



Partnership Policies

Updated May 1, 2023

Rationale for Partnership

Why Have Church Partners?

One of the ways local churches are able to extend the scope and impact of their involvement in God's global mission is through partnership. At Imago Dei Church, our partnerships are aimed at increasing our faithfulness and fruitfulness as active participants in the redemptive and restorative mission of God in the world. Our church partners with a variety of organizations, networks, and ministries. These partnerships vary in depth of trust, collective commitment, and active involvement. We do not consider any of these partnerships as identity markers for our church. We are an autonomous, Kingdom-minded local church that sees the value in partnerships that help us pursue our mission of seeing lives changed by the gospel.

Defining Partnership Biblically

God's Word helps us understand the concept of partnership. The basic idea of that term—*partnership*—in the New Testament, is participation. The term comes from the Greek word, *koinonia*, and can be translated as partnership, contribution, fellowship, communion, participation, or to share. The Scriptures describe this participation with one another in a multiplicity of ways. Here are a few important biblical descriptions of partnership for our purposes.

We Share with One Another in God Through the Gospel

We share in God himself and one another through faith in the gospel and the indwelling of the Holy Spirit. When people receive the message of the gospel, they "have *fellowship* with us; and indeed, our *fellowship* is with the Father and with his Son Jesus Christ" (1 Jn. 1:3). We share with one another in God because we were "called into the *fellowship* of his Son, Jesus Christ our Lord" (1 Cor. 1:9) by God who "sent the Spirit of his Son into our hearts" (Gal. 4:6) that we might be "members, one of another" (1 Cor. 12:27; Eph. 4:25) in the "one body" of Christ (Eph. 4:4; Col. 3:15) through his "one Spirit" (Eph. 4:4).

We Share with God in His Redemptive and Restorative Gospel Work

We are those who belong to the forgiven family of God—those who were dead in our trespasses, but God made alive together with Christ through the atoning work of his cross (Eph. 2:1-8; Col. 2:13-14). Not only that, but we are “his workmanship, created *in* Christ Jesus for good works, which God prepared beforehand, that we should walk in them” (Eph. 2:10). We are God’s “*fellow workers*” (1 Cor. 3:9). God has determined to reconcile us to himself by the death of his Son (Rom. 5:6-11), and then entrust “to us the message of reconciliation” that he might “reconcile the world to himself” (2 Cor. 5:19). This work is not ours, it is his, but he has seen fit to involve his people in his work of redeeming and restoring a broken world. Just as the Father sent the Son into the world as a suffering servant to seek and save the lost, so Jesus sends his disciples as loving servants into the world (Mk. 10:45; Lk. 19:10; Jn. 13:1-17, 20:21). We are to be Great Commandment Christians on a Great Commission to make disciples of Jesus from all nations until he returns to make all things new (Matt. 28:18-20; Lk. 10:25-37).

We Share in the Work of the Gospel Together

Paul wrote that he was joyfully thankful to God for the church at Philippi, “because of [their] *partnership* in the gospel” (Phil. 1:3-5). Partnering together in this work of the gospel involves (1) knowing and loving one another (2) praying for one another, (3) joyful suffering with one another, as well as (4) providing practically for the needs of the poor and (5) the advancement of the gospel. We have a plethora of wonderful examples of gospel partnership throughout the Scriptures. Consider the following:

- Partnering in Gospel Work through Genuinely Knowing and Loving One Another
Paul reminded the church in Thessalonica that they “became imitators of [he] and of the Lord,” and they “became an example to all the believers” and the “word of the Lord sounded forth from [them]” and their “faith in God” spread “everywhere” (1 Thess. 1:6-8). He encouraged them, saying that “being affectionately desirous of [them], [they] were ready to *share* with [them] not only the gospel of God but also [their] own selves” (1 Thess. 2:8). Paul tells the church in Corinth that he would, “most gladly *spend* and *be spent* for [their] souls” (2 Cor. 12:15). He writes to the church in Rome, hoping to “at last succeed in coming to [them]” that they might “be mutually encouraged by each other’s faith, both [theirs] and [his]” (Rom. 1:10, 12).
- Partnering in Gospel Work through Prayer for One Another
Epaphras shows his love and commitment to the church in Colossae by “always struggling on [their] behalf in his prayers,” having “worked hard for [them],” so “that [they] may stand mature and fully assured in the will of God” (Col. 4:12-13). Paul both prays for and asks for prayer from the churches in Rome, Corinth, Ephesus, Colossae, Philippi, and Thessalonica. He asks them to “strive together with [him] in [their] prayers to God on [his] behalf” (Rom. 15:30-33); to pray that

