

DESTINY IMPACT WORSHIP CENTRE

YEAR OF IMPACT 2026

DETAILED TEACHING MANUAL

QUARTER 2

THE MISSION — THE RESCUE

Weeks 13–24 • Months 4–6

Youth & Adult Ministry Curriculum (Ages 14–30+)

“Reaching the lost and hurt and bringing them to the House of the Lord.”

The Compel Mandate — Luke 14:23

Curriculum developed by Dr. Stephanie Fletcher-Lartey
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Mandate Tier: THE MISSION (The Reach) • Evangelism Tier: Compassion Evangelism

QUARTER 2 INTRODUCTION

The Mission: What Is The Rescue?

Quarter 2 is the outward turn. After Q1’s deep internal work — transforming the spirit, soul, and body of each individual — Q2 moves the fully-equipped disciple toward others. This is The Mission: “Reaching the lost and hurt and bringing them to the House of the Lord.”

The driving Scripture is Luke 14:23 — the Compel Mandate. God does not politely invite the broken; He commissions His people with legislative authority to compel the lost and hurt to come in. Q2 trains every participant to become a Compeller.

The Discipleship Ecosystem Loop

REACH → CONNECT → TRANSFORM → MATURE → EXECUTE → REPEAT
 Q2 occupies the REACH and CONNECT movements of this loop.

In Q2, participants move from being personally transformed (Q1) to actively reaching outward. By Month 4, they are equipped with the Compel Mandate. By Month 5, they become Safe Haven builders who restore the hurt. By Month 6, they practise relational governance — building Kingdom friendships and relationships that become bridges for the mission.

The Evangelism Backbone — Three Tiers

Evangelism is the lifeblood of this curriculum — not a quarterly topic. Every session ends with an Outward Impact Challenge. Q2 evangelism operates primarily at the Compassion Evangelism tier:

- Personal Evangelism (Slogan Level / Q1): My changed life is my first sermon.
- **Compassion Evangelism (Mission Level / Q2): I go to where the pain is. Actively seeking the highways and hedges — the marginalised, broken, and isolated. This is Q2’s primary tier.**
- Apostolic Evangelism (Vision Level / Q4): I am sent to legislate. Champions invading secular spheres.

Q2 Monthly Roadmap

Month	Weeks	Focus	Mandate Link
4	13–16	Reaching the Lost (The Compel Mandate)	The Mission – The Rescue (Reaching the Lost)
5	17–20	Restoring the Hurt (The Safe Haven)	The Mission – The Rescue (Restoring the Hurt)
6	21–24	The Connect Loop (Relational Integrity)	The Mission – The Rescue (The Connect Loop)

Age Disaggregation — How It Works in Q2

Q2 lessons operate under a two-layer age disaggregation framework:

Layer 1 — Age Focus Column (Planning-Level Governance):

The Age Focus for each lesson governs which non-standard segments receive age-specific content. Where a lesson is marked ‘All Ages,’ the Hook, Core Teaching, Activity, and Activation are designed

to land inclusively across all bands. Where specific bands are listed (e.g. '14–19, 20–30'), those segments are differentiated accordingly.

Layer 2 — Non-Negotiable Disaggregation (Every Session, No Exceptions):

- Discussion & Talk Back: Three sets of questions, always — 14–16 / 17–19 / 20–30
- Take-Home Challenge: Three age-specific assignments, always — 14–16 / 17–19 / 20–30

⚠ **LEADER NOTE:** Week 22 (Relational Governance) and Week 23 (Protecting the Destiny Seed) contain sensitive content. Review the Safeguarding Protocol in the Leadership Training Manual before delivering these sessions. Ensure you have a same-gender debrief option available and that referral pathways are pre-confirmed with your senior pastor.

MONTH 4

REACHING THE LOST

The Compel Mandate — Luke 14:23 — ENTIRELY NEW CONTENT

WEEK 13

Luke 14:23 — The Compel Mandate

The Mission – The Rescue (Reaching the Lost)

Week	Week 13
Title	Luke 14:23 — The Compel Mandate
Scripture	Luke 14:23; Matt. 22:9–10
Duration	60 minutes
Mandate Link	The Mission – The Rescue (Reaching the Lost)
Evangelism Tier	Compassion Evangelism — Reaching the Marginalised and Broken
Age Focus	All Ages
Quarter	Q2: The Mission — The Rescue

Leader Preparation

This is the foundational lesson of Q2 and the entire Mission mandate. Leaders must internalise that this lesson is not about evangelism technique — it is about identity. Every participant must leave knowing they are a divinely commissioned Compeller, not an optional volunteer.

- Read Luke 14:15–24 in full. Study the three excuses the invited guests make and what they reveal about priorities.
- Practise the Greek word ‘anagkason’ until it rolls naturally off your tongue in delivery.
- Prepare your hook prop: a printed formal dinner invitation and a sealed royal decree envelope (or bold handwritten equivalent).
- Pray over the room before the session. This lesson often unlocks a shift from ‘churchgoer’ to ‘missionary’ identity.

SEGMENT 1: THE HOOK
5–7 MIN

DO: Hold up a beautifully presented dinner invitation card — formal, with ‘RSVP by’ wording. Ask the group:

SAY: “What do you do when someone sends you an invitation you don’t want to go to?”

