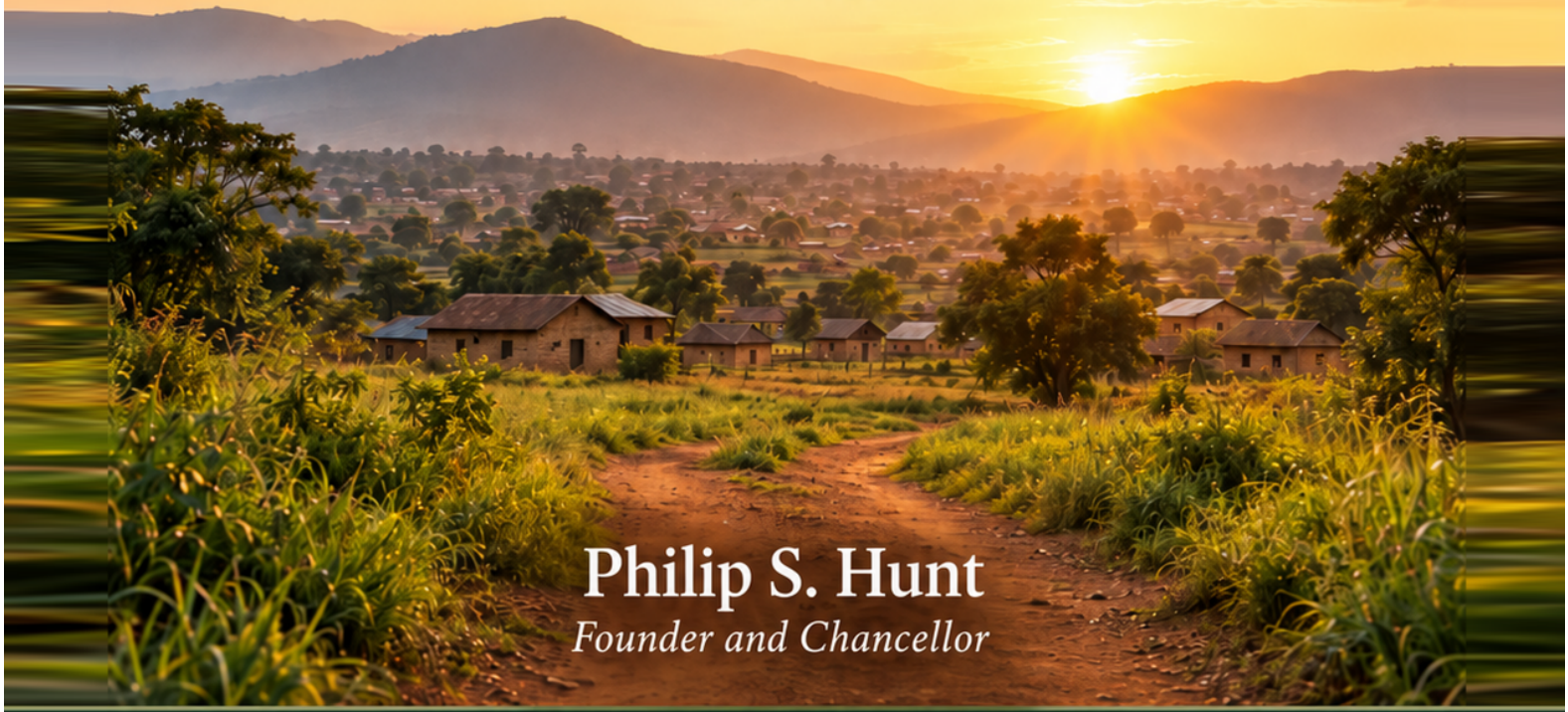
CHURCHES PLANTING CHURCHES

A GUIDE TO HEALTHY COLLABORATIVE CHURCH PLANTING

"So the church throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit, it multiplied."

— Acts 9:31



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Why This Booklet

This booklet is written to help local churches in Africa think through healthy ways of collaborating in church planting.

