



The Mission Society

Norcross, Georgia
www.themissionsociety.org



President Opportunity Profile





OVERVIEW

With the announced retirement of The Mission Society’s president in May, 2014, The Mission Society, a creative and energetic 30-year-old missionary sending agency, is now seeking a new leader.

THE MISSION SOCIETY NOW AND THEN

The heart of The Mission Society’s mission and ministry is to see the Kingdom of God advancing among all peoples, bringing redemption and reconciliation through Jesus Christ by mobilizing and deploying the body of Christ globally to join Jesus in His mission, especially among the least reached peoples. A faith-based organization with a \$9 million budget, The Mission Society has over 220 cross-cultural witnesses (CCW) serving in 40 countries. The majority of the organization’s members, most of whom are United States citizens, minister with or under indigenous Christian ministries with which The Mission Society has developed working relationships. Reflecting a deeply engrained entrepreneurial spirit, The Mission Society is flexible, capable of nontraditional thinking, and able to respond quickly to new opportunities.

The Mission Society was founded in January, 1984 by a group of United Methodists whose intent was to create a vehicle for sending evangelical missionaries from that denomination. The founders’ purpose was to take the Gospel “where it had been least heard or heeded.” The organization has never wavered from that purpose. Today The Mission Society has evolved into an interdenominational agency whose doctrinal heritage and commitments are broadly Wesleyan.

The Mission Society can best be understood through the lens of its vision, mission, key strategies, and core values.

TMS currently has worked with the following organizations:

- Pioneer Bible Translations
- Wycliffe Bible Translations
- Pioneers
- International Leadership
- Globe International
- Christian Blind Mission
- World Gospel Missions
- Converge Worldwide
- Frontiers
- One Mission Society
- Young Life
- Proclamation Media Project
- Ambassadors for Christ
- Evangelism Explosion
- Wesley Foundation



STATEMENT OF VISION

The Kingdom of God
advancing among all peoples,
bringing about redemption and reconciliation
through Jesus Christ.

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China

STATEMENT OF MISSION

The Mission Society exists to
mobilize and deploy the body of Christ globally
to join Jesus in His mission,
especially among the least reached peoples.

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India

KEY STRATEGIES

- Mobilize the Body of Christ
- Live and share the Gospel incarnationally
- Reach the least reached
- Make disciple-makers
- Do and proclaim God's mercy and justice.



CORE VALUES

Incarnation

The Mission Society seeks to minister to others by following the example of Jesus, who fully entered the human experience. In our cross-cultural ministry, we are committed to learning the local language, living among the people, and ministering in culturally appropriate ways, demonstrating love for God and neighbor, and disciple-making among the nations.

Integrity

We desire to reflect the holiness of God in all we do. Personally and corporately, we endeavor to make the character of Christ manifest in our lives and our ministry.

Passion

We are not complacent about the One who matters supremely or the work God has given us to do; nor is our ministry prompted simply by duty, or even obedience. Our life together and our ministry are marked and motivated by passion for God and God's mission. We are passionate about Jesus, our mission, and all those involved in the journey with us.



People

We believe that people are of primary value. Because people matter to God, people matter to us. Our cross-cultural workers, staff, donors, volunteers, prayer partners, and those we seek to reach are of greatest worth to us. Because "relationships" and not "formulas" are our method, we exude an entrepreneurial culture where we encourage every member to discern and pursue God's unique direction for his or her ministry.

Partnership

Since it is the Kingdom of God that we are called to express and extend throughout the world, our ministry is about more than ourselves and our organization. Working with others enhances our witness and strengthens our efforts to make disciples of all nations. As a result, we pursue partnerships in ministry endeavors with churches, nationals, Christian organizations, and individuals.

Prayer

Only through the power and presence of the Spirit of Christ can we live up to the high and holy intentions embodied in these values. We acknowledge our absolute dependence on God and seek both His guidance and His strength each day. Therefore, The Mission Society is a praying community.



