

QB COVID-19 Futures Taskforce

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Purpose

To discern the new things that God is doing in and through our QB churches at this time of COVID-19 and to determine how we can support and resource these new movements of God.

This includes:

1. To think biblically about the church and listen to the Spirit so that we recognise what God is calling the church to be and do in this time. We want to be sure that our future is determined by God and not by tradition or pragmatism.
2. To recognise how QB churches are responding productively to the post-COVID challenges and opportunities, and also to research and discern further effective ways of responding.
3. To integrate possible effective church strategies with the direction of the QB Movement and to recommend these strategies to churches.
4. To establish and recommend the QB Movement resources required to support the development of these strategies in churches as we pursue God's future for our Movement.

Virtual Church

This Report is mainly a reflection on the development and future of online church. Traditionally online church has been driven by three ambitions:

1. To *amplify* a preacher or service or perspective so that they can reach wider audiences (church online) – replicating church on a wider scale.
2. To *connect* isolated groups through digital media so that online communities are formed – extending church beyond a physical presence.
3. To *experiment* and create new forms of church (online church) – disrupting traditional church by trying new forms.

The COVID-19 season has seen efforts to expand each of these ambitions.

Patterns and Learnings that are Emerging in the QB Movement

a. Worship

1. Many churches are choosing to offer live church and streaming in tandem. Some are streaming their service and others are preparing a separate package for online congregants. Generally streaming is more popular among congregation members – it is more familiar and offers a real taste of church, but targeted online services give more ability to offer specialised content and experiences. Providing online services has required more resources and equipment, but many churches are now set up. As churches return to normal Sunday services, many churches will continue to run these two forms of church service in parallel. **QB could offer networking and resourcing to assist in the development of skills and directions for online services.**
2. People are finding digital prayer easier/more convenient because no travel is involved. We can promote and develop this. **It is a new powerful prayer resource for QB in such a huge State.** Greater desperation was a strong motivation for prayer.
3. Corporate worship has not generally been embraced online. People tend to watch more than worship. This leads to some special moments (through items as much as congregational songs) but does not have the passion or impact or presence of God that is sometimes associated with live worship. The best online corporate worship may have been on Zoom when it is more raw and basic. Personal worship may have developed. Without the corporate experiences, some people have been seeking God more personally. **We could continue to develop forms of corporate worship that don't involve mass singing.**
4. Sermons have generally been shorter with more attention given to maintaining attention. It will be interesting to see if this is a long-term change, especially with churches that stream services. Many pastors have found it more challenging to preach to a camera, but skills have developed with practice. **Is preaching to a camera a special gift? If so, QB could intentionally support and develop preachers with this gift.**
5. Some questions have been raised about the centrality of and dependence on church services in the ministry of QB churches. While these questions are not new, the loss of church services for a period caused churches to think more broadly about what is most important in their ministry and to experiment with new forms of worship community. Some churches are continuing with more diversified forms of church gatherings. **QB could both foster new forms of church worship/community and support those who see whole community church services as central.**
6. Most church members have adapted well to online giving. This has actually improved the financial stability of many churches and made them less dependent on attendance at services for their income.

b. Discipling

1. Online conferences have been successful and have often reached more people than usual. There is significant work in preparation, but the conferences have gone smoothly with a mix of input and breakouts. The input sessions sometimes miss that added empowerment of the Spirit that comes in large gatherings and some speakers come across better than others. But the spiritual power/deeper formation seems to happen in the breakout groups. The significant advantages of online conferences are the ease of access, the quality of speakers available and the lower costs. **QB could continue to embrace and encourage large online**

conferences. It may be possible to offer State-wide conferences hosted by a church or network of churches.