DO: Let 2–3 people respond. Then pull out a second envelope — sealed, official-looking, with a wax seal or bold stamp. Say:

SAY: “This is not an invitation. This is a royal summons. One says ‘we’d love to have you.’ The other says ‘the king requires your presence.’ There is a massive difference between those two documents.”

DO: Let the tension land. Then say:

SAY: “Today we discover which one God sent us with.”

SEGMENT 2: CORE TEACHING
18–22 MIN

Teaching Point 1: From Invitation to Imperative

SAY: “Jesus tells a story in Luke 14 about a great banquet. The host prepares everything — the table is set, the food is ready, the house is magnificent. He sends out his servant with invitations. And one by one, every single person who was invited sends back an excuse. One bought a field. One bought oxen. One just got married. Every excuse sounds reasonable on its own. But together, they say something devastating: your banquet is not our priority.”

SAY: “So what does the master do? He doesn’t send a better invitation. He doesn’t lower the ticket price. He doesn’t make the party easier to attend. He gives his servant a completely different instruction. He says, ‘Go out quickly to the streets and lanes of the city and bring in the poor, the crippled, the blind, and the lame.’ And then — when there is still room — he says, ‘Go out to the highways and hedges and COMPEL them to come in.’”

Key insight: The language shifts from ‘bring in’ (the city streets) to ‘compel’ (the highways and hedges). The further from the centre, the greater the urgency.

Teaching Point 2: The Word That Changes Everything — Anagkason

SAY: “The Greek word Jesus uses for ‘compel’ is anagkason. Say it with me — a-NAG-ka-son. Anagkason means necessity. Urgency. Legal obligation. It is the language of royal command. When a king issues an anagkason, it is not a request. It is a decree. It carries the full authority of the throne.”

SAY: “God is not asking you to invite your lost friend to church when it’s convenient. He is not suggesting you pray for the hurting people in your suburb when you feel like it. He is issuing an anagkason. A royal decree. He is commissioning you as a royal messenger with a mandate that has a Kingdom-grade urgency attached to it.”

Greek word study: Anagkason (Strong’s G315) — from anagkē, meaning necessity, compulsion, calamity. Used 18 times in the NT always conveying inevitability or constraint. This is legislative language.

Teaching Point 3: You Are a Compeller — The Ecclesia Goes

SAY: “In Matthew 16:18, Jesus says ‘I will build my Ecclesia.’ The Ecclesia in the Greek world was not a passive gathering — it was a legislative assembly of citizens called to govern the affairs of the city. When Jesus uses that word for His Church, He is saying: you are not a passive audience waiting for the lost to find their way in. You are a legislative assembly sent to govern the territory. You go to the highways. You go to the hedges. You compel them to come in.”

SAY: “Q2 is your commissioning season. You spent Q1 getting transformed from the inside out. That transformation was not just for you. Your changed life is your first sermon, and your Compel Mandate is your commission. The house of God must be filled — not because the numbers look good on Sunday — but because the highways and hedges are full of people who are suffering in isolation, and we have been authorised to go get them.”

SEGMENT 3: DISCUSSION & TALK BACK

10–13 MIN

⚠ **LEADER NOTE:** Divide into age-disaggregated groups of 3–4. Assign a timekeeper. Walk between groups. These questions are designed to move from understanding to personal application.

► Ages 14–16

1. If someone gave you a royal summons — a command from a king you couldn’t say no to — who in your world would you want to bring to this house? Why?
2. What would stop you from actually doing it? Be honest.

3. Can you think of one person in your school or neighbourhood who feels like they don't belong anywhere? What would it look like to compel them — not pressure them, but genuinely pursue them?

► **Ages 17–19**

4. The three excuses in Luke 14 were all about things, not people — fields, oxen, a spouse. What are the modern equivalents for you? What are the things that 'excuse' you from your Compel Mandate?
5. What does it feel like to be genuinely pursued — not for what you can offer, but because someone wanted you present? Has anyone ever done that for you?
6. The mission field is not overseas. Where are the highways and hedges in your immediate context right now?

► **Ages 20–30**

7. The master's original guest list rejected him and had their places taken. What does this say about who God is willing to fill His house with? How does this challenge any elitism in our church culture?
8. Anagkason implies urgency. What creates genuine urgency in your approach to the people around you who don't know God? How do you cultivate that urgency without it becoming pressure or manipulation?
9. In what ways have you personally been 'the one from the highways and hedges'? How does your own story qualify you as a Compeller?

SEGMENT 4: LEARN-DO-TEACH ACTIVITY

10–13 MIN

Activity: THE COMPEL MAP

Each participant receives a blank sheet of paper. They draw three concentric circles.

- Inner circle: Their household / immediate family
- Middle circle: Their regular world — school, work, sport, church
- Outer circle: The edges — people they know of but have no real relationship with yet

DO: Give 4 minutes to populate each circle with names or descriptors ('the quiet guy in my maths class,' 'my neighbour who never comes out,' etc.). Then ask pairs to share one name from their outer circle and answer: What would it cost me to pursue that person this week?

DO: Teach-back: Each person summarises to their partner in 30 seconds: 'My Compel Mandate this week is...'

