
About Advance

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Welcome

THANK YOU FOR TAKING THE TIME TO READ MORE ABOUT THE ADVANCE FAMILY OF CHURCHES.

In this booklet you will find out more about our movement vision, our history, gospel partnership, our core beliefs, values, leadership and more about our communications and gathering rhythms.

This is just an introduction to some information about us, so if this is your first connection to us, we trust we will have the pleasure of meeting you personally in the future. If you are a church leader who resonates with our vision and values, or if you'd like to learn more about gospel partnership with us, please do reach out.

A brief history of Advance

Our family of churches, partnering together under the name 'Advance', first began to form in South Africa in 2009. A group of like-minded, gospel-centred church leaders came together to discuss city impact, gospel proclamation, shared theological conviction, and ministry philosophies. Many of these pastors would then go on to form the initial core of the Advance movement in South Africa.

Over the next three years these gatherings and partnerships continued and strengthened and the first official Advance conference was hosted at Urban Life church, in Johannesburg, in March 2012.

The Advance global story started in April 2013 when a group of men from a number of different nations were invited to gather for the first time in North Carolina to consider gospel partnership. This group continued to meet together over the next couple of years with the first larger Advance gathering of leaders taking place in March 2015, at Goudini, in South Africa. In June 2016, the first official Advance Global Conference was held in the UK. At this gathering, the Advance Global Team was first confirmed and publicly recognised. This team comprised Brian Barr, Alan Frow, Donnie Griggs, Matthew Hosier, Stephen van Rhyn, PJ Smyth, Ryan TerMorshuizen and Rigby Wallace.

This group of men had all previously served in either the New Frontiers or NCMI families of churches. Both these movements had gone through a process of transition as the original founding fathers (Terry Virgo and Dudley Daniels) had handed on movement leadership.

The early days of our togetherness were marked by the foundational focus of seeing existing churches strengthened and new churches planted. Towards this end, one of the galvanising initiatives of our newly formed movement was in the area of training and releasing church planters. Through the development of the Advance Church Planters Course and, soon after, the Church Planters Mentorship Program, we saw a flurry of Advance church plants in Africa, North America, and the UK.

There was much gospel life and partnership in these early years as we witnessed growth into new nations, leaders being raised up, churches being planted, and many more strengthened. But it was not all smooth sailing, as we soon faced the unique complexities of the COVID-19 pandemic as well as our own internal leadership challenges. These ultimately saw PJ Smyth, who was leading the global team at the time, step down from leadership and out of ministry.

These difficult developments required much reflection and learning. We needed to make leadership adjustments in order to emphasise both emotional health and missional integrity. It was as a result of this difficult season that we hosted our 'Humbly Onward' global conference in Bournemouth, in May 2022, and committed together to see the fullness of the gospel progress along two frontiers in Advance: to the ends of the earth and the depths of our hearts.

With this fresh determination for both healthy leaders and gospel mission, 2024 saw the global leadership taking important steps forward: through tightening our relationships with the wider Newfrontiers fellowship; welcoming Mbonisi Malaba, Gareth Bowley and Ben Whittaker on to the global team; and by asking Alan Frow to lead the global team, as it collectively leads our family of churches forward.

As is often the case in God's dealings with us, pruning leads to fresh blooming. This is evident in the most recent season of our togetherness where we are seeing many new blossoms of life and shoots of relationship starting to grow. We have welcomed many new churches into partnership and are reaching into new regions that are inviting us to strengthen and plant churches with them. This gospel life causes us to believe that these are just the first fruits of what God intends to do among us.

Vision

As a global family of churches, we know that we are better together in gospel partnership. While God primarily works through the local church, partnering allows us to more effectively reach the ends of the earth for Jesus.

Recognising that the gospel advances both through reaching the ends of the earth and the depths of our hearts, our commitment is to plant and strengthen churches, fostering both maturity and mission through partnership (2 Cor 8:23, Phil 1:3-5). This is because planting more churches is one of the most effective ways to reach the lost and make disciples. We hope to plant and strengthen vibrant, healthy, local churches as per the pattern set forth in the New Testament.

With a footprint in more than 25 nations across the globe, our churches vary in size and location from small, rural communities to large cities, but our shared goal remains the same: to see healthy, multiplying churches established worldwide.

With appropriate gospel ambition, we trust that God will use us to plant and strengthen many more churches in the years ahead. We are committed to honouring God's Word and moving at the speed of family, always dependent on the Holy Spirit's empowering presence. We have faith to see the Advance family grow to more than 500 churches in more than 50 nations, with a desire to see many additional multiplying base churches in strategic regions.