2. There has been a stronger emphasis on parents intentionally discipling their children with more online resources being produced for this. There are mixed opinions on whether parents have taken this up. This is important and we hope this becomes a value of parents and churches. The multiplication of services due to COVID restrictions has seen the development of integrated family services in some churches. We're not sure whether these will survive post-COVID. **QB already has an emphasis on family discipleship and could continue to develop resources and networks and support parents.**
3. Stronger online ministry can both increase and decrease the opportunities for leadership development. Online ministry can be largely in the hands of the most gifted which decreases leadership development opportunities. But it can also give those with potential the opportunity to have a go at up-front word ministry (e.g. lead an online devotion). In some churches, the dispersion of ministry into smaller groups and the community has assisted the development of more leaders.
4. Small groups have both strengthened and declined. Those with preceding strong relationships have tended to become closer and more regular. Those in which relationships were fairly superficial have struggled.
5. The response to online discipling programs has been mixed. More spare time and easier access has helped some programs to grow (e.g. marriage courses, alpha). But distractions and the ease of opting out, along with some tedium around online has meant that some programs have struggled long-term, especially among young people. The jury is still out.
6. Churches have been more consistent with Bible engagement – relying less on small groups and more on direct online teaching. QB has contributed with online sermons, discipling studies and daily devotional series **QB could continue to offer or access high quality tools for Bible engagement.**

c. Community

1. The comment above on small groups applies equally to community. Church people who already had strong connections seem to have drawn closer. Those without strong connections in the church appear to have struggled with a sense of community and become more disconnected.
2. Natural community has emerged in some groups. WhatsApp and Zoom have been particularly helpful. This is exciting. Community and connection are vital in revival. **QB could explore how to harness technology in building community.**
3. Many churches have tried to maintain community through their online presence – telling stories, offering care, inviting participation, building online community groups.
4. Hybrid community with a mixture of personal presence and online presence became normal. Some grew tired of online community, especially through Zoom. With many exceptions, overall church involvement declined through COVID.

d. Evangelism

1. Churches have gained access to more unchurched people through streaming services and running online courses. **Those unfamiliar with church enjoy the anonymity and ease of online contact.** This provides new opportunities for the church. We still need to assess what

fruit results from this increased exposure to the gospel. Nicky Gumbel (Alpha) has found that participants engage more and often go deeper online. He says: “This is the greatest evangelistic opportunity of our lifetime.”

2. Christians find it easier to invite a friend to an online event than an in-church event.
3. The church is more public and accessible now. This is both a great opportunity and a big responsibility.
4. Online evangelism needs to go beyond a presentation. It needs to be interactive so that those entering the church online can build connection with real people. The participatory nature of digital spaces and tools offer significant opportunities. Churches have experimented with many approaches to fuel interaction. Like buttons that indicate people want to connect or hosts of sites (like greeters at a physical church) or online chat rooms or Zoom or FB comments.
5. Social media can be used to promote listening and conversations rather than just promoting events. Many people are sharing their needs online.
6. **As QB churches become more evangelistic, forms of online evangelism could be developed, supported and encouraged by QB.**

e. Service/Social Issues

1. New opportunities for service have opened up in communities (e.g. international students, financial issues), some of which may be ongoing. A stronger online presence with a listening attitude can lead us to these opportunities.
2. Some care ministries have transitioned from providing care programs to equipping people to care in their own communities.
3. Not directly linked to COVID, but perhaps exacerbated by individuals’ greater online presence, has been a growing polarisation in the church often based around a focus on single social/political/theological issues. It is becoming more difficult for the church to speak proactively with unity on social issues with such polarisation and the resultant emotion. **Where possible, QB could assist churches to manage this growing internal polarisation on social/political/theological issues fuelled by online sources and groups, so we can speak helpfully and positively to our community.**

f. Pastoring/Leadership

1. **Most pastors have learned new skills in digital communication.** This is a God thing that opens up new opportunities.
2. The move to online has drawn more younger leaders (the digital natives) into aspects of church ministry.
3. A more flexible and dynamic environment raises the bar for leaders. Pastors seem to have adapted reasonably well. However, the ongoing strength/health of churches will be dependent on how well-equipped and diverse the next level of church leadership is. We need to develop a “leadership pipeline” (McCordle).
4. With so much change and adaptation, pastors are under significant pressure. Some call this “decision-making fatigue.” They seem to have done okay but many are tired. It’s been very difficult planning for the future with so many unknowns. We need to keep an eye on this. Some are wondering about their call - whether they are in the right place.

