



PRESBYTERY
OF **PORT
PHILLIP
WEST**

Regenerating the Church:

A Strategy for Port Phillip West



Uniting Church in Australia
SYNOD OF VICTORIA AND TASMANIA

Regenerating the Church:

A Strategy for Port Phillip West

INTRODUCTION

Prior to the formation of the Presbytery of Port Phillip West, the Maribyrnong Valley Presbytery established a fund for the purpose of developing ministry in the urban growth areas of the Presbytery. This was known as the New Areas Ministry Fund. The fund was an important part of the strategic approach of the Presbytery in encouraging new ministry in growth areas.

As a result of a review of this fund, the Presbytery renamed it the New Approaches to Ministry Fund. The shift in name is indicative of a shift in strategy. The new emphasis is on approaches to ministry across the Presbytery, rather than focusing on new housing areas. This Regenerating the Church strategy builds on the strategic direction of the New Approaches to Ministry Fund. It seeks to encourage, nurture and sustain a culture of church renewal across the Presbytery through developing new forms of church, planting a variety of expressions of church and encouraging new missional life in existing congregations.

This strategy is not about encouraging congregations, agencies or schools to do ‘new things’; it is about a new way of being church. This recognises that there will be what Rowan William describes as a ‘mixed economy’ church with ‘inherited forms of church’ existing alongside new forms of church.¹ This strategy does not limit or direct the shape of church in particular areas, but seeks to support the emergence of a multiplicity of ways of being the church in our changing world.

This strategy provides innovative ways of developing a culture of experimenting with new forms of church, educating and equipping missional leadership, supporting congregations in discerning and developing their mission, and encouraging and supporting church plants. In this strategy, we have used the term ‘new form of church’ to refer to the renewal of an existing congregation as we respond to the call of Christ to be the community of Christ afresh in our changing world. ‘Church planting’ is different from a ‘new form of church’ as it is a general term given for the creation of new Christian communities in response to the call of Christ to make disciples.

The role of the Presbytery in this strategy is primarily about encouraging, equipping and resourcing mission. It also presents a new way of thinking about the resources of the Presbytery by encouraging a wider sharing of ministry gifts, releasing and equipping people to develop new forms of church and to provide a way of intentionally journeying alongside congregations in regenerating their life. There is a real and substantial benefit for congregations across the Presbytery in this strategy.

My prayer is that the Triune God may make use of this strategy for the renewal of the church in our Presbytery and that we may have the imagination and courage to respond to the call of Christ in our day.

Yours in Christ,

Rev. Dr. Adam McIntosh

Presbytery Minister Mission and Education,

June, 2013.

¹ *Mission Shaped Church: Church Planting and Fresh Expressions of Church in a Changing Context*, 11.

SECTION 1: THE STRATEGY

1. PORT PHILLIP WEST CONTEXT

The Presbytery of Port Phillip West faces significant challenges as we respond to the changes and growth in our region. Below is a brief description of some of the challenges facing our Presbytery:

•	Of the six key Melbourne growth areas, three (Melton, Wyndham, Craigieburn) belong in our Presbytery;
•	Melton and Wyndham are the 2nd and 3rd fastest growing areas in Australia;
•	By 2030, Melton will be the same size as the Sunshine Coast;
•	Port Phillip West includes four of the ten most disadvantaged areas of Melbourne;
•	The majority of red alerts for employment vulnerability in Melbourne belong in the Western and fringe suburbs (mortgage belt) of Melbourne;
•	Community services are already overwhelmed with lengthy waiting lists for basic services;
•	Pressures will increase as community funding decreases due to reduced government income and changing social agenda;
•	Many services have been reluctant to move into the West, remaining in areas of traditional poverty but now of increasing wealth, e.g. inner city.
•	Port Phillip West is a major Australian 'port' for newly arrived people including refugee communities. There is an increasing need for assistance in re-establishment;

2. MISSION PRINCIPLES

This strategy is a response to the Mission Principles document adopted by the Presbytery of Port Phillip West. There are two principles from this document that relate to this strategy. These are:

•	New Approaches to Church: The Presbytery will encourage, support and equip a variety of expressions of church including church plants, reconstituting communities, faith communities and forms of church for a changing world.
•	Pioneering Ministry: The Presbytery will encourage and resource people engaged in pioneering something new, whether that be in the form of extending the reach of the church, church planting or entrepreneurial ministry.