Planting churches

The Great Commission, to take the gospel to the neighbourhoods and the nations, is given to every generation. It has to be, because every generation needs to be freshly evangelised and disciplined. The timeless New Testament strategy for this is church planting. We are totally convinced of this.

Strengthening churches

The New Testament is full of stories of leaders strengthening churches, and churches strengthening churches. They helped each other out in terms of doctrine and practice (Acts 8:14-25; Gal 3), they relocated leaders to strengthen other situations (Acts 11:19-23, 25-26, 12:25, 16:1-3), they sent individuals and teams on short-term strengthening visits (Acts 11:27, 19:21-22; 1 Cor 4:15-17; Phil 2:19-29; 2 Tim 1:18), they sent money to help each other and bless the wider society (Acts 11:28-30), and they helped advance the gospel together and plant churches (Rom 15:24; 2 Cor 10:15-16). We want to be involved in this kind of New Testament activity as we look to strengthen churches together.

The power of partnership

Partnership is an often overlooked, yet vitally important aspect of New Testament Christianity. Although the ministry of Paul and other prominent New Testament leaders was in some ways unique and, therefore, in some ways unrepeatable, the pattern of partnership is repeatable. Paul used the word 'partnership' to describe both church leaders and churches working together: 'As for Titus, he is my partner and fellow worker for your benefit' (2 Cor 8:23) and 'I thank my God in all my remembrance of you...because of your partnership in the gospel.' (Phil 1:3-5).

We believe that it is healthy for every local church to be in meaningful, primary, partnership with an identified apostolic family. This is not exclusive to other beneficial relationships - we can benefit greatly through connection to other local churches, networks and organisations. Our expectation is that for Advance partner churches this relationship is primary while not exclusive.

When we look at the New Testament church, we can see partnership being beneficial in the following ways:

PARTNERSHIP IS NECESSARY FOR MISSION

Our mission from Jesus is to take the gospel to both the neighbourhoods and the nations, to both Jerusalem and the ends of the earth (Matt 28:19; Acts 1:8). How could any local church do that alone?

PARTNERSHIP IS NECESSARY FOR MATURITY

No matter how experienced a team of elders is, a local church will not reach full maturity in the absence of outside perspective and input. New Testament trans-local ministry had a specific aim: to help bring churches to maturity (Col 1:28, 4:12).

PARTNERSHIP IS CATALYTIC

Partnership helps enhance the strengths of a church and helps shore up her weaknesses. Partnership helps maximise the potential influence of a church, providing relationships and opportunities through which individuals and churches can influence more broadly.

PARTNERSHIP PROTECTS

Sometimes churches go through immensely challenging seasons. For example, if a church loses a leader for any reason, it is much easier to support the church and find a suitable replacement leader if the church is engaged in a meaningful partnership with suitably gifted leaders who are already invited to draw alongside the church in these tougher moments.

The four pillars of partnership with Advance

We are convinced that local churches need to be clear in their convictions, not only in terms of what they believe theologically, but also in terms of their ministry philosophy of how they build their local church. Likewise, as a movement of churches, we are convinced that our pillars of partnership are vital building blocks, which require shared conviction for Advance partner churches, as we build together.

1. SHARED DOCTRINE AND VALUES

The content of the epistles testifies to how much Paul wanted the churches that he worked with to believe correct doctrine and be ‘pillars of truth’ (1 Tim 3:15). Paul didn’t say ‘Apart from believing that Jesus is Lord, it doesn’t really matter what you believe. It just matters that we plant more churches!’ While planting more churches certainly mattered to Paul, so did having these churches believe the right doctrine and values. Likewise, as Advance, we believe that building together means that we need to build on the same foundations and with the same values. *More on this under the section on beliefs and values.*

2. SHARED MISSION

In addition to partnering around truth, Pauline partnerships were missionally productive. Together, they planted churches, strengthened churches, and pooled finances for worthy causes, such as relief of the poor in Judea (1 Cor 16; 2 Cor 8:5). Advance partner churches consider themselves active ‘fellow workers’ (1 Cor 3:9) in our shared mission to plant and strengthen churches. Advance exists because we are on mission together. The deep sense of camaraderie and belonging that we enjoy is largely a derivative of our missional partnership and we regularly call all partner churches to greater participation in the mission.