“words would be given to [him]...to proclaim the mystery of the gospel” (Eph. 6:19-20); to pray that “God would open to [them] a door for the word, to declare the mystery of Christ” (Col. 4:2-4); and to pray “that the word of the Lord may speed ahead and be honored, as happened among [them]” (2 Thess. 3:1-2).

- Partnering in Gospel Work through Suffering Together

Jesus said to his disciples, “in the world you will have trouble; but take heart, I have overcome the world” (John 16:33). Paul tells Timothy to “*share* in suffering as a good soldier of Christ Jesus,” and do so “for the gospel” and “by the power of God” (2 Tim. 1:8, 2:3). Peter instructed a persecuted and scattered church to “rejoice insofar as [they] *share* in Christ’s sufferings,” being reminded that “the same kinds of suffering are being experienced by [their] brotherhood throughout the world” (1 Pet. 4:13, 5:9).

- Partnering in Gospel Work through Provision for the Needs of the Poor

From the origin of the church, Luke describes a people of sacrificial generosity, who “were selling their belongings and distributing the proceeds to all, as any had need” (Acts 2:45). He tells us that “no one said that any of the things that belonged to him was his own, but they *had everything in common*” such that “there was not a needy person among them” (Acts 4:32, 34-35). The newly formed Greek speaking church at Antioch, upon hearing of an impending famine, “determined, everyone according to his ability, to *send relief* to the brothers and sisters living in Judea” (Acts 11:27-30). While Paul was focused on getting the gospel to “the rest of the Gentiles” (Rom. 1:13), he was also deeply concerned that contributions be made for the relief of “the poor” (Gal. 2:10). Paul was especially desirous of caring for the needs of the poor saints in Jerusalem, for which he organizes at least two relief funds (1 Cor. 16:1-4; 2 Cor. 8:1-9:15; Rom. 15:14-35). The Scriptures remind us that the poor will always be among us and that we should “open wide [our] hand” to our brother, the poor, and needy in the land (Deut. 15:7, 11; Matt. 26:11). Jesus tells us that whatever we do for those in need, we have done unto him (Matt. 25:31-46). Indeed, the people of God ought to be concerned for the things God is concerned about. This means we serve others and seek their good, love our enemies and pray for them, seek mercy and justice for the oppressed, speak for the voiceless, and care for the sick, the marginalized, the poor, and the needy (Deut. 10:12-22; Psalm 82:3; 139:15-16; 146:5-7; Prov. 14:31; 31:8-9; Isaiah 1:17; Jer. 22:3; Micah 6:8; Zech. 7:9-10; Matt. 5:15-16; 5:43-48; 23:23-24; 25:31-46; Luke 6:36; 14:12-14; Acts 4:34-35; Rom. 12:18; James 1:27). In so doing, we learn to “devote [ourselves] to good works, so as to *help* in cases of urgent need, and not be unfruitful” (Titus 3:14).

- Partnering in Gospel Work through Provision for Gospel Advance

The church at Philippi was deeply encouraging to Paul when they “revived their

concern for [him],” meaning they showed their concern for him by contributing to him and his ministry among the Gentiles financially (Phil. 4:10). He reminded them that “it was kind of [them] to *share* [his] trouble,” and that “no church entered into *partnership* with [him] in giving and receiving, except [for them]” (Phil. 4:14-15). They had “sent [him] *help*” on multiple occasions in hopes of seeing a fruitful harvest in Thessalonica (Phil. 4:16-20). Paul also wrote to the church in Rome, that he might “preach the gospel to [those] who are in Rome” and “reap some harvest among [them] as well as among the rest of the Gentiles” (Rom. 1:10-15). He wanted to “see [them]” on his way to Spain, and “to be *helped* on [his] journey there by [them]” (Rom. 15:24).

