

# THE DOXA PARTNERSHIP PROPOSAL

PRESENTED TO THE WAGF MISSIONS DIRECTORS AND SUPERINTENDENTS

WAGF Senders Summit 2025

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### Revelation 7:9-12

<sup>9</sup> After these things I looked, and behold, **a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb**, clothed with white robes, with palm branches in their hands, <sup>10</sup> and crying out with a loud voice, saying

“Salvation *belongs* to our God who sits on the throne, and to the Lamb!” <sup>11</sup> All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God, <sup>12</sup> saying:

“Amen! Blessing and glory and wisdom, Thanksgiving and honor and power and might, Be to our God forever and ever. Amen.”

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# EXECUTIVE SUMMARY

## Concept:

The Partnership is a multi-agency, multi-nationality, voluntary, global, receiving, field partnership that prioritizes making disciples and planting churches among the unengaged and unreached peoples of the world. The Partnership will be started and stewarded by the World Assemblies of God Fellowship (WAGF) through the WAGF Missions Commission.

Wherever Assemblies of God national churches exist the partnership will honor, communicate with, and work with together to engage the unengaged and reach the unreached. We together are blessed by and grateful for our national churches around the world viewing them as God's gift to the world and our closest friends.

The partnership also honors current and ongoing missionary activity seeing it as supremely valuable. Whether that be work in Bible Schools, Church Planting, engagement with national church missions agencies, compassionately reaching the lost, or any other vital form of Gospel Access engagement. We deeply desire that activity to continue and to grow.

- The Partnership is not a sending agency. It is a receiving partnership of many sending agencies that gives field training to missionaries and then deploys them to church planting teams while providing strategic coaching to those teams from within the partnership structure.
- Authority over missionaries ultimately is kept by the sending missions agency.
- The Partnership also has several auxiliary services: A foundation to help fund Global South missions (and beyond), a Field Training, Missiological Think Tank and Publishing Arm, a Proximate Sending empowerment department, and a Global Advocacy network.
- The Partnership, while global, is voluntary. This means that each agency can choose if they want to participate, and if they participate which of their missionaries will participate in the partnership and which of their missionaries will not.
- We believe that all national churches should continue to send missionaries and all national churches should continue to give to missions. Partnership will never mean that we (any national church or missions department) stops sending or supporting (financially and in prayer) their own.

- The Great Commission remains in place even as partnerships develop. As we increasingly work together until Jesus comes, All the Church must continue to take all the Gospel to all the World!

**Vision:**

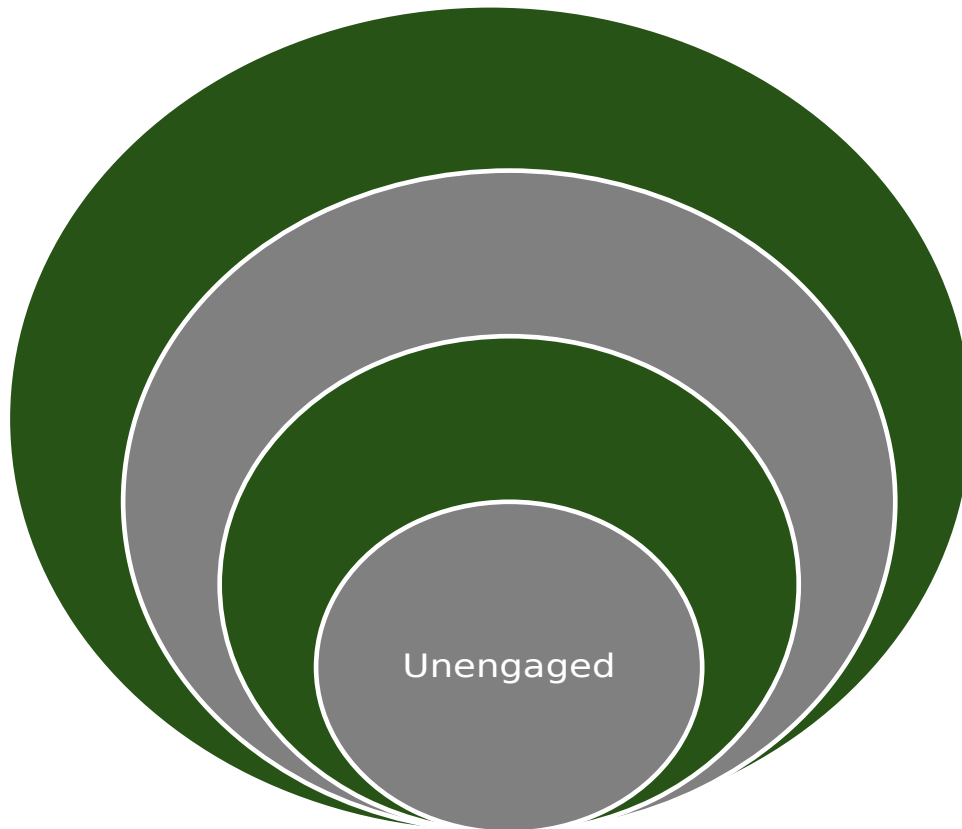
*A great multitude... of all nations and families and peoples and tongues standing before The Lamb. Revelation 7:9*

**Mission:**

*To make disciples of all the nations by going, baptizing, and teaching. Matthew 28:19-20*

**Priority:**

The unreached: Starting with Unengaged Peoples (no one working among them), Frontier Peoples (less than 1 believer in 1000), and Under-engaged Peoples (less than 1 believer in 100).



A **people group** is an ethnolinguistic group who perceive themselves to have a common affinity for one another based on language, culture, religion, and worldview. From the viewpoint of evangelization, it is the largest possible group within which the gospel can spread as a viable, indigenous church-

planting movement without encountering barriers of understanding or acceptance.

An **unreached people group (UPG)** has approximately 2 disciples or fewer out of 100 ( $\leq 2\%$ ) and lacks the capacity to establish indigenous churches without cross-cultural assistance.

Within the overarching UPG category are the following people groups in descending levels of engagement:

1. **Under-Engaged.** An *under-engaged people group* has approximately 1 disciple or fewer out of 100 ( $\leq 1\%$ ). More church planting teams are needed to increase fruitful engagement.
2. **Frontier.** A *frontier people group* has approximately 1 disciple or fewer out of 1,000 ( $\leq 0.1\%$ ) with no confirmed, sustained movement to Jesus. These groups are often geographically isolated with little to no access to the gospel; thus, pioneer work generally must begin with nonbelievers.
3. **Unengaged.** An *unengaged UPG (UUPG)* has no known believers or a tiny few (effectively 0%) and lacks the four primary levels of effective engagement:
  - a. Apostolic (pioneering) effort in residence
  - b. Commitment to work in the local culture and heart language
  - c. Commitment to long-term ministry
  - d. Sowing the gospel in a manner consistent with the goal of seeing a church-planting movement emerge

Broader engagement includes important contributing components that can be done by nonresident partners, including intercessory prayer, Bible translation, compassion/disaster ministry outreaches, media reach, mobilization efforts, leadership training, and work among diaspora.

### **Description:**

*Church Planting among Unreached Peoples through Teams. These teams can be multi-agency, multi-cultural, multi-generational, and multi-gifted. **We will prioritize the unreached from the least reached out: unengaged to frontier peoples to under-engaged to generally unreached.***

### **Goals:**

(Simultaneous not sequential)

1. To effectively engage and prioritize every unengaged people group with the gospel  
(Animist, Muslim, Buddhist, Un-Religious, Secular, Hindu....and beyond)

2. To mobilize, train, and deploy more missionaries to frontier peoples and the under-engaged, so that every unreached people group is effectively engaged with the Gospel and has adequate Gospel Access.
3. To see disciples that make disciple and churches that plant churches among every unreached people group on earth.
4. To establish indigenous national churches among unreached peoples everywhere that are invited to join the World Assemblies of God Fellowship or the existing AG national churches in their country (we do not want to create multiple AG national churches in each country).

**Values:** As needed, Partnership values will be formed by leadership team and be presented to the WAGF Missions Commission for ratification.