5. The need for ministry staff with IT skills has become more apparent. QB could provide expertise and guidance in online ministry.

g. Resources

1. Overall, church giving has held up and people seem to have adjusted to online giving. This is encouraging and will be helpful for churches long-term.
2. Reintroduced restrictions or the eventual withdrawal of government stimulus and support may create a second wave of financial pressure for churches.
3. Churches will need to rethink budgets if they are to continue to minister and mission in the online world as well as the physical world.
4. There may be some cost savings in QB churches sharing expertise and resources.

Three Changes that have been Adopted Permanently

1. **Online Giving**

Most people seem to have adjusted well to giving online. Many churches have experienced an increase in income. Churches will be keen to maintain this form of giving because of its greater convenience and reliability, especially in times of fluctuating physical attendance.

2. **Streaming Services**

Many churches will continue to stream their worship services. Having purchased equipment and developed expertise, they will commit to streaming their services for both absent congregation and potential new disciples.

3. **Online Meeting Platforms**

Having experienced the convenience of and developed expertise in online meetings for small groups of people, churches will continue to use these platforms for some of their meetings. This will include prayer meetings, leaders' and committee meetings, and small group meetings.

Five Possible Future Models of Church (by Chemistry Staffing)

1. **The Old-Normal Church (Same as Pre-COVID)**

No online streaming of services. Recorded services (podcast or video) are available online.

2. **The Simul-Service Church**

Live feed of Sunday service as an option for those who can't make it to physical church.

3. **The Building-Feeder Church**

Online service is a "front door" for those who want to check out the church. Online services are somewhat modified for outsiders. An online video host welcomes online attenders. Volunteers monitor the live chat area of the live stream to welcome people or answer questions. Some form of response is encouraged. The goal is to eventually convert online viewers into in-person attenders and disciples.

4. **The Campus-Launcher Church**

This model values physical community for discipleship but recognises that it may not occur in the church building. Community could be in a home or workplace or prison. These communities could be called micro-sites or tiny churches or simple churches. The online worship gathering supplements the face-to-face meeting with their "campus." This involves the church in a significant online effort to facilitate and resource these campuses.

5. **The Digital-Disciple Church**

This model believes that Christian discipleship can happen without physical proximity if needed. These churches seek to replicate everything online that they do in person. This includes age-specific ministries, service opportunities and small groups. There is no push towards physical attendance. This involves a significant investment of resources but opens up a much wider potential community.

Recommendations

1. That the QB Movement encourages and resources all models of church so that churches can find their own most effective form of church.
2. That the QB Movement develops and shares expertise in digital forms of church so that churches called to pursue digital forms can be encouraged and resourced.
3. That QB Services develop training for pastors and leaders wishing to grow their expertise in digital forms of communication, community and discipleship.
4. That all the recommendations contained in this Report are considered by the Director of Church Health and the Coordinator of Regional Ministers for implementation as resources allow.

Appendix 1 – Some Sources Consulted in Preparing this Report

Carey Nieuwhof Blog

<https://careynieuwhof.com/in-person-church-attendance-is-here-to-stay-but-5-ways-its-changing-in-the-future/?fbclid=IwAR3OEB2JDmi6ut6d1le506hITAfKm-TdRI3vCwZCugi69fZGvZSNuW9J-80>

Church Online Strategy - Chemistry Staffing

[Download - Church Online Strategy 1 - 5 Options | Chemistry Staffing](#)

Crossover Australia Prac Magazine (Spring 2020)

