



A. Interserve in het kort

Interserve is een zendingsorganisatie met een heel eigen manier van werken. We vinden dat geloof over heel je leven gaat. Het is een levensstijl. Discipelschap staat bij ons hoog op de agenda. In de eerste plaats verwachten we dat je zelf een discipel van Jezus bent. In je manier van werken, in je omgang met andere mensen en in het contact met de lokale kerk in het werkgebied. Zo leer je andere mensen om discipel te worden. En door je werk te doen help je hen op een heel praktische manier.

Onze visie, missie en kernwaarden

Interserve werkt vanuit de volgende visie:

1. "Individuele levens en gemeenschappen veranderen door een ontmoeting met Jezus Christus."
2. Discipel van Jezus Christus zijn heeft betrekking op je hele leven: werk, relaties, keuzes, enz. We willen hierin zelf een voorbeeld zijn en anderen helpen ook zo te leven. De woon- en werkomgeving is de meest natuurlijke plaats om dit te doen.
3. Het evangelie richt zich op de hele mens met zijn geestelijke, lichamelijke, sociale en economische nood. Verkondiging gebeurt niet alleen in woorden, maar ook in daden.
4. Wij richten ons vooral op de meest kwetsbaren in Azië en de Arabische wereld.
5. Het bekendmaken van het evangelie in woord en daad is de verantwoordelijkheid van de lokale kerk, waar ook ter wereld. Daarom zoekt Interserve de samenwerking met lokale gemeenten om gezamenlijk hun taak in Gods zending uit te voeren.

Onze missie is om God te verheerlijken en te dienen. Dat zie je op twee manieren:

1. In woord en daad het evangelie van Jezus Christus laten zien onder mensen in Azië en de Arabische wereld.
2. Samenwerken met lokale kerken, zowel in Nederland als in Azië en de Arabische wereld, en hen ondersteunen bij hun missionaire roeping om in woord en daad te getuigen van Gods liefde.

Dit doen wij door dienstbaar te zijn. Wij willen anderen helpen om het Koninkrijk van God te ervaren en te leven als discipelen van Jezus Christus. We zijn er niet op uit ons eigen koninkrijk te stichten. We geven ruimte aan een brede variëteit van christelijke tradities en culturen. In ons werk maken wij geen onderscheid tussen ras, sekse, godsdienst of cultuur, we streven inclusiviteit na. Daarbij zijn we ook integer. We proberen ons persoonlijke en publieke leven zoveel mogelijk met elkaar in overeenstemming te brengen en streven een hoge kwaliteit van ons werk na. We beschouwen ons werk als een bediening en doen het tot eer van God. We willen transparant zijn in leiderschap en communicatie. En dit alles doen we in een houding van nederigheid. Als volgelingen van Jezus zijn we naar Zijn beeld gevormd. Dit is een levenslang proces en we groeien met en leren van elkaar. We respecteren en accepteren elkaar en de mensen die we dienen.

Onze Normen:

1. Afhankelijk van God zijn
2. Community
3. Eenheid in Christus
4. Samenwerking
5. Integriteit
6. Wholistische leef- en werkwijze
7. Dienstbaarheid

Zie Bijlage F op pag. 11-12 een uitgebreide beschrijving van deze normen.

Doelstelling uit de statuten:

"De Stichting heeft tot doel de bevordering, in woord en daad, van de verkondiging van het Evangelie. De Stichting heeft tot grondslag het geloof in God, zoals Hij zichzelf openbaart in de Bijbel als het onfeilbaar woord van Hem".



De geloofsbasis van Interserve Nederland

Wij geloven dat er één God is. Deze heeft Zich geopenbaard in drie eeuwige Personen, die wij belijden als de Vader, Zoon en Heilige Geest. De Vader is de Almachtige, Schepper van hemel en aarde. Hij heeft mensen zo lief gehad dat Hij Jezus Christus heeft gezonden om hen te redden van het oordeel en de eeuwige dood.

