

Abilene Christian University

Digital Commons @ ACU

Doctor of Ministry Theses

Doctor of Ministry Theses

5-2023

Missional Renewal in a Large and Established Suburban Western Church

Michael Stevens

mikebstevens1980@gmail.com

Follow this and additional works at: https://digitalcommons.acu.edu/dmin_theses



Part of the [Biblical Studies Commons](#), [Christian Denominations and Sects Commons](#), [Christianity Commons](#), [Leadership Studies Commons](#), [Liturgy and Worship Commons](#), [Missions and World Christianity Commons](#), [Practical Theology Commons](#), and the [Religious Thought, Theology and Philosophy of Religion Commons](#)

Recommended Citation

Stevens, Michael, "Missional Renewal in a Large and Established Suburban Western Church" (2023). *Doctor of Ministry Theses*. 51.

https://digitalcommons.acu.edu/dmin_theses/51

This Thesis is brought to you for free and open access by the Doctor of Ministry Theses at Digital Commons @ ACU. It has been accepted for inclusion in Doctor of Ministry Theses by an authorized administrator of Digital Commons @ ACU.

ABSTRACT

This thesis addresses the topic of missional renewal at Clovercrest Baptist Church (CBC), specifically focusing on participating in the mission of God through simple, memorable, and reproducible missional practices. The identified problem is a lack of process or framework for enhancing participation in God's mission and churchwide missional renewal at CBC, a large suburban Western church. The purpose of this project intervention is to develop a resource guide of missional practices that facilitate participation in the mission of God at CBC towards missional renewal. This intervention is guided by the theological foundation that God is a God of mission. He initiates relationship and restoration with humanity, desiring to reconcile all people to himself. God saves and then sends his people on his mission of restoration and renewal. The early church is an example of this, as is the present-day Majority World church. These two contexts were used to identify and explore missional practices for the project intervention team to discern. I used purposive sampling, the maximum variant approach, in recruiting the project intervention team, and the project totaled ten sessions. The project team participated in discussion-based sessions where their contributions through comments, stories, and feedback assisted in developing the missional resource guide. Sessions consisted of *lectio divina*, prayer, communal discernment, teaching on missional practices, small group exercises, larger group feedback and discussion, homework tasks, weekly reporting, an open-ended group interview, and a group evaluation. I conclude that (1) God has a mission and calls his followers to participate, (2) developing missional

practices that are simple, memorable, and reproducible is essential in living out the mission of God, (3) integrating missional practices into one's daily life, one's *habitus*, through supported accountable relationships is vital in living out God's mission, (4) being led and empowered by the Holy Spirit is central in living out God's mission, through discernment and obedience, (5) barriers of engagement and contextualization in missional practices for everyday followers of Jesus require further investigation, and (6) this resource guide has applicability beyond CBC into the wider Western church.

Missional Renewal in a Large and Established Suburban Western Church

A Thesis

Presented to

The Faculty of the Graduate School of Theology

Abilene Christian University

In Partial Fulfillment

Of the Requirements for the Degree

Doctor of Ministry

By

Rev. Michael Stevens

May 2023

This thesis, directed and approved by the committee for the thesis candidate Michael Stevens, has been accepted by the Office of Graduate Programs of Abilene Christian University in partial fulfillment of the requirements for the degree

Doctor of Ministry



Assistant Provost for Residential Graduate Programs

Date

October 26, 2022

Thesis Committee



Dr. Jeff Childers, Chair



Penny Martin (Nov 3, 2022 12:11 GMT+11)

Dr. Penny Martin



Wes Crawford (Nov 2, 2022 20:36 CDT)

Dr. Wes Crawford

For Michelle, Ella, Ben, and Lucy – partners in life and ministry as we seek to live out
the mission of God. I love you!

ACKNOWLEDGEMENTS

I want to say thank you to the project intervention team. Your willingness to come on this journey of discovery demonstrates your heart for God and your love for CBC. I really enjoyed our sessions together and I have learned much from each of you. Thank you for your prayer, preparation, investment, and feedback in creating the resource guide.

I am grateful to God for such a supportive and releasing Church Council and staff team at CBC. Thank you for supporting my desire for continuous learning and your desire for CBC to grow into all God has for us as a church.

To the wider church family at CBC, I really love being your lead pastor. I thank God that he has called my family and me to serve and lead at this time. I am thankful for the missional heritage in CBC from those who have gone before us. I am also excited as we step into all God has for us into the future, following him on his mission. I trust the work completed in this project will be significant for us as a church community as we engage God in this process.

To the ACU faculty, my supervisors, and fellow classmates that have journeyed with me, answering my many questions, giving me time and wisdom, I say thank you.

Finally, and most importantly, to my beautiful family, thank you for releasing me from many commitments over the last three years and helping me prioritize my study so that this project could be completed. I love you very much and am so blessed to have you in my life.

© Copyright by Rev. Michael Stevens (2023)

All Rights Reserved

TABLE OF CONTENTS

LIST OF TABLES.....	vi
LIST OF FIGURES.....	vii
I. INTRODUCTION.....	1
Title of the Project.....	1
Description of the Ministry Context.....	2
CBC History.....	2
The Local Community of Tea Tree Gully (TTG) and CBC.....	6
North of CBC—Salisbury LGA.....	7
South of CBC—Campbelltown LGA.....	7
Summary of the Local Community and Context.....	7
CBC Churchwide Questionnaire.....	9
Key Informant Interviews on Mission.....	10
CBC Archival Document Analysis on Missional Health.....	13
A Challenging Decade from 2008 to 2019.....	13
Organizational Life Stages and Renewal.....	14
Statement of Problem and Purpose.....	16
Basic Assumptions.....	18
Definitions, Delimitations, and Limitations.....	19
Summary.....	21

II.	THEOLOGICAL THEMES AND MISSIONAL PRACTICES	
	FRAMEWORK	22
	The Missional God	23
	Theological Foundations for the <i>Missio Dei</i> and Renewal.....	23
	New Testament Examples of the <i>Missio Dei</i> and Renewal.....	24
	2 Corinthians 5.....	25
	Colossians 1	27
	Acts 1–2.....	29
	Summary of New Testament Examples	31
	The Missional Church and Renewal.....	32
	Missional Practices Framework.....	34
	Scholarship on the Growth and Missional Practices of the Early	
	Church	34
	Scholarship on the Growth and Missional Practices of the Present-Day	
	Majority World Church	41
	Application of Theological and Theoretical Perspectives: Effective Missional	
	Practices Identified and Explained	46
	Summary.....	52
III.	MISSIONAL RENEWAL PROJECT	53
	Qualitative Research.....	54
	Participatory Action Research.....	54
	Overview of the Project Intervention	55
	The Project Intervention Team.....	55

The Sessions	56
Session 1	56
Session 2	59
Session 3	61
Session 4	64
Session 5	65
Session 6	67
Session 7	69
Session 8	71
Session 9	73
Session 10	74
Evaluation.....	75
Procedures for Data Collection.....	75
Researcher Angle.....	75
Insider Angle	76
Outsider Angle.....	76
Procedures for Data Analysis	77
Researcher Angle.....	78
Insider Angle	80
Outsider Angle.....	80
Summary.....	81
IV. FINDINGS AND RESULTS.....	82
Mission	84

	God’s Mission.....	84
	Participation.....	85
	Practices (<i>Habitus</i>)	86
	Simple, Memorable, Reproducible Practices and Framework	87
	<i>Habitus</i>	90
	Holy Spirit Led	94
	Discernment.....	94
	Obedience	95
	Barriers	97
	Other Silences from Analyzing the Data	98
	Summary.....	99
V.	CONCLUSIONS AND IMPLICATIONS	100
	Interpretations.....	100
	Trustworthiness	103
	Applicability	103
	Credibility.....	105
	Reflexivity	107
	Significance and Implications	109
	Sustainability	109
	Personal Significance	111
	Ecclesial Significance.....	112
	Theological Significance	114
	Final Considerations and Further Study	115

Concluding Remarks	117
BIBLIOGRAPHY	119
APPENDIX A: IRB Exemption Letter.....	123
APPENDIX B: IRB Approved Consent Form	124
APPENDIX C: Sample Agenda for Intervention Sessions	126
APPENDIX D: Protocols and Questions for the Participant Questionnaire	127
APPENDIX E: Protocol for the Prompt Questions for the Group Interview.....	128
APPENDIX F: Protocol for the Collection of Field Notes Data.....	129
APPENDIX G: Participant Solicitation Materials – Email Template.....	130
APPENDIX H: Protocols and Questions for Independent Review	131
APPENDIX I: 2020 Churchwide Questionnaire Headlines.....	132
APPENDIX J: CBC Raw Missional Data from 2008–2019	134
APPENDIX K: Key Informant Full Communication Notes	135
APPENDIX L: Missional Resource Guide	151

LIST OF TABLES

1. Frequency of Themes in Coded Data	83
2. Themes and Categories Discussed by Session	83

LIST OF FIGURES

1. Bate’s Moving Waves of Culture	14
2. Waves of Culture Analysis for CBC	15
3. Concept Map of Coded Data	82
4. Missional Resource Guide Framework Developed by the Project Team	88

CHAPTER I

INTRODUCTION

This project thesis details a ministry intervention aimed at facilitating missional renewal at Clovercrest Baptist Church.¹ A project intervention team was recruited and assembled to develop a resource guide of missional practices that are simple, memorable, and reproducible for followers of Jesus at CBC. Chapter 1 provides a comprehensive description of the ministry context at CBC alongside the statement of the project’s problem and purpose before going on to name relevant assumptions, definitions, limitations, and delimitations for the project. Chapter 2 introduces the theological themes for the project and explores effective missional practices from the early church and the present-day Majority World church. Chapter 3 describes the project intervention, including a description of how the data were collected and analyzed. Chapter 4 interprets the qualitative data collected from field notes, participant questionnaires, and input from independent experts evaluating the resource guide. Chapter 5 outlines the project’s significance, trustworthiness, and implications for missional renewal for CBC and the wider Western church.

Title of the Project

This project is titled “Missional Renewal in a Large and Established Suburban Western Church.” The title describes both the objective and location of the project. The

1. Clovercrest Baptist Church will be abbreviated as CBC throughout this document.

objective of this project is to develop a resource guide of missional practices that are simple, memorable, and reproducible in order to grow disciples that multiply. The location of this project is CBC, a large and established church in the suburbs of Adelaide, Australia, and as the title implies, the congregation and membership of CBC will benefit from this project.

Description of the Ministry Context

CBC is the ministry context for this project. In developing a “thick description”² of the ministry context, I used a disciplined approach, as described in *Studying Congregations*.³ Five different aspects of CBC were investigated in developing a comprehensive description of the ministry context: direct observation to explain CBC’s history; census data and a demography study of the surrounding areas; a churchwide questionnaire; interviews with key informants who are experts in mission and missional renewal; and a form of archival document analysis, exploring CBC’s missional data over the last ten years.⁴

CBC History

Clovercrest Baptist Church (CBC) was founded in 1967 as a church plant from Hillcrest Baptist Church. A small team from Hillcrest Baptist Church was sent to the growing suburban northeast to participate in God’s mission. The church established itself on Montague Road, Modbury North, and experienced healthy year-on-year numerical

2. Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Dissertations*, 2nd ed. (Eugene, OR: Cascade, 2022), 303.

3. Nancy T. Ammerman et al., eds., *Studying Congregations: A New Handbook* (Nashville: Abingdon, 1998), 197–217.

4. Ammerman et al., *Studying Congregations*, 197–217.

growth as the suburbs were developed, and the church continued to live into a kingdom vision bigger than itself.

One story in the early life of CBC epitomizes this kingdom vision.⁵ In the late 1970s, the church was experiencing growing pains and needed more resources. At a members' meeting, the members were debating four key motions: purchasing a hall for the expansion of the children's ministry, employing a second pastor, commencing a second morning service, and laying bitumen on the dolomite-based carpark. While the conversation was going in circles, one member stood up and moved all four motions at once. He was seconded, the members agreed, the church responded with increased faith and giving, and more growth occurred for the church. This demonstrates how, from CBC's early years, it was full of faith, generosity, and a commitment to participate in the mission of God.

CBC outgrew its original site and in 1996 moved from Montague Road to its current location on the corner of Carruthers Drive and Milne Road, still in Modbury North. The church purchased an old roller-skating rink called Skateline, an iconic public building in the area. While the new site needed redevelopment, it offered a larger space for ministry, and the move was accepted by the members. It is worth noting that due to confidentiality reasons, the members did not know where the new site was until the members' meeting during which they voted on the move.⁶ Added to this, the elders at the time used their own money to buy the adjacent property to fulfill the local council's

5. Verbal conversation with long-term member David George, April 3, 2021.

6. Verbal conversation with long-term member David George, April 3, 2021.

carpark regulations. This again demonstrates faith, generosity, and a desire for CBC to live out God's mission.

The decade from 2000–2010 saw CBC grow through development of leaders and a strong presence in the local community. CBC has consistently valued raising and releasing leaders into God's mission in various contexts. During this decade several leaders were formed and released for national influence and impact. Also during the 2000s, a community-based ministry called Pathway was established to serve and love the local community. The church purchased the adjacent shopping center, and at present Pathway Community Centre is a hub that serves over 8,000 people in Adelaide through a food distribution ministry, counseling, a low-cost charity store called Treasured, and a no-interest loans program. Pathway is a core ministry that enables CBC to participate in God's mission in our local community and the wider Adelaide region.

In 2013 CBC members agreed to move ahead in faith to redevelop the tired and aging church building. A multimillion-dollar redevelopment saw a complete transformation of the site and a café added to bless and serve the local community. The results of the development were remarkable, with a fresh look and feel throughout the building and greater reach through the café and opportunity to hire out the facility. The church has been faithfully diligent, remaining committed to repaying a two-million-dollar loan, thus continuing to show generosity, faith, and participation in God's mission.

In 2018 CBC went through a collaborative revisioning process. The vision of CBC is “for all people to become followers of Jesus,” with the mission of “loving God, loving people, and making disciples of Jesus together.” CBC's three core values are

experiencing God, creating community, and reaching beyond.⁷ This process was important to build ownership among members about who the church is and what it desires to be known for. From governance to ministry initiatives, the church leadership has a framework for operations and alignment that prioritizes a life with God and his mission.

Over the decades CBC has grown into a contemporary, evangelical, multi-generational church, open to the Holy Spirit. It is a church that seeks to love God passionately and love people unconditionally. Its core focus is introducing people to Jesus, helping people grow in their faith, and making disciples. There is a sense of urgency in what occurs because all people matter—especially those who do not know Jesus yet. As of 2022 there are approximately 1,350 people who call CBC home, with an annual budget of \$1.5 million, a staff of twenty-three people, and more than four hundred volunteers who serve in more than 650 serving opportunities.

CBC has an enduring mission legacy. This is demonstrated through a rich history of innovating and sharing the gospel in local and global contexts. In the 1980s Pastor Malcolm Wilson led “What’s It All About?” sessions for life groups in people’s homes, where neighbors could be invited to engage in Jesus-centered discussions. In the 1990s, Pastor Mark Wilkinson ran “Max Life” outreach nights to introduce people to Jesus. In the 2000s, Simon Duke pioneered a bus stop ministry, where hot drinks were served and Jesus was discussed. In the 2010s, Pathway Community Centre emerged as a place where the disadvantaged are served and the gospel is shared through relationships. Currently, six overseas missionaries are supported, and local mission in the marketplace, street, and

7. “About Us,” *CBC*, <https://clovie.com.au/about>.

family setting is championed.⁸ Outreaches are run regularly across the life of the church, and Alpha⁹ is a core pillar in the strategy to share Jesus. There is a desire at CBC to try new things to introduce people to Jesus and participate in the mission of God.

The Local Community of Tea Tree Gully (TTG) and CBC

CBC exists within the Local Government Area (LGA) of TTG in South Australia. TTG is in the outer north-eastern suburbs of Adelaide, covering an area of 95.21 km², and includes twenty-seven suburbs.¹⁰ As of 2021, TTG had a population of 101,174 people and is one of Adelaide's most populated LGAs. The statistical demographics of TTG reveal 17.3 percent of the population is between zero and fourteen years of age (national average: 18.2 percent), and 20.5 percent of the population is over sixty-five years of age (national average: 17.2 percent). The median age in TTG is forty-one years, compared to the national average of thirty-eight years.¹¹

The cultures of TTG include 82.2 percent of the population who speak only English in the home (national average: 72.0 percent). Of the population, 34.6 percent have both parents born overseas, and 48.6 percent have both parents born in Australia. The two main occupations in TTG are professional roles and trades. Concerning religious affiliation, 44.6 percent of those in TTG state they have no religion (was 34.9 percent in

8. CBC currently budgets approximately \$50,000 each year to support missionaries who serve for Operation Mobilisation, WEC International, and YWAM for global mission.

9. "Alpha is a series of interactive sessions that create a safe and honest space, online or in person, where people can explore life, faith and meaning." See more at <https://www.alpha.org.au>.

10. "Our Place – Our Community," *City of Tea Tree Gully*, <https://app.remplan.com.au/teatreegully/community/summary?state=M7pEs4jXBsBO3BzUp59zeJfYuAuOp2>.

11. "2021 Quick Stats – Tea Tree Gully LGA," *ABS*, <https://www.abs.gov.au/census/find-census-data/quickstats/2021/LGA47700>.

the 2016 Australian Bureau of Statistics [ABS] Census¹²), which is significantly higher than the national average of 38.4 percent.

Overall, the data suggest that TTG consists of predominantly English-speaking, middle-class families, living in their own homes, with children engaged in education. There is also a significant number of people over age sixty-five residing in this area.

North of CBC—Salisbury LGA

The adjacent LGA to the north of CBC is Salisbury. Salisbury is larger in size, population, and ethnic diversity than TTG. It is an area with less education, demonstrated by more laborers and unskilled workers and fewer professional roles among its residents. There is a greater openness to the gospel than in TTG, but this openness is still much lower than the national average.¹³

South of CBC—Campbelltown LGA

Directly south of TTG is the LGA of Campbelltown. Campbelltown is smaller in size and population than TTG and has an older demographic. Campbelltown is more ethnically diverse, has more professionals, and is more open to the gospel than TTG, with a strong Catholic heritage.¹⁴

Summary of the Local Community and Context

This brief analysis, drawn from comparing TTG to Salisbury, Campbelltown, and the national average, raises several important themes relevant to TTG and CBC. TTG is

12. “2021 Quick Stats – Tea Tree Gully LGA,” *ABS*.

13. “2021 Quick Stats – Salisbury LGA,” *ABS*, <https://www.abs.gov.au/census/find-census-data/quickstats/2021/LGA47140>.

14. “2021 Quick Stats – Campbelltown LGA,” *ABS*, <https://www.abs.gov.au/census/find-census-data/quickstats/2021/LGA40910>.

not as ethnically diverse as other areas; the aging population is consistent with the trends in Australia; TTG has a higher number of people who indicate no religion on their census form; and TTG has a blended workforce, consisting of both professional and trade occupations.

A particular statistic of note for sharing the gospel is that 44.6 percent of those in TTG state they have no religion, which is higher than the national average of 38.4 percent.¹⁵ Notably, in TTG there are fifty-five churches, and some would view TTG as the “Bible belt” of Adelaide.¹⁶ This declaration by nearly half of the TTG population who completed a census form in 2021 demonstrates the missional challenge and opportunity for followers of Jesus and churches in TTG.

The population of CBC aligns with TTG on many levels. Its two largest communities are those under eighteen and seniors over sixty-five years. There are both financially secure and financially vulnerable people within CBC, affirming Pathway Community Centre’s important role within CBC’s mission. The most recent National Church Life Survey (NCLS) results indicated 81 percent of CBC people were from Caucasian heritage.¹⁷ This aligns with the ABS, which stated 82.2 percent of people in TTG speak only English at home. It is worth noting that there is a growing multicultural community at CBC, which reflects the ABS statistics, but CBC is predominately Caucasian.

15. “2021 Quick Stats – Tea Tree Gully LGA,” *ABS*.

16. Phone conversation with TTG Mayor Kevin Knight, December 2019.

17. “2021 CBC Summary Profile,” *NCLS*, <https://reports.ncls.org.au/profile/ChurchLifeProfile2021Summary/YECEQC>.

CBC Churchwide Questionnaire

In July 2020, 161 CBC households participated in a questionnaire comprised of twenty-two questions, with the goal of looking back with gratitude and dreaming about what CBC could look like in 2030 as we participate with God on his mission. Based on the Appreciative Inquiry (AI) methodology, there were three key questions: When was CBC most alive and why? What does CBC value and why? If you had three kingdom dreams for CBC, what would they be?¹⁸

The questionnaire results demonstrate an overwhelming affirmation from CBC members for the current direction of CBC, while asking good questions about the future. Common threads, themes, and most repeated answers are summarized below.¹⁹

CBC is most alive when we are worshipping Jesus, serving others (for example, bushfire relief and Pathway Community Centre), taking risks, and participating in God's mission together.²⁰ The most repeated answers to what we value most are Bible-based teaching, outreach in the community, our love and care and sense of community, fellowship and life group connection, worship, and the leadership.²¹ The five most repeated kingdom dreams in order from most to least were people coming to know Jesus, people growing in Jesus, doing mission both locally and globally, training and equipping

18. Mark Lau Branson, *Memories, Hopes, and Conversations: Appreciative Inquiry, Missional Engagement, and Congregational Change* (London: Rowman and Littlefield, 2016), 9. According to Branson, the five steps to AI are (1) choose the positive as the focus of inquiry; (2) inquire into stories of life-giving forces; (3) locate themes that appear in the stories and perform further inquiry; (4) create shared images for a preferred future; and (5) find innovative ways to create the future.

19. See Appendix I for a more detailed summary of the churchwide questionnaire responses.

20. Question 4 of the questionnaire.

21. Question 5 of the questionnaire.

leaders, and being part of a Spirit-filled church.²² Words that were repeated many times to describe CBC's future were Spirit-filled, growing, thriving, and vibrant. There is a genuine hunger for people to grow deeper spiritually, be led by the Spirit, and participate in corporate prayer.²³

In summary, the churchwide questionnaire demonstrated CBC as a community that seeks after Jesus and has a genuine passion to introduce people to Jesus, grow in his ways, and serve others with his love. CBC values Bible-based teaching, outreach into the community, worship, leadership, and being connected. The survey showed there is a desire in the life of the church to follow Jesus and to participate with God, both now and into the future, on his mission.

Key Informant Interviews on Mission

In understanding the CBC context, it is important to compare the history of CBC, the local demography, and churchwide questionnaire with best practice ideas and methodologies regarding God's mission. I crafted a set of questions that I emailed to three experienced missional leaders who represent a diverse leadership and denominational breadth. The purpose is to attempt to describe the ideal context for missional renewal in a suburban church that is approximately fifty years old.

The key informants were a blend of missional leaders, pastors, and academic experts. They were the Rev. Dr. Graham Hill, an academic and lecturer in missional ecclesiology and researcher in missional renewal in the global church; the Rev. Andrew

22. Question 6 of the questionnaire.

23. Question 9 of the questionnaire.

Turner, the Baptist Churches of SA Church Health Facilitator; and Rich Robinson, an international missional leader and coach.

I asked four questions: What are the major issues facing suburban churches of around fifty years of age in the Western world? What are the key elements for missional renewal in established suburban churches in the next ten years? What can we learn from the global church in terms of missional renewal in the West and more specifically in Australia? And, if you were leading a fifty-year-old suburban church in Australia, what would be your top three missional priorities and initiatives to ensure missional renewal?²⁴

Regarding the major issues facing suburban churches of around fifty years of age in the Western world, the emerging themes were context, life stage, and discipleship. Context involved issues such as the lack of diversity in churches compared to the changing nature of the suburbs and how comfort and convenience have crept into church life. Life stage examined issues such as purpose amnesia, how the church is neither new nor old, how it might be out of sync with its neighborhood, how it may be structured on an attractional model rather than a model that enables mission to occur incarnationally, and how many churches in the suburbs of the Western world are in decline and in maintenance mode. These factors, along with aging populations in the suburbs, create many issues around mission and viability. Discipleship issues concerning intimacy with Jesus and holiness were named, especially as we live in a highly consumeristic model of life.

Informant responses identified the rediscovery of the core purpose of church, discipline, and missional practices as key elements for missional renewal in established

24. Full communication notes in Appendix K.

suburban churches in the next ten years. A rediscovery of core purpose and return to incarnational mission and holistic disciple-making is essential. The theme of growing in discipline was strong from the key informants. The church would have to be serious and train with focus on renewal; it would have to move from a good idea to action. Discipline leads into the theme of practice. Hill states, “Our churches need new, transforming practices that revitalize the church and its mission, and that transform the world.”²⁵

Considering what we learn from the global church in terms of missional renewal in the West, informants emphasized that the church in the West has been in multi-generational decline while this is not true of the global church. Hill stated, “Non-Western cultures and churches aren’t the minority anymore: they are the majority.”²⁶ Robinson noted that churches in the developing world are more creative, intertwine mission and discipleship more effectively, and are pursuing more social enterprise missional initiatives.

When asked about leadership and prioritizing missional renewal, key informants highlighted themes of educating the church regarding the current situation, prayer, community engagement, proactive disciple-making initiatives, and fostering missional practices. Effective leadership is crucial in exploring and engaging in missional renewal.

In summary, the key informants were especially helpful in providing thought leadership about missional renewal. They discussed how many churches around fifty years of age in the West are facing significant viability issues, with many in decline and with aging congregations. They noted that the following issues are contributing to this

25. Graham Hill, email communication, August 8, 2020.

26. Graham Hill, email communication, August 8, 2020.

decline: a lack of diversity in the church to represent changing social demographics in the community; purpose amnesia, with churches focusing on inward needs rather than outward on the mission; and a lack of a holistic approach to discipleship. They all discussed how renewal is essential for churches to thrive both now and into the future. They suggested renewal is possible when churches rediscover their core purpose of making disciples and cultivating life-giving missional practices. They also highlighted there is much for the church in the West to learn from the Majority World church when it comes to achieving renewal.

CBC Archival Document Analysis on Missional Health

A Challenging Decade from 2008 to 2019

The contribution from the key informant interviews is relevant to CBC's ministry context, especially in relation to life stages and the necessary pursuit of missional renewal. Since 2008 CBC has not experienced renewal and growth as it did in previous decades. Many factors from the life of CBC contributed to this. For example, in 2008 CBC went through a significant transition when its long-term senior pastor of nearly twenty years concluded his role. The incumbent pastor was unable to successfully fulfill the role and ceased working at CBC prematurely. Therefore, leadership difficulties arose, and CBC experienced a season of being unsettled. CBC undertook a significant upgrade of its facilities in 2013. In 2016 three staff were made redundant and all other staff were reduced in hours to create finance for the building redevelopment loans to be serviced. Added to this, a selection of long-term influential members left CBC around the time of the redundancies and the induction of the new senior pastor at the beginning of 2017.

Some of these people were gatekeepers of a previous generation and culture of ministry practice at CBC.

Organizational Life Stages and Renewal

Paul Bate’s research on strategies for leading cultural change would suggest CBC’s challenging decade is not unusual for organizations in what he calls the moving waves of culture.²⁷ As seen in Figure 1, first order change occurs within the wave, yet it cannot transform into a new wave. This transformation occurs through a second wave, which brings second order change, separate from the first wave, developing a whole new momentum. As the first wave ends and the second wave builds, there is often a period of conflict.

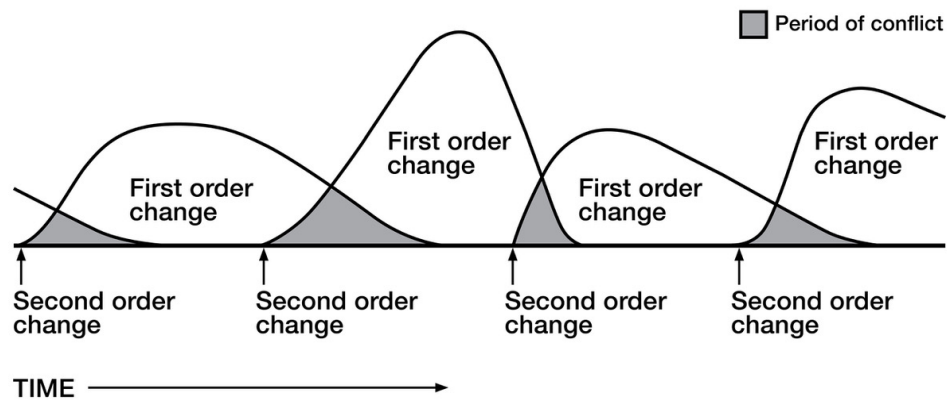


Figure 1. Bate’s Moving Waves of Culture²⁸

27. Paul Bate, *Strategies for Cultural Change* (New York: Routledge, 1995), 153. George Bullard, “The Life Cycle and Stages of Congregational Development”, http://archive.bwcumc.org/toolbox/wp-content/uploads/2015/10/stages_of_church_life_bullard.pdf. Tony Morgan, *The Unstuck Church: Equipping Churches to Experience Sustained Health* (Nashville: Thomas Nelson, 2017). Bullard and Morgan have explored the original research into life cycles and adapted it to church life stages. Each of the life cycles commences with launch, then grows into sustained health, and then a decline occurs until life support and eventual death. Typically, one organizational life cycle is approximately fifty years. Identifying the stage the organization is in is pivotal to planning a path toward a preferred future.

28. Bate, *Strategies for Cultural Change*, 153–55. Bate becomes even more specific when describing a single wave of change and then deciding what strategy is best to implement depending on the organization’s location in that wave. Bate suggests that when an organization is in a growth phase (left side

In analyzing CBC using the framework of the life cycles and stages of congregational development research, CBC has followed the same bell curve trajectory and waves of change as other congregations. CBC launched in 1967 and grew steadily to health and maturity. In 1996 CBC moved sites to create more space for ministry. Twenty-nine years after CBC’s launch, the move initiated a significant second order change. Since the move, CBC has grown again in health and maturity but has experienced relatively flat growth in its key missional impact measures over the last ten years.²⁹ Now, twenty-five years since the move to the new site, questions of missional renewal and rebirth require addressing so that CBC does not go into decline. This data analysis has been visually represented in Figure 2.

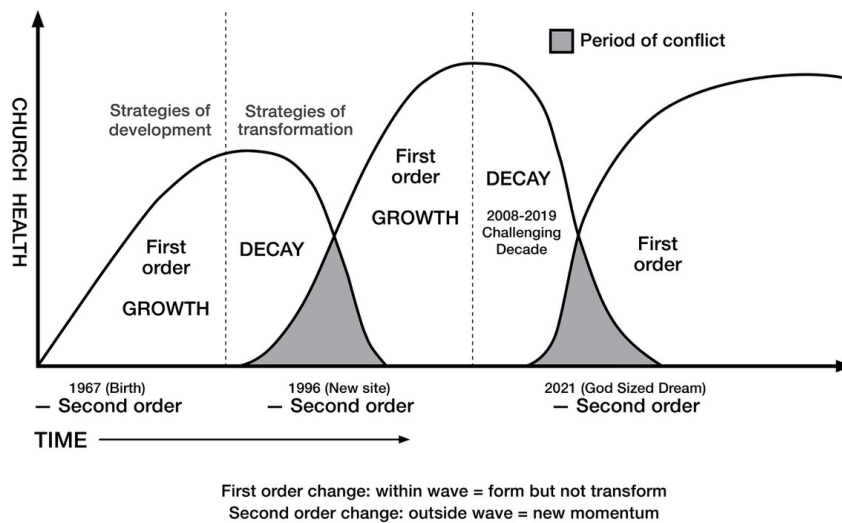


Figure 2. Waves of Culture Analysis for CBC

of the curve), developmental strategies that more effectively take the organization along the same track are implemented. When an organization is in decay (right side of the curve), then more transformational strategies are required.

29. Raw data describing this can be viewed in Appendix J.

In 2017, when I arrived as the lead pastor, CBC had moved from its healthy growth stage and was entering maintenance or decaying stages due to the reasons I have explored in this ministry context. From 2017 to 2019 I went on a journey of discovery as a participant-observer seeking to understand the context and life stage of CBC. I asked many questions, listened extensively, engaged with God in prayer, and sought to understand the current reality of CBC. In 2020 CBC embarked on a churchwide strategic planning process, called the God-sized dream, to introduce a discipleship, leadership, and missional intent to CBC.

