

Subj: GLOBAL OUTREACH CORE VALUES

As General Director of Global Outreach, I am pleased to share the attached policy paper on Global Outreach's Core Values. This policy clarifies five specific and critically important Core Values and provides an explanation of what is meant by that value. These are Biblically based values. God is in and through all of them and they are demonstrated by the life of Christ. This policy paper communicates an extremely important and powerful message because it reflects the very heart and soul of this ministry. The size, scope, and impact of this ministry continues to grow. A lot has changed since our meager beginning in 1986. However, there are some things about Global Outreach that must never change. Most importantly, I hope that what we do at Global Outreach will always ultimately be about knowing Jesus and making Him known to a world desperately in need of His love and compassion.

I strongly encourage that every Global Outreach officer, director, volunteer, global ministry partner, and all associated with the work of this ministry take time to carefully and prayerfully read through and reflect on these Global Outreach Core Values. However, I hope that you will do more than just read and reflect on them, I hope and pray you will commit to intentionally and relentlessly, with the help of the Holy Spirit our enabler, put these Biblical Core Values into practice daily. By modeling these values, we will safeguard our organization and be a ministry used mightily and meaningfully by God to make a lasting, liberating, and life transforming difference in the lives of those in under-resourced and developing nations around the globe. Let us remain ever faithful and true to the mission God has called us to do. "Him who calls you is faithful; He will do it" (1 Thessalonians 5:24).

Bill Reed
General Director

Attachment: Global Outreach Core Values

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ATTACHMENT: GLOBAL OUTREACH CORE VALUES

INTRODUCTION: A Christian is someone who has come into a personal relationship with Jesus Christ as Savior and Lord. A Christian is also someone whose behavior and heart reflects Jesus Christ - a person who has chosen to follow and put into practice the teachings of Christ. That is what it means to be a Christian. We give witness to Jesus Christ by life, deed, and word and by applying the values drawn from the Word of God in our practice of ministry, service, and governance of this organization. This is what will draw unbelievers to the Gospel. That is why Paul says, "Whatever you have learned or received or heard from me or seen in me—put it into practice. And the God of peace will be with you" (Philippians 4:9). What God values is what we should value—and put into practice. Those values that are dear to the heart of God should be the values embraced and lived out by every follower of Jesus Christ and what provides guidance and direction for the work of Global Outreach.

As an organization, it is essential that we articulate the Core Values that provide the rudder for what we do and how we do it. It is my hope and prayer that, as we continue to grow and adapt to the needs of a hurting world, we will look to the whole counsel of Scripture and these Biblically based Core Values as foundational for the decisions we make and for the actions we take. By individually embracing these Core Values, I believe we will each maintain a strong connection to one another and to our original calling to go in Christ love and compassion to mitigate spiritual, physical, mental, and emotional suffering.

CORE VALUES: Core implies central, centered, solid. Values communicate permanent and enduring. And that is what these are—the enduring, solid center of Global Outreach. In an ever-changing world, core values are constant. Core values are not descriptions of the work we do or the strategies we employ to accomplish our mission. Core values underlie our work, how we interact with each other and the communities we are called to serve. Core values are the basic elements of how we go about our work. They inform how we conduct our life, both personally and professionally. They express Christian attitudes that are

relevant for a wide range of communal relationships. They also provide structure and guidance in decision-making. While not exhaustive, the descriptions of the five Biblically based Core Values of integrity, excellence, stewardship, dignity, and justice that follow are at the center of shaping who we are as a Christ-centered organization.

I. INTEGRITY: In his book on Biblical Ethics, Robertson McQuilkin writes, "Integrity may be the most precious possession I have, its violation my greatest loss. Can I be trusted? If not, all other virtues become uncertain. Lack of integrity is a fault line in the character that jeopardizes all other values and undermines all relationships."

The word integrity occurs several times in different forms in the Bible. Its importance for us cannot be overstated. The word itself comes from the Latin *integritas* communicating the idea of wholeness, soundness, untouched, and entire. Christian integrity is aligning our thoughts, motivations, attitudes, and actions with the ethical principles found in God's Word. In both our personal lives and our ministry, what we believe, what we say, and what we do should be consistent, congruent, and trustworthy. Integrity is not just what people see. Integrity is what you are.