SEGMENT 5: ACTIVATION & DECLARATION

3–5 MIN

DO: Ask everyone to stand. Lead the hand-rubbing activation (2 Tim. 1:6–7) — rub palms together briskly to 'fan the flame,' then hold hands open.

SAY: "Repeat after me. I am not a casual churchgoer. / I am a royal messenger. / I carry an anagkason — a royal decree. / My community is my mission field. / I will go to the highways. / I will go to the hedges. / And I will compel them to come in. / Because the house of God must be filled. / I am a Compeller. / I am the Mission. / Nikao!"

SEGMENT 6: OUTWARD IMPACT CHALLENGE

2 MIN

Compassion Evangelism — Tier 2

SAY: “This week, identify ONE person in your highways or hedges. Not to preach at them. Not to invite them to church immediately. Simply to pursue them — send a message, sit with them at lunch, ask them how they actually are and wait for a real answer. Write their name on your Compel Map and bring it back next week.”

SEGMENT 7: TAKE-HOME CHALLENGE

1–2 MIN

► Ages 14–16

Write a one-paragraph ‘Compel Letter’ — not to send, but for yourself. Address it to the person on your outer circle. Tell them, in your own words, why they matter and why you want them to know God. Bring it next week.

► Ages 17–19

Research what it means to be ‘de-churched’ or ‘unaffiliated’ in Australia — look up current stats if you can. Then journal: What would it take for DIWC to be genuinely compelling to someone who has decided organised religion is not for them? Bring your reflection next week.

► Ages 20–30

This week, have one intentional conversation with someone outside your faith community. Not to convert them — just to genuinely know them better. Come prepared to share (in 2 minutes) what you learned about them and what the experience felt like.

WEEK 14

Highways & Hedges — Modern Australian Edges

The Mission – The Rescue (Reaching the Lost)

Week	Week 14
Title	Highways & Hedges — Modern Australian Edges
Scripture	Luke 14:23; Matt. 9:36–38
Duration	60 minutes
Mandate Link	The Mission – The Rescue (Reaching the Lost)
Evangelism Tier	Compassion Evangelism — Reaching the Marginalised and Broken
Age Focus	14–19 / 20–30 (differentiated by band)
Quarter	Q2: The Mission — The Rescue

Leader Preparation

This lesson contextualises the Compel Mandate within the specific landscape of contemporary Australia. Leaders must be pastorally equipped to hold complexity — acknowledging difficult realities (mental health, social isolation, religious trauma) without sensationalising. The Age Focus for this lesson is 14–19 and 20–30, with differentiated content throughout.

- Read Matthew 9:35–38. Notice that Jesus’ compassion preceded His commissioning. He saw the crowds, was moved, THEN sent workers.
- Prepare a printed or digital map of your local area (Parramatta / Western Sydney). Mark known community services, schools, refugee centres, and multicultural hubs. Use this in the Hook.
- Be familiar with current Australian mental health statistics: 1 in 5 Australians experience a mental health condition annually (AIHW 2023).

△ LEADER NOTE: Avoid language that caricatures or stereotypes any group mentioned (LGBTQ+ community, people with mental illness, refugees). The posture of this lesson is compassion without condescension.

SEGMENT 1: THE HOOK
5–7 MIN

DO: Display your local area map (printed on A3 or projected). Ask:

SAY: “If Jesus walked into this suburb today, where do you think He would go first? Not the church. Not the shopping centre. Where would He go?”

DO: Let responses land. Then mark 4–5 spots on the map based on what the group suggests. Then say:

SAY: “Matthew 9:36 says that when Jesus saw the crowds, He was moved with compassion, because they were harassed and helpless, like sheep without a shepherd. He didn’t see problems. He saw people. That is how we’re going to look at our community today.”

SEGMENT 2: CORE TEACHING
18–22 MIN

Teaching Point 1: The Highway People — Visible but Overlooked

SAY: “In Jesus’ day, the highway was where you found the common people. The day labourers. The traders. The ordinary person going about their ordinary day. They were visible. You passed them all the time. But visible doesn’t mean seen. You can walk past someone every single day and never actually see them.”

SAY: “Your highways are your schools, your workplace, your social media feed, your gym, your local shops. The highway people are the ones who are technically in your world every day but who you have never had a real conversation with. The girl who always eats lunch alone. The workmate who deflects every personal question with a joke. The guy in your class who seems fine but whose eyes say something different. They are on your highway. Every. Single. Day.”

For 14–19: Think about your school environment. Who are the people in your year who sit on the edges of social groups? Who gets overlooked in group work? Who has the kind of face that suggests they are used to not being chosen?

For 20–30: Think about your workplace or university. Who are the international students or workers who came here alone and have not yet found community? Who are the colleagues who seem competent but isolated?

Teaching Point 2: The Hedge People — Hidden and Hard to Reach

SAY: “The hedges were the outer boundaries. The margins. Beyond the highway, into the thorns and the edges. In modern Australia, the hedge people are the ones society has not just overlooked — it has actively pushed to the edges. These are people who require intentional pursuit to find, because they are no longer where you would normally go.”