Now, in 2022, twenty-six years after the move to the existing site and fifty-five years into CBC's existence, it is the right time to pursue missional renewal and revitalization. How is this possible? It is time to explore transformational strategies that will bring momentum through second order change.³⁰

Statement of Problem and Purpose

Throughout Scripture, we witness God drawing people to himself because he is a God of relationship, mission, and renewal.³¹ In 2 Cor 5:17–21 Paul explains that God's mission is reconciling people to himself, making them new, and sending them out as his ambassadors.³² In Col 1:15–23 Paul speaks of God as reconciling all things to himself through Jesus. The early church was a community of faith that lived out the mission of

30. Bate, *Strategies for Cultural Change*, 153–56.

31. Jeremy Linneman, "How Personal Renewal Fuels Mission," *TGC*, <https://www.thegospelcoalition.org/article/renewal-driven-mission/>.

32. NIV Bible, <https://www.biblegateway.com>. All biblical references in this thesis will be from the NIV unless otherwise indicated.

God through meeting together, worshipping God, and sharing their faith.³³ God's mission is to reconcile all people, bring new life and renewal, and empower his people to live out his mission.

As discussed in the ministry context, CBC has prioritized participating with God in his mission over the decades and has a legacy of being a mission-oriented church. The churchwide questionnaire demonstrated that CBC actively desires to pursue God's plans for the church and has a kingdom dream to introduce people to Jesus. However, the last ten years have been challenging in the life of CBC. The ABS data demonstrate that TTG is becoming more secularized, with the absence of faith higher in TTG than the national average. The key informants discussed how missional renewal is possible by rediscovering the church's core purpose, showing discipline toward God's preferred future, and implementing missional practices. The problem at CBC is a lack of intentional process or framework to enhance churchwide participation in God's missional renewal at CBC.

A special research focus for this project thesis will be given to missional practices and missional themes from the early church and the Majority World church. This project will include carefully selected theologians who have studied either the early church or the Majority World church, exploring the impacts of mission and missional practices on these contexts. Some of these theologians are, but will not be limited to, Christine Pohl, Michael Green, Alan Kreider, and Graham Hill. This project will specifically focus on simple, memorable, and reproducible missional practices that grow disciples who multiply. Therefore, the purpose of this project thesis is to develop a resource guide of

33. Examples from Scripture include Acts 2:42–47 and 4:32–36.

missional practices that facilitates participation in the mission of God at CBC towards churchwide missional renewal.

For this to occur, I developed an intervention that consisted of recruiting a small team from CBC to explore a missional renewal framework for CBC with the key outcome being the development of simple, memorable, and reproducible practices. As mentioned above, a focus on the early church and the Majority World church was used to shape the practices. These two time periods demonstrate rapid growth of the gospel with many people coming to faith in Jesus and participating in God's mission. The Majority World church has grown exponentially in comparison with the Western church in recent years.³⁴ The early church had an organic growth that I am interested in exploring to identify its key missional elements.³⁵ The aim of the analysis of these two contexts (present-day Majority World church and early church) will be to discover a missional renewal framework of simple, memorable, and reproducible practices for CBC.

Basic Assumptions

The most significant assumption is that the people of God at CBC desire to participate in the mission of God. The mission of CBC is to "love God, love people and make disciples of Jesus together."³⁶ God is at work drawing people to himself and invites us into this process. This project assumes all people at CBC are open and willing to join God in this mission of reconciling people to himself in the various contexts of their lives.

34. Graham Hill, *Global Church: Reshaping Our Conversations, Renewing Our Mission, Revitalising Our Churches* (Downers Grove, IL: IVP Academic, 2016), 13–16.

35. Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the West in a Few Centuries* (San Francisco: HarperCollins, 1997), 3–4, 211.

36. "About Us," *CBC*.

Definitions, Delimitations, and Limitations

This project will have an emphasis on missional practices that facilitate participation in God’s mission towards missional renewal. First, we must define the term mission. Missiologist and author David Bosch states that *mission* “refers primarily to the *Missio Dei* (God’s mission), that is, God’s self-revelation as the One who loves the world, God’s involvement in and with the world, the nature and activity of God, which embraces both the church and the world, and in which the church is privileged to participate.”³⁷ God has a mission of saving his people, and we have the privilege of participating with him in this.

James Nieman states that *practices* are “tangible actions that are socially embedded, meaningful for users, offering strategies for right use while seeking an intended purpose.”³⁸ He explains that practices are occasional and timely, situational and grounded, social and personal, and cultural and symbolic.³⁹ This definition will provide a framework for exploring missional practices. In addition, the intent is to explore missional practices that are simple, memorable, and reproducible. Simple so that everyone who follows Jesus can participate and have access to engagement. Memorable so that the practice can be embedded into one’s daily life in a meaningful way, forming habits that have a lasting kingdom impact. Finally, reproducible so that followers of Jesus can both repeat the practice in their life and pass on the practice by teaching others who are seeking to live a missional life.

37. David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (New York: Orbis, 2020), 10.

38. James Nieman, *Knowing the Context* (Minneapolis: Fortress, 2008), 9.

39. Nieman, *Knowing the Context*, 9–13.

Renewal is defined as “a situation in which something begins again after it stopped or was interrupted.”⁴⁰ Addison defines *rebirth*, which can be interchanged for renewal, as “more than improvement; it is a journey from death to life and only achieved by returning to the Word, the Spirit, and the Mission. It is a work of God.”⁴¹ God is a God of relationship, mission, and renewal, and his goal is to bring new life.⁴² Therefore, the missional practices that are discovered and evaluated in this project will be centered on the Word, being led by the Spirit, and being led by God on mission towards renewal.

The Majority World church that will be focused on for this project thesis is comprised of Christians in Africa, Asia, and Latin America.⁴³ Graham Hill argues that “insights from Christians in these cultures can help renew the worldwide church.”⁴⁴ This contrasts with the Western church, which is defined as Christians in North America, Europe, and Oceania.⁴⁵

A limitation in this project is that a resource guide will not form a follower of Jesus into a person who participates in the mission of God or bring renewal to a church community. The resource guide is a tool to be engaged with, and the process of contextualization in the implementation process will be essential.

40. Oxford Dictionary Online, <https://www.oxfordlearnersdictionaries.com>.

41. Steve Addison, *The Rise and Fall of Movements: A Roadmap for Leaders* (Australia: 100Movements Publishing, 2019), 139–40.

42. Ezek 37, Isa 43, 2 Cor 5.

43. Hill, *Global Church*, 16; Hill, “The Global Church Project,” <https://theglobalchurchproject.com>.

44. Hill, “The Global Church Project.”

45. Hill, *Global Church*, 14.

This project is delimited to the CBC congregation. Furthermore, the project is also delimited to missional renewal practices. Not all aspects of renewal are explored or considered for implementation. Therefore, I will focus on practices that facilitate missional renewal. Other delimitations to this project include a focus solely on CBC, and not on all Western churches of fifty years of age, as my context; a focus only on missional practices that facilitate renewal, not holistic spiritual formation practices that develop intimacy and community; and a focus specifically on CBC as a suburban church, not on inner-city churches.

Summary

This chapter introduced the project thesis by providing a thorough examination of the CBC ministry context through CBC history, the local area social demography, responses to a church-wide questionnaire, interviews with key informants regarding mission, and archival document analysis of missional data and church lifecycles. This analysis and development of a comprehensive narrative show CBC to be a community of faith that loves God deeply and is committed to his mission. CBC reflects its local area in many social and demographic areas. CBC has experienced a challenging decade, and this deeper assessment of CBC reveals a clear need for missional renewal to avoid plateau or decline. Chapter 2 will examine the theological themes and missional practices framework for this project intervention.

CHAPTER II

THEOLOGICAL THEMES AND MISSIONAL PRACTICES FRAMEWORK

Having described an area of growth for CBC in relation to missional renewal, Chapter 2 will address theological themes and the missional practices framework for the intervention. Hill states, “the church has always had to wrestle with what it means to have a missional nature and mandate, given by a missional God. The contemporary church is no different. It is confronting new missional challenges and opportunities.”¹ We live in an era when the Western church is struggling in decline and must recapture its missionary mandate, given by a missional God.² The Western church has much to learn about the mission of God and reaching people for Jesus in our present-day context.

The focus of this chapter will be an exploration of the mission of God, both theologically and biblically, learning from where the gospel has grown rapidly, both past and present. There is much to learn from the present-day Majority World church, where the gospel is advancing, and the early church, where the gospel rapidly spread across the known world. Effective missional practices will be identified and explained by engaging with scholarship from both of these periods, with an emphasis on missional renewal implications for CBC.

1. Graham Joseph Hill, *Western Voices*, vol. 1 of *Salt, Light, and a City: Ecclesiology for the Global Missional Community*, 2nd ed. (Eugene, OR: Cascade, 2017), 2.

2. Hill, *Global Church*, 12–15.

The Missional God

Theological Foundations for the *Missio Dei* and Renewal

Over time God has been consistent in his desire for humanity to be in a relationship with him. God's mission, known as the *missio Dei*, shows a God who loves those he created and desires to be in relationship with his people. David Bosch says the "*missio Dei* enunciates the good news that God is a God-for-people."³ God has a mission of saving his people, and we have the privilege of participating with him in this. In the Great Commission Jesus calls his followers to go and make disciples of all nations (Matt 28:18–20), which is participating in the mission of God. It is essential that the mission of God is a constant focus of God's people, remaining contextual and embedded in the practices of the local church. This enables followers of Jesus to live out their missional vocation in the context and times in which they find themselves.⁴

The mission of God is expressed in partnership with God's people. Darrell Guder argues, "we have come to see that mission is not merely an activity of the church. Rather, the mission is the result of God's initiative, rooted in the purpose to restore and heal creation. Mission means 'sending', and it is a central biblical theme describing the purpose of God's action in human history."⁵ God is a God who saves, calls, and sends for his kingdom purposes. God's focus for humanity is the *missio Dei* and missional renewal. Since the beginning of time, God has drawn people to himself, saved them, and brought

3. David Bosch, *Transforming Mission*, 10.

4. John R. Franke, *Missional Theology: An Introduction* (Grand Rapids: Baker, 2020), 70.

5. Darrell Guder, ed., *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids: Eerdmans, 1998), 4.

them into a new life, and now we have the privilege of participating with God in this process.

Mission involves the proclamation of Jesus as Lord and Savior, known as evangelism.⁶ However, it is also much broader than proclamation as it involves the restoration of all things under the authority of God. Therefore, God's mission has a focus on restoring creation, caring for God's created, and the redemption of all things.⁷ This identifies the extensiveness of God's mission, from human salvation to the care of the environment, highlighting God's love for all his created order. The *missio Dei* seeks to love and serve and bring the good news to all of God's created order.

Therefore, the mission of God is initiated by him with the purpose of renewing and restoring his creation. It involves personal salvation and being reconciled to God. It also involves the flourishing of all creation under the rule and reign of God. It is a mission we are called into to participate in God's desire to restore and reconcile all things to himself.

New Testament Examples of the *Missio Dei* and Renewal

As we explore the narrative of Scripture, we identify a Trinitarian God who is missional, calling and sending his people to renew and restore humankind. It is God who draws humanity to himself, at his initiative and desire, and into a life-giving relationship with the Triune God, before sending them out to participate in his mission.⁸ This biblical

6. Bosch, *Transforming Mission*, 11.

7. Bosch, *Transforming Mission*, 401.

8. John Fleet, *The Witness of God: The Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community* (Grand Rapids: Eerdmans, 2010), 288.

exploration and explanation of the *missio Dei* and renewal will focus on the early church, the experience of followers of Jesus on mission in the New Testament.

2 Corinthians 5

One significant text in exploring God’s mission is 2 Cor 5:17–21. In this passage, Paul explains that anyone in Christ is a new creation (v. 17) and they have been reconciled to God through Jesus’s death and resurrection on the cross. This is at God’s initiative and is a gift from him (vv. 18–19). Paul goes on to say that those God reconciles, he calls to live as ambassadors for God through participating in God’s mission (vv. 20–21). Paul’s original audience is the church in Corinth, whose members have been divided on Paul’s authority and leadership by unhelpful outside influences. Therefore, Paul is writing as an apologist, apostle, and ambassador of God, seeking to offer those who are rejecting his message a way to come back to God, be reconciled, and live as new creations.⁹

The Greek word for new is *kainos* and means a change in form and quality, a different nature to the old. The old form is obsolete and is replaced by a new and superior form. When someone turns to God and accepts his gift of life, they become new in their thoughts, character, behavior, and life, following the example we see in Jesus.¹⁰ This is the renewal God can bring to people, saving them and setting them free, making them a new creation.

9. Scott Hafemann, *The NIV Application Commentary: 2 Corinthians* (Grand Rapids: Zondervan, 2000), 19–21.

10. BDAG, s.v. “καινός,” 497.

In verse 17b when Paul states “the new is here,” he is using the same language as Isa 43:18–19, where Isaiah discusses that God is a God of new things. Paul’s original audience would have understood the significance of this, and it is relevant to us today as we consider God as a God of renewal. God is a God of new things and seeks to bring renewal and restoration to all humankind.¹¹

The Greek word for reconciliation that Paul uses in this passage is *katallasso*, and it demonstrates the act that God accomplishes, taking sinful people and making them acceptable to himself through the person and work of Jesus, reconciling them to himself.¹² This emphasizes God’s mission of seeing people restored and set free from sin to live in relationship with him. The concept of reconciliation is central to Paul’s formulation of the gospel, and reconciliation occurs at God’s request and for his purposes. God is both the subject and indirect object of reconciliation, as God reconciles the world to himself at his initiative and the direction of reconciliation is Godward. God is not reconciled with us; we are reconciled to him.¹³

Paul then moves his focus from reconciliation to participating in God’s mission as an ambassador. Ambassador in the Greek is *presbeuo*, meaning to send someone as a representative for someone to be their spokesperson.¹⁴ Paul is acting on God’s behalf by calling people in Corinth, and every person who reads his letter, to be reconciled to God, just as he was. The word ambassador, which was a political and diplomatic term,

11. Hafemann, *The NIV Application Commentary*, 243.

12. BDAG, s.v. “καταλλάσσω,” 521.

13. Hafemann, *The NIV Application Commentary*, 245.

14. BDAG, s.v. “πρεσβεύω,” 861.

contained imagery and meaning understood by Paul's original audience. It would have elicited thoughts of an ambassador bringing a peace treaty to a hostile situation. Paul uses this to describe how being Christ's ambassador means he shares a message from God, a peace treaty, to humanity so that they can be forgiven of their sin if they are reconciled to God.¹⁵

God desires to bring new life and renewal in his creation. His heart is for all people to be reconciled to himself, for which he made a way through Jesus's death and resurrection on the cross. This is God's mission. However, more than this, God desires for those reconciled to participate in his mission, as ambassadors, representing him and sharing in his message of reconciliation. This passage is an example of Paul demonstrating and valuing the practice of sharing God's story as a living ambassador for God, bringing his peace to all humankind.

Colossians 1

Colossians 1 is another significant New Testament passage that demonstrates God as a missionary God, reconciling all things to himself. In verses 1–14 we see Paul describing and valuing practices that enable him and Epaphras to participate in God's mission. In verses 3 and 9, Paul prays for the church in Colossae; verse 7 describes how the church has grown through the teaching and ministry of Epaphras; and verse 9 highlights the importance of being Spirit led for wisdom and understanding to live in a way that pleases God and is fruitful for the kingdom.

In verses 15–16 Paul explains that Jesus is the image of the invisible God, that all things have been created through him and for him. Verses 17–18 describe how Jesus

15. Hafemann, *The NIV Application Commentary*, 245–46.

holds all things together, is the head of the church, and is supreme over everything. Our role is to continue in our faith and live in the hope of the gospel; this is what it looks like to participate in God's mission. From verses 19–23 Paul explains that God was pleased to have his fullness dwell in Jesus and that all of humanity and all creation are reconciled to him through his sacrifice on the cross. This sacrifice and process of reconciliation make us holy in God's sight due to the atoning work of Jesus on the cross.¹⁶

God's ultimate desire is to restore and renew humanity through the sacrifice of Jesus on the cross, which, as verse 20 states, brings peace. Central to Paul's understanding and living of the gospel is God's reconciliation and peace. This was Paul's focus of thanksgiving to the church in Colossae as the original audience and to all people today. Paul was writing into a context where a certain philosophy or heresy was apparently threatening the Colossian church and Paul. This poem is best understood as an attempt by Paul to realign the Colossian church by celebrating a God who desires relationship with his people and accomplishes this through redemption and reconciliation in the person and work of Jesus Christ.¹⁷

Paul uses the same language in 2 Cor 5:17–21 and Col 1:19–22, highlighting that it is God who reconciles, through the person of Jesus and his death and resurrection. The Greek word Paul uses here is *apokatallasso*, which is a stronger version of *katallasso*, used in 2 Cor 5. Paul is emphasizing the point that everything is reconciled to God through Jesus's work on the cross.¹⁸ God and Christ are the primary agents and initiators

16. Tom Wright, *Paul for Everyone: The Prison Letters* (London: SPCK, 2004), 151–52, 156.

17. David Garland, *The NIV Application Commentary: Colossians/Philemon* (Grand Rapids: Zondervan, 1998), 23, 45, 94.

18. BDAG, s.v. “ἀποκαταλλάσσω,” 112.

of reconciliation and peace. It is God's divine purpose that all things, on earth and in heaven, are reconciled to him through Jesus. This is the centerpiece of his mission, to see renewal of his created order back unto himself.

Paul's vision for reconciliation and peace, as described in verses 15–23, is a vast plan God has for all creation. In our present day we usually describe the gospel from an individual perspective, focusing on how Jesus's work on the cross has the power to save us from sin and give us life now and for the future to come. Due to this saving work, connection with God's people and caring for God's creation become priorities. However, Paul's gospel starts with creation, with Jesus as the creator and sustainer (vv. 15–17); then moves to the church, with Jesus as the head (v. 18); and then to individual reconciliation, with Jesus through his sacrifice on the cross (vv. 20–22). Once Paul has sketched a grand plan for God's reconciliation of the whole universe, he highlights how humanity can live in God's peace and reconciliation through Jesus's blood shed on the cross.¹⁹

Acts 1–2

In the book of Acts, we witness the early church living out God's mission and renewal. We learn through their example what it means to be reconciled to God through his initiative, become a new creation in Christ, and live as ambassadors for King Jesus. Luke, the author of Acts, wrote the book to Theophilus (Acts 1:1) for many reasons, one

19. Christopher Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission* (Grand Rapids: Zondervan Academic, 2010), 59–60.

being to show how Christianity had expanded rapidly as the mission of God spread from Jerusalem to Rome in just over thirty years.²⁰

More specifically, in Acts 1 and 2 we receive a glimpse of God's mission. In Acts 1:8, while meeting with his disciples post resurrection, Jesus says they will "receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all of Judea and Samaria, and to the ends of the earth." Jesus ascended to heaven, the disciples met and prayed, and what Jesus said transpired.

In Acts 2, the Holy Spirit fills the disciples with boldness and power and Peter gives a public account of the life and message of Jesus in Jerusalem. When people ask what they should do with this new information. Peter replies, "repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit" (Acts 2:38). On that day, approximately 3,000 people were saved and baptized. This teaches us the centrality of the Holy Spirit in God's mission and the role of empowerment by the Holy Spirit as a key element in participating with God through living out his mission.

Immediately after this experience of the early church being birthed through the power of the Holy Spirit and the boldness of the disciples in participating in God's mission, Luke describes the fellowship and behavior of the early believers. Acts 2:42–46 highlights how the early church lived out the mission of God. They had regular rhythms and practices of teaching and fellowship, experienced signs and wonders, shared everything in common, gave to others, met together, broke bread and ate together, had glad hearts, praised God, and had the favor of all the people. The result of this missional

20. William Barclay, *The Acts of the Apostles* (Edinburgh: Saint Andrew Press, 1964), xvi–xvii.

lifestyle of the early church was that “the Lord added to their number daily those who were being saved” (Acts 2:46).

In the first century the early Christians lived with a united mindset “as a single family”²¹ and had a group or collective way of doing life together. This contrasts with the present-day Western individualized approach to life and decision-making. Therefore, their practices of teaching, common life, breaking of bread, and prayer were understood to have meaning for the entire community. This created a point of difference to the culture around them and an attractiveness that allowed people to be drawn into this community of faith.

Acts 1 and 2 give us a living example of a group of people who were reconciled to God through his initiative and invitation, were new creations in Christ, participated in the message and ministry of reconciliation, and lived as ambassadors of God. They show us what it looks like to experience renewal and live in a kingdom-oriented way. Although our present-day Western culture and context is different, the living out of kingdom practices is essential. The gospel has not changed, and as reconciled and renewed people, we have the challenge to live in a way that enables others to find hope in God.

Summary of New Testament Examples

The New Testament biblical examples discussed above demonstrate and locate God’s mission in Scripture, identifying God as a missional God. It is God who reconciles, saves, and sends his people on mission. It is only God who can make a person into a new creation and then grow them into an ambassador for him. Therefore, practices that

21. Tom Wright, *Acts for Everyone: Part 1, Chapters 1–12* (London: SPCK, 2008), 46.

encourage engagement with God and a dependence on him are required to help facilitate his mission.

There are two main theological themes in these biblical examples: (1) God is a missional God, and (2) humans are invited to participate in the mission of God. First, as a missionary God, he is the one who reconciles, is over all things, and can make a person a new creation in Christ. Second, living as Christ's ambassadors, humans are invited into God's work of bringing people to himself by participating in his mission. The early church provides a living example of how these theological themes are grounded through God's people and their practices and way of life. They were empowered and led by the Holy Spirit to participate in the mission of God.

The Missional Church and Renewal

As demonstrated in the biblical examples above, the mission of God is "expressed in the world through the life of Jesus."²² We see this embodied in the lives of followers of Jesus, through the local church and beyond. The local church plays a vital role in living out the mission of God, living for Jesus, and seeking to make him known. Hill states, "the missional God has a missional church. This church cultivates missional theologies, perspectives, postures, and practices."²³ The local church has an incredible privilege and opportunity to embrace God's mission and adopt practices that invite others to come and know God.

Regarding living the mission of God in the local church in our present-day Western context, Addison explores three key actions that bring renewal: face God's

22. Franke, *Missional Theology*, 21.

23. Hill, *Salt, Light, and a City*, vol.1, 172.

discipline, pursue deep change, and realign everything.²⁴ Coming before God with an attitude of surrender and repentance for any areas where the church has not lived in his will or plan is essential. Being prepared to change to ensure the church is pursuing renewal with an obedience to God in partnering with him in his mission is required.

The *missio Dei* is expressed as God the Father sending Jesus to earth and giving the Holy Spirit to empower his people. God in turn saves and sends his people to be on mission and share his message of salvation. As Bosch states, “the *missio Dei* is God’s activity, which embraces both the church and the world, and in which the church may be privileged to participate.”²⁵ The challenge is to keep God’s mission at the center of church life so that it can express vitality and health, not allowing that mission to sit on the periphery.²⁶

Christopher Wright emphasizes the point that God’s mission is planted in the local church: “it is not so much the case that God has a mission for his church in the world, as that God has a church for his mission in the world. Mission was not made for the church; the church was made for mission—God’s mission.”²⁷ Wright argues that God’s people are a sent people, sent by God into the world to save, speak, and bring the kingdom of God.²⁸

24. Addison, *The Rise and Fall of Movements*, 143–49.

25. Bosch, *Transforming Mission*, 401.

26. Franke, *Missional Theology*, xi.

27. Christopher Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative* (Downers Grove, IL: IVP, 2006), 62.

28. Wright, *The Mission of God’s People*, 203, 205, 220–21.

Therefore, helping the church identify its role in the mission of God is essential in experiencing missional renewal and actively participating in the mission of God. This includes focusing on personal reconciliation through the saving work of Jesus and bringing this message of peace and reconciliation to communities and groups of people across the world. This will be the focus of my exploration of the foundation of missional practices.

Missional Practices Framework

As the key informants suggested in Chapter 1, missional renewal will involve a rediscovery of purpose for churches, the discipline to remain missionally focused, and the establishment of practices for missional renewal. The foundations of this project center around missional practices from the early church and present-day Majority World church that lead to renewal.

Scholarship on the Growth and Missional Practices of the Early Church

There is much to learn from the growth and lifestyle of the early church. Professor Rodney Stark, an expert on first-century Christianity, writes about the growth of the early church from Jesus's ascension in Acts 1 to the formalization of Christianity with Emperor Constantine in the early 300s CE. Stark attempts to quantify the explosive growth of the early church, and his research suggests that if Christianity grew at the rate of 40 percent per decade, by 100 CE there would have been 7,530 Christians, then 217,795 Christians by 200 CE and 6,299,832 by 300 CE.²⁹

Stark details many factors in the rise of Christianity: Jesus's disciples were Spirit led; the movement was both organic and organized, enabling it to grow and develop; the early

29. Rodney Stark, *The Rise of Christianity*, 6.

church demonstrated unconditional love and care for people, especially loving their enemies; they were committed to a generous benevolence to all people, those like them and different to them; they lived with an upstanding moral character that was counter to the norm of the day, seeking to overcome evil with good; and they embraced persecution for the advancement of the gospel.³⁰

Stark demonstrates that Jesus's teaching from Matt 25:35–40 was central to the early church's beliefs and actions. Stark argues that the early church took Jesus's words literally and lived in such a way that they loved others unconditionally, showed mercy, and sacrificed their lives for the sake of God and others. Stark argues that the ultimate factor in the rise of Christianity was how the early Christians lived out their faith, which made them attractive to others and made a difference in their world. This created a community that others desired to be a part of. As Stark says, "the primary means of its [Christianity's] growth was through the united and motivated efforts of the growing numbers of Christian believers, who invited their friends, relatives, and neighbors to share the 'good news.'"³¹

Michael Green agrees with Stark's stance that the early church took Jesus's words literally. Green argues that it was the early church's conviction, passion, and determination to live as new creations and Christ's ambassadors that enabled the early church to grow. Green outlines that early church evangelism methods included preaching and visiting, which is expected. However, some unique missional methods from the early church we could learn from are approaches to evangelism that mostly occurred on secular ground. For example, personal conversations about Jesus in laundries, on street corners,

30. Stark, *The Rise of Christianity*, 6, 13, 83–88, 161–64, 211–14.

31. Stark, *The Rise of Christianity*, 208.

and in wine bars; “gossiping the gospel” in the home; an emphasis on church planting; and an emphasis on the work of the Holy Spirit.³²

Green goes on to explore the main early church evangelistic modes. These included public evangelism, including synagogue preaching, open-air preaching, prophetic preaching, teaching evangelism, and personal testimonies embedded into messages; household evangelism, as homes were of high value in the early church, especially husbands coming to faith and then the family following due to the patriarchal society; personal evangelism, such as personal encounters and sharing faith through visitation; and literary evangelism, including reading of the Gospels, both to their original audience, and then across the known world.³³

Green discusses how sharing faith was everyone’s privilege and responsibility in the early church. It was not left for the trained or overly zealous people but was an activity for everyone. He states, “Evangelism was the prerogative and duty of every church member.”³⁴ In the early church, there was an understanding that God was reconciling all people to himself through Jesus and that everyone had a role to play in this reconciliation, which assisted in God’s mission growing at the exponential rate it did. Green confirms this by adding, “The spontaneous outreach of the total Christian community gave an immense impetus to the movement from the very outset.”³⁵

32. Michael Green, *Evangelism in the Early Church*, rev. ed. (Grand Rapids: Eerdmans, 2003), 23–26.

33. Green, *Evangelism in the Early Church*, 300–55.

34. Green, *Evangelism in the Early Church*, 380.

35. Green, *Evangelism in the Early Church*, 381.

In another book examining the growth of the early church by specifically exploring the book of Acts, Green notes that the lifestyle of the early church included dedication, enthusiasm, joy, faith, endurance, holiness, spiritual power, courage, generosity, prayer, and transformation. These lifestyle attributes, combined with their missional intent, gave the early church priorities and practices that became critical for them to live out the gospel in a hostile environment. The priorities of the disciples were prayer, the Word, outreach, unity, the Holy Spirit, and whole-heartedness.³⁶

Today evangelism mostly occurs in activities connected to the church or large gatherings, yet methods were different in the first thirty years after Jesus's ascent. The early church message of Jesus was flexible, depending on the audience, and focused on the person of Jesus, offered a gift of salvation, and expected a response. Exploring the book of Acts and giving examples from the early church, Green highlights the many different environments and elements of sharing faith in the first thirty years of the early church. These include sharing the gospel in the home; sharing the gospel in the open air; the use of neutral ground to share faith; visiting to spread the Word; good news through literature; missionary journeys; and personal conversations with an emphasis on asking people to commit to following Jesus, receive the Holy Spirit, and be baptized.³⁷

Alan Kreider argues that the early church grew despite all its challenges through being patient, present, and consistent over time, with a core belief that God was in charge of all things. He calls this perspective of patience while living in a pagan society in a way

36. Michael Green, *30 Years That Changed the World: A Fresh Look at the Book of Acts*, (Nottingham, England: IVP, 2002), 59–70, 268–85.

37. Green, *30 Years That Changed the World*, 116, 79–139.

that points people to Jesus “fermenting.”³⁸ The early church expressed patience through honest business dealings, sexual purity, valuing women and children, manifesting divine power in prayer for healing, caring for poor people, preserving life for all people, and not compelling people into faith but giving them the choice to believe. All these attributes were countercultural to the day and showed people a new way to live.

Kreider explores how patience combined with *habitus*, being consistent over time and having everyday habits that point people to Jesus, was important to the early church. He states, “Christians concentrated on developing practices that contributed to a *habitus* that characterized both individual Christians and Christian communities. They believed that when *habitus* was healthy, the churches would grow.”³⁹

The early Christians’ *habitus* practices included meeting frequently, standing in prayer, praising and thanking God, eating together, memorizing texts, visiting the poor, sick, and prisoners, exercising hospitality, putting money in the collection box, replenishing the stocks of food and clothing, feeding needy people, discerning carefully, being truthful, maintaining sexual purity, observing disciplines that limit impatient behavior, being willing to lose out, allowing people to leave the church, and facing death without fear.⁴⁰

Kreider argues for the importance of habits formed in communities as an evangelistic and formational process. He states, “so how were Christians made? By a process of formation that, as time progressed, was increasingly self-conscious. It was

38. Alan Kreider, *The Patient Ferment of the Early Church: The Improbable Rise of Christianity in the Roman Empire* (Grand Rapids: Baker Academic, 2016), 7–12, 18, 74.

39. Kreider, *The Patient Ferment of the Early Church*, 74.

40. Kreider, *The Patient Ferment of the Early Church*, 39, 100–18, 122–23.

rooted in the *habitus* of the communities—their reflexive behavior. It was embodied knowledge rooted in predispositions that guided the Christians’ common life and expressed themselves in practices.”⁴¹ The *habitus* of the early church was founded on the theological themes of being reconciled to God, being new creations in Christ, and participating with God in his mission as ambassadors and servants of the gospel. It is how they practically lived out the mission of God in community and with accountability.

Christine Pohl’s writing aligns with Kreider and highlights the importance of embracing gratitude, making and keeping promises, living truthfully, and practicing hospitality as key habits that formed the early church into a community that attracted outsiders.⁴² Pohl explains how the key missional practice of Christian hospitality welcomes the stranger and the “least” that Jesus speaks of in Matt 25:40 and 45, which affirms and connects with Stark’s work. Pohl argues that our hospitality reflects God’s greater hospitality as we welcome the undeserving and provide a space for the hungry and lonely to be embraced. More than this, Christian hospitality provides dignity to others and was an important missional practice of the early church.⁴³

By examining the early church, Pohl explores how hospitality is cultivated by beginning with a grateful spirit, telling stories, nurturing a lifelong habit, communicating to others a welcome, and making time for personal rest and renewal.⁴⁴ Households were

41. Kreider, *The Patient Ferment of the Early Church*, 134.

42. Christine Pohl, *Living into Community: Cultivating Practices That Sustain Us* (Grand Rapids: Eerdmans, 2012), 17, 61, 111, 159.