Principles Governing Our Partnerships

1. God Gets Greater Glory By Going Together

God’s Glory is our supreme aim in all things, especially when we are partnering together. Partnership is governed by a shared strategic vision for the same Kingdom purposes (e.g. church planting, church renewal, care for orphans and widows, training pastors), where multiple parties are able to clearly see how collaborative effort would be effectively better than going it alone. Consider, would our involvement in God’s mission to display and declare his Glory in the world be more faithful and fruitful through this partnership?

2. At The Speed of Trust

Relationships lead, partnership follows. We always support people over projects. Depth and pace are the two elements of partnership that are governed by the time it takes to cultivate and maintain trusted relationships. The depth of relational trust determines your level of candor with one another, the way you listen to one another, how much you will rely on one another, and whether you will be skeptical of one another or give one another the benefit of the doubt. Consider, how much do we need to trust one another to do this together?

3. Each Playing Their Part

Consistent commitment to collaboration is critical. For any partnership to be effective, it must be governed by a consistent commitment to play our respective harmonies in the symphony of God’s redemptive and restorative mission. This means that we seek to use the gifts God has given us for the extension of God’s Kingdom, not our own. This further means we partner with those whose gifts complement those God has given us. Consider, what role should we be playing in this collaborative endeavor?

4. Clearly Communicated Expectations

Clarity of expectations is absolutely vital for partnership. Partnerships are greatly helped when they are governed by clearly communicated expectations from the beginning and throughout. Consider, what expectations do we have for them? What expectations do they have for us? Do we have clarity and agreement on those expectations?

5. Mutual Encouragement Matters

Striving for mutual encouragement in partnership is important. Partnerships are strengthened when they are bolstered by spiritual elements like praying together, encouraging one another with the Word, and serving one another. We desire a strong sense of mutuality, rather than a partnership that is one directional. Consider, how could we foster mutual encouragement in this partnership?

6. Give As God Gives

Contribution to a partnership must be in proportion to the provision of resources Christ has provided for us to steward. We have real limitations in regards to time, finances, and people resources. So, we need to partner in a way that is proportionate to the limited gifts God has given us. This means that there will be more organizations, networks, and ministries that we could partner with than we have the time, financial, and people resources to do so, and we will have limits on how much support we can give our partners. Consider, what partners will help us steward our limited resources for maximum Kingdom impact?

7. Even If It Costs Us

Sacrificial generosity should be understood as a governing means to healthy, Kingdom-minded partnership. When we come to the table around a shared strategic vision, we should be ready to give generously to accomplish those Kingdom purposes. Consider, how do we partner sacrificially and generously?

8. Complexity Kills Reproducibility

Partnership must be done in ways that are focused and simple (that align with our strategic missional priorities and philosophy of ministry as a church), because complexity inhibits our ability to maintain and reproduce those Kingdom efforts. When we employ simple and focused means of partnership, we are able to give ourselves fully to those areas to which we have committed ourselves. This means, we will absolutely have to say no to many good opportunities to remain focused on the things we believe God has given for us to do. Consider, do we need to say 'no' to this opportunity so that we can say 'yes' to another that would help us be

more faithful to what God has given for us to do (P.E.A.C.E¹)?

9. Inspect What You Expect

All partnerships should be evaluated regularly and wisely. Because partnerships are formed around the idea that multiple parties might be able to be more effective in bringing God glory together than separately, we must evaluate our collective progress in achieving those agreed upon and clearly communicated expectations. Consider, are we progressing together towards those shared objectives in the way we hoped we would have by now? Do we have mechanisms and a collaborative culture of mutual accountability?

