



**SYLVANIA CHURCH  
PHILOSOPHY OF MISSIONS**

**This document was approved in its final form  
by the elder council on September 18, 2025, and functions as  
the guiding missions policy of Sylvania Church.**

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## INTRODUCTION

Sylvania Church exists because of the mission that the Lord Jesus Christ entrusted to His Church – a mission that is foundational to the nature and task of the Church:

*“And Jesus came and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always even to the end of the age.’ Amen.” (Matthew 28:18-20)<sup>1</sup>*

This mission, known as the Great Commission, was given to a small group of Jesus’ disciples in Israel shortly after His resurrection from the dead and shortly before His ascension to be seated as King of kings and Lord of lords at the right hand of the Father (Php 2:9-11; 1 Tim 6:15-16).

As the new Church gave itself to this mission, the Gospel spread under the sovereign grace and providence of God to permeate the world, including Tyler, Texas. In God’s kindness, this resulted in the formation of Sylvania Church as a local Southern Baptist congregation that is likewise called to the very same mission by which they were formed into a fellowship of Christian worshipers. Seeking greater faithfulness to the mission of Christ, this Philosophy of Missions is intended to inform and guide the policy, practice decisions, and efforts of Sylvania Church as they pertain to sending and supporting missions, both locally and globally.

## THEOLOGY and MISSION of the CHURCH

### **(1) The Church is the family of those redeemed through Christ by the Gospel.**

The Apostle Paul summarizes the Gospel simply in many ways, two of which are poignant summaries of the truth of Christ crucified for sinners:

*“Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain. For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and that He was seen by Cephas, then by the twelve.”*

*(1 Corinthians 15:1-5)*

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<sup>1</sup> Scripture quotations throughout this philosophy are from *The New King James Version* (Nashville: Thomas Nelson, 1982).

*“Now then, we are ambassadors for Christ, as though God were pleading through us; we implore you on Christ’s behalf, be reconciled to God. For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.” (2 Corinthians 5:20-21)*

The Church is the full number of those whom God has reconciled to Himself through Christ, who promised to build the Church successfully (i.e., gathering in all for whom He died; Matt 16:18-19). As such, the Church is visible, gathered into local congregations and often larger denominations of those who profess faith in Christ alone. It is also invisible, since the Lord alone knows who—out of all who profess faith—truly believe and are disciples of Him. The Scriptures give several pictures and descriptions of the Church, each of which are significant, yet for the sake of this short philosophy a helpful summary is found in the Second London Baptist Confession of Faith (1689):

*“The catholic or universal church, which (with respect to the internal work of the Spirit and truth of grace) may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fullness of him that fills all in all.” (26.1)*

**(2) The Great Commission is a calling for the Church to faithfully disciple all peoples as Christ gathers into His Church all for whom He died.**

When Christ saves sinners, He saves them into His Church. While various Christian ministries and parachurch groups have arisen throughout Church History, there is only one divinely appointed entity that Christ died to purchase, and into which He brings those who are united to Him by faith alone:

*“For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.” (1 Corinthians 12:13)*

*“And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.” (John 10:16)*

From the moment He created His Church at Pentecost until He returns to take all His people to Himself forever (1 Thess 4:16-17), Christ has been gathering the elect to Himself in the Church through the Great Commission.

If the mission of the Church is to glorify God by making disciples of all the peoples of the world by baptizing and teaching them to live as worshiping, obedient Christ-followers, then a biblically-grounded definition of missions would be:

*Missions is the intentional, God-glorifying activity of the Church in going to all the peoples of the world for the purpose of making disciples, who are joined to the visible Church that Christ is building.*

**(3) Jesus Christ is Head of the Church, rules the Church by His Word, and leads His Church through the gift of shepherd-teachers, deacons, and evangelists.**

In everything, the Church is subject to the authority of Christ as He rules through His Word. As He constitutes His people into local churches, Jesus gives leaders to His Church for the building up of the saints for the work of the ministry:

*“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ.” (Ephesians 4:11-12)*

*“Paul and Timothy, bondservants of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with the bishops and deacons:” (Philippians 1:1)*

In keeping with both biblical exegesis and historical theology, we hold that the offices of apostle and prophet were for the establishment of the Church until such time as the New Testament Scriptures were completed, and that after that time, the offices of elder (*bishop* or *pastor-teachers*), deacon, and evangelist continue for the establishment of the Church until Christ returns. Elders and deacons must be duly-called and qualified according to character and gifting held out in 1 Timothy 3:1-13 and Titus 1:5-9. Furthermore, while all Christians are commanded to share their faith, evangelists (Eph 4:11) are those who are set apart especially for the spread of the Gospel, and we believe they would rightly include many of those who are now referred to as *missionaries*.

