? What kind?
16. How do you feel about a missionary soliciting support from individuals in your church?
17. If a missionary wanted to solicit support from individuals in your church, would it matter if your church supported him or not?

### *Presentations to Missions Committees*

After you have contacted the pastor of a church and have been given permission, you may contact the missions committee, if one exists in that body. They may choose to interview you after reviewing your information packet. These interviews range from very informal to very formal. You should be prepared to visit informally with the committee members, be asked to do your presentation, or to answer questions like the following (assuming that your age, education, testimony of faith, and job resume are in the hands of the committee).

1. Have you ever shared Christ in a cross-cultural manner?
2. Have you ever lived or worked outside the U.S.? If so, when, doing what, how long?
3. How would you describe your quiet time, or devotional life in the Lord? Are you satisfied with it?
4. What things (experiences) most influenced you to seek missionary service?
5. Why did you choose Presbyterian Missionary Union?
6. What is your total support requirement, and how much of this is for your own personal needs?
7. I know of another missionary whose support requirement is only \$2,200 per month. Why is yours \$\_\_\_\_\_?
8. What obligations do you feel a missionary has to a supporting church?
9. What do you feel are your primary spiritual gifts?
10. In what manner are you held accountable for your performance in missionary service?
11. Do you look upon your involvement in missionary service as short-term, experimental, an adventure, long-term, your career, or ? Which word or words apply?
12. When conflicts of opinion occur (as they will) can you accept without great stress the decision of the Missions Council of PMU?
13. Would you be reluctant to work directly under the supervision of a national Christian leader?
14. How much of any funds we might give you will be used for administration in PMU?
15. What field are you assigned to?
16. To wife: What is your role in the work of PMU?
17. Do you have children? Please tell us about your family.
18. Once on the field, what can be expected from you in the way of communication?

You may also be asked questions regarding clarifications of your theological stands and convictions...be prepared and be forthright. If you don't know the answer to a question, don't bluff your way through. You can refer such questions to your Field Director, or let them know that you will find out and promptly provide an answer.

## *Presentations to Business People*

Many Christian business people like to use their businesses to promote Christian work. You will find numerous opportunities to present your ministry to your business community if you do the asking.

### **The Business Office Contact**

#### *The Contact*

- Call and make an appointment five to seven days in advance.

#### *The Discussion*

- The businessperson is very gracious in meeting you during business hours. NEVER forget that!
- Limit your visit to fifteen minutes.
- Tell the individual you would appreciate his/her counsel and aid on how to raise your support.
- Ask the individual if he or she would be willing to think of additional professional people you might contact for financial assistance.
- Ask for prayer and financial support.

#### *The Appointment*

- Remember, you are entering the business world. You may be the first person the individual has met from PMU. You will leave a lasting impression with him or her. The way you dress will reflect the respect he/she will have for you and for PMU.
- Be prompt.
- Be neat and clean; wear appropriate business attire.
- Present a specific challenge; also ask for referrals.
- Give an idea of what their financial support will help to accomplish. The money they give is a personal investment in PMU. What kind of spiritual "returns" will they see for their investment?
- Explain PMU's concept of ministry and communication.
- Give an idea of what your ministry involves.
- Leave at least two items containing PMU's name.
- If they need more time to think about it, say, "I'll call you next week to see what you've decided."

### **The Business Lunch**

#### *Lunch*

- If a business person suggests lunch, say yes and set up an appropriate time.
- Be prompt.
- Be clean and neatly dressed.

- Choose a place with an appropriate atmosphere, conducive to a discussion, and within your price range (discuss in advance with your Field Director about a budget for this sort of thing - and keep your receipts for reimbursement).

#### *Discussion*

- The longer lunch period allows you to elaborate your request for funds.
- Bring a packet you can give to the individual. (The office will supply these for you. Please request these in advance, allowing for shipping time from the office.)
- Be specific. Ask for funds and additional contacts.

**Important:** Write thank you notes within 24 hours of a lunch or dinner meeting.

#### *Using a Powerpoint presentation for Business people*

- Working with the office, create a tailored, concise presentation to the business professional that outlines:
  - Need on the field to impact and change the lives of people
  - Need to come alongside the Church which often is not as familiar with financial concepts as a business person typically is
  - Showing how their financial participation can make a difference in the lives of people on the field, in their own life, and even in the lives of their employees if that's reasonable.
  - Mention an average gift involvement.
  - Don't make outlandish claims or assurances of God's promises of increasing their wealth, etc.!
- Do your best to draw them into the conversation: let them ask questions, and give ideas. Even if you are pretty sure that the idea won't fly with the Council, that decision is the Council's...so commend the business person for their thinking and assure them you will pass it along for consideration. What happens at the close depends on how involved they have become during the presentation.
- Ask for referrals: "Could you give them a call and let them know I'll be contacting them?"

#### *Informal Presentations to Small Groups*

##### **Presentations at a Dinner Party or an Open House**

###### *A Dinner Party*

This can be in your home, or another individual may give a dinner party for you. Here is an example:

- Ask an established couple in the community (PMU supporters) if they would be willing to host a dinner party for you and your spouse in their home on four successive Saturdays.



- Each time, the host and hostess invite six people they know, typically either church or business associates of the hosts. You can also suggest names of contacts you have, and let the hosts know as much as possible about the guests before they invite them.
- As the guests are invited to dinner, they are told that you would like to introduce them to Presbyterian Missionary Union and the work in [country]. They are also told that you are in the process of raising your financial support, and they would be given an opportunity to participate.
- After the meal, you give a ten to twelve minute presentation about PMU and explain your need for prayer and financial support. (You, of course, offer to help prepare the food and clean up afterwards!)
- Within 24 hours you sent a thank-you letter to each person who attended the dinner. In the letter, you ask them to consider supporting your ministry.

You can also do something similar in individual dinner occasions, but please remember to plan it and be intentional, not just hope that you'll get a chance to say something. Coordinate this with a church you may be visiting to maximize your time in the area among the congregation and preserve the good financial order that local leadership has in place for their flock.

### *An Open House*

- There are several ways to conduct an open house. You may hold it at a local church, your home, your parent's home, or in the home of friends.
- When you have decided what type of open house to have, work with the host to decide who will be invited, but let the host do the actual calling. Allow guests to give an RSVP over the phone in a few days.
- The people invited should be informed about the purpose of the open house. For example, they should be told that "Paul Peters," a PMU missionary, will give a presentation, that they will learn about your work with PMU and be given an opportunity to participate in your ministry with PMU.

A schedule of events might include:

- Coffee and pastries, etc. served in a relaxed atmosphere
- Introduction of PMU missionary by the host
- Short narrative by the host presenting PMU's purposes
- Introduction of you as a missionary candidate
- You give a ten-minute personal testimony telling where you will be working and what your responsibilities will be, presenting the urgency and opportunity contained in the overseas assignment.
- You ask the guests to consider giving and then hand out the current PMU brochure or the latest *Missions Banner*, your prayer card, and a response envelope. The guests are asked to take these home and respond accordingly.
- Close with a season of prayer allowing all who wish to do so the opportunity of supporting you immediately in this vital way.
- Serve coffee after presentation to allow time for personal sharing.

- Be sure to arrive at your host's house at least fifteen minutes early and do not leave until the last guest has left. You should offer to stay and help clean up. Thank your hosts for opening their home to you!

Within 24 hours, send a "thank-you" letter to your hosts, as well as to the guests. For example:

"Thank you for attending the open house at \_\_\_\_\_'s home on my (our) behalf. I (we) look forward to your partnership through the ministry of PMU in [country name]."

Ask your host to also send a thank-you letter including your follow-up intentions: "[Your name] will call you in a few days to see if you have any further questions about partnering with him (them) in [country name]."

### *Ideas for Children's Meetings*

- Bring a suitcase to your meetings and pull from it things that you will be needing or using in your field. This helps you tell your story creatively. Contact the office to see if there are any artifacts that can be borrowed from our collection. Use visual aids; kids love them (so do adults!).
- This can be anything you think of: plastic toys, clothes, sandals, stuffed animals, arrows, a Bible, mud, bugs -- the possibilities are endless!
- Make up quiz questions and hand out coins from your country as prizes.
- Make name tags with common names from your field. Let each child choose an occupation that is common in that field, and ask them how they think they would live if they were there. Use pictures and stories to gently guide them into a real view of what goes on there, and what life is like for the children there, too. Don't be maudlin or overly dramatic, especially if the life there is hard. Just tell it like it is in age appropriate ways.
- Get the children involved. Pick a volunteer to come up and dress them in a national costume. Have a short story or two from the field that the kids can act out as you or a volunteer read it.
- Choose one central theme and build your presentation around it. This may take the form of a question you ask; Example: "What does a \_\_\_\_\_, a \_\_\_\_\_, and a \_\_\_\_\_ have in common?" or, it may be a statement that you make repeatedly, usually after a section of the presentation; Example: "I want the people over there to know Christ as I know Him."
- Keep things active, but avoid jumping from topic to topic. (Choosing one central theme will help with this.)
- Use the language of the country and native costumes if they are available. Teach the children a simple children's song in the native tongue.
  - Teach the song.
  - Sing it a few times.
  - Do your presentation.
  - Then sing it again a few times so that the kids will remember it.

- Be aware of age/maturity differences.
  - Note: Calculate that a child's age is equal to his or her attention span in minutes. Thus, a three year old can only concentrate on one thing for three minutes. A good thing to keep in mind!
- From 6th grade and beyond:
  - Make your presentation more detailed and include information on currency exchange rate, etc.
  - Competition for prizes or trinkets will also help the kids respond to your presentation.
- Working with younger kids (pre-K to 2<sup>nd</sup> grade):
  - Be very cautious of asking a child to read something.  
You may choose a child who is just learning and you will need to be ready to assist in a way that builds up the child
  - Rhetorical questions do not work.  
They will each need to answer the question for you, and they will all have a LONG story to go with it!
  - Find a theme or topic to which they can relate.  
Talk about the clothes and toys that a child in the jungle would use and compare it to the kids in the audience. This helps them understand the differences between the two and why someone would go there as a missionary.
  - Trinkets and give-aways are great, but be sure to have one for every child.  
It is better not to give away anything than to run short and leave someone out! (Holds true up to about 5th or 6th grade.)

## *Presentation Appearance*

Finally, You cannot be truly "well-dressed" if you are in any way improperly groomed. Good taste and modesty is the best policy.

### **Men**

#### *Hair*

- clean
- cut short
- dandruff free
- combed

#### *Face*

- shaved or beard trimmed neatly

#### *Teeth*

- brushed
- breath freshened

#### *Hands*

- fingernails scrubbed and clipped
- clean (not only from visible dirt, but think about germs, too)

#### *Body*

- shower
- deodorant

#### *Clothing*

- clean and pressed
- no spots or perspiration stains
- versatile

#### *Shoes*

- good condition
- polished
- no sneakers

### **Women**

#### *Hair*

- clean
- good cut
- attractive style (study your face shape)

#### *Face*

- makeup in good taste
- blemishes covered

#### *Teeth*

- brushed
- breath freshened

#### *Hands*

- fingernails manicured
- no chipped nail polish

#### *Body*

- shower, shave
- deodorant

#### *Clothing*

- clean and pressed
- no spots or perspiration stains
- no slip showing
- good supporting underclothes
- versatile

#### *Shoes*

- no run-down heels
- clean and scuff free

#### *Hose (if worn)*

- no runs
- always take a spare pair

## *Looking Your Best*

We are all individuals with our own styles and taste levels; we come from different backgrounds and perceptions. God makes us unique, and we praise Him for it.

Prayerfully you are going to be really busy setting up appointments with pastors and missions committees, presenting your ministry at churches, and attending countless informal fellowship times to meet and share with numerous people.

**YOU ONLY HAVE ONE CHANCE TO MAKE A FIRST IMPRESSION - SO MAKE IT A GOOD ONE.**

If you think this session concentrates on your outer appearance - it is supposed to. There is much more to deputation, obviously, than just the clothes you wear, but for the sake of this exercise, let's get practical.

Especially at first meeting, people notice things about you. That's what you are there to do: to let them get to know you. As disconcerting as it may be, they are looking at you as you present yourselves - your hair, your dress, your shoes, your mannerisms - to name but a few. Their senses are alert; they will be evaluating you, like it or not! It would be a great pity if all that was remembered about you was the not-so-appealing.

You may think before you leave the house that you look "good enough." Take a moment to pause and check your appearance.

- Shirt tucked in?
- Tie straight?
- Shoes polished?

Try and see yourself through another's eyes. Is your breath fresh, and have you brushed your teeth? It may seem like a trivial thing, but it's important.

Deputation is NOT the time to:

- make a fashion statement;
- make drastic changes in your appearance that make you uncomfortable;
- wear revealing or low-cut clothing; or
- wear restricting or tight clothing.

Deputation IS the time to:

- look neat and presentable;
- err on the side of conservatism;
- feel comfortable and confident; and
- dress appropriately

We know that God will bring in our support, but people are quickly put off by stale body odor and/or an unkempt appearance. It is often difficult to look at oneself objectively, and you may have gotten used to seeing yourself in a certain way without

noticing areas that need attention. A good idea, therefore, would be to find someone who you think looks good or whose dress sense you admire. Explain what you are going to be doing - meeting people and presenting yourselves and PMU. Let them know that you value their opinion and would like their help. Try on a couple of outfits, complete with accessories and shoes, and get their opinion.

### *Some Practical Tips that Work*

#### **Ladies:**

- Wear a dress or skirt of modest length which is soft, flowing and comfortable.
- Fabric should not wrinkle easily as your day may include more than just one meeting. You don't want to look progressively disheveled.
- Be aware of colors that may drain your complexion; i.e. lots of white (depends on your hair coloring and skin tone). So often photos are taken spontaneously for Mission boards, church bulletins, etc. not to mention by enthusiastic supporters, and it's great to wear colors that compliment you.
- DON'T buy or wear tight clothing. You will more than likely put on some weight during deputation, and it would be a pity for your newly purchased, expensive outfit to become too tight to wear.
- Choose versatile clothing that can be easily dressed up or down using accessories.
- If you use perfume, make sure it is subtle and not overpowering. Many people are allergic to perfumes, and may be uncomfortable in your presence if it's strong.

#### **Men:**

- Think "business casual" when traveling, and save the jeans and t-shirts for recreation or relaxation times. You never know who you are going to meet, and it is better to be too formal than to offend a pastor if you arrive too casual. Have a tie and sport coat ready in case you have a spontaneous meeting scheduled. It happens!
- Wrinkle resistant trousers are a must.
- If you use cologne make sure it is subtle and not overpowering. Many people are allergic to cologne, and may be uncomfortable in your presence if it's strong.

#### **In General:**

- BE PREPARED FOR THE UNEXPECTED AND THE SPONTANEOUS. When away at a missions conference take an extra outfit, pack your bottle of nail polish for necessary touch ups, etc.
- Deputation can be stressful, and looking your best will give you more confidence to enjoy it more. There are enough things to concern you during this time without having to worry about whether your dress is cut too low or your pants too tight.

Remember, besides representing yourselves and PMU, you are ambassadors for Christ.

**STRIVE FOR EXCELLENCE**



*Relationship with God***Questions to help explore this relationship**

- Which of these phrases best describes your relationship with God?
  - Be careful, God is watching everything I'm doing.
  - Let's party! God is singing and dancing over me.
  - God expects the best from me, and I haven't reached that level yet.
  - I really don't know what He thinks of me.
  - I don't even know IF He thinks of me.
  - What He thinks, it can't be too bad because I've committed my life to His service.
  - As long as I do everything He commands me to do, I will have joy as a Christian.
  
- Let's try it again. With which one (or more) of the following statements are you most comfortable?
  - God often punishes me and is angry with me.
  - Sometimes God loves me.
  - God loves me!
  - Sometimes God is pleased with me.
  - God is pleased with me!
  - God receives me because of Jesus' righteousness.

Every true believer rightly perceives that he or she is spiritually inadequate, unable to come to God or serve Him by their own strength. But the biblical truth of the matter is that God is pleased with you and me because of His gracious love toward those He has chosen to be His own. And that love is not based upon your imperfect performance, but Christ's perfect performance.

In Zephaniah 3: 17 the Prophet uses two phrases to describe God's emotion towards Israel: .....He will rejoice over thee with joy;" and .....He will joy over thee with singing." Two different Hebrew words for "joy" are used. The second indicates such an intense joy that it cannot be expressed without body movement! If He feels that way about Israel, does He not feel the same toward those who have been bought by the blood of His Son? Namely, YOU!

Our society depends heavily upon a relationship between performance and acceptance. A basic tenet seems to be: "The harder I work, the more acceptable I am." The flip side is what we feel more deeply, "If I can't perform, I'm not acceptable." This is not to say that there is no place for performance. It is important to our Father and to us, but not for acceptance.

The culture of the Kingdom has a different approach to acceptance. Our Father has chosen, by an act of His will, to accept us in Christ, to lavish His love on us and find pleasure in us (Ephesians 1:7,8). He then works in us both to will and do of His good



pleasure as a natural consequence of this wonderful relationship that He has initiated and established, and intends to bring to completion.

### **Deputation Application**

Some people come to or leave the seminar with the belief that if deputation goes slowly and the goals are not being met, God is displeased with them. The truth of Scripture is that He takes pleasure in us because it is His choice to do so. It has nothing to do with our performance. What He desires from us, first and foremost, is a loving relationship with Him. A relationship that is fueled with nothing else but the joy of being with Him. There is no desire to get anything from Him or give anything to Him. It is a STAND ALONE focus. Out of that relationship, however, will come an understanding of His mind and heart. And from that understanding comes the confidence needed to accomplish each day's agenda. Our deputation "performance" is done then, as an offering to Him and for Him, not just to reach a dollar goal.

### **Prayer and Support Development**

We encourage you to develop a team of prayer partners to faithfully support your ministry through intercessory prayer. Yet we do not underestimate the importance of your own personal prayers. We suggest you consider these three tips in your prayer emphasis, especially during deputation.

First, pray and act as if the support you need is already yours. Jesus said in Mark 11:24, "Therefore, I say to you, all things for which you pray and ask, believe that you have received them, and they shall be granted you." He did not say "believe that you will receive and then your request will be granted." Many times a day we should thank God that we already have our support and that it is just a matter of time before the human reality catches up with the divine reality. Not only will this revolutionize our prayer life, but it will also make the actual ministry partnership time a lot more relaxed and joyful. The only uncertainty will be where the sponsors will come from, not if they will come.

Second, our prayer life needs to be honest. Too often we tell God what we think He wants to hear, rather than what is really on our hearts. When we are discouraged, we need to tell Him. When we feel He has let us down, we need to express that feeling to Him. This is especially important during ministry partnership time because of its rigorous and demanding nature. Many times God will be the only one to whom you can pour your heart out, so learn to be transparent with Him.