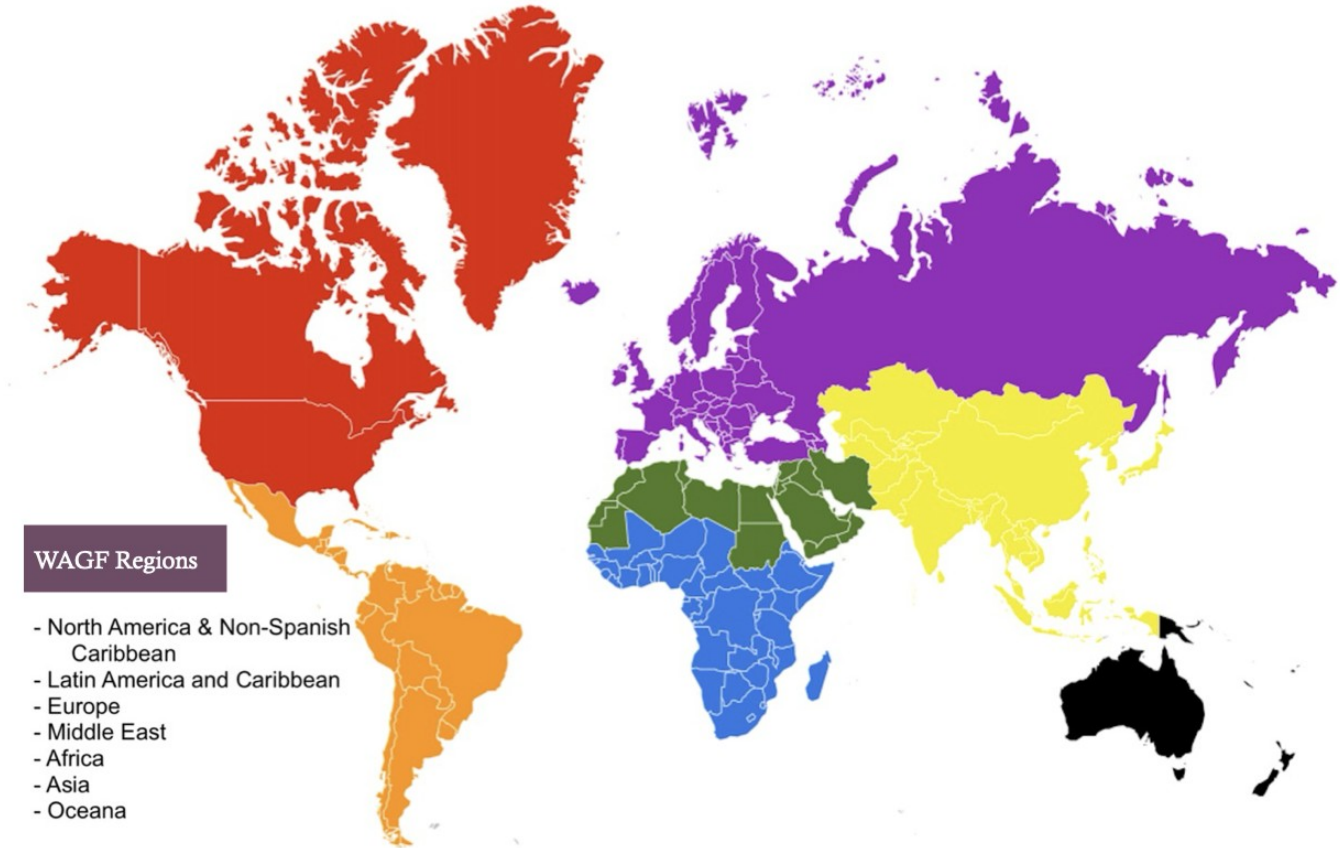
**Doctrine:**

Statement of Faith: WAGF Statement (Attached at end of this document)

**Structure:**

The Partnership will be stewarded by WAGF through the Missions Commission. The WAGF Missions Commission will be the governing board for the Partnership.

The Partnership will be led by the global coordinator and his team which will include a strategic leader from each of the WAGF regions and partnership department heads.



## **Types of Church Planting Teams:**

### **Affinity**

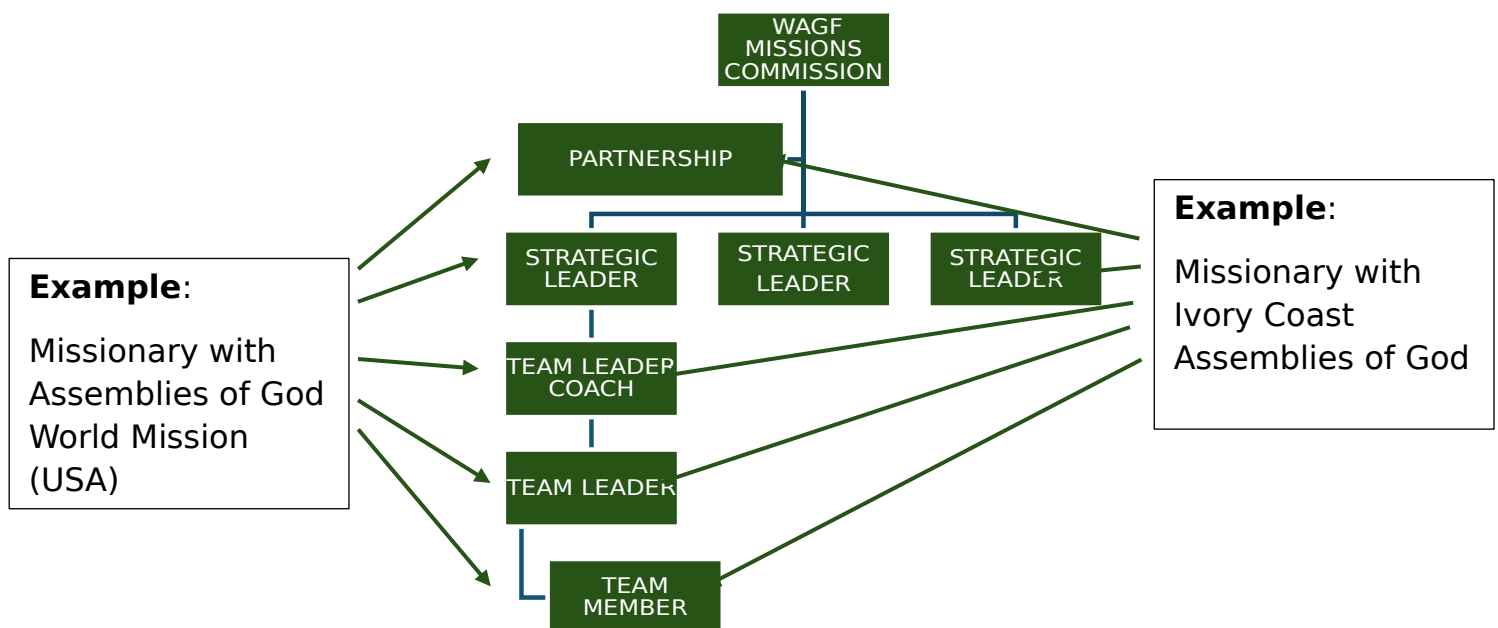
These are teams that either already exist in one of the partner agencies, or they are teams that will form under an existing partner agency. These teams have their own leadership structure, meetings, strategy, member care, etc. with all redundancy avoided. They can receive a missionary (single, couple, or family) from any other agency in the partnership.

### **Aggregate**

These are teams that the partnership helps form which are comprised of missionaries that come from different sending agencies. The Partnership can help these teams form and provide coordination and field oversight for them. An example would be that missionaries from Argentina, Nigeria, Germany,

and Indonesia meet in the training phase while studying language. They are called to Afghanistan and there is no church planting team there. The partnership can help coordinate the team formation, leadership, and strategy. Aggregate teams help us push into areas and peoples that are unengaged where there is no existing structure or agency to receive them.

Any partner from any accepted agency can hold any role in the partnership. For example, a missionary from the AG of Ivory Coast could hold the same positions in the partnership as a missionary from the USA, or the Philippines, or Argentina, or Romania, or from any of the partner sending entities. The sending agency agrees for their missionary to be part of the Partnership (and thus accountable to its' structure) but ultimately authority over that missionary is kept by the sending agency. Cooperation with the partnership is voluntary and effective only when there is mutual good faith between the partnership and the missionary (and their sending agency).

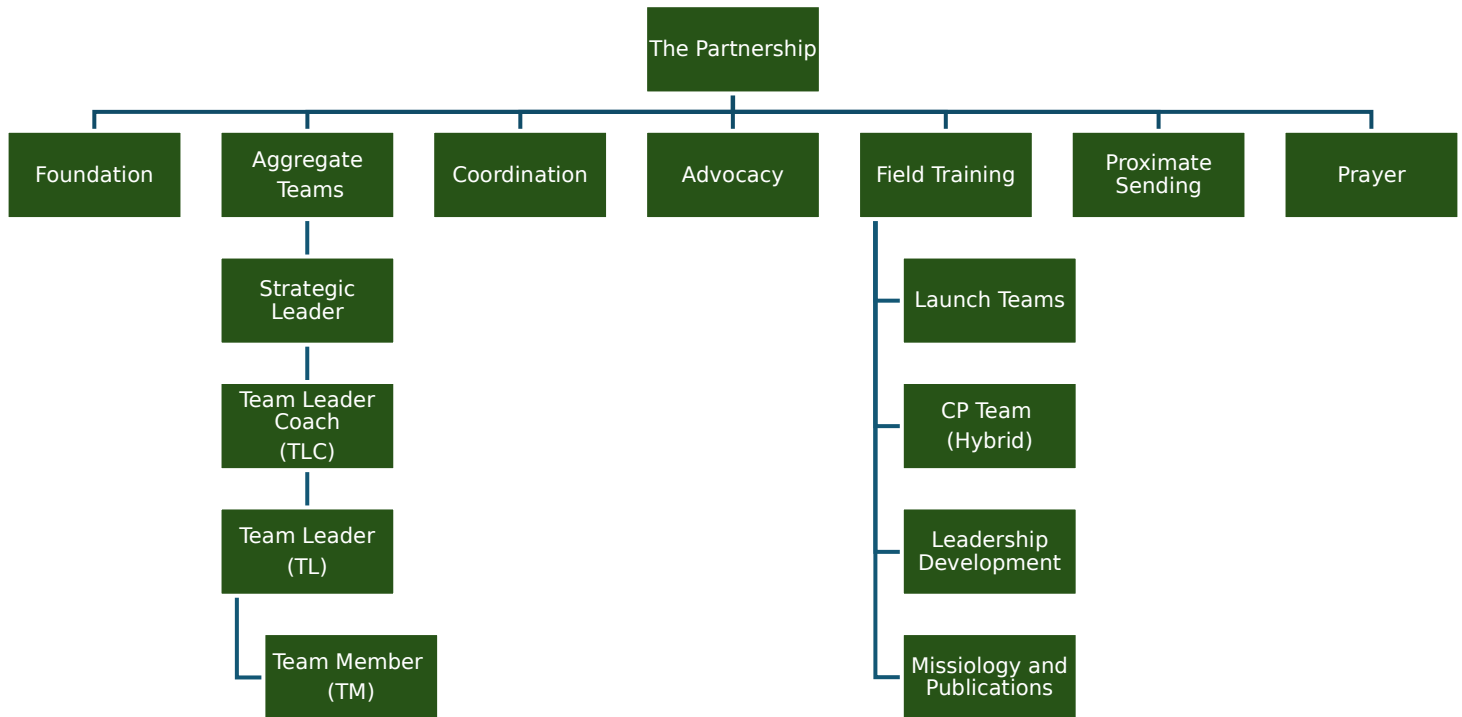


**Accountability:**

The Partnership will report to WAGF Missions Commission. For the partnership teams that are aggregate the Partnership would coach the Strategic Leaders who in turn would coach Team Leader Coaches who in turn would coach Team Leaders who would coach Team Members. Strategy would be field driven meaning that Team Leaders, while accountable to their Team Leader Coaches, will be empowered with decision making rights. For partnership teams that are affinity, the agency which leads those teams would provide all the structure.