43. Christine Pohl, *Making Room: Recovering Hospitality as a Christian Tradition* (Grand Rapids: Eerdmans, 1999), 16, 41.

44. Pohl, *Making Room*, 172–82.

the primary place hospitality was demonstrated. Pohl states, “Households remain the most important location for hospitality in the New Testament period. Fellowship and growth in the earliest churches depended on household-based hospitality amongst believers.”⁴⁵ Pohl suggests that a life of hospitality begins in worship, with a recognition of God’s grace and generosity, and is a response to the love, welcome, and life God has given to us.

Gary Tyra highlights another significant element in the mission of the early church, the power of the Holy Spirit in the believers’ lives. They were Spirit led to engage in evangelism, edification, and equipping.⁴⁶ Acts 1 and 2 give a theological foundation for the power of the Holy Spirit and how through that power the early church were Jesus’s witnesses in Jerusalem and to the ends of the earth (Acts 1:8). This aligns with the arguments of both Stark and Green in emphasizing the power of the Holy Spirit in empowering and releasing the early believers into mission.

As this scholarship demonstrates, the early church participated in God’s mission as a priority in their faith formation. They were Spirit-filled and led, had a rhythm and practices of sharing faith known as their *habitus*, and were committed to the mission of God in their everyday lives. They took Jesus’s words literally, and sharing faith was for everyone, not a select group of people. They lived as people reconciled to God, new creations, and God’s ambassadors and servants of the gospel into their world. Hospitality and sharing faith in homes was a central part of the gospel’s advance in the early church.

45. Pohl, *Making Room*, 41.

46. Gary Tyra, *The Holy Spirit in Mission: Prophetic Speech and Action in Christian Witness* (Downers Grove, IL: IVP, 2011), 79.

The result of this intentionality and activity was that God added to their number daily, the gospel spread across the known world, and people and communities were transformed by the love of God lived through his people.

Scholarship on the Growth and Missional Practices of the Present-Day
Majority World Church

The focus of this section is the present-day Majority World church, which includes followers of Jesus in Africa, Asia, and Latin America. This contrasts with the Western church, which includes Christians in North America, Europe, and Oceania.⁴⁷

The Western church is in decline, yet the church in the Majority World is thriving. There is much to learn from what God is doing in the Majority World church regarding living out God’s mission. Soong-Chan Rah explains that, by 2050, African, Asian, and Latin American Christians will constitute 71 percent of the world’s Christian population. He argues that, contrary to popular opinion, the worldwide church is not declining.⁴⁸ Jerry Trousdale and Glenn Sunshine add to this by claiming that the Western church is declining due to Jesus’s kingdom being reduced to a metaphor, praying small prayers to an almighty God, choosing knowledge over obedience, and having a dependence on Christian institutions that cannot multiply.⁴⁹

Rah warns that the Western church is in captivity due to excessive individualism and being influenced more by culture than by God’s word. Rah suggests several actions

47. Hill, *Global Church*, 14–16; Hill, “The Global Church Project,” <https://theglobalchurchproject.com>.

48. Soong-Chan Rah, *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity* (Downers Grove, IL: IVP, 2009), 13–14.

49. Jerry Trousdale and Glenn Sunshine, *The Kingdom Unleashed* (Murfreesboro, TN: DMM, 2018), 41, 59, 79, 101, 123.

for the Western church to pursue in order to be released from captivity: begin with a posture to listen and learn; confess past and present sin, accept multiethnic leadership; be prepared to relinquish power and privilege; develop multiethnic ministry teams; revert to discipleship and Scripture in the *imago Dei*; develop helpful global language when communicating across cultures; and intentionally foster intergenerational church and leadership.⁵⁰

Trousdale and Sunshine’s research explores God’s kingdom movements and compares the Western church to gospel movements in the Majority World, especially in Africa. Missional practices in these movements involve compassion and healing going hand in hand with preaching and service, leading to obedience and transformation. They emphasize the importance of obedience-based disciple-making, the use of practical tools such as Discovery Bible Study (DBS) as a way of sharing faith, abundant prayer as the foundation for mission, and being empowered and Spirit led.⁵¹ These are vital practices to consider when participating with God in his mission.

Kim and Hill have developed nine transforming practices of missional renewal for both individuals and churches. The aim of these practices is to reimagine how the Western church can continue to live out God’s mission. The practices focus on lamenting and repenting, relinquishing power, restoring justice, reactivating kingdom hospitality, restoring relationships, and seeking to live into the preferred future God has for the global church.⁵² Kim and Hill argue “these practices lead to reconciliation, justice, unity, peace,

50. Rah, *The Next Evangelicalism*, 21, 33, 200–208.

51. Trousdale and Sunshine, *The Kingdom Unleashed*, 59, 189, 223, 283, 303, 308, 323–28.

52. Grace Kim and Graham Hill, *Healing Our Broken Humanity: Practices for Revitalizing the Church and Renewing the World* (Downers Grove, IL: IVP, 2018), 12–14.

and love.”⁵³ It is imperative to consider the implications of these practices and what God is doing in the Majority World in contrast with the lack of the fullness of God’s mission in the Western world.

In volume 2 of *Salt, Light and a City*, Hill attends to theological voices in the Majority World and analyses the ecclesiology and practice of twenty-five Majority World pastors and theologians. Hill’s central theme involves showing that a missional church is conformed to Christ. Hill states, “Jesus forms us in His image and moves us to be a people of shalom, humility, character, justice, peace, wisdom, prayer, beauty, and witness.”⁵⁴ This is consistent with what we see in scholarship on the early church.

Hill explores several ecclesiological themes for the global missional community that emerge from Majority World voices: through Jesus we now have one new humanity as we seek to live for the kingdom of God; the gospel and God’s shalom are of first importance, and living out this gospel is living out the “very good gospel”; being conformed to the image of the Son is vital in our discipleship and living on mission; cultivating humility and vulnerability will be essential as we navigate a post-Christian world; living out our faith involves seeking justice and mercy, loving all people, seeking peace, and embracing suffering for the gospel.

At the heart of Hill’s missional ecclesiology is conformation to the image of the Son. The key elements of this proposal involve a focus on Jesus and growing in

53. Kim and Hill, *Healing Our Broken Humanity*, 14.

54. Graham Joseph Hill, *Majority World Voices*, vol. 2 of *Salt, Light, and a City: Confirmation–Ecclesiology for the Global Missional Community*, 2nd ed. (Eugene, OR: Cascade, 2020), xv.

relationship with him through community. It is a challenge to return to caring for others, being generous and humble, and embracing an integrated approach to mission.⁵⁵

In *Global Church*, Hill studies renewing missional practices in the Majority World church. They include being contextual in approach, living out justice and liberating people, and showing hospitality. He states, “Churches that practice hospitality are courageous communities. Generous people fill these churches.”⁵⁶ Hill goes on to explore how growing present-day Majority World churches embrace the Spirit, care for creation, live ethically, and are committed to local neighborhood transformation.⁵⁷ We can identify links between the early church and the Majority World church concerning hospitality and sharing the gospel.

Hill emphasized that Renewalist churches in the Majority World are Spirit led and are not satisfied with what they consider a powerless Christianity. He goes on to say, “Renewalist churches grow through missional planting and innovation.”⁵⁸ Ajith Fernando agrees with Hill regarding the centrality of being empowered by the Spirit to be effective on mission.⁵⁹ Samuel Escobar adds to this by outlining how the Holy Spirit fills and empowers everyday believers for mission. This is a challenge for the Western church to reclaim and embrace if it is going to lead to renewal. Again, it is pleasing to recognize

55. Hill, *Majority World Voices*, 160–334.

56. Hill, *Global Church*, 105.

57. Hill, *Global Church*, 45–234.

58. Hill, *Global Church*, 128, 134.

59. Ajith Fernando, *Jesus Driven Ministry* (Nottingham, England: IVP Books, 2002), 29–30.

that the centrality of the Holy Spirit in participating in God's mission is evident in the literature of both the Majority World church and the early church.

Melba Padilla Maggay maintains a high value on biblical justice and integrating evangelism (proclamation) and social action (presence) when it comes to being a kingdom witness for Jesus. She explores key elements to being a kingdom witness, namely living in community and living out compassion. Maggay sees the role of the church as threefold: a prophet, bringing the Word of God to the world; a priest, bringing the need of the world to God and the power of God to the world; and a king, bringing the world under God.⁶⁰ Her encouragement to the church is to find its voice and presence and make a difference. This is God's mission, and the church has a role in it.

In recent years, the scholarship on the growth and missional practices of the Majority World church emphasizes the changing landscape of global Christianity. It also demonstrates the importance of missional practices such as prayer, being Spirit led, embracing compassion, and hospitality. The growing Majority World church highlights the decline of the Western church and challenges current Western church practices. The Majority World church has grown through hardship and marginalization, following Jesus in a way that makes a real difference in this world. The Western church needs to relearn and engage in missional renewal to become all God desires it to be.

60. Melba Padilla Maggay, *Transforming Society* (Eugene, OR: Wipf and Stock, 1996), 41, 56, 61–65.

Application of Theological and Theoretical Perspectives: Effective Missional Practices Identified and Explained

A summary of theological foundations, biblical examples, and scholarship themes indicate God's mission is for people to be made new in him. His heart is for all people to be renewed and restored and in relationship with him. Paul's writing to the early church makes it clear that God's mission is that we are reconciled through Jesus and sent on mission as his ambassadors. Similarly, the early church were a people that lived to participate in God's mission. They had daily rhythms that focused on praying, learning, being in community, and sharing the gospel with others in their everyday lives.

In scholarship from the early church, the authors emphasize the importance of God's people being Spirit filled, having a *habitus* of daily rhythms that share faith, creating opportunities for mission where everyone can participate, and practicing hospitality as a central component of spreading the gospel. The Majority World scholarship affirms the early church themes and practices, with an emphasis on God's mission spreading through Christians being a people of prayer, being Spirit led, living out compassion, and extending hospitality. These are all key practices of what it means to share faith with another and participate in God's mission.

The theology, theory, and concepts from the scholarship must be grounded in application and practices. If everyday followers of Jesus are to participate in God's mission, it must be made simple, memorable, and reproducible. As discussed in Chapter 1, practices are actions that are meaningful and purposeful and can be replicated in one's daily life.⁶¹ Kim and Hill discuss how practices are powerful in facilitating

61. Nieman, *Knowing the Context*, 9–13.

transformational change, especially if lived out in community.⁶² This is what Kreider named in the Early Church as *habitus*—the everyday habits and practices that shaped them as a missional community to live out and participate in God’s mission.⁶³ Alan Roxborough agrees and adds that missional practices cultivate an environment for learning and discernment in the life of the church and “are not a matter of learning new skills, but rather recovering ways of life that once were at the heart of Christianity.”⁶⁴

The aim of this section is to discover how to recover ways of life to live out the heart of Christianity, God’s mission, where people are reconciled and restored to God. I will seek to do this through naming and explaining a selection of missional practices that come from analyzing the themes and patterns from the theological and biblical rationale and the scholarship of both the early church and Majority World church.

Prayer: As seen in Paul’s letters (2 Cor 5 and Col 1) and discussed by early church and Majority World authors, mission begins with a posture of prayer and an intimate relationship with Jesus Christ.⁶⁵ The practice of regular prayer, growing one’s relationship with Jesus both individually and corporately, is the foundation we see for missional living and growth for both the early church and the Majority World church.⁶⁶

62. Kim and Hill, *Healing Our Broken Humanity*, 9–12.

63. Kreider, *The Patient Ferment of the Early Church*, 123.

64. Alan Roxburgh and Fred Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World*. Leadership Network Series (San Francisco: Jossey-Bass, 2006), 153, 169.

65. Adele Calhoun, *Spiritual Disciplines Handbook: Practices That Transform Us* (Downers Grove, IL: IVP, 2015), 231.

66. Trousdale and Sunshine, *The Kingdom Unleashed*, 303, 189; Kreider, *The Patient Ferment of the Early Church*, 122–23.

Repentance: Majority World church scholars Kim and Hill argue repentance is an essential missional practice for the church in the West. Repentance is described as a four-stage process, from conviction to contrition, to commitment, and then change.⁶⁷ The Western church must engage in the practice of repentance to God and others of power, racism, sexism, greed, control, and other personal and social sin and embrace God's preferred future with humility.

Worshipfulness: The early church highlights that a missional life begins with prayer, repentance, and worship (Acts 1–2). This is what cultivates an open heart to God and others and a willingness to live in obedience to God's missional call on our lives. Worship can take many forms and “happens whenever we intentionally cherish God and value him above all else in life.”⁶⁸

Relinquishing Power: Both the early church and the Majority World church grew from being in a marginalized position in society. The Western church has had much power and influence over time. It is essential for it to give up any power, status, privilege, and selfish ambition to participate in God's mission. Then, like Jesus, one must commit to serving the other. This is the life and example Jesus sets for his followers. As we give up power and embrace the power of the cross, we will be renewed for mission.

Being Led and Empowered by the Holy Spirit: The scholarship on both the early church and the Majority World church identified the centrality of being empowered and led by the Spirit.⁶⁹ In both cases, this leading of the Spirit causes church growth.

67. Kim and Hill, *Healing Our Broken Humanity*, 57.

68. Calhoun, *Spiritual Disciplines Handbook*, 49.

69. Trousdale and Sunshine, *The Kingdom Unleashed*, 223; Hill, *Global Church*, 119–55; Green, *30 Years That Changed the World*, 282; Green, *Evangelism in the Early Church*, 23–26.

Therefore, praying regularly to be filled with the Holy Spirit and to be led by the power of the Holy Spirit in mission is imperative.

Hospitality: Living a generous life where we welcome the stranger, bring dignity to all people, and demonstrate kindness in our lives is a missional practice. In a time where people have become more individualized, hospitality is even more important as a missional practice. Both the early church and the Majority World church theologians discussed the centrality of hospitality and participating in God’s mission. The early church “gossiped the gospel” in homes, and the Western church would benefit today from learning from their example.⁷⁰

Eating Together: The early church ate together and valued face-to-face connection, especially around food, cultivating the gift of presence and body language.⁷¹ Sharing meals connects us deeply with another and invites deeper conversation and relationships. This is a vital missional practice in our present day, especially when we can make room to eat with needy people as well.

Visiting Others: Taking an interest in others’ wellbeing and demonstrating compassion by visiting the poor, the sick, and the prisoner is how the early church lived on mission and spread the gospel. Living as a Holy Spirit-led new creation and as an ambassador of God in the reconciliation of all things means praying and asking God to speak to us about whom to visit and seek to share our lives and faith with.

70. Green, *Evangelism in the Early Church*, 23–26.

71. Calhoun, *Spiritual Disciplines Handbook*, 158–59. Kreider, *The Patient Ferment of the Early Church*, 122–23.

Justice Living: Caring and advocating for those who do not have a voice or have been denied justice is crucial in following the example of Jesus. The God we see in the Bible and the person of Jesus calls for justice amongst his people, creation, and the world.⁷² Justice was a high priority of the early church as they cared and showed compassion to all people. In our present day it can promote unity across cultures in an increasingly divisive world.

Practicing Gratefulness: Paul began his letter to the Colossian church with being grateful for and thanking God for them. The missional practice of gratefulness “begins with paying attention, with noticing the goodness, beauty, and grace around us.”⁷³ Practicing gratefulness through focusing on praise, testimony, and thanks enables one to move from being self-oriented to thinking of the other. When we are new creations and reconciled to God, we can look to God and outward to others. This is vital in sharing faith in our self-centered, present-day world.⁷⁴

Storytelling: The early church shared their stories of being saved by Jesus in their everyday lives. They were living ambassadors, as described by Paul (2 Cor 5), at home, in the open air, and on neutral ground so that people listening could feel safe.⁷⁵ Reclaiming the art of telling one’s faith story of being a restored and renewed new creation in our present-day context is a crucial missional practice for all.

72. Kim and Hill, *Healing Our Broken Humanity*, 93.

73. Pohl, *Living into Community*, 51.

74. Pohl, *Living into Community*, 51.

75. Green, *Evangelism in the Early Church*, 23–26; Green, *30 Years That Changed the World*, 117–32.

Living Ethically: To express missional intent, the Western church desperately needs to “behave ethically when they pursue justice, freedom, reconciliation, peace, equality, and mercy.”⁷⁶ This involves following the example of Jesus and learning from the early church and Majority World church, seeking to embrace holistic Christian ethics that are shaped in community for the betterment of the world.⁷⁷

Neighborhood Transformation: Being invested in the place where we live and seeking to be salt and light to enrich the local community is an essential missional practice. We learn from the early church and the Majority World church the importance of being present, welcoming people into our lives, and asking God to transform our local area. In an increasingly individualized Western society, this practice has the power to reach and transform both people and communities.⁷⁸

Discovery Bible Study (DBS): The early church used literature, such as the Gospels and early church letters, to share their faith. The Majority World church has seen gospel fruit in people coming to faith through simple DBS techniques. For the gospel to spread in the West today, being obedient and sharing the Bible with people in a way they can engage with and understand is essential. The DBS process and questions provide an opportunity to do this in an increasingly biblically illiterate society.⁷⁹

76. Hill, *Global Church*, 183.

77. Hill, *Global Church*, 205–13.

78. Hill, *Global Church*, 232–33.

79. Trousdale and Sunshine, *The Kingdom Unleashed*, 323–28. To learn more about DBS, go to <https://www.dbsguide.org> and <https://praxeis.org/8-simple-questions/>.

Summary

While God initiates his mission, we can participate, as seen with God's people in 2 Cor 5, Col 1, and Acts 1–2. Participating in God's mission through engaging in transformative practices that are simple, memorable, and reproducible has the potential to revitalize the church and, in turn, transform the world.⁸⁰ The early church set the example of a community of faith that lived with discipline and patience in participating with God on his mission. The challenge and opportunity before us today in the Western church is a need for obedient and patient communities of faith that develop a missional *habitus* that actively seek to partner with God in bringing about missional renewal.⁸¹ It is essential that the missional practices are simple, memorable, and reproducible so that they are accessible for all people. This is in line with the missional intent of the early church; as Green states, “evangelism was the prerogative and duty of every church member.”⁸²

The theological and biblical study of missional theology, with insights from theologians writing on the early church and the present-day Majority World church, has produced a clearer understanding of what participating in the mission of God and missional renewal at CBC could look like. I am convinced that with a solid theological foundation established, effective missional practices can be developed that allow CBC to participate with God on his mission of renewal.

80. Hill, “The Global Church Project,” <https://theglobalchurchproject.com/revival/>.

81. Kim and Hill, *Healing Our Broken Humanity*, 11; Kreider, *The Patient Ferment of the Early Church*, 123.

82. Green, *Evangelism in the Early Church*, 380.

CHAPTER III

MISSIONAL RENEWAL PROJECT

This project was designed to meet a missional need at CBC. Chapter 1 presented CBC as a mature community of faith that has participated with God in his mission of seeing people reconciled to him for over fifty years. One area of growth that has been identified at CBC and suburban churches across the Western world is the need for missional renewal in order to avoid plateauing or entering spiritual decline. While a focus on local and global mission is evident at CBC and renewal has occurred at times in some ministries, CBC is not experiencing overall renewal. More specifically, CBC does not have a framework for the entire community of faith to enhance participation in mission in their everyday lives.

Chapter 2 outlined the theological rationale for missional renewal, emphasizing that God has a mission for people to be reconciled to him. We have the privilege of participating in God's mission. Chapter 2 examined scholarship about the early church and the present-day Majority World church, where the gospel has grown expansively. A focus on examining simple, memorable, and reproducible missional practices from these two time periods was important to inform the project intervention process. Therefore, this project intervention was designed with the intention of producing a resource guide of missional practices for CBC.

In this chapter I will detail the methodology for the project. This includes providing a comprehensive account of the project intervention and the sessions that resulted in the development of the resource guide for missional renewal at CBC.

Qualitative Research

This project's focus to facilitate missional renewal at CBC is by its nature qualitative research as it engages with human experience in a social setting. By definition, qualitative research "involves the utilization of a variety of methods and approaches which enable the researcher to explore the social world in an attempt to access and understand the unique ways that individuals and communities inhabit it."¹ The four characteristics that define qualitative research are "a focus on understanding and meaning; the researcher as primary instrument of data collection and analysis; an inductive orientation to analysis; and findings that are richly descriptive."²

Participatory Action Research

This project is a type of participatory action research (PAR). Tim Sensing proposes, "DMin projects are a type of PAR that introduces an intervention in order to provide ministerial leadership for the transformation of the organization."³ Sensing emphasizes this by adding, "PAR begins with practice, moves to theory and critical reflection on practice, and returns to revised transformational practice similar to many models of theological reflection. Practice is revised not merely for utilitarian purposes ('we are more effective than we use to be') but because the Gospel calls us to be more

1. John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research*, 2nd ed. (London: SCM, 2016), 28.

2. Sharan Merriam, as quoted in Sensing, *Qualitative Research*, 150.

3. Sensing, *Qualitative Research*, 151.

faithful as partners with God’s action in the world.’⁴ Since the project will involve participants from CBC and me, the lead pastor, this is a form of PAR.

Overview of the Project Intervention

The project intervention consisted of ten sessions with each session using a template agenda, which acted as a guide and can be viewed in Appendix C. The project intervention occurred from February 13, 2022, to April 30, 2022, with sessions held at CBC on Sunday afternoons. However, sessions 1 and 5 were online via Zoom due to South Australia Health COVID restrictions, and the final session was facilitated over dinner at my home.

The Project Intervention Team

Concerning participants from CBC that engaged in the project intervention, I used the maximum variation sampling approach in recruiting participants.⁵ This approach increased the inclusivity of the project and enhanced its potential success due to the wide range of perspectives of the participants.⁶ In approaching, selecting, and recruiting participants, I identified people who love God, love CBC, and are active in sharing their faith in Jesus in their everyday lives.

I approached twenty people via email to consider participating in the project intervention before following up with a relational connection in person or on the phone.⁷ My aim was to form a team of eight to twelve members in total. After the email and

4. Sensing, *Qualitative Research*, 152.

5. Sensing, *Qualitative Research*, 166–68.

6. Sensing, *Qualitative Research*, 166–68.

7. See Appendix G for email template sent to prospective participants.

relational connection, I had further discussions with people and sent my prospectus to those who expressed a greater desire to be involved. After prayer and conversation, once people knew the expectations of involvement and considered their other commitments, people began committing or declining, and I ended up recruiting eleven people to the project intervention team.

The project intervention team consisted of eight females and three males. Ages ranged from early twenties to over seventy years of age. Six people were married and five people were single. The team was predominantly Caucasian with one team member from South Asia. Length of time attending CBC varied from two years to over fifteen years. Eight team members were employed at various time fractions from part to full time, and three members were retired but were active in their volunteering. All team members were mature in their faith walk and active in sharing their faith in their day-to-day lives.

The Sessions

Session 1

The primary purpose for session 1 was introducing team members and the project and giving an overview of the process and the plan for future sessions. It also included attending to administrative matters such as completing consent forms.⁸

As mentioned above, session 1 was a virtual meeting on Zoom due to ongoing COVID restrictions. We began the session with introductions, and I asked people to describe themselves by sharing their name, how long they have been at CBC, and three words to describe why they agreed to participate in this project. We spent time in prayer as a team and committed this project to God. There was a general sense of positivity,

8. See Appendix B for consent form.

engagement, and excitement for the process and a desire to seek God’s will for CBC and missional renewal.

I led the team through some administrative matters, such as the consent form, and spent time educating the group on limiting the potential impact of the Hawthorne Effect.⁹ The team engaged in an activity to develop some group norms or values that would aid our shared behavior and decision-making. We agreed on the following values after some conversation: confidential environment; respect for each other—be confident to share, be vulnerable, there is no dumb question or idea; build relationships—this is a safe and prayerful place; embrace the diversity of the group—be open to learn from others, seek progress not perfection; honesty—everyone contribute; and be prepared—do homework and be ready to share.

The purpose of the project was then discussed, with an emphasis on the end product of a resource guide with simple, memorable, and reproducible missional practices for CBC. The goal of the resource guide is to engage the majority of people who are part of CBC in missional renewal through the practices we discuss and discern. The two time periods engaged with are the early church and the present-day Majority World church, exploring how the mission of God was lived out in these contexts. There was enthusiasm in the team for focusing on the mission of God and producing a resource guide for CBC and beyond. Ensuring the guide has simple, memorable, and reproducible practices is essential to engage CBC people.

9. Sensing, *Qualitative Research*, 165. The Hawthorne Effect is defined as “a theory that questions research dependability due to cases when subjects know they are being studied.”

This led to a significant framing conversation around discernment versus decision-making, and I shared that we were entering a communal discernment process.¹⁰ I emphasized that discernment is a spiritual activity that is more than consulting and making decisions. It requires attentiveness and openness to what God is already saying and doing in the life of a community.¹¹ We named that discernment involves practices such as prayer, silence, dwelling in Scripture, listening to others, appreciative inquiry, storytelling, and ultimately beginning from a place to hear the heart and mind of God for a person or a community of faith. We acknowledged as a group that we were entering a discernment process together to “discern what God’s will is—his good, pleasing and perfect will” (Rom 12:2).

I then shared with the team the flow of each session, the importance of participation from each person, and how we would be collecting clear and reliable data. Some questions were raised about the prospectus and how widely the research work would be disseminated through CBC. We concluded by looking at the homework task for the week, which was to read through a missional ecclesiology paper and pray so that in the next session we could participate in a communal discernment process around missional practices for CBC. The missional practices came from the research and content

10. Ruth Haley Barton, *Pursuing God’s Will Together: A Discernment Practice for Leadership Groups* (Downers Grove, IL: IVP, 2012), 20. Barton defines discernment as “an ever-increasing capacity to see the work of God in the midst of the human situation, so that we can align ourselves with whatever God is doing. Discernment is a quality of attentiveness to God that, over time, develops our sense of God’s heart and purpose in that moment. In communal discernment, we move beyond the personal to see what God is up to within the collective whole.”

11. Susan Beaumont, *How to Lead When You Don’t Know Where You’re Going: Leading in a Liminal Season* (London: Rowman & Littlefield, 2019), 73. I used Susan Beaumont’s work around the following assumptions regarding a discerning approach to develop the group conversation: God is not neutral about our mission or our choices; God is self-disclosing; the Holy Spirit is our indwelling and ongoing guide; openness of spirit and attitude is required; and God’s will is revealed in community.

of chapter 2 from the study of the early church and the present-day Majority World church. We concluded in prayer.

Session 2

Session 2 was in person, and we began with coffee and asking each team member to share a highlight from the previous week. Session 2 formally commenced with a brief review of session 1, and participants who had not completed and returned consent forms did so, thus all consent forms were completed and received.

After a brief introduction and completion of administrative matters, the team engaged in *lectio divina*, exploring 2 Cor 5:17–21. There was a healthy reverence within the group for the Lord and his love for us, with a reminder of his transformative power and invitation to participate in his mission.

We reviewed the homework tasks in pairs, then reported back to the main group and explored the many ways God emphasizes his mission that were discussed in the assigned reading and how God invites us to participate with him in his mission. The project team showed an urgency and immediacy in needing to participate in God's mission and a sense of strength and reassurance that comes from knowing that it is God's mission and not ours. It is his mission through us. The team also had a lively discussion about the importance of making mission accessible and relevant to today's culture and society without changing the message and core of God's mission. There was a noticeable engagement from participants, and this laid a foundation for discerning up to six missional practices for CBC to engage with.

I introduced a framework for the communal discernment process developed by Whitehead and Whitehead. I adapted their three-stage method for theological reflection

for communal ministry discernment. The three stages are attending, asserting, and pastoral response.¹² The team resonated with the framework and attended by seeking out all the relevant information on each missional practice. We explored the definition of each practice and asked why and where each practice is present in the mission and story of God. The team then asserted through lively dialogue regarding the six most important missional practices for our culture at CBC. In pairs, participants discussed and wrestled with the Western church context and culture and the need for missional renewal. After small group and larger group discussion on the missional practices identified, we moved into a pastoral response. I asked each participant to put a tick next to the six most important missional practices so we could visually identify what God was saying collectively to the team.¹³ The top six practices chosen were hospitality, prayer and fasting, being led and empowered by the Holy Spirit, worshipfulness, storytelling, and Discovery Bible Study (DBS).

The team continued to have a robust discussion about other practices that did not feature as highly, for example, visiting others and seeking reconciliation of relationships. This was very productive as a key insight emerged about what is a practice versus what is an outworking of a practice. Issues of context were wrestled with, and the group discussed the importance of not seeking to bundle together practices, which might

12. James Whitehead and Evelyn Eaton Whitehead, *Method in Ministry: Theological Reflection and Christian Ministry* (Kansas City: Sheed & Ward, 1995), 13. Attending involves seeking out information by listening critically but suspending judgement for a certain pastoral concern. Asserting involves facilitating a lively dialogue with the information gathered, bringing together common threads so that the breadth and depth of the conversation occurs. Pastoral response involves moving from discussion to insight and decision-making toward a preferred future.

13. The results of this activity were as follows: hospitality – 11 ticks, prayer and fasting – 10 ticks, led and empowered by the Holy Spirit – 8 ticks, worshipfulness – 6 ticks, storytelling – 6 ticks, and Discovery Bible Study (DBS) – 5 ticks.

potentially dilute their missional impact. Overall, there was cohesion and unity in these practices. However, we decided it was all right not to have them completely discovered at this point of the process, to allow space for the Holy Spirit to lead and for us to discern God's will.

In summary, the team saw the value in all the practices but needed time to discern the essential missional practices and identify which practices can be merged and which practices need to remain separated. While there was tension in this discussion, there was not tension of spirit between people, but rather a healthy robust discussion and a tolerance of ambiguity. I asked the team to commit to pray through the practices we agreed on in the session, asking God to make his missional plans clear. I also asked the team to consider possible frameworks that were simple, memorable, and reproducible, and if they heard the voice of God about these, to write them down in the common learning document. The session concluded with a consensus that session 3 would focus on hospitality, and I sent homework reading ahead of the session introducing the topic to the team. I concluded the session in prayer.

Session 3

After connecting for coffee, we commenced the session with *lectio divina*, engaging with God through prayer, and reading Col 1:15–23. The team openly discussed how they were struck by the image of a powerful and almighty God of creation who loves us and whose mission is to reconcile us to him.

We reviewed the previous week's homework, which was to pray into the six selected practices, and discussed where we sensed God's peace and whether anyone was unsettled with our discernment process. Discussion regarding the importance of

supported accountable relationships to enable the outworking of these practices occurred. The team also discussed the centrality of being led by the Holy Spirit in participating in any of the practices. The team had a healthy dialogue about prayer incorporating fasting but decided they do not need to be linked together. Therefore, the team agreed that prayer would be the missional practice we would explore, with fasting being an aspect of a prayerful person. The engagement around this conversation was high, with an emphasis on personal practices that release the everyday follower of Jesus into mission.

I reiterated to the team that the primary goal for sessions 3 to 8 was to explore in-depth the selected missional practices from session 2, with time being taken to discuss, explore, and engage in each practice to identify if they are suitable for CBC. The focus for session 3 was the missional practice ranked number one by all participants, hospitality.

I introduced the missional practice of hospitality by exploring key authors from the early church and the Majority World church.¹⁴ As a group, we recorded on a whiteboard insights and comments based on the content. It appeared that hospitality is a key missional practice for many reasons. The most notable reason discussed was that God has drawn us to himself; thus we can invite others into our worlds. Two barriers to hospitality were named: (1) the effort involved, especially if not all family members are unified in being hospitable, and (2) the vulnerability needed to develop deep two-way relationships that go beyond being transactional. This was an extremely helpful discussion as the team was open and honest about their experiences.

14. Content from Christine Pohl (*Making Room*), Michael Green (*Evangelism in the Early Church*), and Graham Hill (*Global Church*) was used for this process.

The team then explored hospitality-based Scriptures as we developed a biblical basis for hospitality.¹⁵ Several key insights were discussed: hospitality is mandatory as it is a kingdom ethic (Matt 25:31–46); loving God and loving others is the way of a disciple and this involves hospitality (Mark 12:30–31); and the early church met together, and this meeting came from a worship posture and glad and sincere hearts (Acts 2:46–47).