SNAPSHOT OF CURRENT MINISTRIES AND LOCATIONS

The Mission Society's ministries span a wide range of entrepreneurial disciple-making endeavors. Generally speaking our cross-cultural mission work fits into six broad categories: Business, Church, Community Development, Education, Health, and Children-at-Risk. We value a holistic approach to mission, which often leads to an overlap of these categories. For instance, a couple whose assignment is serving as educators in Thailand includes church planting as part of their strategy.

At the core of each entrepreneurial endeavor there is an integrated focus of disciple-making. Examples of the type of work in which The Mission Society is engaged include:



Business - One CCW family has developed a discipleship ministry that after a decade has resulted in over 6,000 Peruvians being engaged in weekly discipleship groups. To sustain this ministry locally, they have opened a soft drink bottling plant.

Church – The Mission Society's work with national churches is broad. We focus on planting and strengthening churches, and giving priority to training leaders. One couple serving in North India mentors village church pastors and women.

Community Development - This covers a broad range of ministries including such things as water and agricultural development. Our Ghana field leader is responsible for well drilling projects throughout the country.



Ghana

Education – Mission Society CCWs whose work is in the field of education are involved in ministries ranging from teaching English to theological education to primary/secondary education. Several CCWs are currently teaching elementary education at a well-known school in Jordan as "tentmakers."



Health – Ministries in the field of health care range from community health education (CHE), to mental health counseling, to hospital care. A veteran CCW who spent years in Central Asia now works in nursing and discipleship at a mission hospital in one of the least reached states in India.

Children at Risk - Care of orphans and vulnerable children reflects ministries ranging from working in orphanages to prevention ministries aimed at keeping children out of the sex-trafficking industry. A Kenyan coworker has developed a unique ministry that helps AIDS orphans in his home community find a home in the extended family network. The ministry provides assistance for relatives who need a helping hand if they are going to open their homes to yet another child in a country where the number of AIDS orphans has overwhelmed traditional extended family structures.



Mary Kay Jackson in Ghana



CHANGING STRATEGIES FOR A CHANGING WORLD

The global context in which The Mission Society operates today differs dramatically from that in which mission agencies operated only a few decades ago in numerous critical respects, four of which are:

- < We live in a post-colonial era, with the result that the nature of the West’s interaction with people who formerly lived within the colonial empires of Britain, France, Belgium and others, has now radically changed.
- < The “center of gravity” of the Christian world has shifted in that today the majority of the world’s Christian believers live in the Global South rather than in North America and Europe.
- < The global missionary enterprise, once the near exclusive domain of Christians in the West, today is a function of the church globally, with tens of thousands of cross-cultural workers being sent from Latin America, Africa, and Asia.
- < The economic growth of the Global South, coupled with a lessening of the economic dominance of the historic mission-sending nations.



Laurie Drum in Peru

Concurrent with and perhaps as a result of these and other changes, several trends can be observed that demand changes in the operational mode of North American missionary-sending organizations.

First are four shifts that significantly redefine the way in which organizations (such as The Mission Society) function:

- < The shift from **missionary-sending** to **mission-receiving**
- < The shift from **missionary-sending** to **mission-receiving**
- < The shift from **missionary-sending** to **mission-receiving**
- < The shift from **missionary-sending** metrics to **mission-receiving** metrics



The second has to do with an evolution in the primary strategies employed by mission agencies and their cross-cultural workers. In broad terms, three primary strategies are:

- < Direct ministry, in which the groundbreaking work of evangelism, discipleship, and church planting on a field is done by the cross-cultural worker.
- < Indirect ministry, in which the cross-cultural worker's role is to train and oversee those who are doing the direct ministry (typically indigenous people).
- < Secondary indirect ministry, in which cross-cultural workers and/or mission agencies function as "coaches" and "consultants" to those who have primary responsibility for direct and indirect ministry strategies (typically indigenous churches or groups).

The growth of autonomous indigenous Christian bodies globally suggests that there will be an evolution of "outsider" involvement in any location from direct to indirect to secondary indirect ministry. At the same time, the fact that pioneering work remains to be done among many unreached people groups will require cross-cultural workers (whether from the West or the Majority World) to still be involved in direct ministries.