<https://www.crossover.org.au/wp-content/uploads/Spring-2020-PRAC.pdf>

Dave Adamson Online Reflections

<https://aussie-dave.medium.com/the-future-of-the-australian-church-and-the-power-of-online-connection-5c200f7c06a1>

<https://buff.ly/2FkN8zp>

Heidi Campbell ed., The Distanced Church: Reflections on Doing Church Online (2020)

<https://oaktrust.library.tamu.edu/bitstream/handle/1969.1/187891/Distanced%20Church-PDF-landscape-FINAL%20version.pdf?sequence=1&isAllowed=y>

McCrindle Research – The Future of the Church in Australia (2020)

<https://cityinfield.com/>

Appendix 2 – Biblical Reflection on Digital Church

John Sweetman 2020

There are many benefits of digital church. For example, we can communicate more effortlessly, we can use time more efficiently, we can minister without expensive buildings, we can reach more people, and we can build community with no geographical limitations.

But before we freely embrace digital church, we need to engage with Scripture on the ramifications of digital community and its possible impact on the nature of church and discipleship.

This paper is my attempt to reflect biblically on some key issues impacting digital church. Of course, the Bible does not directly address digital church, so I am reliant on extrapolating guidelines from biblical principles and examples. These are my understandings and opinions, and not those of the QB Movement.

Purposes of the Church

There are five basic purposes of the church.

1. Worship: honouring and pleasing God with both our actions and our praise/prayer, both individually and corporately.
2. Discipling: making disciples and equipping them to minister.
3. Community: growing community through living with, loving and serving each other.
4. Evangelism: sharing the gospel with those who are living independent from God.
5. Service (of our neighbour): bringing justice, grace and healing to our neighbours, our community and our world.

I am separating these purposes for the convenience of this discussion, but of course they overlap and integrate. For example, is helping my neighbour worship or evangelism or service? Well it contributes to all of these purposes and more. But while they overlap, each of the above purposes has a different focus that needs to be considered and that's why I have used these categories.

If the church is to become a digital community, it must be able to fulfil each of these purposes without physical presence. I will briefly examine the possibility of achieving each purpose digitally.

1. Worship

Spiritual worship involves offering ourselves as living sacrifices to God and therefore following God's will (Rom. 12:1-2). This is possible without a physical community of Christians as those in social isolation would attest. Jesus told the Samaritan woman that true worship would not revolve around a place but would involve a heart attitude - Spirit and truth (John 4:21-24).

But the early Christians did come together to worship. While the Scripture does not call their gatherings "worship," they did sing and share (1 Cor. 14:26) and participate in the Lord's Supper together (1 Cor. 11:17-26). Physical gathering had a vital role. This corporate dimension of worship is more difficult to replicate online where people have a tendency to become observers rather than participants.

A major issue for corporate worship is meaningful presence and participation. This involves preparing our hearts, bringing our gifts, and being aware that we are part of the body together as we glorify God. We cannot be consuming passively or multitasking distractedly. That is not worship.

However, while it may be a challenge, involvement in corporate worship does not appear to be precluded by digital media. Many of us have corporately worshipped with a choir singing the Messiah or a Hillsong worship band on YouTube or with a congregation watching a video sermon. Certainly, large number are not needed for corporate worship as Paul and Silas showed in a Philippian gaol (Acts 16:25).

It should be noted that the importance of meeting together is highlighted by the writer of Hebrews (10:25). But this is not directly applied to worshipping together but occurs in the context of spurring each other on to love and good deeds, so it applies more to the church purpose of “Community” (see below).

Aspects of worship that involve physical touch seem to be particularly difficult to replicate digitally in a meaningful way. One example is baptism (Acts 8:38) and another is laying on hands (2 Tim. 1:6).