As a group we had an open discussion around some key reflection questions on the topic of hospitality, exploring how CBC can develop in this missional practice.¹⁶ The nature of our conversation revolved around how CBC could participate in hospitality in a practical way, for example, meals and connection at Pathway Community Centre or CBC people having regular potluck meals with neighbors.

This was a helpful conversation, and it felt like this was a key moment for the group to wrestle with the fact that a disciple looks outward to the needs of others. A church program or process will not “fix” the missional renewal issue we have. It will take everyday followers of Jesus to welcome others into their hearts and lives with hospitality. Another issue emerged in this conversation: how do we go from welcoming someone into our home and life and transition into sharing our faith with them? The team discussed this at length and agreed to put their most common gospel conversation starters or best questions to turn a conversation to more spiritual things into the common learning document.

15. The passages explored were Matt 25:31–46, Mark 12:30–31, John 14:1–3, Acts 2:46–47, Rom 15:7, and Heb 13:1–2 (MSG).

16. The reflection questions we discussed were: Who models hospitality and welcome for you? Discuss. How do you feel about having guests come to visit in your home? How might Jesus want to use your heart and home as a shelter for others? Calhoun, *Spiritual Disciplines Handbook*, 162–63.

At the end of each session, I gave homework from exercises by Adele Calhoun¹⁷ for the group to engage with and share reflections on in the common learning document. We concluded the session in prayer.

Session 4

Session 4 commenced with coffee and connection, and *lectio divina* from Matt 6:9–13. As we centered on Jesus’s teaching his disciples to pray, the conversation turned to how awesome and sovereign God is. After spending some time in prayer, we reviewed homework exercises from the previous week on the missional practice of hospitality. There was a varied response regarding team members’ experiences of engaging in the practice. However, a consistent theme was the intentionality of the team to participate in the homework, which demonstrated a high level of engagement toward being a people on mission.

I introduced the second missional practice of prayer for the team to explore through the scholarship on the early church and Majority World church. The team discussed in pairs how prayer and mission are interrelated and then recorded insights on a whiteboard. There was a clear sense of priority and focus within the group that we need to put God in his rightful place—it is his mission, it comes from him, we participate in it, and our missional activity is birthed from prayer.

The team then engaged with Scriptures from the life of Jesus and the early church that emphasize the importance of prayer.¹⁸ Key aspects of the discussion that built a

17. Calhoun, *Spiritual Disciplines Handbook*, 162–63.

18. The passages explored were Mark 1:35–38, Luke 6:12, Mark 6:46, Matt 26:36–46, Acts 2:42–47, Acts 4:23–31, and Acts 6:4.

biblical rationale for prayer and mission included reflections on the following: (1) Jesus prioritized prayer in quiet places for long periods of time, especially when making important decisions (Mark 1:35–38; Luke 6:12), and (2) the early church was devoted to prayer; in prayer they found strength to do God’s will, and the apostles intentionally prioritized prayer above other tasks (Acts 2:42–47, 4:23–31, 6:4). The team discussed that there is a strong biblical basis for engaging with God in prayer. In prayer, there is a challenge in the wrestle, but it grows us and our relationship with God.

We spent the remainder of the session exploring missional prayer practices.¹⁹ This was an excellent discussion, and as we connected prayer with mission, there was an acknowledgement from the team that we are all uniquely created by God. Therefore, in our teaching to a broader church context about missional prayer practices, we will need to allow flexibility and individuality in the application, all while centering on Jesus.

For homework, I asked the team to choose a prayer practice, experiment with it during the week, and write reflections in the common learning document. We closed the session in prayer.

Session 5

Session 5 was via Zoom as I contracted COVID and was isolating at home. After some brief general conversation and catching up, I commenced the session by praying.

19. The practices we discussed were prayer and fasting—giving up or surrendering a certain “appetite” and turning to God to pray. Fasting is quieting the distraction; it changes us as we seek God and realign with God’s will and ways; intercessory prayer—seeking God’s heart for the world by intentionally asking God to break through into our world to complete his mission; breath prayers—a simple prayer of a heartfelt desire before God (e.g., breathe in “Jesus,” breathe out “let me share you today”); prayer walking—walking and praying in particular places to align with Jesus’s heart for the area (e.g., walk the local neighborhood praying for your neighbors and area); and prayer partners—sharing the prayer journey in a supported, accountable relationship by praying regularly with a trusted friend. Other prayer missional practices that the team named were praying God’s word, journaling, and praying in tongues (Calhoun, *Spiritual Disciplines Handbook*, 231–89).

We turned to John 14:15–17, 26 and John 16:12–15 to center on the word and Jesus for *lectio divina*. Themes of how the Holy Spirit leads us into the truth, guides us into God’s will, and reminds us of his ways and a general dependency on the Holy Spirit to live a missional life were explored.

In reviewing homework from the previous week on missional prayer practices, the team shared that they primarily experimented with intercessory prayer, prayer walking, and breath prayers. People noted that the practices brought an intentionality to intimacy with Jesus and an attentiveness to what God is doing in one’s life as we participate with him in his mission. Participants noted that breath prayers bring a focus on God, reduce worry, and remind us about what is more important.

Being led and empowered by the Holy Spirit was the practice to explore and experiment with in session 5. I introduced the practice by reading Jesus’s words in Acts 1:8: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” I read some reflections from early church and Majority World authors, linking the Holy Spirit to mission. After discussion in breakout rooms in smaller groups, participants had the opportunity to share their initial thoughts on this description with the larger group. The consensus was that the Holy Spirit is essential in living a missional life. However, the shared experience of the team is that this is not always realized to its full potential in the present-day Western church.

After this initial discussion, the team divided into smaller groups and discussed biblical passages from the early church that emphasize the Holy Spirit. Essential themes regarding the Holy Spirit emerged, such as waiting (Acts 1:1–11); obedience (Acts 2:1–

41, 4:23–31, 8:26–40); boldness (Acts 2:1–41); living by faith (Acts 8:26–40, 11:24); seeking kingdom growth in the form of serving others (Acts 11:19–30), a sending culture (Acts 13:1–4), and disciple making (Acts 8:26–40).

This conversation then morphed into why we do not see this lifestyle en masse in the Western world. The team identified several barriers that prevent everyday believers in the Western church from living with a foundation of being led and empowered by the Holy Spirit.

I pivoted the conversation and asked the team to explore the methods and rhythms that facilitate being led and empowered by the Holy Spirit and what we can learn from the authors of the early church and Majority World church.²⁰ This resulted in an insightful conversation regarding how Western churches can grow in being led by the Holy Spirit, which also brought a focus to the homework. We closed our time together in prayer.

Session 6

Session 6 commenced with relational connection and then I prayed. We used Rom 12:1–2 (MSG) to participate in *lectio divina*. The project team displayed a high engagement with both the Scripture passage and prayer, being eager to share and participate.

We had a group conversation about the homework from the previous week's practice, being led and empowered by the Holy Spirit. This was a rich dialogue and there was high engagement from the project intervention team when it came to homework

20. Authors used in this discussion were Jerry Trousdale and Glenn Sunshine (*The Kingdom Unleashed*), Graham Hill (*Global Church*), and Michael Green (*30 Years That Changed the World and Evangelism in the Early Church*).

exercises and sharing reflections in the group setting. The link between hearing God, obeying him, and being led into mission was discussed at length. The missional challenge is one of engagement for the everyday follower of Jesus. The conversation became focused on a desire to develop a resource guide that helps answer questions such as how we encourage people to spend time with God and how we integrate spending time with God as a *habitus* in our daily lives.

The missional practice to explore in session 6 was worshipfulness. I introduced the practice by engaging the team in different content around the practice. I shared that there are multiple forms of worship and worship “happens whenever we intentionally cherish God and value him above all else in life.”²¹ The five forms of worship that cultivate a missional lifestyle are celebration, singing worship, gratitude, holy communion, and the Sabbath.²² I divided the team into five groups to explore, experiment, and participate with each form of worship.

The exploration of the five forms of worship was inspiring as the team wrestled with how we can engage with God’s mission through an intentional approach to worshipping and obeying Jesus. This led to a conversation about linking each form of worship to mission in the everyday life of a disciple. We then considered and discussed how the resource guide can and must be accessible and practical, inviting everyday followers of Jesus into deeper expressions and forms of worship.

I asked the team if any forms of worship were missing, and the absence of the practice of giving financially was identified. Giving does connect with celebration and

21. Calhoun, *Spiritual Disciplines Handbook*, 49.

22. Calhoun, *Spiritual Disciplines Handbook*, 27–51.

gratitude, so it was agreed that giving could be linked to those two forms. Also, confession and repentance were noted as forms of worship that do not stand alone but connect with holy communion.

We discussed homework for the week, which was to further engage with the practice of worship. The following reflection questions were given for homework: Which form of worship do you most gravitate to and why? Which form of worship do you find challenging? Why? And how is God asking you to live in obedience to his mission as you worship him this week? I then asked each team member to choose one of the forms of worship, experiment with it during the week, and write reflections and comments in the common learning document.

In closing, the team spoke about the resource guide and I introduced the pray > live > share framework for consideration. There was a sense of excitement about the framework and missional practices beginning to take shape. I mentioned I would send around a draft resource guide for prayer and discussion at our next session. We closed our time together in prayer.

Session 7

Session 7 commenced with a relational connection and prayer. We focused on Matt 28:16–20 for *lectio divina* and discussed themes of being obedient to God’s mission, having comfort that God is with us on mission, and following the disciples’ lead regarding participation in God’s mission. I split the team into pairs, and they discussed their engagement with and reflections on the homework tasks. The project intervention team continued to demonstrate a high engagement with the homework tasks and, in this case, participated in many forms of worship.

The missional practice focus for session 7 was storytelling, knowing God’s story and your salvation story and how these two stories interact with each other. I introduced the practice by reading Peter’s words, “But in your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect” (1 Pet 3:15).

I shared content from the early church authors about how the early church shared their stories of faith. We discussed how the early church “gossiped the Gospel”²³ in various environments, and I arranged the team into four groups to explore biblical texts.²⁴ The discussion that followed focused on being respectful of others, being obedient to the call of God to participate in his mission, living as sent people, and being vulnerable to opening our lives to others to share faith.

I asked the team, “Do you know your salvation story? Could you share it in less than ninety seconds?” We discussed the importance of knowing your story and asking good questions regarding sharing your faith. This led to reaffirming how important the conversation breakers section of the resource guide will be for everyday followers of Jesus to grow in confidence to share their faith story.

For homework, I posed the question, how can we “gossip the Gospel?” It was agreed that each team member would practice their ninety-second salvation story, pray and look for opportunities to share it, and engage with the conversation breakers

23. Green, *Evangelism in the Early Church*, 23–26; Green, *30 Years That Changed the World*, 117–32.

24. Green, *30 Years That Changed the World*, 117–39. The Bible passages explored were gospel in the home (Acts 10:22, 18:7); sharing the gospel in the open air (Acts 2:1–42, 5:12–16); the use of neutral ground to share faith (Acts 17:16–34, 25:23ff; 28:1–10, 17); and personal conversations, with an emphasis on asking people to commit to following Jesus, receive the Holy Spirit, and be baptized (Acts 8:26–40).

questions in the common learning document and seek to apply some of them into everyday conversation and living.

We finished the session with a conversation around the resource guide. There was a high level of comfort with the draft document that was sent around to the team. The team noted the importance of ensuring it does not become too long or wordy as this could be a barrier for engagement. We discussed the many different forms the guide could take, depending on its audience, and there was a significant sense of joy in the team about people potentially living out God's mission. We closed the session in prayer.

Session 8

Session 8 commenced with prayer and *lectio divina* on Luke 10:1–11. As we centered on Jesus's sending out the seventy-two and the mission of God, we discussed themes such as partnership, trusting in God, accepting the call of God, and recognizing that it is the Lord who sends. Then we engaged in a time of prayer. After this we reflected on the previous week's homework. The team demonstrated a keen interest in completing the homework. It is worth noting that sharing one's faith story in ninety seconds appeared to be a difficult task.

In session 8 we focused on two missional practices, care and Discovery Bible Study (DBS). I asked team members to choose a practice to engage with. I led one group in a conversation around care, and another trusted team member led the other in a conversation around DBS.

Care was introduced through early church authors and an exploration of texts from the New Testament.²⁵ A rich conversation ensued around what it means to take faith risks to care for vulnerable people while also creating a safe environment and living with appropriate boundaries. We also discussed options for CBC to engage in the missional practice of care. Some options included serving at Pathway Community Centre, serving at the Quench Café at CBC, and serving in our children’s ministry by being a friend with purpose to a disadvantaged family in our local community. We agreed as an action step and homework task to look for a way to demonstrate care to another person in the next fortnight.

DBS was introduced by exploring its use as a missional practice in the Majority World church in recent years. The ABC of Discovery Bible Study²⁶ is Ask, Bible, and Commit. Regarding Ask, the person leading asks questions such as the following: What are you thankful for this week? What challenges did you face? How did you live out your commit statement from the previous DBS? Regarding Bible, the person leading reads and then re-reads a passage of Scripture. After reading the passage, the group seeks to retell the passage and reflect on what this passage tells them about God and people. Regarding Commit, the person leading asks how the truths coming from the passage can be obeyed and shared with another person. Ask should take about 25 percent of the DBS, Bible 50 percent, and Commit the remaining 25 percent. The team spent time completing a DBS of the account of Jesus calming the storm in Mark 4:35–41. They agreed to a homework

25. The following biblical passages were explored to determine a theological rationale for caring: Luke 4:18–19, Luke 10:25–37, Matt 25:31–46, Acts 9:1–19, Acts 10:24–47, and Acts 18:1–11.

26. Praxeis, *8 Simple Questions*, <https://praxeis.org/8-simple-questions/>.

task of trying to participate in or lead a DBS with one of their family members, a friend, someone exploring faith, or their Life group.

We reconvened as a whole team, and a spokesperson from each group shared about what they had learned and the connections to living a missional life. They shared about the potential homework activities. The session was closed with a time of prayer.

Session 9

Session 9 commenced with prayer and a *lectio divina* on Luke 4:14–21. The project team continued to engage deeply in the word and centering on Jesus at the beginning of the session. Themes from the text such as Jesus’s intentionality about his mission, the authority of God for mission, proclaiming, and being Spirit led were discussed prior to a time of corporate prayer.

We discussed the homework from the previous week, which was to experiment and practice care and/or DBS. There was a lively discussion about how multiple people had engaged in either one or both practices and the intersection point between God’s word and being on mission by caring for another person. It was noted that practicing care was an easier starting point for mission than asking another to read the Bible with them.

We then focused on the main agenda item for session 9, which was to review the resource guide. I reminded the team of the goal of the session along with Whitehead and Whitehead’s method of theological reflection (attending, asserting, and pastoral response),²⁷ which we had discussed at length in session 2. I identified that we were now engaging in pastoral response for the whole project intervention. Therefore, I asked them to provide evaluation of the resource guide around the following framework: What works

27. Whitehead and Whitehead, *Method in Ministry*, 13.

well? Where are the gaps? And how can the resource guide be improved? I divided the team into pairs to discuss, and after a sufficient amount of time, we came back as one group to share.

Personally, I was extremely thankful and impressed with the level of thoughtful and constructive feedback given by the project intervention team. It was balanced, insightful, and focused on participating in God's mission.

After the feedback time, I thanked each team member and reminded them of our plans to have dinner the following week for a time of thanks and a group interview. In preparation for the group interview, I asked them to complete the participant questionnaire that I would send them during the week. We closed the session in prayer.

Session 10

Session 10 was at my home in an intentionally informal and relaxed environment to thank the team and engage in the final group interview. We shared in dinner and casual conversation before commencing the group interview. Prior to the session, each participant had completed the questionnaire, so had I collated the answers and looked for themes, patterns, silences, and slippages, with the aim to deepen our conversation.

The questions that formed the content of our final group interview were the following: Discuss why you think missional renewal is important to God and what has shaped your beliefs on this since being involved in this project? Do you believe this missional resource guide and framework will assist people who call CBC home to live with more missional intentionality? What have you most enjoyed about this project intervention? Do you have any regrets or think the team has missed an opportunity along the way? What do you identify as the barriers to participation in the missional practices

for people who call CBC home? What would be your suggestions for how CBC can engage in the resource guide so that it becomes part of who we are as a church?

The final group interview was engaging and insightful. I thanked each participant for their involvement and engagement before we spent a significant time in prayer, asking God to bless this work and use it for his glory and purposes.

Evaluation

Procedures for Data Collection

The collection of clear and reliable data for the project was essential for the effective evaluation of the intervention. Sensing defines *evaluation* as “the systematic collection, analysis, and interpretation of activities, characteristics, and outcomes of actual programs in order to make judgments about specific aspects of the program, improve the program’s effectiveness, and make decisions about the program’s future.”²⁸

Triangulation is the most effective data collection technique to ensure the research is accurate by cross-checking it from multiple perspectives or angles.²⁹ Data were collected from three perspectives or angles: researcher, insider, and outsider.³⁰

Researcher Angle

For this project, I acted as the researcher as I am the primary investigator. I collected data using field notes, using the three-column method.³¹ For each of the ten sessions, I had a participant volunteer who took field notes. The initial plan was to have

28. Sensing, *Qualitative Research*, 169–70.

29. Sensing, *Qualitative Research*, 172–76.

30. Sensing, *Qualitative Research*, 175.

31. Sensing, *Qualitative Research*, 291–92.

one participant volunteer complete all ten sessions. However, due to workload and other volunteer commitments, I ended up having four participant volunteers share the note-taking task. I provided the field note protocol, which can be viewed in Appendix F, for each participant volunteer, which provided a consistency for field note-taking. Within the first twenty-four hours of each session finishing, I reviewed the field notes, adding my own observations and insights into column two, and started to form sentences in column three.

Insider Angle

For this project, the insiders are the eleven participants who engaged with the ten sessions of the intervention. Each participant completed a questionnaire before the final session, and this formed the foundation of the group interview in session 10.

Additionally, each participant was asked to write reflections from the session content and homework tasks in a common learning document, which all participants had access to.

Therefore, data collection from the insider perspective was in both written and oral form.

Appendix D shows the protocols and questions for the participant questionnaire.

Appendix E displays the protocol for the prompt questions for the group interview for session 10. While using both a questionnaire and interview is not necessary according to standard triangulation protocols, I hoped to utilize the secondary interview to generate synergy among my participants that I deemed would be missing in the questionnaire alone.

Outsider Angle

To gain an outsider view for this project, two independent experts agreed to review and provide feedback on the resource guide. It was my desire to have two

independent experts who approach missional renewal and the resource guide from different kingdom contexts, one from an established local church context and another from an organic missional community perspective. I approached the Rev. Graeme Anderson and the Rev. Karina Kreminski as the two independent experts and both agreed to be involved in reviewing the resource guide. Appendix H displays the questions the experts provided comment on in reviewing the resource guide. The following describes their qualifications as experts in this field.

The Rev. Graeme Anderson is considered an expert in mission as he has spent many years pastoring in the local church, with his current role being the senior pastor at Northside Baptist Church in Sydney.³² He has a special interest in spiritual formation, discipleship, and mission and has authored a book in this field called *Follow*.³³

The Rev. Karina Kreminski is the co-director of Neighborhood Matters, a Christian ministry with the purpose to grow and equip communities and organizations to flourish in their neighborhoods. Before her current role, she lectured in missional studies at Morling College, Sydney, and also led and pastored a church for thirteen years. Karina has authored a book in the discipleship and mission field called *Urban Spirituality: Embodying God's Mission in the Neighborhood*.³⁴

Procedures for Data Analysis

The three sets of data, from the insider, outsider, and researcher, were collected, analyzed, and evaluated. This intervention relied on data triangulation in evaluating the

32. "Community," *Northside Baptist Church*, <https://northsidebaptist.org.au/community/>.

33. "Follow," *Graeme Anderson*, <https://www.follow.org.au>.

34. "Author Karina Kreminski," *Missio Alliance*, <https://www.missioalliance.org/author/karinakreminski/>.

three angles of the researcher (me), insiders (project team), and outside experts (missional experts). The aim of triangulating the data was to develop a “thicker description” of the results,³⁵ searching for convergence and divergence in the form of themes, patterns, silence, and slippages.³⁶ As discussed below, data collection and analysis were conducted with the appropriate procedures to increase credibility and trustworthiness.³⁷ As the primary investigator, I remained aware of potential bias and therefore employed reflexivity throughout the gathering and analyzing of data.³⁸

Researcher Angle

As the researcher I coded the field notes to identify patterns and themes. My coding process involved seven steps.³⁹ First, I reread my prospectus to clarify the bigger picture of my project goal, bringing into focus my problem and purpose and the theological themes from chapter 2.

Second, I created a Word document with seventeen initial codes that emerged from theological themes in chapter 2, and I constructed a table that allowed space for me to input categories and themes as the process emerged.⁴⁰

35. Sensing, *Qualitative Research*, 303.

36. Sensing, *Qualitative Research*, 306–10. Themes and patterns are overlap in content that emerge from the data. Slippages are disagreement in the content. Silences are “realities” not represented in the content. Convergence is the coming together of data from multiple sources, and divergence is evidence of slippages and silence, creating a gap in the data

37. Sensing, *Qualitative Research*, 320, 323.

38. Sensing, *Qualitative Research*, 323, 334–35.

39. Sensing, *Qualitative Research*, 310–15.

40. Sensing, *Qualitative Research*, 311–12.

Third, I read and reread all ten sessions of the field notes three times in a row to familiarize myself with the data and look for themes and patterns. After this extensive review of the field notes in comparison and contrast to the seventeen initial codes, the main categories that emerged were God's mission, participation, implementation, *habitus*, contextualization, discernment, and obedience. The main themes identified for coding were God's mission, practices, and being led by the Holy Spirit.

Fourth, I read each field note individually, highlighting mentions of God's mission in yellow, practices in green, and Holy Spirit in blue. After doing this once, I then repeated the process, seeking to confirm themes and sub-themes, called categories, from the initial codes. This is where it emerged that practices and *habitus* are similar; thus I made them a combined theme.

Fifth, I defined each theme and sought to extract quotations from the field notes where that theme or pattern would be helpful in analyzing the data. I also counted occurrences of each of the three themes in the field notes and noted in which session the theme appeared. As I was reviewing the field notes, I continued to seek to ensure each field note was appropriately coded as I checked my work.

Sixth, I read the participant common learning document and cross-referenced it with the field notes, ensuring the themes and patterns were accurate, also searching for any themes or patterns not previously identified.

Seventh, and finally, I created a concept map of the main themes, categories, and codes to visually represent the evaluated data. This provided an opportunity to review the data analysis process by ensuring the themes, categories, and codes were named and appropriately presented.

Insider Angle

The project team offered feedback on the homework tasks for each practice at the beginning of the subsequent session. They had multiple opportunities to provide feedback on draft versions of the missional resource guide, both verbally and in writing via email and in the common learning document. In addition to this feedback, the project team evaluated the resource guide through the participant questionnaire and the subsequent group interview.

I compared and contrasted the project team data with the field note data, seeking convergence and divergence. I was particularly interested in finding confirmation of themes and potential silences or slippages.

Outsider Angle

After completing a draft of the missional resource guide, I sent a copy to both experts along with a copy of the evaluation questions. In my correspondence, I shared some of the process the project team had participated in and the purpose of the guide. I also sent my prospectus to remind them of the purpose and the process of the project. Both experts completed the evaluation and returned a copy of written feedback to me.

In the same way as I had done with the insider angle of data evaluation, I compared and contrasted the two independent expert data sets with the field note data and the project team data. By doing this, I sought to identify convergence and divergence in the three data sets. I was particularly interested in finding confirmation of themes and potential silences or slippages.

Summary

Chapter 1 presented a thick narrative of the ministry context of CBC, exploring its strengths, identifying a problem, and proposing the purpose of this project intervention, which was to develop a resource guide to facilitate missional renewal. Chapter 2 developed the theological rationale and theoretical framework for the project, exploring transforming missional practices. In this chapter, I have sought to present the project intervention, along with my methodology in collecting and analyzing the data. The next chapter will present my findings.

CHAPTER IV
FINDINGS AND RESULTS

The previous chapters have discussed the ministry context, naming the problem and purpose of this project: engaging in God’s mission for renewal. The theological foundations and possible missional practices have been explored, and the project intervention process of creating a missional resource guide has been described. Data were collected and evaluated, and this chapter will discuss the findings and results.

The concept map in Figure 3 is a tool to visually represent the coded data, identifying the seventeen initial codes, the eight major categories, and then the three main themes that emerged from the data analysis.¹ Additionally, Figure 3 helps visualize which themes are interconnected.

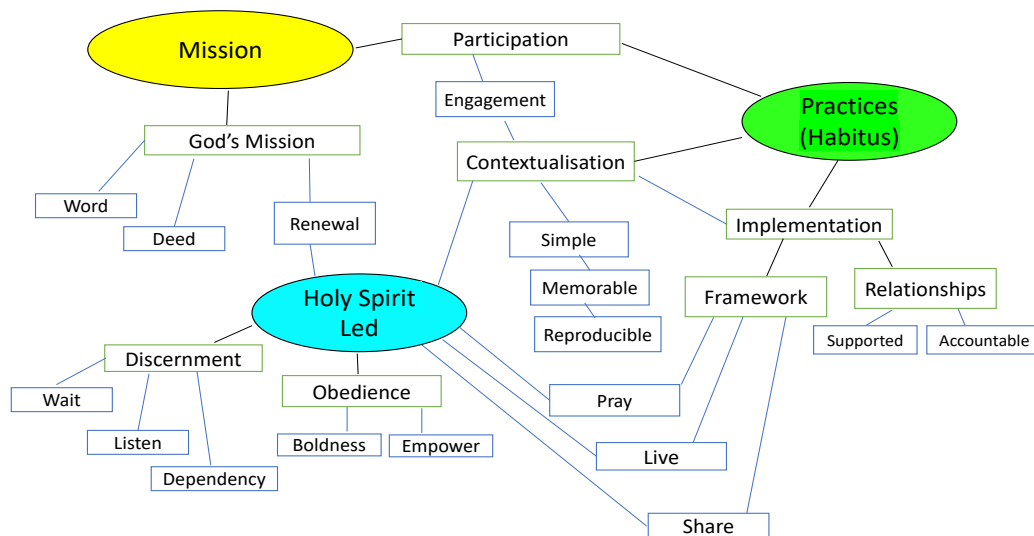


Figure 3. Concept Map of Coded Data

1. Sensing, *Qualitative Research*, 317.

In addition to the concept map that highlights themes, categories and codes, the frequency of each main theme discussed in the field notes can be seen in Table 1.

Theme	References in Field Notes
Mission	67
Practices (<i>Habitus</i>)	94
Holy Spirit Led	34

Table 1. Frequency of Themes in Coded Data

Table 2 highlights in what session and how frequently each theme and category were discussed during the project intervention sessions.

Theme	Category	Sessions Discussed	Total	Total %
Mission	God's Mission	1,2,3,4,5,6,7,8,9,10	10/10	100%
	Participation	1,2,3,4,6,7,8,9,10	9/10	90%
Practices (<i>Habitus</i>)	Implementation	1,2,3,6,7,8,9,10	8/10	80%
	Contextualization	1,2,3,4,6,7,9,10	7/10	70%
	Framework	1,2,6,7,9,10	6/10	60%
	Relationships	1,2,3,4,6,7,9,10	8/10	80%
Holy Spirit Led	Discernment	1,2,3,4,5,6,10	7/10	70%
	Obedience	1,2,3,5,6,10	6/10	60%

Table 2. Themes and Categories Discussed by Session

I will now discuss the three main themes: mission, practices (*habitus*), and Holy Spirit led. I will seek to explore each theme, bringing convergence through patterns and divergence through slippages and silences, using the evaluated data from all three angles.

Mission

The presence of mission as a main theme in the data was anticipated due to the nature of the project intervention. Mission was discussed at 100 percent of the project intervention sessions, with sixty-seven references in the field notes. Two important categories emerged in the data regarding mission that shaped the development of the resource guide: it is God's mission, and we are invited to participate. This is consistent with David Bosch's definition of mission that refers to God's self-revelation into the world, embracing all people, and inviting humans to participate.²

God's Mission

The data showed that God has a mission, and he desires to bring new life. In the participant questionnaire, in response to the question "why is God's mission important?", six participants from the project team emphasised God's desire to be in relationship with his creation. One participant responded, "God desires to bring people back to himself."

Understanding that God has a mission of bringing new life and restoring people to himself was a foundational aspect of the resource guide that was established in the theological foundations and scholarship in chapter 2. As the project team was developing the resource guide, they decided to have a section at the beginning that introduced and discussed the mission of God.

Interestingly, a silence emerged from the data analysis around the word "renewal" being linked with God's mission. The word "renewal" was used only seven times in the field notes across ten sessions and not mentioned by the experts in reviewing the resource guide or by the participants in the questionnaire they completed at the end of the project.

2. Bosch, *Transforming Mission*, 10.

This makes me consider if encouraging everyday followers of Jesus to engage in God's mission is a more appropriate way of promoting the resource guide than putting an emphasis on renewal. This conversation is outside the scope of this project and will need to be discussed in the future at CBC when the time comes to implement the resource guide with the congregation.

Participation

The data were clear in identifying calling people to participate in the mission of God as a category. Participation was mentioned in 90 percent of the project intervention sessions, with an emphasis on the invitation to participate. In session 2, the project team summary regarding discussions on God's mission was that "it is God's mission, and He is the faithful One. We have the privilege of participating and being invited into God's mission."³ In session 3, another participant noted, "God has invited us in so we can invite others."⁴ In session 6, another participant said, "the missional challenge is one of engagement and participation for the everyday follower of Jesus."⁵

This is encouraging data analysis as it links to the theological and theoretical rationale of chapter 2. A goal of the intervention and resource guide was to encourage participation from everyday followers of Jesus to grow as disciples that multiply. The biblical foundations for this are found in chapter 2, where it was discussed that we are reconciled to God through Jesus and sent out on mission as his ambassadors.

3. Project Intervention Field Notes, Session 2, 13.

4. Project Intervention Field Notes, Session 3, 26.

5. Project Intervention Field Notes, Session 6, 52.

The category of participation is significant as it links to the main themes of both mission and practices (*habitus*), as seen in the concept map above Figure 3 above. Mobilizing the everyday follower of Jesus into participating in the mission of God is at the center of this project intervention. Therefore, it was encouraging to identify a pattern across two themes of the importance of participating in God's mission.

The idea of participation influenced the project team in constructing the resource guide with an emphasis on engaging the everyday follower of Jesus to participate in God's mission through living out simple, memorable, and reproducible missional practices. The expert evaluation from Karina Kreminski (KK) agreed with this approach. In her evaluation, KK stated, "it is a good, simple resource for the church that encourages missional formation." This was a pleasing affirmation of the project team's intended outcome.

However, the other expert evaluator, Graeme Anderson (GA), did not agree and identified a potential slippage by questioning the discipleship formation of the resource guide. GA stated, "there seems to be little space for genuine formation of the person in this guide." GA argued that discipleship formation is a deeper work than described in the resource guide. I wonder if, in the project team's desire to engage the majority of people at CBC in God's mission with a goal of simple practices, the resource guide could appear overly simplified. This again was helpful feedback that will need to be addressed at the time of implementing the resource guide at CBC.

Practices (*Habitus*)

The data revealed ninety-four references to practices (*habitus*) in the field notes. This was anticipated as a main theme as the goal of the project intervention was to

produce a resource guide with a framework of simple, memorable, and reproducible missional practices. Practices were discussed by the project team more than the other two major themes. Regarding the categories under this main theme, implementation was discussed in eight sessions, contextualization in seven sessions, framework in six sessions, and relationships in eight sessions.

The outcomes of analyzing the data to ensure the resource guide has a framework of simple, memorable, reproducible practices is the focus of this section. There is an emphasis on the practices being relational and contextualized, implemented into a follower of Jesus's everyday life, their *habitus*.