Wij geloven dat Jezus Christus, de eeuwige Zoon van God, volledig mens werd. Door Zijn offerdood aan het kruis en door Zijn opstanding uit de dood, heeft Hij verlossing teweeggebracht voor allen die tot Hem komen in berouw en geloof. Wij geloven dat de Heilige Geest Christus' werk voortzet in het overtuigen van zonde en het bewerken van geloof. Hij brengt eenheid onder Gods volk en geeft aan Gods kinderen zowel kracht en liefde als de gaven voor verschillende soorten van bediening.

Wij erkennen dat alle mensen van nature God niet zoeken en ongehoorzaam zijn aan Zijn wil. Ieder mens dient wedergeboren te worden door de Heilige Geest om het eeuwige leven te kunnen ontvangen.

Wij erkennen dat de Kerk Gods instrument is voor zending en evangelisatie. De plaatselijke gemeente getuigt door zowel haar eredienst, de sacramenten en gemeenschap als door evangelisatie en sociale bewogenheid, van de liefde en gerechtigheid van God.

Wij belijden dat de Bijbel, zowel het Oude als het Nieuwe Testament, het unieke geïnspireerde Woord van God is en het enige en volledig betrouwbare richtsnoer voor geloof en leven.

Wij belijden Jezus Christus als de enige Verlosser en Here. Wij erkennen Zijn godheid, Zijn maagdelijke geboorte, Zijn menswording, verzoenend sterven, lichamelijke opstanding, hemelvaart en wederkomst.

Onze werkwijze in 8 punten:

1. **Woord en werk**
Door het uitzenden van christen-professionals wil Interserve het getuigenis van het evangelie in woord en werk zichtbaar en hoorbaar maken.
2. **Het maken van discipelen**
Interserve begeleidt lokale mensen in hun geloof. Jezus' opdracht is immers: "Gaaf dan henen, maakt al de volken tot Mijn discipelen" (Matt. 28:19).
3. **Geen eigen projecten**
Interserve heeft op het veld geen eigen projecten. Werkers worden geplaatst bij lokale gastlandorganisaties. Dit kunnen zijn: overheden, scholen, ziekenhuizen, kerken en / of hulpverleningsorganisaties.
4. **Gesloten landen**
Interserve concentreert zich op 'gesloten' landen; plaatsen waar het Evangelie weinig of niet gehoord is. Ons werkgebied bestaat uit de Arabische wereld en Azië.
5. **Diverse uitzendingstermijnen**
Interserve biedt uitzendingen voor lange termijn (> 1 jaar) of korte termijn (< 1 jaar). We geloven dat lange-termijnuitzendingen het meest effectief zijn. De korte uitzendingen zijn bedoeld ter oriëntatie op het zendingswerk en / of ter ondersteuning van directe nood op het veld.
6. **Goede zorg voor de werkers**
Interserve heeft de zorg voor haar werkers hoog in het vaandel. Zowel aan de financiën en verzekeringen als aan pastorale zorg en begeleiding wordt veel aandacht besteed. Zo kent Interserve naast de afdeling personeelszaken een Selectie- en Begeleidingscommissie (SBC) die de werkers vanaf de eerste stap ondersteunt. Op het veld biedt Interserve (internationaal) ook de nodige zorg en begeleiding, onder meer door de veldleiders.
7. **Centrale plaats voor de kerk**
We geloven dat zending de primaire verantwoordelijkheid en roeping van de (lokale) gemeente is. Interserve wil dienstbaar zijn aan de gemeente en haar helpen om de zendingswerker van steun te voorzien.
8. **Voorrang voor voorbede**
Gebed is voor Interserve de voorwaarde waaronder wij willen en kunnen werken. Gebed biedt het geestelijke draagvlak en ondersteuning van wie we zijn en wat we doen. Daarom houden we dagelijks op kantoor een bidstond, wordt op het veld met regelmatig een bidstond gehouden en stimuleren we het thuisfront om voorbede te doen.