Contractors and engineers refer to the integrity of steel. There are times when you can have two pieces of steel that both look great on the outside—there is no apparent difference between them—but one of them, when it is put under stress, may not support the weight. The reason the other piece of steel does hold up under stress is because it has integrity. We are talking about steel that is sound. We are talking about the steel of resolve on the inside of a person's soul: the resolve to do that which is right.

It is clear from Scripture that God desires and honors integrity and pureness of heart. God instructed Solomon, who was renowned for great wisdom, to "walk with integrity of heart and uprightness" (1 Kings 9:4). King David said,

"I know, my God that you test the heart and are pleased with integrity" (1 Chronicles 29:17). The Proverbs talk repeatedly about integrity being a guide for the righteous, the source of a good reputation, and a legacy to future generations. (See Proverbs 10:9; 11:3; 20:7).

Integrity does not change with circumstances. Consider Satan's assertion that, under pressure, Job would curse God. Then the Lord said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited me against him to ruin him without any reason" (Job 2:3). Job proved his integrity, even when no one was looking and refused to curse God for trouble. (See Job 2:9-10). Job said, "till I die, I will not deny my integrity" (Job 27:5b).

Image and reputation are what others say about us. It is easy for individuals, corporations, and ministries to look good through clever branding, good marketing, and slick public relations. But we do not want to merely look good—we want to be good. How we do things matters as much or more to God than what we do. The ends never justify ungodly means. Every day we choose between courage and cowardice, when we choose to either live out of our values, or cave-in for the sake of culture, comfort, convenience, or greed. When we minimize, undervalue, and lessen the importance of living a life of integrity, we are minimizing, undervaluing, and lessening the importance of the work to which we are called by our Sovereign God. Let us make integrity our aim, our goal, and our priority for the way we conduct ourselves and God's business.

II. EXCELLENCE: Excellence is giving God and those we are called to serve our best. Numbers 18:29 says, "You must present as the Lord's portion the best (choicest portion) and holiest part of everything given to you." Excellence is doing things God's way—consistently doing everything that we are called to do with outstanding quality. The Apostle Paul wrote, "Finally brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or

praiseworthy-think about such things" (Philippians 4:8). These are the things that we are to focus our attention on so that they can shape our lives, impact our relationships, deepen our faith, and do the work of this ministry with excellence.

Our example of excellent living is always Jesus. He lived the most excellent life in human history. If we follow Him, we will do the right thing...the right way...every time. If we fall short, we quickly confess our faults, learn from our mistakes, and continue in our quest for excellence (cf. 1 John 1:9). We are committed to continuous improvement in our program design and delivery. We work for excellence in all our relationships with all associated with the work of this ministry. Enabled by the Holy Spirit and God's grace, we strive to consistently exceed the expectations of those we serve through the design and delivery of programs of outstanding quality.

Excellence is foundational to a biblical view of work. God does His work with excellence. The heavens declare the glory of God; the skies proclaim the work of his hands (cf. Psalm 19:1). When He created the world, the result of all of creation was that it was "good" (cf. Genesis 1:25). We are instructed that "whatever you do, work at it with all your heart, as working for the Lord, not for men" (Colossians 3:23). As Christians, we are to do our work as if it were for Christ Himself—because it is. We do our best, even if it goes unrecognized or unrewarded, because we are working for the Lord and we know that He recognizes and rewards the heart of a humble and faithful servant. It should never be about looking good to others for the purpose of gaining recognition and admiration from the world. As the writer of Hebrews reminds us, "God is not unjust; he will not forget your work and the love you have shown him as you have helped his people and continue to help them" (Hebrews 6:10).

Joseph is an encouragement to anyone who lives and labors in a less than perfect world. Unjustly jailed because he spurned the advances of his boss's wife, he soon became a warden's assistant in the prison to which he was sent. His proven ability was so strong that his keepers did not even

bother to check his work. They trusted him implicitly. Joseph maintained an uncompromising standard of excellence by applying himself to the task at hand rather than focusing on how he had been unfairly treated. He turned the hardships of his life into opportunities for excellence. God honored this attitude with achievements that would be considered amazing under any circumstances. Ultimately, Joseph, the minority slave, rose to power and status as the nation's second-in-command (See Genesis 37-50).