SAY: “Who are the hedge people in Australia right now? The 1 in 5 Australians experiencing mental health challenges who are not accessing support. The international student who has been here three years and has not one close friend. The refugee family who navigated war, displacement, and resettlement and is now told to ‘be grateful’ and assimilate. The teenager who came out to their family and was asked to leave. The 55-year-old man who was made redundant and lost his entire identity with his job title. These are hedge people.”

Key distinction: Highway people need someone to notice them. Hedge people need someone to go and find them. Both require intentionality. Only the second requires sacrifice.

Teaching Point 3: The African Diaspora Compel Mandate — A Specific Calling

SAY: “God did not place you in Australia by accident. You carry something that the majority culture cannot replicate: the lived experience of being an outsider. You know what it means to walk into a room and not see your face. To have your name mispronounced. To be asked ‘but where are you really from?’ That experience — which may feel like a wound — is actually a strategic qualification.”

SAY: “The African diaspora in Australia is not here on a detour. This is Reverse Mission theology. We are here to re-evangelise a post-Christian nation with the fire of a Spirit-filled, community-oriented, resilient faith. And our entry point into the highways and hedges is our testimony of survival, adaptation, and Kingdom faithfulness in a foreign land. That is our Compel Mandate. That is our unique contribution to the mission of God in this nation.”

SEGMENT 3: DISCUSSION & TALK BACK

10–13 MIN

► Ages 14–16

10. Who are the ‘hedge people’ at your school? You don’t have to name them — describe what their life looks like from the outside.
11. Have you ever felt like a hedge person yourself? What made the difference when someone reached out to you?

12. What is one thing that genuinely holds you back from going to talk to someone who is isolated? Fear of rejection? Not knowing what to say? Something else?

► **Ages 17–19**

13. The lesson talked about international students, people with mental health challenges, and others as ‘hedge people.’ Are there groups the lesson didn’t mention that you think are on the edges in your specific context?
14. The idea of Reverse Mission says our diaspora story qualifies us uniquely. Do you believe that? What part of your story feels like a qualification rather than a limitation?
15. If you had to take one practical step this week toward one highway or hedge person, what would it look like? Be specific.

► **Ages 20–30**

16. The Australian culture is described as individualistic. How does this specifically make it harder to reach the hedge people? What cultural tools do we need to unlearn or adopt?
17. Matthew 9:36 says Jesus was moved with compassion before He commissioned the workers. In your own life, when is compassion most easily crowded out by busyness, self-protection, or theological correctness?
18. What is the difference between compassion evangelism and social work? How do we hold both the spiritual and the practical without reducing one to the other?

SEGMENT 4: LEARN-DO-TEACH ACTIVITY

10–13 MIN

Activity: HIGHWAY & HEDGE AUDIT

In pairs, participants complete a ‘Highways & Hedges Audit’ of their current world. Provide a simple two-column worksheet:

- Column 1 (Highway): 3 people they see regularly but don’t really know
- Column 2 (Hedge): 1–2 people who are genuinely on the margins of their world

DO: For each person listed, they write one word that describes what this person might need most: visibility / belonging / truth / healing / community. Then pairs discuss: ‘Which one of these people are you best positioned to reach, and why?’

DO: Teach-back: Each participant states one name and one next step, then their partner holds them to it via a follow-up check-in by the end of the week.

SEGMENT 5: ACTIVATION & DECLARATION

3–5 MIN

DO: Fan the flame activation. Then declare together:

SAY: “I see what Jesus sees. / I will not walk past the highway person. / I will not ignore the hedge person. / My story is my strategy. / My testimony is my assignment. / I carry compassion. I carry commission. / I go where the pain is. / Nikao!”

SEGMENT 6: OUTWARD IMPACT CHALLENGE

2 MIN

Compassion Evangelism — Tier 2

SAY: “This week, choose one highway person and one hedge person from your audit. For the highway person: make deliberate eye contact and have a real conversation. For the hedge person: send one message, make one call, or physically show up. Report back next week with what happened.”

SEGMENT 7: TAKE-HOME CHALLENGE

1–2 MIN

▶ **Ages 14–16**

Look up ‘youth loneliness Australia statistics’ online. Write down two facts that surprise you. Then write one sentence about what you think God wants to do about it — through you.

▶ **Ages 17–19**

Have a conversation with someone who is from a different cultural background to you this week. Ask them one genuine question about their experience of living in Australia. Listen more than you speak. Come prepared to share what you learned.

▶ **Ages 20–30**

Read Matthew 9:35–38 in a modern translation (e.g. The Message). Then journal: Where in your current week is the harvest field? Who are the labourers God is calling, and are you willing to be one of them in a specific, named way?

WEEK 15

The Isolated Stranger — Empty Chair Theology

The Mission – The Rescue (Reaching the Lost)

Week	Week 15
Title	The Isolated Stranger — Empty Chair Theology
Scripture	Heb. 13:2; Matt. 25:35–36
Duration	60 minutes
Mandate Link	The Mission – The Rescue (Reaching the Lost)
Evangelism Tier	Compassion Evangelism — Reaching the Marginalised and Broken
Age Focus	All Ages
Quarter	Q2: The Mission — The Rescue

Leader Preparation

This lesson builds on Week 14’s mapping of the highways and hedges by zooming in on one specific population: the isolated stranger. In the Australian diaspora context, this lesson carries particular resonance — many in the room will identify as strangers who were welcomed, or strangers who were not. Lead with vulnerability and personal testimony where possible.

