

## TO YEARN *for the wide boundless ocean*

*If you want to build a ship, don't summon people to buy wood, prepare tools, distribute jobs and organise the work; teach people the yearning for the wide, boundless ocean.* – Antoine de Saint-Exupery

This quote by the writer of *The Little Prince* gets at the nub of the problems many of our churches are facing. Too many church leaders have tried to marshal their members into the technicalities of ship-building – that is church growth – without having first inspired them with a yearning to sail the high seas. Christians, though, should live for the sea. If we can reinvest our members with a yearning for the wide, boundless ocean of mission, the issues associated with building church will be far easier to address. How do we teach people to yearn for the ocean? Allow me to suggest a number of ways:

### LET JESUS BE YOUR REFERENCE POINT

Some years ago I heard Scott Peck say that he felt that the Gospels were the best kept secret in Christianity and I'm inclined to agree. It's the dangerous stories of the life of Jesus that need to become the reference point for Christians. What do I mean by 'dangerous stories'? The stories in the Gospels, far from being soothing stories for baptized children, are the most dangerous element of the Christian experience. They are radical, daring, unsettling, disturbing, even frightening. Our memories of God's human manifestation will continue to perturb us, inviting us to an alternative

set of values that transcends our normal allegiance to our post-Christendom society. The Gospels are replete with stories that shake us out of our preference for the level-headed reasonable memories that the church often presents to us. Jesus is not level-headed, nor is He reasonable. Just when we imagine we have Him figured out and boxed in, He wriggles free, confounding our formulas and simplistic explanations. Let's face it: the Gospels aren't bedtime stories at all. Far from sending us drifting off to a carefree sleep, they trouble us, forcing us to reassess the deals we have done with the "spirit of this age."

The Christian missional identity is bound up in an understanding of who Jesus is and what He does and says. When we become obsessed with the Jesus of the Gospels we cannot but yearn for the high seas. He is free – marvellously, frighteningly free – from the structures of institutional religion. What would Jesus do? If we're serious about answering that question we could find ourselves in the most liminal, missional experiences of our lives. Church leaders need to teach their friends to marinate their lives in the Gospels themselves.

### EMBRACE A RADICAL SPIRITUALITY OF ENGAGEMENT

Following Jesus means engaging meaningfully with the lives of others. How could we possibly believe that we could model our lives on Him and remain distanced from the poor, the confused, the struggling and the lost? Following Christ means more than not drinking or not swearing in polite company. It means facilitating a program for teen mothers. It means preaching the Gospel in a refugee camp. Jesus' life is not primarily marked by retreat, reflection and solitude, though He did have such experiences. For Jesus these experiences were rarities, punctuation points in a life of engagement, action, connection. In Matthew 9:35 we are told that "Jesus went through *all* the towns and villages, preaching in their synagogues, preaching the good news of the Kingdom and healing *every* disease and sickness (*italics mine*)."

This is an awesome itinerary and indicates a high spirituality of engagement. We need to take a stance that assumes that engagement is normal and retreat is an occasional but necessary feature of our spirituality.

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CROSSOVER

*a passionate commitment to evangelism*



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### **BE INSPIRED BY PREVENIENT GRACE**

To believe in prevenient grace is to assume that God goes before us even into the most irreligious situations and creates fields or environments in which our Christ-like example can be received. Think of the verb to *prevene*. It is related to the idea of convening. When one convenes a meeting, he or she opens that meeting and conducts it. But someone had to *prevene* that meeting before it began. A hall had to be booked, an agenda had to be determined, seats had to be set out. To *prevene* is to go beforehand and prepare in advance. Says the writer of Ecclesiastes; "He has made everything beautiful in its time. He has also set eternity in the hearts of men; yet they cannot fathom what God has done from beginning to end" (Eccl. 3:11). It's the eternity in our hearts that draws us into the search for God, the very same God who is searching after us always. We should acknowledge that and go confidently into the world on the assumption that God goes beforehand. Our job then is not to make things happen, but to cooperate with the God who is already making them happen Himself.