One last tip: refuse to operate without joy! John 15: 10,11 promises that the natural result of obedience is joy. As we obediently go out to develop our partnership team, we can expect a joyful experience because an immutable, all-powerful God promises it. When the enemy steals your joy, ask God to reveal any unconfessed sin (do not become introspective). If God clearly puts His finger on something, you need to

confess it and repent of it. Then move out in the power of the Spirit and persistently claim that promised joy through prayer as God blesses you. (See Luke 18: 1-7 for a great parable on the importance of persistent prayer.) As you go about your Father's business, that promised joy will come flooding in, making your whole ministry partnership time a joyful experience rather than a dreadful obligation.

### **Praise - bless**

Ex. 15:11, Awesome in praises  
 Ps 89:5, heavens will praise Thy wonders  
 Provo 27:21, man is tested by the praise  
 Matt. 11 :25, I praise Thee, O Father  
 Luke 16:8, his master praised the unrighteous steward  
 Rom 2:29, his praise is not from men  
 Phil. 4:8, if any worthy of praise  
 James 5:13, Let him sing praises  
 Deut. 10:21; I Chr. 16:9; Neh. 12:46; Ps. 22:25; Prov 12:8, Is. 38:18

### **Pray - ask**

Matt. 5:44, pray for those who persecute  
 6:5, And when you pray  
 6:6, pray to your Father... in secret  
 14:23, mountain by Himself to pray  
 26:41, Keep watching and praying, that  
 Mark 11 :24, you pray and ask, believe  
 Luke 11: 1, Lord, teach us to pray just  
 18: 1, they ought to pray and not  
 22:40, Pray that you may not. .. temptation  
 I Cor. 11:13, for a woman to pray to God  
 14:14, if I pray in a tongue  
 Col. 1:9, not ceased to pray for you  
 I Thess. 5: 17, pray without ceasing  
 James 5:13, suffering? Let him pray  
 5:16, and pray for one another  
 Gen. 20:7; Ex. 33:18; I Sam. 7:5,12:23

### **Prayer - general thoughts**

Ps. 55:1, Give ear to my prayer, O God  
 Is. 56:7, called a house of prayer  
 Matt. 17:21, out except by prayer and fasting  
 21:22, everything ... in prayer, believing  
 Luke 6: 12, whole night in prayer  
 19:46, a house of prayer  
 Acts 3: 1, the hour of prayer  
 Rom. 1:10, in my prayers making request  
 12: 12, devoted to prayer  
 I Cor. 7:5, Col. 4:2, devote yourselves to prayer

I Pet. 3:7, your prayers may not be hindered  
 I Kin. 8:45; Neh. 11: 17; Ps. 4: 1

## **Deputation Devotional**

### *Personal Growth - Preparing Your Heart*

What really matters most to your ministry is your personal walk with God. Your ministry is much more than sharing information about the Bible. It is your relationship with God overflowing from your life to someone else's. Therefore, it is vital that you continue to build a strong heart and spirit for all that the Lord is leading you into as you begin your PMU ministry.

### *Daily Devotions*

Complete these devotions before you return for Field Orientation. We have selected Scripture aimed at the particular issues we know you will be facing both personally and in your ministry during the coming year. These are for you to do now. They will prepare your spirit while preparing your finances to enable you to go.

You may want to do this in addition to your regular devotions, or you may want to substitute them during this time. We suggest writing in a devotional book or tablet. Write your thoughts about going, promises God is showing you, and concerns you still have. Then when you are actually on the field, look back at what you have written. It is so encouraging to see how God worked months ago on your behalf! We pray that you will be deeply fed and encouraged as you prepare to leave.

## **Suggested Devotional Topics & Passages**

### *Exalt God*

I Samuel 2:1-11

Psalms 63

Psalms 73

Psalms 136

Psalms 145

Isaiah 53

Ezekiel 16:1-15

Matthew 22:34-40

Luke 1:46-56

John 8:48-59

Ephesians 1:1-14

Philippians 2:1-11

Revelation 4: 1-11

Acts 8:26-40

Acts 10:1-23

Acts 10:24-48

Jonah 1

Jonah 2

Jonah 3

Jonah 4

Galatians 2: 1-21

Romans 14:1-12

Romans 14: 13-23

Romans 15: 1-13

Romans 1:18-32

Romans 2:1-16

### *Interdependence on One Another*

Romans 12:1-8

Romans 12:9-21

### *Love and Respect for People*

Matthew 28: 16-20

Romans 13: 1-10  
Ephesians 4: 1-16  
Ephesians 4:17-32  
Ephesians 5: 1-21  
Colossians 3:1-17  
Hebrews 13:1-22  
I Peter 2:4-12

*Dependence on the Holy Spirit*

John 16:5-16  
John 14:15-31  
Acts 1:1-10  
Romans 8:12-17  
Romans 8: 18-27  
Romans 8:28-39  
I Corinthians 12: 1-31

*Faith in God and His Word*

Psalms 19:1-14  
Psalms 119:1-34  
Psalms 119:145-176  
Romans 1:8-17  
Romans 4:1-25  
Galatians 5:16-26  
Hebrews 12:1-14  
James 2:14-25  
Hebrews 11:1-19  
Hebrews 11:20-40

*Hope in Christ*

Isaiah 46:3-4  
Isaiah 61:1-3; Luke 4:14-30  
Ecclesiastes 12:9-14; II Corinthians 5:10  
Ephesians 2  
Romans 5:1-21  
Romans 8:1-11  
I Corinthians 3:10-15; II Timothy 4:6-8  
I Corinthians 15:1-58  
II Corinthians 3:7-18  
II Corinthians 4:1-18  
I Thessalonians 5:1-11  
I Peter 1:3-12  
Revelation 21

## *Relationship With Your Spouse*

(Singles to read for future use.)

**Questions to help explore this area. Each spouse should answer the questions alone. Then discuss them together.**

- On a scale of one to ten (ten being best), how would you rate your marriage?
- How do you communicate? Frequency? Style?
- How well do you feel your spouse communicates to you?
- To what extent do you, or your spouse, "stuff" difficult issues? Or deal with them in other dysfunctional ways?
- How well do you know each other's strengths and weaknesses, and how freely can you discuss them?
- Identify one or more strengths in your marriage.
- Identify one or more weaknesses in your marriage.
- What are your expectations of your spouse during deputation? (What kind of "division of labor" do you expect?)
- There is no other relationship that affects the effectiveness of your deputation in a more direct or practical way than that of your marriage. While you are searching for Ministry Partnerships in churches and businesses and homes, you cannot afford to ignore the most important human ministry partnership you already have. Deputation and pre-field agendas place severe stress on the marital relationship. That stress will impact every part of your marital life, from discipline philosophies for your kids, your communication, and even your intimacy.

## **Deputation Application**

*There seem to be three primary areas of potential marital stress for which to be prepared:*

- Disruption of home life. Hubby, up until now, has been away from home while at work. If he is not careful, his being home full-time will be seen as an invasion of the wife's world and a threat to her effectiveness. New work and communication patterns have to be developed. The husband should be unusually sensitive at this time to how he is changing his wife's "world."
- The new work load. Mutually acceptable and wise division of the deputation workload is one of the common characteristics of successful couples. It usually doesn't come naturally or easily and is often the source of deep hurt and distress if not dealt with early on in the deputation process. Like the proverbial "taking out the garbage," the deputation agenda often becomes the "battleground" for unresolved marital conflicts. The time set aside for deputation is short at best, and leaves NO room for major conflict resolution.
- Sex life. Your joy in this vital area is based upon mutual respect and good communication. Both of these can be disrupted during deputation due to conflicts

or simple weariness with predictable results to the sexual expression of the couple.

"What can you do? Here are some useful resources for further help in this area:

Wayne Mack, *Preparing for Marriage* (communication chapters especially)

Paul David Tripp, *War of Words*

### *Relationship With Your Children*

#### **Questions to help explore this area.**

- What benefits do children enjoy from deputation?
- What are some negative impacts on children during deputation?
- Should children's agendas be ignored during deputation?
- Should children's agendas be deferred during deputation?

Though you may think it easier at times, you really can't (and shouldn't!) send your children to grandpa's and grandma's house until deputation is over! So how do you balance the demands/needs of your children with the demands/needs of deputation? Here are some thoughts on the subject.

Usually the benefits of deputation outweigh the liabilities children experience. However, many times this is conditional on the age and personality of the child. The attitude of the parent is all important.

When you are at home, there is an expectation that you will give a portion of your time to the family. However, there will be times when you are unable to do *what* they want *when* they want it. This is where deferred priorities come into play. Make a commitment to do it, but later. (However, do make sure you do it later!)

When traveling, deferring priorities is often necessary. If you are on a tight timeline and the kids want to stop and see "The Greatest Collection of Snakes in the World," you may have to say "no." Assure them that you would like to stop, but you are unable right now, and that you will do something special like this at the first opportunity. Then do it soon, and make sure they understand that this special occasion is a substitute for the "snakes." Successive explanations that you have to ignore their desires to get to a church meeting will, in time, leave them feeling that church is keeping them from enjoying life, build resentment toward the Lord and His Church, and foster a lack of trust in you.

## *Relationship with PMU*

### **Questions to help explore this area**

- How do you have a relationship with an organization?
- What are your expectations of PMU? Describe at least three.
 

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- How well do you expect PMU to know you and respond in unique ways to your personal needs?
- How will challenging or difficult decisions (those that would seem to negatively impact you) on the part of PMU leadership impact your understanding of God's sovereign plan for your ministry, and your subsequent response?
- Do you feel God brought you to PMU to:
  - Achieve a goal?
  - Participate in a process?
  - All of the above?
  - Other? \_\_\_\_\_

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### **Deputation Application**

New staff can become disillusioned because unrealistic expectations have not, and probably will not, be met. They can often communicate in terms they think their Field Director wants to hear, rather than what they are really thinking. Danger! Make sure you work through the expectations you have clearly with your Field Director. If those expectations need to change, be willing to do so. And know that your PMU Council, Directors, and office staff are doing everything they can to get you to, and keep you on, the field to which God has called you. We often have, and no doubt will continue, to make changes in the way we operate in response to the needs that arise on our fields. So, if a particular policy doesn't seem to work, do not get frustrated, but rather first seek to determine why it's there with the help of your Field Director. You may find out that the reasons were things you would never have thought of without having lived through the experiences that were the genesis of that policy. Ask! Don't stew!

## *Relationship With Your Constituency*

### **Questions to help explore this area:**

- Surprise! You already answered the first one when you filled in the "box" at the beginning of this section. We will talk about this a bit later.

- How can you build a relationship with all your supporters? You may have only a few to begin with, but the number will grow.

### **Deputation Application**

It is obvious that we are missing a crucial perspective to missions and successful ministry if we don't see that our constituency, and our relationship to them, is an important part of our ministry. When you filled in the "box" you were, in effect, showing where you judged your constituency in your priority of ministry values. Constituency relationships are not just a "money" thing, but an integrated part of a beautiful biblical process that God has going in you and your ministry partners' lives. So how do you build a relationship with all those individuals, families, and churches? The answers are obvious and straightforward but not all that simple to carry out. Here are two key components of a relationship:

- **TIME:** Relationships develop over time, so commit for the long haul. Your prayer letters, in combination with personal notes, *Missions Banner* articles, time spent with them on furlough, and communications from the office, will all help in this area.
- **COMMONALITY:** Most relationships are built on some kind of common value, focus, personality, activity or any combination of these. Some reasons people are interested in developing a relationship with you are to:
  - Become partners: They want to be partners with you in something worthwhile.
  - Sometimes this partnership begins from a mature spirituality, sometimes for superficial reasons.
  - Serve vicariously: They can't go, so they will go through you.
  - Accomplish a purpose: Task-oriented people will combine the first two reasons above and partner with you to do something through you.
  - Increase self-worth: They feel better about themselves by giving to something "worthwhile".
  - Demonstrate their love for Christ: This is a gift of gratitude because of what He has done for them.
  - Perpetuate themselves and their interests.
  - Meet a specific need: They sympathize with a cause and want to meet the need. (i.e.: hunger, disaster, etc.)
  - Be a blessing: They can't stop giving because it blesses them so much.
  - Assure their security: Financial and spiritual security "provided in God's promises."
  - Take advantage of tax deductions.
  - Relieve their guilt: They give because of what they have done in the past.
  - Ease their fear: They are concerned about what will happen to them if they don't give.
  - Meet obligation: They give because they feel some sense of duty to meet every need that comes along.

This list isn't exhaustive, but it shows us how diverse the giving motivation is among a



constituency. The point is, if you want a deepening relationship with people, you need to know their personality, values, and motivation for giving, then communicate with them on that level. You can say and do other things to inform and stretch them, but the basic relationship theme needs to be there.

### *Recap*

Looking back, you can see that the relationships of deputation are, for the most part, the relationships of life. In deputation, however, they become more intense. We have fewer options to delay confronting issues as they arise or to play games in their resolution. May God grant you wisdom as you use His resources in this important aspect of your ministry.

### *Conflict Resolution*

In cases where conflict arises, either between you and the PMU Council, other missionaries within PMU, or even those outside of our organization, we are committed to following the biblical principles developed by Peacemakers International. We have inserted their rules for conflict resolution which we all are obliged to follow in Appendix B of this guidebook (page 73, below). Failure to follow these principles could be cause for disciplinary action at some level, so please be sure to know these, and to work with your Field Director should anything come up that may seem to warrant conflict resolution efforts. Further information is available online at <http://www.hispeace.org>.

### *Dealing with Stress*

#### **Sources of Stress**

- Internal: health, spiritual struggle, emotional instability, life stages, unrealistic expectations, negative attitudes, emotional sore spots
- External: family, major changes, marriage relationships, social relationships, living situation, work situation, financial struggles, unsettled future.

#### **Symptoms of Stress**

- Tense muscles, headaches, pain in shoulders, insomnia, fatigue, boredom, depression, listlessness, excessive behavior, diarrhea/constipation, cramping, cold hands, inability to make a decision

#### **What Causes Stress for Missionary Families?**

- Personal: feeling of entrapment, lack of positive strokes, lack of motivation, spiritual dimension, missionary spirit, missing link in job satisfaction, communication with nationals, life-in-a-fishbowl environment, negative attitudes,

- family conflict, little or no choice in selecting friends, relationships with others, even weather
- Corporate: mission expectations not met, work cycle does not get completed, the demands of the job, multiple "hats" to wear, changes in leadership, paperwork

### **How to Deal With It**

1. Identify the problem.
2. What do I want? (setting goals)
3. What can I do? (alternatives)
4. What might happen? (consider consequences)
5. What are the best alternatives? (decisions)
6. Do it! (implementation)
7. Did it work? (evaluate)

### **A Stress Reduction Plan**

1. Avoid stress-producing situations.
2. Learn to relax.
3. Exercise.
4. Sleep.
5. Hobbies
6. Serve others.
7. Devotions/meditation
8. Journaling
9. Realize that nobody is perfect.

### *Myths and Misconceptions about Tension and Stress*

#### **We always know when we are under stress.**

- *No, because:*
  - *Blood pressure elevation is silent.*
  - *Serum cholesterol elevation occurs without awareness.*
  - *You can become so used to it, you may think that your feelings and life of stress is just normal living.*

#### **Stress affects only those living high pressure lives.**

- *No, because:*
  - *ordinary people worry, feel unfulfilled, and*
  - *people who are perfectionistic or have unclear goals suffer.*

#### **Stress is caused by events that happen to us.**

- *No, because:*

- *not the event, but what view we take of those events and what we do with them causes stress.*

**Emotions have a will of their own and cannot be controlled.**

- *No, because:*
  - *we can change our feelings by changing our behavior or thinking.*
  - *Getting work done stops worry about it.*
  - *Creating new perceptions, understanding about the situation makes it less stressful.*

*Early Warning Checklist for Stress*

- Excessive risk taking
- Excessive drinking or drug use to relax
- Feels above ordinary mortals
- Acts out the role of the "celebrity"
- Resents authority
- Harbors deeply ingrained rebellion against those in authority
- Action oriented, working out frustrations by action, not words
- Overly sensitive to criticism of his ability
- Defensive about his ability
- Feels he can do no wrong (the "Golden Boy" syndrome)
- Difficulty with interpersonal relations
- No sense of his own limitations
- Recent changes in personality
- Takes unnecessary risks, often escalating and getting closer to the edge with each repeated action.
- Strong pattern of denial: denies he's aging, mortal, or not great at everything he does.
- A strong drive for independence to escape past social or religious mores.

*Summary of Stress Reduction Techniques*

1. Learn to have fun, and not in a competitive, hard-driven activity. The need is for fun that permits relaxation and enjoyment of pleasant things.
2. Physical exercise is a basic strategy that everyone who works in the area of stress reduction strongly urges you to do. Physical exercise will reduce tension and/or anxiety. Don't miss more than two times in a row and do it at least 4 days a week.
3. Sit and talk frankly with a close and trusted friend. Ask for feedback and/or seek specific advice for some difficulties.
4. The spiritual dimension or communion with God is a very basic stress reducer. Daily reading God's word can help one discover meaning and purpose out of life, so when the bad times come, victory is possible.

5. Recognize that certain situations cannot be changed and are beyond your control. Losing energy over situations that you cannot control is throwing part of your life away.
6. Watch your diet. Stress, anxiety, and fatigue are often directly traced to nutritional deficiencies or excesses.
7. Don't skip meals; hunger leads to stress. You will not respond as well to stressful situations. Even if you do work on relaxing, it won't work as well if you are hungry.
8. Learn to budget your time. The primary suggestions here have to do with setting priorities in your life and work, and dealing with the high priority items first. Delegation of work is also extremely important.
9. Step off the routine treadmill. Look for activities that will help you get out of the rut, such as going on a hike, picking up a magazine and reading for a while, visiting with a friend, and so forth.
10. If in heavy traffic, do anything except sit and stew (thinking about how bad it is). Suggestions are to change the radio station, put in a CD player for variety of music, stretch, and so forth.
11. Get out at lunchtime and walk (swim, jog, or whatever). Then after cooling down, eat a light lunch.
12. Take notes for a week to ten days of what upsets you. See if you can find a pattern and if so, change it...slowly and with thought.
13. Alter the time you usually do certain tasks. For example, stop going to the bank on Friday afternoons at 5:00 P.M., or do the grocery shopping when the stores are not so crowded, or drive (ride) to and from work at times other than peak rush hours if acceptable to your boss. (Ask! He or she may surprise you.)
14. Every day take some time for yourself, even if this is nothing more than taking 20 minutes alone twice a day to meditate. Have a private place of your own in which to "retreat" shut your bedroom door and read or nap...go sit in a church (during the week this is very restful) ... browse in a store ... walk through an art gallery...and so forth.
15. Be nice to someone. Smile at someone; tell someone they look nice; praise a fellow employee. There are other ways of being cordial and friendly to others.
16. Speak up for yourself..but calmly.
17. At work or home push back from your desk or task, and breathe deeply or get up and walk around for a few minutes.
18. Set a pace for yourself and your family that doesn't exhaust everyone. You need time to be a family, even while traveling. The church of your hosts might be able to help you plan for a day of rest and recreation.