3. THEOLOGICAL FRAMEWORK

The following three statements from the Basis of Union provide a theological framework for this Regenerating the Church strategy.

The Uniting Church acknowledges that the Church is able to live and endure through the changes of history only because its Lord comes, addresses, and deals with people in and through the news of his completed work (Paragraph 4)

The church is called to fresh responses to our changing world and we do so with the assurance that Christ is with us enabling faithful witness. Developing new forms of church, planting a variety of expressions of church and encouraging new missional life in existing congregations are undertaken in response to the call to be faithful witnesses to Christ in our changing world. Christ is already present in the world and we are sent out to join with God’s mission in the world.

The Church lives between the time of Christ’s death and resurrection and the final consummation of all things which Christ will bring; the Church is a pilgrim people, always on the way towards a promised goal (Paragraph 3).

To be a ‘pilgrim people’ means that we are constantly ‘becoming’ the church. We never ‘make it’ as the church, but we are called to be the church anew in every historical moment. In developing new forms of church, planting a variety of expressions of church and encouraging new missional life in existing congregations, we seek to give expression to the dynamic ‘pilgrim’ nature of the church. This recognises that in each historical moment the church is called to hear afresh the call of Christ as we live as the community of Christ in our changing world.

Through human witness in word and action, and in the power of the Holy Spirit, Christ reaches out to command attention and awaken faith (Paragraph 4).

As we proclaim Christ crucified and risen afresh in our changing world, we do so in the confidence that Christ, through the Spirit, makes disciples and transforms our world. All of our attempts at being the church anew rely upon and respond to the work of the Triune God in awakening faith and transforming the world. We seek to be faithful as witnesses to the Gospel in word and action, and depend upon the Spirit of Christ to awaken faith in our life and the life of those whom we love and serve.

4. VISION AND GOALS

In response to the two mission principles outlined above, it is recommended that the Presbytery of Port Phillip West adopts the following vision and goals.

VISION:

To be God’s people in mission by:

1	Developing and sustaining a culture within the Presbytery that is characterised by an increasing multitude of healthy and vibrant missional communities of Christ – embracing both the planting of new expressions of church, and the birthing of new missional life within existing congregations.
2	Growing, nurturing and supporting an increasing multitude of healthy, vibrant and missional communities of Christ throughout the Presbytery.

GOALS:

1	To identify and train people across the Presbytery to: a) lead the planting of a variety of expressions of church; b) lead the development of new forms of church in existing congregations, schools or agencies.
2	To nurture, develop and support missional leadership for the renewal of existing congregations, schools or agencies.
3	To identify and encourage congregations to actively explore and support (through people, financial and other resources) the development of new forms of church and planting a variety of expressions of church.

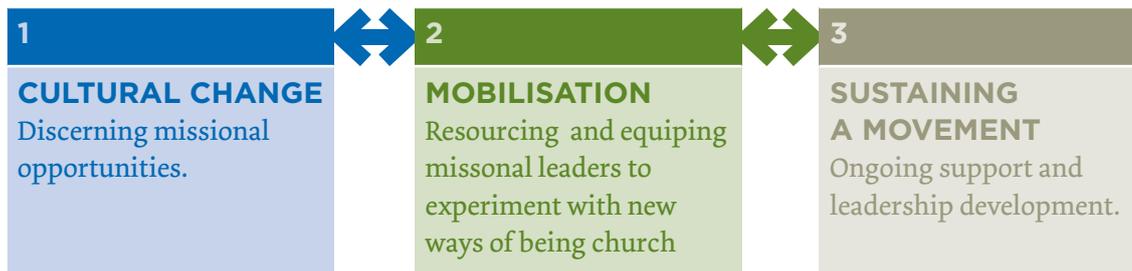
5. MULTIPLE APPROACHES

To achieve the above vision and goals, multiple factors need to work creatively together. These include:

a)	Education: A key component of the development of this strategy is education. The Presbytery has already made this a high priority for 2013 by offering multiple mission focused education events. This will continue to be a high priority. The Presbytery will provide high quality education opportunities that equip and nurtures missional leadership.
b)	Harnessing Ministry Giftedness: The Presbytery is in a unique position to be able to focus, coordinate and direct the rich experiences and gifts we have across the Presbytery for the furthering of mission. The idea of Missional Coaches (explained later in the document) is an attempt to intentionally use the knowledge, experiences and gifts of people across the Presbytery for the benefit of the whole Presbytery. This requires us to think in new ways about sharing our people resources. It may include actively seeking opportunities for releasing minister's in placement for their gifts to be shared for the wider benefit of the Presbytery.
c)	Resourcing: In order to achieve the vision and goals we need to focus the rich resources of the Presbytery towards this. This includes the financial, property and people resources within the Presbytery. All congregations within the Presbytery will be asked to discern with the Presbytery how they can contribute to this strategy. When the Presbytery is making decisions regarding property and finances, this strategy will provide an important framework for decision making.
d)	Placements: There are a variety of ways that placements can be rethought in creative ways to move into the direction of this strategy. This includes calling people to lead a new form of church supported by a congregation or multiple congregations; calling a minister with a dual role of developing a church plant and maintaining an existing congregation (recognising that this will mean less time for other aspects of the ministry); releasing minister's to develop mission initiatives within an existing congregation.
e)	A Culture of Risk Taking: It might be so obvious that it hardly needs mentioning, but this strategy depends upon the Presbytery developing a culture of experimentation and risk taking. We need people to have a go at experimenting with new forms of church, starting church plants and developing new mission initiatives in existing congregations, instead of simply talking about it.

6. THREE PHASES

Below are the implementation phases for the Regenerating the Church strategy with recommendations for each phase. There are three phases in this strategy. Each phase will overlap, but the three phases indicate the general trajectory of this strategy. This is descriptive rather than prescriptive, and is designed to be flexible and adaptive to respond to the movement of the Spirit.



PHASE 1:

CULTURAL CHANGE: DISCERNING MISSIONAL OPPORTUNITIES

This phase is about creating a vibrant culture within the Presbytery that leads to the development of new forms of church, planting a variety of expressions of church and new missional life across the Presbytery. For some congregations, this might mean releasing people for mission initiatives. For others, it might mean releasing financial and property resources for the future church as a radical act of discipleship. Some congregations may discern that God is calling them to sponsor or parent a church plant and will send some of their people out for this purpose. Other congregations may discern a new way of being church and be supported in moving forward. A school may experiment with a church plant. Every congregation will be invited to participate in this strategy!

KEY INDICATORS:

•	<i>The Presbytery adopts the Regenerating the Church strategy;</i>
•	<i>Establishing of a steering group for the strategy;</i>
•	<i>Employing the mission development strategist.</i>
•	<i>Developing a culture of sharing gifts across the Presbytery;</i>
•	<i>Communicating the vision throughout the Presbytery;</i>
•	<i>Developing discernment processes for congregations, schools and agencies;</i>
•	<i>Discerning missional leaders;</i>
•	<i>Running the Mission Shaped Ministry course;</i>
•	<i>Identifying missional opportunities;</i>
•	<i>The training of coaches;</i>
•	<i>Profiles for placements to include information about the Regenerating the Church strategy;</i>
•	<i>The development of an induction process for future placements within the Presbytery to further this strategy;</i>

RECOMMENDATIONS

1	The Presbytery adopts the vision and goals of this Regenerating the Church strategy.
2	That the Mission Strategy and Education (MSE) committee establish a steering group for the implementation of this strategy, with the steering group reporting to the MSE.
3	That the Presbytery employ a person full time for an initial three years to work with the steering group and the PM ME in achieving the goals of the Regenerating the Church strategy. This ministry will be reviewed and assessed prior to the end of the three years. His/her primary tasks will include: a) Assist in the implementation of the recommendations of the Regenerating the Church strategy; b) Encourage congregations within the Presbytery to support the Regenerating the Church strategy; c) Develop discernment processes for congregations, schools or agencies to discern their participation in this strategy; d) To assist in the discernment of missional leaders; e) To assist the PM ME and the Steering Group with the various components of this phase of the strategy as needs arise.
4	That the Mission Shaped Ministry course be funded by the Presbytery. This course will be offered to interested people across the Presbytery. The aim of the course is to acquire the values and practices to begin, grow and sustain a new form of church, gaining mission ideas and skills, strengthening commitments to mission where we are and developing fresh expressions of church. This course is to be run from September 2013 to September 2014.
5	That all future placements within the Presbytery include a statement in profiles about the Regenerating the Church strategy and the expectation of sharing of ministry gifts across the Presbytery.
6	That all new placements in the Presbytery include an induction process that includes the sharing of the Presbytery vision and goals and identifying gifts of the person in the new placement and how he/she may participate in the wider life of the Presbytery.
7	That decisions relating to property and finance within the Presbytery use this strategy as a guiding framework for decision making.