We have much to learn from the church-planting and missions-mobilization methods developed in the West, and we should learn from them gladly. But we must also be honest about their cost: wholesale adoption of Western funding and mobilization patterns has, in many places, produced paternalism and unhealthy dependence — and, as a result, churches in Africa that are not reproducing themselves.

What follows is not a rejection of partnership with churches in the West, or of learning from their experience. It is a call to healthy inter-dependence: churches — African and Western alike — working together in ways that build strong, self-governing, reproducing churches rather than ones that lean permanently on outside support.

Introduction: A Question No Church Can Answer Alone

A biblical theology and philosophy of missions tells us *what* we are called to do. This booklet addresses the *how*: how do churches work together to take the gospel to places they cannot reach on their own?

Every church-planting effort aims at the same goal: a self-governing, self-supporting, self-propagating, and self-theologizing local church — that is, a church able to lead itself, fund itself, reproduce itself, and think biblically for itself, without permanent dependence on outside help. Collaboration between churches is the means by which this kind of healthy, reproducing church gets planted in communities that cannot yet reach it on their own.

The New Testament does not describe lone missionaries or churches that go it alone. From the beginning, the early church sent out planting teams, received them back, prayed for them, supported them financially, and held them accountable. The church at Antioch sent Paul and Barnabas (Acts 13:1–4); the church at Philippi supported the work with their giving (Phil. 4:14–17). Collaboration is not a pragmatic accommodation to limited resources. It is the biblical pattern.

Collaboration, defined: the act of two or more parties working together toward a shared purpose, each contributing distinct resources, gifts, or responsibilities, under mutual accountability, to accomplish what neither could as effectively alone.

Core conviction: Churches plant churches. Collaboration between local churches is not an optional extra — it is the means God has ordained for the gospel to reach the uttermost parts.

Part 1: Collaboration Begins with a Theology of Sending

Partnership does not thrive on good intentions, nor on the neediness of the people we are trying to reach. It survives on the glory of Christ crucified and risen. That is the fuel for collaborative gospel effort.

Paul asks, "How shall they preach unless they are sent?" (Rom. 10:15). Jesus instructed his disciples to "pray the Lord of the harvest to send forth laborers" into the harvest field (Matt. 9:37–38).

In Acts 13:3–4, we see this same conviction put into practice: the Spirit of God instructed the church to send Paul and Barnabas, and "they laid hands on them and sent them away," being "sent out by the Holy Spirit."

We send because we treasure the gospel, love the Savior, and desire to obey him. Paul states the motive plainly:

> *"For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. For God, who said, 'Let light shine out of darkness,' has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:5–6)*

The Local Church Is the Sending Agent

The Great Commission was given to the church — not to an individual, a parachurch organization (a Christian ministry that operates alongside the local church, such as a mission agency, rather than under a church's direct governance), or a mission agency (Matt. 28:18–20). The local church has the authority and the responsibility to authenticate, authorize, and send out missionaries, choosing whom it desires to send and support (Acts 13:1–3; 14:26–27).

As the sending agent, the local church is responsible for the well-being of the missionary church planter and for the development and execution of the agreed-upon ministry plan, including:

- The place of ministry
- The ministry and personal support budget
- The steps to be taken for the launch of the work
- The timeline for the planting and growth of the church

- The timeline for phasing out support as the new church becomes indigenous (able to stand on its own without ongoing outside funding)

The sending church, then, is not simply the place a church planter happens to come from. It is the institution that:

- Identifies and examines the candidate for ministry
- Sets him apart, prays over him, and formally commissions him
- Provides and channels financial support
- Maintains accountability throughout the ministry
- Receives him back and evaluates the work together (Acts 14:26–28)

As missions mobilizer Don Hall has written:

> *"The church is the pillar and ground of the truth (1 Tim. 3:15), God's chosen organization for fulfilling the Great Commission, and the vehicle through which missionaries are called, trained, matured and sent. Therefore, the sending church's integral involvement and informed, active participation and oversight in the missionary's ministry is critical, not optional."*

The Antioch Pattern: Sending Flows from a Mature Church[1]

Acts 13:1–4 does not describe missions being launched apart from an already-healthy congregation. It describes the fruit of one. Luke's account of the church at Antioch, beginning in Acts 11:19–26, shows a congregation marked by three things before it ever sent anyone anywhere.

