



EXECUTIVE SUMMARY

Project's Purpose

To affirm the importance of Evangelism And Discipleship education within the Uniting Church in Western Australia and to provide a framework for undertaking evangelism and discipleship education in this state.

Project's Goal

To establish ALIVE congregations.

This will have practical outcomes for other endeavours such as NCYC and media project.

Project's Method

To use our "people who we already know and value" by training trainers to equip them.

Project's Management

Rev Ian Robinson is project co-ordinator, working with the Evangelism and Discipleship Committee, working cooperatively with team of Resourcing Local Mission, reporting to the General Secretary on budget and implementation.

OUTCOMES

**This is NOT about re-structuring anything or selling anything.
The Faith ALIVE Journey will consist of an appointed team of people
who will train trainers from each Presbytery
who will in turn help individuals and groups and congregations
to grow their own authentic ways of evangelism
that result in new action, new attitudes, new disciples and an overflow of grace.**

AGREED VALUES

The Key Values for the Faith Alive Journey are:

- let us trust our people at heart to want what God wants
- let us find the strength in our diversity of priorities and practice
- let us aim for concrete outcomes within foreseeable time
- let us make the journey with sign posts and stages
- let us use normal councils and communications to promote this as a priority.

THIS IS POSSIBLE

The concrete goal that CLAMC has accepted is to renew twenty five congregations and to grow five new congregations.

This is possible if the Synod of WA has a unified and coherent agenda which enables us all to engage with the theological task of re-growing a healthy holism of worship, mission and evangelism. The Faith ALIVE Journey is something we can do.

It is wisely devised, open to diversity, and is being executed as carefully as possible. It is not everything and will never be perfect. It is about our capacity for faith-sharing. It is about our future. It arises from the nature of the Grace of God in the gospel of Jesus Christ.

It is not a magic fix-it programme. We need therefore to take stock of any reluctance we feel. What will happen if we do not get along side this , and do so now? How long can we postpone the need to address this need?

Humanly speaking, we face great challenges. They may cause us to fall back exhausted. But then there is Jesus...

Conclusion

We will face and meet five challenges

1. TO RE-DISCOVER THAT WE CAN TALK ABOUT FAITH, and that this is fairly normal, and that our story is powerful.
2. TO RE-CONNECT WITH THE EX-CHURCHED and learn what we did wrong.
3. TO RE-INTEGRATE THOSE MOVING OUT or help them to something better.
4. TO RE-CONNECT WITH THE UN-CHURCHED authentically.
5. TO LET EVERYTHING GO and not pretend to be a church that has the bases covered.

Our people are tired from old visions that aren't working anymore and from old allergies to un-christlike evangelism. We have tried quick fix programs – hit and run or hit and miss or be nice and hope for the best or ... - and this has discouraged us. We have good community contacts through our private lives, our church ministries and our church agencies. Now is the time to start again with the hearts of those who have faithfully taken bread and wine in Jesus' name, to learn from those who have made the first set of mistakes and who provide us with resources, and to pray in deeper trust than ever before and to risk all. Strength will come, we know, but not to those still seated. The best is yet to be.

APPENDIX A

Discovery – Based Learning

- a. The Faith Sharing Journey agenda is possible by breaking it up into separate bite-sized steps where each step is based, for positive simplicity, on one training course.
- b. By using a discovery based learning process, we affirm what our people already know and value and seek to encourage them to assume responsibility and to find ways for them to move forward.
- c. This practice, for those unfamiliar or unconfident, will be demonstrated at the proposed “Ministers Workshop”.
- d. This process is transferable and suitable for implementation by individuals or groups in a variety of settings including their own family and acquaintances, their local community, rural and remote communities, the workplace and in the congregation.
- e. This empowers those who “would if they could”. It sets free those who are feeling held back.
- f. This must be allowed to operate at a level far from ideal, so that mistakes can be made and our patience tested. If Grace abounds in this, then growth can result.

This is not the answer to everything, and will compete with some existing patterns. If this is of the critical importance as we believe, can it please be given room to grow. Can we agree to make just such an explicit commitment from all councils of the church for several years?



APPENDIX B

SIX WAYS TO MAKE INPUT

Including too many people in the earliest design of materials could overwhelm the development and implementation of the Faith Alive Journey. Yet the process needs to be open and welcoming of ideas that are value-adding. There will be problems and corrections in ongoing reviews. **Feedback** will improve the form and content as the Journey develops. There are **five other ways** that enthusiastic people can make their input.

1. Being selected as a Course Dean. These will be responsible for tailoring materials to suit a variety of groups taking the Journey.
2. Being selected as a Course Assistant Writer. Two people will assist each Course Dean.
3. Being selected as a Course Consultant. These will review the draft courses.
4. Being selected as a Presbytery Trainer. These will be responsible for running the courses and facilitating travelers on the Faith Sharing Journey.
5. By participating in a course and having a say.

APPENDIX C

SELECTION OF TRAINERS

A lot of trust is being invested in the maturity of any selected trainer.

