Doing and Saying – a Christian Pilgrimage

Introduction

The ultimate aim of this course is to further the Kingdom of God in a sustainable way. It is created as a daily study for three years, during which the participants will progress in their understanding and how they approach life. Recognizing that education taken as "head knowledge" doesn't change lives but rather experiences (which are evaluated and actions adjusted going forward) and relationships do, this course is intended to foster relationships, experiences, and knowledge hand-in-hand. Within the group, conversations are confidential. It goes through steps:

Beginnings – assuming the person is an atheist or agnostic, or a Christian who is unknowing of their faith, this is to introduce the person to the concept of God, and give an introduction of how the world is the way it is (from a Christian theological perspective). It introduces the person to daily study, and daily or weekly getting together to discuss and reflect. It encourages reflection, honest conversation, and gathering with like-minded pilgrims on a daily or weekly basis to share and eventually pray and serve together. The aim of this portion is to surround the person with an environment where trust can be created – real conversations on real topics. At the end of 'beginnings', the person will decide if they have enough trust in their fellow travellers (i.e.: their group) to continue onto the next step.

There is a Path – this section is to reinforce the idea that there is a God, that God intentionally intruded into human history, and that the person can have a relationship with God. It then introduces the idea that God has a path which He intends all humanity to follow.

There is a Body – in this section, the body (or church) is introduced as the collection of those who are striving to follow the path, often with mixed success, but always with the assistance of God. Subsets of this step are daily and weekly individual and corporate prayer. Part of this step introduces intentional giving in order to support the work of the Body.

There is a Trinity – to help the Body follow the Path, we have the Trinity: the Holy Spirit which points to Jesus, Jesus who points to the Father. This step introduces the Trinity, explains that it is through the Trinity that we can achieve one-ness with God, we can regain our origin as being in the Image of God, and we can witness God change the world. Subsets of this step are the Creeds – Apostles, Nicene, and Athanasian.

Living the Path as Part of the Body – in this section, the person is introduced to the concept of daily living the Path of Christ (as opposed to the ways of the world), and doing it as part of the body.

Baptism – the concept and importance of baptism is gone through, relating it to the importance of actually living the faith as best as one can. At this point the person is challenged to make a decision if they wish to take on the identity of Christian or not. If they wish to continue the

course, then they will be expected to be baptised, or affirm their baptism, and then join in as full members of their local congregation.

Discipleship – the concept and practicalities of life-long ongoing discipleship is introduced. As part of this, historical practices of discipleship (sabbath, fasting, ongoing prayer, having scripture become part of your identity, (at least) weekly fellowship and communion, scripture meditation, simplicity of life, solitude, submission, service, confession, worship, guidance, celebration, almsgiving) are explored.

Confirmation – the concept and importance of confirmation is gone through. As part of this, the Bible as a whole is gone through, as are our prayer books (BCP and BAS). If the person wishes to continue the course, they will be expected to take Confirmation, or affirm their confirmation.

To equip the saints -- "He Himself gave some as apostles, some as prophets, some as evangelists, and some as pastors and teachers, to equip the saints for the work of ministry, that is, to build up the body of Christ" – different ministries are explored and encouraged.

Endings – the point of this section is to reinforce that there is no ending, but we are looking forward in faith to eternal life in Christ, in the New Creation, continuing our ministry vocations in the joy of the Lord, and that the person will hopefully continue all the practices they've learnt over the three years for the rest of their eternal life – AND, that there is an expectation that they will take the course they've just completed and introduce it to others, so that their lives can be transformed to be part of God's Country, part of our church. A public celebration is included at the end.