Conclusion: Individual worship involves obedience and praise which is not limited by a digital environment or physical separation. However, corporate worship involves action (e.g. communion), prayer, involvement, a sense of togetherness, responses, expression of praise, submission and an awareness of God’s presence. This is more challenging to achieve digitally. Therefore, digital church would need to focus intentionally on developing these aspects of corporate worship. Baptism and laying on hands are particularly problematic. But while there are difficulties and live physical worship is much preferred, I can’t see Scripture ruling out digital church. Paul in prison appeared to remain part of the worshipping communities he identified with despite his physical absence (e.g. Eph. 1:13-23), although he never intended this to be a permanent state of affairs.

2. Making disciples

To “make disciples” is a major calling of the church (Matt. 28:19). This includes “teaching them to obey everything” that Jesus commanded (28:20). This calls for the equipping function of the church.

All Jesus’ discipling was done through his physical presence with people, but not so with Paul. While Paul had an impact on many people personally (see Rom. 16), a significant amount of his equipping was done at a distance through the writing of letters. For example, Timothy was a beneficiary of both Paul’s personal presence mentoring and his insightful letter-writing. And of course, we continue to be equipped by Paul’s Spirit-inspired equipping letters.

There are many aspects of equipping that can be done more effectively through digital media. Helpful teaching can be disseminated more easily and more widely online (e.g. podcasts). Christians can gain access to equipping resources whenever and wherever they have a need. They don’t have to wait for a Sunday service or go to a special venue. As the printing press brought a new wave of equipping to the Reformation church, so the digital age offers a new multiplication of equipping resources for the contemporary church.

But a challenge of digital discipling is that the lack of physical presence often (but not necessarily) produces a lack of transparency and accountability. The character of digital equippers (1 Tim. 3:1-7) is difficult to assess. The power of life touching life (Phil. 3:17) is reduced. Holding people accountable is more difficult. Sometimes people are more open online, but generally it is easier to hide information that is uncomfortable, and this hinders true discipleship.

Jesus said that his disciples must, “deny themselves, take up their cross daily and follow me” (Luke 9:23). This has been difficult to achieve in an individualistic, materialistic culture that focuses on the

happiness of individuals. But it is especially difficult to attain in the digital world where consumerism is rife.

Conclusion: We need to make the most of the new prospects for equipping through digital means that God has given us. There are many opportunities opening up. But we can't just rely on exposure to information for discipling. We also need to find ways of discipling digitally that call for and realise accountability, transparency and sacrifice. That develop spiritual disciplines. That open the door for Scripture to teach, rebuke, correct and train in righteousness (2 Tim. 3:16).

3. Community

Acts 2:42-47 gives a glimpse into the seminal Christian community. Of course, this community didn't seem to last all that long. From the epistles, we find that early church communities were plagued with the same selfishness and conflict we face in churches today. But still, Luke gives us a glimpse of what grace-centred, Spirit-empowered community looks like. People certainly were together a lot – in and out of each other's homes, eating together, meeting together in the temple, and sharing everything.

We live in an isolated, individualistic, pressured world in which the constant physical gathering described in Acts 2 is challenging. Digital media can actually help us forge this close-knit, enmeshed, interdependent type of community exemplified in the early Jerusalem church. It can support much more frequent communication. It can facilitate get-togethers from scattered geographical locations. It can enable more sharing of lives and personal information. At their best, Facebook and WhatsApp can facilitate some form of Acts 2 community. If close-knit community is to be achieved in the modern Western church, digital media will most likely have a crucial role.

But God's eternal community is certainly a presence community. That's why we need new bodies (1 Cor. 15:35-44). Our eternal bodies will be different from our present bodies in that they will be perfect, but they will be real bodies. God's intention is that we will live together in bodily form. While our church communities may be only pale imitations of God's eternal community, digital communities are even less representative. A community that lacks any physical presence falls well short of God's ideal.