3. GENUINE RELATIONSHIP

The churches that Paul was involved in couldn't think about God without thinking about Father, or church without thinking about family (Eph 3:14-15). The bandwidth of relationships ranged from brotherly connection to seasoned fathers like Paul (2 Tim 1:2; 1 Cor 4:17; 1 Cor 4:15-16) - but never as a purely functional or organisational entity. With the pressures of a busy world and an expanding movement, we aim to move at the speed of family and are clear that the relational aspect of church partnership is a biblical imperative. It is all too easy to opt for a less relational style. Theologically convinced of the importance of this, we cultivate relationships characterised by genuine affection, respect, honesty, trust, and fun.

4. RECOGNIZED, SUITABLY GIFTED LEADERSHIP

Leadership is a gift from God and necessary to help any group move forward together, including a movement of churches. The leaders of our movement and within our movement are recognised on the basis of sound character and suitable gifts; and they play an important role in helping us partner together. We believe that the New Testament teaches that local elders are the highest human authority in the local church. Therefore, we consider partner churches as autonomous, but interdependent, as each church is both elder-led and open to external relationships who they invite to serve and strengthen their church.

Beliefs

STATEMENT OF FAITH

Our statement of faith outlines what we consider to be the primary, non-negotiable, biblical doctrines that we believe, as partner churches. Churches are free to adopt this statement of faith as their own or to use it as a plumb line against which to develop their own, more detailed statement of faith. This is the statement of faith of the Evangelical Alliance of the UK. For us, it adequately captures the primary doctrinal beliefs to which Advance partner churches subscribe.

WE BELIEVE IN:

- ▶ The one true God, who lives eternally in three persons - the Father, the Son and the Holy Spirit.
- ▶ The love, grace and sovereignty of God in creating, sustaining, ruling, redeeming, and judging the world.

- ▶ The divine inspiration and supreme authority of the Old and New Testament Scriptures, which are the written Word of God - fully trustworthy for faith and conduct.
- ▶ The dignity of all people, made male and female in God's image, to love, be holy and care for creation; yet corrupted by sin, which incurs divine wrath and judgment.
- ▶ The incarnation of God's eternal son, the Lord Jesus Christ, born of the virgin, Mary; truly divine and truly human, yet without sin.
- ▶ The atoning sacrifice of Christ on the cross: dying in our place, paying the price for sin and defeating evil - and so reconciling us with God.
- ▶ The bodily resurrection of Christ, the first fruits of our resurrection, His ascension to the Father, and His reign and mediation as the only Saviour of the world.
- ▶ The justification of sinners solely by the grace of God, through faith in Christ.
- ▶ The ministry of God, the Holy Spirit, who leads us to repentance, unites us with Christ through new birth, empowers our discipleship, and enables our witness.
- ▶ The Church, the body of Christ (both local and universal), the priesthood of all believers - given life by the Spirit and endowed with the Spirit's gifts to worship God and proclaim the gospel, promoting justice and love.
- ▶ The personal and visible return of Jesus Christ to fulfill the purposes of God, who will raise all people to judgement, bring eternal life to the redeemed and eternal condemnation to the lost, and establish a new heaven and new earth.

WATER BAPTISM

Advance is a credo-Baptist movement. We believe baptism is a declaration of faith made by the person being baptised and a physical picture of the spiritual reality of our union with Christ. 'If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved' (Rom 10:9).

Baptism is a 'closed hand' issue for us, for to be an unbaptised follower of Jesus makes no sense to us biblically, theologically, or historically. However, the mode of baptism is an 'open hand' issue. Full immersion is the method of baptism that we believe best adheres to Biblical description and the meaning of the word. Therefore, we would expect Advance partner churches to practice baptism by full immersion unless for medical or practical reasons this is impossible. While seeking to be generous towards those who are convinced of a covenantal view of baptism, our expectation is that all elders within Advance churches will have been baptised as believers.

Values

We have five imperative values that all partner churches eagerly embrace. This is not only because we believe that these five values are very important, but because the blend of these five values is what gives Advance its unique personality. However, the local application of these values differs from church to church and region to region, depending on the expression of the local elders and their context.

GOSPEL-CENTRED

Gospel-centered refers to the biblical philosophy of ministry that keeps the gospel message at the centre of all ministry, whether to believers or unbelievers. Belief in the gospel is the means by which we enter God's kingdom. It is also the means by which we make progress in the kingdom and it also then shapes kingdom culture within the body of believers. The good news of the gospel contains both the power and motivation for salvation and everything within salvation. We desire local churches to help unbelievers and believers increasingly believe and apply the fullness of the gospel to every area of their lives.