- Prepare the Empty Chair: literally place an empty chair at the front of the room before participants arrive. Do not explain it at the start. Let it create curiosity.
- Read Hebrews 13:2 in multiple translations. Note that the word ‘entertain’ (philoxenia) is the Greek opposite of xenophobia — it means love of the stranger.
- Consider sharing a personal testimony of a time you felt like a stranger, or a time you welcomed one.

SEGMENT 1: THE HOOK
5–7 MIN

DO: Point to the empty chair at the front. Let silence hold for 5–10 seconds. Then ask:
SAY: “Who is this chair for? Why is it empty?”
DO: Let a few responses come. Then say:
SAY: “In Jewish tradition, there is a practice of leaving an empty chair at the Passover table — for the unexpected guest. For Elijah. For the stranger who might arrive. It is a physical declaration that the table is not complete yet. That there is someone missing who belongs here. Today we are going to talk about the theology of that empty chair — and the people in our world whose name belongs on it.”

SEGMENT 2: CORE TEACHING
18–22 MIN

Teaching Point 1: The Theology of Welcome — Xenophilia

SAY: “Hebrews 13:2 says, ‘Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares.’ The Greek word for ‘hospitality’ here is *philoxenia* — it literally means love of the stranger. *Philo* — love. *Xenia* — stranger. It is the precise theological opposite of *xenophobia*. The Bible does not call us to merely tolerate the stranger. It calls us to love the stranger.”

SAY: “Matthew 25:35 gives us something even more confronting. Jesus says: ‘I was a stranger and you welcomed me.’ The disciples ask the obvious question: when did we see you as a stranger? And Jesus answers: ‘When you did it to the least of these brothers and sisters of mine, you did it to me.’ The isolated stranger in your world is not just someone who needs help. According to Jesus, they carry His presence. How you treat the stranger is how you treat Him.”

Teaching Point 2: The Diaspora as Both Stranger and Welcomer

SAY: “Abraham was a stranger in Canaan. Joseph was a stranger in Egypt. Moses was a stranger in Midian. Ruth was a stranger in Bethlehem. Daniel was a stranger in Babylon. Every one of the great Kingdom architects in Scripture spent significant seasons as a stranger in a foreign land. And not one of them was destroyed by it. They were equipped by it.”

SAY: “Here is the gift of the diaspora: you hold both identities simultaneously. You have been the stranger who arrived and did not know where to sit, whose name was mispronounced, who longed for community. And now you are also the person with the capacity to create the welcome you needed. You know exactly what it feels like to walk into a room and not see your face. Use that knowledge. That ache is not a wound to be healed — it is a tool to be used.”

Teaching Point 3: Empty Chair Theology — There Is Always Room

SAY: “The empty chair is a declaration of intentional expectation. It says: I am not waiting for the stranger to find their way to me. I am arranging my life around the possibility of their arrival. I am making space before they ask for it. I am keeping a seat warm for someone whose name I don’t yet know.”

SAY: “DIWC is called to be an empty-chair community. Not a full-house-no-vacancies community. Not a ‘you need to prove you belong here’ community. But a community that has already set the table, already placed the chair, already lit the porch light — for the stranger, the isolated one, the one who hasn’t arrived yet. The question is not ‘do we have space?’ The question is: ‘Are we actively looking for the one who needs the space?’”

SEGMENT 3: DISCUSSION & TALK BACK

10–13 MIN

► Ages 14–16

19. Have you ever felt like the stranger — the person who didn’t belong in a room? What did it feel like? What made it better or worse?
20. Is there someone new at your school or church who might need an empty chair set for them? What is one thing you could do to make them feel less like a stranger?
21. The lesson said the diaspora experience is a tool, not just a wound. What does that mean to you personally?

► Ages 17–19

22. Matthew 25 says that welcoming the stranger is the same as welcoming Jesus. Does that change how you think about the isolated people in your world? How?
23. What does ‘empty chair theology’ look like practically in your social group, your sport team, your workplace? What would it cost you to implement it?
24. Who in your life modelled genuine welcome for you when you were a stranger? What did they actually do, and what can you replicate?

► **Ages 20–30**

25. The list of ‘strangers’ in Scripture includes some of the greatest Kingdom architects who ever lived. What does this suggest about the relationship between displacement and destiny?
26. In an increasingly polarised Australian society, xenophilia is countercultural. What does it cost you, practically, to practise love of the stranger? Where does the cost feel highest?
27. As young professionals and community builders, what structures could you create — in your workplace, your social circle, or your neighbourhood — that embody empty chair theology?

SEGMENT 4: LEARN-DO-TEACH ACTIVITY

10–13 MIN

Activity: THE EMPTY CHAIR LETTER

DO: Each participant writes a short ‘welcome letter’ addressed to an unnamed stranger — someone who doesn’t yet exist in their world but could. The letter should include: (a) what they understand about what it feels like to be a stranger, (b) what they are offering this person, (c) how they plan to hold the empty chair open in their specific context.