B. Beleidsdocument voor medewerkers, vrijwilligers & stagiairs bij Interserve Nederland

Voor iedereen geldt het volgende:

- Betrokkene heeft een levend, persoonlijk geloof en getuigt daarvan in woord en daad;
- Betrokkene onderschrijft de geloofsbasis en doelstelling van Interserve door ondertekening van dit beleidsdocument;
- Betrokkene wil een heilig leven leiden. Als onderdeel daarvan onderschrijft hij de visie van Interserve op huwelijk en seksualiteit zoals verwoord in Commom Commitment;
- Kennis van en betrokkenheid bij zending zijn een pré;
- Betrokkene respecteert mensen van verschillende kerkelijke achtergronden;
- Betrokkene verplicht zich tot geheimhouding en integriteit met die zaken die hem uit hoofde van zijn functie ter kennis komen. Deze verplichting geldt ook na beëindiging van het dienstverband;
- Houd zich aan het Interserve databeveiligingsprotocol;
- Houd zich aan de Child Protection Code;
- Betrokkene zal, indien sleutels van het kantoor worden gegeven, hier zorgvuldig mee omgaan. Na beëindiging van het contract zullen de sleutels weer worden ingeleverd.
- Actieve deelname aan de dagelijkse bidstonden wordt verwacht;
- Een taakomschrijving wordt vooraf gemaakt en op schrift gesteld; hierin worden ook de afspraken over dagen en tijden geconcretiseerd.

Specifiek voor betaalde stafmedewerkers

- Betaalde medewerkers ontvangen een arbeidsvoorwaardenregeling bij hun aanstelling;
- Interserve heeft een WA bedrijfsverzekering afgesloten;

Specifiek voor stagiair(e)s

- De doelstellingen voor de stage worden vooraf besproken en vastgelegd in een stagecontract;
- Vanuit Interserve zal de stagiair(e) een vaste begeleider hebben die werkzaamheden coördineert, supervisie levert, gesprekken voert, contact heeft met de studiebegeleider, en tussen- en eindrapporten schrijft/invult;

Specifiek voor vrijwilligers

- Het werk vindt plaats op vrijwillige basis. Interserve verstrekt geen financiële beloning voor het geleverde werk
- Reiskosten worden vergoed op basis van de officiële regeling die gelijk is aan die van de overige staf
- Tijdig overleg over vrije dagen en beëindiging van de relatie wordt op hoge prijs gesteld
- Een jaarlijks functioneringsgesprek voor vaste vrijwilligers vindt plaats met de directeur. Vast betekent: op wekelijkse basis, minimaal 1 dagdeel per week.
- Interserve heeft een WA-verzekering voor vrijwilligers en bestuursleden afgesloten



C. COMMON COMMITMENT VAN INTERSERVE INTERNATIONAAL

The Common Commitment is one of Interserve's Core Documents. The content of the Common Commitment can only be altered with the approval of the Leaders' Consultation.

The signing of the Common Commitment formalizes the relationship between Interserve and its Partners. In signing the Common Commitment, Interserve and the new Partner express their shared commitment to one another within the Fellowship of Interserve.

All Partners should sign the Common Commitment prior to placement as a Partner within the ministry of Interserve.