Simple, Memorable, Reproducible Practices and Framework

As discussed in Chapter 1, the purpose of the project intervention was to create a resource guide of missional practices that facilitates missional renewal at CBC. There was an emphasis on the early church and Majority World church and on developing a framework of simple, memorable, and reproducible missional practices that grow disciples who multiply. The framework and subsequent practices can be seen in Figure 4. The full version of the resource guide can be viewed in Appendix L.

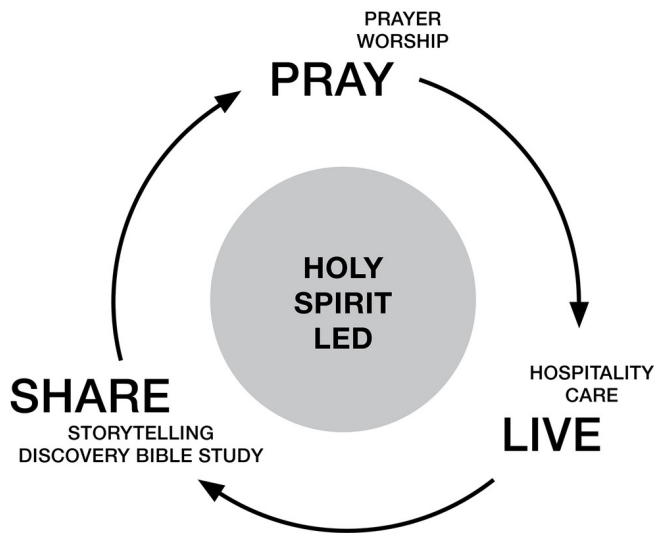


Figure 4. Missional Resource Guide Framework Developed by the Project Team

This framework and the missional practices were developed by the project team through a communal discernment process. The framework begins with being led by the Holy Spirit in all aspects of life. The three key areas of the framework are pray, live, and share. To be a person of prayer is to pray and worship God, and the resource guide provides opportunities to engage in this in a simple yet powerful way. To be a person who lives the kingdom is to show hospitality and care in our everyday lives, and the resource guide explores opportunities to implement this way of life. Finally, to share our faith means to know and share our story (storytelling) and use the Bible (Discovery Bible Study) in sharing our faith.

The project team discussed the importance of implementation in eight out of ten sessions and contextualization in seven out of ten sessions, with the goal being meaningful practices that could be embedded into the everyday life of a follower of

Jesus. The project team continued to focus on simple, memorable, and reproducible practices within a holistic framework.

In the participant questionnaire, 80 percent of the project team agreed or strongly agreed that this resource guide and framework will assist people who call CBC home to live with more missional intentionality. Phrases they used to describe the framework and practices in the questionnaire included “practical,” “self-paced,” and “everyday life application.”

Both expert evaluators believe the resource guide will help facilitate missional intentionality and renewal. GA states, “if the practices are implemented and adhered to, then people will become obedient.” KK stated, “it is a good resource. It is simple, clear, and concise. It will be a good refresher for some and a way for a community to engage in habits together. The habits have solid biblical and practical foundations.” It is pleasing to see all three angles of data demonstrate the resource guide’s effectiveness in producing simple, memorable, and reproducible practices within a missional framework.

However, KK identified a potential slippage, questioning if the resource guide would be seen by CBC as just another program or would be implemented into the everyday life of CBC people. KK states, “the question is whether people will see this as another program to follow in an already highly programmed church, or whether some of these practices can become rhythms that are incorporated into people’s daily lives for daily non-compartmentalized ‘way of life’ discipleship.” This is a valid question and one worth processing when it comes to launching the resource guide and missional framework with CBC.

Another slippage raised by KK regarded the skill required for engaging with storytelling and DBS. KK stated in her evaluation, “the practices around storytelling and DBS require some skill and some people might be intimidated by these practices. Some simpler practices could be developed around these or alternative practices for those not able to engage with these.” KK raises an important point here as the desire is for the practices to be simple, memorable, and reproducible. Therefore, if the skill level is too high for everyday followers of Jesus to engage in these practices, then this may need revisiting.

Habitus

As the process of coding progressed, the linkage between practices and *habitus* became clear. As previously stated in Chapter 1, James Nieman defines *practices* as “tangible actions that are socially embedded, meaningful for users, offering strategies for right use while seeking an intended purpose.”⁶ He explains that practices are occasional and timely, situational and grounded, social and personal, and cultural and symbolic.⁷ This definition and explanation aligns with Alan Kreider’s research that demonstrates that the early church had everyday habits and rhythms that pointed people to Jesus.⁸ As noted in the scholarship of Chapter 2, Kreider says of the early church, “Christians concentrated on developing practices that contributed to a *habitus* that characterized both

6. Nieman, *Knowing the Context*, 9.

7. Nieman, *Knowing the Context*, 9–13.

8. Kreider, *The Patient Ferment of the Early Church*, 39.

individual Christians and Christian communities. They believed that when *habitus* was healthy, the churches would grow.”⁹

In session 10, a participant from the project team stated, “the church has incredible potential for God’s mission when we live out our faith seven days a week.”¹⁰ *Habitus* is linked with the major theme of mission through participation in the mission of God. The data are clear on the importance of the resource guide being implemented in the everyday life of people at CBC, into their *habitus*. KK agrees and states, “I think practices are very important for Christian formation.” The cultivation of *habitus* is imperative to living out the mission of God. The resource guide is a tool to be engaged with that has practices that can be explored and implemented in one’s everyday rhythms, habits, and overall life.

KK identified a potential slippage of how the resource guide could be implemented into one’s *habitus*. KK stated, “the resource and practices tend towards being done as an ‘extra’ in people’s already busy lives.” KK’s encouragement was to seek to develop habits that can more easily be incorporated into existing routines.

GA also raised the potential slippage that the resource guide could be “burdening” for people to consider implementing. GA states, “for the guide to be implemented, the participant will need to add a range of activities to what is probably an already loaded life.” In a similar way to KK’s concern of implementation and *habitus*, this is a question to consider when implementing the resource guide at CBC. We could possibly workshop

9. Kreider, *The Patient Ferment of the Early Church*, 74.

10. Project Intervention Field Notes, Session 10, 83.

this issue with a small group of CBC members to see how the resource guide could become more inviting for people to participate with.

Several challenges to developing a *habitus* and implementing the practices into one's daily life were present in the data. The participant questionnaire data identified several barriers to engaging in the mission of God and subsequently the resource guide: busyness (repeated twice); motivation (repeated twice); fear—rejection, discomfort, getting it wrong, awkward conversation (repeated twice); and not knowing where to start (repeated twice). These are legitimate concerns and will need to be addressed when implementing the resource guide at CBC.

I noticed a silence regarding the barriers to engagement and how to overcome these barriers. The resource guide has a framework of practices and is highly invitational, but it does not address the concern of people simply not engaging in it or implementing the practices into their everyday life. For example, as in a rule of life, the resource guide could have had simple, action-based statements that call people to live out the mission of God under each practice.¹¹ In addition to this, the expert evaluation of the resource guide did not address the potential solutions to barriers.

The project team discussed the importance of supported, accountable relationships when implementing the resource guide into one's daily life and developing a *habitus* for the mission of God. One participant stated in session 3 of the project intervention,

11. For examples of this, explore Justin Earley, *The Common Rule: Habits of Purpose for an Age of Distraction* (Downers Grove, IL: InterVarsity, 2019).

“supported, accountable relationships will be needed to sit alongside the implementation of the missional practices to ensure they become part of the culture at CBC.”¹²

Supported, accountable relationships could help address one of the slippages identified by the outsider evaluation. KK stated, “the practices are clear, but it still depends on people’s motivation and time commitment. Doing the resource requires time, especially if the participants want to go further in exploring missional practices.” It is possible that CBC people could believe the practices are important but not engage with them in everyday life due to a lack of time. Engaging in the resource in accountable relationships, in in-person or online groups, could be beneficial in overcoming these named barriers.

GA named a potential slippage of “overall implicit intention,” stating that people might know participating in the resource guide is a good initiative but might not follow through on that intended desire. GA stated, “if we don’t actually intend something, we won’t do it,” and he outlined how this could be a possible concern for the implementation of the resource guide and its becoming part of follower of Jesus’s *habitus*.

A final potential slippage regarding *habitus* and implementation of the resource guide was noted by KK in her evaluation: the need for contextualization of the early church and Majority World church when implementing missional practices into a Western church context. KK stated, “some of the content could be more up to date and contextualized.” The conversation of contextualization of the missional practices was significant for the project team, occurring in 70 percent of the sessions, with twenty-two mentions in the coding data. One participant stated in session 2, “God’s mission is

12. Project Intervention Field Notes, Session 3, 25.

ongoing and contextual. The goal of God’s mission is reconciliation but needs to be relevant to the day and context, not just proclamation but practical application. The mission hasn’t changed but methods can change.”¹³ The project team would agree with KK’s assessment of the need to contextualize and seek to live out ancient practices in a modern world, participating in the mission of God. This is an important consideration that comes from the data that will need addressing in the future when implementing the resource guide at CBC.

Holy Spirit Led

Being led by the Holy Spirit in living out the mission of God emerged as a main theme in the data. Holy Spirit had thirty-seven references in the field notes, with discernment mentioned in seven out of ten sessions and obedience discussed in six out of ten sessions. This is consistent with both the ministry context description in Chapter 1 of CBC as a church that values being Spirit led and the scholarship discussed in Chapter 2, particularly Tyra’s observation that the early church emphasized the power of the Holy Spirit in the believers’ lives. They were Spirit led to engage in evangelism, edification, and equipping.¹⁴ Hill suggests that Renewalist churches in the Majority World are Spirit led and they “are not content with what they consider a powerless Christianity.”¹⁵

Discernment

The idea of discernment in being led by the Holy Spirit in mission is evidenced in codes such as “listen,” “wait,” and “dependent on God” that emerged from the data. One

13. Project Intervention Field Notes, Session 2, 12.

14. Tyra, *The Holy Spirit in Mission*, 79.

15. Hill, *Global Church*, 128.

participant from session 5 stated, “the Holy Spirit is not a program but listening and walking with the Lord, power in being led by Holy Spirit on mission with God.”¹⁶ This was confirmed by expert feedback from GA, who noted of the resource guide, “beginning with a reliance on the Holy Spirit, worship and prayer are key.” Beginning with God in a deep life-giving relationship with him and discerning his will are the foundation for living a missional life.

It is interesting to note the silence from the other expert evaluator regarding the role of the Holy Spirit in mission. KK did not mention the Holy Spirit in her evaluation of the resource guide.

Throughout the project intervention, I internally wrestled with the concept of being Spirit led as a missional practice versus being a posture a person lives into and a result of living in obedience to God. This is still somewhat unresolved for me on a personal level. It was interesting to me that as the theme emerged of being led by the Holy Spirit and the project team embedded it into the resource guide as an overarching missional practice, no other data angle questioned it. This silence might not be significant, but it is worth noting.

Obedience

Being empowered by the Holy Spirit to participate in God’s mission was a category that emerged from the data analysis that confirmed the scholarship in Chapter 2 from the Majority World church regarding obedience and disciple making. In session 2 of

16. Project Intervention Field Notes, Session 5, 49.

the field notes, one participant noted, “we should be open. We should be Spirit led in the everyday. God has his people planted everywhere to share him.”¹⁷

A key element of obedience is being empowered by the Holy Spirit to live out the mission of God. This empowerment results in boldness and power, enabling a person to participate in the mission of God. In the participant questionnaire, three people mentioned “God’s mission happens in the power of the Holy Spirit.” In session 10, one participant stated, “God’s heart is to draw people into relationship with him. He is a relational God. Jesus calls us to participate in God’s mission and we are sent in the power of the Holy Spirit.”¹⁸ Being filled, empowered, and emboldened by the Holy Spirit to participate in missional practices and God’s mission is central to what it means to live a missional life.

Being filled by the Holy Spirit and living in obedience to God is a main theme that interconnects with other themes. Therefore, the project team decided to make being led by the Holy Spirit the overarching missional practice. For example, if people are being led by the Holy Spirit, they are more in touch with God to implement a practice, participate in his mission, or contextualize a practice for their situation and missional opportunity.

A silence emerged in the data regarding being led by the Holy Spirit and mission. The data did not address if being led and empowered by the Holy Spirit was an individual pursuit or lived out in community or both. This was not considered by the expert evaluations; the project team did not discuss this in the session content captured in the

17. Project Intervention Field Notes, Session 2, 14.

18. Project Intervention Field Notes, Session 10, 81.

field notes; and it was not reflected in the participant questionnaire or final group interview.

Barriers

Regarding the present-day Western church living in the fullness and power of the Holy Spirit, as was seen with the early church in the first century and the present-day Majority World church, several barriers were identified by the project team. An extract from the session 5 field notes states,

A number of barriers were identified by the group as to why everyday believers from the Western church do not live in a way that they are being led and empowered by the Holy Spirit. The barriers named were busyness, distractions, not seeing Holy Spirit as central, self-sufficiency, pursuit of other things, lack of desperation, lack of expectation, and an inability to “feel” God in one’s everyday life. It was mentioned that hearing stories from other people, in how they live being led by the Holy Spirit is important.¹⁹

It is important to name and identify potential barriers that would reduce people’s effectiveness in participating in the power of the Spirit and the mission of God. In addition to the barriers named above, the session 5 field notes state that the group came to the “general consensus that the Holy Spirit is essential, but not always realized to the full potential in the Western church.”²⁰ These barriers and the lack of living in the full potential of God’s power are a reality for everyday followers of Jesus in the West, and when it comes to implementing the resource guide, it will be imperative to address these to increase people’s confidence and engagement in the mission of God.

19. Project Intervention Field Notes, Session 5, 48.

20. Project Intervention Field Notes, Session 5, 46.

Other Silences from Analyzing the Data

In analyzing the data from the three angles, other silences emerged that I will discuss in this section. First, how I arranged the data is a silence as I coded it in a way that made sense to me.²¹ I framed the three angles of the field notes, participant questionnaire, and expert evaluation of the resource guide in a way that was meaningful to me. I was aware of this potential bias for success and other certain outcomes to enhance the project intervention from analyzing the data, so I engaged in the process of reflexivity to minimize this risk.²²

Second, a silence was how the project team communally discerned the seven practices from the original list of seventeen. The expert evaluators did not ask how this process occurred. This was a significant aspect of the overall project intervention flow, session topics, and discussions that occurred in each session.

Third, regarding the communal discernment process about which missional practices to include in the resource guide, a silence emerged in the form of what practices from Chapter 2 that would have been suitable and possibly more appropriate did not make it into the guide. This was not discussed in the data analysis and remains a silence.

Fourth, a silence is present regarding the resource guide and how it facilitates mission for a family or in an intergenerational context. The practices presented appear constructed for an individual to engage with, but we are the people of God and exist in a church family context. Therefore, how can the resource guide be applied in an intergenerational missional context? This was a silence from the data analysis.

21. Sensing, *Qualitative Research*, 310–11.

22. Sensing, *Qualitative Research*, 130–36.

Fifth, and finally, a silence appeared in the data concerning an urgency in the wider church to participate in God's mission. Is the wider church, at CBC and beyond, aware of the decline in Christianity in the West? Is it aware of the growth of the present-day Majority World church and open to learn from this context? These questions were not present in the data or the data analysis.

Summary

This chapter highlighted the three main themes in the data that arose from coding the field note sessions and evaluating the resource guide. After providing a brief overview of the data analysis process, I addressed the main themes of mission, practices (*habitus*), and Holy Spirit led in their respective sections, exploring major categories under each theme. When exploring each theme, I also triangulated the data by bringing in data from the expert evaluators and the participant questionnaire as well as examining the data in light of the theological and theoretical foundations of Chapter 2. This triangulation supplied extra data to explore slippages and silences as well as confirm themes and patterns. Notable insights included the importance of God's mission and that everyone who is a follower of Jesus is called to participate in his mission. The resource guide provides simple missional practices and a memorable framework for participation. Developing an intentional *habitus* in missional practices is how mission can be implemented into one's everyday life. The data also emphasized the importance of contextualising the practices and being open to being filled and led by the Holy Spirit to be effective on mission. The next chapter will discuss the theological significance of the project, options for implementing the resource guide at CBC, and proposals for future development and application.

CHAPTER V

CONCLUSIONS AND IMPLICATIONS

CBC has a legacy of being a church on mission. The churchwide questionnaire discussed in chapter 1 noted that the church feels most alive when participating in mission and one of its kingdom dreams is seeing people come to know Jesus. However, the last decade has been challenging, and CBC does not have an intentional framework to mobilize everyday followers of Jesus into the mission of God. The purpose of this project was to develop a resource guide of missional practices that provides a framework to facilitate participation in the mission of God at CBC towards missional renewal. God is the one who reconciles, saves, and sends his people on mission. It is only God who can make a person into a new creation and then turn them into an ambassador for him. To develop the missional resource guide, I worked with a purposive sample comprised of CBC people to create a framework and subsequent practices. Qualitative research methods were used because they most accurately fit with the project and context, with data triangulation employed for data evaluation. In this chapter, I will present my interpretations for the triangulated data, discuss the trustworthiness of the project, highlight areas of significance, and explore future development and use of the resource guide.

Interpretations

Chapter 4 offered preliminary interpretative comments on the evaluated data regarding themes, slippages, and silences. It is appropriate to now explore the

implications, significances, and inferences from these data for future pastoral practices.¹ I will discuss three main interpretations that come from the evaluated data.

First, God has a mission, and he invites his followers to participate. This is a significant implication of this project. As discussed in Chapter 2, several theological themes emerged from the biblical rationale: God is the reconciler; Jesus is supreme over all things; we are new creations when we are in Christ; God invites us into his mission of reconciliation by being his ambassadors; and we have the privilege of being servants of God by living for him in this way. God has a mission, and the data demonstrated the centrality of this across the entirety of the project.

Reviewing the data and identifying the silence of the word “renewal” has emphasized for me the importance of God’s mission and participating in God’s mission and leaving the renewal up to him. We cannot facilitate renewal by ourselves; he is the one who brings renewal in his way and his time. As noted in Chapter 4, a conversation around using the word renewal in implementing the resource guide at CBC will need to occur. I have come to learn the significance of participating in God’s mission, and I believe this approach will have a greater impact in the engagement of the resource guide by people who call CBC home because it is a more relational, invitational approach, which is effective in a post-Christian Australian context.

Second, the emergence of *habitus* through the project and subsequent data analysis has significant implications for followers of Jesus at CBC and beyond. As the project developed and the model of *habitus* was identified from the early church, it became language that the project team adopted. Data analysis from Chapter 4 highlights

1. Sensing, *Qualitative Research*, 322.

practices, and *habitus* was discussed one-third more times than the next main theme of God's mission and two-thirds more than the third main theme of the Holy Spirit.

The data revealed *habitus* is linked to God's mission through participation; therefore, creating a missional framework and simple, memorable, and reproducible practices in the resource guide was vital to the project's success. As discussed in session 3 of the project intervention, another church program will not fix the missional renewal challenge facing the church in the West. Instead, a holistic, integrated set of missional practices embedded into the daily lives of followers of Jesus is one way forward to participate with God in his mission towards the renewal he desires to implement. The goal is to live like the early church, with a *habitus* that leads people to Jesus and grows disciples that multiply.

Third, the data analysis demonstrated the challenge for implementing the resource guide in engaging everyday followers of Jesus at CBC and beyond in the material and in action and reflection, growing in one's discipleship and missional participation. The data revealed potential engagement issues from busyness to lack of motivation, from fear to not knowing where to begin. The resource guide could feel like another thing to do rather than a *habitus* to cultivate. The churchwide questionnaire in chapter 1 displayed CBC's desire to participate in God's mission; therefore, the challenge will be moving from a desire to reality and implementation.

This issue of engagement, coupled with the importance of contextualization, highlights more work that will need to occur before implementing the resource guide at CBC. It would be disappointing if the resource guide were agreed by many to be a good idea or a needed resource but did not translate into the everyday lives of followers of

Jesus at CBC. Wrestling with how to engage people and overcome barriers, how to make what might feel big and scary more manageable, providing opportunities for engagement, contextualizing the practices across age groups and life stages, and continuing to refine the resource guide are important factors to consider moving forward.

The objective of this project was the first step in a wider initiative in mobilizing CBC into the mission of God. Creating the missional resource guide with committed CBC people was a first step. Now, having a missional framework that aligns with CBC's third value of reaching beyond, the goal will be to work with the church council and ministry leaders in aligning this resource guide into the wider CBC strategy on participating in the mission of God. For example, how could the resource guide be contextualized into youth ministry at CBC? Or for marketplace leaders on mission in the workplace? Or in Pathway, our community development ministry, as we seek to reach people in our local community for Jesus? The ultimate success of this project depends largely on how the resource guide is implemented and how its core elements begin to shape culture across CBC in how we live out God's mission.

Trustworthiness

Applicability

This project was delimited to the missional renewal concerns at CBC and to provide a missional resource guide for everyday followers of Jesus at CBC.² However, as the project title indicates, I believe this project and its findings apply to other settings and contexts. As this project has explored, churches in the West are in decline and people are

2. Sensing, *Qualitative Research*, 323.

leaving church faster than in any other decade in the last century.³ Added to this, there are many churches that were planted in Australia post World War II and when urbanization into the suburbs occurred in many capital cities in the 1950s and 1960s. Therefore, there are many churches in the same age and stage as CBC that I know, through anecdotal conversations and relationships with pastors across Australia, are asking similar questions to CBC regarding missional renewal. The principle of proximal similarity could be applied to churches like CBC who are grappling with the same missional engagement issues we have been over recent years.⁴

Throughout the process of planning, preparing, executing, and writing this project intervention, I had the opportunity to discuss this project with other pastors, Bible college professors, denominational leaders, volunteer leaders at CBC and other churches, overseas mission agency executive team leaders, and national leadership development organization executive team leaders. There has been significant interest in this project and its findings from those in my relational world and those I am connected to professionally, both in Australia and across the world. Nearly every leader I have spoken with from a Western world context expressed a similar concern regarding a lack of missional engagement among their church's people and a lack of a church-wide missional renewal framework that has simple, memorable, and reproducible practices. When I

3. "2021 Census shows changes in Australia's Religious Diversity," *ABS*, <https://www.abs.gov.au/media-centre/media-releases/2021-census-shows-changes-australias-religious-diversity>. The most recent ABS Census confirms that the fastest growing religion in Australia is "no religion," with church engagement rapidly declining.

4. Sensing, *Qualitative Research*, 326. Sensing discusses the Principle of Proximal Similarity, which is "we generalize most confidently to applications where treatments, settings, populations, outcomes, and times are most similar to those in the original research."

shared the purpose of the project intervention, there was a genuine desire to hear more about the results of this project. At a recent national conference of senior pastors of larger churches, I presented my initial findings along with some of the raw data. There was high engagement around the topic and presentation, and the feedback I received was how simple yet effective the resource guide could be if engaged with from a churchwide perspective.

These conversations and the presentation of my findings have confirmed my belief that the work completed in this project intervention might have implications beyond CBC. Other churches could contextualize the framework and practices in the resource guide into their setting, or they could use the methodology and process of the project to discover and discern a set of missional practices relevant for their context.

However, as Sensing warns, “Patterns, metaphors, images, and themes cannot be turned into propositional truths in an attempt to construct utility.”⁵ It is important if the research methodology, findings, or the resource guide is used in another ministry setting that diligent and thorough contextualization occurs so that an effective approach to missional renewal can occur in that setting.

Credibility

The subjective nature of missional renewal and engaging everyday followers of Jesus at CBC to participate in the mission of God is challenging to measure with quantifiable methods. However, as a qualitative research project, there are five methods

5. Sensing, *Qualitative Research*, 328.

that I utilized as the researcher to demonstrate competence in facilitating the credibility expected at a doctoral level for the project.⁶

First, to ensure internal credibility, data triangulation, as described in Chapter 3, was used to evaluate the information gathered from the field notes, participant questionnaire and group interview, and the expert evaluation of the resource guide.⁷ As discussed in Chapter 4, both convergences and divergences appeared as the data were evaluated from multiple angles. This increased the credibility of the data and the overall trustworthiness of the project.

Second, reflective confirmation or member checking was used throughout the project intervention in an informal way by providing space for feedback at the beginning of each session and providing a common learning document that participants used as a place to write down feedback and reflections on homework tasks.⁸

Third, reflective confirmation was used in a formal way by seeking confirmation of the initial findings and draft resource guide from the project team. This occurred throughout the project intervention. Once a draft resource guide had been agreed upon by the project team, I asked each team member to pray and seek God for one week and then provide a final comment on the resource guide.

Fourth, peer debriefing was utilized regarding the coding of the field notes. Once I had completed the coding process, I asked a project team member who was experienced

6. Sensing, *Qualitative Research*, 329. Sensing states, “The competence of the researcher is central to credibility.”

7. Sensing, *Qualitative Research*, 329–30.

8. Sensing, *Qualitative Research*, 330–31.

in coding to review my work. This occurred, and some minor changes were made to enhance the accuracy of the data.⁹

Fifth, the culmination of the previous four methods enabled me to write Chapter 4 by providing a thick description of the project findings.¹⁰ The data were prepared, analyzed, and presented in a way that was credible due to the attention given to the main themes, slippages, and silences that emerged.

Reflexivity

As the project intervention was initiated by me as a component of my further study and development, my personal influence on the project was significant. I decided the project intervention theme, constructed the problem and purpose for the project, completed the initial research into missional renewal and missional practices, compiled the session outlines, attempted to ensure the session topics stayed on track, completed the first draft of the resource guide for the team to review, and created the evaluation templates the team used to review the guide. In addition to the above biases and influence, I had a vested interest in the project's success as I was committing significant time and resources to it. In addition to all that is discussed above, the project team occasionally deferred to me regarding information on topics for discussion in our sessions and concerning decision-making in the collation of the resource guide.

Understanding that demonstrating reflexivity was an important aspect of the success of the project intervention, I adopted the following measures to guard against unhealthy submission toward my own bias. First, I prepared session outlines by carefully

9. Sensing, *Qualitative Research*, 333.

10. Sensing, *Qualitative Research*, 331–32.

crafting questions that would increase engagement and interaction from the project team. The goal was to hear the thoughts and beliefs of each participant. Second, I sought to listen as carefully as I could to all participants when they were sharing, engaging in active listening and asking follow-up questions as required. My personality is extroverted, and I can easily think about the next thing I want to say while another is speaking. I sought to be disciplined in my approach to listening, attending to what God was saying through the group and not rushing to finish a conversation and move to the next thing. Third, during each session, I divided the project team into smaller groups for discussion and then asked them to give feedback to the larger group. This enabled each participant to contribute, which in turn led to a deeper level of conversation than if only a few people were talking. In these situations, I would use the whiteboard to write main points, looking for themes and patterns relating to missional renewal. If these themes emerged, we would have further conversation regarding why the themes arose and possible implications. Fourth, at the end of each session, as I was reviewing the field notes and writing my own notes and forming sentences in the third column, I would go through a process of self-reflection, asking God where I needed to attend to matters of demonstrating reflexivity. In retrospect, I should have documented those reflexive feelings in my field notes so that I could monitor and refer to them to ensure I was remaining reflexive as the project intervention progressed.

When presenting an initial draft of the resource guide, I asked the project team to provide feedback via multiple communication channels. Some emailed, others gave feedback orally in the next session, and others wrote feedback in the common learning document. This was my attempt to demonstrate reflexivity and provide a safe avenue for

people to share what they were really feeling about the resource guide. I know that my presence and authority as the lead pastor of CBC might have influenced both the content of the feedback and how it was provided. The project team knew my passion for missional renewal and my success bias for this project. Therefore, I attempted to provide a platform for open and honest feedback that would enable the resource guide to be developed and improved.

As part of demonstrating reflexivity, Sensing asks researchers to note any surprises or ways they were moved throughout the project intervention.¹¹ I was pleasantly surprised by the final missional framework of pray > live > share that the team constructed and agreed upon. At the beginning of the process, I wondered if we would create an acrostic using the word renew or restore or reach, embedding the missional practices into the word. As the project intervention advanced and the missional practices were selected and developed, the framework was brainstormed and adapted into its current format, as discussed in Chapter 4. Personally, I am grateful for the project team and the missional renewal framework and practices we discerned and developed as it is a more superior guide than what I could have produced on my own.

Significance and Implications

Sustainability

The question of how to sustain the momentum of the project into the life of CBC is an important one to consider. Sensing states, “For the change to sustain itself over time, integrate it into the life of the community.”¹² The sustainability of this project is

11. Sensing, *Qualitative Research*, 334.

12. Sensing, *Qualitative Research*, 337.

dependent upon a commitment to develop the findings of this project into a more superior resource guide that is implemented into the life and culture at CBC.

Ideas for implementation that come from the project team and the expert evaluators include a whole-church sermon series on missional renewal and the practices, with accompanying material for life groups to engage with; a short course engaging with the resource guide material that is run regularly at CBC; life group engagement with the resource to provide feedback for further development; the selection of a group of CBC people to engage with the guide and provide critical feedback to ensure the guide is facilitating missional engagement and renewal; use of personal stories of people who engage with the resource guide in encouraging other people to participate in the mission of God, either in church or on CBC's website; conversion of the resource guide into an online platform, such as an application to be downloaded and engaged with electronically; and encouragement of CBC people to pair up and engage in the resource guide over a number of months and then provide stories and feedback as they participate in the mission of God.

For sustainability to occur, the resource guide requires engagement and implementation from the CBC leadership and the CBC congregation so that ownership and experiments can occur through various ministry teams and people. Therefore, spending time workshopping the resource guide with the church council, staff, ministry leaders, and interested CBC people will contribute to the ongoing success of the resource guide. It will be important to develop strategies and a narrative regarding implementation intention and *habitus* in order to embed God's mission in the everyday life of followers of Jesus.

Personal Significance

This project intervention has had personal significance for me. Commencing this project, I had both a personal passion and professional interest in missional renewal. I am acutely aware of the state of the Western church and the increasing secularization of society, and I desire to partner with God and be on the solution side of his plans for humanity. Therefore, spending significant time in developing a framework and practices for God's mission for our context has been personally rewarding.

Participating in a project intervention with a small group of people from CBC has been personally satisfying. The project team was a unique cross section of people at CBC. I personally valued each person's contribution; people were prepared for our sessions, willing to speak and ask questions, and had practiced the homework tasks during the week. This approach of learning and participant engagement added a depth to the project intervention that far exceeded my initial expectations. Added to this, the preparation work I completed prior to each session and the nature of our discussions ensured I was learning and developing my convictions regarding missional renewal at CBC.

In my role as lead pastor at CBC I spent much of my time developing the staff and working with a smaller group of people, which is appropriate in a large-church environment. On Sundays during our worship gatherings, I intentionally connect with as many people as I can. One aspect of this project intervention I personally enjoyed was spending weekly time with a group of CBC people for ten weeks in a row. I enjoyed hearing different perspectives on CBC, hearing stories of faith, engaging with areas in the life of CBC that need developing, and doing life with others who love God and love

being at CBC. This was life-giving for me and has made me consider how I can embed this practice in my future ministry rhythm.

Additionally, I learned much from the project intervention process itself. The disciplined approach to identifying a problem and purpose at CBC and using practical theology tools and qualitative methods to research gave me a fuller theological understanding of life and ministry at CBC. Constructing a theological approach to my project was challenging yet rewarding, possibly the most meaningful aspect of the project for me, because one of my main aims in engaging with the Doctor of Ministry program at ACU was to develop in my theological thinking and practice. Collecting data and analyzing data from multiple angles was a helpful approach that has influenced how I will seek to collect and analyze data in the future to ensure accuracy and reliability.

Ecclesial Significance

This project's significance to CBC is central to how CBC lives out its values of experiencing God, creating community, and reaching beyond.¹³ Being a church that loves God, loves people, and makes disciples that multiply is our mission and main aim. The description of the ministry context in Chapter 1 showed CBC to be a church that has a missional legacy and a current desire to participate in the mission of God. The current local area of TTG is becoming more secularized and thus less aware of the presence of God. Therefore, equipping and mobilizing CBC people to live out the mission of God in their everyday lives through the development of a missional resource guide reinforces the importance of mission to CBC both now and into the future.

13. "About Us," *CBC*, <https://clovie.com.au/about>.