I don't think that such a digital community is impossible. Paul felt very strongly connected with church communities despite his physical absence. For example, he writes to the Colossians from prison, "For though I am absent from you in body, I am present with you in spirit and delight to see how orderly you are and how firm your faith in Christ" (Col. 2:5). Here Paul refers to a lack of physical presence and yet a sense of spiritual presence. This could be possible in digital community as God's Spirit in individuals brings loving connection and community without physical presence.

It is interesting that John, who had been exiled to the Island of Patmos (probably a Roman penal colony), was "in the Spirit on the Lord's Day" (Rev. 1:10) when he received his revelation for the seven churches. Such language suggests a strong connection to the worship practices of the early church even in social isolation. Again, it appears that physical separation does not preclude spiritual connection with the church community.

However, we have been created for physical community. God created a helper for man because it was not good for man to be alone (Gen. 2:18). Scripture especially notes a physical connection between man and woman in the woman's creation (Gen. 2:21-23) culminating in a "one flesh" relationship (Gen. 2:24). The language is drenched with physicality. Our relationships and the

resultant community that arises from them have been designed by God to involve a physical dimension which we must not abandon in a digital world.

Conclusion: If we are looking for the highly-involved community of Acts 2 among our geographically dispersed members, digital media will almost inevitably play a significant part. Digital interaction provides the opportunity for regular presence together that would otherwise be impossible. But such community without any physical presence remains a pale imitation of God's ideal and must always be seen as such. When circumstances prevent the establishment of physical community, we should work hard to include the isolated in digital community. But this form of community can only be seen as a step on the journey. Our goal is to involve the isolated in physical community whenever, wherever and however possible.

4. Evangelism

The next two purposes of the church are often combined under mission. I have chosen to separate them to ensure that both these aspects of mission are considered carefully. But as James (2:14-25) emphasises, they should be deeply interwoven.

I think that gospelising or evangelism is an area where the church must exercise great caution and great freedom. We need to be extremely protective of the content of the gospel – it remains clear and unchanging, focused on the death and resurrection of Jesus and its implications. We guard this gospel without compromise (2 Tim. 1:13-14). We hold to this gospel unashamedly (Rom. 1:16) even if this involves suffering (2 Tim. 1:8).

But we have great freedom in our strategies for communicating the gospel. Paul covers this in 1 Cor. 9:19-23 where he concludes, "To the weak I become weak, to win the weak. I have become all things to all men so that by all possible means I might save some." Paul is not saying that the end justifies the means (that would compromise the gospel), but that he tries to remove all barriers standing in the way of people hearing the gospel. He looks for all possible means to present the gospel even when this involves considerable personal flexibility and sacrifice.

The digital world offers increased opportunities for sharing the gospel. Its potential reach is incredible. It is far more accessible to seekers than physical meetings or literature. It calls for less initial sacrifice for those exploring faith. It allows more direct presentations of truth. If the church takes Paul's advice on mission seriously, it should pursue digital mission wherever possible.

However, the gospel is still best presented by physical people whose lives reflect the truth they are sharing and through a living community that embodies God's grace (John 13:35, Acts 2:47). Some of this can be seen online but there is nothing like the whole thing.

Conclusion: As long as our use of digital media does not compromise the gospel, we should be taking advantage of the opportunities it offers to reach new audiences and individuals with the good news of Jesus. This is our calling as evangelicals. Almost everyone is online. The church needs to be in that mission field, presenting the gospel in ways that are relevant and winsome. But this should not cause us to neglect or diminish our calling to evangelise our physical neighbours.

5. Service (of our neighbour)

The church community not only has a calling to live by kingdom values but also to take these values into our community and culture by our actions and influence (Matt. 25:31-46). We are the salt of the

earth and the light of the world (Matt. 5:13-16). This involves serving our neighbours and community, especially the needy, and standing for justice, especially for the oppressed.

In our individualistic culture, it is easy for this essential dimension of our faith to be lost. This is especially true in the consumeristic digital world where choice rules, and commitment is light.