This commitment is based on:

- Our Statement of Faith
- The Purpose Statement and Vision of Interserve
- Our Values
- Our mutual responsibilities in giving and receiving
- The Commitment

A. Interserve seeks to provide the best possible:

- Screening and selection
- Preparation, orientation and practical support
- Placement appropriate to a person's gifts and experience, consistent with Interserve priorities and the needs of local institutions and the national church
- Prayer support
- Facilitation in language learning
- Community that functions in unity, whilst celebrating diversity of nationality, denomination and gender, and age
- Member care for individuals and families
- Personal and professional development, including mentoring, training and participation in a learning community
- Oversight, guidance and encouragement
- Transparent and accountable decision making processes

B. All Partners of Interserve will commit themselves to seek to:

- Live and act consistently in a manner worthy of the Lord and in keeping with the statement of faith, purpose, vision, values and operating principles of Interserve.
- Respect and submit myself to the leadership of Interserve by being open, accountable and teachable.
- Pray for others in the Interserve Fellowship.
- Be flexible and responsive as needs arise, especially in relation to the fulfilment of the strategy for the country in which I work.
- Contribute time, gifts and energy to the fellowship of Interserve.
- Promote Interserve where possible.

"In signing this Common Commitment, I am declaring that I intend, by God's grace, to live as part of this Fellowship, by these values and principles, in a spirit of service and unity".



D. INFORMATION DISTRIBUTION AND STORAGE

1. GUIDELINES FOR MAIL

- i. Sensitive mail should be hand carried into Regions (e.g. by Area Directors or others).
- ii. See detailed Mail Guidelines for Regions on the website.

2. GUIDELINES FOR ELECTRONIC INFORMATION / E-MAIL

Security of electronic information throughout the Fellowship is of highest importance. The level of security required is determined by the Region and National Office. This includes the transmission and storage of information.

Transmission:

In most Regions secure e-mail is required by all Partners. Exceptions may be made by the Area Director. If a secure e-mail address is required by a Partner then the National Office will cover the subscription of this.

When writing to a non-secure e-mail address, the appropriate publicity guidelines should be followed.

E-mail Groups have been set up through the International Office for National Offices, Field Leaders, members of the International Council, etc. Care should be taken when responding to these e-mails; if a reply is not intended for all the group to see, the individual's e-mail address should be manually inserted in the 'to' box.

Storage:

In Regions, it is required that electronic information related to the Fellowship will be kept on an encrypted hard drive. This includes National Office staff traveling in the Regions with their laptops.

3. GUIDELINES FOR PUBLICITY

See summary chart on the website for list of countries and their publicity guidelines. Please note: these security guidelines are currently being reviewed due to the increasing use of websites and increasing number of new Regions.

1. For all ministries: General Publicity Guidelines
 - a) Present general facts positively, always thinking "If a government official reads this, will exception be taken to it?"
 - i. Refer to anything that is already world news, and so already known to the Governments of the countries where we work (e.g. famine, invasions, wars, cyclones).
 - ii. Emphasise general trends rather than particulars e.g. "the prevailing conditions have brought about a wave of religious consciousness".
 - iii. Facts about people, religions, Governments should be presented in an objective, matter-of-fact way, accurately and prayerfully, avoiding emotional or derogatory language. Assume they will read it. Will they take exception to it?
 - b) Avoid statements or inferences that could offend or embarrass a host government.
 - i. Avoid political comment, except as reported elsewhere in the local media of the host government.
 - ii. Avoid any inference that the government is supporting or encouraging Christian work.



- iii. The majority religions may be described, but negative or derogatory comparisons with Christianity should be avoided.

- c) Watch these practical points:
 - i. Don't send publicity materials to the country unless by hand (or by permission of the Field Leader).
 - ii. Avoid the use of letter headed paper or job titles in correspondence.
 - iii. Avoid printing extracts of personal letters and prayer letters without express permission.
 - iv. Recognise that any piece of open publication may end up on the internet.

- d) Be discriminating about subject matter and audience.
 - i. Focus publicity on the audience intended, whether the Christian public, Churches, the Fellowship's supporters, candidates or Partners.
 - ii. Specific Ministries may request that pictures and names of people should not appear in publications or on the Internet in such a way as to identify them with a specific country or ministry without permission.

- e) If scripts or copy are in doubt, they should be sent to the International Office for clearance, before production is completed.