**(4) The glory and knowledge of the triune God is the great motive and goal of missions.**

The Great Commission is a call to make disciples, baptizing them in the triune name of God, and the outcome of missions is the praise of His glory and the spread of His knowledge (Eph 1:11-14; Rev 7:9-17). Because believers are called to glorify God whether in eating or drinking or *whatever is done* (1 Cor 10:31), the great goal of missions is necessarily the glory of God; indeed, this is the only motivation that sustains the Church through the rigors of missions.

*“For from the rising of the sun, even to its going down,  
My name shall be great among the Gentiles;  
In every place incense shall be offered to My name,  
And a pure offering;  
For my name shall be great among the nations,  
Says the LORD of hosts.” (Malachi 1:11)*

**(5) Faithful missions is only carried out in prayerful dependence on the Holy Spirit.**

The newborn Church could only be witnesses to Christ after the Holy Spirit was given to them (Acts 1:8). As it is only the sovereign working of the Spirit that gives the New Birth and brings salvation to completion (Jn 3:3-8; Titus 3:4-7; Php 1:4-6), seeking God in dependent prayer for sending and supporting missionaries, as well as all missions endeavors (local and global) is essential.

**(6) Missions involves the explicit proclamation of the Gospel.**

Well-meaning but misguided ideas about missions have arisen with the advent of the “social gospel” that maintain that missions can be done in acts of mercy apart from over proclamation of the Gospel. We categorically deny that missions can be done apart from the verbal communication of the Gospel, though we do not for a moment discount acts of mercy as vital to the task of the Church. The Gospel is *news* to be proclaimed, and acts of mercy adorn the Gospel as the redeemed Church loves one another and seeks the good of all in emulation of her generous and saving God.

*“For ‘Whoever calls on the name of the LORD shall be saved.’ How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?” (Romans 10:13-14)*

*“... and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised. They desired only that we should remember the poor, the very thing which I also was eager to do.” (Galatians 2:9-10)*

**(7) Missions involves discipleship.**

The Great Commission is a calling not only to evangelizing the nations, but to discipling them—teaching them to become whole-life Christ-followers. This is the lifelong pursuit of every Christian, and it begins with the proclamation of the Gospel by which a person is saved and continues for the rest of their life as they grow in Christlikeness. This was the goal for which Paul labored in all his missionary endeavors:

*“Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. To this end I also labor, striving according to His working which works in me mightily.” (Colossians 1:28-29)*

**(8) Missions requires identifying, training, and launching those called to go out as missionaries, as well as generously supporting those who are sent: Missions needs *going* and *sending*.**

The Great Commission was given to the whole Church, which means that every person saved by Christ must be committed to it. Every Christian is part of the mission of the Church, though not all will be sent out as missionaries. The Church at Antioch is a lasting, biblical model of missions, as they identified and sent Paul and Barnabas, and generously supported them, participating with them in their Great Commission work:

*“Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Spirit said, “Now separate to Me Barnabas and Saul for the work to which I have called them.” Then, having fasted and prayed, and laid hands on them, they sent them away.” (Acts 13:1-3)*

**(9) Biblical missions arises from the Church, under the authority of the Church, and ultimately for the propagation of churches.**

Missions is from the Lord, through the Church, and for the birthing of new churches. This is the pattern of missions seen in the New Testament. Paul and Barnabas were leaders in the Antioch church, sent from the Antioch church, cared for by the Antioch church, and accountable to the Antioch church. The outcome of their labor was the establishment of churches as individuals trusted Christ in repentant faith, and were gathered together in assemblies which would ultimately be led by elders raised up from within those churches (Acts 13:1ff; Titus 1:5ff).