One of my concerns about digital church is that it could exacerbate the division between the spiritual and physical aspects of our lives. This is already prevalent in the church. Many Christians (especially men) see little connection between their spiritual lives and their workday lives. So in the digital church, it is essential to emphasise that spiritual life cannot be confined to the digital world. Loving our neighbour requires far more than liking a comment or offering a word of encouragement online or signing a petition.

Christian faith calls for a life of sacrifice and service. This is most naturally caught through example (1 Cor. 11:1) and lived in local community. Both of these elements are more difficult to capture in the digital world, but not impossible. Digital church needs to take the need to embody Christian faith in service seriously and call for lives of personified service providing models and accountability.

However, while many social needs in our local and wider community do require a physical response, the digital world offers great opportunity to raise awareness of needs, call for action, exert pressure for justice, build alliances for righteousness, and provide resources.

Conclusion: Service of our neighbour must be embodied. It cannot remain online. The digital church needs to work hard to ensure this is understood and actioned. As James 2:26 says, "Faith without deeds is dead." But the church's calling to be salt and light also compels us to take advantage of the opportunities that digital community and communication provide to pursue service and justice.

Final Conclusions

1. I didn't find any biblical command or calling that would rule out the church as a digital community. It is not ideal and should never be seen as such. But as a first move towards following Jesus or a solution to social isolation or a step towards integration in a physical community, it provides opportunity to fulfil all of the purposes of the church to some degree. However, I am uncomfortable with the goal of a purely digital church. It does not sufficiently recognise our creation as physical beings designed for physical community. It cannot be fully holistic.
2. Digital communication offers considerable opportunities to the contemporary church that need to be integrated into our ministry. These include corporate worship for the socially isolated, more targeted and effective equipping, more frequent networking and community-building, a greater reach for the gospel, and stronger social influence. The church cannot afford to neglect these God-given opportunities.
3. The church must guard against the temptations and challenges of the digital world and ensure that our values and gospel are not compromised by the medium. These challenges include individualism, consumerism, shallowness, selfishness, spectator mentality, irresponsibility, intellectualism, and liberalism. If the church is not proactive in addressing these issues in the digital space, I fear that the journey towards digital church will lead to a growing immaturity of the church.

Postscript: Baptist Roots

In the above discussion and conclusions, I have viewed and interpreted Scripture through a Baptist lens. This paper aligns with our Baptist ecclesiology in at least three ways:

1. The conclusions are personal. I don't purport to speak for every Baptist church. I do think that these views will represent the majority of Queensland Baptist churches, but certainly not all. There is no compulsion to agree, just to arrive at your own biblical conclusions. This is baptistic.
2. The discussion is biblical. I have seriously explored what Scripture says and have attempted to place my personal views under Scripture. This is baptistic.
3. The final conclusions call for flexible forms. One of the characteristics of Baptists throughout history has been the flexibility of many of our forms and structures of church which has allowed us to minister effectively in new situations. This is baptistic.

Questions to Consider

1. Do you agree with these conclusions? Where does your theology differ? Are you more or less open to digital church? What is your biblical justification for this?
2. If you had unlimited resources, how would you expand your use of digital media to further the purposes of your church? What would you like to do? This is your chance to dream. Possible areas include:
 - Streaming services
 - Facilitating online or hybrid small groups
 - Offering online discipling and equipping courses
 - Providing more online teaching for church members
 - Developing online mentoring programs
 - Encouraging and supporting more participative community through digital platforms
 - Providing online evangelistic resources or programs
 - Offering online resources for the community e.g. English classes, parenting support, financial direction
 - Exerting greater social influence through digital platforms
3. With limited resources, you can't do everything you would like in the digital space. What are your priorities?
4. What will you proactively put in place to counteract the significant challenges for digital Christians like consumeristic faith, self-focus, lack of commitment, poor discipleship, lack of accountability, lack of transparency, lack of community, lack of service?
5. What pathways do you have for your digital community to become a physical community?