10. Know When To End It From The Beginning

All partnerships should be ended on the basis of a shared understanding of the appropriate reasons for bringing the partnership to a close. Examples of reasons might include, but are not limited to: finishing the objectives of the partnership; elapsing the time allotment; an inability to provide the agreed upon and necessary resources; a breach of trust through some grievous sin; or an abandonment of our shared beliefs and convictions. Consider, what markers should we look for in order to know when to end this partnership?

¹ God in Christ has made us a people who belong to him and participate in his mission by loving those around us and making disciples of all nations. In light of our commitment to these two essentials, we have determined to flesh these out in the life of Imago Dei Church by focusing on the following missional priorities that make up the **P.E.A.C.E.** plan.

Plant Churches: we prioritize church planting because implicit in Jesus' commission to make disciples of all nations is the subsequent planting of churches wherever disciples are made among unreached peoples and in least reached places.

Evangelize the World: we prioritize evangelism because all people are in need of the gospel of Jesus Christ, he is worthy of glory and honor from all peoples, and he promises that a people from every nation, tribe, people and tongue will be represented around his throne.

Aid the Poor and Sick: we prioritize ministries of mercy among the poor, sick, and vulnerable in society because all people are made in the image of God. When we care for the least of these we do so unto Christ himself.

Care for Widows, Orphans and Oppressed: We prioritize care for the fatherless, the widow, and the oppressed because God our Father has adopted us as his children, comforted us in our affliction, and called us as his people to ease their suffering.

Equip Leaders: we prioritize equipping the saints for the work of ministry, while giving specific attention to training missionaries, church planters, and pastors who will, in turn, multiply leaders.

How We Do Partnership

Categorizing Our Partners

Kingdom Partners and Kingdom Friends

For our purposes, we will use the language of Kingdom Partners and Kingdom Friends to bring clarity regarding the depth and intensity of our partnerships.

1. Kingdom Partners: Partnerships with brothers and sisters in Christ and evangelical Christian organizations with whom we have established a deep and abiding relationship of trust, where there is a shared commitment to one another; with whom we are extremely like minded in our [philosophy of ministry](#); and with whom close collaboration will help us greatly in our efforts to fulfill the [strategic mission](#) (specifically, the P.E.A.C.E. plan) we believe God has given Imago Dei Church. Our relationship with Kingdom Partners will be marked by a formalized mutual agreement with clearly articulated expectations, substantial investment of resources (people, time, space, money), specific means of accountability, and a shared understanding of the appropriate reasons for bringing the partnership to a close.
2. Kingdom Friends: Lesser, informal, and limited relationships that are more like support than true partnership. Our relationship with Kingdom Friends can range from one-time gifts that are need-based on a case by case basis to only mentioning an opportunity for members to contribute in a newsletter with no people, time, space, or financial assistance from the church. In these cases, there is no formalized agreement, investment of resources is limited, accountability is loose, and assistance is on a one off basis.

Types and Examples

There are a variety of potential partners, focused on a variety of strategic missional goals that we may share with them. Given the diversity of foci for various partners, we have categorized those potential partners according to the following types. See examples for each type linked below.

1. Institutions

This type of partner is an entity, organization, or center that has been given a specific mandate by a collection of churches. This type could include entities like the [Ethics and Religious Liberty Commission](#), [Send Relief](#), or [Baptists On Mission](#); sending organizations like the [International Mission Board](#), [Christar](#), or the [North American Mission Board](#); or theological training centers like [The Gospel Coalition](#),

[Southeastern Baptist Theological Seminary](#), or [Grimke Seminary](#).

2. Church Coalitions

This type of partner is typically a collection of churches (non-profits or individuals) that may be forming a convention, association, network, or coalition around a shared affinity and/or agreed upon objective. This type could include conventions of churches like the [Southern Baptist Convention](#) (alternatively, Great Commission Baptists) or the [Baptist State Convention of North Carolina](#) (alternatively, North Carolina Baptists); associations of churches like the [Raleigh Baptist Association](#) or [Advance Church](#); networks of churches like [Acts 29](#) or the [Pillar Network](#); or coalitions of non-profits like [Stand for Life](#).