### **FOLLOW THE MISSIONARY GOD INTO STRANGE PLACES**

If Christians are looking for where God is already working they might be surprised by what they find. They might find Him in the bar or the biker gang, in the strip club or the casino. Of course, they will find Him evangelising young people, but they might find Him in the Green movement or protesting against the WTO. No one in Jesus' time thought they'd find God eating with tax collectors or playing with children. He shattered the preconceptions of religious people as He does today. I have met bands of Christians heading up a biker gang in Melbourne, Australia; running a dance venue in Pomona, California; hanging out in an inner city bar in Birmingham, England; heading up a public art co-op in San Francisco; managing a skateboard park in Gisborne, New Zealand; running a pub in Bradford, England; managing a mobile drop-in centre in downtown Toronto, Canada; and managing a floating café on a canal in Amsterdam. Following God's missional impulse, I know people who have developed Christian collectives in such businesses as a shoe store in San Francisco, a record store in Brisbane, a sporting goods store in Mission, British Columbia, a hot dog restaurant in Pittsburgh and an Italian restaurant in Melbourne.

### **INSPIRE PEOPLE AROUND YOU TO DO THE SAME**

If church leaders marinated their people in the dangerous Gospel and its radical spirituality of engagement, as well as inculcating a belief in God's prevenient work in the world, and then led them out into the unlikely places He can be found, great changes would occur. Their members would have to confront the needs of the lost and the power of the Gospel. If just this much could be achieved, we might be surprised by the way that ordinary Christians, filled with a passion for the wide, boundless ocean of lostness they see, as well as with a fascination for the equally wide, boundless ocean of God's love, would discover ways to build the ship needed to sail that ocean.

*Adapted from Exiles: "Living Missionally in a Post-Christian Culture", Hendrickson/Strand, 2006, by Michael Frost.*

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# THREE PRACTICAL TIPS FOR *engaging in a post-Christian culture*

*Mission in the Post-Christian West is really tough but thoroughly worth it! For the last ten years my passion has been to see unchurched Australians introduced to the mind boggling fact that the creator of laughter, the Cheetah and the Orion constellation personally loves them and is going to makeover the world minus all the bad stuff. This reality makes me determined to cut through the antagonism and apathy that arises in unchurched Aussies at the sound of the word "Christian".*

*I tend to be someone who learns by doing and so I have learnt enough things to fill a small aircraft hanger. Here are three. I hope, like a good robust massage, they are slightly painful but yet ultimately healing.*



## 1. SHOW COMMITMENT TO YOUR NEIGHBOURHOOD

The last 30 years has seen an incredible amount of time, money and resources spent by the church in educating young Christians that when it comes to sex, we are called to be people of covenantal commitment. However the ethic of fidelity that we are called by God to model in all areas of life is quickly forgotten in our day of four car families, budget airlines and myspace addictions. When it comes to sexuality we preach purity and commitment, however when it comes to our own neighbourhoods, Christians show little faithfulness, constantly keeping our eyes open for better opportunities and options.

In an age where people are suspicious of Christians and the church, we cannot expect to see unchurched people coming into contact with a life transforming encounter with Jesus without long term relationships, built upon regular and close geographic contact! I have made it a spiritual discipline over the last five years to spend large, quality amounts of time shopping, making small talk, sharing, eating, relaxing, engaging, and praying in the downtown of my local area. If you want to revolutionise your church, challenge your congregation to commit long term to the area God has placed them in. Ask people to create accountability groups to keep them on track.

## 2. GET UP AT 4 AM AND STUDY CULTURE!

Many of us living out our faith in the West have come to understand that we are living in a missional situation. However, we make a crucial mistake when we fool ourselves into believing that we understand the culture we live in. The liquid culture we live in is changing at a rapid rate. Secular newspapers, websites and magazines are constantly filled with comment and speculation as to what we are becoming as a culture. We face a culture that we don't fully understand.

The good news of the Kingdom of God is unchanging, however the cultural context in which we communicate that good news is evolving. To be good stewards of this news we must try and grasp the time and place God has called us to live out His Word. The great missionaries always spent incredible amounts of time learning culture and language. The father of modern mission, William Carey, would rise at four am every day to study the culture and language of India. We are called to show the same dedication and passion to comprehend this post-Christian culture in which we are called to serve. A key ingredient of mission today is helping others understand the culture that we are in.

## 3. REVERSE THE 80% TO 20% RULE

Several years ago I read the statistic that in the United States 80% of an average Church's time went into preparing for its Sunday service/s. If you want to see your church become missionally effective, try reversing this statistic. Rewire your church to spend 20% of its time preparing for Sunday Worship and 80% of its time engaging in mission, then make sure to strap yourself in. What I have found is that engaging in such a heavy missional focus not only transforms your community, but it will personally transform those in your church. However the real kicker is that it transforms your own personal focus as a leader. Spending such a large bulk of your time ministering in your community challenges your own vocational priorities; we become more dependent on God and less dependent on the praises of our congregations. If we are to lead our people we must first model to them what it looks like to give ourselves for our communities.