PHASE 1: WHAT IT MIGHT LOOK LIKE²



The Lara Uniting Church has just finished a mission study. As part of this process, they discerned how the Regenerating the Church strategy applies to them. They discerned a strong desire to support a new form of church alongside developing the existing congregation. For their next ministry placement, they are going to call a person with a dual role in which he/she is released to start a new form of church alongside the existing congregation. This means rethinking and restructuring the way that they function as a congregation and releasing people to support this new direction. Two members of the congregation are part of the Mission Shaped Ministry course and are offering leadership within the congregation for this new direction. The congregation is excited about what may emerge and are hopeful about the future of the church.

² The three stories are fictional and are for illustrative purposes only.

PHASE 2:

MOBILISATION: RESOURCING NEW WAYS OF BEING CHURCH.

This phase is about developing, equipping and resourcing leadership across the Presbytery through missional coaches. This is an innovative approach that is focused on the support of leaders willing to step out discerning God's call. Missional coaching is about providing support for people engaging in mission initiatives across the Presbytery whether in an existing congregation or starting a church plant. It is about developing missional leaders, respectful accountability and breakthrough thinking in discerning the leading of the Spirit. Missional Coaches will support and enable reflection on the pioneering journey, develop leadership in local contexts and provide a communal accountability framework.

KEY INDICATORS:

•	<i>The training and commissioning of missional coaches;</i>
•	<i>The matching of missional coaches with leaders;</i>
•	<i>Ongoing discernment of mission opportunities;</i>
•	<i>Experimentation with mission initiatives;</i>
•	<i>Congregations, schools or agencies experimenting with church plants;</i>
•	<i>Releasing resources in support of this strategy;</i>
•	<i>Support for congregations following up recommendations from consultations and mission planning;</i>

RECOMMENDATIONS

8	That the Presbytery train and commission five missional coaches for an initial period of three years (see Section two for the details). If the missional coach is in a placement, then the Presbytery will request that the placement release the person to undertake this ministry within the Presbytery.
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PHASE 2: WHAT IT MIGHT LOOK LIKE



The Lara Uniting Church has just finished a life and witness consultation. There were several recommendations from this consultation including developing a vision for connecting with the new growth area around Lara. Three people from the congregation are going to be part of a group that is being coached by a Presbytery Missional Coach. They will meet with the coach fortnightly for around 12 months as they lead the congregation in developing a new mission focus that connects with this growth area. The congregation is excited about the future and feel that they have the support to move into a new direction.

PHASE 3:

SUSTAINING A MOVEMENT: ONGOING SUPPORT AND LEADERSHIP DEVELOPMENT

This phase is about sustaining a missional movement across the Presbytery. It will include mapping the progress of new forms of church, church plants and new mission initiatives; responding to the changing needs; facilitating resources for leadership development; looking for new opportunities; and sustaining mission initiatives. This phase includes a review of the strategy at the end of three years and presenting recommendations to Presbytery about future needs.

KEY INDICATORS:

•	<i>Ongoing discernment of new mission opportunities;</i>
•	<i>Assessment of ongoing needs and opportunities;</i>
•	<i>A culture of sharing of ministry gifts across the Presbytery;</i>
•	<i>Ongoing development of missional coaching resources for the Presbytery;</i>
•	<i>Sustaining a vibrant culture within the Presbytery that leads to the development of new forms of church, planting a variety of expressions of church and new missional life in existing congregations.</i>
•	<i>Identify and develop ongoing resourcing and educational needs;</i>
•	<i>Bring recommendations to Presbytery near the end of the three years period of phase 1 and 2.</i>