The development of the missional renewal resource guide with its framework and practices demonstrates this project was successful in addressing the stated problem and providing an artifact that aligns with the project's purpose. The challenge for CBC is to apply the framework and practices to the regular expression of missional life and then into the overall culture of CBC. The goal is that the framework and practices become part of who CBC is and the way CBC lives out its collective faith in the many contexts people participate in during their week.

If implemented by CBC people into their *habitus*, a framework for everyday mission will have other benefits. CBC people will have increased intentionality regarding mission and sharing their faith. More people will come to faith and be baptized and disciplined in Jesus's ways. Therefore, more stories of people sharing their faith and people coming to faith will be shared at CBC. This will in turn grow and develop other CBC people's faith to engage and participate in the contents of the resource guide and partner with God on his mission. This cycle of missional engagement is exciting, and I pray the Holy Spirit moves CBC to participate with God in this way.

Another area of ecclesial significance is the potential opportunity for pastors and leaders from other contexts to engage with the contents of the resource guide. I have had several personal conversations with pastors and leaders who desire to engage with the resource guide once it is finalized. As Keifert and Granberg-Michaelson state:

The transformative, missional change so deeply needed by the church in our time, both local and global, will not come through quick fixes, catchy slogans, inspiring weekend speakers, and neat formulas wrapped in consulting fees. The change the church needs . . . comes slowly and patiently. It takes time, because culture is being changed. It takes practice, because new habits are being formed. And it

takes trust, because a familiar, comfortable past must be left behind before the future can be fully discerned.¹⁴

I believe there is a wider ecclesial significance in Western churches re-examining their approach to participating in the mission of God and returning to a simple yet hard approach of slowly and patiently cultivating missional habits and practices in the everyday life of followers of Jesus.

Theological Significance

The theological significance of this project is found in its goal to grow disciples who multiply. Chapter 2 developed a theological rationale that demonstrates God as a missionary God who invites us to participate in his mission. It is God who reconciles, saves, and sends his people on mission. It is only God who can make a person into a new creation and then turn them into an ambassador for him. This rationale was demonstrated through the life and practices of the early church and the present-day Majority World church, who participated with God in his mission. Chapter 3 reported on the project intervention that sought to develop a resource guide that would enable CBC people to engage with God on his mission of restoration and renewal. Chapter 4 evaluated the resource guide from multiple sources and confirmed that God has a mission and, as followers of his, we participate with him on his mission.

The missional resource guide is theologically significant as it begins by stating God has a mission and we participate with him. God is the one who initiates and creates; we have the privilege of partnering with him as his ambassadors. Therefore, we engage with missional practices as a response to what God is doing, not in an attempt to

14. Patrick Keifert and Wesley Granberg-Michaelson, *How Change Comes to Your Church: A Guidebook for Church Innovations* (Grand Rapids: Eerdmans, 2019), 135–36.

manufacture his presence or will. From a pastoral perspective, this is an important distinction and will be necessary to communicate when implementing the resource guide at CBC.

Final Considerations and Further Study

Three questions remain that require further consideration. The first question concerns the implementation of the resource guide at CBC. The resource guide needs to be edited and finalized before it is given to a graphics team to consider how it might be presented to CBC people. Then a strategy process for implementation and engagement by CBC people needs to be planned and executed. One idea that might increase engagement is presenting the guide in a digital application or other digital form.

The second question is how we receive feedback from CBC people to ensure the resource guide is successful in its goal of mobilizing people to participate in the mission of God in their everyday lives.

The third question for future consideration as we receive feedback from CBC people is whether we missed anything. As the resource guide is being implemented, the feedback from CBC people must include any gaps in the missional practices or guide.

If I were to engage in this project again, I would consider doing the following differently. First, I would focus the scholarship on one time period. At times, the dual focus of the early church and the present-day Majority World church added layers of complexity that might have been better served with one focus so that I could go more deeply into the scholarship as appropriate. Second, I would consider adjusting the discernment process regarding missional practices. Another option would have been to have the group participate in each practice and then give feedback and collate a preferred

list. This would have created a more practical discernment process, which could have advantages, especially regarding implementation of the final resource guide. Third, more time to experiment with each practice would have been valuable. Perhaps we could meet fortnightly, which allows more time to review and try out each practice. The downside to this would be extra commitment required from the intervention team and possible motivation concerns across the entire project. Fourth, I decided to choose participants who were active in sharing their faith. If I were to do the project intervention again, choosing participants who had various faith-sharing experiences could have changed the results and possibly highlighted other barriers to faith sharing and potential engagement opportunities when implementing the resource guide at CBC. Fifth, and finally, I would possibly ask different questions to the intervention team and the expert evaluators when evaluating the resource guide and examining the overall project. Upon reflection after engaging in this process, I believe I would have benefitted from a more comprehensive data analysis.

Regarding further study on the topic of missional renewal coming from this project intervention, the following topics that emerged from the session discussions and data analysis but were beyond the scope of this project's purpose might be worth exploring.

1. Implementation intention and how habits are formed in a person's everyday life. This could be useful in empowering people to embed simple kingdom practices that could have a major impact for the kingdom of God into their lives.

2. The intersection of spiritual formation and living out the mission of God. This project focus was delimited to missional practices, but further study into spiritual formation and missional practices that lead to renewal could be useful.
3. Further study on a “whole of life” discipleship and missional approach in an increasingly secularized Western world.
4. Further exploration of barriers to missional engagement and the conversation breakers concept.
5. How missional living has changed since COVID-19 and the implications for churches to live out God’s mission in this new day, with a specific focus on digital mission.

Concluding Remarks

Engaging with God in his mission is the call he puts on every one of his followers. It is completely life changing to be reconciled to God as a new creation and then to become his ambassador. Participating with him by praying, living, and sharing the good news is central to what it means to be a follower of Jesus, expressed in our everyday lives. My immediate aim is to engage in this missional renewal process with CBC by implementing the resource guide developed through this project intervention. However, I hope that churches across the Western world will identify the importance of participating in the mission of God through engaging with missional practices in an attempt to please God and make disciples that multiply. The missional resource guide is a first step in developing a functional practical theology and tool for that task. I am convinced now, more than ever, that God desires to mobilize his people to be on mission with him. I am

affirmed and inspired to continue serving God to this end of shepherding, calling, equipping, and sending his people to fulfill his purposes here on earth.

BIBLIOGRAPHY

- ABS. "2021 Census Shows Changes in Australia's Religious Diversity." Accessed July 6, 2022. <https://www.abs.gov.au/media-centre/media-releases/2021-census-shows-changes-australias-religious-diversity>.
- . "2021 Quick Stats – Campbelltown LGA." Accessed July 2, 2022. <https://www.abs.gov.au/census/find-census-data/quickstats/2021/LGA40910>.
- . "2021 Quick Stats – Salisbury LGA." Accessed July 2, 2022. <https://www.abs.gov.au/census/find-census-data/quickstats/2021/LGA47140>.
- . "2021 Quick Stats – Tea Tree Gully LGA." Accessed July 2, 2022. <https://www.abs.gov.au/census/find-census-data/quickstats/2021/LGA47700>.
- Addison, Steve. *The Rise and Fall of Movements: A Roadmap for Leaders*. Australia: 100Movements Publishing, 2019.
- Ammerman, Nancy T., et al., eds. *Studying Congregations: A New Handbook*. Nashville: Abingdon, 1998.
- Anderson, Graeme. "Follow." Accessed May 30, 2022. <https://www.follow.org.au>.
- Barclay, William. *The Acts of the Apostles*. Edinburgh: Saint Andrew Press, 1964.
- Barton, Ruth Haley. *Pursuing God's Will Together: A Discernment Practice for Leadership Groups*. Downers Grove, IL: IVP, 2012.
- Bate, Paul. *Strategies for Cultural Change*. New York: Routledge, 1995.
- Beaumont, Susan. *How to Lead When You Don't Know Where You're Going: Leading in a Liminal Season*. London: Rowman & Littlefield, 2019.
- Bosch, David. *Transforming Mission: Paradigm Shifts in Theology of Mission*. New York: Orbis, 2020.
- Branson, Mark Lau. *Memories, Hopes, and Conversations*. 2nd ed. London: Rowman and Littlefield, 2016.

- Bullard, George. "The Life Cycle and Stages of Congregational Development." Accessed May 15, 2022. http://archive.bwcumc.org/toolbox/wp-content/uploads/2015/10/stages_of_church_life_bullard.pdf.
- Calhoun, Adele. *Spiritual Disciplines Handbook: Practices That Transform Us*. Downers Grove, IL: IVP, 2015.
- City of Tea Tree Gully. "Our Place – Our Community." Accessed May 24, 2022. <https://app.rempln.com.au/teatreegully/community/summary?state=M7pEs4jXBsBO3BzUp59zeJfYuAuOp2>.
- Clovercrest Baptist Church (CBC). "About Us." Accessed July 4, 2022. <https://clovie.com.au/about>.
- Danker, Frederick William, Walter Bauer, and William F. Arndt. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. Chicago: University of Chicago Press, 2000.
- Earley, Justin. *The Common Rule: Habits of Purpose for an Age of Distraction*. Downers Grove, IL: InterVarsity, 2019.
- Fernando, Ajith. *Jesus Driven Ministry*. Nottingham, England: IVP, 2002.
- Fleet, John. *The Witness of God: The Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community*. Grand Rapids: Eerdmans, 2010.
- Franke, John R. *Missional Theology: An Introduction*. Grand Rapids: Baker, 2020.
- Garland, David. *The NIV Application Commentary: Colossians/Philemon*. Grand Rapids: Zondervan, 1998.
- Green, Michael. *30 Years That Changed the World: A Fresh Look at the Book of Acts*. Nottingham, England: IVP, 2002.
- . *Evangelism in the Early Church*, Rev. ed. Grand Rapids: Eerdmans, 2003.
- Guder, Darrell. *Missional Church: A Vision for the Sending of the Church in North America*. Grand Rapids: Eerdmans, 1998.
- Hafemann, Scott. *The NIV Application Commentary: 2 Corinthians*. Grand Rapids: Zondervan, 2000.
- Hill, Graham. *Global Church: Reshaping Our Conversations, Renewing Our Mission, Revitalising our Churches*. Downers Grove, IL: IVP Academic, 2016.

- . *Salt, Light, and a City: Ecclesiology for the Global Missional Community*, Vol. 1, Western Voices. 2nd ed. Eugene, OR: Cascade, 2017.
- . *Salt, Light, and a City: Conformation--Ecclesiology For The Global Missional Community*, Vol. 2, Majority World Voices. 2nd ed. Eugene, OR: Cascade, 2020.
- . “The Global Church Project.” Accessed May 29, 2022.
<https://theglobalchurchproject.com>.
- Keifert, Patrick, and Wesley Granberg-Michaelson. *How Change Comes to Your Church: A Guidebook for Church Innovations*. Grand Rapids: Eerdmans, 2019.
- Kim, Grace Ji-Sun, and Graham Hill. *Healing Our Broken Humanity: Practices for Revitalizing the Church and Renewing the World*. Downers Grove, IL: IVP, 2018.
- Kreider, Alan. *The Patient Ferment of the Early Church: The Improbable Rise of Christianity in the Roman Empire*. Grand Rapids: Baker Academic, 2016.
- Linneman, Jeremy. “How Personal Renewal Fuels Mission.” TGC. Accessed June 9, 2022. <https://www.thegospelcoalition.org/article/renewal-driven-mission/>.
- Maggay, Melba Padilla. *Transforming Society*. Eugene, OR: Wipf and Stock, 1996.
- Missio Alliance. “Author Karina Kreminski.” Accessed May 30, 2022.
<https://www.missioalliance.org/author/karinakreminski/>.
- Morgan, Tony. *The Unstuck Church: Equipping Churches to Experience Sustained Health*. Nashville: Thomas Nelson, 2017.
- NCLS. “2021 CBC Summary Profile.” Accessed July 2, 2022.
<https://reports.ncls.org.au/profile/ChurchLifeProfile2021Summary/YECEQC>.
- Nieman, James R. *Knowing the Context*. Minneapolis: Fortress, 2008.
- NIV Bible. Accessed June 1, 2022. <https://www.biblegateway.com>.
- Northside Baptist Church. “Community.” Accessed May 30, 2022.
<https://northsidebaptist.org.au/community/>.
- Oxford Dictionary Online. Accessed May 30, 2022.
<https://www.oxfordlearnersdictionaries.com/>.
- Pohl, Christine. *Living into Community: Cultivating Practices That Sustain Us*. Grand Rapids: Eerdmans, 2012.

———. *Making Room: Recovering Hospitality as a Christian Tradition*. Grand Rapids: Eerdmans, 1999.

Praxeis. *8 Simple Questions*. Accessed May 30, 2022.
<https://praxeis.org/8-simple-questions/>.

Rah, Soong-Chan. *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity*. Downers Grove, IL: IVP, 2009.

Roxburgh, Alan J., and Fred Romanuk. *The Missional Leader: Equipping Your Church to Reach a Changing World*. Leadership Network Series. San Francisco: Jossey-Bass, 2006.

Sensing, Tim. *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Dissertations*. 2nd ed. Eugene, OR: Cascade Books, 2022.

Stark, Rodney. *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the West in a Few Centuries*. San Francisco: HarperCollins, 1997.

Swinton, John, and Harriet Mowat. *Practical Theology and Qualitative Research*. 2nd ed. London: SCM, 2016.

Trousdale, Jerry, and Glenn Sunshine. *The Kingdom Unleashed*. Murfreesboro, TN: DMM, 2018.

Tyra, Gary. *The Holy Spirit in Mission: Prophetic Speech and Action in Christian Witness*. Downers Grove, IL: IVP, 2011.

Watson, David, and Paul Watson. *DBS Guide*. Accessed May 30, 2022.
<https://www.dbsguide.org>.

Whitehead, James D., and Evelyn Eaton Whitehead. *Method in Ministry: Theological Reflection and Christian Ministry*. Rev. and updated ed. Kansas City: Sheed & Ward, 1995.

Wright, Christopher. *The Mission of God: Unlocking the Bible's Grand Narrative*. Downers Grove, IL: IVP, 2006.

———. *The Mission of God's People: A Biblical Theology of the Church's Mission*. Grand Rapids: Zondervan Academic, 2010.

Wright, Tom. *Paul for Everyone: The Prison Letters*. London: SPCK, 2004.

———. *Acts For Everyone: Part 1, Chapters 1–12*. London: SPCK, 2008.

APPENDIX A

IRB Exemption Letter

ABILENE CHRISTIAN UNIVERSITY
Educating Students for Christian Service and Leadership Throughout the World

Office of Research and Sponsored Programs
320 Hardin Administration Building, ACU Box 29103, Abilene, Texas 79699-9103
325-674-2885

August 27, 2021

Michael Stevens
Department of MDiv
Abilene Christian University

Dear Michael,

On behalf of the Institutional Review Board, I am pleased to inform you that your project titled "Missional Renewal in a Large and Established Suburban Western Church",

(IRB# 21-101) is exempt from review under Federal Policy for the Protection of Human Subjects as:

Non-research, and
 Non-human research

Based on:
*The activity does not involve a systematic investigation designed to develop or contribute to generalizable knowledge.

If at any time the details of this project change, please resubmit to the IRB so the committee can determine whether or not the exempt status is still applicable.

I wish you well with your work.

Sincerely,

Megan Roth

Megan Roth, Ph.D.
Director of Research and Sponsored Programs

Our Promise: ACU is a vibrant, innovative, Christ-centered community that engages students in authentic spiritual and intellectual growth, equipping them to make a real difference in the world.

APPENDIX B

IRB Approved Consent Form

Thank you for your interest in participating in my ministry intervention project for my DMin studies. I am completing my DMin studies through Abilene Christian University (ACU) in Texas, USA. This form describes the project and what will be asked of you as a potential participant. Please read over it carefully and let me know if you have any questions.

What is this project doing?

This ministry intervention project is seeking to develop a resource guide of missional practices that facilitates renewal at Clovercrest Baptist Church (CBC).

What would I do if I participate?

The ministry intervention project will consist of 10 sessions, from February until April 2022. All sessions will occur in Room 3 at CBC on Sunday afternoons from 12:30 pm until 2:30 pm or online via zoom pending COVID restrictions, except the final session where we will gather offsite for dinner.

During each session, the group will explore, engage, and discern effective missional practices that come from studying the early church and the present-day Majority World church. At the end of each session, homework will be given that encourages a 'lived experience' of each missional practice. To capture learning, a common document will be available for you to share reflections and add insights.

How will I benefit from participating?

There is no compensation for participating in this ministry intervention project. However, the opportunity to grow personally in being missionally effective and developing a resource guide for CBC to become more intentional in this area is significant. I hope that your faith will be stretched, and you will grow closer to Jesus as we journey through this process.

Are there any risks in participating?

I don't expect you to encounter any risks other than those experienced in everyday life. The Project Leader and ACU do not have any plan for any injuries or problems you may experience as a result of your participation in this project.

Can I quit if I become uncomfortable?

Yes, of course. Your participation in this process is entirely voluntary. You may refuse to participate or stop your participation at any time and for any reason without any penalty.

or loss of benefits to which you are otherwise entitled. Dr. Sensing and the Internal Review Board have reviewed the process and think you can participate comfortably. During the sessions, you can choose to not participate in any exercise you do not feel comfortable with.

This project has also been given ethical approval by the Christian Research Association Human Research Ethics Committee. If you feel uncomfortable about the project in any way from an ethical perspective and have any questions about the ethics, you may contact secretary_HREC@cra.org.au

How long will participation take?

The ministry intervention project will take place over 3 months, with 10 individual sessions, from February until April 2022.

How are you protecting privacy?

Any information you provide will be confidential to the extent allowable by law. Some data may have to be shared with individuals outside of the study team, and if this occurs, your name will be removed from the common document and any note taking. More specifically, your name will not be linked to any documents and any use of this material in reports, publications, or presentations. All data will be stored on the Project Leader's password protected computer.

I have some questions about this study. Who can I ask?

You may ask any questions that you have at this time. The first contact person is the Project Leader of this study, Rev. Mike Stevens. He can be contacted on mike.stevens@clovercrest.com.au.

If you are unable to reach the Project Leader or wish to speak to someone other than the Project Leader, you may contact Dr. Tim Sensing from the Graduate School of Theology at Abilene Christian University, at tim.sensing@acu.edu

ACU also has a Board that protects the rights of people who participate in research and ministry intervention projects. You can email questions to Dr. Megan Roth at megan.roth@acu.edu if you wish to contact the Board.

Signature: _____

Date: _____

Printed Name: _____

This consent form is not valid after December 31, 2022.

APPENDIX C

Sample Agenda for Intervention Sessions

When	What	Who
12:30	Meet and coffee	All
12:40	Lectio Divina	Rotate leadership
1:00	Review last week's homework	All
1:15	Introduce a missional practice	Mike
2:00	Explore, experiment, and participate in the practice	Mike
2:25	Set homework for the next week	All
2:30	Close the meeting in prayer	Rotate

APPENDIX D

Protocols and Questions for the Participant Questionnaire

1. The questionnaire will be sent to the participants a week before the final session via electronic means (eg: survey monkey).
2. Participants will be asked to complete 2 days before the final session.
3. The Team Leader will collate the responses to help inform the final group interview.

Questions may include but are not delimited to:

1. Why is missional renewal a priority to God? Discuss.
2. Do you believe this missional resource guide and framework will assist people who call CBC home to live with more missional intentionality?
 - a. 1 to 5 ranking system: 1 = yes and 5 = no
 - b. Discuss why or why not.
3. What have you most enjoyed about this project intervention?
 - a. Name 3 and discuss why.
4. Do you have any regrets or think the team has missed an opportunity along the way? Discuss.
5. What do you identify as the barriers for people who call CBC home to not participate in the missional practices? Discuss.
6. What would be your suggestions for how CBC can engage in the resource guide so that it becomes part of who we are as a church?
 - a. Name 3 and discuss.

APPENDIX E

Protocol for the Prompt Questions for the Group Interview

1. The group interview will be an open conversation, prompted by the questionnaire questions and results.
2. The group interview will have a participant take notes.
3. The Team Leader will collate the questionnaire and look for themes and patterns, silence, and slippages.

Questions for discussion may include but are not limited to:

1. Discuss why you think missional renewal is important to God and what has shaped your beliefs on this since being involved in this project.
2. Do you believe this missional resource guide and framework will assist people who call CBC home to live with more missional intentionality?
3. What have you most enjoyed about this project intervention?
4. Do you have any regrets or think the team has missed an opportunity along the way?
5. What do you identify as the barriers for people who call CBC home to not participate in the missional practices?
6. What would be your suggestions for how CBC can engage in the resource guide so that it becomes part of who we are as a church?

APPENDIX F

Protocol for the Collection of Field Notes Data

1. Use the shared document field note file that the Team Leader provides to make field notes.
2. Each session, keep a record of who is present.
3. Notes will be recorded in the 3-column format as seen below.
 - a. Column 1: The note taker will record observations of what is seen and heard, with a specific emphasis on missional renewal and practices.
 - b. Column 2: The note taker will write initial reactions, reflections, interpretations during the session. At the end of the session, the researcher will add observations and initial reflections, and insights.
 - c. Column 3: The Team Leader converts initial reflections into more complete sentences with interpretations.
4. The notes should capture the essence of the conversation and as much as possible add names of people speaking, their main idea or insight or comment, and any other observations about tone, body language, and non-verbal communication that could be relevant.
5. Particular attention to missional renewal and missional practices and insights around how to make missional practices simple, reproducible, memorable, and lived out at CBC.
6. At the end of each session the field note is to be saved in the shared folder the Team Leader can access.

Sample Field Note Template:

Field Notes	Initial Reflections / Observations	Sentences with Interpretations

APPENDIX G

Participant Solicitation Materials – Email Template

Dear _____,

I trust you are having a great week!

The purpose of this email is to reach out and ask if you would be willing to engage as a participant in my DMin ministry intervention project.

The ministry intervention project is seeking to develop a resource guide of missional practices that facilitates renewal at Clovercrest Baptist church (CBC). The ministry intervention project will take place over a 3-month period, with 10 two-hour individual sessions, from February until April 2022.

During each session the group will explore, engage, and discern effective missional practices that come from studying the early church and the present-day Majority World church. At the end of each session homework will be given that encourages a ‘lived experience’ of each missional practice. To capture learning, a common document will be available for you to share reflections and add insights.

Would you please spend some time in prayer, seeking God in determining if you are willing and able to engage as a participant. If you have any questions, please reach out.

I will follow up with a phone call in a few weeks to see where you have landed in your decision to engage.

Many blessings and thanks,
Mike Stevens

APPENDIX H

Protocols And Questions for Independent Review

1. This document will be sent to the Independent Expert via email.
2. The Independent Expert will be asked to complete the questions in the document, save and resend to the Team Leader.
3. The Team Leader will collate the responses to inform the outside angle of data collection.

Questions:

1. What three words come to mind when you first review the missional resource guide? Why?
2. Do you believe this missional resource guide and framework will assist people who call CBC home to live with more missional intentionality?
3. What do you find most helpful about the missional guide in helping people participate in God's mission? Discuss.
4. What can you identify as gaps or weaknesses with the missional resource guide? Discuss.
5. Do you have any suggestions on how the missional resource guide could be improved? Discuss.
6. What would be your suggestions for how CBC can engage in the missional resource guide so that it becomes part of who they are as a church?
7. Do you have any other comments / thoughts you would like to add regarding the missional resource guide?

APPENDIX I

2020 Churchwide Questionnaire Headlines

The following is a summary of key information and repeated answers / common threads from the God-Sized Dream questionnaire, July 2020



Experience.
Create.
Reach.

Key Data:

- 161 households
- 66% at Clovie for more than 5 years, 34% less than 5 years
- 65% female, 35% male
- 91% aged over 30 years

Question 4: Can you describe a time when Clovie was most alive and explain why?

- Building – move to the new site and redevelopment
- Pre COVID and now – vision and momentum
- Prayer and fasting seasons
- Worship and biblical teaching
- When Clovie is serving others. Repeated examples include: Pathway, bushfire relief, overseas mission, carols, conferences (eg; RT Kendall), divorce care, recovery
- “Denton/ Wilkinson era was about youth and leadership development, Purser era was about building, Stevens era so far has been about relationships and improving governance”

Question 5: What are the 3 things you value most about Clovie right now?

- Bible-based teaching (43 repeated) – 30% of respondents
- Outreach – eg; Pathway (43) – 30% of respondents
- Love, care, community (37) – 25% of respondents
- Fellowship, Life Group, connection (35) – 24% of respondents
- Worship (32) – 22% of respondents
- The leadership (29) – 20% of respondents

Question 6: What are 3 Kingdom dreams you have for the future of Clovie?

- People coming to know Jesus and being baptized (38)
- People growing in Jesus (17)
- Outreach / Mission – local and overseas (16)
- Training and equipping (8)
- Spirit-filled church (8)

Question 7: Level of Support for 5 Vision Priorities

- Reach – 96% (Mod to Extremely High) / 70% (High to Extremely High)
- Grow – 97% (Mod to Extremely High) / 82% (High to Extremely High)
- Multiply – 87% (Mod to Extremely High) / 57% (High to Extremely High)
- Expand – 93% (Mod to Extremely High) / 67% (High to Extremely High)
- Innovate – 90% (Mod to Extremely High) / 59% (High to Extremely High)

Question 8: Specific Ideas / Suggestions for leadership in helping Clovie achieve its calling

- Prayer at the center (6)
- Develop leaders
- Early Learning Centre
- Marketplace ministry
- Pathway and Quench development

Question 9: Can you describe in 3-5 words what Clovie would look like if we were to achieve our God Size Dream by 2030?

- Spirit-Filled
- Growing
- Vibrant
- Thriving
- Quotes: “Kingdom thriving church” / “A Jesus centered community that welcomes all” / “Messy but a place of love”

Questions 10-19: Ranking Initiatives under each vision priority

1. *Reach* – Local > National > Overseas
2. *Grow* – First Time Commitments > Life Group > Next Generation Ministries > Baptism > Serving > Membership
3. *Multiply* – Partnerships with Like-Minded Organizations > Leadership Academy > Apprenticeship model > Marketplace Ministry
4. *Expand* – Clovie Online > Midweek + Multisite > Informal outreach
5. *Innovate* – Pathway Initiatives > Schools Ministry > Quench Initiatives > Life skills initiatives > ELC

Question 21: Not enough resources?

- Quench
- Pathway
- Prayer
- Mental health
- Clovie Online
- Disability

Question 22: Too much resource?

- Pathway – food distribution / what is the ‘Pathway’?
- Simplify the cafe

APPENDIX J

CBC Raw Missional Data from 2008–2019

Year	Baptism	Membership	FTC	AM Av Attendance Adults	PM Av Attendance	AM Av Attendance Kids	Youth Av Attendance	Allity Av Attendance	Total Av Attendance
2008	9	21		486	159				645
2009	18	17		495	152				647
2010	16	35		449	171				620
2011	18	22		385	217	75	108		785
2012	14	17		385	178	82	129		774
2013	26	9		385	157	87	142		771
2014	7	17		384	158	87	127		756
2015	5	9		456	137	112	132		837
2016	14	14		424	124	117			665
2017	9	31	26	407	119	115			641
2018	21	17	82	397	125	108	59		689
2019	15	15	41	424	106	106	102	24	762

Figure 1: Missional data in a table form for CBC from 2008 to 2019

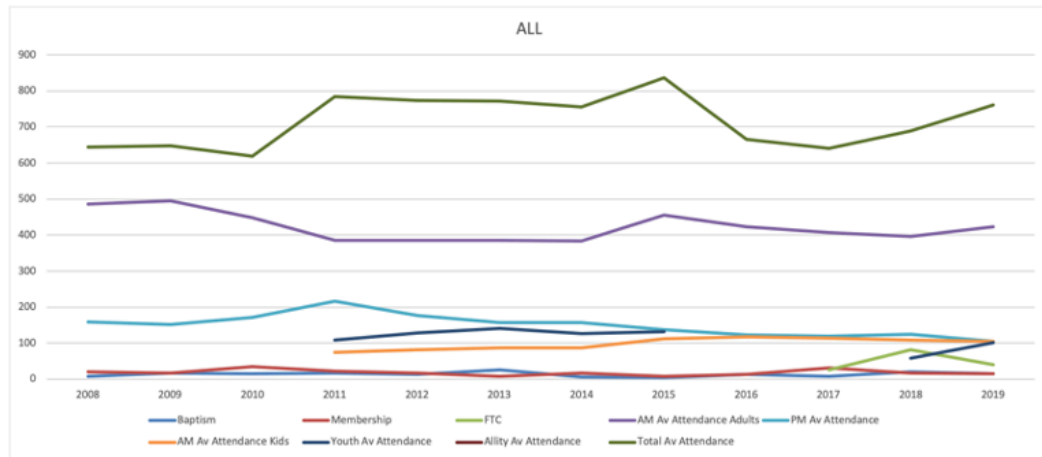


Figure 2: Missional data in a graph form for CBC from 2008 to 2019

APPENDIX K

Key Informant Full Communication Notes

Number 1 – Rev Andrew Turner, BCSA Church Health Facilitator

What are the major issues facing suburban churches of around 50 years of age in the western world?

Obviously, there are a lot of churches that meet this criteria, and they can look very different according to many variables. But there are some trends and commonalities and that's what you're looking for.

I see 2 main criteria: Western World Suburbia as a context, and 50 years as a 'life stage'.

In Western World Suburbia, significant challenges can include:

- Lack of diversity in the context: The suburbs draw certain types of people, and suburbs are underrepresented by country-folk, urbanites, alt-lifestyle/artistic etc., new migrants etc. Racially, also, many suburbs can be mono-culture or bi-culture (e.g. Anglo and Chinese, but not many other nationalities etc.).
- Lack of diversity in the church: By the nature of suburban church, many other churches are within reach. This, mixed with consumer-culture, means that many attendees gravitate to churches filled with people like them, creating a polarization of gifting, theology, age-bracket etc.
- Privatization: Suburban culture strongly values the separation of the home from work and (increasingly) social life. It keeps the family home as a private retreat. Similarly, many suburbanites can keep their church community at arms' length, contributing and connecting to a small degree with high boundaries around it. People actively avoid becoming 'overinvolved' and want to carefully curate a 'sense of connection' with the minimum of commitment etc.
- Christo paganism: This is participation in church life as a religious duty, essentially to 'keep God happy' so as to have a successful personal and work life. This behavior does not look for meaning or growth in the church event. Or for connection with others. The church service is to be endured, and to a certain amount of regularity (every week for some, monthly for others, Easter/Christmas for others), but it is fulfilling a personal religious duty to God whom they are really imagining through largely pagan eyes.

At 50 years of age in a church's life cycle, there are other significant challenges:

- Purpose Amnesia: By the 50-year anniversary, if the church has any founding members still participating, they are well into their senior years. The original story about the

original calling of the church may very well have been lost, unless very deliberately revisited regularly. Not only newcomers, but just about all in the church, are disconnected from the sacrifices and faith-steps of the founders.

- Neither New nor Classic: A 50-year-old church is generally not old enough to be treasured by its context, but nor is it young enough to be new and vital. It is 'middle-aged' and as such unremarkable.

- Overdue for Overhaul: The structures and infrastructure supporting the church can be at or beyond their best-before date. Buildings that are 50 years old are certainly neither new nor classic - often the worst of both worlds. But they are young enough to be *structurally* sound, not yet worth demolishing, and so serve the church poorly with unattractiveness. Likewise, structures, constitution, policies etc. can be stuck in that 'serviceable enough to still be useful' - but not particularly useful.

- Out of Sync with Neighborhood Change: Presumably when the church was first planted, attention was given to the church matching its context well, e.g. A congregation of young families in a neighborhood of young families. However, 50 years later, congregations can be well out of sync with a changed neighborhood. The fact that this happens gradually makes it quite difficult to know what to do about it or when - it is a creeping phenomenon.

What are the key elements for missional renewal in established suburban churches in the next 10 years?

- A rediscovery of core purpose, understood as a vocation, a calling from God, a *raison d'etre*, as a missional community. This must be crystal clear, specific and strongly enough communicated to get past the suburban predilection for 'a sense of mission' without mission, and the suburban predilection for outsourcing of difficult tasks.