First, it was a church built by sustained discipleship. Barnabas brought Saul to Antioch, and together they taught the believers there for a full year (Acts 11:26). The result was a congregation so evidently transformed that outsiders gave them a new name — Christians, "little Christs."

Second, it was a church devoted to worship, not merely activity. Luke tells us the leaders were ministering to the Lord and fasting when the Holy Spirit spoke (Acts 13:2). Sending was not the product of a strategy meeting; it emerged from a congregation preoccupied with God himself.

1Adapted from the author's article "Three Marks of a Mature Church," *Zambia Hunt* (September 2024), https://zambiahunt.com/2024/09/30/three-marks-of-a-mature-church/.

Third, it was a church attentive to the Spirit's leading rather than to its own plans. The initiative to send Barnabas and Saul did not originate with a committee identifying a need on the field. It originated with the Holy Spirit speaking to a worshiping, fasting congregation — and that congregation responding in obedience (Acts 13:2–3).

This matters for how we think about collaboration today. A congregation that wants to send church planters is not primarily in need of a better missions program. It needs the same three things Antioch had: deep discipleship, God-centered worship, and a humble sensitivity to the Spirit that leaves room for him to interrupt its plans. Sending is what a mature church does — not a technique that makes an immature church mature.

Sending Flows from the Reign of Christ[2]

The Great Commission did not introduce a new idea into redemptive history. It revealed the fulfillment of a storyline the Old Testament had been telling all along — a King who would reign not only over Israel but over the nations.

Psalm 2 anticipates this King, whom God calls his Son and to whom God promises the nations as his possession (Ps. 2:7–8). The book of Acts draws a direct line from this psalm to the resurrection of Jesus (Acts 13:33) — the resurrection is the moment the promised reign begins. The Great Commission, then, is not a command given in isolation. It is the reigning King directing his church to go and gather, through the gospel, the inheritance the Father has already given him.

This is why the motive behind sending is bigger than compassion for the lost, as real and necessary as that compassion is. We send because Jesus Christ has been given the nations, and he is gathering them to himself through the preaching of his church. Collaboration in church planting, then, is not merely a strategy for reaching more people. It is participation in the reign of the risen King over the peoples he has already been given.

The Nations Were Always the Plan

2Adapted from the author's article "The Reigning King and the Mission of the Church," *Zambia Hunt* (December 2025), https://zambiahunt.com/2025/12/17/the-reigning-king-and-the-mission-of-the-church/.

The scope of this mission was never in doubt. Long before Christ gave the Great Commission, God had already promised Abraham that all the families of the earth would be blessed through him (Gen. 12:1–3) — a promise the New Testament identifies as the gospel preached in advance to the nations (Gal. 3:8). The command to go and make disciples of all nations does not introduce a new concern into Scripture's storyline; it fulfills one that runs the length of it. When a church in Africa sends a planter to an unreached community, or partners with another church to do the same, it is not adopting a modern missions strategy. It is taking its place in a purpose God set in motion with Abraham and brought to fulfillment in the resurrection of his Son.

Part 2: Building Financial Systems for Missions Giving

Teach Your Church to Give

Don't ask partners to collaborate financially if your own church is not giving sacrificially first. The sending church must be taught to give to missions and must have a meaningful financial investment in each planter it sends. Few churches can fully fund a church planter on their own, but healthy partnerships are those in which outside partners join a local sending church only *after* that church has already taken financial ownership.

Teach your church, intentionally and repeatedly, that the Great Commission is a mandate given to the local church — and that mandate includes the financial one (Phil. 4:16). Paul commends the Macedonian churches because they gave generously in the midst of their "extreme poverty" (2 Cor. 8:2–3). The idea that African churches cannot be expected to do missions because they lack resources compared to churches elsewhere is a mindset that must be removed from our assemblies by the unchanging Word of God.