The Mission Society has intentionally addressed these trends. The fact that The Mission Society was founded nearly two decades after the end of the colonial era, coupled with its having adopted from its earliest days a very enlightened missiology, have resulted in the Society being ahead of the curve in many respects.

At the same time, substantial work remains to be done in several key areas, including:

- < Ongoing efforts to aligning ministries and strategies (in the context of a somewhat decentralized, highly entrepreneurial mission culture) with our clearly-stated mission and vision.
- < Identifying appropriate "metrics" to measure both faithfulness and fruitfulness in relation to The Mission Society's ministry.
- < Developing alternative economic structures for deploying missionaries that are not dependent upon "support" from homeland churches or individuals.





THE OPPORTUNITY

As an independent mission agency in the Wesleyan tradition, The Mission Society enjoys a unique position and legacy. Having been founded in the mid-1980s, The Mission Society has avoided the pitfalls that marked much of missions in the colonial era where Western agencies “owned” the ministries (and sometimes the churches) they established. In contrast to that era, from its earliest days The Mission Society has assumed a posture of partner and servant in relation to indigenous churches and organizations with which it has collaborated globally. Deeply committed to an incarnational model of ministry, and keenly aware of the emergence of a vibrant and growing Majority World mission movement, The Mission Society has developed a highly collaborative approach to ministry that has allowed it to develop dynamic, healthy peer-to-peer relationships with partners around the world.



Foglemans in South Sudan

Internally, a great spirit of unity exists throughout The Mission Society community, marked by respect and trust between the board, administration, staff, and cross-cultural witnesses. Members of The Mission Society are eager to grow and are excited about living out the compelling purposes expressed in our Statement of Mission. A significant move in the direction of more strategic engagement among least reached peoples has been evident in recent years, most notably in the new fields that have been opened and the preponderance of new missionary appointments made. The Mission Society has adopted a very progressive approach to encouraging and fostering “Jesus movements” in other religious contexts. A very creative, non-hierarchical management structure has been implemented to oversee its cross-cultural workers around the world, supported by a software platform that allows for dynamic, real-time virtual community to be experienced throughout the organization. The next president and CEO will have an incredible opportunity to give leadership to a growing ministry, increasing its effectiveness and enlarging its scope.



THE POSITION

The president is the chief executive officer of The Mission Society and reports to the board of directors of which (s)he is a voting member. Under the board's authority, the president will be responsible for guiding the organization's operation as it continues in its commitment to excellence in ministry, seeking to "mobilize and deploy the body of Christ to join Jesus in His mission, especially among the least reached peoples."

The president's seven member leadership team includes six vice presidents and a senior director:

- ◁ VP for Advancement – Responsible for cultivating new donors and maintaining relationships with existing donors with the objective of funding the Society's unrestricted budget.
- ◁ Sr. Director of Communications – Responsible for PR and mass communications (print, digital, and social media).
- ◁ VP for Administration & Finance and CFO – Responsible for management of financial, regulatory, facilities, information technology, and human relations functions.
- ◁ VP for Mission Ministries – Responsible for oversight of core ministry functions including church ministries, mobilization & candidacy, field ministries, and missional community departments.
- ◁ VP for International Mobilization and Training – Responsible for pre-field and continuing educational training programs for CCWs as well as international missions mobilization program.
- ◁ VP for Member Care and Development – Responsible for ongoing development / discipling of CCW community and for oversight of member care department including MK ministry).
- ◁ VP for Marketplace Ministry – Responsible for programs to mobilize business persons for missions, assist CCWs with business as mission initiatives, and resourcing training of national workers in micro-enterprises.