*About Finances....*

Money issues can be one of the biggest causes of stress there is. You can minimize problems by learning how to budget and live within that budget; knowing what the Bible says about money in general and how to manage it; learning to live frugally and being content in that lifestyle; and teaching your family these principles, too. These resources are excellent, and are required reading for your deputation training:

*The Word on Finances*, by Larry Burkett

*Family Budget Workbook*, by Larry Burkett

We will spend time with you during our training sessions evaluating your family budget in light of your ministry budget and making sure there is no conflict that will cause undue stress in your life.

## **Candidate's Check List**

### **STAGE 1 – APPLICATION AND APPOINTMENT**

1. Apply to the Field Director.
2. Complete forms provided by the PMU Office.
3. Have you completed your physical and sent your medical release form to the office?
4. Appear before the Council to seek approval as a candidate.

### **STAGE 2 – INFORMING YOURSELF AND PLANNING**

1. Have you read the Foreign Missions Manual and are familiar with the requirements of a missionary candidate, as well as how PMU functions, so you may properly inform those who will ask you about these areas?
2. Have you read this Candidate Guidebook in its entirety?
3. Have you completed the Deputation Seminar required before beginning your fund raising? (Foreign Missions Manual, Policies of Missionary Work( C) 5)
4. Are you familiar with PMU procedure concerning the handling of finances (reimbursements and donations) and for sending reports to the office? The office will send you a copy of our policy on travel reimbursements.
5. In cooperation with your Field Director and Treasurer, have you prepared a tentative budget to define your needs on the field?
6. In cooperation with the Field Director and Treasurer, have you set specific goals for how much you need to raise, when this amount is needed, and what your target date is for departure to the field?
7. Have your deputation plans and itinerary been approved by the Field Director? This is required before any reimbursement of expenses will be made.

### **STAGE 3 – INTRODUCING YOURSELF**

1. Supply the content for your page on the PMU website and prayer card. Both will be designed by the PMU office, and your letter will be printed and mailed from the office. Please send the following to the office:
  - A family photo, suitable for use on your prayer card, prayer letters, and website. Multiple family photos in different settings would be nice for variety.

- A variety of pictures are needed for the web. Pictures of your working in ministry, preferably in your ministry country, location shots, and pictures of folks with whom you will be working. Action shots are preferable.
  - A short biography. Please include your educational history as well as calling, burden for your country, family history, and favorite Bible verse.
  - A list of family and friends for your database with their mailing address and e-mail addresses. Remember to use e-mail as much as possible to keep the costs of your mailing down.
  - Your contact information which will be on your prayer card. This can include e-mail and any personal ministry website you may have.
  - Your signature as a jpg file for prayer letters.
  - A list of all family members with their birthdates ( for spelling and database information)
2. Have you organized your files?
- Copy of your mailing list from the office?
  - Pastors and churches to contact?
  - Pre-Field ministry correspondence?

## STAGE 4 – PREPARING FOR YOUR PRESENTATIONS

Prepare your pre-field ministry presentation under the supervision of the Field Director.

***Please note that ALL information you will present to others representing your work and PMU must be approved by your Field Director before distributing it.***

- Will you include a table display? PMU will help you with a display which would include the following types of items:
  - Pictures for the display. Family picture, picture of the country, action pictures of ministry.
  - A purpose statement
  - A flyer/poster you can hand out for people to post and remember your ministry in prayer.
  - Prayer cards
  - Donor envelopes
  - Most recent prayer letter.
  - PMU literature - Servants of Christ's Church, What is the BPC, What is Reformed Doctrine, copies of the last 3 Banners.
  - Any items of interest from your ministry country to attract attention to your display table, like a flag, souvenirs, etc.
- Use video, Powerpoint, or? The office can help you if you desire.

- Has a one page introductory letter profiling you and your family and your missionary call been prepared to send to pastors in advance of your meetings? (The office will help with editing and preparing for mailing or distribution at meetings.)
- Have you procured equipment necessary for your presentation?

## **STAGE 5 – GETTING READY TO GO**

1. Have you completed the Pre-Field Orientation required before departing for the field? (Foreign Missions Manual, Policies of Missionary Work( C) 5)
2. Have you signed a Declarations page for the PMU office? (Foreign Missions Manual, Constitution, Article VII, Section 1)
3. Have you completed your health insurance, retirement, and payroll (and reimbursement) information required by PMU? Your bank account number and bank routing number will be required for direct deposit of your payroll and reimbursements from PMU.
4. Have you given PMU written permission make contributions to your retirement account electronically? This may involve the transmission of personal data (e.g. name and the last 4 digits of your social security number). The office will send you an e-mail to which you can reply.
5. If you have an insurance arrangement you plan to keep when you are hired by PMU, have you confirmed that it will cover you in your ministry country?
6. Have you read the Security Manual?
7. Have you filed your emergency plan with the office? [Foreign Missions Manual, Policies of Missionary Work (M) 5]
8. Please refer to the PMU Pre-departure Checklist for remaining details, including passports, visas, legal documents, etc.

## **PMU DOCUMENTS YOU SHOULD HAVE BEFORE YOU LEAVE**

1. Foreign Missions Manual
2. Security Manual
3. PMU Contact Information – Field Director(s) and home office
4. Home Missions Manual (if church planting or desired for reference)
5. Evaluation Forms (for future reference)
6. Your approved budget
7. Insurance policies and cards



## Final Preparations for the Field

### *Passports and Visas*

A passport is issued to you by your country, proving your citizenship. Forms may be obtained through your Post Office or the Clerk of a nearby U.S. District Court. You need to apply for your family passports about six months in advance of leaving for the field. Husband, wife, and children need to have separate passports if traveling internationally by air. Check current requirements at [http://travel.state.gov/passport/get/get\\_4855.html](http://travel.state.gov/passport/get/get_4855.html). You need an ample supply of passport photos for later use: registration at consulates and with police officials. Have about ten copies made for yourself. If you lose your passport, report this immediately to the local American Embassy. A temporary replacement can be issued.

Assemble the following materials:

- Birth certificates for each family member
- Immunization records
- Duplicates of your passport photos
- A separate listing of passport numbers, including the date and place of issue (This information must be on file at PMU Headquarters.)

A visa is a permit granted to you by the country to which you are going. It is usually in the form of a stamp or other information on one of the pages of your passport. Obviously, you need your passport before completing this step.

All countries have an embassy in the United States. Large countries may even have a branch office near you if you are in or near a large city. Contact your mission field's embassy and obtain their requirements for entry. This information is readily available on the internet, or the office can assist you if needed. Specifically, you will want to know how to apply for a visa, what immunization shots will be required and what kind of letter of guarantee they will want from your sending agency. (Usually they want to know that a reputable entity vouches for you, will be responsible for you, and can state specifically what you will be doing in their country.)

When making application for your visa, be sure you apply the right way. Normally, you will apply as a missionary. Sometimes it will be necessary to apply as an educator or nurse or medical technician and so forth. For example, in Myanmar, China, or Israel you may not enter as a missionary. Missionaries should not make the mistake of applying as tourists, with the idea of later changing the designation. Foreign countries want to know what you are going to be doing right up front.

Ask how much time it takes to process the visa, as they are usually good for only about 90 days from date of issue to date of entry. You need to be certain of your departure date when application is made.

Also, inquire about procuring an international driver's permit or a license for that particular country, usually a simple process for those holding a currently valid license.

Contact your local AAA Motor Club (Triple A). They will have you fill out a form, have you bring a valid driver's license and passport. Cost is currently (as of 2012) \$15.00.

### *Registration on the Field*

Upon arrival on your field, take steps immediately to register your presence with the nearest American Consulate. Begin to make your presence known to local officials. Be diplomatic and polite in their presence as the good will established will be of help later.

Children born abroad should be registered as citizens in your home country. Obtain proper forms from the American Consulate. Failure to do this may result in serious complications and may even hinder re-entry to your own country.

### *Outfitting for Service*

#### **General Principles:**

- If you lived without it before, you probably won't need it on the field.
- Heed suggestions from the field as to your needs.
- Plan to buy certain things that are easily obtained on the field when you arrive.

#### **Specifics:**

- Pack extra clothing, but be conservative in clothing tastes.
- Every woman will want her own kitchen wares. Depending on the country to which you going, utensils of good quality may be hard to find.
- Heavy appliances may need to be purchased and shipped, but if they can be obtained on the field, repairs may be easier to do later on. Compare the cost of shipping to the cost of purchase on the field.
- Decide if you wish to pack curtains, pictures, vases, throw rugs.
- Bedding: favorite pillows or blankets, etc., can be packed, but most of the usual items can be purchased overseas for less than it would cost to ship them.
- Your office equipment is important, including your books, office supplies, notebooks, construction paper, and computer.

There are online sources of supplies and appliances available for prospective missionaries that will operate on 220 volts, 50 cycles or even with kerosene operation. Some companies have a policy that missionaries may visit their plant and pick out items to take with them without charge. AMWAY in Michigan has this policy.

If you are transporting a vehicle (see the Foreign Missions Manual for PMU's policy on vehicles), purchase basic replacement items here and ship them: extra hoses, belts, filters, fuses, bulbs, etc. Seek advice from other missionaries. Be aware of registration and customs regulations in advance. Some countries will charge you 100 or even 200% duty on vehicles brought across their border. It may be wise to raise money for purchase of a vehicle on the field if customs charges are too high.

What kind of containers should you use? Today, many missionaries send a shipping container over. Your shipping company will help direct your packing and in what kind of container.

Packing around dishes must be done carefully, with each item packed separately. Packing takes up costly space, so plan to use your bedding, towels, wash cloths, pillows, small rugs, socks, sweaters, even diapers as packing. You need a detailed list of contents of every box, barrel and suitcase. Leave a copy at home and carry one with you. Pilfering or loss can occur and, if you have any kind of insurance coverage, this information will be required. Every box should be securely taped and tied and perhaps even shrink-wrapped (those items being shipped by ocean liner). Drums with locks should be padlocked, carrying two sets of keys. Each box or drum should be clearly marked (numbered in sequence or otherwise identified). Your shipping company will walk you through the details of packing according to their specifications. These suggestions here are principally for your benefit.

Customs, by the grace of God, can be smooth and uneventful, but some countries can make it your first major trial. Carry nothing with a price tag/sticker still attached. Remove all wrapping that would indicate something is new or that might suggest that you are bringing it in for resale. If you must take boxes or manuals for some items, fold them up and pack them in a separate place. An advantage of a shipping container is that it is locked until you arrive and unlock it.

### *Are You Ready to Leave?*

Following a commissioning service in your church that will include PMU representatives, your departure date is close at hand. You have patiently waited upon the Lord to meet your needs.

Your final medical preparations should include a physical for each family member. Vaccinations and inoculations whether given by a physician or a health service agency must be recorded on an International Certificate and be certified by the U.S. or State Public Health Service. Most of the immunization requirements are enacted for the benefit of the country to which you are going. Some shots may require a series of two or three monthly applications, so begin this process well in advance.

A copy of your medical forms should be on file at PMU headquarters. Eye and dental needs should be attended to. Stock up on basic medical supplies to take with you. All should be in containers with original labels or clearly marked. Customs officials are wary of importation of drugs and will view unmarked pills, powders or liquids with suspicion. Should they find such, they may detain you and hold you for days while the contents of an unmarked bottle are analyzed.

Make final arrangements with your bank, insurance broker, and any other business contacts and give them your field address and PMU's address. You should make sure

that any large indebtedness is cleared before you go to free your mind and finances for full involvement in the ministry at hand.

If it is possible to send them to your field, you may desire to continue receiving certain family/ministry magazines or publications, so be sure and give them your field address in advance and find out what extra charges must be paid to continue receiving these items. You are responsible for any subscriptions you may have.

A final letter to your friends and supporters is thoughtful— even as busy as you will be at this time. The office will distribute this to your mailing list for you.

You are responsible for transportation of your goods and luggage. This is part of your outgoing expense. Try not to over pack for your air travel, as extra weight can be expensive. If your container has already left and you have certain items that could be packed for surface mail shipment, do this rather than paying the heavy cost of extra weight on the airplane. Be aware that an airline from the U.S. to Europe may have one allowance, while the next airline you transfer to may require paying extra for the same number of bags. Find this out in advance, and have funds on hand to meet this need just in case. Do not pack “his” and “her” suitcases, but split items into two suitcases, then if one is miss-routed, each of you will still have some necessary items. Never place money or passports/visas in checked baggage.

Make several copies of your passport (data page), visa stamp, traveler’s check registration, credit cards, itinerary, airline tickets, and other travel documents. Leave a copy with a friend or your home church and the PMU office. Pack a copy and carry a copy with you.

Reports back to PMU should include both ministry and financial data (i.e., expenses, donations given). The PMU office will mail you a quarterly list of your donors. The office will also send each donor a receipt and letter, but they should hear from you personally whenever possible.

You will be sending the office regularly scheduled articles for *the Missions Banner*, prayer requests, and prayer letters. Photos sent to PMU for publication will be used on a space available basis, but do try to send pictures of your work with every report. Be aware that *the Missions Banner* is normally sent via the postal service and email, as well as being placed online, by the 5th of each month. Requests from the office for photos or stories need to be met by the 15th of the prior month for which your article is needed.

## Field Orientation and Language Studies

Prior to your leaving for the field, you will be asked to meet once again with your Field Director and the Home Office staff for a final period of orientation that is directly related to your field. During this time you will not only study particular requirements for your field and review necessary office procedures, you will also have assignments that will explore the culture, history, foods, etiquette, customs, and language of your assigned field.

Together with your Field Director you will craft a plan for learning the language(s) of the region. This may include time spent in a school here in the United States as well as identifying and making arrangements for schooling on the field. This plan will work to coordinate your life between daily field assignments, language studies, and home life. If you have no prior experience in learning a foreign language to mastery, or have found it difficult in the past, you may also be required to attend a linguistics program for pre-learning a language. Doing so is a proven program for easing the difficulty of mastering a foreign language. Please see the Foreign Missions Manual for more information about PMU's requirements for language studies. [By-Laws, Section 5(e) and Policies of Missionary Work (G)]

This field orientation time will also serve as a time to finalize plans as much as possible for housing, regular communication avenues, and anything else you and the Field Director and Home Office deem necessary to make sure that you are ready to go. Your final checklists will be gone over, and all required documentation either secured or applied for.

This orientation will be scheduled at the discretion of the Field Director in consultation with you and the Home Office. It will typically take place around the time that your support level arrives at (or is anticipated to arrive at) 100%. The location will also be determined by all parties concerned as to the best option, but will typically just be at the Home Office if there is no pressing reason to hold it elsewhere.

## **Appendix A**

### **The Sending Church Concept: Focused Funding**

The Sending Church concept is a recent exciting perspective on mission support. However, it should not be abused. Rather, it is to be used prayerfully and with discretion as a consideration with selected churches only. Furthermore, work through this carefully with your Field Director as part of your plan before contacting any churches about entering into such a relationship.

#### **What is a sending church?**

By our definition, a church that commits itself to at least 20% or more of a missionary's total ministry partnership need is a sending church.

#### **What are some of the advantages of a sending church?**

Because the missionary's time and efforts will not need to encompass a large donor base, a sending church makes it easier to maintain good communication, spend quality time with the church family during deputation, build lasting relationships, as well as allow for personal ministry within the church.

A sending church also allows a missionary to concentrate deputation efforts in one geographic center.

#### **What constitutes an ideal sending church?**

It is a church which desires an in-depth relationship with each missionary with whom it partners. They provide good exposure for the missionary within the church and maintain good communication after the missionary is on the field. By committing to a percentage of support, a sending church will consider annual adjustments for inflation just as they do with salaries for the church staff. Your Field Director will be a key contact with that church to keep them apprised of your needs as we budget for your support every year.

#### **Considerations before presenting the Sending Church concept...**

Is the church located in a geographic area where significant deputation time could be spent? Does the church have a real heart for missions? Is a segment of the congregation and/or the pastor open to the challenge of becoming a sending church? Is the church growing, not necessarily a large church, but one with vision and the potential to maintain the commitment required of a sending church? If one area church could not embrace the challenge might a coalition of two or more churches be possible?

## Typical Questions and Answers Regarding the Sending Church Concept

*Question:*

How can we justify support to new missionaries (as a sending church) at a higher level than the missionaries to whom we've already made commitments at lower support figures?

*Answer:*

Past commitments should be honored - at least until that support can be picked up by other more logical sending churches in the geographical areas to which those missionaries relate. Then, gradually, the new concept of support will become standard by process of attrition. Once those missionaries adequately grasp the logic and rightness of the new concept, and are reassured that you are not cutting them off until substitute support can be raised, they will appreciate your long-range goals.

*Question:*

But, why not just drop all previous missionary support commitments, and get on with the new concept?

*Answer:*

Doing so could seriously disrupt missionary support provisions at a time when all existing support is needed to keep our missionaries at their posts of service. However, any missionaries you support who are not closely related to your church and area should be encouraged to begin now to seek substitute support in the area or areas they frequent during furloughs. As progress is made, you can channel your support to new, directly-related missionaries at sending church levels. Retirement, health, and other causes will also move you toward fulfillment of the concept.

*Question:*

What if our church is too small to undertake a sending church level of support, yet we need and want close missionary ties?

*Answer:*

Tie-in with another larger church, or other churches in your presbytery or area to support a missionary in a "sister-church" relationship. Together, you can share the missionary in a sending church experience. If the churches are reasonably close, the missionary can relate to each during furlough.

*Question:*

How will a church be strengthened by being a sending church?

*Answer:*

The church will see missions personified. Your people get rid of missionary stereotypes; you will share in the heartbeat and the heartaches of a missionary; and members will be enabled to relate missions to live and real human beings they grow to know and love. Prayer for missions will be specific, vital, and "living!"

*Question:*

To what extent can, or should, a missionary enter into the life of a sending church?

*Answer:*

At times, missionaries have special education, upgrading, and/or health requirements for a furlough period. But, whenever possible, they should involve themselves in those functions the sending church feels will best enable its people to understand the worldwide mission of the church - such involvement could lead to functioning as part of the church staff for a few months, if and when feasible.

*Question:*

Why commit ourselves to a percentage of the missionary's total support need rather than a fixed figure?

*Answer:*

Unless the supporting church does this, the mission and missionary is forced to either solicit increases every year or so from supporting churches, or to reach out to other churches or individuals to pick up this additional need thus defeating the very goals and mutual benefits of sending church support.