The Partnership would have departments that could include (but not be limited to): The Foundation, Field Teams, Missiology and Publications,

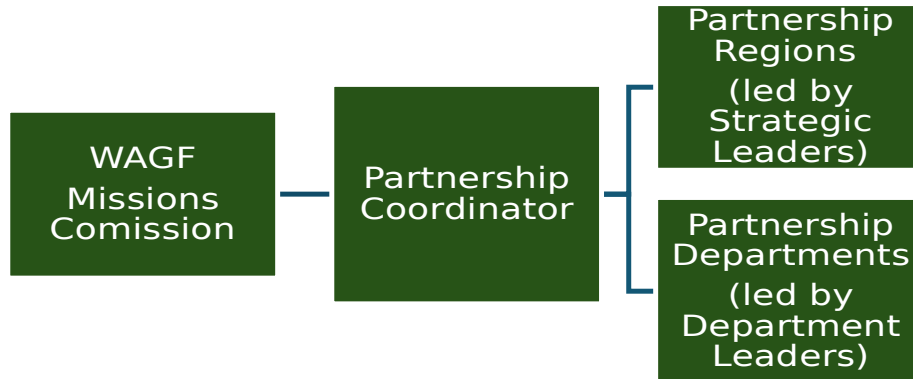
Proximate Sending, Advocacy (including Prayer and Mobilization), Field Training (including Leadership Development), Administration, and Proximate Sending.



The Partnership’s leadership team would consist of department heads and Strategic Leaders. The leadership team would be led by the Partnership Coordinator. Strategic Leaders would each coordinate a defined geographical area (which would follow the WAGF regions focusing on areas with unengaged, frontier, and under-engaged peoples) as follows:

1. The Arab World
2. Africa (Sub Saharan)
3. Europe & Russia (Secular Peoples)
4. Central Eurasia (Silk Road)
5. Latin America (The Amazon Basin)
6. India and Southern Asia
7. Asia Pacific and China

The overall structure of the partnership would therefore look like this:



**Structural Challenges:**

When agencies of different nationalities and backgrounds come together to partner in the field the idea (and the ideal) is wonderful but the practicality (and the reality) can be difficult and complicated. Here are some of the anticipated challenges that the WAGF partnership will need to continue to discuss, pray over, and work through in order for the Partnership to be healthy.

Authority:

Final authority must ever be held by the sending agency. The voluntary nature of the partnership means that the sending agency sends their missionaries (it could be some, it could be all) in agreement that they are granting to the partnership leadership on training, deployment in teams, and strategic coaching in the field. HOWEVER, the field role of the partnership (to train, deploy in teams, and coach strategy) is only maintained if the sending agency retains trust in the partnership. If that trust is broken, the agency can at any time remove their missionaries (or some of their missionaries) from the partnership.

When authority finally rests with the sending agency, but field operational decisions are in the hands of the receiving team (or partnership) there can come times of disagreement. In this scenario the sending agency makes the final decision and the field partnership either agrees to the agency decision or the missionaries involved need to be withdrawn from the partnership.

**HISTORIC EXAMPLE:** In the past sending agencies have sent their missionaries to work in a Bible School run by the national church. The national church has provided local leadership of that school and in the school system the missionary is “under the authority” of the Bible School President - while still under the authority of the sending agency. As long as there is good faith and mutual respect, this “double authority” functions. If the sending agency loses confident in the field-based authority, they remove their person from that “partnership” and reassign their missionary to another location and ministry.

\*\*\*Care must be taken by leaders (both the senders and the receivers) to communicate well with each other and to involve one another in complicated scenarios lest missionaries who are less than honest try and play the sender and the partner off against one another.

### Variant Missiology:

In the past missionaries have been seconded (or loaned) to other agencies. Before those missionaries agreed to work with that other agency there was an agreement to the basic missiology and theology of that partner. This does not mean that there was always complete agreement on all missiological matters, but it does mean that on the main points of theology and missiology that both the “sender” and the “receiver” are aligned. The best way to do this is through the Memorandum of Understanding (MOU) that each missionary would agree to before joining a team.

HISTORICAL EXAMPLE: In the past we have seconded personnel to non-WAGF teams in countries like Afghanistan or Mauritania. While we may not have agreed with every detail of theology or missiology for those receiving teams, we did understand that the receiving team on the ground has the responsibility and right to set the missiological and theological baseline. If we seconded our personnel we did so on the understanding that we agreed on the important matters. If agreement on core theological and missiological principles was not maintained, we had the option to withdraw our personnel.

### Member Care:

Some sending agencies have the capacity to provide member care in the field including field visits and emergency interventions. In the partnership Member Care provided by the sending agency will be primary and member care provided by the partnership will be secondary and supplemental. All members in the partnership will receive partnership member care but this is never to remove or overrule member care from the sending agency.

HISTORICAL EXAMPLE: In current field based partnerships there are multiple sending agencies that provide additional member care to field based resources. Christ To Every Nation (CTEN) has an annual member care visit to their personnel who are seconded to other agencies which is complementary. Communication between member care providers is always helpful and can be coordinated through the team leader.

### Conflict Resolution:

Conflict in team is inevitable and normal. What is important is that there is a common understanding of the protocols for working through conflicts in a biblical way. When many agencies and cultures are involved it is helpful to have pre-determined (and neutral) source that serves as the guideline for

resolving conflict. Conflict is best handled as near to the ground as possible (team member to team member, or team member to Team Leader) but when there is no way forward then partnership leaders can be consulted. The next step would be to involve the sending agencies. Communication to the sending agency (from any of their members) is encouraged at any time.

HISTORIC EXAMPLE: A multi-denominational and cultural sister agency (Frontiers) that is made up of members from many countries and many evangelical theological backgrounds has developed a neutral tool called "Peace Pursuit". It is biblically based and all their workers are trained in this conflict resolution tool so that there is a common understanding of how to proceed when emotions are high and feelings are hurt.

#### Coaching:

On normal (not moral or major) and minor issues, coaching is in the hands of the team leader within the partnership. When there is a moral/major issue (something that would require the missionary to leave the team for a season or permanently) then the sending agency also needs to be consulted and part of any decisions. All minor decisions, coaching, and correction should be done lovingly and through conversation with all parties involved.

Documentation is important (where the team leader sends a short summary of their interaction with the team member to that team member's leaders so that all are aware of the challenge, all can pray, and all can participate on next steps if the situation is not amicably resolved). All matters related to ministerial credentials will be referred through the sending agency to their national church.

HISTORIC EXAMPLE: In Tunisia some years ago, a missionary from a different sending agency than the receiving team fell into moral sin. The team leaders called the sending agency missionary director and had several conversations with that person and with the missions board and a decision was reached together on action steps.

#### Problematic Leadership:

Pioneer missions is difficult as is cultural and language stress. It is not easy to be on the field with spiritual warfare, loneliness, sickness, and difficult climates and governments. Missionaries deal with continual pressure and difficulty from the outside and are not prepared or able to respond to leadership that is not godly. At the same time, in a cancel culture age, sometimes leaders are resented for just doing basic discipleship of their followers. Cultural differences (hierarchical or egalitarian) can compound these challenges and misunderstandings.

#### SUGGESTIONS:

- The Partnership has clear definitions available to all on what Spiritual Abuse and Leadership is. This definition should be on a continuum from moderate to grave so that appropriate responses and corrections can be made when a concern is raised.
- There should be a standard leadership training that includes cross-cultural leadership so that all (leaders and followers) will know the expected culture of the partnership
- There should be regular feedback loops and evaluations of team leaders (where the missionaries can have safe ways to report situations in their team that do not seem to be healthy).

### Budget Discrepancies:

Multi-cultural teams will not all have the same financial empowerment. This affects everything from where the families live (rent they can afford), what food they bring to team meeting (it is difficult for those with less support to bring meat dishes), what schools the children go to, conference attending, team contributions, and much more. Discrepancies in budget can lead to shame, conflict, loss of honor, and resentment.

### SUGGESTIONS:

- Teams and team leaders should be trained to be aware of these differences and to not put those without extra funds in an embarrassing situation regarding participation.
- Those with less funds must come to terms that others might have a nicer apartment, vehicle, school, meal plan, situation than they do - without demanding or expecting all things to be equal
- The Team (see "Foundation" section below) needs to think through means where group participation is possible at team events, retreats, and conferences.

### Security and Risk:

While theologically (and academically) those from around the world may agree about suffering, persecution, risk, and danger - experientially the consequences can differ. Those from Cuba perhaps know more about persecution by the authorities or government than those from Kenya. Those from Bangladesh understand how to live under family pressure better than those from Britain. Local believers always suffer more than Global Missionaries. American embassies will help their Christian citizens more than Egyptian embassies will.

HISTORIC EXAMPLE: In April 2023 believers and missionaries were arrested in Libya. The Americans were released after a few days. The Pakistani is still being held - two years later. If the Pakistani is released, the Libyan believers may not be, or they may even be killed. We have to come to terms in a global partnership that there will be different

consequences for different partners – and this should inform our security precautions and risk taking.

### Credit (Blame) and Ownership

In Partnership there are the perils of every partner claiming the work back home when things going well and every partner blaming the field when things go badly. Partnership in pioneer church planting will require humility and a dedication to both celebrating the victories of others even as we cry with other's pain. We will have to restrain ourselves from reporting AGENCY testimonies and train ourselves to report PARTNERSHIP advance – giving all the credit to Jesus.