In a personal email to the author, Zambian pastor and conference speaker Conrad Mbewe put it directly:

> *"Often churches see church planting as something that missionaries from America should be doing because they supposedly have the financial means... However, these are only symptoms. It is not the lack of church planters or money that is the primary cause of failure to produce healthy reproducing churches. The real disease is that church leadership rarely challenges the membership to see the work of missions as the warp and woof [the very fabric] of a church's existence."*

Put Financial Structures in Place

A church serious about missions should establish:

1. **A dedicated missions account** — a separate bank account for missions giving, allowing partner churches to give directly and allowing the sending church to track funds and maintain transparency.
2. **A financial policy** — support funds are sent to the sending church, not directly to the church planter. The planter should not be left to manage his own support; this protects both planter and donor.

3. **Church-administered distribution** — all partnership funds are distributed by the sending church, so that financial accountability stays where it belongs.

The sending church should also send each partner church a quarterly or annual financial report showing funds received and disbursed. Transparency builds trust and protects the partnership.

Apply the McQuilkin Test

Before entering any financial partnership, a giving church should ask this question about the church it intends to support:

> *"Do giving arrangements produce in the receiving church a spirit of sacrificial giving, of responsible ownership of the ministry, including the cause of world evangelism, a greater reliance on God, and an attitude of genuine gratitude among the recipients? If these are not the results, the money is actually more taking than giving." — Robertson McQuilkin, missiologist and author*

A giving church should also ask a question of itself: does our giving honor the New Testament pattern, in which sending and giving flowed through and were governed by the local church? Authority Christ has invested in the church is lost whenever giving or receiving bypasses the church.

Self-Support Looks Different by Context[3]

Self-support does not look the same in every setting, and a wise sending church will not force one model onto every context. Missiologists Michael Pocock, Gailyn Van Rheenen, and Douglas McConnell observe that in rural settings, where culture is less formally structured and ministers have more available time, healthy churches often support a number of vocational pastors and ministers serving the congregation together. In urban, cash-economy settings, growing churches more typically support one or two preaching pastors from their own giving.

In either setting, the underlying principle is the same: because the church is self-supporting from its earliest years, people come to Christ out of conviction rather than financial inducement. As these churches mature, they can enter partnerships

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3Michael Pocock, Gailyn Van Rheenen, and Douglas McConnell, *The Changing Face of World Missions: Engaging Contemporary Issues and Trends* (Grand Rapids: Baker Academic, 2005).

that train evangelists and strengthen sister congregations — not to prop the church up indefinitely, but to help it become a sending church in its own right.

Part 3: What Healthy Collaboration Looks Like

Healthy collaboration has two sides, and each side carries its own responsibilities. A sending church that does its part poorly undermines even the most willing partner; a partner church that does its part poorly undermines even the healthiest sending church.

Shared Convictions Before Shared Support

Healthy financial and relational structures are not enough on their own. Before a partner church commits to support a sending church's work, both should be able to answer yes to a more basic question: do we actually agree on what we are doing, and why?

- Do both churches share the same conviction about what the gospel is, and what a healthy church looks like?
- Do both churches agree that the goal of the work is the planting of healthy, self-governing local churches — not merely a presence, a project, or a program?
- Do both churches agree on the strategy for getting there, even if the details of implementation differ by context?
- Where convictions differ, has this been discussed honestly *before* support begins, rather than discovered painfully after?

A partnership built on financial compatibility alone, without this deeper agreement, tends to fracture the first time a hard decision has to be made on the field.

Marks of a Healthy Sending Church

A healthy sending church does not simply send a planter off. It:

- Has a written missions policy in place *before* support begins, not drafted after a crisis forces the question
- Identifies, examines, sets apart, and formally commissions the candidate, rather than simply endorsing someone who volunteers
- Takes the time necessary to examine character, doctrine, and gifting — and is willing to say no, or not yet, to a candidate who is willing but not yet ready
- Keeps financial support running through the church, not around it, so the planter is never left to fend for himself

- Prays for the planter specifically and regularly, as an act of ongoing ownership rather than formality
- Communicates in both directions, asking about struggles and needs, not just receiving reports of progress
- Receives the planter back, hears his report, and evaluates the work together, rather than leaving him to carry it alone
- Guards against paternalism if it is the wealthier church in a partnership, remembering that money does not entitle it to bypass or override the sending church's authority