## Appendix B

# Guidelines for Christian Conciliation

Version 4.6

Institute for Christian Conciliation

*A Division of*  
Peacemaker® Ministries

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406-256-1583 fax 406-256-0001  
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### Important Notice

These Guidelines are designed to provide an introduction and procedural framework for biblical mediation and arbitration, otherwise known as Christian conciliation. The concepts and rules set forth on these pages may be used by anyone who is assisting others in resolving a conflict. Model Case Forms and other resources designed to facilitate Christian conciliation are available for purchase by contacting our Resource Department. You may also contact us to request free information on conflict resolution resources for church leaders, adults, and children. Although many conflicts can be successfully resolved with the assistance of lay conciliators, some disputes are so complex that they require the involvement of well-trained professionals. Furthermore, the Institute for Christian Conciliation (a division of Peacemaker Ministries) has no control over persons or organizations that use these conciliation procedures outside of its direct administration, and cannot be responsible for the services they provide. For these reasons, when parties select their own conciliators, they should carefully consider the training and experience of the individuals who may serve them. Please see Part II of the Guidelines for more information on how to commence conciliation through the Institute for Christian Conciliation.

### Peacemaker Ministries

Peacemaker Ministries is a non-profit organization that was founded in 1982 to equip and assist Christians to respond to conflict biblically. We provide conflict coaching, mediation, and arbitration services to help resolve lawsuits, family conflicts, business disputes, and church divisions. Our training services include seminars, the Institute for Christian Conciliation Reconciler Training and Certification Programs, and custom training for denominations, seminaries, and parachurch ministries.

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Resource Orders only 800/711-7118

mail@HisPeace.org www.HisPeace.org

Peacemaker Ministries encourages others to draw freely on the concepts that we have developed to communicate biblical peacemaking principles. If you wish to use brief illustrative quotations from our work (such as three or four sentences summarizing the Four Promises of Forgiveness), we ask only that you give proper attribution for the source of the concepts by listing the title, author, publication information, and our name and web site, for example: Reprinted or adapted from *The Peacemaker: A Biblical Guide to Resolving Personal Conflict*, Ken Sande (Baker Books, 2nd ed. 1997). Peacemaker® Ministries ([www.HisPeace.org](http://www.HisPeace.org)). If you wish to reprint substantial portions of our work (such as the Peacemaker's Pledge or the Slippery Slope diagram), please contact us to obtain written Permission to Use Copyrighted Material, which we usually give quite readily. If you are interested in teaching any of our materials or concepts, please adhere to our Policy for Teaching and Using Copyrighted Materials. To review the policy in its entirety, please visit our web site at [www.HisPeace.org](http://www.HisPeace.org) or contact us at 406-256-1583. This publication is designed to provide general information on biblical conflict resolution. It is not intended to provide legal or other professional advice. If legal counsel or other expert assistance is required, the services of a competent professional person should be sought. Guidelines for Christian Conciliation ver 4.6 Copyright 2001 by Peacemaker Ministries. All rights reserved.

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### **Part I: Frequently Asked Questions & Introduction to Christian Conciliation**

#### 1. What is Christian conciliation?

Christian conciliation is a process for reconciling people and resolving disputes out of court in a biblical manner. The process is conciliatory rather than adversarial in nature: that is, it encourages

honest communication and reasonable cooperation rather than unnecessary contention and advocacy. Christian conciliation may involve three steps. Initially, one or both parties may receive individual counseling/coaching on how to resolve a dispute personally and privately using biblical principles. If private efforts are unsuccessful, the parties may submit their dispute for mediation, a process in which one or more mediators meet with them to promote constructive dialogue and encourage a voluntary settlement of their differences. Finally, if mediation is unsuccessful, the parties may proceed to arbitration, which means that one or more arbitrators will hear their case and render a legally binding decision. The term "conciliator" is used in this booklet to describe someone who is serving as either a conflict coach, mediator, or arbitrator.

## 2. Who provides Christian conciliation services?

Christian conciliation services may be provided by an individual volunteer, a professional mediator, a Certified Christian Conciliator., a local church, or a formally established conciliation ministry, such as the Institute for Christian Conciliation, which is a division of Peacemaker Ministries.

## 3. What types of disputes can be resolved through Christian conciliation?

Christian conciliation has been used to settle a wide variety of disputes, including contract, employment, family, personal injury, church, landlord/tenant, real estate, creditor/debtor, and professional conflicts. The monetary claims in these cases have ranged from nothing to several million dollars. Some of the cases that have been resolved through Christian conciliation arose when

- the owner of a house accused a builder of doing defective work
- an employee claimed that she was improperly fired from her job
- the owners of a business could not agree on how to divide its assets
- a church was being torn apart by doctrinal and personality conflicts
- a partner in an oil and gas development venture believed he had been defrauded
- a patient alleged that a doctor had performed surgery improperly
- the birth mother of a child wanted to reverse an adoption
- an author claimed that a publisher had broken a contract to publish his book
- a family was fighting over a deceased parent's estate
- a husband and wife were struggling with an impending divorce
- a family was frequently disturbed by their neighbors' barking dog
- two ranchers disagreed on road right-of-way
- a company claimed that its competitor's product infringed on its patent
- a divorced couple disagreed constantly over child support and visitation

## 4. How expensive is Christian conciliation?

Christian conciliation is usually less expensive than litigation. Some conciliators serve on a volunteer basis, while others charge an hourly fee ranging from \$50 to \$350 per hour. In cases of financial hardship, most conciliators will work with the parties to develop a manageable payment plan.

5. May I use Christian conciliation even after a lawsuit has been filed?

Yes. If the other party is willing, the two of you may agree to postpone further legal proceedings while you attempt to resolve your differences through conciliation. If conciliation is successful, you may file a stipulation with the court to close the case.

6. Can Christian conciliation result in a legally binding agreement or decision?

Yes, if you and the other party so desire. Agreements reached through private negotiations or mediation may be documented in legal contracts or stipulations. Arbitration decisions are legally binding and can be enforced as a judgment of a civil court.

7. Can a conciliator help me to resolve a dispute in private?

Yes. Before attempting mediation or arbitration, a conciliator can provide you with written materials and individual biblical counseling/coaching designed to help you explore to resolve your dispute by talking privately with the other party. Only after private efforts have been exhausted should you bring more people into the process (see Matt. 18:15-16).

8. Do I have to commit myself to arbitration in order to work with a conciliator?

No. If attempts at a private resolution have been unsuccessful, and if the other party agrees to work with a conciliator, you may choose any one of these options:

- Mediation is a relatively informal and voluntary process in which mediators facilitate communication and negotiation between the parties. Mediators are as concerned with reconciling the parties as with helping them to settle their substantive differences. If the parties do not reach an agreement on their own, they may ask the mediators to issue an advisory opinion, which is not legally binding but is often accepted by both sides. If mediation is unsuccessful, the parties may decide to quit the process, or they may agree to submit unresolved issues to arbitration.
- Mediation/Arbitration is a process that begins with mediation. If mediation is unsuccessful, the parties are legally obligated to proceed to arbitration. Unless agreed otherwise, an entirely new panel of conciliators will be assigned to serve as arbitrators. Christian mediation is generally so successful that most cases do not need to go to arbitration.
- Arbitration deals primarily with the resolution of substantive issues. Arbitrators act as judges, and their decisions are legally binding. Going directly to arbitration without attempting mediation is usually not advisable, unless there are no personal issues to be resolved and there is no need for reconciliation between the parties.

The mediation/arbitration option, which requires both parties to stay in the process until the matter is resolved, usually affords the greatest opportunity for reconciliation and a resolution of the dispute. Therefore, conciliators usually recommend this option.

9. What kinds of issues can be submitted to arbitration?

Arbitration may be used to resolve a broad range of issues. However, arbitration may not be used to resolve legal issues over which civil courts will not relinquish jurisdiction (e.g., child custody,

support, and visitation); issues that are solely within the jurisdiction of the family (e.g., how to teach or discipline children); or issues that are solely within the jurisdiction of the church (e.g., determining doctrine, calling or dismissing a pastor, or exercising church discipline).

10. May I withdraw from the conciliation process once it begins?

Not necessarily. If you have committed yourself only to mediation, any party may withdraw at any time. But if you have committed yourself to either arbitration or mediation/arbitration, all of the parties are legally obligated to proceed with mediation and, if necessary, arbitration, unless all of the parties agree to cancel the conciliation agreement. Conciliation shall be the exclusive remedy for the dispute, and the parties may not later litigate the matter in civil court.

11. What are the major differences between mediation and arbitration?

During mediation, the parties retain control over the final outcome, and the mediators act only as facilitators. When a case goes to arbitration, the parties are legally obligated to abide by the arbitrators' decision.

Another difference is that arbitration deals primarily with substantive issues; that is, it establishes facts and determines rights and responsibilities. In contrast, mediation deals both with substantive issues and with personal and relational issues. To put it another way, while arbitration determines what people must do as a matter of law, mediation helps them to see what they should do as a matter of conscience. (After an arbitration decision has been issued, the arbitrators may address behavior and attitudes they observed in the parties during the conciliation process.)

12. How confidential is the conciliation process?

The parties and the conciliators must agree at the outset that with few exceptions the conciliators will not be asked to divulge information outside of the conciliation process or the ecclesiastical structure of the parties/churches. In particular, they may not be subpoenaed to testify in subsequent legal proceedings (see Rules 16 and 17). The parties are required to commit to not divulging information to people who do not have a necessary and legitimate interest in the conflict.

13. Doesn't mediation always result in a compromise?

No. Although some disputes are properly resolved through compromise, conciliators should not encourage the parties to "split the difference" merely to get a matter settled. Christian conciliators take justice seriously, and they will do all they can to help people live up to their responsibilities, even when doing so is unpleasant and costly. As a result, solutions reached through conciliation are generally supported by both sides as being just and reasonable.

14. Doesn't conciliation result in favoritism to certain individuals?

Since conciliators are guided by both Scripture and the Holy Spirit, they should be especially sensitive to God's command to be impartial: "Do not pervert justice; do not show partiality to the poor or favoritism to the great, but judge your neighbor fairly" (Lev. 19:15). As they seek God's guidance in obeying this command, Christian conciliators are less likely to show favoritism than are secular arbitrators or judges and jurors in civil court.

## 15. How does Christian conciliation differ from other types of mediation?

Christian conciliation is more values-oriented than most other types of mediation. While all mediators will work to help the parties come to a voluntary settlement, many mediators will be reluctant to go beyond this, especially if doing so would require that they evaluate others' attitudes and behavior from a moral perspective. In contrast, Christian conciliators make it a point to draw out the underlying reasons for a dispute, sometimes referred to as "matters of the heart." Believing that God has established timeless moral principles that he has recorded in Scripture and written in our hearts, Christian conciliators will draw the parties' attention to attitudes, motives, or actions that appear to be inconsistent with those standards. This will be especially true with parties who profess to be Christians; anyone who claims to be a follower of Christ will be encouraged to obey his commands and behave in a manner that will honor him. Most importantly, Christian conciliation focuses not only on what we should do ("law") but also on what God has done and is doing for those who trust in him ("gospel"). God has forgiven our sins and made peace with us through the death and resurrection of his Son (Rom. 6:23; 1 Pet. 3:18). And he has given us the freedom and power to turn from sin (and conflict), to be conformed to the likeness of Christ (Eph. 2:1-10; Gal. 5:22-23; Rom. 8:28-29), and to become ambassadors of reconciliation (2 Cor. 5:16-20).

## 16. How are conciliators selected?

In most cases, a conciliation administrator will consult with the parties and then nominate one or more Christian conciliators for the parties' approval. Some cases need only a single conciliator, while others are better handled by a panel of three persons. It is often helpful to include a leader from each party's church on a panel. In other cases, a panel may include an attorney, a pastor or Christian leader, and one other individual who is suited to help resolve the particular dispute. For example, if a dispute involves the construction of a building, one member of the panel may be an architect or contractor.

## 17. Why should I allow strangers to get involved in my dispute?

If you cannot resolve a dispute in private, it may no longer be a question of whether you will work with strangers. The only question is which strangers you will work with. If your dispute ends up in court, you will have very little control over the selection of a judge and a jury, and you will have little, if any, knowledge of their basic values. In contrast, if you use Christian conciliation, you will have a voice in the selection of the conciliators, and you will know that the people nominated for Christian conciliation are committed to biblical principles.

## 18. What are the limitations on a conciliator's role?

Conciliators will not serve as religious investigators, prosecutors, or judges to bring before the general public issues that were not resolved within the ecclesiastical structure of the parties/churches. Nor will they play a "public relations" role by making statements to the general public about a particular conflict.

## 19. Is Christian conciliation available only to Christians?

No. Many people who do not profess to be Christians have submitted disputes to conciliation and have been pleased with the results. Christian conciliators evaluate each case on an individual basis, however, and may decline to accept a case if it appears that either party does not respect the Christian principles underlying the process.

#### 20. What principles will I be expected to follow during Christian conciliation?

Christian conciliation promotes traditional Judeo-Christian values and principles that are an essential part of our common law and promote healthy relationships and the proper functioning of society. For example, if you submit a case to conciliation you will be encouraged to

- Be honest: Therefore, each of you must put off falsehood and speak truthfully to his neighbor (Eph. 4:25).
- Do what is just and merciful: And what does the Lord require of you? To act justly, and to love mercy, and to walk humbly with your God (Mic. 6:8).
- Accept responsibility for your actions and admit your wrongs: First take the plank out of your own eye, and then you will see clearly enough to remove the speck from your brother's eye (Matt. 7:5).
- Keep your word: Simply let your "yes" be "yes," and your "no" be "no" (Matt. 5:37).
- Be concerned about the interests of others: Each of you should look not only to your own interests, but also to the interests of others (Phil. 2:4).
- Listen carefully to what others say: He who answers before listening, that is his folly and his shame (Prov. 18:13).
- Overlook minor offenses: A man's wisdom gives him patience; it is to his glory to overlook an offense (Prov. 19:11).
- Confront others constructively: Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen (Eph. 4:29).
- Be open to forgiveness and reconciliation: Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you (Eph. 4:32).
- Change harmful attitudes and behavior: He who conceals his sins does not prosper, but whoever confesses and renounces them finds mercy (Prov. 28:13).
- Make restitution for any damage you have caused: If a man uncovers a pit or digs one and fails to cover it and an ox or a donkey falls into it, the owner of the pit must pay for the loss (Ex. 21:33-34).

In other words, if you use Christian conciliation, you will be encouraged to follow the rule that God has given to govern relations between all people:

So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets (Matt. 7:12).

#### 21. What if I have a complaint against a Christian conciliator?

If you have a conflict with a Christian conciliator, you should go to that person and try to work out your differences personally and privately (see Matt. 5:23-24; 18:15). If repeated efforts to resolve your complaint in private do not succeed, the Bible teaches that you should seek

assistance from other Christians in resolving the matter in a biblically faithful manner. The first place you should look for guidance and assistance in resolving the complaint is within your own church or local Christian community (Matt. 18:16-20; 1 Cor. 6:1-8). You may also want to seek help from the church leaders of the Christian conciliator against whom you have the complaint. If the Christian conciliator is an active Certified Christian Conciliator with the Institute for Christian Conciliation (ICC), a division of Peacemaker<sup>®</sup> Ministries, or is a candidate currently enrolled in the ICC Certification Program, you may also contact the ICC. You will be encouraged to try to resolve the matter privately and with the assistance of your church. In addition, if it appears that the conciliator may have violated the ICC Standard of Conduct for Christian Conciliators, the ICC will investigate your complaint and may take remedial or restorative disciplinary actions against the conciliator. Please note: Peacemaker Ministries has no authority over Christian conciliators outside of the ICC Certification Program.

## 22. Is a Christian free to sue another Christian?

Generally, Christians are not free to sue other Christians, at least not until they have exhausted the process that Jesus sets forth in Matthew 18:15-20 and 1 Corinthians 6:1-8. God instructs Christians to resolve their disputes within the church itself, with the assistance of other Christians if necessary. When the apostle Paul learned that the Christians in Corinth were suing one another, he wrote the following to them:

If any of you has a dispute against another, dare he take it before the ungodly for judgment instead of before the saints? Do you not know that the saints will judge the world? And if you are to judge the world, are you not competent to judge trivial cases? Do you not know that we will judge angels? How much more the things of this life! Therefore, if you have disputes about such matters, appoint as judges even men of little account in the church! I say this to shame you. Is it possible that there is nobody among you wise enough to judge a dispute between believers? But instead, one brother goes to law against another — and this in front of unbelievers!

The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated? Instead, you yourselves cheat and do wrong, and you do this to your brothers (1 Cor. 6:1-8).

Many Christians are unaware of this teaching, or they believe that it no longer applies today. In contrast, here is what Associate United States Supreme Court Justice Antonin Scalia said about this passage in 1987:

I think this passage has something to say about the proper Christian attitude toward civil litigation. Paul says that the mediation of a mutual friend, such as the parish priest, should be sought before parties run off to the law courts.... I think we are too ready today to seek vindication or vengeance through adversary proceedings rather than peace through mediation.... Good Christians, just as they are slow to anger, should be slow to sue.

Justice Scalia is not the first attorney to discourage people from taking their disagreements to court. This is what Abraham Lincoln said to a class of law students over a century ago:

Discourage litigation. Persuade your neighbors to compromise whenever you can. Point out to them how the nominal winner is often a real loser in fees, expenses, and waste of time.

## 23. Why does God want Christians to avoid taking their differences to court?



One reason is that a purely legal approach to resolving a dispute often heightens animosities and permanently destroys relationships. In contrast, Christian conciliation encourages forgiveness and promotes reconciliation, which can preserve valuable relationships. Furthermore, a court process usually fails to deal with the real causes of conflict, such as pride, selfishness, fear, vengeance, greed, bitterness, or unforgiveness. In fact, the adversarial process, which encourages people to focus on what they have done right and what others have done wrong, often leaves the parties with a distorted view of reality and actually ingrains the very attitudes and behaviors that caused the conflict in the first place. In contrast, Christian conciliation helps people to identify root problems and to make changes in their lives so that they will experience less conflict and healthier relationships in the future (see Matt. 7:3-5).

For a Christian, a primary reason for resolving disputes in a conciliatory way is to prevent a public quarrel that would give others an opportunity to criticize and mock Christianity. Resolving conflict biblically also allows us to show through our actions that we genuinely believe in Jesus Christ and trust in his teachings (see John 13:34; 14:15; 17:20-23; Eph. 4:1-3). Peace and unity are so important to Jesus that He commands us to seek reconciliation with an offended person even ahead of public worship:

Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift. Settle matters quickly with your adversary who is taking you to court. Do it while you are still with him on the way (Matt. 5:23-25).

This command is not conditioned on how serious the other person's complaint might be or whether it is even justified. Even in difficult circumstances, God wants his people to make every effort to resolve their personal differences outside of the courtroom.

#### 24. Are there times when litigation is appropriate for a Christian?

Yes. God has given the civil courts jurisdiction to enforce the laws of the land and restrain crime (Rom. 13:1-7). Therefore, criminal violations, constitutional questions, and a variety of other disputes may legitimately be resolved through litigation. If one of these disputes includes personal differences between two Christians, however, they should usually try to resolve the problem in a personal way before looking to the courts for redress. Upon request, a conciliator will provide you with material that will help you to decide whether a particular dispute should be taken to court.