#### SUGGESTIONS:

- Partners can share testimonies and report on what the church planting teams are seeing on the ground (by God's grace) but should be careful to mention the partnership in some way and not to present the work as ONLY that of the sending agency
- Partners can adjust our language to talk about the partnership and not our agency. We can live and express ourselves in the spirit of "some of us planted, and some of us watered, but GOD gave the increase!"
- Partners (senders and missionaries) should be very careful to remember and affirm that the greater work is done (and the greater cost carried) by local believers. If we are all affirming the local believers (and not our own sending agencies) then we can keep the spirit of unity and celebrate the role of the indigenous church as we together go forward.

### **Membership:**

Composition of the partnership will have these important components.

First, any WAGF sending agency may become a member of the Partnership through agreeing to the WAGF statement of faith and the Partnership Agreement. By agreeing to these two documents, the sending agencies empower the Partnership to:

- a) provide field training
- b) coordinating deployment to Aggregate Teams
- c) coach the field strategy of Aggregate Teams
- d) help place partner missionaries on Affinity Teams

Member agencies are responsible for their missionaries financial and prayer support and all care when they are in their home countries. The Partnership is responsible to receive, train, deploy, and coach the missionaries in the partnership.

Second, every Team Member must agree to a Memorandum of Understanding (MOU) that the Team leader prepares with help from the Team Leader Coach. This MOU will be based on a template that the Partnership provides which will include some common components for all partnership teams.

In the field today WAGF church planters are currently in partnership with “God’s Team” in various ways. These are missionaries sent by other agencies, churches, and organizations (of like precious faith) that share the desire to see churches planted among the unengaged and unreached. Once the WAGF Partnership is established teams on the ground can make the decision to partner with other agencies. The partnership is empowered to work with other like minded entities for strategic initiatives.

Every partnership missionary must be in good standing with their sending agency. To lose appointed status with the sending agency is to lose status with the Partnership

### **Ecclesiology:**

The goal is indigenous churches. We want to see indigenous national church movements that are invited at the appropriate time to join the WAGF family.

While there are many components of the indigenous church, this partnership will concentrate on the five: The original missiological three of self-supporting, self-propagating, and self-governing and an additional two of self-theologizing and self - missionizing.

### **Process:**

Once the Partnership is established by WAGF these practical steps would be followed:

1. Member Agencies join by agreeing to the Partnership Agreement. These agreements will be kept on file with the Global Coordinator and his administrative team.
2. Member Agencies select who will be their point person (in the sending country) for the partnership. This will in many cases be the missions director of that sending agency, but it can also be delegated to another leader in the agency if desired. That point person is added to the communications and updates from the Global Coordinators office.
3. Member Agencies are resourced by the Partnership Advocacy department with mobilization and prayer materials and mechanisms so they can mobilize missionaries and advocate for the partnership in their own contexts.
4. Member Agencies mobilize and approve their own missionaries.

5. Member agencies work with the Partnership to agree on initial placement of their sent missionaries in the field. Budgets are agreed on by receiving team and member agency.
6. Partner missionaries raise their own funds and prayer support in their home countries (while being eligible for some matching funds when the Partnership foundation is established and has generated some finances).
7. Wherever possible partner missionaries start their field service (after agreeing to the relevant MOU) in one of the Partner Launch Teams where over 2-3 years they are trained in:

Language and Culture  
Missiology  
Intercultural Team Dynamics  
Church Planting  
Spiritual Formation  
Professional Identity (BAM/Visa/Access)

8. While on a Launch Team missionaries take Vision and Prayer trips to various partner church planting teams in the field to help them discern where they will serve long term.
9. After finishing the Launch Team missionaries visit their sending country to give a report and to raise any further needed support and then deploy to one of the church planting teams (after agreeing to the relevant MOU).
10. In most cases these missionaries will be team members for their next term (3-4 years). In some cases these missionaries may directly be team leaders - if they have completed the partnership leadership training successfully (offered in third year of Launch Team).

**Budget:**

To be developed. This budget would be developed on an annual basis and would cover the costs of the formal parts of the partnership including communication, mobilization, partnership development, promotional pieces, marketing, and travel for partnership leaders. It would not cover salaries as all who are part of the partnership are accountable to their sending agencies and would volunteer in the partnership (part time or full) funded by their sending agency.

**Branding:**

“The DOXA Partnership”, or “DOXA”

Doxa is the Greek word for “Glory” and for our usage it represents the glory of Jesus among all nations, especially among the unreached where He is not yet glorified as He is worthy of. Advantages include:

- It is a generic name so not a security threat (it does not explicitly refer to missions)
- It is not being used by other agencies or partnerships (“All Nations” is another strong name but it is already used by another organization).
- It is short and easy to pronounce and remember



## **DEPARTMENT SUMMARIES**

(The slides in this section are taken from the related PowerPoint Presentation)

## **Field Teams:**

The Partnership is a multi-agency, multi-nationality, voluntary, global, receiving, field partnership that prioritizes making disciples and planting churches among the unengaged and unreached peoples of the world.

### **GLOBAL:**

The Partnership focuses on Global Access. Wherever in the world there are unengaged peoples we will work together to make disciples and plant churches. We will prioritize taking the gospel to the peoples that have no access (a dynamic list of 2,085 peoples). We will not neglect Frontier Peoples (4,890 of them who are defined by having less than 1 believer in 1000), nor the under-engaged (6,590 peoples who have less than 1 believer in 100). These peoples are subsets of each other (Frontier Peoples are under-engaged, and the unengaged are both Frontier Peoples and Under-Engaged etc.).

### **VOLUNTARY:**

Member agencies can choose to send some (or all) of their missionaries to work with the partnership. These missionaries can continue in the partnership as long as there is mutual agreement between the partnership and the sending agency. At any time if the sending agency is uncomfortable with the partnership they may withdraw a missionary or missionaries. Some agencies may be confident and capable of sending missionaries to some fields without the partnership and yet choose in other fields to send through the partnership. Wherever the sending agency sends their missionaries through the partnership they will trust the partnership to train, deploy, and coach their personnel through the partnership structures. Ultimate authority remains with the sending agency.

### **RECEIVING:**

The Partnership is NOT a sending agency. It places or receives missionaries sent by partner agencies. At the invitation of the sending agency, the partnership can coordinate the field training, deployment, and strategic direction. The sending agency retains the final authority in where their missionaries are sent and how they missiological operate - trusting the Partnership to provide that direction in the field, removing their missionaries from the partnership at any time there is no longer alignment.

### **FIELD PARTNERSHIP:**

The Partnership can provide materials to sending agencies through the Partnership Advocacy department but does not engage in the Sending countries outside of being invited by the sending agency or their national church. In the field, the partnership does ONE THING: make disciples and plant churches among the unreached. Any other activities, if employed, must serve that goal and are means towards that end.



MM33 GOAL OF WAGF:  
1,000,000 CHURCHES BY 2033  
**10% AMONG UNREACHED PEOPLES**

THE PARTNERSHIP CAN OFFER TO WAGF:  
**THE CONCRETE STRUCTURE  
AND FIELD BASED STRATEGY**

**TO OPERATIONALIZE OUR  
SHARED GOAL AMONG THE  
UNREACHED.**

Field Teams in the Partnership are one of two types: Affinity Teams are under a mission agency that is part of the Partnership. Aggregate teams are under the partnership directly. The Partnership is accountable to the Missions Commission of WAGF.

Sending agencies retain their organizational flow charts and structures and can have their personnel at any level of the Partnership flow chart - as there is leadership competency and capacity.

**2. DOXA**  
**ACCOUNTABLE**  
**TO THE WORLD**  
**ASSEMBLIES**  
**OF GOD**  
**FELLOWSHIP**  
**(WAGF)**  
**MISSIONS**  
**COMMISSION**

“Started and Stewarded by the World Assemblies of God Fellowship”

Governance Board is the Missions Commission of WAGF

DOXA Leadership Team is comprised of Strategic Leaders from each WAGF REGION, department heads, and led by the DOXA Global Coordinator

WAGF Statement of Faith

All churches planted are invited to affiliate with WAGF

**AFFINITY TEAM**

**AGGREGATE TEAM**

**Mission Agency**

Executive

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Regional

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Area

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Team Leader Coach

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Team Leader

**Partnership**

Global Coordinator

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Strategic Leader

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Team Leader Coach

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Team Leader

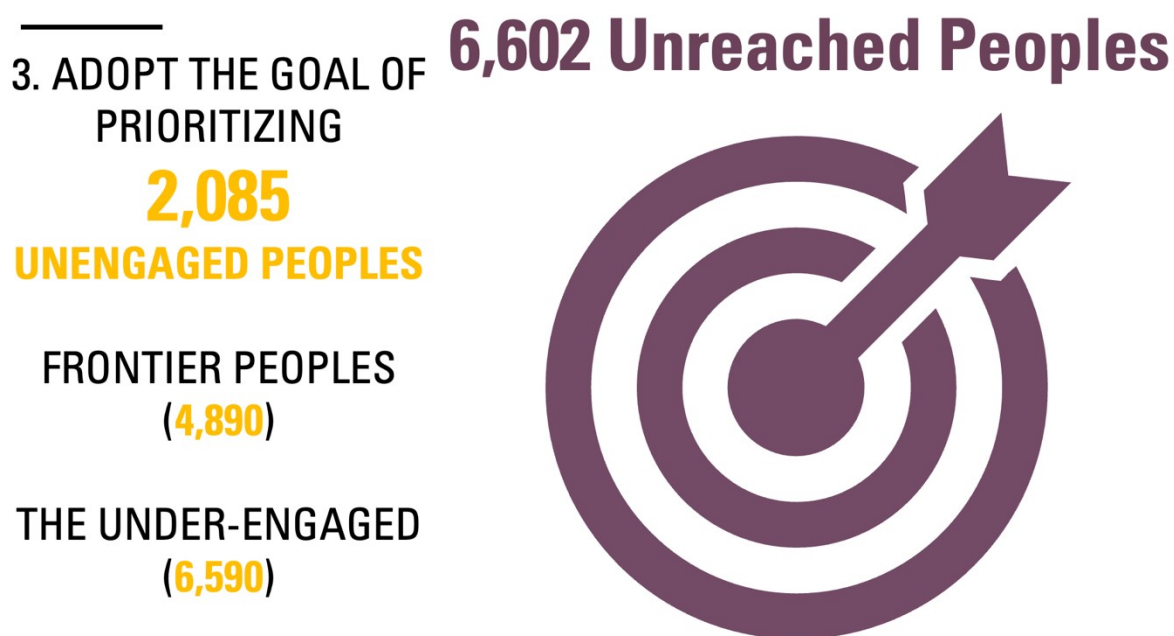
The Focus of the Partnership will be on making disciples and planting churches among all the unreached peoples of earth, starting from those with the least gospel access (the unengaged) and working from there among Frontier Peoples and the Under-Engaged. We will work towards advocates for the Partnership in every Sending Agency who can help with mobilization of prayer and people.