What paternalism looks like in practice. It helps to see the pattern rather than just name it. A common expression of it today is when wealthier believers in the West choose to support a pastor or church planter in Africa directly, bypassing the local sending church altogether. The arrangement can feel generous, but in practice it tends to do three things. It reproduces a colonial pattern of wealthier Christians holding the purse strings while others carry out the actual work. It removes the local church from the process of identifying, examining, and training its own workers, so that someone from another continent ends up deciding who is fit for the field. And it can create a dependency in which believers wait for outside "sponsors" rather than engaging the work God has given their own church to do.[4] Whatever the intention behind it, the effect is the same one described above: a partner acting as patron instead of co-laborer, and a local church that never develops the resolve, structures, or sacrificial giving it will need once outside help is no longer there.

A Story of Healthy Partnership: Faith Baptist Church Kwacha[5]

Principle becomes clearer with an example. In 1999, a missions conference at Faith Baptist Church Riverside stirred Pius Musonda Chanda to obey the Great Commission (Matt. 28:19–20), and he carried a growing burden for Kwacha Township in Kitwe — a community shaped by traditional religion, prosperity teaching, and Jehovah's Witness influence. What began as door-to-door evangelism and a Bible study under a mango tree grew, over two decades, into

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4Adapted from the author's article "Beyond Good Intentions," *Zambia Hunt* (May 2026), https://zambiahunt.com/2026/05/11/beyond-good-intentions/, which draws in turn on the work of Robert Reese on Western support and dependency in African missions.

5Adapted from the author's account of Faith Baptist Church Kwacha, Kitwe, Zambia.

Faith Baptist Church Kwacha: a congregation with its own building, its own pastor, and its own sent-out leaders.

The partnership that made this possible is worth studying closely. Riverside supplied materials and financing for the foundation and the slab. The believers of Kwacha supplied the labor, digging the foundation themselves. That is partnership, not dependency: outside resources met local ownership, rather than replacing it.

In 2010, Pius was called as the church's pastor, and under his leadership the congregation matured — discipling believers, training leaders, and maintaining a gospel witness in a difficult community. He made developing indigenous leadership a central focus of his ministry, discipling Salim Mpambanya, who trained at Central Africa Baptist University and was later sent out as a church-planting pastor to a new congregation in Twatasha, Kitwe.

What began under a mango tree became a church that plants churches. This is not an exceptional story reserved for gifted leaders. It is what the pattern described above looks like when a sending church and a receiving congregation both do their part.

Marks of a Healthy Partner Church

A healthy partner church supports the work without displacing the sending church's authority over it. It:

- Channels financial support through the sending church, not directly to the planter or the plant, keeping responsibility where it belongs
- Asks the McQuilkin question before giving: does this support produce sacrificial giving and ownership, or does it replace them?
- Respects the sending church's authority and oversight, rather than trying to direct the work from a distance because it provides funding
- Communicates in both directions: praying, visiting, and asking questions, not merely wiring funds and waiting for a report
- Guards against creating dependency, acting as a co-laborer in the gospel rather than a patron the receiving church learns to depend on instead of God

Practical test: Healthy collaboration happens when a sending church takes ownership without controlling, and a partner church gives without taking over.

Where either side loses sight of that balance, the collaboration begins to break down — however good the intentions.

Part 4: Moving Your Church Toward Collaborative Mission

Build the Foundation

- Labor in the Word and prayer until the Holy Spirit convinces you of his power to use your church in missions.
- Fast and pray until God breaks your heart for the lost.
- Teach your people a biblical theology of the church and of the Great Commission as the church's mandate — not a parachurch organization's.
- Replace the idea that missions is something the West does *to* us with the truth that we are responsible for passing on what we have received.

Ownership principle: Missions belongs to the elders — not to a committee acting on its own — and to the whole congregation, not to a handful of enthusiasts. A committee can administer the work; it should not decide it. Where missions lives only in the hearts of three or four families, it will not survive a change in leadership or a hard season.