3. Missionaries

This type of partner is mainly those who have “gone out [from us, Imago Dei Church] for the sake of the name” (3 John 7) in accordance with our [sending process](#). All missionaries are commissioned for the work of evangelizing, disciple-making, and church planting in their respective fields of ministry. We are committed to supporting those missionaries who have gone out from among us by consistently praying, generously giving, faithful going, and purposefully sending to the gospel gaps in as close proximity to where our current sent ones are as we can. This type could also include some missionaries that have not gone out from us, but have proven to be a strategic partner for us in our efforts to extend the gospel “to the rest of the Gentiles” (Rom. 1:13).

4. Church Planters and Churches

This type of partner could be someone or a team that is planting, replanting, or revitalizing at an **Antiochian** (Kingdom Partners) or **Macedonian** (Kingdom Friends) level of partnership according to our [church planting strategy](#).

- An **Antioch** level church plant is one where we (Imago Dei Church) are the primary sending church, providing equipping, financial support, coaching, and pastoral care for the leadership and church planting team. Antioch church plants are expected to commit to our basic theological and philosophical convictions. Some examples of Antioch level church plants are [Redemption City Church](#) in Baltimore, [Harvest Church](#) in Cary, and [Missio Dei Church](#) in Raleigh.
- A **Macedonia** level church plant or existing church where we are not the primary sending church, where there is some support and there is some level of theological alignment and philosophical unity. Some examples of Macedonia level church planters are Orlando Cordero of [Radiant Church](#) in Towson, Vasek Andrs of [Kostel Jinak](#) in Czech Republic, and Nick Gagnon of

[Bratislava Faith Community](#) in Slovakia. This type could also be another local church, through a fostering relationship with revitalization or replanting in view. We tend to enter into this type of partnership with particular individuals, for a specified amount of time, around a shared desire to accomplish the project of planting or revitalizing a particular local church.

5. Parachurch Ministries and Non-Profits

This type of partner is a parachurch ministry that has non-profit (501c3) status, and is focused on an element of the P.E.A.C.E. plan that we could not or would not want to undertake as an initiative of Imago Dei Church. This type could include Kingdom Partners like [127 Worldwide](#), [Invisible Girl Project](#), or [Refugee Hope Partners](#); or Kingdom Friends like [Lifeline Children Services](#), [Hope Reins](#), [Gateway Women's Care](#), [North Raleigh Ministries](#), or the [Raleigh Dream Center](#). We tend to enter into this type of partnership when we want our members to have the opportunity to engage in a particular area of ministry, we cannot pursue that area of ministry as a church based initiative without missional drift from our core priorities as a church, and/or our involvement in this area of ministry as a church is greatly helped by the leadership of this particular parachurch ministry.