DO: After 5 minutes of writing, pairs share their letters with each other. Then the group identifies one collective ‘empty chair’ action they will take as a group over the next month.

SEGMENT 5: ACTIVATION & DECLARATION

3–5 MIN

DO: Fan the flame. Then ask everyone to look at the empty chair at the front.

SAY: “I refuse to have a full table and an empty heart. / I see the stranger. / I know what it feels like to arrive and not be seen. / That experience is my qualification, not my wound. / I hold the empty chair. / I set the table. / I light the porch light. / There is always room in the house of God. / Nikao!”

SEGMENT 6: OUTWARD IMPACT CHALLENGE

2 MIN

Compassion Evangelism — Tier 2

SAY: “This week, physically hold an empty chair for someone. Literally sit at a table that has an empty seat and invite someone who is eating alone to join you. Or send a message to someone who is new to your church, your workplace, or your community. Tell them there is a seat with their name on it.”

SEGMENT 7: TAKE-HOME CHALLENGE

1–2 MIN

► **Ages 14–16**

Draw or describe your ideal ‘welcome space’ — a place where a stranger would immediately feel seen and included. What does it look, sound, and feel like? What would you need to change about your current social environment to make it more like that?

► **Ages 17–19**

Look up the statistics on international student wellbeing in Australia. Write 3 facts and one reflection: ‘If DIWC were to specifically reach international students in our area, what would that look like?’

► **Ages 20–30**

This week, introduce yourself to someone in your community who you recognise but have never properly spoken to. Come back next week prepared to share who they are, what you learned, and how it felt to hold the empty chair for them.

WEEK 16

The Spiritual Rescue — Dealing with the Bewitched

The Mission – The Rescue (Reaching the Lost)

Week	Week 16
Title	The Spiritual Rescue — Dealing with the Bewitched
Scripture	Gal. 3:1; Acts 8:9–24
Duration	60 minutes
Mandate Link	The Mission – The Rescue (Reaching the Lost)
Evangelism Tier	Compassion Evangelism — Reaching the Marginalised and Broken
Age Focus	All Ages
Quarter	Q2: The Mission — The Rescue

Leader Preparation

This lesson directly addresses spiritual deception, occult influence, and counterfeit spiritual experience. It must be delivered with confidence (not fear), with pastoral sensitivity (not condemnation), and with theological clarity (not sensationalism). The goal is to equip participants to recognise spiritual deception and respond with the rescue protocol — not to frighten or create witch-hunt dynamics.

- Read Galatians 3:1–10 in full. Study the historical context of the Galatian church’s seduction away from grace.
- Read Acts 8:9–24 — the full Simon the Sorcerer account. Note Philip’s approach, Peter’s directness, and the outcome.
- Prepare your hook: a first aid scenario card (or a short 2-minute role play with a co-leader) — recognising the signs of distress before intervening.

⚠ LEADER NOTE: If participants share personal stories of involvement in occult practices during this session, do NOT shame them publicly. Acknowledge their courage in sharing, and follow up privately with pastoral care. This lesson may surface significant vulnerability.

SEGMENT 1: THE HOOK
5–7 MIN

DO: Present a first aid scenario: ‘You’re walking and you see someone who has collapsed. They look okay from a distance — eyes open, breathing. But something is not right. What do you do?’ Let 2–3 people respond. Then say:

SAY: “The critical skill in any rescue situation is recognition — knowing what you are actually looking at before you decide how to respond. If you mistake a seizure for someone sleeping, you will walk past someone who needs you. Today we are going to learn how to recognise a specific kind of crisis: spiritual deception. And we are going to learn the rescue protocol.”

SEGMENT 2: CORE TEACHING
18–22 MIN

Teaching Point 1: Spiritual Deception Is Real — Galatians 3:1

SAY: “Paul writes to the Galatians with unmistakable urgency: ‘O foolish Galatians! Who has bewitched you?’ The Greek word is *baskainō* — it means to fascinate, to enchant through the evil eye, to exercise a malevolent spiritual influence. Paul is not speaking metaphorically. He is describing a real spiritual dynamic: people who genuinely knew God, who had received the Spirit, who had seen miracles — were being spiritually seduced away from truth.”

SAY: “In contemporary Australia, the landscape of spiritual counterfeits is vast. Astrology has become mainstream — your screen time feed will serve you a birth chart before it serves you a Bible verse. Crystal healing, manifestation practices, New Age spirituality, Wicca, and ancestor veneration have entered the mainstream, including some African cultural contexts. These are not neutral hobbies. They are spiritual doorways that lead people away from the Kingdom. And many of the people in your world who are involved in them are not rebellious — they are hungry. They are looking for exactly what the Kingdom offers: connection, identity, purpose, and power.”

Key truth: People who are involved in occult or New Age practices are not your enemies. They are mission field. The hunger that drove them to those practices is the same hunger that the Kingdom of God is designed to fill.

Teaching Point 2: The Simon the Sorcerer Case Study — Acts 8:9–24

SAY: “Acts 8 introduces us to Simon of Samaria — a man with so much spiritual influence that the entire city said ‘This man is the great power of God.’ He had real power. It was counterfeit power, but it was real in its effects. When Philip arrived with the genuine article — with Kingdom power demonstrated through signs and wonders — the whole city, including Simon, believed and was baptised.”