**Mark Sayers is the co-director of Uber, a ministry that helps churches and organisations work more effectively with under 25's. Mark also spends his time doing mission and ministry with the Red Network ([www.red.org.au](http://www.red.org.au)), an innovative network of urban churches in Melbourne. Mark is also the National Ideation director of the Forge Mission Network and is co-producer, with Room3, of "The Trouble with Paris" Young Adult DVD resource ([www.thetroublewithparis.com](http://www.thetroublewithparis.com)). He is married to Trudi.**





## LEADER reader

Tim Hanna has been the Senior Pastor of Gateway Baptist Church in Brisbane for almost 10 years. Prior to this, he spent 20 years with the Church of Christ in various pastoral and teaching roles. Tim is married to Chris and together they have nine (yes, nine!) children, and seven grandchildren. In a rare quiet moment, PRAC asked Tim to talk about his vision for the church, and his thoughts on the role of the church in our post-modern society.

**PRAC: How would you describe your ministry passion? What makes you tick as a pastor?**

I have a strong passion for the church to be the church that Jesus meant it to be. It must not just exist for its own purpose but to have a total world view. I have a passion for the church in the West to reach out beyond itself, including resourcing ministry in the developing world. I have a passion to see the Gospel outworked in its wholistic power, which includes the clear proclamation of truth, addressing issues of poverty and justice, and the transformation of communities. As I get older I have a real passion for equipping and inputting into younger and future “Kingdom leaders and pastors” both in Australia and overseas.

**PRAC: What have been some of your major achievements over the last few years?**

Helping the church (Gateway) after a devastating split realise that it can have a vital place in the world again, and that God isn't finished with us yet. Developing a great yet diverse pastoral team that I lead here at Gateway. Building a solid Bible teaching ministry that hopefully can relate to the average Aussie – Christian or not. Developing a church that is free to try new things and new expressions of church.

**PRAC: What is your vision for Gateway, and how do you see it being realised?**

I'm not great on strategic vision questions; I work much more by intuition. But I would want to see us having a much greater impact on our own community – we see this through a number of effective ministries that we have - but it will only be fully effective when each of our members sees the need to be Jesus in the specific community in which they live.

We have already established one “off campus” ministry expression through a shopfront in the Logan area, and I would love to see another couple of creative ministry expressions in the next few years. I would just love to see more people come to faith in Jesus as our people go about being followers of Him in their everyday lives – me included.

**PRAC: What significant challenges is your church currently facing?**

We're a larger regional church, and so it is difficult to identify our exact community, as people in the church are part of many different communities and come from a variety of geographical areas. We have the ongoing challenge of funding through offerings our many ministries and a large missionary programme. And then there's identifying, equipping and resourcing missional leaders for the future. We also have the constant challenge of communicating all that is going on.

**PRAC: In this edition of PRAC we are focusing on living missionally in a post-Christian culture. What stand out for you as some of the key issues here?**

Confidence in the power of the Gospel in its fullness. There's no need to be apologetic for what and why we believe. Don't try to be something you're not. Don't sacrifice being real in some attempt to be more relevant. Live out your life like you mean it; don't dribble from day to day. Emphasise the quality of hope – it is a missing attribute in our world today – and we have it. We need to get beyond the walls to really be the church.

**PRAC: When you look at your own church and beyond to our national movement, what do you see as the three biggest roadblocks to effective mission? What do you see working?**

Roadblocks:

- Old structures that we are stifling rather than freeing and inspiring e.g. Annual assemblies.
- Belief in ourselves and our message – we really have something to offer.
- Effective missional leadership; and fear that it is “undemocratic”, especially at a denominational level, to let someone really lead.

As a church we have restructured our leadership to make it much more empowering and it has been fantastic to work under for the past two years.

**PRAC: What can we do to remove these barriers?**

As a denomination, I think that we have to be prepared to restructure at a leadership level – and be really open to the best way forward maybe being radically different from what it is now.

Let's tell some great stories of what is happening or can happen – inspiration not just information.

Attract the right people to our Bible colleges – ones who are already doing "missional stuff", not just hoping they will do that when they finish.