**(10) Taking the Gospel to the nations is essential to the mission of the Church.**

Jesus sends His Church on mission to disciple “all the nations,” which means that the discipleship of the entire scope of humanity is the Church’s task. The words “all the nations” have been understood by many faithful theologians and missiologists to equate with what has been termed *people groups*. For the purpose of missions, a *people group* would include the largest group of people within which believers and churches can multiply before encountering significant linguistic or socio-cultural hurdles. It was the Apostle Paul’s ambition to focus his missions efforts where the Gospel had not yet penetrated (which, in today’s context, would be to press into areas where people groups are unreached with meaningful Gospel witness): *“And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man’s foundation, but as it is written: ‘To whom He was not announced, they shall see; and those who have not heard shall understand.’” (Romans 15:20-21)*

## **COMMITMENTS ARISING from THEOLOGY and MISSION**

(1) We believe that for an effort to be considered *missions*, it must explicitly arise from the Gospel, be explicit about the Gospel, and serve the calling of Christ in the Great Commission.

(2) Sylvania Church will not partner in missions with churches (so-called), organizations, or efforts that do not hold firmly to the Gospel which was once for all delivered to the saints (Jude 3).

(3) We understand missions ultimately to be the task of the Church, which is made up of biblically constituted local churches that are called to be given to this task. To more effectively engage the task of missions entrusted to the church, Sylvania Church's elders have commissioned the Sylvania Missions Team as primary overseers of the church's missions program. This team serves under the authority and oversight of the elders, and their charter may be found in the last section of this philosophy.

(4) Because missions is the task of the Church for the building of the Church, the priority of church planting is an essential and primary aspect of missions.

(5) Philosophies of missions come and go, yet only those that arise from biblical theology are worthy of the attention and efforts of the Church.

(6) Because missions is the task of the Church for building the Church, men who are set apart for the work of church planting missions should be biblically qualified to serve as elders, and women who are set apart to aid in church planting missions should be biblically qualified to serve as deacons. Those who are not will be encouraged to pursue further growth in Christ and serve the Church in other capacities.

(7) The goal of God's glory must be as explicit as the Gospel in evaluating and committing to mission endeavors with which Sylvania Church will partner.

(8) Sylvania Church and her members must give priority to prayer for missions, including diligent efforts to make members aware of what is happening with Sylvania's missionaries and partners for the sake of informed prayer (such as periodic missions prayer newsletters throughout the year).

(9) Sylvania Church will make diligent effort to devote resources to missions (local or global) that are not only devoted to good works, but the proclamation of the Good News of Jesus Christ.

(10) Before sending or partnering with missionaries, Sylvania Church leaders will evaluate those missionaries and their partnering missions agencies for theological unity and fitness with Sylvania's doctrinal commitments.

(11) Sylvania Church is committed to identifying, training, and sending biblically qualified missionaries from among her church members. Support priority will be given to Sylvania’s members, though support for both members and those outside of Sylvania will be evaluated on a case-by-case basis and in light of the theology and practice guided by this Philosophy of Missions.

(12) Sylvania Church aims—wherever possible—to be the sending church for her missionaries, to meaningfully come alongside her missionaries, be involved in her missionaries’ lives, and give counsel and accountability to her missionaries.

(13) The valuable role of parachurch or denominational missions agencies is seen in their unique ability and resourcing to give logistical support to missionaries in a way that Sylvania Church is not. Nevertheless, the role of the missions agency is supportive to the role of Sylvania Church (or any sending church) in caring for and holding accountable its missionaries.

(14) The emphasis of Sylvania Church’s global missions program from the time of the approval of this philosophy of missions will be on reaching the unreached with the Gospel.

## **FRAMEWORK:**

### **LOCAL, GLOBAL, FRONTLINE, FRONTIER, and SUPPORT**

For the purpose of this philosophy of missions, the following categories apply to how Sylvania Church thinks about and navigates missions:

**Local Missions** are any endeavors in Tyler, the State of Texas, and the United States of America that advance the Great Commission through Gospel-rooted works of mercy and evangelism of the lost. Missions efforts that are in the United States whose primary aim is the evangelization of the nations (such as college campus ministries among international students) are not considered *local missions*, but *global missions*.