Develop the Process

- Keep missions in front of your people every week, in various ways: from the pulpit, in prayer meetings, in ordinary conversation.
- Identify and begin mentoring potential church planters within your congregation. Mentor one or two at a time — men who go with you everywhere, to whom you teach everything you know. Your fire lights theirs through personal contact.
- Develop a written missions policy before a crisis forces the conversation.
- Establish financial systems: a dedicated account, a distribution policy, and a reporting structure.
- Build relationships with like-minded churches who share your convictions about church-centered missions.

Sustain the Effort

- Maintain an accountability strategy for the collection and distribution of funds.

- Share regularly with your congregation both the needs and the work accomplished through their giving.
- Facilitate visits by church members to the church-planting site. Ownership grows through direct involvement.
- Receive the planter back regularly, hear his report to the congregation, and pray publicly for him and the work.

Part 5: Three Questions Every Pastor Must Answer

- Do my church members share a common understanding of what missions means? Can they define it? Can they explain why it is the church's responsibility?
- Do my church members know how to be involved in missions — not only financially, but personally, prayerfully, and relationally?
- How many times in a month do I personally promote missions in some way in my church? A missions Sunday once a year is not enough. Missions must be woven into the fabric of ordinary church life.

Conclusion: The Church Carries the Commission

The sending church is the driving force behind the realization of the Great Commission. It is the pillar and ground of the truth. It is the body through which the risen Christ is still moving across Africa and the world.

As David Doran has written in *For the Sake of His Name*:

> *"The true target of the Great Commission is the establishment of local churches. We must win people to Christ, but the Great Commission does not stop there. The target at which we aim is the establishment of local assemblies of believers."*

Christ has commissioned his church, in the power of the Holy Spirit, to go to all peoples: to proclaim the gospel, make and baptize disciples, gather them into local churches, teach them the whole counsel of God, appoint qualified leaders, and multiply churches to the ends of the earth (Matt. 28:18–20; Acts 1:8; Acts 13:1–4; Acts 14:21–23; Titus 1:5; Rom. 15:20–24). That is not a special calling reserved for extraordinary churches. It is the ordinary calling of every church that bears his name.

Churches, not agencies. Churches, not individuals acting alone. Churches in partnership with churches — giving sacrificially, praying specifically, sending intentionally, and holding one another accountable in love.

May God enable local churches to develop healthy interdependence for the sake of gospel advance, until Christ has been made known in every village, town, and city.

Stay the course, brothers.

Reflection and Discussion Questions

1. Does your church have a missions policy? If not, what would be the first two or three things it must address?
2. How does your church currently handle financial accountability for missions giving? What needs to change?
3. Where in your current ministry partnerships do you see signs of paternalism or dependency? How would you address it?
4. What would it mean for your church to move from spectator to owner of the missionary sending process?
5. Which church in your network could you approach about a church-to-church planting partnership in the next twelve months?

Appendix A: A Sample Church Missions Policy[6]

Below is an adapted example of a missions policy, based on the policy developed by Kitwe Church in Kitwe, Zambia. It is offered as a template, not a mold. Adjust the terms, structure, and specifics to fit your own congregation, but keep the underlying commitment: a policy driven by a theology of missions, worked out through concrete, church-specific guidelines.

Preamble

It is a privilege and responsibility for [Church Name] to join God in his work worldwide. [Church Name] is responsible for sending and supporting qualified, equipped missionaries to plant churches as God leads.

> *"Let the peoples praise Thee, O God; let all the peoples praise Thee! Let the nations be glad and sing for joy!" (Ps. 67:3–4)*

God is the one who initiates and sustains his mission. The church partners with God to fulfill his mission by preparing, sending, and supporting missionaries.

Definition of Terms

- *Mission* — the work of God to reconcile sinful human beings to himself.
- *Missions* — the plan of committed believers to accomplish the mission of God.
- *Missionary* — a person intentionally sent across cultural boundaries to preach the gospel, win people to Christ, and disciple them into mature, reproducing local congregations by training biblically qualified leaders.