MISSION-FOCUSED

We are convinced that God intends churches to be outward-focused mission agencies, both locally and globally; and that he intends all believers to be fishers of men. As such, we desire local churches to specifically equip and inspire their members to win people to Christ. We also desire the church community to be on mission more broadly by way of society-serving initiatives and church planting.

DISCIPLE-MAKING

Because Jesus Himself made disciples and commissioned all believers to make disciples, our goal is for every believer to become a disciple-making disciple. We desire local churches to actively make disciple-making disciples who know, love, and obey Jesus. Courses and tools might help, but discipleship primarily happens via intentional relationships, sitting weekly under biblical teaching, as well as through participating in weekly small groups that prioritise this.

SPIRIT-EMPOWERED

We believe that local churches should be in eager and intelligent pursuit of the presence, power, fruit, and gifts of God's Spirit, as described in the Bible. We believe that all believers should heed the biblical call to be filled with the Spirit, and remain filled, throughout their lives. While there is much room for local eldership teams to work

out the details of this in their local churches, we want to continually encourage this eager and intelligent pursuit of the presence, power, fruit and gifts of God's Spirit in all churches and all our gatherings.

ELDER-LED

We believe that churches should be led by a plurality of called and capable elders with a team leader who is first among equals. This team of elders should lovingly guard, guide, and govern the church. Elders are the highest human authority over a local church, but we encourage elders towards meaningful connection with one or two respected outside voices in Advance to help them fulfill their calling.

We believe that the biblical expectation is that elders are male. In this regard, Advance is complementarian. In partner churches, all men and women are seen as equal in value and worth in God's eyes, and are equally encouraged to flourish in their gifts - including leadership gifts - but only a few men will be qualified by character and gift to serve in the office of elder, and father the household of God.

Recognising the breadth of complementarity, eldership teams are encouraged to work out the details of how this value is expressed in their local churches. For example, across all partner churches, elders are responsible for preaching, but occasionally some Advance churches will have non-elders, including women, preach. Similarly, all our partner churches have a value of elders and their wives being meaningfully engaged in ministry together, both in their local church, and in our wider Advance partnership. While there is no office of 'elder's wife', we recognise that when an elder's wife doesn't carry the church in her heart, it will be difficult for him to function effectively as an elder, and will likely place strain on their marriage. Exactly how elders meaningfully team with their wives will vary from church to church and from couple to couple. Advance does not seek to legislate in these matters, but we do expect all elders and wives to team together effectively in love and service of the church. We also recognise that, on occasion, God calls unmarried men to be elders.

MORE ON VALUES

We are often asked about the kind of feel that we think a New Testament-type church would have in today's world. Obviously the answer to that would vary in different contexts and it should be the priority of the local eldership to study the early church to better emulate it. But generally we would warmly encourage and try to help churches pursue the following; making much of the doctrines of God's grace and His sovereignty; the Bible being the foundation of all life and the content of our preaching; developing a rich worship culture; prayer being central in all of church life; a feel of family and hospitality, where people are welcomed; excelling in generosity and joy; regularly stepping out in faith-filled missional opportunities; healthy home lives; servant-heart-

ed and Christ-like leadership; always remembering the poor; regularly practicing the sacraments of believer's baptism and communion; and fostering a general honour of the larger body of Christ. We don't mean for this list to be complete, but we trust that there would be evidence of these gospel-graces experienced in our churches and in our gatherings, as a family of churches.

Leadership

We see in the scriptures that leadership is a gift given from God for the wellbeing of the church, its maturity, and its mission. As a growing global family of churches we have seen the wisdom of recognising the following leadership areas in Advance:

GLOBAL TEAM

This is a team of apostolically gifted men who provide impetus for our global mission, guard our vision and values, oversee movement finance and communication, and help develop leadership in different continents and regions. This team is also our primary relational link into the larger Newfrontiers Fellowship.

CONTINENTAL TEAMS

We have continental leadership teams in Africa, Europe, North America, and Asia-Pacific. These teams are generally led by members of the global team, along with others, who provide impetus for the mission on their continents, oversee continent finance and communication, and help develop leadership in different hubs. Continents will, from time to time, host their own conferences or leadership training activities.