**Global Missions** are all endeavors beyond the borders of the United States of America that advance the Great Commission through Gospel-rooted works of mercy and evangelism of the lost. Missions efforts that are within the United States whose primary aim is the evangelization of the nations (such as college campus ministries among international students) are included in *global missions*.

**Frontline Missions** includes all missionary roles that are primarily focused on engaging directly with nonbelievers across cultural lines for the sake of their evangelization.

**Frontier Missions** includes all missionary roles that are primarily engaged in bringing the Gospel to unreached people groups, including those with no access to the Gospel.

**Supporting Roles in Missions** are all missionary roles that – while not primarily engaged in evangelizing unbelievers across cultural lines – come alongside frontline and frontier missionaries to make their efforts possible. Examples of supporting roles would include staff in a school for missionary children, vehicle maintenance on missionary vehicles, or administrative positions within a missions organization.

## **SENDING and SUPPORTING MISSIONARIES**

Grounded on the theological foundation articulated above, the elders of Sylvania Church have adopted the following framework for sending and supporting missionaries and pursuing the mission that Christ has commanded her to serve. As it pertains to local missions, the 30% of missions giving that goes to supporting these efforts (see “Material Support” below) will be evaluated for their explicit commitment to the Gospel and their fit with Sylvania’s convictions on what faithful missions efforts might look like. That being said, this section of the philosophy focuses on preparing and sending missionaries globally.

### **Means to Reach the Goal and Target Pursuits**

In the pursuit of the discipleship of every people, the Church has many resources at its disposal. In a diverse world, not every method of missions is equally helpful in every place. While the theology and aim of missions, as outlined above, is universal and directly arises from the Word of God, the New Testament pattern of missionary work is one of various means to reach the goal. The Apostle Paul wrote that within the bounds of God’s Word, he became all things to all people *in order to reach some* (1 Co 9:19-22).

Recognizing the varied circumstances that missionaries face, some are able to go with the Gospel and openly evangelize and disciple. At the same time, the fact that so many unreached people groups exist within politically restrictive and formally hostile states necessitates the creative employment of other means, such as business development that both benefits the people (love of neighbor), as well as opens the door for a Gospel witness. In these harder to reach places, church planting often looks different (i.e., smaller gatherings of believers in homes, listening to sermons online and observing the Lord’s Supper) than in places that do not persecute congregations with concentrated hostility. Moreover, as a rule it is more beneficial to train indigenous church leaders rather than maintain long-term foreign church leadership.

*The elders and Missions Team of Sylvania Church will evaluate all potential missionaries and their strategies based on the seeming appropriateness of their strategy to the service of the missionary endeavor (as outlined above) in each proposed location and people group.*

*While Sylvania recognizes the legitimacy and good of numerous missionary pursuits, the elders have chosen to focus the church's global missionary efforts to supporting and advancing frontline and frontier missions. As these efforts bear fruit, what church planting looks like among a given people group is largely dependent upon the specifics of the socio-cultural and political circumstances of each target region, and will be evaluated by the elders on a case-by-case basis.*

### **Sending Missionaries**

***Assessing Missionaries:*** Missionaries should be among the most capable and mature believers in the Church, because they are being sent to evangelize and mature others in Christ. When Paul and Barnabas were sent from Antioch, they were sent out from among the ranks of local church leadership (Acts 13:2), indicating that missionaries should be spiritually mature (according to 1 Timothy 3 and Titus 1:5-9). They should also possess the skills and discipline necessary for the work they are proposing to do (whether running a business as a platform, teaching, or formal church planting). Because of the spiritually sensitive nature of missionary ministry, missionary candidates must have a deep grasp of the Bible and doctrine, though this does not necessarily translate into formal Bible training in each instance. Ideally, missionary candidates sent by Sylvania will be faithful and fruitful members of Sylvania, and are willing to submit to the elders in their ministry. *The elders and Missions Team will consider these areas of qualifications in assessing potential missionaries.*