RECOMMENDATIONS

9	<p>That the MSE regularly review the development of the Regenerating the Church strategy. At the end of the three year period, recommendations are to be presented to the Presbytery about future directions. This will include:</p> <ol style="list-style-type: none">To map the progress of new forms of church, church plants and the missional life of congregations across the Presbytery;Review & assess the ministry & direction of the Mission Development Strategist;Identify emerging needs to resource the Presbytery for ongoing mission development;Identify ongoing education needs for developing missional leadership;To review the effectiveness of missional coaching;
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PHASE 3: WHAT IT MIGHT LOOK LIKE

The Mission Strategy and Education committee has been mapping the progress of the Regenerating the Church strategy and have recommendations for the Presbytery to consider. After three years, they have recorded the following changes in the Presbytery:

•	5 missional coaches have been commissioned within the Presbytery and 10 additional people have undertaken coach training;
•	85 people have been coached and feel that they are more equipped for missional leadership;
•	8 church plants have been going for over 1 year;
•	20 congregations have started a new mission initiative as a result of the strategy;
•	20 people in placement indicated that they feel that their gifts for ministry are being more used than at any other time in their ministry.



SECTION 2: THE DETAILS

7. COSTINGS

1. MSM Course for 40 participants

Expenses

License: \$1800

Evening Meals: \$6000

Day Meals: \$800

Retreat: \$8000

Other Expenses including speakers, advertising, etc: \$5000

Total: \$21,600

Income:

Participant fee: $(40 * \$100) = \4000

Total cost: \$17,600

2. Coaches over three years: \$124,000

5 coaches at \$8,000 p.a. each for three years = \$120,000

Training Costs: \$4000

3. Fulltime Mission Development Strategist:

(This is paid for under the New Approaches to Ministry Fund).

TOTAL COST OF STRATEGY OVER THREE YEARS

1. MSM Course for 40 participants: \$17,600

2. Coaches over three years: \$124,000

3. Mission Development Strategist: NAM Funded Ministry

= \$141,600

8. MISSIONAL COACHES

Missional coaching is about providing support for people engaging in mission initiatives across the Presbytery. It is about developing missional leaders, respectful accountability and breakthrough thinking in discerning the leading of the Spirit. Missional coaches will support and enable reflection on the pioneering journey, develop leadership in local contexts and provide a communal accountability framework. Missional coaching is about empowering long term leadership skills and will usually last for between 8-18 months, meeting around every fortnight. It will take place in a huddle of between 4-6 people. A huddle is a group coaching structure offering ongoing support and accountability as disciples of Jesus. Each coach will also be coached as part of the training process. They will be commissioned within the life of the Presbytery and will receive remuneration that recognises the time and travel associated with this ministry.

THEOLOGICAL FRAMEWORK

Missional coaching takes seriously the way that Jesus formed the first disciples. The disciples were not simply sent out by Jesus, but were challenged, encouraged and equipped for their ministry. In Luke 10, Jesus teaches the disciples the tools and strategies that they will need for responding to the unique contexts that they would find themselves in on their missional journey (10:4-13). When the seventy returned from their mission, Jesus continues to teach them by encouraging reflection on their experiences (10:17-21). The disciples didn't simply learn about what mission was through Jesus imparting information, they were sent out by Jesus to do mission and then continued to learn through reflecting on their experiences. Coaching focuses on learning through the doing of mission and reflecting on experiences in a way that challenges, encourages and equips.

Being the church in a rapidly changing world requires us to navigate as pioneers in a post-Christendom world. This is especially so in the development of new forms of church either through church plants or in an existing congregation. Missional coaches serve this purpose of not simply sending people out, but providing people with intentional support to develop as missional leaders, to reflect on the pioneering journey and mutual accountability as God's sent people.

The coaching huddle (a group of 4-6 people who are coached within a group context) is about learning from each other as a community, holding each other accountable as disciples of Christ, praying for each other, encouraging each other and facilitating new ways of thinking about different issues. The role of the coach is to facilitate and lead this process.