Levels, Terms and Conditions

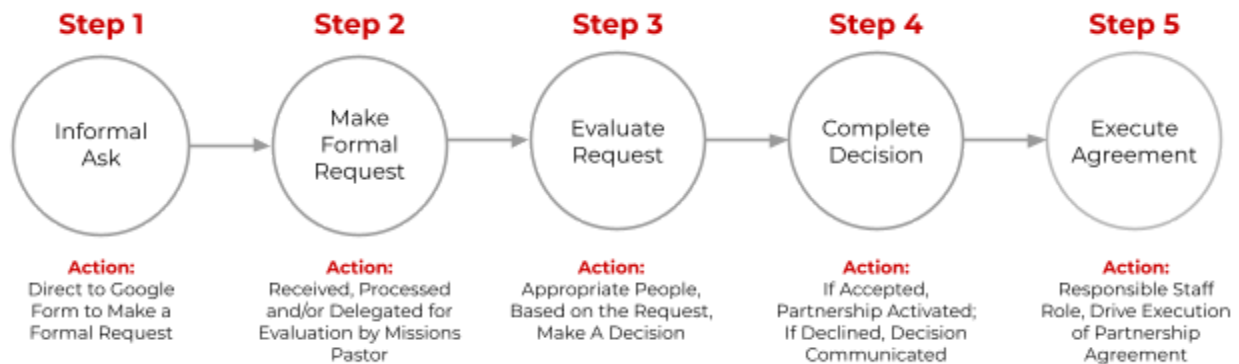
Level	Type	Descriptions	Financials	Examples
Level 0 Church Initiative	Imago Dei Church Initiative	annually budgeted & evaluated; indefinite or project based; ownership & leadership	varies based on centrality, priority & budget	College, Students, Kids, Women's, Men's, Spanish, Equip, Aspire, Going
Level 1 Kingdom Partner	Missionary Partner	annually budgeted; indefinite; evaluated every 3 years; leadership to influence	\$12,000-25,000, increased by percentage for cost of living	LeBel, Rahimizadeh
Level 2 Kingdom Partner	Church Planting Partner (Antioch)	project based; time-bound; ownership to leadership to influence to partnership	\$100,000-200,000; e.g. for \$150,000 Y0-\$50k, Y1-\$50k, Y2-\$30, Y3-\$20	Harvest, Redemption City, King's, Missio Dei, King's Cross
Level 3 Kingdom Partner	Institution, Coalition, or Ministry Partner	annually budgeted & evaluated; indefinite; influence	entities: varies mostly based on budget percentage; ministries: \$12,000 annually	entities: IMB, NAMB, Acts 29, SEBTS, Grimke; ministries: 127, IGP, RHP
Level 4 Kingdom Friend	Church Planting Friend (Macedonia)	one time gifts; need based; case by case; as available	\$500-\$6,000, not to exceed \$12,000 in 5 years	Kostel Jinak, Bratislava Faith Community, Radiant
Level 5 Kingdom Friend	Institution, Coalition, or Ministry Support	one time gifts; need based; case by case; as available; based on theological and philosophical alignment	\$500-\$3,000, not to exceed \$6,000 total in 5 years	NRM, HuCo, Send Relief

Level 6 Kingdom Friend	Institution, Coalition, or Ministry Blessing	one time gifts; need based; case by case; as available; based on theological and philosophical alignment	\$50-\$500, not to exceed \$3,000 total in 5 years	Hope Reins, Raleigh Dream Center, Gateway
Level 7 Kingdom Friend	Institution, Coalition, or Ministry Acknowledgement	no financial gifts; only acknowledge before members; case by case; based on theological and philosophical alignment	\$0	World Relief, IJM, Prison Alliance, Raleigh Rescue Mission, Global Gates

Partnership Management

Processing Requests for Partnership

On a fairly consistent basis, we receive a variety of unplanned partnership requests from all kinds of sources (entities, planters, non-profits, etc) through multiple members and leaders in the life of the church. Here is the process we will seek to follow in cases such as these.



Step one: a member or leader receives an informal ask for some sort of support or partnership. Whoever receives the ask should direct them to an online [Partnership Request Form](#), where they can make a formal request for partnership. This step of making a formal request is especially important when staff overseen resources are being requested, like the [facility](#) or finances of the church.

Step two: the Pastor for Missions and Evangelism fields that partnership request and directs it to the appropriate individuals or group of people for an evaluation of it.

Step three: the appropriate people, depending on the level of the request itself should be activated to evaluate (on the basis of our partnership philosophy in this document) and make a decision as to whether or not we will move forward with the request. Part of the decision to accept a partnership request is to identify who among us is responsible for maintaining that partnership for the duration of it.

Step four: if a decision is for accepting that request for partnership, communication is delegated out to whoever among us (staff member, deacon, or ministry team

leader) will be responsible for maintaining that partnership. If a decision is made to decline the request, communication of that decision is pushed back up to the Pastor for Missions and Evangelism.

Step five: whoever is given responsibility for maintaining said partnership should take responsibility for finalizing that agreement, clarifying expectations, and beginning implementation of whatever was agreed upon. This responsible individual should maintain active relations with the partner representative for the duration of the partnership.

Activating a Partnership

Any level of partnership, friendship, or blessing should be initiated on the bases of the governing principles outlined above, under the oversight of at least two elders, always including the Executive Pastor for any financial commitments. Levels 4-5 should involve the input of the staff elders, because it is not a Kingdom Partner but a Kingdom Friend. Levels 0-3 should involve the input of staff elders who together recommend a decision that should be made by the elder council. Some partnership related financial commitments made by the council, may also need to go to the church in accordance with our [Bylaws](#). In these cases, the whole church body would vote to affirm this decision, either by a special decision or through the annual ministry budget (typically presented during the November Member's Meeting).