#### 25. What are the benefits of Christian conciliation?

Christian conciliation promotes traditional values, preserves relationships, encourages beneficial change, avoids negative publicity, provides a positive witness, and is relatively inexpensive. In addition, when compared to litigation, Christian conciliation is less constrained by rigid procedures, thus often allowing more creative remedies and faster results.

Another benefit is that Christian conciliators have more flexibility than do civil judges when it comes to hearing testimony or reviewing evidence. Thus, if a dispute involves defects in the construction of a building or the repair of an automobile, a conciliator may personally inspect the building or drive the car. As a result of this flexibility, parties often feel that the facts and issues

in the case are given a more personal review than would occur in a court of law. Christian conciliation is especially beneficial for people who sincerely want to do what is right and are open to learning where they may have been wrong. Conciliators can help them to identify improper attitudes or unwise practices, to understand more fully the effects of their decisions and policies, and to make improvements in their lives and businesses that will help them to avoid unnecessary conflict in the future. As one party wrote after conciliation:

The most valuable thing we received from Christian conciliation was sound advice seasoned with godly wisdom. I really believe that the right answer was attained. The answers you gave were not what I came to hear, but I knew they were right. You could not have been more helpful. Our only regret was that we waited much too long to come to you.

#### 26. What are the disadvantages of Christian conciliation?

Christian conciliators do not have the same authority as civil judges. Therefore, they cannot compel parties to submit a dispute to conciliation or to cooperate with the process once it begins. (Once there is an agreement to use arbitration, a civil judge has the authority to compel a reluctant party to proceed with the process.) Conciliation can be less predictable than litigation, because each case has different conciliators and the process is less constrained by procedures, statutes, and case precedents. Therefore, results achieved through conciliation may differ substantially from the outcome of litigation or secular mediation or arbitration. (For example, the biblical command to keep one's word may obligate a person to honor a contract that might otherwise be rescinded on technical legal grounds.) Finally, there are only limited grounds for appealing arbitrated decisions. Therefore, parties will have little opportunity to have a decision reviewed by a higher authority. (At the same time, this means they will usually be spared from the expenses and delays inherent in prolonged appeals.)

#### 27. What do attorneys think about Christian conciliation?

Although many attorneys are still unfamiliar with Christian conciliation, most of those who have participated in a conciliation process have been favorably impressed, and many of them later refer clients to Christian conciliation. The following endorsements were written by attorneys:

I have found this service to provide to the participants a real sense of satisfaction because they are able to take an active role in the resolution, rather than having to work through an attorney in a formal and unfamiliar courtroom setting.

Resolution of disputes through conciliation is a fine idea. A court battle is a disaster no matter how it turns out, certainly in terms of bitterness, anger, anxiety, and human suffering. You are doing a fine work.

My client and I wish to extend our sincere thanks and appreciation for all of your time and efforts extended in this dispute. We feel that you conducted these meetings with the utmost neutrality and professionalism.

(From a district judge) Christian conciliation has a focus that the court system lacks, that is, to resolve people's differences, not simply their disputes. Judges can decide cases, but often they don't have time to get to the root of the problem. As a result, litigants leave court with their case decided, but they are still mad. Conciliators try to reconcile the parties, so their future association will be harmonious. In the long run, this eliminates future disputes before they arise.

28. Should I talk to my attorney about using Christian conciliation?

Yes, if you already have an attorney. Conciliators encourage parties to consult with independent legal counsel, since Christian conciliators do not provide parties with legal advice or represent them in an attorney/client relationship. The assistance of independent legal counsel is especially helpful when dealing with significant legal rights or when using arbitration, which is influenced by state or federal statutes. Christian conciliators are happy to work with any attorneys whom the parties have retained to advise or represent them during the conciliation process. If you have not already retained an attorney, you may contact a conciliator first to see whether he or she can suggest ways of resolving your dispute without unnecessary legal expenses.

29. What churches support Christian conciliation?

Since Christian conciliation promotes values and principles that are common to all Christian churches, it has gained the support of churches within every major Christian community. Conciliators regularly work with evangelical, mainline Protestant, charismatic, Roman Catholic, fundamentalist, and Reformed churches.

30. Should I talk with my pastor about using Christian conciliation?

Certainly. Jesus has given the church primary responsibility and authority for resolving conflict and alienation among Christians. In Matthew 18:15-20 Jesus sets forth a process that involves private discussions, mediation, and authority to make a binding decision:

If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that "every matter may be established by the testimony of two or three witnesses." If he refuses to listen to them, tell it to the church; and if he refuses to listen to the church, treat him as you would a pagan or a tax collector.

I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. For where two or three come together in my name, there am I with them.

Christian conciliation is designed to serve the church as it implements this process. Therefore, we encourage Christians involved in conflict to turn first to their church leaders for counsel and assistance. Should Christian parties desire to submit a case to Christian conciliation, we will cooperate with their churches throughout the conciliation process. Therefore, if you are involved in a conflict and belong to a church, please encourage your pastor to review this material and call us to discuss ways we can work together.

31. What if the other party refuses to consent to conciliation?

It is not unusual for people to have questions and apprehensions about using Christian conciliation, which, for many people, is a novel way to resolve conflict. In fact, sometimes the most challenging part of the entire conciliation process is simply getting both sides to come "to the table." We encourage you to pray as you gently and respectfully introduce the other party to Christian conciliation by directing them to our web site ([www.HisPeace.org](http://www.HisPeace.org)) and asking them to

review the Basic Principles, Frequently Asked Questions, and Rules of Procedure for Christian Conciliation. You may also want to provide them with a copy of these Guidelines for Christian Conciliation, a Peacemaker brochure, and maybe even a copy of *The Peacemaker* and *The Peacemaker Workbook*. If the other party initially refuses to consent to conciliation, do not be discouraged. Instead, continue to pray and seek the assistance of your church leaders, and encourage the other party to work with his or her church as well. For guidance specific to your situation, a Christian conciliator often can suggest ways to help persuade the other person to reconsider and give conciliation a chance.

If your conflict involves a contract with a binding mediation-arbitration or arbitration clause pursuant to the ICC Rules of Procedure, you may be able to proceed in the absence of the other party. Please seek legal counsel and carefully read the ICC Rules of Procedure, paying particular attention to ICC Rule 37.

32. Is there anything I can do to make sure that future disputes are resolved through Christian conciliation rather than litigation?

Yes. Whenever you write a contract, you may include a conciliation clause, which requires that any disputes related to the contract be resolved through Christian conciliation rather than in court. These clauses are legally enforceable in most states and may be inserted in many types of contracts, including employment, construction, and vendor contracts. For more information, see Part III of this booklet.

33. Is there anything more I can do to promote biblical responses to conflict in my church, ministry, or business?

Yes. Peacemaker Ministries has developed resources and training to help Christian organizations learn and practice biblical conflict resolution. Please contact our office or visit [www.HisPeace.org](http://www.HisPeace.org) for more information.

## **Part II: How to Commence Conciliation**

In Matthew 18:15-20, Jesus teaches that Christians should attempt to resolve their differences as privately and informally as possible. Therefore, the Institute for Christian Conciliation (ICC) encourages parties to explore personal solutions to conflict before involving outside conciliators. This process involves one or more of the following steps:

You should begin by obtaining guidance on how to resolve a dispute personally and privately. We encourage you to visit the Peacemaker<sup>®</sup> Ministries web site ([www.HisPeace.org](http://www.HisPeace.org)) and begin your study by reviewing the Basic Principles, True Stories, and Getting Help sections. In addition, we suggest that you read *The Peacemaker* by Ken Sande (Baker Books, 2nd ed. 1997), and complete *The Peacemaker Workbook*. Additional resources are available through our online Bookstore and Resource Catalog. If these resources do not answer all your questions, it would be wise to ask for personal guidance from a leader in your church or from the ICC. By learning more about biblical principles of confession, confrontation, negotiation, and forgiveness, you may find that you can talk more effectively with the other party and arrive at a mutually satisfactory agreement. One of

our resources, *Guiding People Through Conflict*, is an excellent tool to help guide you through the steps of biblical peacemaking.

Next, if private efforts do not resolve a conflict, we encourage you to find one or more local conciliators who will meet with you and the other party to facilitate a solution. These conciliators could be mutual Christian friends, leaders in your respective churches, or respected Christians in your community. Even without special training such people can often promote agreement by improving communication, offering insights on relevant Scriptures, and suggesting creative solutions. If additional support is needed, these people may visit our web site ([www.HisPeace.org](http://www.HisPeace.org)) and review biblical peacemaking resources with you. They may also contact the ICC for advice that will help them serve effectively as peacemakers.

In many cases it is helpful to ask the other party's pastor to assist you in resolving a dispute. The following sample is the type of letter you could write to seek such support:

Dear Pastor Smith, I am involved in a dispute with John Jones, who is a member of your church. John and I have not been able to resolve this matter in private. Therefore, in the light of 1 Corinthians 6:1-8 and Matthew 18:15-20, I would deeply appreciate it if you or another leader in your church would be willing to arrange a meeting between us and help us come to an agreement. In fairness to John, I will not go into any detail about the dispute in this letter, other than to say that it involves John's purchase of a business from me. I will wait until he and I are with you so you can hear both of our perspectives at the same time. If you or one of the elders in your church would be willing to help us resolve this matter, I would be able to meet with you and John any evening but Tuesday during the next few weeks. I would like to ask one of the elders from my church to meet with us as well. I know you have many other things to do, and I regret having to burden you with this request. In the interest of peace and unity among Christians, however, I don't feel I can leave matters unresolved between John and me, nor do I want to use the court system to settle this dispute. I would deeply appreciate your assistance. (By the way, I have sent a copy of this letter to John so he knows what I have communicated to you.)

If the efforts above do not resolve a conflict, or if you need a conciliator with special expertise, you may submit the matter to a Christian conciliator. To open a case with the ICC, please read the Getting Help section of our web site and complete the Request for Conciliation Assistance form. (You may also phone 406-256-1583 and ask to schedule a call with a conflict coach.) If you are faced with an emergency situation — such as a legal action that requires a response in less than 72 hours, or a sexual abuse incident involving a child — please ask to speak directly with the ICC Case Manager.

Please note: the term "Christian conciliator" is a generic term that can be used by anyone. Peacemaker Ministries' network of Christian conciliators includes Certified Christian Conciliators with the Institute for Christian Conciliation, and candidates currently enrolled in the ICC Certification Program. Other "Christian conciliators" are not formally associated with Peacemaker Ministries.

## **The Peacemaker's Pledge: A Commitment to Biblical Conflict Resolution**

As people reconciled to God by the death and resurrection of Jesus Christ, we believe that we are called to respond to conflict in a way that is remarkably different from the way the world deals with conflict.<sup>1</sup> We also believe that conflict provides opportunities to glorify God, serve other people, and grow to be like Christ.<sup>2</sup> Therefore, in response to God's love and in reliance on his grace, we commit ourselves to respond to conflict according to the following principles:

### *Glorify God*

Instead of focusing on our own desires or dwelling on what others may do, we will rejoice in the Lord and bring him praise by depending on his forgiveness, wisdom, power and love, as we seek to faithfully obey his commands and maintain a loving, merciful, and forgiving attitude.<sup>3</sup>

### *Get the Log Out of Your Eye*

Instead of blaming others for a conflict or resisting correction, we will trust in God's mercy and take responsibility for our own contribution to conflicts — confessing our sins to those we have wronged, asking God to help us change any attitudes and habits that lead to conflict, and seeking to repair any harm we have caused.<sup>4</sup>

### *Gently Restore*

Instead of pretending that conflict doesn't exist or talking about others behind their backs, we will overlook minor offenses or we will talk personally and graciously with those whose offenses seem too serious to over look, seeking to restore them rather than condemn them. When a conflict with a Christian brother or sister cannot be resolved in private, we will ask others in the body of Christ to help us settle the matter in a biblical manner.<sup>5</sup>

### *Go and Be Reconciled*

Instead of accepting premature compromise or allowing relationships to wither, we will actively pursue genuine peace and reconciliation — forgiving others as God, for Christ's sake, has forgiven us, and seeking just and mutually beneficial solutions to our differences.<sup>6</sup>

By God's grace, we will apply these principles as a matter of stewardship, realizing that conflict is an assignment, not an accident. We will remember that success, in God's eyes, is not a matter of specific results but of faithful, dependent obedience. And we will pray that our service as peacemakers brings praise to our Lord and leads others to know his infinite love.<sup>7</sup>

<sup>1</sup> Luke 6:27-36; Gal. 5:19-26; Matt. 5:9. <sup>2</sup> 1 Cor. 10:31-11:1; Rom. 8:28-29; James 1:2-4. <sup>3</sup> Ps. 37:1-6; Mark 11:25; John 14:15; Rom. 12:17-21; 1 Cor. 10:31; Phil. 4:2-9; Col. 3:1-4; James 3:17-18; 4:1-3; 1 Peter 2:12. <sup>4</sup> Prov. 28:13; Matt. 7:3-5; Col. 3:5-14; Luke 19:8; 1 John 1:8-9. <sup>5</sup> Prov. 19:11; Matt. 18:15-20; 1 Cor. 6:1-8; Gal. 6:1-2; Eph. 4:29; 2 Tim. 2:24-26; James 5:9. <sup>6</sup> Matt. 5:23-24; Matt. 6:12; Eph. 4:1-3, 32; Matt. 7:12; Phil. 2:3-4. <sup>7</sup> Matt. 25:14-21; 1 Peter 2:19, 4:19; Rom. 12:18; John 13:34-35.

### Part III: Conciliation Clauses for Contracts and Wills

One of the best ways to make sure that a conflict is resolved constructively is to include a conciliation clause in any contract you sign. These clauses are legally enforceable and require that any dispute related to the contract be resolved through biblically-based mediation or arbitration rather than through litigation. Using these clauses may help you to avoid the stress and expense of the secular legal system. They should not be used merely for that reason, however. Conciliation clauses should be used by those who are truly committed to biblical principles of peace, justice, and reconciliation, and who place a high priority on honoring God and preserving relationships even in the midst of conflict. Conciliation clauses may be written in several ways, depending upon the preferences of the parties. The Institute for Christian Conciliation™ (ICC) has developed and recommends the language in the following three clauses. There is no copyright on these clauses, and you are free to use them at your discretion. Should you use these clauses, it would be wise to provide the parties with a copy of the Rules of Procedure referenced therein. This language has been court-tested and should be modified only with advice of legal counsel:

The parties to this agreement are Christians and believe that the Bible commands them to make every effort to live at peace and to resolve disputes with each other in private or within the Christian church (see Matthew 18:15-20; 1 Corinthians 6:1-8). Therefore, the parties agree that any claim or dispute arising from or related to this agreement shall be settled by biblically-based mediation and, if necessary, legally binding arbitration in accordance with the Rules of Procedure for Christian Conciliation of the Institute for Christian Conciliation™, a division of Peacemaker® Ministries (complete text of the Rules is available at [www.HisPeace.org](http://www.HisPeace.org)). Judgment upon an arbitration decision may be entered in any court otherwise having jurisdiction. The parties understand that these methods shall be the sole remedy for any controversy or claim arising out of this agreement and expressly waive their right to file a lawsuit in any civil court against one another for such disputes, except to enforce an arbitration decision.

If you prefer more concise language, you may use a clause like this:

Any claim or dispute arising from or related to this agreement shall be settled by mediation and, if necessary, legally binding arbitration in accordance with the Rules of Procedure for Christian Conciliation of the Institute for Christian Conciliation™, a division of Peacemaker® Ministries (complete text of the Rules is available at [www.HisPeace.org](http://www.HisPeace.org)). Judgment upon an arbitration decision may be entered in any court otherwise having jurisdiction. The parties understand that these methods shall be the sole remedy for any controversy or claim arising out of this agreement and expressly waive their right to file a lawsuit in any civil court against one another for such disputes, except to enforce an arbitration decision.

These clauses are being used throughout the country by a wide variety of churches, businesses, ministries, and schools. Conciliation clauses may also be included in wills. Although conciliation language in wills is not legally enforceable in most states, it can still encourage people who have disagreements over a will to settle their differences in a conciliatory manner. The following language is appropriate for use in a will:

I believe that God wants Christians to make every effort to live at peace and to resolve disputes with one another in private or within the church (see Matthew 18:15-20; 1 Corinthians 6:1-8; Ephesians 4:1-3). I believe that obedience to these principles honors and pleases God, benefits those involved, and may lead others to faith in Christ. Therefore, trusting that my family and friends will honor my beliefs

and wishes, I ask that any questions or disputes that may arise during the administration of my estate be settled by mediation and, if necessary, arbitration in accordance with the Rules of Procedure for Christian Conciliation of the Institute for Christian Conciliation™, a division of Peacemaker® Ministries.

### *Helpful Facts*

Conciliation clauses have been used successfully for many years. The language suggested above is similar to language that has been used for decades by the American Arbitration Association. Conciliation clauses may be used in almost any kind of contract. They are useful in employment, sales, construction, and professional services contracts.

Conciliation clauses are simple to use. Even though there are basic steps that must be followed when using them, these clauses are not complex. Once you understand the underlying concept, you may use them in many kinds of contracts. Conciliation clauses can save you a great deal of time, money, and energy. A lawsuit can consume thousands of dollars, deplete you emotionally and spiritually, distract you from important activities and people, damage your reputation, and continue for years. A conciliation clause can help you to stay out of court and avoid many of these hardships. Conciliation clauses can help to preserve valuable relationships. When conflict erupts over a contract and people go to court, the adversarial process often damages their relationships beyond repair. In contrast, conciliation provides a way to settle substantive issues while at the same time resolving personal differences and promoting genuine reconciliation, allowing people to resume their personal and business relationships. Conciliation clauses are legally enforceable. Both state and federal courts will usually enforce conciliation agreements that require arbitration. If a dispute arises and either party refuses to participate in conciliation efforts, the other party may petition a court for an order to compel the parties to proceed with mediation and arbitration. Similarly, if either party files a lawsuit regarding a contract violation, the other party may ask the court to stop the suit and direct the parties to proceed with conciliation. For an example of a federal court decision upholding a clause that required Christian conciliation according to the ICC Rules of Procedure, see *Encore Productions, Inc. vs. Promise Keepers*, 53 F. Supp. 2d 1102 (D. Colorado, 1999). Conciliation clauses do not affect other rights. When you sign a contract containing a conciliation clause, only your rights and responsibilities related to that particular agreement are affected.