Moses set an excellent example for his workforce by doing his own job "just as the Lord had commanded him" (cf. Exodus 40:16,19,23, 25). For example, the management team for the construction of the tabernacle emulated Moses' example by performing their tasks with wisdom and understanding, in knowledge and all manner of workmanship, so that they completed the project according to all that the Lord had commanded. Likewise, all the workers under them carried out their tasks as the Lord had commanded. Excellence in Israel began with Moses. It spread to the group of managers helping to supervise and coordinate the project. Then the workers followed suit. (cf. Exodus 36-40). Our commitment to excellence influences those around us to perform with excellence. It must be noted that the people obeyed God and brought offerings as commanded by the Lord. But it was the Lord who gave special skills, abilities, talents, and the heart to do the work with excellence!

As stated, excellence is doing things God's way—doing the right thing, the right way. What does it mean to do things the "right way"? Excellence is consistent and outstanding quality, reliability, precision, thoroughness, and continuous improvement... but the way of Christian excellence requires something more. "And now I will show you the most excellent way. If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain

nothing" (1 Corinthians 13:1-3). The way of excellence requires that our work be done in love. It is God's love that compels us to do all things with excellence.

Excellence matters in the small things, not just the big ones. In the Kingdom of God, it is often the small things that matter the most. Doing things with excellence for major donors may be expected in this world, however, doing things with excellence for the poor and the powerless demonstrates the Kingdom and Heart of God. We serve all people with excellence because of our value of the dignity of each person, regardless of their status.

When we do things with excellence, we can work hard as unto the Lord and achieve results! We can fight spiritual and physical poverty and win! We can offer our best efforts and energy to our work so that we can achieve the outcomes and results that we envision and God desires. We commit to consistently develop and improve our competencies so that we may do God's work with outstanding quality.

III. STEWARDSHIP: Living out this value means we protect, develop, and deploy all our resources (people, time, money, knowledge, reputation, and materials) with great care, much prayer, and wisdom. We commit to the highest standards for the use of all funds. We commit to limiting our administrative and fundraising costs while ensuring quality and integrity throughout the ministry. We use donations only for the purposes for which they were raised. We protect, develop, and deploy all Global Outreach's resources as if they were given by the poor widow of whom Jesus said, "All these people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on" (Luke 21:4). We must be ever mindful that many of our donors give sacrificially to support this ministry.

Stewardship is the responsibility for taking care of another person's property or financial affairs. *Oikonomos*, is the biblical Greek term for steward meaning one whose care is committed to the management of the household or estate. It can also be used in a more general way to refer to a responsibility to take care of something one does not

own. As Christians, we see all of life as a stewardship responsibility. Each one of us is a unique resource that only we can steward. We commit to our personal spiritual, mental, emotional, and physical health so that we can be fully engaged and effective in fulfilling our part as faithful stewards of the mission.

We are ever mindful that, "The earth is the Lord's and everything in it, the world, and all who live in it; for he founded it upon the seas and established it upon the waters" (Psalm 24:1-2). Christianity attributes the concepts of sovereign, creator, and owner to God and the concepts of servant, child, and steward to mankind. Stewardship is the natural outworking of understanding who God is and who we are. "So then, men ought to regard us as servants of Christ and those entrusted with the secret things of God" (1 Corinthians 4:1). Stewardship is utilizing God-given abilities to manage God-given resources to accomplish God-given results.

Interwoven with the concept of stewardship are the concepts of responsibility and accountability. As stewards we are responsible and accountable to God for our work. "So then, each of us will give an account of ourselves to God" (Romans 14:12). Stewards have no inherent authority of their own. Their authority is entrusted to them by their master. Scripture instructs us that "from everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be required" (Luke 12:48). The Bible teaches us to be faithful in small things if we expect to be entrusted with greater resources and responsibilities (Luke 16:10). Ultimately all resources belong to God, but God entrusts resources to Global Outreach through the choices of our sponsors and donors. Just as the innkeeper was entrusted with a stewardship responsibility by the Good Samaritan, we have a stewardship responsibility to our sponsors and donors (cf. Luke 10:25-37). This responsibility demands that we have strong accountability systems as well as adequate structures in place to administer their gifts.