COACHING WITHIN THE REGENERATING THE CHURCH STRATEGY

Missional coaches will have an important role in the support of people engaging in new forms of church within existing congregations, new missional life or developing church plants. There will be a discernment and identification process in the matching of leaders with coaches. This might happen through mission planning, consultations and congregations approaching the Presbytery for support. To begin with, there will be 5 coaches commissioned and remunerated within the Presbytery. The vision is that these coaches 'huddle' a group of leaders with the intention that these leaders will eventually develop other leaders and so on. If each coach huddles two groups of 4-5 leaders, over a period of 8-18 months, this means that we will have around 100 leaders coached over a three year period. This is the beginning of a large missional movement across the Presbytery! The aim is that a high percentage of the people coached will also be equipped to huddle other leaders. The potential for multiplication of missional leaders across the Presbytery is exciting to contemplate.

COST

The missional coaches will be commissioned within the Presbytery and remunerated in recognition of time, travel and resource costs associated with coaching. There will be 5 missional coaches commissioned within the Presbytery at a cost of \$8000 a year (an estimated 6000 Kilometres a year) over a three year period (\$120,000). If the missional coach is in a placement, then the placement will be asked by the Presbytery to release the person to undertake this ministry.

MISSIONAL COACHING ROLE:

•	The missional coach facilitates or empowers growth and learning as disciples of Jesus;
•	They are low on controlling the actions of the person, but high on communal accountability as we seek to live as followers of Jesus;
•	The focus is on facilitating insights and reflecting on immersion experience;
•	The goal is to develop missional leaders;
•	Missional coaching is about long term change through intentional and intensive group work, but not about creating dependency;
•	Missional coaches seek to empower leaders to be capable of building leaders who can build leaders and so on;
•	Missional coaching is about empowering people to take committed action;

MISSIONAL COACHES RESPONSIBILITIES

•	Missional coaches will work with 1-2 huddles of 4-6 people. The huddle could be made up of a leadership team from a single congregation, individual leaders from different congregations, ordained or lay leaders or a mixture of all of these.
•	They will undertake coach training;
•	Missional coaches will be coached as part of the training process;
•	Meet with the huddle at an average of once a fortnight for between 1-2 hours;
•	The huddle will last for between 8-18 months depending on the needs and the development of the group;
•	The placement of the coaches will be asked to release the coaches for this Presbytery wide ministry for an agreed amount of hours (average of 4-6 hours a week);

COACHEE RESPONSIBILITIES

•	Define goals with the missional coach and an action plan;
•	Be open to feedback, improvement and change as disciples of Jesus;
•	Be immersed in the development of a new way of being church, developing a church plant or leading the renewal of a congregation;
•	A willingness to learn from mistakes and successes;
•	Share openly within the huddle and keep confidentiality within the group;
•	Be respectful of other members of the huddle;
•	Develop new strategies and adapt to changing situations;

DESIRABLE QUALITIES OF A COACH

THE DIFFERENCE BETWEEN COACHING AND SUPERVISION

The Uniting Church in Australia defines professional supervision as ‘the relationship Ministers have with another professional whereby the Minister is assisted to maintain the boundaries of the pastoral relationship and the quality of ministry’ (Code of Ethics and Ministry Practice, 2009, 3.9(c), p.6). A supervisory relationship is different for each person, but it tends to focus on the overall ministry experience, facilitates self reflection and an overall process for the reflection on ministry practice for the enhancement of ministry.

THE DIFFERENCE BETWEEN A SUPERVISOR, COACH AND MISSIONAL COACH

	Supervisor	Coach	Missional Coach
Focus	Ministry Experience	Project	Leadership formation for mission development
Orientation	Facilitator with no agenda	Specific agenda	Agenda of equipping for missional development
Arena	Ministry Practice	Task related	New initiative or church plant
Relationship	Pastoral and professional	Strategic and professional	Strategic and collegial
Process	Facilitating discovery	Guidance and direction	Accountability, facilitating discovery and strategic thinking
Role	Discernment, listening and questioning	Goal setting, accountability and strategic	Accountability, goal setting and strategic thinking about missional processes
Goal	Enhancement of ministry	Effectiveness and project development	Missional leadership development
Time	Past	Future	Future

9. NEW FORMS OF CHURCH AND CHURCH PLANTING

This strategy provides innovative ways of developing a culture of experimenting with new forms of church, educating and equipping missional leadership, supporting congregations in discerning and developing their mission, and encouraging and supporting church plants. In this strategy, we have used the term ‘new form of church’ to refer to the renewal of an *existing* congregation as we respond to the call of Christ to be the community of Christ afresh in our changing world. ‘Church planting’ is different from a ‘new form of church’ as it is a general term given for the creation of new Christian communities in response to the call of Christ to make disciples. The Mission Shaped Church document defines church planting in the following way:

