



STATEMENT ON MISSION WITH INTEGRITY

God Said Go aims to work with integrity, to have our words and deeds match and to be holistic in our understanding and action related to God's mission to the world. When we talk of mission with integrity, we mean that holistic transformation is both the PROCLAMATION AND DEMONSTRATION OF THE GOSPEL. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in mission with integrity our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ.

WE CALL ONE ANOTHER BACK TO THE CENTRALITY OF JESUS CHRIST. His life of sacrificial service is the pattern for Christian discipleship. In his life and through his death Jesus modelled identification with the poor, the oppressed and the innocent who are treated unjustly. ON THE CROSS GOD SHOWS US HOW SERIOUSLY HE TAKES JUSTICE, reconciling both rich and poor, both the oppressor and the oppressed to himself as he meets the demands of his justice. We serve by the power of the risen Lord through the Spirit as we journey with the poor and the oppressed, finding our hope in the Lordship of Christ and the final defeat of evil.

God by his grace has given local churches the task of mission with integrity. The future of such mission is in planting and enabling local churches to transform the communities of which they are apart. Churches, as caring and reconciling communities, are at the heart of what it means to do mission with integrity. People are often attracted to the Christian community when those Christians live out the message of Jesus, of a kingdom of justice and reconciliation. The church is not merely an institution or organization, but COMMUNITIES OF JESUS THAT EMBODY THE VALUES OF THE KINGDOM. The involvement of the poor and oppressed in the life of the church is forcing us to find new ways of being church within the context of our cultures. Our message has credibility to the extent that we adopt an incarnational approach and are actively involved in bringing love and peace to communities ravaged by extreme generational poverty. We need one another. The church can best address poverty and oppression by working with the poor and oppressed themselves as well as other stakeholders like civil society, government and the private sector with mutual respect and a recognition of the distinctive role of each partner.

In a world of conflict and ethnic tension we have often failed to build bridges. WE ARE CALLED TO WORK FOR RECONCILIATION BETWEEN ETHNICALLY DIVIDED COMMUNITIES, between rich and poor, between the oppressors and the oppressed. We acknowledge the command to SPEAK UP FOR THOSE WHO CANNOT SPEAK FOR THEMSELVES, for the rights of all who are destitute in a world that has given "money rights" greater priority than human rights. We recognize the need for advocacy both to address structural injustice and to rescue needy neighbors. We recognize this will influence our own lifestyle and choices and so we chose to speak truth to power and to share our resources with those who, by corruption and misuse of power, have little.

WE RESPECT THE RIGHTS AND CHOICES OF THE POOR AND OPPRESSED. We will not use inducement, manipulation, or any kind of pressure to make people change their faith community. Rather, we will show the love of God in Christ through our own incarnational actions and will answer the questions about our motivation for action pointing all who ask to Jesus and the kingdom he proclaimed.

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