Stewardship is not simply spending less money. It is using resources well and appropriately. In the parable of the

talents, we are instructed to maximize the use of the resources entrusted to us as stewards on behalf of the master (cf. Matthew 25:14-30). One of our greatest responsibilities as stewards of the ministry of Global Outreach is building and protecting the reputation of the ministry. Stewarding the brand, the reputation and the integrity of our name builds equity into the organization for greater ministry impact in the future. Global Outreach does not belong to us. We are stewards of this ministry that God has raised up and during the time that we have the privilege of being a part of Global Outreach's ministry, we should hold it as a precious gift from God.

God has also entrusted us with knowledge and experience. We must steward that knowledge and experience for the greatest impact in His Kingdom. We must protect, develop, and ensure the transmission of that knowledge and experience within the organization. We must communicate that knowledge and share that experience for the strengthening of others who have been called by God to similar work.

Stewardship of people is our most important stewardship responsibility. How we treat and develop the beneficiaries of our program, our ministry partners, our donors, and our staff impacts everything else. Investments must be made in relationships for them to be nurtured and to grow healthy and strong. People need to be developed and encouraged to grow to fulfill the potential that God has given them. The key to success in our ministry, as is true in all of life, is how we value people. Jesus treated everyone with respect and willingly gave His life for the redemption of all people. Therefore, all people are worthy of our respect and love. We celebrate that we have diverse gifts, abilities, and perspectives. We humbly listen to one another and value input from all members as faithful stewards of all that God has so graciously blessed us with. We are committed to the faithful, responsible, and prayerful stewardship of all God's resources.

IV. DIGNITY: The dignity of everyone is grounded in the biblical truths of creation and redemption. People bear the image and likeness of God and have inherent value. "God

created man in His image, in the image of God he created him; male and female he created them" (Genesis 1:27). Of all that God has created, human life is placed in a unique category and proclaimed to be good. Being made in God's image means that we share, though imperfectly and finitely, in God's nature. God sets high standards for how we should treat people because they bear God's image. We should protect all human life and protect human dignity because people are made in God's image. Everyone we encounter has a God vacuum that only He can fill.

Although mankind was created in the image of God, all have sinned and fallen short of the glory of God. Despite our sin, God still values us. God values people so much that while we were sinners, He sacrificed His Son to redeem us from sin and condemnation (cf. Romans 5:8). Jesus' life on earth is our model of how we should conduct ourselves. Jesus treated everyone with dignity and respect. He consistently demonstrated respect for all people regardless of ethnicity, religion, age, or social status. Contrary to the prevailing customs of the day and the prevailing standards of modern society, Jesus identified with and demonstrated great respect for the poor and weak. As cited before, Jesus gave honor to the widow who, out of her poverty, gave all she had to the temple treasury. He ate with tax collectors and sinners. He touched and healed the lepers and He ministered to Samaritans. He loved those who were weak: the children, the sick, and the hungry. And always, He was about the ministry of reconciliation and restoration.

Acknowledging the dignity of everyone includes valuing each other's uniqueness and treating all people equally. We must value the distinct talents, gifts, and differences among us. "The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So, it is with Christ. For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free, and we were all given the one Spirit to drink" (1 Corinthians 12:12-13).

Respecting the dignity of others also means that we do not show favoritism based on social status. "My brothers, as

believers in our glorious Lord Jesus Christ, don't show favoritism. Suppose a man comes into your meeting wearing gold ring and fine clothes and a poor man in shabby clothes also comes in. If you show special attention to the man wearing fine clothes and say, 'Here's a good seat for you,' but say to the poor man, 'You stand there' or 'Sit on the floor by my feet,' have you not discriminated among yourselves and become judges with evil thoughts" (James 2:1-4)?