- Hand in hand with this will be an increase in discipline at some level. If a church is serious about its mission, and wants to make serious progress in that direction, it needs to deal with those who are 'not on board' or worse, rowing in the opposite direction. And with such people at the point when they seek to join the church. This is difficult. Suburbanites don't have a collective mindset. They want their neighborhood to be clean, but don't want to do any cleaning. And they largely believe that the church should accept and include and involve anyone on any terms, unable to see beyond that principle to the deeply unhealthy community it sustains.

- There is a positive, pro-active sense of 'discipline' which is to undertake disciplines, particularly spiritual disciplines that are real spiritual exercise and not just for show. It can be reduced to "First attend to the log in your own eye, and then you will be able to see clearly to help others with their specks."

- *Both* church participation in its context *and* a reciprocal participation of the context in the church. That is, being missional *and* attractional. Activities in the neighborhood without the latter, can actually be a way of keeping the church and its mission field separate. Again, having a sense of 'being on mission' without any of 'those people' coming 'in here'.

- Therefore any church which claims or plans to be missional must have a comprehensible 'on ramp' or 'pathway' or 'entrance' that assists new believers and enquirers to find their way in. Quietly running Alpha once every 5 years doesn't count.

- Sunday gatherings are very likely to always be the 'most important' and most symbolic of all the church's actions. Central. Therefore, whatever is done in those gatherings betrays what the top priorities of the church are. It's my view that this is a place for the proclamation and celebration of the gospel in a clear and accessible way, and to provide a simple and diverse space for 'the whole mob' ... necessitating it being a 'milk' level event, with 'meat' provided in other types of gatherings. It is usually the other way around, with the Sunday gathering predominantly reserved for the strong and mature and catering for them, with only scraps provided for others. This creates a powerful disconnect between the strong and the rest, a disconnect that is desirable when viewed from suburban culture, and anathema when viewed from heaven.

(A side effect of making Sunday gatherings evangelistic is the opportunity to re-evangelize longer term believers who have stalled in their faith.)

What can we learn from the global church in terms of missional renewal in the west and more specifically in Australia?

This is a difficult question for a through-and-through westerner to answer. But in short, it seems that there is plenty for us to learn, and in fact it is only outsiders who can reveal to us our cultural captivity ... we're like the fish who can't see the water we're swimming in. Other perspectives can help us enormously; it's another variation on 'First get the log out of your own eye...!' One does that by finding someone else with clearer vision. And it's here that we need to attend to mature believers, people of stronger character than us ... and as such strong character is so often formed through suffering ... they are there for us. Graham Hill is doing important work in this area. It's a matter of finding the people that we can relate to enough to understand and benefit from without writing them off as completely alien and 'other'. Perhaps this is why Leslie Newbiggin was able to be of so much help to the Western church, because he was a westerner, still able to speak its 'language', but who had spent so much time away from the West was able to see it with some objectivity upon his return.

All of that might seem a long way of saying 'I don't know' - but I do know this: That suburban Christianity has fallen for a prosperity gospel far more than it admits. It rejects it in its crassest form but falls for it in slightly subtler forms.

If you were leading a 50-year-old suburban church in Australia, what would be your top 3 missional priorities / initiatives to ensure missional renewal? Why?

1. Among members I would be talking about it and praying about it ad nauseam. People need to know what's being aimed for. A leader can hit a bullseye on one target, but if those watching think s/he should be aiming for a different target, they will assume s/he is just a bad shot. An effective missional leader will prove a poor chaplain to the Christian prosperity aspirations of the suburban religious.

2. I would be doing root-and-branch review of Sunday liturgy, with a view to a gathering that assumed attendees were all new to Christianity BUT with closely connected electives (starting 20 minutes after the gathering?) for next steps, to help people at different stages

grow and step forward and find their way into body ministry, which must be hand-in-hand with their discipleship journey. A call to ministry is inherent in the gospel message. "Come follow me, and I will make you..."

3. I would have an unashamed 'meat' gathering for the more mature believers during the week, with emphases not only on teaching but also on training. (This on top of a suite of other ministries and groups etc.) An emphasis everywhere on *practice*, on *doing*, not just on knowledge and aspiration and a 'sense of...' Produce fruit in keeping with repentance. Parable of the Two Sons etc. The emphasis would be on building all up in their ministry ... every member in ministry, every member a witness, but not every member expected to be an evangelist.

Why? The above is indicated with a fine balance in mind of the 1000 moving parts that makes up a local church (even one of 50). But essentially, if the church doesn't have a **stark** emphasis on its mission and its love for enquirers and newcomers and sinners generally ... if it looks and smells like every other suburban church, it will creep back to being just that. And yet it should not simply abandon essential elements of what it means to be church in order to provide that starkness. Spiritual disciplines, teaching, working together for the gospel (and the rosters and committees etc. that go along with that) - all have their place. But each needs to be put in the right place, and the order needs to make sense. Otherwise, the local church is a non-sense, perhaps a piece of abstract art. It might make a point, be a point of provocation, of interest or of amusement. But it won't be a functional orchard for reliably and steadily producing fruit. It won't be a stable home when spiritual babies and adoptees can grow up to highly mature adults and parents-in-turn. And that has to be the bottom-line 'Why' - to make disciples, as is our fundamental calling and commission.

What are the major issues facing suburban churches of around 50 years of age in the western world?

We were created to glorify and worship the one holy and eternal God, and to enjoy intimate relationship with God and creation and people. God calls us to join with him in his mission. Yet this desire for worship and intimacy is often perverted, and we pursue our own idols and desires rather than joining with God in his mission. This leads to brokenness, sin, and idolatry, and requires repentance from the church and its leaders.

We were created to worship. When we don't worship Jesus Christ, we direct our adoration and gaze toward a host of other things.

We worship control and power. We worship change and mobility. We worship privacy and over exposure. We worship money and prosperity. We worship accomplishments and status. We worship competition and free enterprise. We worship individuality and autonomous expression. We worship positivity and happiness. We worship utility and practicality. We worship sexuality and beauty. We worship our children and our legacy.

We worship nation and patriotism. We worship freedom and choice. We worship safety and borders. We worship image and brand and new media. We worship experience and distraction. Yet all this is misdirected and broken worship. It never satisfies. It hurts us, it damages the ones we love, and it wounds all those who come across our path.

We were created for intimacy, and for the holiness that arises out of intimacy with a holy God. God calls his church to discipleship to Jesus Christ as an expression and revelation of divine-human intimacy and holiness. When we don't connect deeply with God (and with creation and people) we direct our desires and passions in self-destructive and other-destructive ways. This is a great problem in the modern, western suburban church. Our lack of intimacy with a holy God leads to broken relationships and shattered integrity.

There are many problems facing the western church, and these often seep into our local churches and lives and damage our witness.

We are tempted to pursue power and control in our relationships. We are tempted to confuse religious patriotism with Christian discipleship. We are tempted to sanction violence and manipulation. We are tempted to embrace exceptionalism instead of humility.

We are tempted to foster disunity and division. We are tempted to cultivate racism.

We are tempted to exploit vulnerable people. We are tempted to indulge in pornography.

We are tempted to entrench sexism and gender inequality. We are tempted to shun those who are different from us (sexually, politically, racially, religiously, etc.). We are tempted to close our hearts to refugees and immigrants. We are tempted to abuse the earth and the poor. We are tempted to become greedy and selfish. We are tempted to exclude the disabled. We are tempted to allow gender-based violence and child sexual abuse.

Sometimes (and way too often) these move from temptations to actual sins in the church and among its leaders. I think this is the major issue facing the suburban and urban churches today. All these actions are sins. Let's take racism and sexism as examples. Many pastors fail to challenge their congregations about this, but racism and sexism are sins. They aren't merely political and social problems—they are rooted in sin.

Yet, the good news is that there is an answer to this sin, and to this broken worship and intimacy. The answer is in repentance and change. Renewed hearts, minds, and behaviors can lead to restored relationship with God, with people, and with the earth.

What are the key elements for missional renewal in established suburban churches in the next 10 years?

We are living in a broken world. Families are struggling. Addictions are rising. Immorality is increasing. Racism and sexism abound. Royal Commissions uncover shocking corruption, abuse of power, and exploitation of the most vulnerable. This a broken world, full of conflict, pain, fear, immorality, and injustice.

The Billy Graham crusades to Australia of 1959, 1968 and 1979 were perhaps the closest Australia has ever come to a revival. In 1959 alone, more than 130,000 people made a commitment to Christ. The social affects were astonishing, including drops in alcohol consumption and crime. Thousands of people responded to the call of God to plant churches, go to the mission field, and train for Christian ministry.

We need another move of God in Australia and, of course, in North America and throughout the globe. Crusades are valuable and worthwhile; I will never talk down how God has used them in the past and may, by his grace and power, use them again. I pray that people will come to a saving faith in Jesus Christ by all means possible.

Revival happens when Christians pursue practices that bring healing and hope to a broken world. These practices include developing a lifestyle of prayer, living as daily witnesses to God's grace and love, welcoming strangers to our homes and tables, being repentant and humble, living with integrity and protecting the weak and the vulnerable, and loving our neighbours and communities. This means being the kinds of loving and holy and peacemaking fellowships that people want to be a part of. These practices mean living out the gospel of Jesus Christ with great passion and humility, and expressing that in our peace, justice, reconciliation, truthfulness, compassion, welcome, and life together.

Transforming Practices Revive Our Churches and Society

I grew up in a suburb and family full of craftspeople and tradespeople. These were people skilled in a range of functional, decorative, or specialized crafts and trades. These included carpenters, tailors, stonemasons, builders, bricklayers, and electricians. It included floorers, landscapers, plumbers, roofers, welders, truck drivers, automotive mechanics, architects, and cabinetmakers. Each plied their craft with skill. They made commitments to apprenticing one, two, or three others in their craft or trade. Each honed their expertise. They saw their craft or trade in the light of the broader community of

artisans. They worked together, building or renovating houses, sculpting landscapes, restoring automobiles, or fashioning garments or pieces of furniture.

The finished product was rarely the result of one craft or one artisan working alone. At times, these tradespeople or craftspeople were only skilled in one area. But, often, they were multi skilled: carpenter-floorers, plumber-electricians, architect-landscapers, truckie-mechanics, or teacher-builder-electricians. My father restored houses from time to time—including my own house, after my wife Felicity and I moved to Sydney, Australia. When he did this, he used an array of carpentry, electrical, plumbing, construction, architectural, roofing, flooring, and landscaping skills. And he called on the skills of others he trusted.

In that environment, I learned the importance of discipline and practice: both personal and in community. A person becomes a highly skilled craftsperson or tradesperson (or dancer, musician, theologian, pastor, writer, etc.) through many years of hard work and personal discipline. This person, and the community they are a part of, performs important, disciplined practices countless times, over many years. These practices form them personally, build their life together, and shape the fruit of their lives and shared efforts. This is a community of discipline. It is a *practicing* community. These practices shape their life together, and often lead to extraordinary and beautiful results.

My co-author Grace Ji-Sun Kim has a teenage daughter Elisabeth who's an example of the power of disciplines and practices. Elisabeth has been taking ballet lessons since she was three years old. When she turned eight, her dance became more and more serious, and she had to focus and become a disciplined dancer. She goes to ballet 4-7 days a week. When there are performances like *The Nutcracker* or Spring Dance performance, she will be at her ballet studio for 3-5 hours a day to warm up, stretch, rehearse, and learn new routines. It takes skill to dance, but also lots and lots of practice to become a good dancer.

Elisabeth takes her classes and rehearsals very seriously. In class, the dancers are not allowed to talk unless the instructor asks them a question. It is a strict class where the dancers are expected to quietly follow directions and practice the new moves. There is a lot of repetition as the instructor makes them do it over and over again until they have mastered it. The teacher will point out what they are doing right or wrong and then also do a hands-on approach to lift or stretch their legs or arms in a correct manner. After hundreds of repetitions and practices of the same movement, the students come to learn the move.

Furthermore, after Elisabeth's dance classes and rehearsals, she will go home and do her homework and study for her tests. Then before bed, she will spend another thirty minutes, stretching and exercising before she goes to bed. She is also very careful about what she eats. She will do her best to stay away from fatty foods and eat fresh fruits and vegetables. She avoids junk food and processed food as she recognizes that a healthy body is needed to be a serious dancer.

These practices are crucial to becoming a dancer. They have become part of her lifestyle. Her classes, routines, rehearsals, and healthy lifestyle are all practices that are essential forms of discipline needed to be a serious dancer. For the rest of us, whether we

want to become a dancer or a faithful disciple of Christ, we need to engage in life-giving and transforming practices.

Stanley Hauerwas makes this point strongly by drawing on the metaphor of bricklaying. He says the church needs to learn to lay metaphorical bricks and to make disciples. Learning to lay bricks involves “learning a myriad skills, but also a language that forms and is formed by those skills.” (Stanley Hauerwas, *After Christendom: How the Church is to Behave if Freedom, Justice, and a Christian Nation Are Bad Ideas* (Nashville: Abingdon, 1991), 101). It’s about learning the craft from those who’ve gone before. It isn’t primarily about crusades or being relevant or learning more Bible and theology. This is about practices shaped through discipline, love, faith, patience, character, and community.

9 Transforming Practices that Bring Revival and Missional Renewal to Suburban Churches

I first became passionate about nine transforming practices covered in my new book *Healing Our Broken Humanity* in the late 1990’s (my new book is co-authored with Grace Ji-Sun Kim). I was speaking at a conference in Manila in the Philippines. I was staying in a backpacker’s hostel at night, and speaking at conference sessions during the days.

One morning, I was woken by the sound of sobbing. I looked down from my bunk to see an elderly man sobbing beside his bed. During the week, I got to know this remarkable man. He was an elderly Vietnamese pastor, who’d planted a church of a dozen people in his home thirty years earlier. That church had grown to tens of thousands of people. He told me stories from this Vietnamese church that sounded like something from the book of Acts. These were stories of miracles, lives transformed, persecution, and a growing, vibrant, underground church in communist Vietnam.

But during the week I noticed something. All the speakers at the conference in Manila looked like me: white men. So, I started thinking about the injustice of this. Why weren’t people like my elderly Vietnamese friend asked to speak, or at least to tell their stories? I started wondering about the thousands and thousands of stories that are never heard: Christians whose voices are ignored, silenced, or marginalized. How do we start to hear these voices? How do we hear their cries for (and stories) of justice, peace, hope, and reconciliation?

I also started wondering how do we learn from Christians where the church is growing and thriving? *What do they teach us about new habits and practices that transform the world?* How will these practices heal our broken world?

That was the beginning of my journey. These nine practices in my book *Healing Our Broken Humanity* come out of listening to thousands of Christians from all over the world talk about the practices that they know bring revival and renewal, and heal our broken world. These nine practices include repenting together, rediscovering prayer, renewing lament, restoring justice, reactivating hospitality, reconciling relationships, and more.

Our churches need new, transforming practices that revitalize the church and its mission, and that transform the world.

Missional renewal happens when we embrace *nine transforming practices*. The practices aren't necessarily linear and sequential. You don't need to do practice four before you can go to practice five, for example. These practices may be taking place concurrently, or different readers might have different entry points.

1. REIMAGINE CHURCH: Reimagine the church as the new humanity in Jesus Christ.
2. RENEW LAMENT: Renew our ability to lament together.
3. REPENT TOGETHER: Repent of white cultural captivity, and racial and gender injustice, and of our complicity.
4. RELINQUISH POWER: Relinquish (give up) our own righteousness, status, privilege, selfish ambition, self-interests, vain conceit, personal gain, and power.
5. RESTORE JUSTICE: Restore justice to those who have been denied justice.
6. REACTIVATE HOSPITALITY: Reactivate the practice of hospitality (choosing to be a people of every nation, tribe, people, and tongue), while cultivating unity in diversity.
7. REINFORCE AGENCY: Reinforce agency, which is people's ability to make free, independent, and unfettered actions and choices.
8. RECONCILE RELATIONSHIPS: Reconcile through repentance, forgiveness, justice, partnership, and relationship.
9. RECOVER LIFE TOGETHER: Recover life together as a transformed community that lives out the vision of the Sermon on the Mount.

These nine practices enable us to be the new humanity in Jesus Christ. These nine practices transform the church and the world. These practices lead to reconciliation, justice, unity, peace, and love.

What can we learn from the global church in terms of missional renewal in the west and more specifically in Australia?

While many statistics show the church in the West is in multi-generational decline, the opposite is true almost everywhere else.

Non-Western cultures and churches aren't the minority anymore: they are the majority.

The churches of the Majority World (sometimes called the Developing World) have seen extraordinary and sustained growth for decades. Places like Africa, Asia, and Latin America. Oceania and the Caribbean. The Middle East and Eastern Europe. First Nations and Indigenous communities. Finally, immigrant Christian communities are also going through a time of growth and revitalization.

Insights from churches in these cultures can help renew the worldwide church. They can invigorate our churches, as we learn from each other. And they have the power to invest Western mission, worship, and discipleship strategies with new vibrancy.

In 2016, I founded The Global Church Project so that we can listen and learn from non-Western Christian churches and leaders. I travelled the globe to meet and do filmed interviews with many hundreds of non-Western church leaders. The hundreds of filmed interviews and podcasts at TheGlobalChurchProject.com is their voice. They can help us embrace fresh mission, discipleship, prayer, worship, community, gospel-confidence, and more.

How is God renewing the global church today?

Christians in non-Western and indigenous settings are redefining twenty-first century Christianity. Christianity in Africa, Asia, and Latin America, grew from 94 million in 1900, to 1.389 billion in 2010. This number is likely to *grow* to 2.287 billion by 2050.

Let's take China, for example. Professor Fenggang Yang of Purdue University makes an important prediction. If current rates of growth continue, within one generation China will have more Christians than any other nation on earth.

Philip Jenkins says, "We are currently living through one of the transforming moments in the history of religion worldwide. Over the last five centuries, the story of Christianity has been inextricably bound up with that of Europe and European-derived civilizations overseas, above all in North America. Until recently, the overwhelming majority of Christians have lived in white nations... Over the last century, however, the centre of gravity in the Christian world has shifted inexorably away from Europe, southward, to Africa and Latin America, and eastward, toward Asia. Today, the largest Christian communities on the planet are to be found in those regions." (Jenkins, *The Next Christendom*, 1).

What can Australian Christians learn from the global church today, especially with regard to missional renewal?

What can Aussie Christians learn from the global church today, and how would these renew church life and mission? Here are 12 key things:

1. Growing churches emphasise mission and evangelism – The majority of Christians are now found outside of Europe and North America. This exponential growth is the result of a focus on evangelism, and on the multiplication of disciples, leaders, and churches. The includes a deep passion for grassroots mission and multiplying disciples and churches in every area of society. There is no church without mission, and no mission without the church. This involves abundant sowing of the gospel and confidence in the power of the Holy Spirit. Mission is proclamation; but it is also social engagement, social justice, peacemaking, and signs and wonders.
2. Renewed churches emphasize the Holy Spirit and renewal – Mission and Spirit go hand-in-glove. The rapid growth of Christianity outside the West must make us rethink the place and power of the Spirit in church life (including the impact of the Spirit on the worship, liturgy, mission, multiplication, church planting, and ministry of churches). I can't remember where I first heard this saying, but: "What the West calls Pentecostal, the rest of the world calls Christianity." This includes a reliance on the power, protection, presence, and provision of the Holy Spirit to renew and grow the church. This comes with a passion for prayer.
3. Spiritual churches emphasise prayer and community – Prayer is the pillar for worship, mission, planting, and more. Prayer is the greatest resource we bring to our ministry and mission. But prayer isn't done alone. It's done in a vibrant community, and it's done in the neighbourhood. Prayer and spiritually alive Christian communities go hand-in-hand.

4. Multiplying churches emphasise intentional church planting – This includes strategies of deliberate church planting and local church mission. In many cultures, almost every pastor is expected to be a church planter. Every Christian is a missionary in their local community and neighbourhood. Churches don't just happen – intentional, focused, deliberate planting strategies are needed.
5. Confident churches emphasize biblical power and authority – The Bible is believed fully, and is the guiding source for doctrine, church, life, and planting. We need a fresh hunger for the Bible, and a fresh confidence in its power and authority.
6. Effective churches emphasise local leadership – Forget importing missionaries. Forget focusing on outside talent. The best church movements identify, develop, train, and release local and grassroots leaders.
7. Inspiring churches emphasise the “Priesthood of all Believers” – This includes a fresh focus on the voice and ministry of the laity. People are inspired to use their gifts and get involved in mission and ministry. When the church is growing rapidly, you can't depend on ordained pastors; you have to get everyone involved in ministry and mission. Every-member mission and ministry is vital.
8. Prophetic churches emphasise justice and human dignity – The churches are often surrounded by injustice and poverty and corruption. So, they seek to address these things with courage and passion. They often integrate and honour the poor – they are movements from the margins. This is a common theme.
9. Expanding churches emphasise simple, cell, and house models – There is great diversity of church life in the non-West. But the most common model is cell and house churches. Small and reproducible cell churches of 10 to 30 members meet in homes or storefronts and are leading to an explosive growth in the church. Cell churches often link to a structured network, but not always (e.g. the Full Gospel Church in Seoul is most famous example of this, with 50,000 cell groups). House churches are usually more autonomous.
10. Reproducing churches emphasise churches planting churches – We need denominational and other groups to resource planting. But wherever churches are multiplying rapidly, it is because churches are planting churches. Reproduction is seen as natural. There's little reliance on external aids for church planting. This focus on churches planting churches is one of the great keys to the explosive growth of the church in Asia, Africa, and Latin America.
11. Healthy churches emphasise rapid reproduction – Church planting movements have this common feature: rapid reproduction. This is the key to their health. Living things reproduce. If your focus is internal, you go stagnant and die. But if your focus is on rapid reproduction, you often discover the health and vitality that comes from stepping out in faith and pursuing witness and conversion and the Great Commission. The rapid multiplication of disciples, small groups, leaders, and churches in the non-West is almost breathtaking. This isn't common in West, but it is in Asia and Africa. And non-Western church

planting movements say it's the key to their success: this is about momentum, passion, urgency, and importance. It's about stepping out in faith and watching God respond.

12. Impacting churches emphasize whole-of-life faith and mission – Mission isn't just about proclaiming the gospel and planting churches. It's about every aspect of life. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in holistic (or integral) mission 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. Micah global put it this way: *If we ignore the world we betray the word of God, which sends us out to serve the world. If we ignore the word of God we have nothing to bring to the world. Justice and justification by faith, worship and political action, the spiritual and the material, personal change and structural change belong together. As in the life of Jesus, being, doing and saying are at the heart of our integral task.*

If you were leading a 50-year-old suburban church in Australia, what would be your top 3 missional priorities / initiatives to ensure missional renewal? Why?

First, help the congregation respond to the changes happening in post-Christendom.

Stuart Murray Williams offer a definition of post-Christendom: *Post-Christendom is the culture that emerges as the Christian faith loses coherence within a society that has been definitively shaped by the Christian story and as the institutions that have been developed to express Christian convictions decline in influence.*

Post-Christendom includes the following transitions:

- *From the center to margins:* in Christendom the Christian story and the churches were central, but in post-Christendom these are marginal.
- *From majority to minority:* in Christendom Christians comprised the (often overwhelming) majority, but in post-Christendom we are a minority.
- *From settlers to sojourners:* in Christendom Christians felt at home in a culture shaped by their story, but in post-Christendom we are aliens, exiles and pilgrims in a culture where we no longer feel at home.
- *From privilege to plurality:* in Christendom Christians enjoyed many privileges, but in post-Christendom we are one community among many in a plural society.
- *From control to witness:* in Christendom churches could exert control over society, but in post-Christendom we exercise influence only through witnessing to our story and its implications.
- *From maintenance to mission:* in Christendom the emphasis was on maintaining a supposedly Christian status quo, but in post-Christendom it is on mission within a contested environment.

- *From institution to movement*: in Christendom churches operated mainly in institutional mode, but in post-Christendom we must become again a Christian movement.

Second, help the congregation understand injustices and become a people of God's righteousness-justice.

Here are some practices and activities for the congregation. These will help people embrace the practice of restoring justice.

1. Learn about a Biblical Theology of Justice

Spend four weeks reading and discussing Chris Marshall's *The Little Book of Biblical Justice*. Discuss these kinds of questions: What do we learn about justice from the biblical text? Why is justice a central theme in the Bible? How does our understanding and practice of justice arise out of God's just nature and actions? What are the key contours of biblical justice? How do we live out biblical justice, individually and as a group? What did Jesus teach us about justice? How can we reject social discrimination? How can we address economic, gender, and racial injustices? How do we identify and change injustices in (and supported by) the church and its theology? What does the Bible say about a just approach to war and violence (and peace and nonviolence)? How does the new messianic community confront injustice and embody and proclaim God's justice (following the life and example of its Messiah)?

2. Write Prayers about Justice (and about Peace and Reconciliation)

Having thought about a biblical theology of justice, now spend an evening writing prayers about justice. You might also write prayers about peace, forgiveness, and reconciliation. Try writing both individual prayers, and a group prayer.

3. Collect and Sing Worship Songs that Focus on Justice

You will want to collect your own list of songs, but here are some examples.

"Compassion Hymn" by Stuart Townsend. "Justice" by Andreana Tait. "God of Justice" by Tim Hughes. "Beauty for Brokenness" by Graham Kendrick. "O God, You Call for Justice" by Carolyn Winfrey Gillette. "More Than Songs" by Stephen Miller. (You may even choose to write your own song about justice).

4. Write a Series of Justice Commitments, and Hold Each Other Accountable for Being Justice Advocates

Here's what to do in small groups:

- *Write a series of justice commitments*. These will be 20 things you commit to do (individually and together) to address injustice, by changing your own personal and group behaviors. You will have 5 commitments in each of these 4 categories: "Racial Justice", "Gender Justice", "Economic Justice", and "Environmental Justice."
- *Hold each other accountable for keeping these commitments*. You are keeping each other accountable to be justice advocates. You are each seeking to change parts of your daily lives, to lessen the suffering of others, to avoid creating more injustice, and to bring justice.

5. Go to a Justice Conference Together

We all need to be inspired and informed by others who are seeking justice in this world. Go to a conference together. Go to a conference or gathering like “The Justice Conference,” the “Beyond Festival,” or “Voices for Justice.” Spend time after the conference debriefing about how you will respond to what you’ve seen and heard.

6. Support Groups Working for Justice

Find out which groups in your neighborhood, city, or country are working for justice (and to transform communities and neighborhoods). Choose one or two that particularly challenge you. Now, ask them how you can support them (and get involved in their work), in small groups. There are thousands of groups that you could choose from. They include groups like The Christian Community Development Association.

7. Make Lifestyle Changes that Reflect the Sustainable Development Goals

The United Nations offer a helpful little list of things churches and small groups can do to help the world reach the Sustainable Development Goals. Here’s how they introduce this guide: “End extreme poverty. Fight inequality and injustice. Fix climate change. Whoa. The Global Goals are important, world-changing objectives that will require cooperation among governments, international organizations and world leaders. It seems impossible that the average person can make an impact. Should you just give up? No! Change starts with you. Seriously. Every human on earth—even the most indifferent, laziest person among us—is part of the solution. Fortunately, there are some super easy things we can adopt into our routines that, if we all do it, will make a big difference. We’ve made it easy for you and compiled just a few of the many things you can do to make an impact.” They offer the guide at <http://www.un.org/sustainabledevelopment/takeaction/>

Third, help the congregation become missional by engaging the practices in Michael Frost’s book *Surprise the World*.

I believe these 5 habits have extraordinary power to help congregations and disciples become missional in their neighborhoods: <https://www.crossover.org.au/surprise-the-world/>

What are the major issues facing suburban churches of around 50 years of age in the western world?

1) Around the paradigm and pursuit of comfort and convenience.

We live in an Amazon, Netflix, Facebook (etc.) world where it is a world defined by 'edited highlights' (where we put our best foot forward and only show the highlights and headlines), "Click and Collect" (get what we want, when we want, as quickly as we want) and "on demand" - we can do, watch, assess anything on our own terms and timescales. The challenge of that framework for life, is now how some/many people now view and express Christianity and their engagement with Church (church hopping and church shopping etc.). And they are busier (pursuing these things) and are less likely to volunteer or participate in church life.

2) Around the existing structures and prevailing paradigm of 'church'

This is building, pastor, Sunday, service (often termed the 'attractional' church - drawing people into Sunday or a midweek group) has the dynamic of trying to attract those consumers to something - they are competing with other forms of entertainment and leisure and the experience is now marked against 'the best in class' (that they can listen to and experience online from the comfort of their own home). The culture we live in has raised the standard for any event or experience - and we have consumers who raised the standards of what they want. Also, at 50 years old there will be established and accepted (and often unspoken) cultural norms which are hard to transition away from - 'this is how we do it round here' etc.

So, these express themselves to create an environment where there are higher standards, busier people, less volunteer leaders, a greater desire for quality – this is a hard combination.

What are the key elements for missional renewal in established suburban churches in the next 10 years?

1) Incarnational mission. We have made mission about service projects, speaking out truth or silently serving communities. We need proclamation and demonstration. We need one-off conversations and service, but we also need to live amongst, dialogue with and journey alongside people & communities. If we are incarnationally missional we are living in the community, listening to the community and leading with the community. Currently we do projects or events to people, at people, or for people rather than live with people. There is a disconnect or distance from those who don't know Jesus in our world. So incarnational mission is how we can live as good news, not just share the good news.

2) Holistic disciple-making. We have made discipleship about education, program and preaching. It is an event (where it should be event AND process), it is informative (rather than informative AND incarnational). So, another key element for mission renewal is the reframing and reactivating of incarnational and holistic discipleship. One of them is

What can we learn from the global church in terms of missional renewal in the west and more specifically in Australia?

I think that our work from the developing world has shown us that incarnational mission and discipleship are intertwined, they go hand-in-hand. While there are many challenges in these contexts, they also sharpen and strengthen people's faith (partly due to the absence of comfort and convenience). In the West, the European churches are struggling to adapt to a post-Christendom reality and approach the present with a Christendom model (where church is the center of the society geographically and socially) - and this time has gone. "Attracting to" is still feasible but is on the wane. In America and Europe, I 'see' there has been a shift towards social action, smaller expression of church, and integrated faith (increasing shifts with the Millennial generation). There are now increasing numbers of Christian entrepreneurs with a social impact vision/venture, alongside numbers of church planters, and some are both - with Co/vocational and Bi/Vocational more and more a norm for planters and pioneers. It is now less 'cookie cutter' institutional pathways and more tailored process, blurred lines and creative solutions. There is a greater work to inhabit the missional space (different initiatives rather than just activities. There are CrossFit gyms, pubs, coffee shops etc. which create places of community, activity and exploration of faith and an expression of faith. I think there are these innovative leaders in addition to those trying to transform from within the existing structures.

If you were leading a 50-year-old suburban church in Australia, what would be your top 3 missional priorities / initiatives to ensure missional renewal? Why?

- 1) Community engagement – not just doing things for the community or at the community but with the community, embed myself in relationships and add genuine value in the community. Shifting the paradigm for people to be incarnational missionaries where they live, work and play.
- 2) Disciple-making – I'd make it my number 1 priority. Challenging people to be disciples before attenders, helpers etc. and to recapture the adventure of their faith and the personal element of Christlike formation and personal & communal faith journey.
- 3) Engaging the generational divide – how do we engage with the under 30s, really listen to, empower and partner with them as the leaders of today, not just the leaders of tomorrow. If we wait to give them leadership opportunity, invest in and empower them, it'll be too late - There won't be a church for them to lead in. They are the present, not just the future and I think challenging and moving towards a holistic, incarnated and passionate discipleship because if we are disciples, we are driven and are taken towards being disciples who make disciples. If there is not a foundation, an essence or culture of discipleship, then actually, incarnational mission and engaging the generations will likely fail

APPENDIX L
Missional Resource Guide

Stepping Out

“a guide for everyday followers of Jesus to step out into the mission of God”

By Rev. Michael Stevens

A Note from Pastor Mike

God is a God of relationship, mission, and renewal and all throughout scripture we see God drawing people to himself and sending them out on mission.¹ In 2 Corinthians 5: 17-21 Paul explains that anyone in Christ is a new creation and an ambassador for God and then calls for all people to be reconciled to God. God desires new life, renewal, and for his people to be people who live on mission.