SAY: “But then Peter arrived. And Simon tried to purchase the Holy Spirit. He saw the spiritual authority Peter carried and wanted to acquire it like a product. And Peter’s response is a masterclass in the spiritual rescue protocol: he named it directly — ‘May your silver perish with you, because you thought you could obtain the gift of God with money.’ He then identified the root: ‘your heart is not right before God.’ And then he gave a pathway: ‘Repent of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you.’ Name it. Root it. Restore it.”

Teaching Point 3: The Rescue Protocol — Gentleness, Truth, Perseverance

SAY: “2 Timothy 2:25 says to ‘gently correct those in opposition, if perhaps God will grant them repentance leading to a knowledge of the truth.’ The rescue protocol is not a confrontation script — it is a posture. It has three movements.”

- **RELATIONSHIP BEFORE REBUKE:** You earn the right to speak truth through demonstrated love. If the only time you have ever spoken to someone is to challenge their spiritual practices, you have no platform. Compassion must precede clarity.
- **CLARITY WITHOUT ARROGANCE:** You name what is not of God with confidence — not pride. The goal is not to win an argument. The goal is to introduce someone to a better Kingdom.
- **PERSEVERANCE IN PRAYER:** Spiritual rescue is rarely a single conversation. You pray first. You pray during. You pray after. You keep the door open. You hold the empty chair even while you wait.

SEGMENT 3: DISCUSSION & TALK BACK**10–13 MIN****► Ages 14–16**

28. Have you ever been told ‘don’t talk to people who are into that stuff’? How does today’s lesson change or confirm that approach?
29. What is the difference between someone who is genuinely seeking spiritual connection through the wrong channel versus someone who is deliberately rejecting God?

30. If a close friend told you they were really into astrology or crystals, what would you actually do? Be honest.

► **Ages 17–19**

31. Why do you think New Age spirituality, astrology, and manifestation practices are so appealing to people your age? What real need do they seem to fill?
32. The lesson said people involved in counterfeit spiritual practices are 'hungry' for the same things the Kingdom offers. Do you agree? What does the Kingdom offer that those practices simulate?
33. What would the rescue protocol look like with a specific person in your life? Walk through the three steps: relationship, clarity, perseverance. What is the hardest step for you personally?

► **Ages 20–30**

34. In professional and community settings, how do you navigate conversations about faith and spirituality with people who are involved in alternative spiritual practices without seeming intolerant or irrelevant?
35. The Simon the Sorcerer story shows someone who believed and was baptised but whose heart was still not aligned. What does this teach us about the limits of conversion and the need for sustained discipleship?
36. How do you distinguish between cultural practices from your heritage that carry spiritual dimensions and practices that are genuinely incompatible with Kingdom alignment?

SEGMENT 4: LEARN-DO-TEACH ACTIVITY

10–13 MIN

Activity: THE RESCUE PROTOCOL ROLEPLAY

DO: In triads, participants roleplay the rescue protocol. One person plays a friend who casually mentions they have been getting into tarot cards and feel like it's giving them direction in life. One person plays the rescuer. One person observes and gives feedback.

- Round 1: Rescuer skips straight to confrontation (to demonstrate what NOT to do)
- Round 2: Rescuer uses the three-step protocol — relationship, clarity, perseverance

DO: Observer gives feedback: What felt different? What landed? What was hard? Groups rotate roles. Then debrief as a full group: 'What did you learn about yourself in this activity?'

SEGMENT 5: ACTIVATION & DECLARATION

3–5 MIN

DO: Fan the flame. Then declare:

SAY: "I am not afraid of spiritual darkness. / I carry the light. / I do not confront with arrogance. / I rescue with compassion. / I earn the right to speak truth through love. / I am patient. I am persistent. I pray without ceasing. / My job is not to win the argument. / My job is to hold the door open. / Nikao!"

SEGMENT 6: OUTWARD IMPACT CHALLENGE

2 MIN

Compassion Evangelism — Tier 2

SAY: "This week, identify someone in your world who is spiritually hungry but currently exploring in the wrong direction. Do NOT confront them. Simply invest in the relationship. Ask them about their experience, listen without judgment, and begin building the relational bridge that earns you the right to speak Kingdom truth."

SEGMENT 7: TAKE-HOME CHALLENGE

1–2 MIN

▶ **Ages 14–16**

Write a short paragraph: 'What does the Kingdom of God offer that the spiritual practices people my age are exploring are trying to find?' Be as specific as you can. Bring it next week.

▶ **Ages 17–19**

Research one alternative spiritual practice that is popular with people your age (astrology, manifestation, crystals, etc.). Write down: (a) What need does it claim to meet? (b) What does the Kingdom actually offer in that same area? Be honest and generous to both sides before drawing your conclusion.

▶ **Ages 20–30**

Pray for three people in your world who are spiritually hungry but misaligned. Write their names down. Commit to one specific relational investment for each person this week. Bring your update to the next session.