People's intrinsic value is confirmed by God's expression of love in the sacrifice of His Son, who paid the price for human sin and transgression. God's image in people has been marred by sin; however, sin does not erase God's image in man, nor does it destroy man's God-established value. Though we are sinners, we still share in God's nature and God desires to redeem that nature and restore us by grace to full relationship with Him. God demonstrated His value of people by sending Jesus to the cross, to willingly sacrifice His life to bring restoration and redemption to people forever. "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him" (John 3:16-17)." If God was willing to not only create mankind in His image but also to send His Son to die for us—for every child, for every individual, for every family, for every beneficiary of this ministry, for every sponsor or donor, for us and each of our colleagues, certainly, we should treat one another with dignity, respect, and love. It is the love of God that compels us to do so!

V. JUSTICE: In an article titled, Justice in the Bible, Tim Keller writes, "Biblical justice is not first a set of rules and guidelines. It is rooted in the very character of God, and it is the outworking of that character, which is never less than just." It is clear from the scriptures that God is just, that He loves justice and hates injustice, and He wants us to work for justice, especially for the vulnerable, poor, and disenfranchised. In fact, Jeremiah 9:24 tells us that the Lord delights in justice, righteousness, and exercising kindness. Isaiah declares, "Learn to do what is good. Pursue justice. Correct the

oppressor. Defend the rights of the fatherless. Plead the widow's cause" (Isaiah 1:17).

The prophet Micah tells us what God requires of us, "And what does the Lord require of you? To act justly and to love mercy and walk humbly with your God" (Micah 6:8). For what purpose have we been rescued and redeemed? God wants us to practice justice, kindness, compassion, and mercy and do it in humble service and submission to Him. Perhaps it is not always an easy task, but it is a most honorable calling.

The prophet Micah speaks of loving mercy or kindness. The Hebrew word used here is *hesed*, and its much richer in meaning than anything the English language offers. It is often translated as faithfulness, steadfast love, kindness, lovingkindness, or mercy. And it is used more of God than it is of people. In reality, *hesed* is all of those things, rolled into one. It also involves action, love expressed in activity towards another.

The word justice refers in general to a social responsibility we have as believers. The work of justice in many ways is about taking on the forces of evil in our quest to see wrongs righted. We are called to be the light of the world, an extension of the hands and heart of God. We are to courageously, prayerfully, and in the power of God's Holy Spirit contend with the great injustices of the world by driving out the works of darkness and deprivation whenever and wherever we can. And, as the prophet Zechariah declares, we do this through acts of mercy and compassion (cf. Zechariah 7:9-10). The prophet Ezekiel tells us that a righteous man is a generous man, who gives his food to the hungry and provides clothing for the naked (cf. Ezekiel 18:5,7,9). The prophets are saying to us that to be ungenerous is to be unjust.

The Hebrew word for justice, *mishpat*, is an important Old Testament word, occurring numerous times in its various forms. Its most basic meaning is to treat people equitably. It means acquitting or punishing every person on the merits of the case, regardless of race or social status. Anyone who does the same wrong should be given the same penalty. But *mishpat* means more than just the

punishment of wrongdoing. It also means giving people their rights. Deuteronomy 18 directs that the priests of the tabernacle should be supported by a certain percentage of the people's income. This support is described as the priests' *mishpat*, which means their due or their right. *Mishpat*, then, is giving people what they are due, whether punishment or protection or care.

The Psalmist writes of *mishpat* in Psalm 146:7-9, "The Lord executes justice for the oppressed, gives food to the hungry. The Lord sets the prisoners free; the Lord opens the eyes of the blind. The Lord lifts those who are bowed down; the Lord loves the righteous. The Lord watches over the sojourners; he upholds the widow and the fatherless, but the way of the wicked he brings to ruin."

Therefore, if you look at every place the word is used in the Old Testament, several classes of persons continually come up. Repeatedly, *mishpat* describes taking up the care and cause of widows, orphans, immigrants, and the poor—those who have been called "the quartet of the vulnerable." Any neglect shown to the needs of the members of this quartet is not called merely a lack of mercy or charity but a violation of justice, of *mishpat*. God loves and defends those with the least economic and social power, and so should we.