The next president and CEO must be aware that The Mission Society is not the typical missionary-sending agency. In addition to sending missionaries, The Mission Society resources and mentors churches in the USA and abroad as they seek to fulfill the Great Commission as recorded in Acts 1:8, and provides mission experiences for individuals to explore their call to full time service. Donors deploy their resources through The Mission Society because of the potential for Kingdom impact with responsible financial transparency given to their funding. The presidency of this organization requires a style of servant leadership (humility, authenticity, and accountability), shared management (a participative, inclusive management style), and the ability to work with a volunteer board dedicated to a best practices model of board governance. This style will continue to enhance a spirit of trust, mutual respect and community among the board, administration, staff, missionaries, and supporters.



PROFESSIONAL AND PERSONAL QUALIFICATIONS

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God's CALLING

- ◁ The president must give evidence of a personal calling to missions, as evidenced by significant personal involvement in world mission, whether as a cross-cultural worker, a mission mobilizer, or in some other way having been personally engaged in promoting or supporting global mission.
- ◁ If the president is married, his or her spouse must be fully supportive of his or her ministry with The Mission Society, and the president's family should not pose undue complications to his or her fulfilling the responsibilities of the president's office.
- ◁ The president must be active in a local expression of the body of Christ.

Personal CHARACTER

- ◁ The president should evidence a genuine, personal relationship with Jesus, and a heart set on fire by the love of God.
- ◁ The president should meet the biblical and spiritual qualities for leadership.
- ◁ The president should practice the basic disciplines of prayer, Bible study, giving, and good works; be tuned to God through the inner working of the Holy Spirit; and be well-equipped to serve as the spiritual leader of The Mission Society community.

Professional COMPETENCE

- ◁ Education: A Master's degree or higher in a field relevant to a leadership role in a mission agency (missiology, theology, management, education, etc.).
- ◁ Cross-Cultural Competence: Has a keen cross-cultural awareness, along with an understanding of current movements within the world mission arena.
- ◁ Missions: Conversant in missiological issues and mission trends.
- ◁ Leadership: Possesses the spiritual gift of leadership, has demonstrated the ability to grow a ministry, and has had significant experience in an executive leadership position in a complex organization.
- ◁ Finance: A good understanding of the principles of budgeting and financial management.
- ◁ Communications: The ability as a highly effective communicator to reach multiple types of audiences through various media with an emphasis on both written and oral communication.
- ◁ Advancement: Is a generous giver personally, and has had prior experience and success in major donor development, demonstrating an ability to create strong relationships with major donors, and having sufficient understanding of advancement strategies to ensure that the Society's donor development methods are successful.



The Mission Society

Corporate CHEMISTRY

- ◁ A winsome and visionary leader who can inspire and help to mobilize a new generation of cross-cultural witnesses.
- ◁ Demonstrated ability to function effectively in a collaborative leadership environment. Team building with members of the missionary community, staff, and the administrative leadership team will be a major focus of the president.
- ◁ Willing to travel to foster and maintain relations that are as global as the Society's mission.



Arts Ministry in France



English Teen Camp in Hungary



Parisian Church

THE SEARCH AND SELECTION PROCESS

The Search Task Force is charged with vetting candidates for the position and is assisted by Bruce Dingman and The Dingman Company.

This thorough search will include consideration of many names, of which quite a few will respond with resumes, be asked to respond to questionnaires, have telephone interviews with Bruce Dingman, and then those holding the most promise will be interviewed in person by Bruce.

Next, references and backgrounds will be checked, degrees verified, and an extensive Candidate Profile will be prepared by the search firm. By the fall of 2013, the Search Task Force will select the top three to four who will then be interviewed in person by the Search Task Force in Atlanta and the candidates will be recommended forward to the Governance Committee for further consideration.

In late fall to early winter, the Governance Committee will do additional vetting and give prayerful consideration as to which person to recommend forward to the Board of Directors who in the winter of 2013/2014 will consider and if agreed upon, select the next Chief Executive Officer, who will be installed in the spring of 2014.



The Mission Society

When a preferred candidate is determined, the candidate and spouse will have an opportunity to meet the TMS main office team and to know who he or she will be leading. The leadership team will have an opportunity to provide input to the Board before hiring is finalized. The new president will optimistically start in time to have a couple months overlap with Dick McClain, current president.