Partnership Relations

Depending on the partnership level, it is the responsibility of the Pastor for Missions & Evangelism to ensure appropriate ongoing communication to maintain trusted relationships, mutual encouragement, communicating expectations, effective collaboration, and accountability. Each partnership should have an assigned point person who is responsible for maintaining relations.

Terminating a Partnership

Partnerships should be terminated on the basis of the same level of input required for initiating them, each according to the level of the partnership. Partnerships should be terminated after a thorough evaluation has been completed and agreement of the appropriate decision-making leaders have been reached.

Listing of Current Partners

Name	Level	Focus	P.E.A.C.E. PLAN				
IDC Missionaries	1	Church Planting	P	Ev			Eq

Southern Baptist Convention (SBC) ²	3	Church Planting	P	Ev			Eq
Acts 29	3	Church Planting	P	Ev			Eq
International Mission Board (IMB)	3	Church Planting	P	Ev			
North American Mission Board (NAMB) / Send Network	3	Church Planting	P	Ev			Eq
Southeastern Baptist Theological Seminary (SEBTS)	3	Leadership Training	P	Ev	A	C	Eq
Grimke Seminary	3	Leadership Training					
127 Worldwide	3	Adoption & Orphan Care	P	Ev	A	C	Eq
Invisible Girl Project (IGP)	3	Human Trafficking			A	C	
Refugee Hope Partners (RHP)	3	Refugees & Internationals		Ev	A	C	
North Carolina Baptists	3	Church Planting	P	Ev	A	C	
ERLC	5	Vulnerable			A	C	
Human Coalition	5	Vulnerable			A	C	
Send Relief	5	Evangelism		Ev	A	C	
North Raleigh Ministries (NRM)	5	Poverty		Ev	A	C	
Lifeline	6	Adoption & Orphan Care				C	
Gateway	6	Vulnerable			A	C	
Apartment Life	6	Evangelism		Ev			
Hope Reins	6	Children & Students		Ev		C	
Embrace Grace	6	Vulnerable			A	C	
Raleigh Dream Center	6	Poverty		Ev	A	C	

² The SBC is a collection of churches that voluntarily cooperate with one another to impact the whole world with the gospel of Jesus Christ. Its primary confessional document is the [Baptist Faith & Message 2000](#); its primary funding platform is the [Cooperative Program](#); its primary collaborative platform is its [Annual Meeting](#); and its ongoing ministry is carried out through its entities: [North American Mission Board \(NAMB\)](#), [International Mission Board \(IMB\)](#), [Seminaries](#), [Ethics & Religious Liberty Commission \(ERLC\)](#), etc. It is not a denomination in the same sense as the PCA, OPC, or Roman Catholic Church. Churches do not “belong” to the SBC in any real sense; instead they cooperate with each other to send global missionaries, plant churches, and provide theological education. Churches vary in the extent to which being Southern Baptist is an essential aspect of their identity, but they are all still autonomous local churches.

Safe Families for Children	7	Adoption & Orphan Care		Ev	A	C	
IJM	7	Human Trafficking				C	
Clubs in the City	7	Children & Students		Ev	A	C	
Wake County Foster Care	7	Adoption & Orphan Care				C	
Called to Peace	7	Vulnerable				C	
World Relief	7	Refugees & Internationals		Ev	A	C	
Baptists On Mission	7	Evangelism		Ev	A		
Raleigh Rescue Mission	7	Homelessness		Ev	A		
Every Child Foster & Adoption Ministry	7	Adoption & Orphan Care				A	
Prison Alliance	7	Vulnerable		Ev		C	
Bridges International	7	Refugees & Internationals		Ev	A	C	
Global Gates	7	Refugees & Internationals		Ev			
Christar	7	Church Planting	P	Ev			Eq