It would be helpful to create a closed online platform accessible only to mission directors, where mission offers (from those wishing to receive) and

requests (from those seeking to send) can be posted. The Partnership would administer this platform and facilitate connections between agencies and teams.

We should encourage dialogue among missionaries from our (partner) agencies serving in the same country, to foster mutual understanding and explore ways of partnering in receiving workers from other nations. Country wide fellowships for those workers from different sending agencies can be created for fellowship and communication.

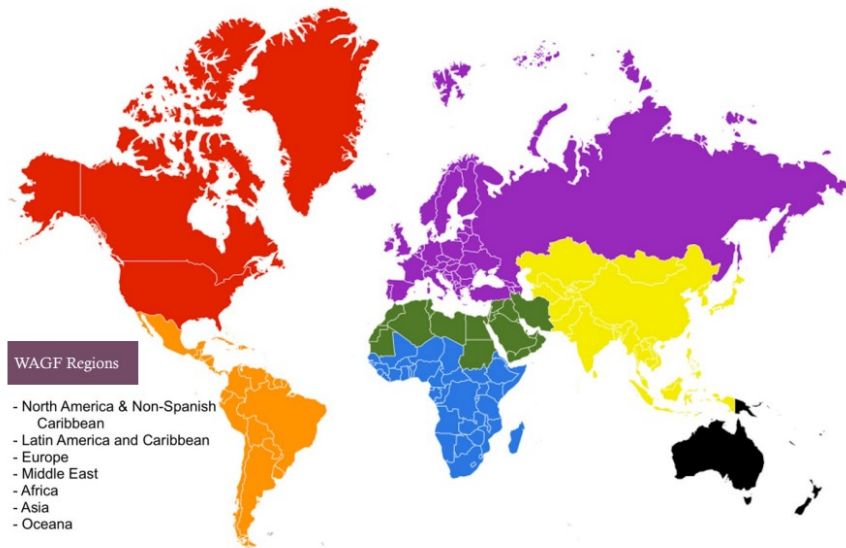
The partnership can facilitate cooperation between our missionaries and local (and national) churches for incoming missionaries (for example to Europe - especially those serving in the Balkan countries.)



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## 5. PARTNERSHIP EMPOWERED TO ENGAGE IN EVERY WAGF REGION

- REGIONAL ADVOCATES
- COUNTRY ADVOCATES
- MOBILIZATION

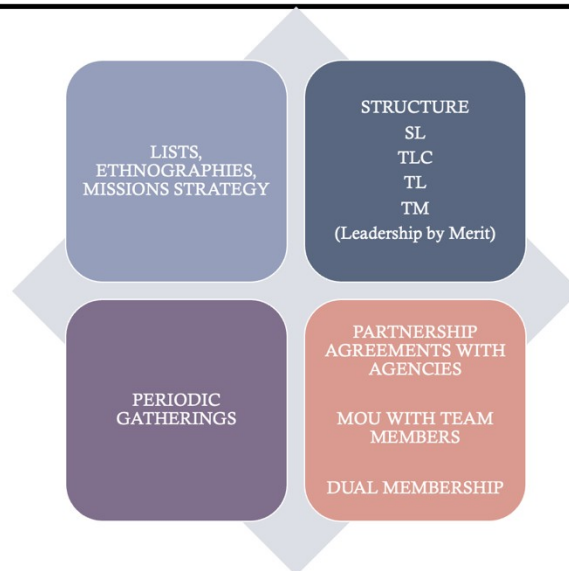


The goal of engagement is robust, not satisfied with missionary presence. Partner missionaries will be expected and empowered to learn language and culture, to be resident among the unreached people, and to be missiologically sound in that they are working in such a way that will produce an indigenous church that is invited to join the WAGF partnership.

The “Invisibles” aspect is intended to allow high risk discovery of the peoples and places with the least Gospel Access of all, seeking to mobilize prayer and personnel for those peoples, researching how we can gain residence and how we can engage from without until we can live incarnationally within.

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## 5. ENGAGEMENT STRATEGY IN EVERY WAGF REGION





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## 12. INVISIBLES

- SKUNK WORKS
  - BLACK OPS
  - MOST DIFFICULT TO ACCESS
    - HIGH RISK
  - GATE CRASHERS
  - PRAYER AND VISION
  - PARTNERSHIP DISCOVERY
- 

### **Field Training and Leadership Development:**

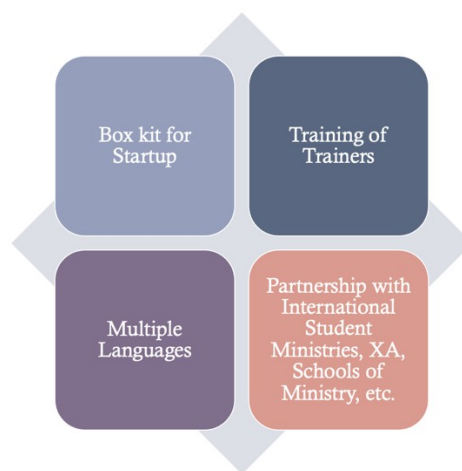
The goal of fruitfully engaging every unengaged people, frontier people and under-engaged people will require thousands of well-trained missionaries. The Partnership will need multiple Launch Teams (strategically located all over the world) that prepare missionaries for long careers in difficult places. This field training cannot be truncated. Field leaders for these missionaries must also be trained and developed after they are in the field.

Launch Teams (on the field AND preparing for the field) and other means of training (for bi-vocational or proximate sent missionaries) will be critically important in every WAGF region and Partner entity. Digital training libraries (teaching videos) and resources can be developed in multiple languages and shared. The Field Training and Leadership Department will oversee the establishment and cohesion of these Launch Teams, Training Centers, and Leadership Development. With so many Sending Partners, we will need to have a common baseline of both missiology and leadership praxis – in multiple languages.

We must train missionaries from mono-ethnic agencies (such as APME in Romania) to be able to receive and support missionaries from other nations in order to work alongside them in long-term projects among UPGs. Receiving Teams that are members of the partnership need to learn how to work in (and form) inter-ethnic teams. Cross Cultural Team work can become a dedicated course taught in our mission schools. Beyond the theoretical training, it would be beneficial to offer Partner missionaries already on the field the opportunity to observe how teams that receive multi-cultural workers function, by visiting such teams for a limited period.

In the future, we should provide English-language training opportunities through our mission schools in various sending nations especially for young people from nations where there is a lack of adequate mission training. This training can focus on cross-cultural mission and UPG engagement.

#### 4. MULTIPLE LAUNCH TEAMS IN EVERY WAGF REGION



#### **Missiology and Publications:**

While Field Training prioritizes initial preparation, there is a need for ongoing missiological development in the field and for the broadcasting of emerging missiology from our fruitful global practitioners. The Missiology Department will work to ensure that our field workers are life long learners, current with missiological development and trends while retaining Biblical orthodoxy. The Department will also find means to publish and disseminate important findings by our workers in the field – especially those from the Global South who now have increasing experience in the field yet often without the means to have their experience broadly shared.

This department will work at periodic gatherings/seminars/symposiums of global missiologists (from the North and South) who help shape global frontier missiology through their convening to discuss relevant issues, their writing and their publications (in Journals of Frontier Missiology – both internal and otherwise), their speaking, their mentoring, and their influencing of missionaries and missionary movements.

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## 8. **MISSIOLOGY** THINK TANK

- Training
- Global South Publishing
- Global Trends
- Seminars
- Resources



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### **Coordination and Member Care:**

The partnership will have a field-based leadership team that meets digitally (by Zoom) primarily and then occasionally (once a year or so) face to face. There will be coordination and administrative functions that handle communications, logistics, coordination of departments, events, programs, partnership development, and more. The Global Coordinator will base in some Global travel hub (for Global Travel purposes a central location is preferable) he may have some administrative staff in other locations.

Member Care is the responsibility of the sending agency. Where there is no member care available for aggregate teams, the partnership will coordinate care.

### **Advocacy and Mobilization:**

The Partnership will have a public presence through the Web Site, Social Media, Publications, Booths and Displays at conventions, and more. All these undertakings are managed by the advocacy department. The goal is that each sending country/agency also has an arm of advocacy (with a local leader) that is contextualized for that sending country. The advocacy department would train and resource that leader and that leader would become part of the Global Advocacy team which continues to produce Partnership Resources that focus on mobilization and prayer.

The prayer initiative is central to advocacy and will focus on generating massive volumes of scripture based prayer for the unreached. This will be done through PRAY Bands (small groups that meet at least once a month to pray for a Church Planting team in the field) and through digital communications about prayer opportunities and seasons. There will be a feedback loop that gives intercessors updates and testimonies.