The best time to agree on how to settle a conflict is before it arises. When people are initially negotiating a contract, they are usually on friendly terms and seldom expect serious problems in their relationship. If a conflict arises later, however, trust evaporates quickly; people often become defensive, suspicious, and hostile, and may refuse to agree to conciliation. Therefore, the best time to suggest using conciliation is when a contract is first being written and both sides are inclined to see a conciliation clause as a prudent, non-threatening precaution. Conciliation clauses may be implemented even if there is not an established Christian conciliation ministry in the parties' community. The language proposed by the ICC commits the parties to a defined process, not to a particular conciliator. If a conflict develops and conciliation is necessary, the parties may ask leaders from their respective churches or other respected individuals in their community to settle the matter using the ICC Rules of Procedure. If such assistance is not easily available, they may bring in experienced conciliators from another location. (If the parties cannot agree on who will handle their case, the Rules provide that the ICC will make that decision.) It is wise to talk



with an attorney before using a conciliation clause. In some states conciliation clauses must be written in a certain way to be legally binding. For example, Montana requires that notice of arbitration provisions be printed on the front page of a contract in underlined capital letters (e.g., "THIS CONTRACT IS SUBJECT TO ARBITRATION UNDER THE MONTANA ARBITRATION ACT, TITLE 27, CHAPTER 5, MONTANA CODE ANNOTATED"). Texas requires that certain arbitration clauses be signed by legal counsel, and California has special requirements for clauses involving medical malpractice or real estate transactions. A visit with an attorney can confirm your commitment to avoid litigation, alert you to local requirements, and ensure the enforceability of a conciliation clause in your contract. The ICC has materials that can help you explain the benefits of using conciliation clauses. One of the best ways to persuade other people to agree to use a conciliation clause is to encourage them to visit our web site and provide them with copies of The Peacemaker brochure and these Guidelines. If you begin using conciliation clauses today, you are taking a wise precaution against unnecessary stress and expense in the future. Moreover, by openly committing yourself to the conflict resolution principles set forth in Scripture, you will be making a clear statement that you trust in God and desire to follow his principles in every aspect of your life.

Please feel free to contact a local Christian conciliation ministry or the ICC for more information about the use of Christian conciliation clauses.

**Part IV: Rules of Procedure for Christian Conciliation**

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A. GENERAL RULES

1. Purpose

The purpose of Christian conciliation is to glorify God by helping people to resolve disputes in a conciliatory rather than an adversarial manner. In addition to facilitating the resolution of substantive issues, Christian conciliation seeks to reconcile those who have been alienated by conflict and to help them learn how to change their attitudes and behavior to avoid similar conflicts in the future. These Rules shall be interpreted and applied in a manner consistent with this purpose.

2. Use of Rules and Name of Administrator

These Rules may be used by the Institute for Christian Conciliation™, a local Christian conciliation ministry, a church, or any other organization or person who wishes to help parties resolve conflicts pursuant to these Rules. Any such organization or person to whom parties submit a dispute shall be referred to as "the Administrator" throughout these Rules.

3. Definitions and Rules of Construction

A. Administrator refers to any individual or organization that provides or facilitates Christian conciliation services pursuant to these Rules. When referring to an organization, Administrator includes any staff, directors, volunteers, or conciliators who serve on behalf of the organization.

B. Conciliation is the voluntary submission of a dispute for biblically-based conflict counseling/coaching, mediation, arbitration, or mediation/arbitration.

C. Conciliator refers to a conflict coach, a mediator, or an arbitrator.

D. A conciliation agreement is an agreement to submit an existing dispute to mediation, arbitration, or mediation/arbitration.

E. A conciliation clause in a contract is a provision written into a contract that requires future disputes related to the contract to be resolved by mediation/arbitration or arbitration.

F. The conciliation process includes all phases of conciliation, from the initial contact with the Administrator through the conclusion of mediation, arbitration, or other contact with the Administrator.

G. Mediation utilizes one or more neutral intermediaries who assist the parties in arriving at their own voluntary and mutually satisfactory resolution. Mediators may provide the parties with an advisory opinion, but that opinion shall not be legally binding.

H. Arbitration is the submission of a dispute to a single arbitrator or a panel of arbitrators for a legally binding decision that may become and have the same effect as a judgment of a civil court.

I. Mediation/arbitration is the submission of a dispute to mediation and, if mediation is not successful, to arbitration.

J. Church leaders are the staff and official leaders of both the church that a person usually attends or formally belongs to and the denomination, if any, to which that church belongs.

K. A person or party includes an individual or an entity, corporate or otherwise.

L. Any time the word "may" is used in these Rules, it indicates that a person has complete and sole discretion in deciding whether to take certain action or actions.

M. Unless indicated otherwise, a word used in the plural form shall be understood to include the singular form (e.g., "arbitrators" includes "arbitrator").

N. Any provision of these Rules may be modified, but only by a written agreement signed by the parties and the Administrator.

#### 4. Application of Law

Conciliators shall take into consideration any state, federal, or local laws that the parties bring to their attention, but the Holy Scriptures (the Bible) shall be the supreme authority governing every aspect of the conciliation process.

#### 5. Commencing Conciliation

A. Any person may initiate conciliation by informing the Administrator of the nature of the dispute, the names of the other parties involved, and the remedy sought. The initiating party may inform the other parties of the request for conciliation and provide them with information describing Christian conciliation, or the initiating party may ask the Administrator to contact the other parties.

B. The Administrator may decline to accept any case for any reason. The Administrator may also postpone conciliation until reasonable efforts have been made by the parties to resolve the dispute in private or with the help of their churches, pursuant to Matthew 18:15-20 and 1 Corinthians 6:1-8. At the same time, the Administrator may provide the parties with individual biblical counseling/coaching or written resources designed to facilitate a private resolution.

C. The Administrator may require a person to sign an agreement not to use in a court of law any information acquired through conciliation; this provides limited protection for communications made during the conciliation process.

D. If the Administrator accepts a case, conciliation shall commence only after the parties sign a conciliation agreement. If persons who have a legal interest in the dispute refuse to consent to conciliation, conciliation shall affect only the rights and responsibilities of those joined as parties.

E. All conciliation agreements shall contain a statement of the issues to be resolved. Arbitration agreements shall also contain a statement of the amount of money involved, if any, and the

remedies sought. After a mediation/arbitration or arbitration agreement is signed by all parties, no new or different claim may be submitted without the approval of either the arbitrators or the Administrator.

F. The Rules of Procedure for Christian Conciliation in effect when conciliation is initiated shall apply.

G. If legal action is pending at the time conciliation is commenced, the Administrator may require that the parties take steps to stay or postpone proceedings pending the conclusion of conciliation.

H. If a party believes that property or rights may be irreparably harmed by delay, he or she may request temporary (injunctive) relief or action (see Rule 29).

## 6. Involvement of Insurer

If a dispute or claim submitted to conciliation involves an alleged injury or damage that may be covered by a party's insurance, the insurer shall be invited to participate in the conciliation process in order to facilitate a prompt and equitable resolution. A participating insurer shall have the same privileges under these Rules as a party with regard to selecting an Administrator and appointing conciliators.

## 7. Withdrawal

A. The Administrator may withdraw at any time from any case if it decides that conciliation is inappropriate or ineffective. If the Administrator withdraws from a case requiring arbitration, and if the parties do not agree to terminate arbitration entirely, they shall submit their dispute to another organization that will apply these Rules.

B. Any party may withdraw at any time from mediation, but not from mediation/arbitration or arbitration.

C. A party may not withdraw from mediation/arbitration or arbitration without the written consent of all other parties who signed the conciliation agreement or the contract containing the conciliation clause.

## 8. Selecting an Administrator

The parties may mutually select the Administrator that will administer their dispute. If the parties are unable to agree on an Administrator within a reasonable period of time (as determined by the Institute for Christian Conciliation), the Institute for Christian Conciliation shall have the power to determine the Administrator, and its decision shall be final and binding. If the Institute for Christian Conciliation is a party to a dispute, the Administrator shall be the Christian Legal Society.

## 9. Fees and Costs

A. A non-refundable administrative fee may be charged for conciliation services. If an administrative fee is to be charged, the Administrator shall provide the parties with a written fee

schedule, which must be signed by the parties. The Administrator may reduce the fee or arrange a payment plan for parties who would not otherwise be able to afford Christian conciliation.

B. If an hourly conciliation fee is to be charged, the Administrator and/or the conciliators shall provide the parties with a written fee agreement, which must be signed by the parties. The Administrator may require the parties to pay an advance deposit to cover the anticipated costs of conciliation, as determined by the Administrator.

C. The parties shall reimburse the Administrator for all direct costs associated with a case, including long distance telephone calls, travel, materials provided, and other out-of-pocket expenses. Withdrawal by any party or the Administrator does not relieve the parties of their responsibility to pay any of these fees and expenses.

D. The expense of any witness or evidence produced at the request of the conciliators shall be shared equally by the parties, unless agreed otherwise by the parties or determined otherwise by the conciliators. The expense of any witness produced by either side shall be paid by the party producing such a witness unless determined otherwise by the arbitrators.

E. All fees and costs incurred by the Administrator shall be shared equally by the parties unless agreed otherwise in a fee agreement or determined otherwise by the arbitrators (see Rule 40C).

F. If the Institute for Christian Conciliation administers a dispute submitted to conciliation pursuant to a conciliation clause in a contract, the Institute for Christian Conciliation Fees and Costs schedule in effect when conciliation is initiated shall apply. If paid conciliators are appointed for the case, the Administrator shall set their rate of compensation.

## 10. Appointment of Conciliators

A. The Administrator shall nominate a panel of one or more conciliators for approval by the parties. Before making its nominations, the Administrator may consult with the parties to identify individuals or types of individuals who may be well suited to serve as conciliators in their case. Upon request, the Administrator shall provide the parties with biographical information on any proposed conciliator. All conciliators shall affirm the Statement of Faith contained in the Institute for Christian Conciliation's Standard of Conduct for Christian Conciliators.

B. If the parties are unable to agree on conciliators after a reasonable effort has been made to propose suitable conciliators (as determined by the Administrator), the Administrator shall approve conciliators and conciliation shall commence as though the conciliators were approved by the parties.

## 11. Replacement of Conciliators

A. A person proposed or approved as a conciliator shall disclose to the Administrator any circumstances likely to affect impartiality or the person's ability to perform the duties of a conciliator. Upon receipt of such information from that person or from another source, the Administrator shall either change its proposal or communicate the information to the parties. After consulting with the parties, the Administrator shall determine whether a conciliator who has already been appointed should be disqualified, and its decision shall be final and binding.

B. If any appointed conciliator withdraws, is disqualified, or is unable to perform the duties of the office, the remaining conciliators may continue with conciliation, unless the parties unanimously agree, or the Administrator decides, that the vacancy should be filled.

## 12. Time and Place of Conciliation Meetings

The Administrator shall determine the time, place, and other conditions of the initial conciliation meetings, after taking into consideration the preferences of the parties. The conciliators shall determine the time, place, and other conditions (including adjournments and continuances) of subsequent conciliation meetings.

## 13. Right to Legal Counsel

A. Conciliation can affect substantial legal rights and responsibilities. Therefore, parties have the right to be assisted or represented by independent legal counsel throughout the conciliation process.

B. Both the Administrator and any attorneys serving on behalf of the Administrator serve only as impartial conciliators and will not represent any party or provide the parties with legal advice such as they would receive were they to seek legal advice from an independent attorney. If a party desires legal advice, he or she should consult with his or her own independent attorney, especially concerning a question about the statute of limitations (i.e., how long one can wait to file a legal action before losing the right to do so).

C. When the Administrator is informed that a party has retained an attorney, the Administrator may contact the attorney to discuss the case and invite his or her cooperation in the conciliation process.

D. A party must notify the Administrator at least five (5) days in advance if he or she desires to have an attorney present at a conciliation meeting. Such notice shall include the name and address of the attorney. If other parties will not have attorneys present with them during mediation meetings, the Administrator may exclude all attorneys from mediation meetings. If necessary to fulfill the purpose of Christian conciliation (see Rule 1), the Administrator may disqualify an attorney from participating in conciliation, provided his or her client is given reasonable time to secure another attorney.

E. During mediation, attorneys shall serve only as advisors to their clients, and the clients will be expected to speak for themselves as much as possible. During arbitration, attorneys may represent and speak for their clients. Attorneys will be expected to respect the conciliatory nature of the process and avoid unnecessary advocacy.

F. No attorney who has served as a conciliator shall represent any party in a subsequent legal proceeding concerning the matter that was presented for conciliation, nor may such an attorney use in other proceedings any information that was obtained during conciliation.

## 14. Evidence in Conciliation

A. The parties shall cooperate with the Administrator and each other in providing documents, names of witnesses, and other information that will contribute to an understanding of the dispute.

B. The parties may offer any evidence that they consider to be fair, relevant, and pertinent to the dispute, and they shall produce any additional evidence that the conciliators deem necessary for understanding and resolving the dispute.

C. Conciliators authorized by law to subpoena witnesses or documents may do so independently or upon the request of any party.

D. The conciliators shall be the judge of the relevance and materiality of the evidence offered, and conformity to legal rules of evidence shall not be necessary.

E. The conciliators may receive and consider the evidence of witnesses by deposition or affidavit, and may make a personal inspection or investigation of relevant premises or objects.

#### 15. Decisions by Majority

If there is more than one conciliator, the decision of any matter shall be decided by majority vote of the conciliators.

#### 16. Confidentiality

A. Because of its biblical nature, Christian conciliation encourages parties to openly and candidly admit their offenses in a particular dispute. Thus, conciliation requires an environment where parties may speak freely, without fear that their words may be used against them in a subsequent legal proceeding. Moreover, because conciliation is expressly designed to keep parties out of court, conciliators serving on behalf of the Administrator would not do so if they believed that any party might later try to force them to testify in any legal proceeding regarding a conciliation case. Therefore, all communications that take place during the conciliation process shall be treated as settlement negotiations and shall be strictly confidential and inadmissible for any purpose in a court of law, except as provided in this Rule.

B. This Rule extends to all oral and written communications made by the parties or by the Administrator, and includes all records, reports, letters, notes, and other documents received or produced by the Administrator as part of the conciliation process, except for those documents that existed prior to the conciliation process and were otherwise open to discovery apart from the conciliation process. The parties may not compel the Administrator to divulge any documents or to testify in regard to the conciliation process in any judicial or adversarial proceeding, whether by personal testimony, deposition, written interrogatory, or sworn affidavit.

C. Mediated settlement agreements reached by the parties and arbitration decisions shall be confidential, except as provided in Rule 17, unless the parties agree otherwise in writing, or unless an agreement or decision must be filed with a civil court for purposes of enforcement. If an arbitration decision is contested or appealed pursuant to statute, the Administrator, upon written request from a party, shall furnish to such party, at the party's expense, copies of the conciliation agreement and the arbitration decision.

D. The Administrator may divulge appropriate and necessary information under the following circumstances, and the parties agree to waive confidentiality and hold the Administrator harmless for doing so (1) when, as part of its normal office operations, the Administrator consults with its



staff members or outside experts regarding particular issues or problems related to a case; (2) when compelled by statute or by a court of law; (3) when an arbitration agreement or decision has been contested or appealed; (4) when an action has been brought against the Administrator as a result of its participation in a conciliation case; (5) when the Administrator deems it appropriate to discuss a case with the church leaders of parties who profess to be Christians; and (6) when the Administrator deems it necessary to contact appropriate civil authorities to prevent another person from being harmed.

E. In spite of these confidentiality protections, some of the information discussed during conciliation may not be confidential as a matter of law or may be discoverable outside the conciliation process and used in other legal proceedings, and the Administrator shall have no liability therefore.

#### 17. Church Involvement

Unless agreed otherwise, the Administrator and the conciliators may discuss a case with the church leaders of parties who profess to be Christians. If a party who professes to be a Christian is unwilling to cooperate with the conciliation process or refuses to abide by an agreement reached during mediation, an advisory opinion, or an arbitration decision, the Administrator or the other parties may report the matter to the leaders of that person's church and request that they actively participate in resolving the dispute. If a church chooses to become actively involved, it may, at its discretion, review what has transpired during conciliation, obtain such additional information as it deems to be helpful, and take whatever steps it deems necessary to facilitate reconciliation and promote a biblical resolution of the dispute (see Matt. 18:15-20). The Administrator may disclose to the church any information that may have a bearing on its investigation or deliberations.

#### 18. Waiver of Right to Object

Any party who proceeds with a conciliation meeting after learning that any provision of these Rules has not been complied with, or who fails to object in writing within three days of learning that any provision of these Rules has not been complied with outside of a conciliation meeting, shall be deemed to have waived the right to object.

#### 19. Interpretation and Application of Rules

The conciliators shall interpret and apply these Rules insofar as they relate to the conciliators' powers and duties. The Administrator shall interpret and apply all other Rules and resolve all other issues and questions pertinent to the conciliation process.

#### 20. Exclusion from Liability

The parties agree that the Institute for Christian Conciliation, the Administrator, and the conciliators shall be immune from any liability for any acts or omissions that occur during the conciliation process.

### B. MEDIATION RULES

#### 21. Individual Meetings and Caucuses during Mediation

A. Prior to an initial mediation meeting, the Administrator or the mediators may communicate privately with any of the parties to obtain an overview of the dispute, to assess the party's attitudes and needs, to teach relevant biblical principles, and to assign homework that will facilitate the mediation process.

B. The mediators may also meet separately (caucus) with any party during the course of mediation to discuss that party's attitudes, conduct, and responsibilities, or to discuss possible solutions to the dispute. As much as possible, the discussion during a caucus shall focus on the party who is present rather than on the absent party.

C. The mediators may eventually discuss with the other parties any information that is obtained during an individual meeting or a caucus.

## 22. Mediation Proceedings

A mediation meeting will normally include (1) an introduction and opening prayer; (2) statements by each party clarifying the issues involved; (3) the presentation of each party's claims, defenses, and witnesses, as well as an opportunity for the other party to respond; (4) questioning by the mediators; (5) a discussion, sometimes in private at first, of each party's responsibility for the dispute; (6) counsel involving the application of relevant biblical principles; (7) a discussion of appropriate solutions to the dispute; (8) agreement on a solution; and (9) closing comments and prayer. If the parties are unable to reach a voluntary agreement, the conciliators may meet in private for discussion, Bible study, and prayer, and then issue an advisory (non-binding) opinion as to what each party should do to resolve the dispute and facilitate reconciliation.

## 23. Written Record of Agreement

The mediators shall prepare a written record of any agreement reached by the parties during mediation. That agreement shall be legally binding if, and only if, the parties or their attorneys reduce it to a contract or stipulation that is signed by all parties.

## 24. Transition from Mediation to Arbitration

A. If any issues in a dispute submitted to mediation have not been resolved through mediation or church involvement, the parties may either quit the conciliation process and pursue other remedies, or, by unanimous agreement, they may submit the unresolved issues to arbitration pursuant to this Rule.

B. If any issues in a dispute submitted to mediation/arbitration have not been resolved through mediation or church involvement, the parties are obligated to proceed to arbitration. This transition shall take place when either a majority of the mediators or all of the parties agree that neither mediation nor church involvement is likely to resolve the outstanding issues of the dispute.