***Training Missionaries:*** The best training for vocational missions is faithful, fruitful church membership and ministry. *Once a missionary candidate (including a candidate family) has been identified, the elders of Sylvania are committed to developing a personal candidacy plan that includes reading and discussion with various church leaders, personal counseling, evaluation of missionary interest and location, teaching opportunities within Sylvania, and mission-minded opportunities in and around Tyler. Candidates may be encouraged to serve for a season with one of Sylvania's missionaries, or to pursue some form of formal biblical training. The elders and Missions Team will work with candidates and their sending agency to come up with a plan for support-raising, or will stay attuned to support-raising issues in concert with candidates' mission agency.*

***Sending Agencies and Partner Churches:*** While the local Church is responsible for the sending, oversight, and care of her missionaries, local churches are rarely equipped to function logistically as a sending agency for their missionaries, nor to supply enough financial support to where other partner churches are not needed. (Partnership in missionary work across churches is seen as a biblical model in places such 3 John, as well as in the ministry of Paul; see Philippians 4.)

*Missionaries sent from Sylvania Church will likely work with a faithful sending agency approved by the elders and Missions Team, and receive support from other partner churches; yet they will remain accountable to Sylvania Church, which will work in concert with the sending agency in the oversight and care of missionaries.*

### **Caring for Missionaries**

As seen in passages such as Acts 14:26-28, missionary fellowship, support, and care from sending churches is vital to the stability, vitality, and longevity of the Great Commission work. *Sylvania Church commits to regularly pray for her missionaries, check in with her missionaries for the purposes of encouragement and accountability, and to meet for counseling and support at missionaries' request, either in person or online. At least once annually, each missionary/ missionary couple sent by Sylvania Church will be asked to complete a report focusing on the missionary's spiritual growth, spiritual health, physical wellness, financial situation, and other pertinent life areas. If in the course of ongoing support, evaluation, and care it becomes clear that a missionary is not a good fit for his placement, the elders and Missions Team will work with the missionary and his sending agency (if applicable) to form a plan to vacate the field.*

***Short Term Mission Teams:*** Short term mission teams too often do little good, draining resources and distracting long-term missionaries for the sake of an experience rather than helping and supporting the Gospel work that God is already doing—however, this does not need to be the case! *In evaluating and planning short term mission work, the elders and Missions Team will work with the church's missionaries to assess ministry needs, and to develop teams that will serve the tangible needs and ongoing work of the long-term missions to which Sylvania is committed. These teams will generally be selected from within the congregation, with three particular types of people in mind: (1) those skilled for the work at hand; (2) those who have not been meaningfully connected to the missions work of Sylvania; and (3) those who are considering vocational missions.*

***Material Support:*** It is fitting to give generous material support to those who have been set apart for the ministry of the Gospel (Php 4:15-16; 3 John). The Missions Team has been commissioned to delineate funding for local and global missions efforts. *According to the elders' decision at the March 26, 2025 elder meeting, 70% of missions giving will go toward global missions and 30% will go toward local missions. In evaluating what amount of support to give to missionaries who are going to the global mission field, priority of frontier missions first, then frontline missions, then supporting roles should be taken into consideration and reflected in giving decisions; this reflects the theological commitment above of reaching the unreached with the Gospel. There is more latitude for evaluating support for local ministries and one-time requests, which is part of the discretionary function of the Missions Team.*

*It is a worthy aim to increase support of Sylvania's global missionaries to the point where Sylvania is providing a substantial share of their monthly support. This allows them to enjoy greater respite at Sylvania while on furlough, to need to raise less support and visit less churches, and to give themselves more undividedly to the work the Lord lays before them.*

## MISSIONS TEAM CHARTER

**Purpose:** This policy establishes the scope, organization, and function of the Missions Team (MT) at Sylvania Church, Tyler TX. The purpose of the MT is to provide a framework for coordination of all aspects of “missions” as defined in section II below.

**Scope of Missions:** Sylvania Church chooses to establish the Missions Team described in this policy as a vehicle to coordinate and facilitate this local body of believers’ efforts in carrying out the “Great Commission”.