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## 9. PARTNERSHIP GLOBAL ADVOCACY



### Prayer:

Building on what the WAGF missions commission has started, we will leverage technology to get regular prayer updates on unengaged peoples to every WAGF global member who has a cell phone. This can be through Whats App or another Prayer App that is developed. Other prayer points can also be disseminated and we can partner with groups like Gospel Ambition to use technology to increase prayer participation.

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## 10. GLOBAL PRAYER

- TECHNOLOGY BOOST
- **24/7** GLOBAL COVERAGE
- FOCUS ON UNENGAGED, FRONTIER PEOPLES, UNDER-ENGAGED
- ALL AGES
- MULTIPLE LANGUAGES



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### Proximate Sending:

With a global membership of over 88 million and with over 450,000 churches the WAGF is well positioned (already present) in many areas/places that are unreached. We have churches nestled right in the middle of Unreached Peoples. There is an incredible opportunity to send our church members into the unreached fields without them ever leaving their home context. They

would continue on in their jobs (these would be bi-vocational missionaries) and in their churches AS they are trained to reach those unreached who because of culture, language, or religion are not comfortable coming to the existing church.

Other partners have already begin to field test this approach to Church Based Apostolic teams and the fruit of this approach is listed in the table below. Essentially this is the process:

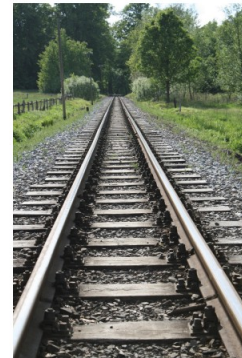
1. The training team meets with national church leaders to cast vision for a 3-year formation to start a multiplying church planting movement of Christlike disciples.
2. National Church Pastors choose church members to be trained
3. Church Members take an initial 30 days off work and go through an intensive CP training which will be followed by mentoring and coaching and 4 weekly trainings every 6 months.
4. Church Members are formed into Church Planting (CP) teams that report to their mentors and their pastors.
5. These teams might possibly stay in the church (attending on Sunday, Tithing) but work as an outreach team among the unreached. Their methodology is contextualized, and they reach those who are not comfortable coming to the church building.
6. As bible studies are started and house churches are planted, the leaders in the “underground” movement are naturally connected through the CP team to the pastors of the local churches.
7. The Underground stream is connected to the church through leadership training and development. This protects doctrine and allows relational partnership. Over time these movements might formally join the Assemblies of God, but they are given time to become strong enough to go public and they have their own expressions of worship and faith that are both Biblical and contextual.

	TRAINED	REPENTED AND BELIEVED	BAPTIZED	HOUSE CHURCHES	APOSTOLIC CHURCH BASED CP TEAMS
TOGO	100	500 +	300 +	50	8
BENIN	80	100+	100+	30	12
GHANA	100	500+	150	50	15
SENEGAL	37	21	10+	3	13
CHAD	50+	40+	5+	?	10
<b>TOTAL</b>	<b>367+</b>	<b>1,161+</b>	<b>565+</b>	<b>130</b>	<b>58</b>

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## 6. PROXIMATE SENDING – CHURCH BASED APOSTOLIC CHURCH PLANTING TEAMS

- Selected by and report to their Pastors
- 30 Days training, Coaching Follow Up
- Trained in Movement Missiology
- Form a CP team
- Engage the Unreached in their Context
- Bi-Vocational
- House Churches
- Parallel to visible church (united by leaders)



### Foundation:

One of the huge challenges in missions today is adequate funding for the Global South. While more and more finances from the Global North are now being directed towards the Global South (for which we are thankful) the danger is that this trend can undercut (and destroy) Global Sending mission agencies and sending structures.

Part of the solution (that empowers Global generosity without undercutting Global Sending) is an endowment fund that provides capped matching funds on an annual basis. The priority is the salaries of Global South missionaries, the supporting of personal dignity, the rewarding of initiative, and partnership with the sending agency or church. Up to 1000\$ a month in matching funds can be applied for (as available) to Global South

missionaries. (Africa, Asia, Centra Asia, the Arab World, and Latin America). These funds are given once a year and will match in review what that missionary has raised in their home country THROUGH THEIR SENDING AGENCY (excluding funds from abroad) and will be given through the sending agency or sending church. 2 months equivalent will be retained to underwrite that missionary's (and their family) attendance at the annual conference.

In order to receive the matching grant the Global South missionary must be in good favor and relationship with their sending agency. All funds will be sent through the sending agency and that agency would be empowered to take a % for its' administrative fee (not to exceed 10%). In this way, the funds can support both the Sending Agency and the Global Missionary in a way that empowers both and empowers local sending.

EXAMPLE: A missionary in Peru raises 500\$ a month in Peru from Peruvian AG churches. This totals 6000\$ a year. The Peruvian AG missions department can apply to the foundation at the end of that year for \$6000. If granted, the money is sent to the Peruvian AG Missions department for that missionary for the next year's budget. 1000\$ is held for the annual meeting of the Partnership. Up to 600\$ (maximum of 10%) is deducted to help run the Peruvian Missions department. The missionary would then have 4600\$ in their account for the coming year. The cycle could then repeat. This then encourages the missionary to raise support in their own country every year AND it encourages the missions department. If the missionary falls out of favor with the missions department of their country they are no longer eligible for funds.

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## 7. DOXA FOUNDATION – AN ENDOWMENT FOR PRESENT AND FUTURE GLOBAL SOUTH SENDING



Owned by WAGF



Global Contributions



Goal of 2 Billion US\$



Only % of Annual Interest Used – Fund continually grows, Principle protected



Prioritizes Matching Monthly Support



Matching grant - **channeled through Sending Agency**



Gospel Access only (The Unreached peoples and places)

## OFFICE STRUCTURE AND LOCATION

The Leadership Structure will preferably be field based. The Partnership HQ will be intentionally mostly remote (field located) with the coordinator based globally for equitable Global Access. As much work as possible will be done remotely.

## PARTNERSHIP AGREEMENT (DRAFT)

**The purpose is to clarify the role of the sending agency (which has final authority over the missionaries they send) and the role of the receiving partnership: DOXA**

**This agreement is to be signed by both DOXA and the sending agency. This Draft is to be reviewed and edited by the Doxa Leadership Team.**

DOXA was started and is stewarded by the Missions Commission of the World Assemblies of God Fellowship (WAGF). DOXA was founded to establish the church among Unreached People Groups, prioritizing the unengaged, and to do so through multi-agency and multi-national teams. We intend to partner with other like-minded organizations and sending agencies.

Believing that God has called us into partnership for the purpose of planting churches among unreached peoples (prioritizing the unengaged) through teams, we hereby joyfully enter into partnership with other Sending Ministries and agencies according to the understandings detailed below.

- A. **Term.** This agreement shall be reviewed and renewed every two years by the Sending Ministry and DOXA. In the absence of this review & renewal, the agreement shall remain in force. The agreement may be modified or terminated by either party by furnishing the other party with a 30 day written notice of modification or termination.
- B. **Ministry Membership.** The missionary shall have dual membership with rights and responsibilities in both DOXA and the Sending Ministry. Participating missionaries agree to read and agree to the MOU (Memorandum of Understanding) for the team they will join.

- C. **Sharing Pre-Appointment Information.** Pre-appointment information collected by the sending agency can be shared with DOXA. All information shared shall be kept confidential in accordance to the rules of confidentiality of the agency providing the information.
- D. **Deputation/Itineration.** The Sending Ministry shall allow the missionary to properly do deputation work in coordination with DOXA in order that adequate financial and prayer support can be realized.
- E. **Decision-making on the field.** The DOXA team shall direct activities while the missionary is with their team in the field. The missionary will keep their Sending Ministry leaders updated.
- F. **Accountability.** The missionary is accountable to their DOXA team leader while on the field and to their Sending Ministry while in their home country.
- G. **Crisis.** In the event of a crisis, The DOXA team leader on the ground will be in charge of the missionary and will notify the Sending Ministry about any emergencies concerning their sent missionary. Both DOXA and the Sending Ministry will work together to resolve the crisis. The DOXA team leader will share with the missionary the team crisis policy and guidelines which may include personal safety and contingency plans. DOXA will give the Sending Ministry a copy of the contingency plan and provide updates as they are made. In the event of a hostage situation, or any contingency that involves negotiation or finances, the Sending Ministry will have responsibility.
- H. **Member Care.** The Sending Ministry will assign a member care coach to provide their missionary with, at a minimum, care in the form of debrief and crisis support for the full term of service. DOXA will provide member care to those partner missionaries who do not have it.
- I. **Debriefing.** Upon completion of each term of service, The DOXA team leader or DOXA member care will debrief the missionary and share a report with the Sending Ministry.
- J. **Recourse and Discipline.** Discipline as it relates to biblical and moral issues that occur during the training program will be determined through the collaboration of The DOXA team and the Sending Ministry. If the missionary has a disagreement with their DOXA team leader, it is expected that the DOXA team apply biblical peacemaking principles with the goal of reconciliation. However, while resolving conflict, if any party feels they are not being heard, there is recourse for the

missionary. The missionary may approach the DOXA Strategic leader and the relevant Sending Ministry Director. If things are irreconcilable after peacemaking and recourse, DOXA and the Sending Ministry shall attempt to help the parties in conflict to be grace-oriented by agreeing to disagree and blessing one another to go separate ways before ending the agreement.

- K. **Contextualization.** The missionary is to have liberty in the full and free presentation of the Gospel in accordance with the Doctrinal Statement of DOXA, which is the WAGF Statement of Faith, and also be in agreement with the Doctrinal Statement of the Sending Ministry. The manner of the presentation while on the field shall be subject to the contextualization guidelines of DOXA.
  
- L. **Term of Service Length.** Missionaries in training/launch programs are recommended to participate for 1-2 years. Assignments for church planting team placement shall be for the length of time agreed upon by the Sending Ministry, the missionary, and the leader of the receiving team.
  