C. If a dispute is submitted to mediation/arbitration pursuant to a conciliation clause in a contract, either party may request that the dispute move immediately into arbitration. Such a request shall be granted by the Administrator if the Administrator concludes that immediate arbitration is likely to provide a more timely and beneficial resolution to the dispute.

D. When a transition pursuant to this Rule occurs, an entirely new panel of arbitrators shall be appointed pursuant to Rule 10, unless the parties agree otherwise. By unanimous written agreement, either before or after the mediation stage, the parties may agree to use the same conciliators in both mediation and arbitration. By such unanimous agreement, the parties agree that the arbitrators may consider any information they received during mediation as though it were received during arbitration, in full compliance with the Arbitration Rules.

E. Whenever mediators are authorized to act as arbitrators pursuant to this Rule, the parties, after signing the appropriate documents, may either (1) summarize the information that was received during mediation, make closing statements, and then rest their cases; or (2) proceed to offer new information pursuant to the Arbitration Rules.

F. Whenever new arbitrators are appointed pursuant to this Rule, the arbitrators may not call the previous mediators as witnesses without the unanimous agreement of the parties and the mediators.

### C. ARBITRATION RULES

#### 25. Description of Issues and Remedies

At the outset of arbitration, the parties shall describe the issues and desired remedies that they wish the arbitrators to consider. The arbitrators shall consider only those issues that are consistent with the parties' original arbitration or mediation/arbitration agreement, or which are contemplated by an earlier contract between the parties that contains a conciliation clause.

#### 26. Approval of Panel

At the outset of arbitration, the parties shall sign forms approving the appointment of the arbitrators. If the parties refuse or are unable to agree on arbitrators, arbitrators shall be appointed pursuant to Rule 10.

#### 27. Oaths or Vows

Before proceeding with arbitration, each arbitrator may take an oath or vow of office. The arbitrators have discretion to require parties or witnesses to testify under oath or vow, provided that making an oath or vow does not violate the person's sincerely held religious beliefs. Oaths or vows may be administered by the arbitrators.

#### 28. Pre-hearing Conferences and Preliminary Hearings

A. At the request of the parties or at the discretion of the Administrator, a preliminary conference with a case administrator and the parties may be scheduled to arrange for an exchange of information and the stipulation of uncontested facts to expedite the arbitration proceedings.

B. In large or complex cases, at the discretion of the arbitrators or the Administrator, a preliminary hearing may be scheduled with the arbitrators and the parties to arrange for the production of relevant evidence, to identify potential witnesses, to schedule further hearings, and to consider other matters that will expedite the arbitration proceedings.

## 29. Temporary Relief

A. A party may request immediate temporary relief (e.g., temporary restraining order, preliminary injunction) to safeguard property or rights that are subject to a contract clause or agreement that requires arbitration or mediation/arbitration under these rules. Such extraordinary relief will not be granted unless the moving party has demonstrated, by a clear showing (1) a substantial likelihood of prevailing on the merits; (2) a substantial threat of irreparable harm if the temporary relief is not granted; (3) that the threatened injury outweighs any harm that may result to the non-movant from an injunction or other relief; and (4) that the temporary relief will not undermine public interests.

B. Temporary relief may be granted at any stage of the conciliation process and shall be fashioned so as not to substantially prejudice the rights of the parties or the final determination of the dispute.

C. Matters of temporary relief shall be decided by the arbitrators, or, if they are not yet appointed, by temporary arbitrators appointed by the Administrator. If an Administrator has not yet been appointed, the Institute for Christian Conciliation shall serve as Administrator for purposes of this rule.

D. A request for temporary relief is subject to Rule 40C.

E. Decisions regarding temporary relief may be entered in any court otherwise having jurisdiction.

## 30. Discovery and Distribution of Documents

Reasonable discovery (including oral depositions, written interrogatories, and production of documents) may be allowed to identify issues, relevant evidence, and names of witnesses. If the parties cannot agree on the scope of discovery or allocation of costs, the issue shall be submitted to the arbitrators for a decision, which shall be final and binding. The Administrator or the arbitrators may require the parties, at their own expense, to deliver to the Administrator and to the other parties copies of the documents they plan to introduce and a list of the witnesses they plan to call.

## 31. Notice of Arbitration Meetings

The Administrator or the lead arbitrator shall give parties at least five (5) days written notice of the time, place, and conditions of any arbitration meeting, unless the parties agree to modify or waive such notice. It shall be the parties' responsibility to notify their witnesses of the time and place of all arbitration meetings.

## 32. Delivery and Notice

All documents shall be delivered in person, by facsimile transmission (fax), by United States mail, or by private carrier to the last known address of the parties as given to the Administrator. Notice and other documents shall be considered to have been received on the day they are personally received or transmitted by fax, or on the day after they were postmarked, whichever is earlier.

### 33. Communication with Arbitrators

There shall be no direct communication from the parties to an arbitrator other than at joint hearings. Any other oral or written communications from the parties to the arbitrators shall be directed to the Administrator for transmittal to the arbitrators and all other parties.

### 34. Arbitration Proceedings

A. Arbitration proceedings shall be conducted according to the same format as mediation proceedings (see Rule 22), except as limited by these Arbitration Rules.

B. The arbitrator shall have the power to rule on his or her own jurisdiction, including any objections with respect to the existence, scope, or validity of the arbitration agreement. A party may object to the jurisdiction of the arbitrator or to the arbitrability of a claim. The arbitrator may rule on such objections as a preliminary matter or as a part of the final award.

### 35. Record of Proceedings

Any party wishing a stenographic record of an arbitration meeting shall make arrangements directly with a stenographer and shall notify the other parties of such arrangements in advance of the meeting. The requesting party or parties shall pay the cost of such record and shall provide the Administrator with a copy, and make copies of the record available to all other parties for the cost of reproduction. A stenographic record is subject to the limitations of Rule 16, and may be used only for appealing an arbitration decision. Video and audio recordings of meetings may be made only with the written consent of all parties and the Administrator.

### 36. Evidence in Arbitration

Subject to the provisions of Rules 14 and 24(D), all evidence used in arbitration shall be taken in the presence of all of the arbitrators and all of the parties, except where any of the parties has waived the right to be present or when arbitration proceeds pursuant to Rule 37.

### 37. Arbitration in the Absence of a Party

Unless the law provides to the contrary, arbitration may proceed in the absence of any party who, after due notice, fails to be present or fails to obtain an adjournment. A decision shall not be made solely because of the default of a party. The arbitrators shall require the party who is present to submit such evidence as the arbitrators may require for the making of a decision. The arbitrators may, but need not, allow the absent party an opportunity to appear at a subsequent hearing attended by all parties.

### 38. Legal or Scriptural Briefs

The arbitrators may request or consider briefs or position papers that set forth the parties' understandings of the legal, factual, or scriptural issues.

### 39. Reopening of Hearings

The arbitrators may reopen a case for good cause at any time before a final decision is rendered.

#### 40. Decisions

A. The arbitrators shall render a written decision (award). Whenever possible, it shall be issued within thirty (30) days after the closing of the final hearing.

B. The arbitrators may grant any remedy or relief that they deem scriptural, just, and equitable, and within the scope of the agreement of the parties, including, but not limited to, specific performance of a contract. In making their decision, the arbitrators shall consider, but are not limited by, the remedies requested by the parties.

C. The arbitrators may grant to the Administrator any fees, costs, and expenses, including attorneys fees, that are due to the Administrator under the Arbitration Agreement or the Fees and Costs Agreement, or that are reasonably incurred as a result of the conciliation process. The arbitrators may also grant to any party any reasonable fees, costs, and expenses related to the resolution of a dispute, including attorney fees. Grounds for such a decision may include but are not limited to (1) when another party unreasonably refused to settle a dispute and unnecessarily increased the costs of resolving the matter; or (2) when a party necessarily incurred significantly higher costs than another party, such as travel expenses, in order to participate in conciliation. A grant of fees, costs, and expenses may be made only after all parties who may be affected by the decision have had a reasonable opportunity to comment on the proposed decision.

D. The arbitrators may, but need not, inform the parties of the reasoning by which the decision was reached.

E. The arbitrators' decision shall be legally binding on the parties, except as provided by law, and may be filed as a judgment and enforced by a court of law. It shall be the sole responsibility of the parties to file a decision with the court and, if necessary, to have it enforced.

F. If the parties settle their dispute during the course of arbitration, the arbitrators may set forth the terms of the agreed settlement in a decision.

G. The arbitration decision is final and cannot be reconsidered or appealed except as provided by Rule 41 and/or civil law.

#### 41. Request for Reconsideration

A. A party may submit a request to the Administrator for reconsideration of a decision within twenty (20) calendar days after the day the decision was received by the parties.

B. A request for reconsideration will not be considered if it simply asks the arbitrators to review the evidence and change their decision.

C. A request for reconsideration is appropriate only when the arbitrators (1) have deviated from these rules or from the arbitration agreement; (2) have patently misunderstood a party; (3) have failed to address an issue or have made a decision outside the issues presented to the arbitrators by the parties; or (4) have made a miscalculation or a mistake of identification. D. The request, which must be sent to the Administrator and to the other parties, shall set forth in writing the reasons for which reconsideration is sought, including a specific statement of the claimed mistake, prejudice, or harm. E. If the request is granted by the arbitrators, they shall define the

issues that are being reconsidered and allow each party to submit whatever supplementary information is deemed appropriate. If the request is denied, the requesting party will be responsible for paying any expenses or fees incurred by the Administrator or by the arbitrators as a result of the request.

#### 42. Conflict of Rules

Should these Rules vary from state or federal arbitration statutes, these Rules shall control except where the state or federal rules specifically indicate that they may not be superseded.

### **Part V: Model Mediation/Arbitration Agreement**

The following agreement may be used to submit a dispute to mediation and, if necessary, legally binding arbitration. Additional agreements and forms designed for Christian conciliation are contained in the Model Case Forms for Christian Conciliation (available from Peacemaker<sup>®</sup> Ministries). Please seek legal counsel before using or modifying any language from this sample agreement.

We, the undersigned parties, are presently involved in a dispute with one another, and we hereby submit the issues described on the attached exhibit for mediation and, if necessary, legally binding arbitration before \_\_\_\_\_, who/which shall be considered to be the "Administrator" for the purposes of this Agreement. We have received and read the Rules of Procedure for Christian Conciliation (Rules) of the Institute for Christian Conciliation. (a division of Peacemaker<sup>®</sup> Ministries), which are incorporated into this agreement by reference and which we agree to follow. (We understand that the Institute is not directly involved in this case and has no control over or responsibility for the conciliation process.) In particular, subject to the more detailed provisions of the Rules, we acknowledge and agree that 1. One or more conciliators will be nominated by the Administrator for our approval. 2. The conciliators will first attempt to assist us in reaching a voluntary settlement of this dispute through mediation. If we are unable to agree on a settlement, the conciliators may, at their discretion, issue an advisory opinion, which shall not be legally binding. If we are still unable to agree on a settlement, we agree to proceed to legally binding arbitration. 3. If we proceed to arbitration, a new panel of conciliators shall be appointed to serve as arbitrators, unless we unanimously agree to retain the original conciliators. We will abide by and perform any decision rendered by the arbitrators, and we agree that such a decision may be entered as a judgment of a court of competent jurisdiction. We realize that arbitration will be the exclusive remedy for this dispute and that we may not later litigate these matters in civil court. 4. We understand that neither the Administrator nor any conciliators, including those who happen to be attorneys, will provide any of us with the kind of legal advice or representation we would receive from a privately retained attorney. Furthermore, no conciliator, regardless of training or expertise, will be expected to provide any of us with the kind of advice or services that we would receive from an independent professional. 5. We agree to protect the confidentiality of this process and will not discuss these matters with people who do not have a necessary interest in them. Furthermore, we agree to treat all dealings with the Administrator in regard to this dispute as settlement negotiations, and we agree that all communications with the Administrator shall be inadmissible in a court of law or for legal discovery. (Document should be signed and dated.)

**Part VI: Standard of Conduct for Christian Conciliators**

The Institute for Christian Conciliation™ (ICC), a division of Peacemaker® Ministries, requires all Certified Christian Conciliators, and candidates in the ICC Certification Program to conduct themselves according to this Standard.

**1. Responsibility to God**

A. Statement of Faith: The Christian conciliator believes (1) that the Bible, consisting of the Old and New Testaments, is the only inspired, infallible, inerrant and authoritative written Word of God; (2) that there is one God, eternally existent in three persons: Father, Son, and Holy Spirit; (3) in the deity of our Lord Jesus Christ, his virgin birth, his sinless life, his miracles, his vicarious and atoning death through his shed blood, his bodily resurrection, his ascension to the right hand of the Father, and his personal return in power and glory; (4) that for the salvation of lost and sinful people, regeneration by the Holy Spirit is absolutely necessary; (5) that a person is justified by grace alone, through faith alone, in the Lord Jesus Christ alone; (6) in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life; (7) in the resurrection of both the saved and the lost: those who are saved, unto the resurrection of life, and those who are lost, unto the resurrection of damnation; and (8) in the spiritual unity of believers in our Lord Jesus Christ and his church.

B. The Christian conciliator serves in the name of the Lord Jesus Christ and, therefore, shall strive earnestly to live a godly life and avoid doing anything that would dishonor the Lord or injure his church (1 Cor. 10:31).

C. The Christian conciliator shall seek unity in the body of Christ and make every effort to live at peace and to be reconciled with others (John 17:23; Rom. 12:18; Eph. 4:3).

D. The Christian conciliator shall be in continuing fellowship within a Christian church and shall support and submit to its teaching, oversight, and discipline, unless there is a clear scriptural reason to do otherwise (1 Thess. 5:12; Heb. 10:25; 13:17; Acts 4:19).

E. The Christian conciliator shall regularly seek spiritual counsel and support from mature Christians who affirm his or her conciliation ministry (Prov. 11:14; 12:15; 15:22).

F. The Christian conciliator shall encourage and help Christians to obey the biblical mandate to resolve their disputes with the help of the church rather than suing one another in secular courts (1 Cor. 6:1-8).

G. The Christian conciliator shall use appropriate opportunities to encourage others to put their trust in the Lord Jesus Christ. The conciliator shall do this with gentleness and respect and shall not attempt to force his or her views on someone who is not interested in the gospel (Rom. 1:16; 1 Pet. 3:15-16).

H. The Christian conciliator shall respect the authority of Christian parties' churches and shall work in close cooperation with their pastors whenever possible (1 Thess. 5:12; Heb. 13:17). The Christian conciliator shall not attempt to recruit church members to his or her church. The



conciliator shall encourage Christian parties to maintain a strong church involvement (Heb. 10:24-25).

I. At appropriate times and in a gracious manner, the Christian conciliator shall (1) show the parties that in order to find lasting solutions to their conflicts and problems, their lives and decisions must conform to the concepts and standards of Scripture (2 Tim. 3:15-17); (2) point out clearly the requirements of the Scriptures as applied to everyday life and practice (2 Tim. 4:2); (3) help the parties to make decisions, to take actions, and to change their lifestyles, habits, and conduct as God has instructed in the Scriptures, so that they may enjoy life and their relationship with God (Eph. 4:22-24); and (4) encourage repentance, confession, forgiveness, and reconciliation whenever sin has occurred or a relationship has been broken (Luke 17:3; Gal. 6:1; 2 Tim. 4:2).

J. The Christian conciliator shall encourage and support only scripturally sound decisions and actions (Micah 6:8).

## 2. Responsibility to Civil Authorities and Other Professionals and Organizations

A. The Christian conciliator shall respect the legitimate jurisdiction of civil authorities and shall cooperate with them as required by law, unless there is a clear scriptural reason to do otherwise (Acts 4:19; Rom. 13:1-7).

B. The Christian conciliator shall respect the relationships that the parties have with other professionals, such as pastors, attorneys, and counselors, and shall encourage such professionals to support the conciliation process.

C. The Christian conciliator shall not imply, either directly or indirectly, that he or she represents or speaks on behalf of any organization unless he or she has received express authorization to do so.

## 3. Responsibility to the Parties

A. The Christian conciliator shall maintain his or her conduct and relationship with the parties above reproach and in accord with the highest standards of biblical ministry.

B. The Christian conciliator shall exercise his or her influence soberly, carefully, and with the best interests of the parties in mind.

C. The Christian conciliator shall obtain informed consent from the parties before an agreement to commence conciliation is reached. The conciliator shall define and describe the process of conciliation, its costs and fees, and his or her role in the process.

D. The Christian conciliator shall make every effort to provide parties with a fair and clearly defined process, and shall therefore work according to established rules of procedure.

E. The Christian conciliator shall clearly indicate that he or she will not serve either party as a legal advisor or advocate.

F. The Christian conciliator shall disclose all conflicts of interest, including any interest or relationship that is likely to affect impartiality or that might create an appearance of partiality or bias.

G. The Christian conciliator shall be impartial, that is, free from favoritism or bias either by word or by action, and shall be committed to serving all parties rather than a single party.

H. The Christian conciliator shall encourage the parties to make decisions based upon sufficient information and knowledge; at times this may require referring the parties to other people for relevant advice.

I. The Christian conciliator shall not voluntarily disclose information obtained through the conciliation process without the prior consent of all parties, unless such disclosure is required by law or is provided to the parties' churches or to others according to a disclosure agreement reached before conciliation began.

J. The Christian conciliator shall make every reasonable effort to expedite the conciliation process and to overcome unnecessary delays.

K. When the Christian conciliator offers counsel or is called upon to issue an advisory opinion or an arbitration decision, he or she shall do so in a just, independent, and deliberate manner.

L. The Christian conciliator shall encourage the parties to frankly evaluate his or her performance as a conciliator.

#### 4. Responsibility to the Public

A. The Christian conciliator shall not represent him/herself as having qualifications, affiliations, or experience that he or she does not possess, nor shall the conciliator represent him/herself as being licensed by the state unless he or she is so licensed.

B. The Christian conciliator shall not use his or her knowledge, experience, or position for unfair personal benefit or gain.

## Appendix C

### Deputation and Fundraising [Adapted from an article by Ernest Pickering, Th.D.]

Missionary deputation is often looked upon as "the pits," a horrible experience through which fledgling missionaries must pass in order to become "real missionaries." "If only we could avoid deputation," say some who claim that otherwise they would consider missionary service. But what they do not realize is deputation is missionary work! It is a ministry! A missionary on deputation is not merely a trainee, an apprentice, or a "wannabee" missionary. A deputation missionary is an actual, God-called and appointed missionary!

Rather than concentrate on the problems of a missionary on deputation, let us consider the many blessings and benefits.

#### Learning personal discipline

Most missionary candidates are at least college graduates. One would think that much personal discipline would have been learned in that setting. There is always room for improvement. The missionary needs to learn to be on time, to be prepared, to study well and to deny himself. "But I keep under my body, and bring it into subjection" (1 Cor. 9:27).