**PRAC: What is your perspective on the emerging church movement/debate?**

Much has been written about the debate between the so-called incarnational and attractional church model. I think this has been something of a distraction for us. I am convinced that if I had been around at the time of Jesus, I would have wanted Him to invade my life in a real incarnational way, and yet at the same time I would have been really attracted by Him, the things He did, said and stood for. So why do we have to choose? The issue in my opinion is not whether the church is incarnational or attractional – it should be both; the issue is, "Is it missional?" Large or small, traditional or emerging.

I think it has been unhelpful for sides of the debate to take potshots at one another. I'm not sure that God is all that pleased with that and [I think He] is happy with His church – in a diversity of forms – seeking to bring His Kingdom to a needy world.

I believe that it is best if new expressions of church and emerging churches are spawned and resourced by an existing church. It seems to me that this is much healthier than just independent "start-ups" or even those by a denominational body.

It may sound somewhat simplistic, but I am convinced that Jesus is and will build His church in all sorts of forms, and our task is not to get too clever and try to do it

for Him, but rather to clear the decks of human obstacles so that He is free to work.

It seems to me that God is a God of amazing creativity and diversity – who loves the wide diversity of church expression, who can co-exist in honour and grace.

**PRAC: Do you have any lessons or experiences that you would like to pass on to other churches/leaders?**

Hold ministry lightly; it could disappear at any moment. Protect yourself from cynicism. I don't know any effective Christian leaders who are long term cynics. Love the church; it is the body of Christ (which doesn't mean all the church has ever done is good). Aim to finish the journey of ministry well. Get a good mentor.

**PRAC: I know we can't use names and details, but do you have a brief story of a person at Gateway that you have seen impacted by the Gospel?**

We have a great story of a young single mum who, because of domestic violence, had to get out of home quickly with her family. She came to get practical help through one of the ministries of our church and through the connection with people who really care, found faith in God and is now part of our faith community.

# NGAGE

*Sparkling creative missional thinking in changing Australia*



## “LEARNINGS” ON THE JOURNEY

The journey of those seeking to embrace the missional church approach is often a very confronting experience to say the least. The younger generations seem to embrace this way more readily than slightly older pilgrims. One reason is that the emerging missional church speaks easily into their lifestyle and cultural framework. For slightly older and more crusty ecclesiological enthusiasts (like me), it is a tad more difficult as there is the need to “let go” entirely of the paradigms for doing church that have shaped many of us over the years and to learn a very different method and way.

My wife Mandy and I lead a fledgling community, “the Wateringhole” in Darwin under the auspices of the Baptist Union of the NT. We embrace the worker pastor model and are both involved widely in the Darwin community through various Chaplaincy opportunities and part time work situations.

Our community has been developing over the last three years. Presently we meet fortnightly for sharing and contributing to each others’ journey. We are slowly learning and growing towards finding ways of expressing community together, and are sympathetic to a range of important values including; relating and responding to the poor, understanding our spirituality in the everyday, grappling with wholistic discipleship and community living, as well as exploring ways of welcoming people from unchurched backgrounds into our lives.

A number of people know us for our “Fair Go” market stall which we currently run twice a week at the Mindil Beach Markets here in Darwin. The stall seeks to advocate for the poor, promote fair trade, and to engage people appropriately in the market context. It is also a significant vehicle for our community expression.

Here, then, are some of the things that I have learnt so far on our journey as we continue to develop the “Wateringhole” in the NT under the umbrella of the Baptist Union of the NT.

**1. The difference between doing and being church.** The missional church experience calls disciples to seriously offer the whole of their

lives to mission. This call is intrinsically bound up with what it means to be the missional church. It is a call that reaches into the entirety of our lives and recognises the validity of mission in the everyday activities of life. This in turn welcomes the formation of new and organic structures in terms of how mission, worship and community living are organised through the rhythms of our lives. I call this being church rather than doing church.

The integration of church and lifestyle also facilitates a certain freedom in how we witness and share our faith. Our sharing becomes more an explanation of why we do what we do, or how it is that we do what we do. In many instances it happens naturally and without any feelings of guilt or need to then invite people to “a service”. The wholistic approach of church and lifestyle invokes an invitation into life.

**2. Creativity and the Spirit.** It has been exciting to discover fresh aspects of God’s Spirit. The Spirit of God as a central agent in the creation narratives speak to us of God’s love for creativity expressed so beautifully in the created order.