Over the last ten years, Clovercrest Baptist Church (CBC) has demonstrated glimpses and seasons of micro-renewal, but it has not been sustained or witnessed across the entire church community. Therefore, we have developed a resource guide to help all of us engage and participate in the mission of God. A special focus for this guide has been given to the rapid spread of the gospel in the Majority World church in recent years and the growth and development of the Early Church. The guide specifically focuses on simple, accessible, memorable, and reproducible missional practices that grow disciples that multiply. As you engage in this guide and live out its intent, it is my prayer you experience joy and full life as you partner with God on his mission of restoring and renewing all things.

I want to thank the small team from Clovercrest Baptist Church (CBC) for their willingness to pray, explore, engage, and discern missional practices that are close to God's heart for the western church.

Every blessing,
Mike Stevens

1. Jeremy Linneman, "How Personal Renewal Fuels Mission", *TGC*, <https://www.thegospelcoalition.org/article/renewal-driven-mission/>.

First Things First: The Mission of God

“It is not so much the case that God has a mission for his church in the world, as that God has a church for his mission in the world. Mission was not made for the church; the church was made for mission – God’s mission.” Christopher Wright²

Description:

- David Bosch states that mission “refers primarily to the *missio Dei* (God’s mission), that is, God’s self-revelation as the One who loves the world, God’s involvement in and with the world, the nature and activity of God, which embraces both the church and the world, and in which the church is privileged to participate. *Missio Dei* enunciates the good news that God is a God-for-people.”³ Missiologist Darrell Guder states, “we have come to see that mission is not merely an activity of the church. Rather, the mission is the result of God’s initiative, rooted in the purpose to restore and heal creation. Mission means ‘sending’, and it is a central biblical theme describing the purpose of God’s action in human history.”⁴ God is a God who saves, calls, and sends for his Kingdom purposes. God’s focus for humanity is the *missio Dei* and missional renewal – since the beginning of time, God has drawn people to himself, saved them, and brought them into a new life, and now we have the privilege of participating with God in this process.

Bible:

- Passages to explore are Genesis 12: 1-3, Ezekiel 37: 1-14, Isaiah 43: 18-19, Luke 4: 16-19, John 20: 21-22, Matthew 28: 18-20, Acts 1: 8, Colossians 1: 15-23, 2 Corinthians 5: 17-21

2. Christopher Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative* (Downers Grove, Illinois: IVP, 2006), 62.

3. David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (New York: Orbis Books, 2020), 10.

4. Darrell Guder (Ed), *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids, MI: Eerdmans Publishing, 1998), 4.

Reflection Questions:

- What stands out to you in these passages about God and his mission?
- How are you challenged today to participate in a deeper way with God's mission?
- What are the barriers in the western church today regarding living out the *missio Dei*?

Living the Practice:

- Mission involves the proclamation of Jesus as Lord and Savior, known as evangelism.⁵ However, it is also much broader than proclamation. Bosch states, "mission is God's turning to the world in respect of creation, care, redemption, and consummation. It takes place in ordinary human history, not exclusively in and through the church."⁶
 - This identifies the wide breadth of God's mission, from human salvation to the care of the environment, highlighting God's love for all his created order. How can we further participate with God in his mission in this way?

Next steps Further Engagement:

- God's heart and desire is clear that all people be in relationship with him. This is a challenging situation for the modern-day Western church. This is because the Western church is in decline, however, the church in the Majority World is thriving. Soon-Chan Rah explains, "by 2050, African, Asian and Latin American Christians will constitute 71% of the world's Christian population...contrary to popular opinion, the church is not declining."⁷ Jerry Trousdale and Glenn Sunshine add to this by claiming that the Western church is declining due to Jesus' Kingdom being reduced to a metaphor, praying small prayers to an almighty God, keeping ordinary people

5. Bosch, *Transforming Mission*, 11.

6. Bosch, *Transforming Mission*, 401.

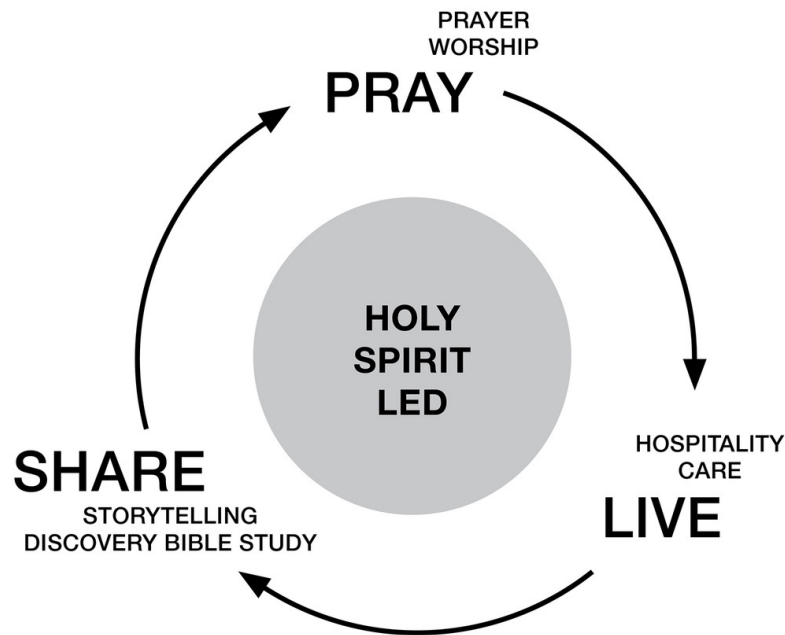
7. Soong-Chan Rah, *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity* (Downers Grove, Illinois: IVP, 2009), 13–14.

ordinary and not transformative, choosing knowledge over obedience, and having a dependence on Christian institutions that cannot multiply.⁸

- So, the question is, how can we participate in the mission of God? What are the practices and type of lifestyle that will please God and facilitate renewal? This is the focus of the remainder of this resource guide.

8. Jerry Trousdale, and Glenn Sunshine, *The Kingdom Unleashed* (Murfreesboro, TN: DMM, 2018), 41, 59, 79, 101, 123.

CBC Missional Practices Framework



Alan Kreider explores how patience combined with regular rhythms and behaviors, known as *habitus*, was important to the Early Church, being consistent over time and having everyday habits that pointed people to Jesus.⁹ He states of the Early Church, “Christians concentrated on developing practices that contributed to a *habitus* that characterized both individual Christians and Christian communities. They believed that when *habitus* was healthy, the churches would grow”.¹⁰

Therefore, the missional practices framework for CBC, with a desire to grow a healthy *habitus*, involves being a people who pray, live, and share. The overarching missional practice is being led and empowered by the Holy Spirit. As we seek to live a life that pleases God, engaged in his mission, we will pray, live and share our faith as the Spirit leads.

9. Alan Kreider, *The Patient Ferment of the Early Church: The Improbable Rise of Christianity in the Roman Empire* (Grand Rapids, Michigan: Baker Academic, 2016), 39.

10. Kreider, *The Patient Ferment of the Early Church*, 74.

Overarching Missional Practice

Being Led and Empowered by the Holy Spirit

But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

Jesus Christ (Acts 1:8)

Description:

- Praying regularly to be filled with the Holy Spirit and to be led by the power of the Holy Spirit in mission is imperative. Churches that are growing in the Majority World and the Early Church had an emphasis on being empowered and led by the Spirit.¹¹

Bible:

- Passages to explore are Acts 1: 1-11, Acts 2: 1-41, Acts 4: 23-31, Acts 8: 26-40, Acts 11: 19-30 and Acts 13: 1-4

Reflection Questions:

- What do the passages above teach us about being filled by the Holy Spirit?
- What do the above passages teach us about being led by the Holy Spirit when on mission and sharing our faith?
- How did God fill his people with the Holy Spirit?
- What are the barriers in the western church today regarding being led and empowered by the Holy Spirit?

11. Trousdale and Sunshine, *The Kingdom Unleashed*, 223. Graham Hill, *Global Church: Reshaping Our Conversations, Renewing Our Mission, Revitalising Our Churches* (Downers Grove, IL: IVP Academic, 2016), 119–55. Michael Green, *30 Years That Changed the World: A Fresh Look at the Book of Acts* (England: IVP, 2002), 282. And, Michael Green, *Evangelism in the Early Church* (Rev Ed) (Grand Rapids, Michigan: William Eerdmans Publishing Company, 2003), 23–26.

Early Church author Michael Green states, “the first Christians lived in total dependence on the Holy Spirit”¹², and “people did not merely hear the gospel: they saw it in action and were moved to respond. The Western Church has grown to dependent on words, and not nearly dependent enough on the power of the Holy Spirit”¹³

- What does Green teach us about the emphasis of being led by the Holy Spirit to participate in the mission of God?

Living the Practice:

- Read Acts passages from this session
 - Acts 1: 1-11
 - Acts 2: 1-41
 - Acts 4: 23-31
 - Acts 8: 26-40
 - Acts 11: 19-30 and Acts 13: 1-4
- Pray ‘Lord what you have done, please do it again through me’ (Billy Graham’s prayer)
- Look for and listen to the Holy Spirit’s promptings each day this week and seek to obey and report back reflections with a trusted friend.

Next steps Further Engagement:

- Accessible Prophecy course at CBC
- CBC Prayer team

12. Green, *30 Years That Changed the World*, 284.

13. Green, *Evangelism in the Early Church*, 26.

PRAY

- Practices of Prayer and Worship

Prayer

“To pray is to change. Prayer is the central avenue God uses to transform us.”¹⁴

Richard Foster

Description:

- Mission begins with a posture of prayer and an intimate relationship with Jesus Christ. Marjorie Thompson states, “prayer expresses our relationship with God.”¹⁵ Richard Foster adds to this by saying, “of all the spiritual disciplines prayer is most central because it ushers us into perpetual communion with the Father.”¹⁶ The practice of regular prayer, growing one’s relationship with Jesus, both individually and corporately, is the foundation we see for missional living and growth of the Early Church and the Majority World church.¹⁷

Bible:

- Passages to explore are Mark 1: 35-38, Luke 6: 12, Mark 6: 46, Matthew 26: 36-46, Acts 2: 42-47, Acts 4: 23-31, Acts 6: 4

Reflection Questions:

- Constant communication with the Father was part of Jesus' rhythm and it appears through the gospels that one of Jesus' connection points was in nature (eg: mountainsides, lakes, grainfields, beaches, and gardens). What is your rhythm of

14. Richard Foster, *Celebration of Discipline: The Path to Spiritual Growth* (UK, Hodder & Stoughton, 2008), 42.

15. Marjorie Thompson, *Soul Feast: An Invitation to the Christian Spiritual Life* (Kentucky, USA: Westminster John Knox Press, 2005), 33.

16. Foster, *Celebration of Discipline*, 42.

17. Trousdale and Sunshine, *The Kingdom Unleashed*, 303, 189. And Kreider, *The Patient Ferment of the Early Church*, 122–23.

prayer? How do you connect regularly with Jesus? Describe how this impacts your day-to-day life?

- Mike Breen says, “*Prayer was as fundamental an element in the life of Jesus as breathing. He inhaled His Father’s presence so He could exhale His Father’s will.*”¹⁸
What obedience steps for mission has Jesus impressed upon during times of prayer? Discuss.

Missional Prayer Practices:¹⁹

- Prayer and Fasting – give up or surrender a certain ‘appetite’ and turn to God and pray
 - Fasting is quieting the distraction, it changes us as we seek God, realign with God’s will and ways
 - Fast and pray for people who don’t know Jesus to come to know Him
- Intercessory Prayer – seek God’s heart for the world
 - Intentionally ask God to break through into our world to complete His mission
- Breath Prayers – a simple prayer of a heartfelt desire before God
 - For example: Breathe in “Jesus”, breathe out “let me share you today” or “Come, Holy Spirit” or breathe in “Lord lead me”, breathe out “to share you with others”
 - Write a missional breath prayer below
- Prayer walking – walk and pray in particular places to align with Jesus' heart for the area
 - Walk the local neighborhood praying for your neighbors and the area
- Prayer Partners – to share the prayer journey in a supported accountable relationship
 - Share and pray regularly with a trusted friend

18. Mike Breen, *Building a Discipling Culture* (Pawleys Island, USA: 3DM, 2017), 68.

19. Adele Calhoun, *Spiritual Disciplines Handbook: Practices that Transform Us* (Downers Grove, Illinois: IVP, 2015), 231–89.

Living the Practice:

- Choose a practice from above and experiment with it during the week

Next steps Further Engagement:

- Who can you develop an accountable relationship with to commit to praying for people to come to know Jesus?
- Engage with a CBC Prayer meeting

Worship

“To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, and to devote the will to the purposes of God” William Temple²⁰

Description:

- “Human beings are made for worship.”²¹ A missional life begins with a posture of worship, linked with prayer and being led and empowered by the Holy Spirit. This is what cultivates an open heart to God and others and a willingness to live in obedience to God’s missional call on our lives.

Forms of Worship:

- Worship can take many forms and “happens whenever we intentionally cherish God and value him above all else in life.”²² Five forms of worship that cultivate a missional lifestyle are:²³
 1. *Celebration* – to take joyful, passionate pleasure in God, his creation, and his will and ways. To identify and pursue these things that bring deep gladness and reveal them before the Lord. This may include spending time with others, sharing meals, serving, laughing, engaging in music, dancing, and so on.
 - Bible: Matthew 6: 25-34, Romans 12: 1-2 (MSG)
 - Question: where are you most prone to celebrate God? Alone? With others? In singing worship? In nature? Discuss.

20. Marjorie Thompson, *Soul Feast: An Invitation to the Christian Spiritual Life* (Kentucky, USA: Westminster John Knox Press, 2005), 58. And, Foster, *Celebration of Discipline*, 197. Bishop William Temple was the Archbishop of Canterbury (1942-1944) and had an emphasis in his ministry on worship and serving others, especially the disadvantaged. This quote is sourced to be from *Nature, Man and God* (1934).

21. Calhoun, *Spiritual Disciplines Handbook*, 27.

22. Calhoun, *Spiritual Disciplines Handbook*, 49.

23. Calhoun, *Spiritual Disciplines Handbook*, 27–51.

2. *Singing Worship* – to honor and adore God through song, as the supreme over all things. This may include singing songs of praise and worship by yourself and also in a community of faith, intentionally seeking first the Kingdom of God and his righteousness (Matthew 6: 33).
 - Bible: John 4: 24, Acts 13: 2-3, Acts 16: 16-34
 - Question: what about God moves you to worship? How does worshipping alone and worshipping with others affect you? Discuss.

3. *Gratitude* – to be sensitive to the Holy Spirit’s leading and to live with a thankful heart, being appreciative for all his good gifts. This may include prayers and songs that focus on God’s generosity or intentionally noticing God’s presence and gifts throughout the day or even keeping a gratitude journal thanking God for his goodness in your life.
 - Philippians 4: 6, 1 Thessalonians 5: 16-18
 - Question: When have you found that in retrospect you could have been thankful for something that you were not grateful for at the time it was happening? How can this perspective inform your life now?

4. *Holy Communion* – the Lord’s Supper focuses us on Jesus and his great sacrifice for all and God’s restorative plans for all humankind. As we engage with the bread and juice, representing Jesus' body and blood, and examine ourselves, we engage in a form of worship.
 - Bible: Mark 14: 22-24, Acts 2: 46-47
 - Question: how does participating in communion focus you on God?

5. *Sabbath* – to set aside a day for rest and worship God by spending time with him and the people you love. This may include exercise, a phone call with someone you love, family time playing games, time walking and praying, intentionally letting go of things that stress you for 24 hours, and so on.
 - Bible: Matthew 11: 28-30 (MSG), Mark 2: 27

- Question: how does taking a sabbath enhance your enjoyment and worship of God?

Living the Practice:

- Richard Foster states, “worship begins in holy expectancy, it ends in holy obedience. If worship does not propel us into greater obedience, it has not been worship.”²⁴
 - Which form of worship do you most gravitate to and why?
 - Which form of worship do you find challenging? Why?
 - How is God asking you to live in obedience to his mission as you worship him this week?

Next steps Further Engagement:

- Who can you develop an accountable relationship with to commit to worshipping God and seeking his will?

24. Foster, *Celebration of Discipline*, 212.

LIVE

- Practices of Hospitality and Care

Hospitality

“A life of hospitality begins in worship, with a recognition of God’s grace and generosity. Hospitality is not first a duty and responsibility; it is first a response of love and gratitude for God’s love and welcome to us.”²⁵ Christine Pohl

Description:

- Living a generous life where we welcome the stranger, bring dignity to all people, and demonstrate kindness in our lives is a missional practice. In a time where people have become more individualized, hospitality, especially in our homes, is even more important as a missional practice. Hospitality was a key missional practice for the Early Church. The Early Church ‘gossiped the Gospel’ in homes and we would benefit today from learning from their example.²⁶ By examining the Early Church, Pohl explores how hospitality is cultivated by beginning with a grateful Spirit, telling stories, nurturing a lifelong habit, communicating to others a welcome, and making time for personal rest and renewal.²⁷

Bible:

- Passages to explore are Matthew 25: 31-46, Mark 12: 30-31, John 14: 1-3, Acts 2: 46-47, Romans 15: 7, Hebrews 13: 1-2 (MSG)

Reflection Questions:²⁸

- Who models hospitality and welcome for you? Discuss

25. Christine Pohl, *Making Room: Recovering Hospitality as a Christian Tradition* (Grand Rapids, Michigan: William Eerdmans Publishing Company, 1999), 172.

26. Green, *Evangelism in the Early Church*, 23–26.

27. Pohl, *Making Room*, 172–82.

28. Calhoun, *Spiritual Disciplines Handbook*, 162–63.

- How do you feel about having guests come to visit your home?
- How might Jesus want to use your heart and home as a shelter for others?
- Graham Hill states, “Churches that practice hospitality are courageous communities. Generous people fill these churches.”²⁹ What are some ways Clovie can develop in being a hospitable people?

Living the Practice:

- Choose one of Adele Calhoun’s hospitality exercises below and participate in it and reflect on it with a trusted friend:³⁰
 - Remember a time you have been deeply welcomed and received. Recount the circumstances and the way people reached out to you. Picture where Jesus was in this event. Let God touch you again with his welcome and love.
 - Develop the practice of praying for the people you invite into your home.
 - Be spontaneous. Hold a “potluck” meal at your home. Invite people to bring a meal to share. Don’t try and make it perfect. Focus on the guests.
 - Have a “leftovers gathering.” Invite people to bring what they have in their fridge. See what kind of meal happens. Tell your guests the main purpose of the meal is to be together.
 - Develop a list of conversation-starting questions. Focus on bringing a welcome and embrace and not a comparison.
 - When guests arrive at your home, greet them with your whole heart. Be present with them. When they leave, thank them for their company and farewell them with full eye contact and a hug if appropriate.

Next steps Further Engagement:

- Read Christine Pohl’s book, *Making Room*, to discover more about how the Early Church lived out hospitality.

29. Hill, *Global Church*, 97–118, 105.

30. Calhoun, *Spiritual Disciplines Handbook*, 163.

Care

“Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.” (Matthew 25: 40)

Description:

- Taking an interest in others' well-being and demonstrating compassion to vulnerable people by visiting the poor, sick, elderly, and the prisoner is how the Early Church lived on mission and spread the Gospel. Being Spirit led means praying and asking God to speak to us about who to care for, visit and share our lives and faith with.

Bible:

- Passages to explore are Luke 4: 18-19, Luke 10: 25-37, Matthew 25: 31-46, Acts 9: 1-19, Acts 10: 24-47, Acts 18: 1-11

Reflection Questions:

- What do the passages above teach us about caring for others and sharing our faith?
- Why do people not demonstrate care or visit others as much in our modern-day western culture?
- What is one thing you can do this week to take an interest in another person and seek to share your life and the gospel?

Exploring the Early Church Writers:

- Rodney Stark argues that the Early church took Jesus' words literally and lived in such a way that they loved others unconditionally, showed mercy, and sacrificed their lives for the sake of God and others.³¹ This created a community that others desired to be a part of. As Stark says, “the primary means of its (Christianity's) growth was through the united and motivated efforts of the growing numbers of Christian

31. Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the West in a few Centuries* (Harper Collins, 1997), 211.

believers, who invited their friends, relatives, and neighbors to share the ‘good news’.”³²

- How can we take Jesus' words literally to demonstrate care to those in our neighborhood and relational world?
- Michael Green states, “evangelism of this direct personal nature was a feature of early Christian expansion. The apostles were always at it – Peter and John with a beggar near the Temple, Peter with a Roman officer in his house, Paul as a shipwrecked mariner talking to the chief man of the island about his Lord.”³³
 - What is the place Jesus has planted you where you can care for others and share your faith?
 - How can we develop this as a church?

Living the Practice:

- In the next fortnight look for a way to demonstrate care to another person.

Next steps Further Engagement:

- Learn more about God’s compassion through the following Bible Project video <https://bibleproject.com/explore/video/character-of-god-compassion/>
- Engage with practices of Care here at Clovie:
 - Serve at Pathway Community Centre
 - Serve at Quench café
 - Enquire about COACH to be a friend with purpose to a disadvantaged family
 - Join the Welcome team or Pastoral Care team

32. Stark, *The Rise of Christianity*, 208.

33. Green, *Evangelism in the Early Church*, 342.

SHARE

- Practices of Storytelling and Discovery Bible Study

Storytelling

“But in your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect” (1 Peter 3: 15)

Description:

- The Early Church shared their stories of being saved by Jesus in their everyday lives – at home where they ‘gossiped the Gospel’, in the open air, and on neutral ground so that people listening could feel safe.³⁴ Reclaiming the art of telling your faith story in our modern-day context is a crucial missional practice for all believers to engage in.

Bible:

- Passages to explore are:³⁵
 - Sharing the Gospel in the home (Acts 10:22, 18:7, 28: 17ff)
 - Sharing the Gospel in the open air (Acts 2: 1-42, 5:12ff)
 - The use of neutral ground to share faith (Acts 17:16-34, 25:23ff, 28:1-10, 28:17)
 - Personal conversations, with an emphasis on asking people to commit to following Jesus, receive the Holy Spirit, and be baptized (Acts 8:26-40)

Reflection Questions:

- Which Early church example from the above passages are you drawn to and why?
- Do you know your salvation story? Could you share it in less than 90 seconds?
- Why do people find it hard to share their faith / salvation story?

34. Green, *Evangelism in the Early Church*, 23–26. And, Green, *30 Years That Changed the World*, 117–32.

35. Green, *30 Years That Changed the World*, 117–39.

- Who is God asking you to share your faith story with this week? Discuss

Living the Practice:

- How can we ‘gossip the Gospel’ like the Early Church?
 - Practice your 90-second salvation story
 - Pray for an opportunity to share your story with another person
 - Look over the conversation breakers and seek to integrate one of them into a conversation
- Explore the 3 circles approach of sharing faith at <https://lifeonmissionbook.com/conversation-guide>

Consider engaging in the following ‘conversation breakers’ where you can make a statement or ask a question to move the conversation into a more spiritual way:

- Have you ever considered where God might be in this?
- What does God/ faith/ spirituality look like to you? Why? What’s changed for you? What would you need for that to change? Have you considered ...?
- Do you have faith?
- What do you think God wants from you?
- What does God mean to you?
- Do you pray?

Next steps Further Engagement:

- Read Sam Chan’s book, How to Talk about Jesus – a wonderful resource for helping people share faith in a relational way
- Read Doug Pollock’s book, God Space – an excellent resource seeking to empower followers of Jesus to speak about God through natural conversations and relationships
- Engage with Alpha at CBC – invite a friend or become a leader

Discovery Bible Study (DBS)

“Your word is a lamp for my feet, a light on my path.” (Psalm 119: 105)

Description:

- The Early Church used literature, like the Gospels and Early Church letters, to share their faith. For the Gospel to spread today, being obedient and sharing the Bible with people, in a way they can engage with and understand is essential. The DBS process and questions provide an opportunity to do this in an increasingly biblically illiterate society.³⁶

Watch the DBS video found at <https://www.dbsguide.org> to learn how to do a DBS.

The ABC of Discovery Bible Study:³⁷

A = Ask (25%)

Q. What can you be thankful for this week?

Q. What challenges do you face?

Q. How can we help others?

Q. (The 2nd time you meet together) How did we go applying or obeying our ‘*I Will*’ statements last week?

B = Bible (50%)

Read the scripture & Re-read the scripture & Re-Tell the scripture in your own words

Q. What does this tell us about God?

Q. What does this tell us about people?

36. Trousdale and Sunshine, *The Kingdom Unleashed*, 323–28. To learn more about DBS go to <https://www.dbsguide.org/> and <https://praxeis.org/8-simple-questions/>.

37. Praxeis. *8 Simple Questions*, <https://praxeis.org/8-simple-questions/>.

C = Commit (25%)

Q. How can I apply this, or How can I obey this? = *'I Will ...'*

Q. Who can I share this with?

Tips to Remember:

- The facilitator asks questions and doesn't try to teach and works hard to keep Christian language and presumptions out of the process.
- Allow people 'space' to discover for themselves and don't be afraid of silence.
- Stay in the passage. Don't wander... learn to dig deep.
- One person should not dominate... everyone should share.
- Focus on practically applying and obeying what is discovered.
- Rotate leadership: after a couple of times, let others facilitate.

Potential Bible Passages for DBS:³⁸

- God's Righteous Servant – Isaiah 53: 1-12
- Jesus is Born – Luke 1:26-38, 2:1-20
- Jesus is Baptized – Matthew 3; John 1:29-34
- Jesus is Tested – Matthew 4:1-11
- Jesus and the Samaritan Woman – John 4:1-26, 39-42
- Jesus and the Paralyzed Man – Luke 5:17-26
- Jesus Calms the Storm – Mark 4:35-41
- Jesus Raises a Man from the Dead – John 11:1-44
- Jesus Talks about His Betrayal and the Covenant – Matthew 26:17-30
- Jesus is Crucified – Luke 23:32-56
- Jesus is Resurrected – Luke 24:1-35
- Jesus Appears to the Disciples and Ascends to Heaven – Luke 24:36-53
- Enter into the Kingdom of God – John 3:1-21

38. David Watson, and Paul Watson, *DBS Guide*, <https://www.dbsguide.org>.

Living the Practice:

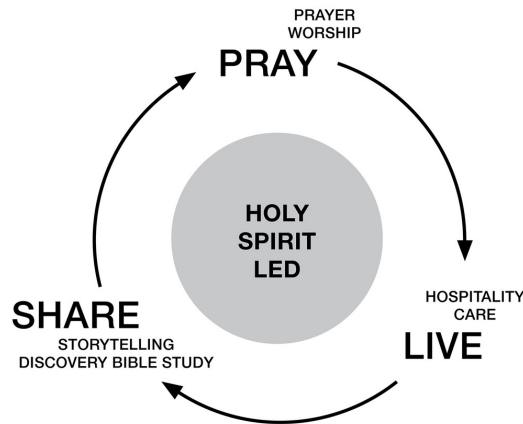
- Have a go at participating in or leading a DBS with your family, or with your Life group.

Next steps Further Engagement:

- Go to <https://www.dbsguide.org> and <https://praxeis.org> to learn more about DBS and missional movements.

Final Thoughts

The missional invitation from God is to live lives that PLS him! To be a person who prays, lives, and shares the gospel of Jesus Christ. To pray is to be a person of prayer and worship. To live is to be hospitable and care. To share is to know God’s story, your salvation story and open up the living Word to bring people to Jesus. All the time, being led by the Holy Spirit. It is essential to be in a community and live out the Kingdom with supported, accountable relationships so that we can be focused on living lives that PLS God!



Keifert and Granberg-Michaelson sum up so beautifully both the price and prize of missional renewal with these words,

“The transformative, missional change so deeply needed by the church in our time, both local and global, will not come through quick fixes, catchy slogans, inspiring weekend speakers, and neat formulas wrapped in consulting fees. The change the church needs...comes slowly and patiently. It takes time, because culture is being changed. It takes practice, because new habits are being formed. And it takes trust, because a familiar, comfortable past must be left behind before the future can be fully discerned.”³⁹

This is both the invitation and challenge for us as followers of Jesus, to live out the mission of God in our everyday lives. Will you take up the challenge?

39. Patrick Keifert and Wesley Granberg-Michaelson, *How Change Comes to Your Church: A Guidebook for Church Innovations* (Michigan, Eerdmans), 135–36.

BIBLIOGRAPHY

- Bosch, David. *Transforming Mission: Paradigm Shifts in Theology of Mission*. New York: Orbis Books, 2020.
- Breen, Mike. *Building a Discipling Culture*. Pawleys Island, USA: 3DM, 2017.
- Calhoun, Adele. *Spiritual Disciplines Handbook: Practices that Transform Us*. Downers Grove, Illinois: IVP, 2015.
- Foster, Richard. *Celebration of Discipline: The Path to Spiritual Growth*. UK: Hodder & Stoughton, 2008.
- Green, Michael. *30 Years That Changed the World: A Fresh Look at the Book of Acts*. England: IVP, 2002.
- _____. *Evangelism in the Early Church (Rev Ed)*. Grand Rapids, Michigan: William Eerdmans Publishing Company, 2003.
- Guder, Darrell, ed. *Missional Church: A Vision for the Sending of the Church in North America*. Grand Rapids, MI: Eerdmans, 1998.
- Hill, Graham. *Global Church: Reshaping our Conversations, Renewing our Mission, Revitalising our Churches*. Illinois: IVP Academic, 2016.
- Keifert, Patrick., and Granberg-Michaelson, Wesley. *How Change Comes To Your Church: A Guidebook for Church Innovations*. Michigan, Eerdmans, 2019.
- Kreider, Alan. *The Patient Ferment of the Early Church: The Improbable Rise of Christianity in the Roman Empire*. Grand Rapids, Michigan: Baker Academic, 2016.
- Linneman, Jeremy. "How Personal Renewal Fuels Mission." TGC. Accessed June 9th, 2021. <https://www.thegospelcoalition.org/article/renewal-driven-mission/>
- Pohl, Christine. *Making Room: Recovering Hospitality as a Christian Tradition*. Grand Rapids, Michigan: William Eerdmans Publishing Company, 1999.
- Praxeis. *8 Simple Questions*. Accessed March 30th, 2022. <https://praxeis.org/8-simple-questions/>
- Rah, Soong-Chan. *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity*. Downers Grove, Illinois: IVP, 2009.

Stark, Rodney. *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the West in a few Centuries*. Harper Collins, 1997.

Thompson, Marjorie. *Soul Feast: An Invitation to the Christian Spiritual Life*. Kentucky, USA: Westminster John Knox Press, 2005

Trousdale, Jerry., and Sunshine, Glenn. *The Kingdom Unleashed*. Tennessee: DMM, 2018.

Watson, David., and Watson, Paul. *DBS Guide*. Accessed March 30th, 2022.
<https://www.dbsguide.org/>

Wright, Christopher. *The Mission of God: Unlocking the Bible's Grand Narrative*. Downers Grove, Illinois: IVP, 2006.

BRIEF VITA

Michael is the husband to Michelle and father to Ella, Ben, and Lucy. Michael has a passion in seeing people come to know Jesus, coaching and developing leaders, and developing effective discipleship pathways in the local church. Michael has worked as a high school teacher in Australia and the United Kingdom, school chaplain, a long-term Youth Pastor, as a consultant and developer of leaders for the Baptist Churches of South Australia, and currently serves as the Lead Pastor at Clovercrest Baptist church in Adelaide, Australia. Michael's formal qualifications include a Bachelor of Applied Science (Human Movement) and Bachelor of Education (Secondary) from the University of South Australia, Master of Arts (Christian Studies) and Graduate Diploma of Divinity from Tabor College, and Stanford University Executive Leaders Program. Michael is an accredited Reverend through the Baptist Churches of South Australia and has retained his teaching qualification through the Teachers Registration Board of South Australia. Michael is the author of *The Glue*, a book designed to engage and form emerging leaders in leadership and effective youth ministry practices.