HUB TEAMS

These geographical teams help connect partner churches in smaller regions, such as states, provinces, or cities. Once there is a reasonable number of churches in a hub, the hub becomes the main environment in which partnership and mission are expressed. While hubs are not isolated units, churches in the same hub will gather more regularly and get to know each other well. This will happen as they plant and strengthen together and work with other hubs for the good of their country and continent. Each hub will operate slightly differently, depending on their context. However, minimally, they will all facilitate fellowship, training, strengthening, and planting efforts.

STRENGTHENERS

Generally we see the wisdom of holding to biblical language when recognising the gifts given to the church for its edification and building up (Eph 4:11: apostles, prophets, evangelists, pastors and teachers). However, due to the complexities associated with the use of these terms in some areas of the world, we have come to use a broader term 'strengtheners' within Advance. This includes a broad group of people who may be emerging or already recognised in one of the Ephesians 4 gifts, as well as those recognised as being a 'strengtheners' to churches in a more practical area like worship, kids ministry, youth ministry, administration, staffing, finance, etc. All of these different types of gifts are readily deployed to strengthen our churches in different areas, without having to overly define the gifting or distinguish title, terminology, or even measure of gift.

GEOGRAPHY, GIFTING, AND RELATIONSHIP

While geography does provide relational proximity and ease of partnership opportunity, we recognise that not all relationships have their origins within these geographic hubs. We encourage investment in relationships in hubs. An important part of saying 'yes' to partnership within Advance is prioritising attendance of gatherings in your hub, continent, and globally. We do not want to restrict people's ministry, accountability, or wider relationships on the basis of geography alone, as some relationships will more naturally fall outside geographical proximity.

For example, if an Advance leader in California knows a church leader in Germany, he might play the primary role into the church, or even into that nation, even though the European Advance leaders are geographically closer. Our expectation would be that the German leader and church, if joining the Advance family, would start to attend local hub gatherings and also intentionally build relationships with others closer to them. In time, they may or may not shift their primary relationship onto other Advance leaders closer by, but the point is that relationships are more important than geography, while we are intent on maximising both.

UNDERSTANDING THE ROLE OF THE APOSTOLIC, EPHESIANS 4 GIFTS, AND STRENGTHENERS IN ADVANCE

Recognising that this biblical terminology has come to mean different things in different parts of the world and that more needs to be said on this subject of leadership, we have a more comprehensive document on this subject. It can be found on our website and explains our convictions, the terminology we use, and answers to frequent questions. See more on this in the [Strengthening Gifts](#) document.

For now, we suggest considering the following three questions:

Why do churches need these gifts?

Whether you are a new church plant or more established church, whether you are a smaller church or a mega-church, our churches have this in common: they have evidences of grace that need celebrating, blind spots that need revealing and help overcoming, as well as a built-in need for meaningful relationships with other churches and a broader connection to the global church. All of us benefit from outside gifts to help us in these matters.

When do churches need these gifts?

You need them at the beginning of a church plant, you need them when trouble arises, but you also need them in times of peace and prosperity. It is often in times of peace that churches drift the most from the gospel and gospel mission. Also, if you wait until troubled times arrive, you won't have the relational currency you will need with an outside voice, the 'bridge strong enough to carry ten-tons of truth' kind of relational currency, if trouble strikes.

What is the hope for having gifts into your church?

The Ephesians 4 passage makes the hope clear 'so that you would be strengthened'. The hope for these gifts, when working properly, is that the church would be equipped and built up. These gifts are from the risen Jesus to help your church, not the other way around (i.e. your church doesn't exist to help them). This means that you should be able to look over your shoulder after a visit or years of visits, and see how you, your team and your church have indeed been strengthened and are better positioned to carry out the mission of Jesus.

BIBLICAL LEADERSHIP VALUES

Under the subject of leadership, we feel it vital to convey our heart and hope for how leadership will be expressed and experienced in our family of churches. Each of the following leadership values are taken from the scriptures and ultimately from the example of Christ himself.

AUTHORITY

The New Testament teaches that local elders are the highest human authority in the local church. Therefore, authority in a local church lies with the local elders, not with the movement or any external voice into the local church. However, we also see that New Testament churches enjoyed meaningful fatherly or older brotherly connection with suitably gifted trans-local individuals and afforded them genuine invitation and

significant influence in their churches. We are eager to emulate this in Advance and see that this should include a 'standing invite' to external voices to come in and serve the elders and church on the best days and to step in and guide the elders and church on the worst days.

