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YWAM is a global movement committed to “know God and to make him known.” As we “meditate and reflect” on our YWAM story we commit to attentively listen to His guidance. Our growth and expansion is never ending as long as we continue to “listen & obey” His guidance. God’s heart is for the “All’s and Every’s,” therefore we respond and continue to **GO** closer to the ground in our Great Commission mandate and strategies. As we look to our future and **GO** where we are not, our ACTs become **relational, linguistic and geographic** arrangements that keep us connected to the global movement of YWAM. A simple understanding of elements of an ACT will contribute to the expanding dynamics of our YWAM movement in order to continually get closer to the ground and become Good Shepherds to the last, the lost and the least.

Our YWAM God Led Story

These elements reassure us that God is the one who inspires vision in the context of **relationships, linguistics and geographic**. This framework has been our YWAM story and how we have seen God lead as we continue to go granular in our reach. These elements help us to “look up” and keep our eyes on God and the Great Commission. In this way, everyone is welcomed to contribute and there is plenty of space for apostolic pioneering to fulfil our GO mandate. Our YWAM Foundational Values, Statement of Purpose, Core Beliefs and YWAM Legacy words are an outworking of our biblical framework which have brought forth life and will be foundational to our future growth and expansion, these are distinctive to our Mission from others. From the inception of YWAM, we have always served in teams in our bases, outreaches, operations, and leadership teams.

The Local Ministry Expression & the ACT Team

Our call to eldership is not a new thing. When Loren and Darlene started YWAM, it was just the two of them but they sought counsel in the development of the Mission and invited others in the body of Christ who confirmed the words of the Lord and surrounded themselves with wise counsel. These elders led by teaching in the formative years of YWAM. As we now have matured, we have many groups of elders at various levels of maturity within our Mission – some of them are geographical, some are thematic or event driven. Some of these elders transcend geographical ACTs, but the key element is that they are relationally connected to a local ACT or local YWAM entity. As we go into places where we are not and also serve in locations where there are no believers, we trust that the Lord will provide these circles of elders within our YWAM family even if it is across the ACTs and nations. For teams that are in these formative stages of ministry, where we are the first ones laying the foundations for non-believers, we encourage the YWAMers to invite others to do life with you, provide wise counsel and eldership by teaching.

As our movement matures in these newly pioneered areas we continue to encourage raising up local leaders and forming eldership teams at various levels of maturity and welcoming them into our YWAM family story and not only relating to those far away from us but also closer to us.

As the Lord leads, assignments will be given to elders and conveners by thematic or event-driven eldership teams like UofN, YWAM Ships, FM, OBT, and other networks to GO and convene and converge into areas where there is already a YWAM presence. These assignments are to strategically expand and create the synergy and unity based on their calling and gifting. These conveners will be recognized and commissioned from the office they represent within an ACT or across ACTs. Let us remember that we have many eldership configurations in our Mission and the ACTs are only one of those expressions; as our various global and recognized elderships “recommend, endorse, commission” like Paul did with Timothy, various conveners with clear assignments, these will be done in the context of their God-given domain office within our Mission and we welcome them into our various ACTs. Every elder and convenue is to be connected to a YWAM local expression and be in fellowship within their ACT.

Core Elements of the ACTs

A. Listen and obey - be attentive to His voice

- Embrace “Tripod” message
- Commit to remain in relationship & serve in teams
- Embrace eldership teams - in circles of elders, cycles of time and circuits of geography

B. Remain in covenantal relationships

- Embrace our Foundational Values, Statement of purpose, Core Beliefs, and YWAM Legacy words
- Honor our family story and welcome new pioneering teams
- Be multigenerational in our eldership teams

C. Be apostolic & innovative

- Welcome new vision in new ways
- Commit to release young people
- Embrace evangelism, mercy ministries and training

D. Go viral

- Embrace the multitudes and to go to the least, the lost and the last.
- Go to every sphere
- Go to the Bibleless and end Bible poverty

E. Remain local and global

- Go to the all's and the every's
- Embrace every language
- Create partnerships

At the local base level, many nations vary on how they structure themselves locally and are shaped by their immediate context. As we release new teams into places where we are not both the sending ministry and the team being sent will make every effort to implement best practices in accordance to the local context with the goal to meet the governmental requirements in the land; these elements can be as simple or as complex depending on the scope, calling and context of the local ministry. The local sending base will support and journey with these new initiatives as they mature in their operations and best practices. A similar analogy is found in the family as parents father and mother their children into adulthood from simplicity into more complex responsibilities. The local YWAM bases or communities release new works and provide support to the teams being sent with the intent to integrate to the local family dynamics of the ACT where they are being commissioned; at the same time the relational connection to the sending base is kept by influence. We have leadership teams, operational teams, financial stewardship and legal boards that become our immediate accountability.

All these elements are scalable and in some scenarios represent a collaboration with other teams or partnerships that will create the structures to serve one another.

At the ACT convening & eldering level, we have core elements above the local base. We gather as a family to encourage, share vision, celebrate, strengthen each location and come around the Word of the Lord as we continue to be God-led and follow him into the places we are not.

Elders and conveners serve in multigenerational teams carrying a broader responsibility as Scripture clearly defines. The conveners “call us to gather” to hear the word of the Lord and they convene and converge the ACTs as emphasis or assignments are embraced in our various eldership configurations. We will seek to have rotational conveners by gifts and anointing.

In our ever expanding and not static arrangements in which elders continue to lead by teaching, elders may move into another ACT configuration and this does not take away an individual's God-given gifts and anointing or their social capital in our YWAM movement. Another analogy of this is the dynamics of one's family, either immediate or extended; we also relate to different members of our family and recognition is given to “which” family you belong and what is your contribution.

Apostolic efforts are birthed out of the Word of the Lord and YWAM teams and initiatives may move or serve across ACTs but are encouraged to also be a part of their geographical ACT family expression. When great matters need to be addressed either at the level of a ministry or individual, we will seek to invite elders who have the strongest relationship with those involved in the situation at hand. Those invited to participate should not be limited to one ACT as the strongest influence or relationship can be also found in another ACT or eldership configuration within our movement.

From time to time an individual or ministry will move out of the local YWAM expression and ongoing fellowship of our ACT; these are indicators that the individual or ministries are moving into a different sphere and domain and therefore not under the domain of

YWAM. They may still consider themselves as a friend to YWAM and occasionally fellowship within some parts of the YWAM movement. As we continue to expand in eldership teams at the local level, ACTs, thematic or event eldership expressions, our calling is not rooted in a title or position but rather in our service to one another. If our influence is limited by having or not having a title or position, then we need to rethink our personal or cultural presuppositions.

We continue to fervently stay in relationship within our local YWAM communities where we primarily live and also in relationship within our immediate geographic ACT configurations as we commit to mutually walk in a relational journey of love and mutual affection where we model to lead and be led.