Purpose of the Policy

This policy exists to give the elders and the congregation clarity and direction for missions outreach. It contains biblical principles alongside practical guidelines, so the church evaluates missions opportunities and missionary candidates consistently rather than case by case. The goal of the New Testament missionary enterprise is planting churches, not merely calling individuals to salvation — which is why only

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6Adapted from "Example of a Church Missions Policy," *Zambia Hunt* (November 2025), https://zambiahunt.com/2025/11/10/example-of-a-church-missions-policy/, based on the missions policy of Kitwe Church, Kitwe, Zambia.

those with a solid grasp of New Testament ecclesiology should be entrusted with establishing churches and appointing leaders.

The Missions Committee

A missions committee, with at least one elder as a member, exists to inform, challenge, and mobilize the congregation toward strategic involvement in God's global mission. Members should be committed to the local church, evidence a Christ-like life, and be able to transfer their vision for the unreached to others in the body. Its responsibilities include:

- Ensuring the church's missions practice is grounded in biblical principles
- Keeping the congregation aware of global needs
- Educating and nurturing a deep commitment to missions in the church
- Serving as liaison between the church and its missionaries
- Stimulating intercessory prayer for world evangelization
- Providing ongoing care for supported missionaries — practical needs, correspondence, hospitality when they visit
- Assisting the elders in long-range strategic planning for missions

Criteria for Supporting Missionary Candidates

Scripture's clearest, most measurable goal for the Great Commission is discipling the nations (Matt. 28:18–20), a task that will be complete when men and women from every nation, tribe, people, and tongue worship the Lamb (Rev. 5:9; 7:9). This means a church must continue strengthening existing gospel work while also caring about places where Christ has not yet been named (Rom. 15:20).

Types of missionary outreach:

- **Church planting** — establishing indigenous churches marked by true worship, biblical nurture, and evangelism, aimed at reproduction.
- **Strengthening existing churches** — equipping local congregations to evangelize and multiply among their own people.
- **Support ministries** — translation, orphan care, medical work, and similar services that demonstrably serve church planting rather than functioning as stand-alone humanitarian projects.

Indigenous principle: An indigenous ministry originates naturally within its own culture rather than being transplanted from another. The aim is to plant the seed of God's Word into local soil so the resulting church is both doctrinally sound and culturally authentic in its worship and witness. Every church planted must become self-supporting, self-governing, self-reproducing, and self-theologizing — an autonomous church at full maturity. For this reason, a church should not fund every request it receives; doing so contributes to the dependency that plagues many mission fields. Choose partners based on relationship and shared conviction, not simply need.

Qualifications for missionary candidates typically include: a clear profession of faith and evident fruit of the Spirit; active church membership for at least two years; conformity to the character qualifications of 1 Timothy 3:1–13 and Titus 1:6–9; adequate biblical and cross-cultural training; a track record in evangelism and discipleship; willingness to maintain accountability and correspondence with the sending church; and full recommendation from the sending church (and a sending agency, if one is involved).

Roles and Responsibilities

There is a difference between a sending church and a supporting church. A supporting church prays, gives, and communicates. A sending church is the missionary's home church — it carries greater responsibility for the missionary's spiritual, personal, and financial well-being, typically handles the distribution of support, and serves as the missionary's base during furlough. The missionary, in turn, remains accountable to the sending church's leaders (Heb. 13:17) and stays engaged in the sending church's ministry while home (Acts 14:26–28).

What a missionary can expect from the sending church:

- Consistent prayer support
- Promised financial support paid faithfully every month
- Regular two-way communication, not just receiving updates but asking about their lives
- Practical help with housing, transportation, or other needs while on furlough
- A genuine team relationship, not merely a funding relationship
- The opportunity to report to the missions committee and the congregation

What the sending church expects from the missionary:

- Regular correspondence, at least monthly
- Prompt notice of any change in ministry strategy or location
- Advance notice when visiting the sending church

Working with Mission Agencies

Mission agencies and parachurch ministries are not unbiblical, even though they are not described as such in the New Testament. They exist to assist the work of local churches, and a church may partner with missionaries connected to them without that being a blanket endorsement of every belief or practice of the agency involved.

Conclusion

A missions policy is not meant to replace pastoral wisdom. It exists to give clarity to both those who go and those who send, and it should be reviewed periodically — Kitwe Church commits to a full review every two years — with any revisions carrying the full support of the elders.