The Mission Society is an equal opportunity employer and does not discriminate on the basis of race, age, color, sex, national origin, or physical handicap. The Mission Society is a member of Evangelical Council for Financial Accountability (ECFA), MissioNexus and belongs to the EPA (Evangelical Press Association). As a religious non-profit organization, The Mission Society will discriminate on the basis of theological faith, as will The Dingman Company as The Mission Society's agent.

We fully respect the need for confidentiality of information supplied by interested parties and assure them that their backgrounds and interests will not be discussed with anyone, including our client, without their prior consent, nor will reference contacts be made until mutual interest has been established.

For further information or to apply for this position, please contact:
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Statement of Faith

God

There is one eternal, triune God: Father, Son, and Holy Spirit.

Jesus Christ

Jesus, the Son, is the Word (Logos) of God who has become flesh.¹ We affirm the full deity and humanity of Jesus the Messiah, who was born of a virgin,² lived a sinless life as a man on this earth,³ died on a cross,⁴ rose from the dead,⁵ and ascended into heaven.⁶ During his earthly ministry, Jesus taught, proclaimed, and demonstrated the kingdom of God.⁷

Holy Spirit

The work of the Holy Spirit is to glorify Christ.⁸ The Spirit is active to convict people of sin and to accomplish God's saving work in those who repent and believe.⁹ The Spirit enables Christ-like transformation¹⁰ and empowers believers for witness and service, distributing gifts according to God's will.¹¹

The Bible

The Bible is the fully inspired written Word of God as contained in the Old and New Testaments. The Bible is the unique and authoritative standard for faith and life, and contains all things necessary for salvation through faith in Jesus Christ.¹²

Humankind

Humankind in all its diversity is created in the image of God,¹³ and intended for relationship with God. However, all humans are fallen,¹⁴ are under the power of sin and death,¹⁵ and are in need of salvation. In Jesus Christ God is redeeming all creation, including humankind, and restoring us to right relationship with God and with one another.

Salvation

There is salvation only in Jesus Christ.¹⁶ Through prevenient grace, an expression of God's loving nature,¹⁷ God initiates relationship with all people. Salvation is not earned by human effort,¹⁸ but rather is offered to all by God's love, mercy and grace. It is received through repentance¹⁹ and faith in Christ.²⁰ God desires all of humankind to experience salvation.²¹

Church

The Church is the Body of Christ,²² the universal community of believers in Jesus. Christ loves the Church. Endowed with spiritual gifts by the Holy Spirit, the Church glorifies God, makes disciples, witnesses redemptively in the world and prepares to meet Jesus upon His glorious return.

The Kingdom of God

Inaugurated at the advent of Christ, the kingdom of God will be consummated at the return of Christ and will be marked by ultimate victory over death, Satan and all evil.²³ Those who have died in Christ will be resurrected to eternal life with God. Until that time, we are called to follow Jesus, and join Him in His kingdom work.

Our Calling

Jesus calls His followers, and sends them into the world as the Father sent Him into the world.²⁴ In obedience to Christ we go into all the world proclaiming the Gospel to and making disciples of all peoples, and showing love for God and neighbor by doing and proclaiming God's mercy and justice.

¹ John 1:1

² Matthew 1:25

³ I Peter 2:22

⁴ Mark 15:25

⁵ Matthew 28:6

⁶ Luke 24:50

⁷ Luke 4:43

⁸ John 16:14

⁹ Romans 4:24

¹⁰ II Corinthians 3:18

¹¹ I Corinthians 12:11

¹² II Timothy 3:16-17

¹³ Genesis 1:26

¹⁴ Genesis 3

¹⁵ Romans 3:23

¹⁶ Acts 4:12

¹⁷ I John 4:8

¹⁸ Titus 3:5

¹⁹ Acts 17:30

²⁰ Ephesians 2:8

²¹ 2 Peter 2:9

²² Ephesians 1:22-23

²³ I Corinthians 15:24-28

²⁴ John 20:21