- M. **Extension of Term of Service:** If the missionary would like to extend their stay longer than the initial commitment, they can negotiate this with their DOXA team leader and their Sending Ministry Director.
  
- N. **Recruitment.** Partners will not try to recruit missionaries away from one another.
  
- O. **Performance Reviews.** Prior to the completion of the term of service or transition to a new team or location, the Sending Ministry may request a performance review from the DOXA team leader.
  
- P. **Vacation and Leave.** DOXA will coordinate with the missionary to honor vacation, holiday, and leave policies established by the Sending Ministry.

**Q. Financial Agreement.**

1. DOXA will suggest the required base-level on-field living and ministry expenses. DOXA will communicate this to the missionary and Sending Ministry. The Sending ministry, in consultation with the DOXA team leader, will set and approve the missionary's final support budget.
2. The Sending Ministry will provide an account for their approved missionary to raise financial support.
3. The current fees for any DOXA team dues apply. DOXA will provide invoices for these fees to the missionaries. The individual missionary is responsible for the fees.
4. The Sending Ministry will process the missionary's finances including any standard Sending Ministry charges or fees.
5. The missionary must provide to DOXA proof of health insurance including medical evacuation insurance. Health and medical evacuation insurance must be maintained during the entire term of service.

**R. Sending Agency Checklist.** The Sending Ministry will indicate which of the following they authorize Doxa to do on their behalf:

- Provide Field Training
- Provide Member Care
- Include in Contingency Planning and Security Emergencies
- Coordinate deployment to Church Planting Team
- Provide Coaching in Church Planting
- Include in Aggregate Church Planting Team Structure and Oversight
- Other: \_\_\_\_\_

Signature: \_\_\_\_\_  
\_\_\_\_\_

Date:

DOXA GLOBAL COORDINATOR

Signature: \_\_\_\_\_  
\_\_\_\_\_

Date:

SENDING AGENCY REPRESENTATIVE

## VSP TEMPLATE

**The purpose of the Vision Strategy Paper (VSP) is a short (1-2 pages) document that helps prospective team members understand the vision and strategy of the team they are considering joining as well as to give sending agency leaders succinct overview of the team and it's approach to church planting in context.**

**The VSP is prepared by the Team Leader and can contain the following elements (samples available upon request):**

- Vision
- Mission
- Team Leader Bio ....
- Location
- Entry Strategy (Professional Identity)
- BAM Concept
- Language & Cultural Acquisition
- Team Life
- Team Structure & Values
- Launch Date
- Desired Team Members
- Contact Information

## MOU TEMPLATE

**The Purpose is to set the framework that team members agree to abide by when they volunteer to join the team.**

**The Memorandum of Understanding (MOU) is prepared by the Team Leader. Both Launch Teams and Training Teams would have an MOU.**

**The MOU can contain the following elements (and sample MOUs can be provided upon request).**

- Core Values
- Training Goals
- Statement of Faith
- Philosophy of Mission
- Church Planting
- Professional Identity
- Team Life
- Team Structure

- Team Member Accountability
- Team Meetings
- Ministry Engagement Expectations
- Renewal
- Policies
- Team/Team Member Dissolution
- Liability
- Re-Entry Process
- MOU Revision
- Exit Strategy

## **FOUNDING CHARTER**

### **The DOXA Partnership**

#### **FOUNDING CHARTER**

Lake Geneva, Minnesota - September 25<sup>th</sup>, 2025

Recognizing that Jesus has called us to partnership we commit ourselves to God and to one another to partner together globally for the greatest disciple making and church planting movement among the unreached that the World Assemblies of God Fellowship has ever seen. Our commitment includes the following:

That we will remain reliant on the Holy Spirit and the Holy Scripture always and for everything;

That we will humbly consider others better than ourselves and will not compete with each other or other agencies, but will respect and honor all God's people in His mission;

That we will form a Voluntary, Global, Receiving Partnership committed to working with existing National Churches and Assemblies of God General Councils wherever that is possible;

That this partnership will not be a sending agency nor is it replacing the work or role of current sending agencies or their national churches;

That sending agencies may collaborate with the partnership to the level they desire. They may choose to send some or all or none of their missionaries through the partnership;

That sending agencies will retain final authority over their missionaries, support them, and train them before they are sent to the field;

That the partnership - at the invitation of the sending agency - can receive missionaries, train them on the field, coordinate team placement and coach them strategically in the field;

That the partnership will prioritize the fruitful, long term, residential, engagement of the world's unengaged peoples who currently do not have church planting teams among them with the long term goal of planting indigenous churches that lead to national churches or integration into existing national churches;

That the partnership will also empower missionaries for the fruitful, long term, residential engagement of frontier peoples (less than 1 believer in 1000), under-engaged peoples (less than 1 believer in 100), and the generally unreached (less than 2 believers in 100);

That the partnership will be stewarded by the Missions Commission of the World Assemblies of God Fellowship who will appoint and oversee the partnership leaders - who may come from any country or agency in the partnership;

That the partnership will be called "Doxa" which is the Greek word for "glory" and this name will remind us that Jesus is worthy of glory from every tribe, tongue, people, and nation;

That we will partner with all of God's church to take all of God's gospel to all of God's world;

That one day there will be a multitude of every people around the throne worshipping God;

That Jesus alone will receive all the glory.

**In faith and by God's grace, agreed to this 25<sup>th</sup> day of September, 2025 by the undersigned:**

## **WAGF STATEMENT OF FAITH**

This Statement of Faith is intended simply as a basis for belief, fellowship, and cooperation among us. The phraseology employed in this statement is not inspired, but the truth set forth is held to be essential to a truly Pentecostal ministry. No claim is made that it contains all biblical truth, only that it covers our need for these essential doctrines.

## 1. THE INSPIRATION OF THE SCRIPTURES

We believe that the Scriptures, both the Old and New Testaments, are verbally inspired of God and are the revelation of God to man, the infallible, authoritative rule of faith and conduct. Divine inspiration extends equally and fully to all parts of the original writings, insuring their entire trustworthiness (2 Timothy 3:15-17; 2 Peter 1:21).

## 2. THE ETERNAL GODHEAD

We believe in the unity of the one true and living God who is the eternal, self-existent One, and has revealed Himself as one being in three persons: Father, Son, and the Holy Spirit (Matthew 3:16-17; 28:19).

### a) God the Father

We believe in God the Father, the first person of the triune Godhead, who exists eternally as the Creator of heaven and earth, the Giver of the Law, to whom all things will be subjected, so that He may be all in all (Genesis 1:1; Deuteronomy 6:4; 1 Corinthians 15:28).

### b) The Lord Jesus Christ

We believe in the Lord Jesus Christ, the second person of the triune Godhead, who was and is the eternal Son of God; that He became incarnate by the Holy Spirit and was born of the virgin Mary.

We believe in His sinless life, miraculous ministry, substitutionary atoning death, bodily resurrection, triumphant ascension, and abiding intercession (Isaiah 7:14; Hebrews 7:25-26; 1 Peter 2:22; Acts 1:9; 2:22; 10:38; 1 Corinthians 15:4; 2 Corinthians 5:21).

### c) The Holy Spirit

We believe in the Holy Spirit, the third person of the triune Godhead, who proceeds from the Father and the Son, and is ever present and active in the work of convicting and regenerating the sinner, and sanctifying the believer into all truth (John 14:26; 16:8-11; 1 Peter 1:2; Romans 8:14-16).

## 3. THE FALL OF MAN

We believe that humankind was created good and upright. However, voluntary transgression resulted in their alienation from God, thereby incurring not only physical death but spiritual death, which is separation from God (Genesis 1:16-27; 2:17; 3:6; Romans 5:12-19).

## 4. THE SALVATION OF MAN

We believe in salvation through faith in Christ, who died for our sins, was buried, and was raised from the dead on the third day. By His atoning blood, salvation has been provided for all humanity through the sacrifice of Christ upon the cross. This experience is also known as the new birth, and is an instantaneous and complete operation of the Holy Spirit whereupon the believing sinner is regenerated, justified, and adopted into the family of God, becomes a new creation in Christ Jesus, and heir of eternal life (John 3:5-6; Romans 10:8-15; Titus 2:11, 3:4-7; 1 John 5:1).

## 5. DIVINE HEALING

We believe that deliverance from sickness is provided in the atonement and is the privilege of all believers (Isaiah 53:4-5; Matthew 8:16-17; James 5:14-16).

## 6. THE CHURCH AND ITS MISSION

We believe that the church is the body of Christ and the habitation of God through the Spirit, witnesses to the presence of the kingdom of God in the present world, and universally includes all who are born again (Ephesians 1:22-23; 2:22; Romans 14:17-18; 1 Corinthians 4:20).

We believe that the mission of the church is to (1) proclaim the good news of salvation to all humankind, (2) build up and train believers for spiritual ministry, (3) praise the Lord through worship, and (4) demonstrate Christian compassion to all who suffer (Matthew 28:19-20; 10:42; Ephesians 4:11-13).

## 7. THE ORDINANCES OF THE CHURCH

We believe that baptism in water by immersion is expected of all who have repented and believed. In so doing they declare to the world that they have died with Christ and been raised with Him to walk in newness of life (Matthew 28:19; Acts 10:47-48; Romans 6:4).

We believe that the Lord's Supper is a proclamation of the suffering and death of our Lord Jesus Christ, to be shared by all believers until the Lord returns (Luke 22:14-20; 1 Corinthians 11:20-34).

## 8. SANCTIFICATION

We believe that sanctification is an act of separation from that which is evil, and of dedication unto God. In experience, it is both instantaneous and progressive. It is produced in the life of the believer by his appropriation of the power of Christ's blood and risen life through the person of the Holy Spirit. He draws the believer's attention to Christ, teaches him through the Word and produces the character of Christ within him (Romans 6:1-11; 8:1-2,13; 12:1-2; Galatians 2:20; Hebrews 10:10, 14).