In particular, the Presbytery Trainers should be capable of teaching and facilitating, as appropriate, and have a demonstrable ability at directing thought-traffic by using whiteboard type methods and through exercises.

Each should have demonstrated in the eyes of their community a passion for Jesus and for the lost, love the church, and be able to relate readily to people from a wide variety of theological, educational and social backgrounds.

They may not be erudite, theologically trained, politically correct, or terribly nice all the time. They may even be on “the fringe” of the church YET still in touch with non Christian friendship.

Presbytery may look at an equal balance of lay and ordained, men and women, but this can be too constricting in practise.

APPENDIX D

INTRODUCTORY SEMINAR OUTLINE

This outline, taken with a series of Discovery exercises, is the basis of the proposed one day “Ministers and Leaders Introductory Workshop” in March-April.

There are many seminars and resources available and possible. One way of seeing the way the parts fit the healthy whole is as follows:

1. THE SKILLS OF INVOLVEMENT – becoming a church without walls

Resources and programs include: *Sustainable mission, the Hope Discovery Tour, Open Hearts Open Home, Making community connections, multifaith context for evangelism, renewal of ageing congregations, etc*

2. THE SKILLS OF INVITATION – becoming a church with a welcome

Resources and programs include: *Tracing Journeys, Why don't people go to church, Gossiping the Gospel, Church Planting, Varieties in Worship styles etc*

3. THE SKILLS OF INCORPORATION – fresh engagement with a lively faith

Resources and programs include: *Becoming Disciples, Baptism, Emmaus Walk, Alpha, The Y Course etc*

4. THE RENEWAL OF FOUNDATIONS – intercession at depth

Resources and programs include: *Disciple, Kerygma, Mission Planning (Fusion), Purpose Driven Church, Logic of Evangelism, Streams in the Desert, Prayer and Fasting, etc*, resulting in an INTERCESSORY CAPACITY of biblical proportions.

One could rearrange the programmes listed above into different places, but to do so is not relevant. The main point is that many resources can be fitted into a coherent agenda for missional growth, and that this agenda can provide vision and a graspable way forward for floundering but hopeful congregations.

Let us start somewhere.

The diversity of the Uniting Church is seen in many ways including competing worldviews, demographics and faith experiences. The Faith Alive Journey does not provide a pre-set single conclusion that everybody must come to. Instead, through the selection of courses and the use of a facilitators, congregations and groups can find their own way forward in God.

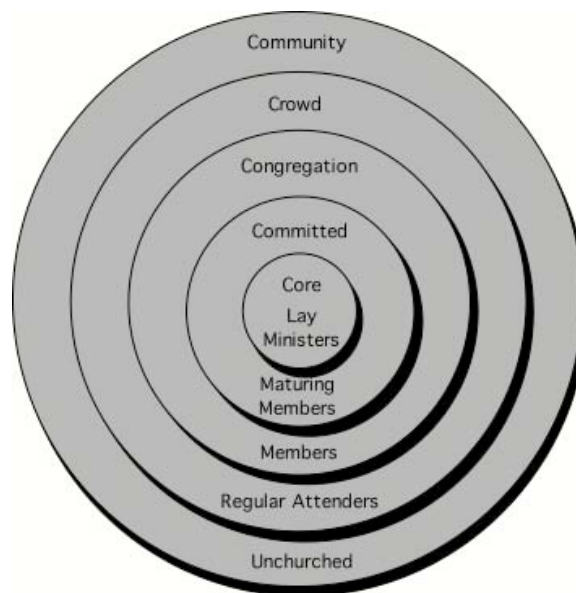
APPENDIX E

Our Mission at this point in Time

The broad purpose and current direction of the Uniting Church WA Synod is

- _ engaging in God’s mission in the world;
- _ renewing congregations;
- _ developing leadership;
- _ discovering appropriate mechanisms for support and oversight of the work (ministry and mission) of the Church

The following diagram can be helpful in seeing how the Faith Alive Journey seeks to contribute to each of these four purposes (from “The Purpose Driven Church” by Rick Warren).



This diagram shows not a decision, not membership, not a worldview. The circles show a journey of a Christian disciple growing in maturity in Christ. There is a movement from where people have some involvement with the Christians of their particular **community**, through becoming a regular associate of **the church crowd**, and then through love and new faith becoming a **member of a congregation**, into being **committed** to ministry. Possibly their gifts may take them into **core** leadership tasks. At all stages, their growth will reflect back out into the wider community as a servant.

The Faith Alive Journey seeks to strengthen and empower those moving into deeper commitment by providing training resources that disciple and equip them to assist others who are journeying at ‘younger’ commitment stages. This process is natural and authentic as it recognises the uniqueness of each person’s journey while calling him or her to continue to grow and develop as a holistic, mature follower of Jesus.

Thus, the model is “to expand the boundaries of influence through the world” (Kingdom of God paradigm), NOT “to attract people back” into the church (Christendom paradigm). It establishes sustainable mission.