In addition to all the General Guidelines listed:

- a) Protect the ministries
 - i. Do not name or specify any "special ministry" (such as MTM). Rather, use some other creative way to describe the ministry.
 - ii. In publicity, qualifications needed in candidates (rather than characteristics of the ministry) should be stressed.

- b) Protect individuals
 - i. References to an individual ministry must be "typical" rather than specific. Use pseudonyms rather than actual names for people, places or ministry.
 - ii. Limit specific named references to one-to-one conversations or to purely internal publications such as Dear Colleagues.
 - iii. Stories of converts either should be limited to those who have died or have permanently left the area of special ministry or the location and identity should be hidden through the use of a pseudonym.

- c) Avoid "going public"
 - i. Public statements should be limited to verbal references, not put in print, recorded, or included on the Internet.
 - ii. No mention at all should be made of Special Ministries on radio, television, film or the Internet.
 - iii. Content for audio-visual presentations should be developed in consultation with the Field Leader or the Area Director for the country concerned.



E. Child Protection Self Disclosure

Child Safety Code of Conduct

This Code is part of the Child Safety Policy.

The welfare and safety of children are paramount in Interserve's policies and procedures for child safety. We are all responsible for the safety of children and we are all accountable to one another and for one another in the area of child safety. **If Interserve Personnel, serving in any capacity, suspect the abuse of a child of Interserve personnel they must report it. If Interserve Personnel suspect another Interserve personnel of inappropriate conduct toward any child, they must likewise report it. Reports are made directly to the International Child Safety Officer. (Use the downloadable form below.) Alternately, reports may also be made to the ISV Country or National Team Leader or their authorized delegate, who can assist in filing the report and submitting to the ICSSO.**

All Interserve personnel assume the full burden of setting and maintaining clear, appropriate boundaries in all interactions with children.

The most effective way to prevent harm to children is to be vigilant. We are committed to creating, in all the communities we engage in, environments that are child safe. As an organization that promotes child safety our aim is to create a culture and environment where harm does not take place. We should not only keep our own conduct accountable but also promote a child-focused culture within the communities we serve, that we might provide a model of what preventing child maltreatment looks like.

Particular attention needs to be given to the safety of children with disabilities and other vulnerable groups of children as research has shown that abuse can often go unrecognized and unreported due to people's attitudes and assumptions about disability.

Interserve will not place anyone under the age of 18 to be responsible for the care of other children. This does not apply to family choice of babysitters for their own children.

This Code of Conduct includes, but is not limited to, the following expectations of all Interserve Personnel:

1. Adult-to-child behavior

Child harming (sexual, physical and emotional) and neglect are not tolerated by Interserve. The Interserve Child Safety Policy will be followed in determining appropriate administrative actions for Personnel found to have committed sexual, physical or emotional abuse or neglect of a child under the age of 18. The Definitions of Harm document gives a full explanation of what we mean by the term "harm".

Adults must not:

- hit or otherwise physically assault a child
- develop a physical/sexual relationship with a child
- develop a relationship with a child which could in any way be deemed exploitative or abusive
- use language, make suggestions, or offer advice which is inappropriate, offensive or abusive



act in ways intended to shame, humiliate, belittle or degrade a child, or otherwise perpetrate any form of emotional abuse, discriminate against, show differential treatment to, or favor a particular child to the exclusion of others
engage in any form of exploitation of a child. This includes, but is not limited to, child labor and child prostitution.

1.1. Decreasing the Risk of Harm to Children

Interserve Personnel should look to decrease the risk of harm happening to children wherever possible.

1.1.1. In a work or ministry setting

Whenever children are looked after in a work or ministry setting, the risk of child abuse happening can be reduced by using as many of the following safeguards as possible:

Visibility and proximity

All work with children should be planned in a way that minimizes risks as far as possible. This includes being visible to other adults when working with children. This can be accomplished by planning activities in areas where other adults are present and at a time when other activities are occurring.