## 9. THE BAPTISM IN THE HOLY SPIRIT

We believe that the baptism in the Holy Spirit is the bestowing of the believer with power for life and service for Christ. This experience is distinct from and subsequent to the new birth, is received by faith, and is accompanied by the manifestation of speaking in tongues as the Spirit gives utterance as the initial evidence (Luke 24:49; Acts 1:8; 2:1-4; 8:15-19; 11:14-17; 19:1-7).

## 10. THE GIFTS OF THE HOLY SPIRIT

We believe in the present-day operation of the nine supernatural gifts of

the Holy Spirit (1 Corinthians 12) and the ministry gifts of Christ (Ephesians 4:11-13) for the edification and expansion of the church.

#### 11. THE END OF TIME

We believe in the premillennial, imminent, and personal return of our Lord Jesus Christ to gather His people unto Himself. Having this blessed hope and earnest expectation, we purify ourselves, even as He is pure, so that we may be ready to meet Him when He comes (John 14:1-3; Titus 2:13; 1 Thessalonians 4:15-17; 1 John 3:2-3; Revelation 20:1-6).

We believe in the bodily resurrection of all humanity, the everlasting conscious bliss of all who truly believe in our Lord Jesus Christ, and that everlasting conscious punishment is the portion of all whose names are not written in the Book of Life (John 5:28-29; 1 Corinthians 15:22-24; Revelation 20:10-15).

## **ENDOWMENT CONCEPT AND INVESTMENT POLICY**

### **Introduction / Purpose**

The Endowment is stewarded and operated by the World Assemblies of God Fellowship (WAGF) Missions Commission and serves to provide sustainable financial support for Global South missionaries while promoting personal dignity and rewarding initiative. This Investment Policy Statement (IPS) outlines the investment guidelines designed to meet the endowment's objectives, ensuring prudent management of funds in alignment with the organization's mission.

### **Objectives**

The primary objectives of the Endowment are:

1. **Support Global South Missionaries:** To provide capped matching funds for up to \$1,000 per month to Global South missionaries, focusing on enhancing their personal dignity and reward for initiative.
2. **Financial Sustainability:** To achieve an annual return of 5-8% on investment to ensure the endowment grows and remains sustainable for long-term funding needs.
3. **Capital Preservation:** To protect the principal of the endowment while generating sufficient income for annual disbursement.

4. **Balanced Growth:** To maintain a balance between equity and fixed-income investments that aligns with the risk tolerance of the endowment.

## **Policies**

1. **Asset Allocation:** The investment portfolio will maintain an asset allocation that reflects a mix of growth-oriented investments (e.g., equities) and income-generating assets (e.g., bonds) to achieve the objectives outlined.

2. **Investment Vehicles:** The Endowment may invest in mutual funds, exchange-traded funds (ETFs), stocks, bonds, and alternative investment vehicles, as deemed suitable by the Endowment Committee.

3. **Risk Management:** All investments shall be monitored regularly for risks, and adjustments shall be made as needed to stay within acceptable risk thresholds.

4. **Diversification:** Investments will be diversified across asset classes, sectors, and geographic regions to reduce concentration risk.

## **Roles & Responsibilities**

The Board of Trustees has delegated the management of the Endowment Fund to the Finance Committee (Committee). This policy applies to all assets included in the Endowment Fund.

### **1. Board of Trustees**

The Board of Trustees is responsible for the Endowment Fund. To implement these responsibilities, the Board sets and approves the investment policy statement and delegates responsibility to the Finance Committee for implementation and ongoing monitoring.

### **2. Finance Committee**

The Committee will be comprised of 5-7 persons appointed by the Board of Trustees. The Board of Trustees will also appoint the Financial Committee Chairman. Decisions by the Committee are to be made by consensus (simple majority) and in the event consensus is not achieved the matter shall be referred to the Board of Trustees for resolution. The Committee is responsible for implementing the Investment Policy. This responsibility includes approving strategic asset allocation targets, hiring and firing investment managers, monitoring performance of the Endowment Fund on a regular basis (not less than annually), and maintaining sufficient knowledge about the portfolio and its managers so as to be reasonably assured of their compliance with the Investment Policy Statement. The Committee will submit Performance Reports to the Board periodically, but no less than annually.

Contributions recommended for acceptance by the Committee and accepted by the Board which carries restrictions as to investment strategies, or restrictions on sale or transfer, will be honored in accordance with the

donor's wishes in so far as possible, but always subject to the best judgment of the Committee, and legally enforceable restrictions.

The Committee may authorize the investment manager to buy, sell, exchange, convert and otherwise trade any stocks, or other securities, and may establish and execute securities transactions through accounts with such brokers or dealers as it may select and within the constraints of the guidelines set forth in this policy.

### 3. Investment Consultant

The Foundation may choose to hire an investment consultant. Investment advice concerning the management of investment assets will be offered by the investment consultant, and will be consistent with the investment objectives, policies, guidelines and constraints as established in this statement. Specific responsibilities of the investment consultant would include items such as assisting in the development and periodic review of the investment policy and the asset allocation strategy, conducting investment manager searches when determined appropriate by the investment consultant and monitoring the performance of the investment manager(s) to provide the Committee with the ability to determine the progress toward the investment objectives.

### 4. Investment Custodian

The Foundation may hire a custodian for the Endowment Fund's investments to establish and maintain direct account relationships with each investment manager and perform standard custodial functions including security safekeeping, collection of income, settlement of trades, collection of proceeds for maturing securities, distribution of income and daily investment of cash. The custodian will provide monthly account statements and other reports as requested by staff and the investment consultant.

### 5. Investment Managers

The Committee will delegate the selection, purchase and sale of individual securities to qualified industry experts. Each individual investment manager will exercise discretion over assets in accordance with specified investment guidelines.

Investment managers that utilize a separate account to manage Endowment Fund assets will adhere to specific investment manager guidelines established with the assistance of the investment consultant.

Investment managers that utilize a mutual fund, commingled trust fund or limited partnership structure will have discretion to manage the assets in accordance with policies and guidelines outlined in the respective mutual fund's prospectus, commingled fund's offering memorandum or limited partnership's private placement memorandum.

The investment managers shall communicate frequently and openly with the Committee and/or Investment Consultant on all matters of significance regarding changes in management organization/structure.

## **Investment Strategy**

1. Strategic Allocations: The Endowment Committee shall review and adjust the strategic asset allocation annually. The general target allocation may range as follows:

- Equities: 60% - Fixed Income: 30%. - Alternatives/Cash: 10%

2. Performance Benchmarking: The performance of the investment portfolio will be evaluated against appropriate benchmarks (e.g., S&P 500 for equities, Bloomberg Barclays Aggregate Bond Index for fixed income).

3. Rebalancing: The portfolio will be reviewed quarterly by the Finance Committee to ensure alignment with the target asset allocation, with rebalancing occurring as necessary to maintain strategic targets.

4. An annual report on the investment performance will be given by the Finance Committee to the Board of Trustees.

## **Spending Policy**

The Endowment Fund seeks to provide a reliable source of income to be used in a manner consistent with the vision of the Foundation and the Foundations' desire to provide quality service. Endowment principle will not be spent unless there is a year where budgeted disbursements cannot be met and the Board of Trustees approves this expenditure.

The distribution rate is based upon a total return approach, which utilizes both income and capital appreciation to be withdrawn for spending. The maximum allowable spending amount for the Endowment shall be up to 5% of the previous twelve-quarter average of the Portfolio's market value. The formula shall be applied to the twelve quarters ending each fiscal year (June 30th). The formula will be weighted as follows:

25% weighting on the earliest 4 Quarters of Market Values

35% weighting on the next 4 Quarters of Market Values

40% weighting on the latest 4 Quarters of Market Values

Spending Disbursements shall be determined by the Disbursement Committee . The Doxa Disbursement Committee shall be determined by the Board of Trustees and consist of at least one member from every World Assemblies of God Fellowship region of the world who will also serve as Disbursement managers for their region. Decisions will be made by consensus (simple majority) and if agreement is not reached the Board of

Trustees will have final authority. The Board of Trustees will also appoint the chairman of the Disbursement Committee.

There shall also be a Development Group that will have departments for marketing (including reporting to donors), mobilization, and administration. Each of these department heads of the Development Group shall be appointed by the Board of Trustees.

Development Group department heads, the Financial Committee Chairman, and the Disbursement Committee Chairman shall all answer to the Chairman of the Board of Trustees.

#### PARAMETERS FOR SPENDING:

1. Matching Fund Allocation: Up to \$1,000 per month in matching funds will be allocated annually to each qualifying Global South missionary, based on funds raised in their home country (excluding funds from abroad). Minimally 51% of spending per annum shall be directed towards this Matching Fund category of disbursement.
2. Retention for Conference Attendance: Two months' equivalent of the matching funds will be retained annually to underwrite the missionary's and their family's attendance at the annual or bi-annual conference.
3. Disbursements can be made for select projects, BAMs, Trainings, Training Centers, Resource Development (Books, Videos, etc.), the Persecuted church, and Bible Translation. Maximally 39% of spending per annum shall be directed towards these disbursements.
4. 10% maximally of spending per annum shall be for development. This includes marketing and mobilization, salaries for staff, development, travel for staff, administration, etc.
5. Review and Adjustment: The spending policy will be reviewed annually by the Endowment Committee to ensure it continues to meet the needs of the Endowment and its beneficiaries. Suggestions for changes will be submitted to the Board of Trustees who will have the power of approval, adjustment, or denial.

#### **FLOW CHART:**



## Conclusion

This Investment Policy Statement provides a comprehensive framework for the Endowment to meet its objectives effectively while ensuring the prudent management of resources entrusted to it. The committee is committed to continuous review and improvement of the policies and strategies outlined herein, adapting to changes in economic conditions and the needs of those it serves.