Appendix B: A Sample Commissioning Liturgy[7]

When a church formally sets apart a missionary or church planter, it helps to have a public liturgy of commitments and affirmations — spoken aloud, before the whole congregation, so that both the missionary and the church hear themselves make specific promises to each other. The following is adapted from a liturgy used at Kitwe Church.

Commitments and Affirmations for the Missionary

By God's grace, will you affirm and commit to the following?

1. Will you be accountable to [Church Name] as your sending church in all matters of this mission of evangelism, discipleship, and planting a New Testament church among the [people group] of [place]?
2. With God's help, will you preach the gospel and make disciples of those who believe in Jesus among the [people group] of [place]?
3. Do you commit before God and this congregation to labor, with God's help, to establish a gospel-centered church among the [people group] of [place]?
4. Do you agree to abide by the philosophy of missions of [Church Name] as stated in its missionary covenant?
5. Will you commit to remaining at this task until it is finished, and seek the counsel and approval of the elders should you feel led to change your objective, place, or plan?
6. Will you be accountable for using mission finances according to the approved budget, and provide regular reports to [Church Name]?

Commitments and Affirmations for the Sending Church

By God's grace, will the congregation affirm and commit to the following?

7Adapted from "Comittments & Affirmations for Missionaries and their Sending Church," *Zambia Hunt* (April 2025), https://zambiahunt.com/2025/04/11/comittments-affirmations-for-missionaries-and-their-sending-church/.

1. Will you commit to praying frequently, fervently, and specifically for [missionary name] as they go to [place] to plant a church among the [people group]?
2. Will you give generously to the church's missions fund, as God prospers you, so that we meet our missions budget?
3. Will you commit to corresponding regularly with the [missionary name] family, so they know they are prayed for and remembered?
4. As the Lord enables, will you send representatives to [place] to minister alongside [missionary name] and encourage them?
5. Will you faithfully pray for God to establish a healthy, reproducing church among the [people group] of [place]?
6. With God's help, will you endeavor to proclaim the gospel faithfully here at home, in the same way we are sending [missionary name] to do abroad?

This kind of public exchange does more than mark an occasion. It makes the relationship's obligations visible and mutual, in front of the very body that will later be asked to hold both sides accountable to what was promised.

Appendix C: A Short Glossary of Terms

Collaboration — two or more parties working together toward a shared purpose, each contributing distinct resources or responsibilities, under mutual accountability, to accomplish what neither could as effectively alone.

Dependency (or "dependency syndrome") — a pattern in which a local church or worker comes to rely on ongoing outside funding or direction to the point that its own giving, leadership, and initiative weaken.

Indigenous church — a church that originates naturally within its own culture rather than being transplanted from another, and that is capable of standing, governing, and reproducing on its own.

McQuilkin Test — a diagnostic question proposed by missiologist Robertson McQuilkin, asked before entering a financial partnership: does this giving produce sacrificial giving, ownership, and gratitude in the receiving church, or does it replace those things?

Parachurch organization — a Christian ministry, such as a mission agency, that operates alongside the local church to assist its work, rather than under a church's direct governance.

Paternalism — a pattern in cross-cultural ministry in which one party, often unconsciously, assumes it possesses superior knowledge or resources and uses that assumption — frequently through financial arrangements — to control or direct another party's ministry.

Self-governing, self-supporting, self-reproducing, self-theologizing — the four marks of a fully indigenous church: one that leads itself, funds itself, multiplies itself, and thinks biblically for itself, without permanent dependence on outside help.

Sending church — the local church that identifies, examines, commissions, and holds primary responsibility for a missionary or church planter, including their financial support, accountability, and eventual return.

Supporting church (or "partner church") — a church that contributes financially and in prayer to a missionary or church-planting work, without carrying the sending church's primary responsibility or authority over that work.

For Further Reading

- "Example of a Church Missions Policy" — https://zambiahunt.com/2025/11/10/example-of-a-church-missions-policy/
- "Roles and Responsibilities for the Sending Church" — https://zambiahunt.com/2025/11/28/roles-and-responsibilities-for-the-sending-church/