#### Enlarging our faith

Learning to trust God for one's temporary needs is vital to missionary service. When the appointee begins, he will be operating on a financial "shoestring." Usually he will need to maintain what secular or church employment he has until he is able to raise sufficient funds to go it on his own. There comes a dramatic moment when he must step out by faith, trusting the God who has called him to supply all his needs and those of his family. He must learn to "walk by faith" (2 Cor. 5:7).

#### Practicing frugal living

Modern Christians have been raised in a culture of affluence. Many have never had to really live frugally. Missionaries on deputation must learn to live that way. The wife must give close attention to the cost of groceries, clothing, and the other necessities of life. All members of the family must repudiate the innate human desire for "things" and be satisfied with the necessities that God will provide. Someone has aptly observed that God has promised to supply "all your need" (Phil. 4:19), but not all your wants.

#### Developing the ministry of prayer

A missionary who is prayerless is powerless. Prayer is one of the spiritual disciplines developed in the crucible of deputation work. Doors are opened through prayer. Churches are led to support through prayer. Power is given in public ministry through prayer. One cannot wait until landing in a foreign country to begin praying. As one travels across the miles searching for support, he must "pray without ceasing" (1 Thess. 5:17).

#### Trusting God for daily needs

"How will we pay our bills? Where will the living expenses come from?" The Devil tends to magnify such questions in the minds of young missionaries. Sometimes unspiritual relatives contribute to the problem and worry can result. Jesus gave a beautiful instruction: "Therefore I say

unto you, take no thought [do not be anxious] for your life, what ye shall eat, or what ye shall drink . . . your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6:25, 32-33).

### **Patiently waiting on God**

Moderns want things now. We desire instantaneous gratification, immediate resolution of problems. The life of a deputation missionary involves much patience. The financial support so earnestly desired is often very slow in coming. There is a desire to hurry and get to the appointed field. But remember God is never in a hurry. James reminds us "the husbandman [farmer] waiteth for the precious fruit of the earth . . . be ye also patient" (James 5:7-8).

### **Ministering to pastors**

A deputation missionary can be a blessing and encouragement to weary, battle-worn pastors. From the innermost being of the spiritual deputation missionary may "flow rivers of living water" (Jn 7:38) to refresh the heart of the man of God as well as others. Just being a friend to the pastor, praying with him, and encouraging him can be a God-blessed ministry. Paul remembered with fondness Onesiphorus "for he oft refreshed me, and was not ashamed of my chain" and "he ministered unto me at Ephesus" (2 Tim. 1:17, 18).

### **Ministering to individual believers**

A traveling missionary appointee has a marvelous opportunity to strengthen individual believers all across the country. Often the missionary will be entertained in homes. He will meet hundreds of children, youth, and adults in the course of his travels. Paul, a traveling missionary, wrote back to the people whose lives he touched. He was not among them simply to teach them, nor to receive offerings from them. His heart was expressed in this fashion: "So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because you were dear to us" (1 Thess. 2:8). Deputation missionaries must learn to love people. Often their most effective ministry may not be in the pulpit, but in the home, at a restaurant, on the playground, or some other place where they are ministering to people.

### **Challenging people to full-time service**

Often God has used deputation missionaries to speak to individuals about giving their lives for home or foreign missionary service. A young man in the church at Lystra was challenged by the apostle Paul to missionary work. "Him would Paul have to go with him," says the Scripture (Acts 16:3), and Timothy became a missionary. As missionaries go from church to church and school to school, they will be led by God across the pathways of many to whom the Spirit is speaking.

### **Challenging local churches**

Local churches need to be stirred, informed, and challenged to become involved in world evangelism. The visiting missionary may be God's instrument to do that. The average deputation missionary will minister in scores of local churches prior to the completion of his deputation work. What an opportunity to impact the life of these churches! As the Spirit fills and uses the missionary, eternal fruit can result. Were it not for the deputation system of seeking support, the missionary would not likely be in most of those churches.

### **Motivating churches to give**

Paul commended the Philippian church because "when I departed from Macedonia, no church communicated [sent offerings] with me as concerning giving and receiving, but ye only" (Phil. 4:15). Where did the Philippians learn they ought to give to missionaries? No doubt, they learned from the teachings of Paul. While a visiting missionary must be careful not to usurp the leadership role of the local pastor, he can give a boost to the pastor by showing his people why they ought to be giving financially to missions. This can be done without calling undue attention to his own need, but simply through emphasizing the teaching of the Word of God.

### **Sharing vital information**

Churches need to have information about the needs around the world. Missionary vision and support arises out of a God-placed sense of need. People who do not see the need will not pray nor give. While on deputation, a missionary appointee can share abundant available information on the country to which he is going about which his listeners may know very little. He needs to concentrate on the spiritual needs and not merely the physical and social needs which so often are emphasized.

### **Learning about vital issues**

In college and seminary, young missionary recruits have heard about various theological and procedural problems which are facing churches today. However, as they travel among the churches, they experience first-hand many of these things to which they may have had little exposure. The same, or similar problems will face them on the field. It is helpful to become acquainted with them before going to the field.

### **Learning the good and the bad**

Observing at close range the operations of many churches, the missionary should be able to see things to emulate and things to avoid. He will visit all kinds of churches. Some are functioning well under good leadership. Some have programs that are working; others do not. It is not the missionary's responsibility to correct the pastor of any local church. He, however, can learn much if he is observant. It will assist him in managing his own church on the field.

### **Learning to care for one's health**

Many missionaries will go to countries where one's health can be jeopardized, and medical facilities are not as numerous nor competent as those in the States. To maintain one's health is vital, since sick missionaries are impaired in their work. They may even have to leave the field if relief cannot be found. While on deputation, one can learn to watch out for one's health.

### **Developing inter-personal skills**

A missionary may know the Word of God and even be able to communicate it well, but still be a failure in working with people. The missionary will have to work skillfully with all kinds of people when on the field. He needs to learn how to do that while still in the States. Deputation enables the missionary to develop in this area. He will be required to meet and interact with all types of pastors and lay persons. He must learn to be gracious, kind, and flexible in varying circumstances.

**Developing ministry skills**

What better way to develop the skills of teaching and preaching than by doing both! In deputation ministry, the missionary is able to make many public presentations of the Word of God, plus his own ministry. This amounts to a great training ground for the improvement of the gifts God has bestowed.

**Preparing children**

Wise missionaries use deputation time to educate their children concerning the field to which they are going. They also seek, by God's help, to inculcate in their minds the biblical reasons why mom and dad are going to a far country and what their role will be. Children can be an asset on almost any mission field. If properly taught from God's Word during deputation, they can blossom into effective missionaries as well. Deputation time can afford the opportunity for them to grow in their missionary vision of the great harvest fields.

**Experiencing testing**

Much lament is heard about how long it takes to raise support. While shorter times would be appreciated, the months of deputation must not be viewed as wasted time. God kept Moses for forty years on the backside of the desert before using him. He secluded John the Baptist in the deserts for a period of time before sending him to preach to Israel. There is benefit in learning to wait, in having to "do without," and having to struggle. Through the rigors of deputation, God prepares His servants for an even more demanding ministry abroad. If a missionary cannot make it through deputation, he will never make it on the field. Deputation is a testing time. It is needed.

**Developing social graces**

Some today are lacking in the art of meeting and fellowshiping with people on a social level. Ours is not a generation which specializes in the development of what we generally call "the social graces." These include proper etiquette, how to conduct one's self in another's home, how to discipline children, and countless other small but important tasks. In deputation, these skills will be refined (if the missionary is open and teachable), so he will be more useful to God on the field of service.

**Engaging in Evangelism**

Every missionary is to be involved in evangelism. That is the heart and soul of missionary work. Where better to hone one's evangelistic skills than while traversing a land filled with lost people?

**Conclusion**

Deputation ministry should not be viewed as a waste of time. If properly conducted, it can be an investment of eternal value. A Spirit-filled deputation missionary can be a mighty tool in the hands of God.

## **Appendix D: Reporting Forms**

The following forms are examples for training purposes. They are all available separately in electronic form from the office, and you are expected to use them faithfully as part of the discharge of your duties. Please note that each form may have different requirements for submission, which will be noted on the form itself.

Deputation & Furlough Weekly Activity Report

Speaking Engagement Report

Travel Request Form

Physician's Release Form

PMU Monthly Mission Report

Pre-Departure Checklist

Deputation/Furlough Expense Report

<b>Deputation &amp; Furlough Weekly Activity Report</b>	
Name	Dates: from _____ to _____
Phone	Email

*Return via email to your Field Director by Monday morning. All reports should be filed with the office by then as well.*

<b>Monthly Goal</b>	
Categories	Amount
Budget	\$ _____
Before this week	\$ _____
This week	\$ _____
<b>Total</b>	\$ _____
Need Remaining	\$ _____

<b>Outgoing Expense Goal</b>	
Categories	Amount
Budget	\$ _____
Before this week	\$ _____
This week	\$ _____
<b>Total</b>	\$ _____
Need Remaining	\$ _____

<b>Phone Contacts This Week</b>		
<i>Attempted/Completed</i>	A	C
Development	_____	_____
Relational	_____	_____
Thanks	_____	_____
<b>Totals</b>	_____	_____

<b>Letter Contacts This Week</b>		
<i>Attempted/Completed</i>	A	C
Development	_____	_____
Relational	_____	_____
Thanks	_____	_____
<b>Totals</b>	_____	_____

<b>Presentations This Week</b>	
Church	_____
Pastor/Committees	_____
Dinner/Open House	_____
Individual (friends/business)	_____
<b>Total</b>	_____

Highlights of This Week

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<b>Weekly Checklist: Have you...</b>	
Talked to FD this week	_____
Sent office new contact info	_____
Sent office expense report	_____
Sent office Speaking reports	_____
Sent office any writing assignments	_____

Goals for Next Week

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# PMU Speaking Engagement Report

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*Please complete and send to your Field Director and the office within 5 days after your meeting.*

Name: \_\_\_\_\_ Date of Engagement: \_\_\_\_\_

Type of Engagement:

Church Presentation  Private (family, friend, business luncheon, etc.) presentation

Other (describe) \_\_\_\_\_

Name of Church or Private party \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Pastor's Name: \_\_\_\_\_

Contact Person (if different from pastor): \_\_\_\_\_

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

Offering taken? \_\_\_\_\_ Amount: \$ \_\_\_\_\_ Designations? \_\_\_\_\_  
(if Yes, list below) \_\_\_\_\_

Does this church or individual plan to support you? \_\_\_ Beginning when? \_\_\_\_\_

Does this church or individual support other PMU missionaries? \_\_\_\_\_

Have you sent a thank you as of the time of your report? \_\_\_\_\_

Observations and Comments about your meeting:

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# PMU Representative Travel Request Form

*This form must be approved by your Field Director and filed with the office prior to travel in order to secure reimbursement.*

Today's Date: \_\_\_\_\_ Name: \_\_\_\_\_

Dates of Proposed Travel: \_\_\_\_\_ to \_\_\_\_\_

Who will travel with you?  
 \_\_\_\_\_  
 \_\_\_\_\_

**Proposed Itinerary (if you need more space, use reverse)**

Date of Meeting	Contact	Type of Presentation	Goal of Presentation

**Anticipated Expenses<sup>3</sup>**

Fuel	
Food	
Lodging	
Airfare	
Car Rental	
Entertainment	
Supplies	
<b>Total</b>	

Approved  Not Approved

Date \_\_\_\_\_

\_\_\_\_\_  
Field Director

Date Received in Office \_\_\_\_\_

<sup>3</sup> Unexpected expenses are expected! As close an estimate as possible, though, will help us budget wisely.

## Presbyterian Missionary Union Physician Release Form

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*[Please take this form to your doctor when you get your physical, or, if you have had a physical within the past two years, simply get his or her signature that you are "good to go."]*

Patient's name: \_\_\_\_\_ Dates for ministry: \_\_\_\_\_

Duties and location of ministry activities: \_\_\_\_\_ Duties include:  
\_\_\_\_\_  
\_\_\_\_\_.

*To the Physician:*

Thank you very much for helping Presbyterian Missionary Union make an informed decision regarding the placement of your patient in our organization (if you are getting this form, he or she has already been hired). This form is part of your patient's application process, and it will help us to be as educated as possible about any potential physical and health needs of your patient while they are in our employment. Your help is much appreciated. Should you have any questions for our office, we may be reached at 208-267-9608. Thanks again.

*Questions:*

Does your patient have any physical limitations that would prevent him or her from participating in the kind of activities listed above? YES \_\_\_\_ NO \_\_\_\_

If "YES" please explain:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Does your patient have currently controlled conditions that may flare up that we should be aware of and watching out for? YES \_\_\_\_ NO \_\_\_\_

If "YES" please explain, including what kind of activities might cause a flare-up, and any advice for immediate care that may be necessary:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Is your patient currently prescribed regular medications that may need assistance in administering, or that we should remind a hospital/clinic about should something prevent your patient from communicating to medical personnel themselves? YES \_\_\_\_ NO \_\_\_\_

If "YES" please list, with any necessary instructions:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

*Thank you!*

Physician's Name (Please print) \_\_\_\_\_

Signature \_\_\_\_\_ Date \_\_\_\_\_

*Please return completed form to: PMU, PO Box 879, Bonners Ferry, ID 83805. Thank you.*

# PMU Monthly Missions Report

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*(This is an example of the type of form you will be required to complete each month. Your ministry may require a tailored form which will be provided by the office.)*

Month/Year \_\_\_\_\_ Missionary's Name \_\_\_\_\_

**Attendance Record** (record number in each service in blanks below)

Date	Sunday School	Morning Worship	Evening Worship	Midweek Service	Other Services (please briefly describe)

**Statistics**

- Number of officers:
- Number of Sunday School classes/teachers:
- Number of members:
- Number of covenant children:
- Number of adherents:

**Church Financial Report** *(Please attach a copy of your budget to your first report of your fiscal year.)*

- Income from offerings:
- Income from other sources:
- Total Income:
- Expenses (please broadly itemize on reverse by category):

**Pastoral Activities Engaged in this month (visitation, hospital calls, counseling, evangelistic work, door-to-door work, etc.). Continue on back if necessary.**

**News, Prayer Requests, and Items for Praise. Continue on back if necessary.**

**New Contacts Made [Name(s), Contact information, anticipated relationship]**

**Future Goals for your ministry. Continue on back if necessary.**

# PMU Pre-departure Checklist

MISSIONARY INFORMATION	
Name:	Tentative Departure Date:
Field Assignment:	Confirmed Departure Date:
SEMINAR/ ORIENTATION	
<input type="checkbox"/> Deputation Seminar completed	Date Completed _____
<input type="checkbox"/> Orientation confirmed	Date Completed _____
<input type="checkbox"/> Orientation housing confirmed	Date Completed _____
<input type="checkbox"/> Orientation completed	Date Completed _____
AUTHORIZATIONS AND LEGAL	
<input type="checkbox"/> Authorization for mail handling	Date Completed _____
<input type="checkbox"/> Power of attorney	Date Completed _____
<input type="checkbox"/> Bank deposit information given to office	Date Completed _____
<input type="checkbox"/> Certified copies of all documents (birth certificates, marriage license, etc.)	Date Completed _____
<input type="checkbox"/> Wills completed	Date Completed _____
<i>Location</i> _____	
<input type="checkbox"/>	Date Completed _____
ADMINISTRATIVE PROCEDURES	
<input type="checkbox"/> Review Foreign Missions Manual	Date Completed _____
<input type="checkbox"/> Emergency Plan filed with the office, including two emergency contacts, preferably the folks you have taking care of your personal affairs here in the US	Date Completed _____
<input type="checkbox"/> Mailing address change (at departure)	Date Completed _____
<input type="checkbox"/> Contact information on the field at arrival	Date Completed _____
<input type="checkbox"/> PMU ID Card	Date Completed _____
<input type="checkbox"/> Language School Application submitted (4-5 months in advance)	Date Completed _____
<input type="checkbox"/> Deputation materials returned to office	Date Completed _____
<input type="checkbox"/> Deputation equipment (display, projector, etc.) returned to office	Date Completed _____
<input type="checkbox"/> Declarations signed and filed with the office	Date Completed _____

<input type="checkbox"/>	Physician Release Form completed by physician and filed with the office	Date Completed _____
<input type="checkbox"/>	Health insurance procured by PMU or existing coverage confirmed to cover ministry country	Date Completed _____
<input type="checkbox"/>	Permission given to the PMU office for electronic transfers to your retirement fund	Date Completed _____
<input type="checkbox"/>	Do you have a copy of the Foreign Missions Manual, Security Manual, PMU contact information, Home Missions Manual (if applicable or desired), Evaluation forms, copy of your approved budget, and insurance policy and cards?	Date Completed _____
<b>TRAVEL ARRANGEMENTS</b>		
<input type="checkbox"/>	Shipment/Insurance arranged for	Date Completed _____
<input type="checkbox"/>	Airline tickets bought	Date Completed _____
<input type="checkbox"/>	Passports and photos (take extra passport-sized photos)	Date Completed _____
<input type="checkbox"/>	Visas applied for/obtained	Date Completed _____
<input type="checkbox"/>	Immunizations (Health card)	Date Completed _____
<input type="checkbox"/>	International drivers license	Date Completed _____
<input type="checkbox"/>	Transport from airport to housing arranged	Date Completed _____
<input type="checkbox"/>		Date Completed _____
<b>PERSONAL</b>		
<input type="checkbox"/>	Belongings in long-term storage arranged for	Date Completed _____
<input type="checkbox"/>	Safe deposit box (location of which is in the hands of someone at home)	Date Completed _____
<input type="checkbox"/>	Vehicle(s) sold or stored	Date Completed _____
<input type="checkbox"/>	Children's schooling arranged for	Date Completed _____
<input type="checkbox"/>	Warranty information on all personal equipment you are taking packed	Date Completed _____
<input type="checkbox"/>	Medical facility identified in ministry country	Date Completed _____
<input type="checkbox"/>	Housing on the field procured	Date Completed _____
<input type="checkbox"/>	Copies of your insurance and retirement documents stored here and copies for you to take with you	Date Completed _____
<input type="checkbox"/>	Credit card information and emergency contact information available to someone at home	Date Completed _____
<input type="checkbox"/>		Date Completed _____
<input type="checkbox"/>		Date Completed _____

## Deputation/ Furlough Expense Report

<b>*Please attach all receipts (electronically or photocopy) for the following expenses.</b>		
Missionary:		
Date:		
Transportation (Air or Car)	Date	Amount
Subtotal		
Food		
Subtotal		
Tolls		
Subtotal		
Hotel		
Subtotal		
Misc.		
Subtotal		
<b>Mileage</b>		
Meeting	Date	Mileage
	Total Miles	
Reimbursement rate: (AS OF 1/12)		0.555
Subtotal of Mileage Reimbursement		
Total reimbursement requested		
Date Reimbursed (for office)		

*\*This form can be provided by the office as an Excel file. Please request if you so desire.*