It is inappropriate to spend an excessive amount of time alone with children, especially where this blurs the boundaries between professional and personal/social contact. Generally, at least two unrelated (not from the same family) adults should be present in group work with children. When this is not possible, reduce isolation by having a minimum of two children present, informing the children's parents or other adults of your activity, and meeting at a time and/or in a location where your interaction with the children is visible to others.

If a young person is met with one on one for confidentiality reasons, ensure that others know that the interview is taking place and ensure close visual proximity to others. This type of encounter should be an absolute last resort and the adult must not be of the opposite sex.

Accountability

Always be accountable to other adults regarding your interactions with children. Parents and/or supervisors are to be notified beforehand of any activities with children. In an emergency situation, such as needing to transport a child alone or supervise a child alone, find an additional person to be involved if at all possible, or notify whoever is available.

1.1.2. In the home environment

Principles of risk mitigation should also be applied in the home environment. How much is known about child minders and house helpers, for example? Do they come with good recommendations? How can the home environment be arranged in order to increase visibility and overcome isolation?

Technology

Within the home, work or ministry setting, technology should be used appropriately to protect children from harm and exploitation. For example, filters can be used to prevent individuals



from showing inappropriate internet content to children. Computers can be stored and used in areas of the house where others are present.

1.2. Touch

Healthy, caring touch is valuable to children but as unhealthy touch is harmful, the following guidelines apply:

Touch should be in response to the need of the child and not the need of the adult.

Touch should be open rather than secretive. For example, a hug in the context of a group is very different from a hug behind closed doors.

Touch should be age appropriate and generally initiated by the child rather than the adult. It should be with the child's permission and resistance from the child should be respected.

Touch should always communicate respect for the child. Adults should avoid doing things of a personal nature for children that they are able to do for themselves, including dressing, bathing, etc.

The following behaviors are inappropriate or may be perceived as inappropriate and should not be engaged in: touching buttocks, chests, genital areas, or thighs (except to keep infants or young children clean or healthy); showing affection in isolated areas or when alone with a child; sleeping with a child not your own or lying on a bed with a child not your own; flirtatious or seductive looks; any form of affection that is unwanted by the child; sexually-suggestive or explicit language, showing sexually-suggestive pictures or videos or playing sexually-suggestive games with a child; any behavior that could be interpreted as sexual in nature.

Adults should monitor each other in the area of physical contact, helping each other by pointing out anything that could be misinterpreted.

2. Child-to-child behavior

Where one child introduces another child to age-inappropriate sexual activity or forces themselves onto a child, this is a child safety concern. Such situations must be reported as a child safety incident. Approximately one third of sexual offences are committed by children and young people.

Parents should undertake to:

learn to recognize warning signs that their children may be being abused

train their children in what to do if someone tries to abuse them

train their children to understand what behaviors constitute abuse

Parents must cooperate fully with Interserve leadership in the assessment and follow-up of any suspected case of abuse where their child is involved.

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Sign-off is needed using the Child Safety Code of Conduct Acknowledgement.



Child Safety Code of Conduct Acknowledgement Form

I acknowledge that I have read Interserve's C h i l d S a f e t y C o d e o f C o n d u c t (and Definitions of Harm) and agree to abide by it.

I understand my responsibility to report any safety concerns for a child of Interserve personnel and any inappropriate conduct of Interserve personnel toward any child or young person to the International Child Safety Officer.

I will cooperate with any investigation into potential breaches of the Child Safety Code of Conduct and Interserve's response to child safety concerns.

I have read this acknowledgement form and voluntarily sign it.

Name (Please Print)

Signature

Date

Nationality

Yes ___ No ___ My ministry involves working with children (full or part time).