(a) In Matthew 28:18-20, we read the most familiar form of the “Great Commission”. In this passage, Christ; by virtue of His death, burial, and resurrection; has been given all authority and commissions His church to “make disciples” of all nations by “baptizing” in the name of the Father, Son, and Holy Spirit; and by “teaching” these new disciples to observe all things that He (Christ) commanded.

(b) In Acts 1:8, the “Great Commission” is further clarified as the church is empowered by the Holy Spirit to bear witness in ever-widening circles: first, in “Jerusalem”, then in “Judea” in “Samaria”, and finally, to the “ends of the earth”.

(c) The purview of the MT at Sylvania Church flows from the Great Commission and encompasses all of Sylvania’s missions’ activities to make disciples: locally, regionally, and internationally, including missions’ activities that reach out within our own culture or cross-culturally.

### **Missions Team Membership, Organization, and Oversight:**

(a) ***Composition:*** The Sylvania Church Mission Team shall consist of no fewer than 5, and no more than 12 members of Sylvania Church who have a deep and abiding interest and involvement in some aspects of missions as outlined in section II. Team members will serve 3-year terms which ideally will be staggered to ensure consistency in the MT’s perspective and actions as the team relates to any sponsored ministry.

(b) ***Membership:*** Team Members must be members in good-standing of Sylvania Church and willing and able to commit the needed time for MT membership.

(c) ***Organization:*** The MT will be led by a team leader who will be selected by the Elder board (EB). The team leader will be responsible for recruiting team members, presenting those to the EB for approval, and for setting times for regular meetings, ideally, monthly. The team leader will also be responsible for designating another MT member to convene meetings if he or she cannot attend.

(d) ***Oversight:*** A member of the Elder Board (EB) shall be an ex-officio member of the committee and serve as the MT's proponent on the EB. While this elder, as an ex-officio member of the MT, will be welcome at all MT meetings, it is anticipated that meeting once a quarter with the MT at a regularly scheduled meeting will allow for an understanding of MT activities and needs.

**Mission Team Functions will include, but not be limited to:**

(a) ***Awareness and Information Sharing:*** Each individual or ministry engaged in missions activity that is currently connected to, sponsored by, or supported through Sylvania Church will have one or more MT contacts assigned to that individual or ministry who accurately understand the opportunities and needs of that missions activity and can faithfully represent them to the EB and the congregation of Sylvania Church.

(b) ***Prayer:*** The MT will serve as a conduit for communicating prayer requests coming from these individuals or ministries to Sylvania Church. This may take the form of creating periodic bulletin inserts or making brief announcements for “non-sensitive” needs, and/or recruiting ministry specific prayer teams; particularly where the individual or ministry operates in a closed or restricted-access country. Regardless, the MT will regularly pray together for all individuals and ministries, giving special attention to those with needs that can't be shared with a wider audience.

(c) ***Ministry Vetting and Recommendations:*** Utilizing the Sylvania Church Philosophy of Missions approved by the elders, the MT will receive, review, vet, and then recommend to the EB at least twice a year, new individuals or ministries deemed worthy of support (as outlined in IV. d, above).

(d) ***Missions Expenditures, Needs Tracking, Reporting:*** The MT, with assistance from Sylvania financial staff, will track Sylvania's expenditures for all supported missions as well as needs/requests for funds. At least twice annually the MT will provide recommendations for missions funding along with justifications for any adjustments to the EB for consideration.

(e) ***Missions Training and Mobilization:*** The MT will develop a comprehensive plan for missions training that utilizes existing missions education curricula and programs (such as Perspectives) to equip those considering mission opportunities. The MT will explore and catalog opportunities with current ministries and facilitate opportunities for vision and short-term mission trips by Sylvania members. This function of the MT serves to accomplish the “Sending Missionaries” principles laid out in the church's philosophy of missions.

(f) ***Mission Trips and Missionary Birthday and Furlough Calendar:*** The MT will monitor Sylvania members undertaking missions projects and maintain a Missionary Birthday and Furlough calendar. Sylvania members and missionaries returning on furlough should be given opportunity to report to the MT and/or the congregation. The MT should ensure that all missionaries connected to Sylvania (and their family members) receive a birthday card by email or by post.