RELATIONSHIP

In keeping with the pattern and atmosphere of the New Testament church, we have a relational approach to leadership. Genuine relationships are one of our four pillars of partnership. A relational approach to leadership has many benefits, including raising levels of trust, which makes it easier for local elders to be receptive to external influence. We therefore hope that leaders will always be experienced relationally and not positionally and encourage leaders and churches to make time for relationship building and fun, not just meetings and ministry, when inviting leaders into your church.

SERVANT-HEARTEDNESS

Our leadership ethos is to imitate Jesus, who came not to be served, but to serve. We want to go the extra mile for each other, always seeking what is best for one another, the local church, and our shared mission. This means that while travel, taking time away from family and the local church is costly, we willingly pay this cost together to see churches strengthened and the mission moved forward. We also want to encourage direct communication and feedback when any leader within our family of churches is not experienced in this way, or if it feels that the grace-flow is too often toward them, rather than from them towards others.

TEAM

Although the Bible never actually uses the word, the concept of team is certainly seen throughout the Bible. God himself is a team (the Trinity), Jesus usually had a team around Him, and sent His disciples out in teams of two. Local elderships are teams. The apostle Paul was constantly working with teams of different shapes and sizes. Common sense and experience provide great reasons to prioritise working in teams, as do accountability, sustainability, friendship, and the benefit of the strength and breadth of gifting. To this end, we take the priority of team seriously — sometimes even foregoing opportunities for speedy advance for the sake of strengthening our team approach. This means that we do not let the movement as a whole, or a particular church, become overly dependent on one person.

ACCOUNTABILITY

The plurality and accountability of a local eldership team goes a long way to self-correcting internal blind spots and weaknesses, but not the whole way. A humble and wise eldership team will give a standing invitation to one or two trusted Advance leaders to answer, at least in part, the Roman poet, Satires', question 'Quis custodiet ipsos custodiet?' (Who will guard the guards themselves?). All those who serve churches in Advance are rooted in and accountable to their local eldership team and the movement's leadership teams.

(For more on this important subject please see the '[How does accountability work in Advance?](#)' and '[Disputes and accusations](#)' documents on the resource library page of our website.)

SUITABLY GIFTED

We don't believe that long-service or seniority in age are the primary reasons for leaders to be recognised or released to leadership roles. We believe that the gifts mentioned in Ephesians 4:11 - apostle, prophet, evangelist, pastor, and teacher - still exist today 'to equip the saints for the work of ministry'. We acknowledge that these gifts will be needed in every generation to build up the body of Christ until Christ returns, and that these gifts, working together, provide a suitably gifted and balanced team to lead and serve our movement. We are not saying that every leadership team in Advance (global, continental, and hub) consists exclusively of people with these gifts, nor that these gifts don't exist outside of our recognised teams. Nevertheless, we try to develop and deploy Ephesians 4 gifts to lead and serve the movement wherever possible.

Gathering rhythms

Global Gatherings

We aim to gather as many lead couples as possible, and any other leaders who are able to join them, from partner churches every two years at our Global Gathering. The host location of this conference rotates to different regions around the world, with the aim of making this conference more accessible to more leaders from the host region and also to allow for local churches to enjoy having leaders from around the world visiting and serving their churches on the weekends before or after the event.

Continent Gatherings

Most continents will host a larger continental leadership conference in the alternate year to the Global Gathering.

Hub Gatherings

These happen more regularly and are decided upon by local leadership, based on proximity, ease of gathering, and the needs of the hub. Many hubs will have specific annual events for training church planters, training preachers, gathering youth and young adults, strengthening lead couples, equipping leaders, and more.

Church-to-church strengthening trips

We love it when Advance churches build together, bless each other, and form strong bonds between churches, eldership teams, youth, staff, and so on. Most often this happens between churches in close geographical proximity, but it is also possible in different nations where a church sends a team to be a blessing to another church and to strengthen partnership between them. Sharing prayer pointers, news, and updates in Sunday church services and prayer meetings and giving stage time to interviews when visiting teams are around are all great ways of strengthening these partnerships between churches.

Communications

The [Advance website](#) is the best place to keep up to date with who we are and what's coming up in the life of the movement. You'll find news, details about upcoming events, and recordings from past events.

For practical tools and training, we also host a dedicated [Resources Portal](#) with courses, articles, and ministry materials for churches and leaders.

Alongside this, our podcast, social media channels, YouTube channel, and [regular newsletters](#) share stories, training materials and updates from across the Advance family.

By engaging with these platforms, you can stay connected, be encouraged by what God is doing globally, and make the most of the resources available to equip you in gospel ministry.