Our journey here in Darwin has been exciting and challenging as we have discovered how to worship God in the marketplace of life through our mission. We have tapped into special community connections as we have sought others to share the load with us, and discovered delicious new freedoms in how we gather and grow together.

Of course one of the lessons here that is so important, (the Corinthians had to learn this), is that this does not mean “everything” is allowed. We might do some interesting things when we gather together that for us translates into freedom in worship but it is important that we remain grounded in the Person of Jesus Christ and His teachings and Gospel. In this way we can continue to test and be challenged by our decisions and lifestyle.

**3. Relationships determine form.** One of the central reasons behind the birth of the missional church movement must be the raw longing of Christians to simply connect

meaningfully with those around them in their respective contexts. The journey of the missional church is then wholly relational. Relationships are never Christian “scalps” or mere opportunities to witness. They are the gracious context that God calls all believers into, and the sacred place where the stuff of our lives can be experienced and true community offered.

It can often seem “cool” to be different or caught up in the mode of what we’re involved with and seemingly forget the primacy for relationships being formed and developed, into which we can speak into and live out the witness of God’s reign in our lives. Be careful the mode doesn’t become the main thing.

**4. Finally, the missional journey is hard work and messy.** The missional journey is about life, and living out our faith in the real world. It is not scripted, nor does it always fit nicely into denominational constitutional ideals (this is another topic!!). This journey is about stepping out into unknown situations, to build relationships with a whole cross section of people and to share and do life together. It is in this intimate space where we and those around us can taste and see the Kingdom we belong to.

It is profoundly messy to build community into this very vulnerable approach. However, as we enter into the mess of the unknown and all that means, it is exciting to discover people - many often unchurched - open to you, often hankering and longing for the authenticity and honesty of our struggle that comes with this real life witness.

The difficulty with this, though, is that you open yourself to experiencing pain and rejection at very deep levels as well. These experiences are sometimes hard to get used to, but the journey into the mess of life and to possibly be rejected as we pour out ourselves for the sake of others, puts us in very good company.

The blessing of the Lord be upon you as you step out and become wholistic witnesses for His Kingdom with all the mess and hurt that means.

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## LEFT TO RIGHT, ONE STEP AT A TIME

I've never quite understood the notion of 'post-Christian' in the Australian context. From the very beginning of white settlement in Australia, the desire of those first arrivals was to soften their environment rather than respond to its challenges. These disinherited and dispossessed souls were determined to blunt its rigours as much as possible. And whether it was alcohol, gambling, illicit sex or sport; the goal was to discover pleasure in the midst of so much pain. Thus Ronald Conway in his classic work, *The Great Australian Stupor (1985)*, says, "From the Bondi surfer to the Melbourne Tycoon, the pursuit of pleasure has become the highest value and the avoidance of suffering the most vital of stratagems, in Australian life." (page 13)

past, the edge seemed a little closer to the centre, but the truth is that the average Aussie is cynical of the institutional church, irrespective of its brand.

Increasingly of late, I have been drawn back to some of the simple propositions of James Engel in understanding, and helping congregations understand, the mandate for evangelism. Engel makes the point that the average person is not, I repeat not, on the verge of becoming a Christian. Most are some distance away. In Engel's model, he suggests that if the 'new birth' is 0 on a linear scale, then the average person is somewhere from minus 10 to minus 1, and most Aussies are probably around minus 7. Evangelism, says Engel, is anything that moves a person from

his testimony of his own faith journey and his consistency, Bob was able to influence them to the point where they moved in their understanding of the Christian faith to somewhere around a minus 5 or even 4 (*an improving attitude toward the Gospel*).

If only you could have seen the smile on Bob's face. For the first time he realised he was doing evangelism and doing it very successfully. The next step in the process is to make sure Bob's mates know Trevor, who is really good with guys at minus 5 and can take them to minus 2, and then to introduce them to Macca who has the gift of leading men to the place where they meet Jesus, personally.

*"Those in more recent times who have lamented over the decline of religion in Australia, falsely assume that there was previously something of magnitude to decline from."*

Conway argued that it was the utilitarian philosophy of Jeremy Bentham that has left the most indelible mark on the assumptions by which most Australians live their lives. Bentham taught that happiness and welfare consists exclusively of pleasurable feelings of whatever kind and of freedom from pain.