F. Expanded Values Statement

Dependence on God

Mission belongs to God. We recognise our total dependence on the sovereign will, sustaining grace and enabling power of the Father, Son and Holy Spirit. The bases for fruitful discipleship and ministry are worship and waiting, prayer and intercession, listening and submission to the Word of God. In dependence on God, we seek to respond quickly with faith to the Holy Spirit as He leads us in His mission. We seek to be faithful to Him and accept that the result of our work and ministry is also dependent on Him.

Community

God has revealed Himself as community: Father, Son and Spirit. Community provides the context for our being disciples and making disciples. We seek to live as community in local teams, national bodies and as an interdependent international fellowship. We invest deeply in relationships and make every effort to maintain unity.

Dependence on God is reflected in dependence on each other. We pray for one another. We choose to believe the best about each other. We respect and accept one another in mutual submission and accountability. Support, pastoral care and personal development are considered communal responsibilities that enable individuals to discover and flourish in their call and gifts.

God reveals Himself as radically generous through creation, salvation and our destiny in the new creation. We seek to reflect His generosity in our attitudes and behaviours towards one another and people beyond the Fellowship. Generosity shapes the way we think about and use all our resources: wisdom, experience, time, personnel, money and organisational capacity. We seek the best for other parts of the Fellowship and those beyond our organisation.

Oneness in Christ

The cross brings reconciliation to every area of human brokenness including ethnic, socio-economic and gender relations. We have experienced the grace of God in Christ and so our primary identity is defined by oneness in Him. As recipients of His grace, we embrace a variety of biblically-based Christian spiritual traditions. We celebrate a rich diversity of cultures. Women and men serve alongside one another in the full range of ministry and leadership roles. We pray and work for justice and reconciliation where there is breakdown in relationships, marginalisation or oppression in society.

The wisdom and beauty of our creator God is revealed in the diversity of His creation. Diversity that divides has been transformed through the cross into a unity in Christ; reflecting the complexity, depth and richness of God. Our united identity in Christ enables us to celebrate redeemed diversity. Our diverse cultures and contexts are affirmed through generous flexibility to others in many areas of communal life and ministry. Therefore, we are open to new ideas, possibilities and ways of working and we seek to operate flexible policies and procedures.

Partnership



Partnership and collaboration are more than a pragmatic approach to ministry. They reflect the nature of God and the body of Christ, and are a demonstration of His Lordship. God has invited us to participate in His Kingdom work. Therefore, we seek to model and promote partnership wherever we work.

God has empowered the church to be His primary instrument of transformation. As part of the church, we exist to enable the church to participate in God's mission. Therefore, wherever possible, we partner with local churches and other expressions of God's people in His mission.

Integrity

Jesus is truth. We are being transformed into the likeness of Jesus Christ as we journey together; learning and growing. We seek to be morally pure in thought and behaviour. We are honest, speaking the truth in love. We do our jobs as ministry, for the glory of God. We seek to be authentic in who we are and what we do; consistent in our public and private lives. We desire to serve and be a blessing without seeking our own recognition.

Wholistic

Our compassionate God cares for every part of His creation and is in the process of re-making it. Being disciples and making disciples are at the heart of this re-creation. Whole-life discipleship results in integrated witness; we intentionally bear witness to the whole character of God and His mighty acts of redemption through worship, proclamation, service and fellowship.

We seek to identify the neediest peoples in each context where we live, prioritising ministry amongst peoples with the least opportunity to experience the good news of the Kingdom in all its fullness.

Servanthood

We are sent into mission by Jesus who, although equal with the Father, humbled himself by becoming human. Therefore, we joyfully serve in love, humility and mutual submission. We make the effort to learn local language and culture. We choose to go to hard places and to the marginalised.

Jesus came to serve. Leadership and decision-making within the Fellowship occurs in a relational and participatory manner. Authority is based on our dependence on God and on the model of humble service demonstrated in the life of our Lord Jesus Christ.

We seek to serve others' interests, not just our own. This often means investing in and building up ministries associated with people beyond the Fellowship. We are committed to a Kingdom-first mind-set.