*Church planting is the process by which a seed of the life and message of Jesus embodied by a community of Christians is immersed for mission reasons in a particular cultural or geographic context. The intended consequence is that it roots there, coming to life as a new indigenous body of Christian disciples well suited to continue in mission.*³

This definition is helpful as it describes both the missional motivation as well as the missional outcome in establishing church plants. The motivation of church plants is the expansion of the gospel into new cultural and geographical areas resulting in the formation of new Christian communities. The outcome is a missional community living as a community of Christ in a culturally distinct way.

10. DIFFERENT MODELS

There are various models of new forms of church and church planting that can be explored by Port Phillip West. The Presbytery may consider the following models as helpful approaches. This is not an exhaustive list, but an indication of the many different models available.

- a) **Missional Communities:** Missional Communities is a Fresh Expression of church that originated in St Thomas, Sheffield in the UK. It is a model of church that is based on mid-sized communities, who have a similar missional focus or calling. Missional Communities can be made up of 10 to 35 adults (plus children) and are usually led by lay people. The intention of Missional Communities is diversity. They could include groups of students, business communities, retirees, young families, creative people etc. Each community expresses their life in a different way that embodies their uniqueness and mission focus.

Missional Communities are usually networked to a larger community which allows both the scattered church and the gathered church. The role of the central congregation gathered for worship is to equip, resource and send members of Missional Communities, rather than being a place of belonging in itself. This means that you can have multiple diverse Missional Communities networked together as a single congregation. There is a threefold focus of Missional Communities: in (building a vibrant caring community), up (worship, prayer, Scripture, teaching) and out (time with those who are not members of any church).

In our Presbytery, this model could be adapted in a variety of contexts. You could have several congregations regenerated into Missional Communities networked together to form a central congregation. This could be in the form of one congregation (network) meeting in multiple locations as Missional Communities. The congregation can gather as a whole for a celebration of worship, teaching, communion and baptisms on a regular basis (not necessarily every Sunday!!). The lay leadership focus, mission orientation and network structure means that the start up costs and ongoing costs of ministry are significantly reduced.

- b) **Fresh Expressions:** A Fresh Expression of church is a form of church for our changing culture, established primarily for the benefit of people who are not yet members of any church. ‘Church’ emerges through a process of engaging a particular neighbourhood, culture or network through loving service, developing community, disciple making and church forming in a culturally distinct way.

³ Mission Shaped Church, 32.

Fresh Expressions of church can take a variety of forms across the Presbytery from church emerging in an Op shop, a surf culture, a school community, a craft group, a latte culture, play groups etc. It is a way of being church that has proven effectiveness in similar denominations including the Methodist Church in the UK and the Anglican Church. A significant focus of the Mission Shaped Ministry training will be on Fresh Expressions of church.

- c) **Multi-congregation Sponsorship:** This model of church plant can take a variety of forms. The distinctiveness of the multi-congregation sponsorship model is that more than one congregation acts as ‘parenting’ congregations providing the people resources, finances, administrative support or facilities for the birthing of a new church. In our Presbytery, this approach may be useful as it combines the resources of several congregations, agency or school (or a combination of these) to sponsor a church plant. It is important that in this model the aim of the church plant is to become a congregation or faith community without ongoing dependency on the sponsor.
- d) **Parent Church Plant:** This model is based on a single congregation ‘parenting’ a church plant by providing the people, financial and other resources to birth the new church. In this model, the ‘parent’ congregation provides an important oversight role and support of the church plant. This model will have usefulness in our Presbytery for the few larger congregations in the Presbytery.
- e) **Re-plant:** This model involves an existing church that was vibrant and has dwindled in numbers and mission. The focus is on using the existing infrastructure and congregation as the base for re-birthing a congregation. This model may be useful in our Presbytery in some circumstances, but the existing congregation needs to be at a point of readiness for a new beginning and ending, rather than continuing in a new way.
- f) **Traditional Church Plant:** This is a church plant model that focuses on starting a church in a defined geographical area ultimately leading to an ongoing presence in that area. Often this model will result in a church building in a new area. In our Presbytery this model will have relevance in several growth areas where there is not a Uniting Church presence. In the traditional model, this is a high cost model of church planting.