Why should we be concerned about the vulnerable ones? It is because God is concerned about them. It is striking to see how often God is introduced as the defender of these vulnerable groups. Realize, then, how significant it is that the biblical writers introduce God as "a father to the fatherless, a defender of widows" (Psalm 68:4-5). This is one of the main things He does in the world. He identifies with the powerless and is depicted as the herald of justice. He takes up their cause and the righteous are called to mirror God's justice, for the Lord loves the just (cf. Psalm 37:28; Genesis 18:19).

Isaiah 61:1 heralds this same message when the prophet says, "The Spirit of the Lord God is on Me, because the LORD has anointed Me to preach good news to the poor. He has sent Me to bind up the brokenhearted, to proclaim liberty to the captives and freedom to the prisoners, The

Spirit of the Sovereign LORD is on me, because the LORD has anointed me to proclaim good news to the poor. We can see this same proclamation echoed by Christ, the perfect living example of justice, in Luke 4:18-19.

In the Scripture, gifts to the poor are called acts of righteousness as seen in Matthew 6:1-2. Not giving generously, then, is not stinginess but a violation of justice. In the book of Job, we see Job call every failure to help the poor a sin, offensive to God's splendor and deserving of judgment and punishment (cf. Job 31:28). Remarkably, Job is asserting that it would be a sin against God to think of his goods as belonging to himself alone. To not share his bread and his assets with the poor would be unrighteous, a sin against God, and therefore by definition a violation of God's justice. Numerous Scripture passages make radical generosity one of the marks of living justly. The just person lives a life of honesty, equity, and generosity in every aspect of his or her life. If you are trying to live a life in accordance with the Bible, the concept and call to compassionate and generous justice are inescapable. We do justice when we work to give all human beings their due as creations of God. Because God values justice, we value justice and make it integral to our mission. At Global Outreach, we acknowledge and embrace our role in working for Biblical justice in our world.

Let me add one caveat to this section concerning the utmost value we at Global Outreach place on making disciples and giving a clear witness of our faith. When we go about working and advocating for justice in the world, as Christians, we must not go incognito. When we are being salt and light to the world, our goal, our hope, our prayer, and our desire is that, in seeing our good deeds, others may come to glorify our Father in Heaven" (Matthew 5:14-16; cf. 1 Peter 2:12). That cannot happen if people do not know about our faith. We do justice and execute these core values, not only for their own sake, but for Christ's and the gospel's sake. In 1 Peter 2:9, the Apostle reminds us, "But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light." Therefore, "GO and

make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age" (Matthew 28:19-20).

CONCLUSION: There is a classic poem I read several years past entitled, "The Parable of the Builder." Perhaps you are familiar with it. It is the story of a rich man who wanted to help someone less fortunate, much like what we desire to do with this ministry. He discovered a peasant, a carpenter by trade, who lived in a little hut with his family. The wealthy man said to the peasant, "I am going to build a large home with only the best materials, no expenses to be spared, and I want you to do the building. Will you accept the job?" The peasant agreed, of course, and began the project. When the rich man supplied the highest quality materials, unfortunately, the peasant took great delight in trading them out for cheaper, inferior ones and pocketing the money. Not only that, but his workmanship on the house was of poor quality. When the house was finished, the rich man said to the peasant, "I have a great surprise for you. I am giving you this home. You didn't build it for me, you built it for yourself and for your family."

The above story can be used to illustrate several important and valuable lessons. However, there is only one that I want to stress to our Global Outreach family and all who are associated with the work of this ministry. May we all choose to build this ministry with only the best of materials and the best of our effort and attitude. Choosing God's building materials and choosing to do the work in God's way and leaning on the strength He provides is what will bring about the greatest blessing and benefit to us and to all we are called to serve. Let us build with the best that God provides as we go in Christian love and compassion to mitigate the emotional, physical, mental, and spiritual suffering of those in under-resourced and developing nations around the globe. May all that we do be done for the glory of our great and awesome God, who gives all things good and makes all things possible!

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