White Australian society, urban and rural, from its commencement was set on the course of hedonism, the pursuit of pleasure in the escape of pain. It was difficult for religion to find relevance in such an environment, when everything that promised pleasure was prohibited as evil. And so, from the beginning, religion in Australia was relegated to the peripheral. Those in more recent times who have lamented over the decline of religion in Australia, falsely assume that there was previously something of magnitude to decline from. (Conway, 162)

The Australian church has always ministered to the masses from the edge of society. Sometimes, in the

the left to the right. (For those interested, I have a PowerPoint presentation that sets this out in some detail which I am happy to email on request. See email address below).

It's about creating pathways that allow a person to make the journey from a minus 8 position to the place where they are able to make a life changing commitment to Jesus. Recently, in one of our rural NSW churches, I was presenting the Engel scale as a way of understanding the evangelism process. During the morning break I met Bob (not his real name). Bob, a bit of a rough diamond, has been a Christian for about ten years. Over coffee he told me about his struggle with evangelism, particularly his lack of success in leading a person to Christ, and by that he meant getting them to pray the sinner's prayer. What the Engel scale revealed to Bob was that his great value to evangelism and the Kingdom of God was his ability to relate to men who were probably at the minus 7 or 8 mark (*no understanding of the Gospel*). By his life,

Nothing has changed; it's always been about helping people move from the left to the right, one step at a time.

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## from the DIRECTOR



The first edition of PRAC was published in 1988, an initiative of Rev Harry Monro, the first Director of Crossover. Since then over 500,000 copies of PRAC have been printed and distributed at no cost, not only to Baptist churches throughout our nation, but to a number of individuals including cross cultural workers overseas. PRAC has undergone a number of changes over the years and under the outstanding leadership of Scott Pilgrim has been greatly enhanced, including the addition of two extra pages.

We are very thankful to Crossway Baptist Church in Melbourne for their generous partnership in sponsoring two editions of PRAC. You will be aware that the PRAC newsletter is Crossover's flagship resource which aims to heighten and sharpen missional awareness by informing, equipping and motivating pastors and church leaders.

The theme of this winter edition is 'Living Missionally in a post-Christian Culture' and seeks to assist us with this ministry. Seeking to live missionally is a challenge we need to face and respond to with courage, compassion and a clear sense of direction. Mike Frost in his article reminds us that personal engagement with people who have no association with the church should be normal for us.

### APPRECIATION

I am serving as Interim Director of Crossover (part time) until a permanent appointment is made. This is a great privilege and I will appreciate very much your prayer support. I would like to give my special thanks to my PA Naomi McConnell, and the Crossover team of Victoria Small, Jenny Casey and Geoff Mansfield, each of whom contributes greatly to all that Crossover does.

### GOOD FRIDAY OFFERING

Thank you very much for your ongoing support of the financial needs of Crossover through the Good Friday Offering. It is greatly appreciated.

### APPOINTMENT OF NEW DIRECTOR

Please pray for the Crossover Board and all of our Baptist Union of Australia leaders as they take steps to appoint a new Director.

God bless you as you live missionally in your community.

Norm Nix  
Interim Director



## stop PRESS

The Latest News on Crossover  
Evangelism Publications

### CROSSOVER ONLINE!

Crossover has recently launched its new website, [crossover.net.au](http://crossover.net.au). Although it's still early days, over time we hope the website will become a valuable resource for pastors and church leaders on all things related to evangelism.

The website already has a complete catalogue of Crossover's evangelistic resources. Back copies of the PRAC newsletter can be downloaded, as well as articles from past editions.

The online "PRAC Workroom" is intended to be a resource hub for pastors, and will contain articles and tools for church leaders on a range of topics from leadership to remote issues. We welcome your feedback on the site, and are keen to include more articles, sermon outlines, tools, links and other resources you have found helpful in your faith-sharing ministry. Please direct your comments and any submissions for the website to Jenny Casey at [online@crossover.net.au](mailto:online@crossover.net.au).

Make a point of returning to the site over the coming months to see what's new in terms of publications, articles and other evangelism resources.

PRAC is produced quarterly by Crossover, the national evangelism ministry of the Baptist Union of Australia. PRAC aims to heighten and sharpen missional awareness by informing, equipping and motivating pastors and church leaders. Crossover envisages a movement of churches marked by a passionate commitment to evangelism, leading to life and community transformation across Australia and beyond. Comments and suggestions can be directed to [editor@crossover.net.au](mailto:editor@crossover.net.au).

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