11. DRAFT POSITION DESCRIPTION

Position Title:	Missional Development Strategist
Employer:	Presbytery of Port Phillip West
Employment Status:	Full time for three years, with a review of the position.
Award/Classification:	Stipend/Equivalent

THE ORGANISATION

Port Phillip West stretches from Lorne in the South-West to Queenscliff in the South-East and includes all the Bellarine Peninsula and Geelong. The Western edge of the region includes Winchelsea, Lara, Little River, Bacchus Marsh, Pentland Hills and Sunbury. In the North, the Presbytery includes Kyneton, Mia Mia, Woodend, Tylden, Romsey, Lancefield and Wallan. On the Eastern boundary it includes congregations along the Hume Highway south of Wallan, through Craigieburn to Coburg, and finally Brunswick. Northcote Chalice Community of Faith, Darebin North West and Croxton to the East of Sydney Road are also in the Presbytery. All of Melbourne’s Western and North Western suburbs are within the Presbytery’s boundaries. The Presbytery comprises seventy nine congregations, one faith community, three UCA schools, five Uniting Care agencies and four Uniting Aged Care homes. The ministry of the Presbytery comprises sixty three full and part time placements in Presbytery, congregations and agencies with additional paid and unpaid

lay ministry and leadership roles. This is a culturally diverse Presbytery. It includes active Cross-Cultural ministry with a number of language specific congregations including Filipino, Indonesian, Vietnamese and Pacific Islander groups.

THE POSITION

The position arises from the Regenerating the Church strategy adopted by the Presbytery in June 2013. The vision and goals of this Strategy are:

VISION

To be God's people in mission by:

1	Developing and sustaining a culture within the Presbytery that is characterised by an increasing multitude of healthy and vibrant missional communities of Christ – embracing both the planting of new expressions of church, and the birthing of new missional life within existing congregations.
2	Growing, nurturing and supporting an increasing multitude of healthy, vibrant and missional communities of Christ throughout the Presbytery.

GOAL

To be God's people in mission by:

1	To identify and train people across the Presbytery to: <ol style="list-style-type: none"> a) lead the planting of a variety of expressions of church; b) lead the development of new forms of church in existing congregations, schools or agencies.
2	To nurture, develop and support missional leadership for the renewal of existing congregations, schools or agencies.
3	To identify and encourage congregations to actively explore and support through people, financial and other resources the development of new forms of church and planting a variety of expressions of church.

KEY RESPONSIBILITIES:

a)	Assist in the implementation of the recommendations of the Regenerating the Church strategy;
b)	Encourage congregations within the Presbytery to support of the Regenerating the Church strategy;
c)	Develop discernment processes for congregations, schools or agencies to discern their participation in this strategy;
d)	To assist in the discernment of missional leaders;
e)	To assist in the matching of missional coaches with identified leaders;
f)	To assist the PM ME and the Steering Group with the various components of phase 1 and 2 of this strategy as needs arise.

REPORTING RELATIONSHIP

The position will report to the Mission Strategy and Education Committee, with the Presbytery Minister Mission and Education the key contact point. The person will work closely with the PM ME and the Regenerating the Church Steering Group. The person employed will also write an annual report to the Standing Committee and update the Presbytery on a regular basis.

SELECTION CRITERIA

•	The ability to work within the mission, ethos and policies of the Uniting Church in Australia including an understanding of the role of the Presbytery within the UCA polity;
•	An understanding of, and experience in, the development of new ways of being church, developing a church plant or leading the renewal of a congregation;
•	An ability to lead people through processes of discernment;
•	An ability to think and reflect theologically;
•	Experience in leadership development;
•	Willingness and ability to work as part of a team;

OTHER INFORMATION

•	The person will be required to work with congregations on some Sunday mornings and evenings;
•	There is an annual budget of \$5000 for the operations of this position;

STRATEGY TASK GROUP

The Regenerating the Church: A Strategy for Port Phillip West document was developed through a task group appointed by the Mission Strategy and Education committee. This task group includes Rev. Dr. Adam McIntosh (chair and author), Rev. Deacon. Jeanne Beale, Rev. Rose Broadstock, Rev. Lynton Wade and Rev. David Withers.