MONTH 5

RESTORING THE HURT

The Safe Haven — Healing the Broken

WEEK 17

Breaking the Mental Health Stigma

The Mission – The Rescue (Restoring the Hurt)

Week	Week 17
Title	Breaking the Mental Health Stigma
Scripture	1 Kings 19:1–18; Ps. 34:18
Duration	60 minutes
Mandate Link	The Mission – The Rescue (Restoring the Hurt)
Evangelism Tier	Compassion Evangelism — Reaching the Marginalised and Broken
Age Focus	All Ages
Quarter	Q2: The Mission — The Rescue

Leader Preparation

This is one of the most pastorally sensitive lessons in the entire curriculum. Handle with exceptional care. The goal is to dismantle stigma while building capacity — helping participants become skilled first responders without overstepping into clinical territory.

- Read 1 Kings 19 in full. Note the sequence: physical exhaustion → fear-triggered flight → suicidal ideation → divine intervention → physical restoration → gentle questioning → recommissioning.
- Review DIWC’s referral pathways BEFORE this session. Know which resources to share (Beyond Blue 1300 22 4636, Lifeline 13 11 14, Kids Helpline 1800 55 1800 for under 25s).
- Consider inviting a mental health professional (psychologist, counsellor) to attend this session if available — not to present, but to be a visible resource.

SAFEGUARDING NOTE: If any participant discloses active suicidal ideation or self-harm during this session, do NOT address it in the group setting. Quietly signal a co-leader to stay with the group while you take that person aside for private pastoral care and immediate referral. Do not leave them alone.

SEGMENT 1: THE HOOK
5–7 MIN

DO: Read 1 Kings 19:3–4 aloud, dramatically:

SAY: “Then Elijah was afraid, and he arose and ran for his life... and he asked that he might die, saying, “It is enough; now, O Lord, take away my life, for I am no better than my fathers.””
 Pause. Then say: This is not a backslider. This is not someone who never believed. This is Elijah. The man who just called fire from heaven. The man who executed 450 false prophets. The greatest prophet in the Old Testament, hiding under a tree, asking to die. And God’s response to this breakdown is the most important thing we will study today.”

SEGMENT 2: CORE TEACHING
18–22 MIN

Teaching Point 1: God Meets Us in the Breakdown

SAY: “Do you know what God does when Elijah has his breakdown? He sends an angel. And what does the angel do? He doesn’t preach. He doesn’t rebuke Elijah for his lack of faith. He doesn’t say ‘get it together — you’re a prophet!’ He touches him. And he says: ‘Arise and eat.’ Food. Rest. Then touch again. Then eat again. Because the journey ahead is too great for you in your current condition. God’s first response to Elijah’s mental health crisis is: rest, nourishment, and physical care.”

SAY: “Psalm 34:18 says: ‘The Lord is near to the brokenhearted and saves the crushed in spirit.’ God is not distant from the breakdown. He is nearest at the breakdown. This is the theological foundation of our Safe Haven posture: we welcome the brokenhearted, because God is already there.”

Teaching Point 2: Dismantling the ‘Just Pray More’ Fallacy

SAY: “For too long, the church has told people experiencing depression, anxiety, trauma, and burnout to simply pray more, believe more, worship more. And while prayer is powerful and the Holy Spirit is the ultimate Comforter — God’s response to Elijah’s breakdown was NOT a prayer meeting. It was a meal and a nap.”

SAY: “Attakora’s Holistic Development Model tells us that Spirit, Soul, AND Body all require care. Mental health challenges are not primarily a spiritual failure. They can be neurological. They can be environmental. They can be the accumulative weight of chronic stress, trauma, or loss. And God — who made the whole person — provides for the whole person: doctors, counsellors, therapists, medication where needed, and the warm touch of community. The ‘just pray more’ response, when someone is clinically depressed, is not faith. It is negligence.”

Teaching Point 3: DIWC as First Responder

SAY: “1 in 5 Australians experiences a mental health condition every year. In African diaspora communities, the prevalence is compounded by migration-related trauma, intergenerational loss, cultural dislocation, racism, and the chronic stress of navigating multiple worlds simultaneously. Many in our community do not access professional support because of stigma — both cultural (‘you don’t air family business’) and religious (‘that’s not a spiritual problem, it’s a spiritual one’).”

SAY: “DIWC is called to be the first safe place someone lands. Not a clinical service. Not a counselling centre. But a community that says: I see you. I believe you. What you are carrying is real. Let’s get you the right help. We are first responders — which means we know how to stabilise, how to listen, how to refer, and how to stay. We do not diagnose. We do not fix. But we show up. We sit with. We do not leave.”

- Lifeline: 13 11 14 (24 hours, 7 days)
- Beyond Blue: 1300 22 4636
- Kids Helpline: 1800 55 1800 (5–25 years)
- Head to Health: headtohealth.gov.au

SEGMENT 3: DISCUSSION & TALK BACK

10–13 MIN

△ LEADER NOTE: These questions are designed to open conversation, not to draw out disclosures in a group setting. If a participant begins to share something personal and vulnerable, gently redirect to a private follow-up: ‘Thank you for being willing to share that. I’d love to talk with you about that after the session.’

► Ages 14–16

37. Have you ever felt like you couldn’t talk about how you were really doing — at school, at home, or even at church? What made it hard?

38. What do you think stops people your age from asking for help when they're struggling mentally or emotionally?
39. If a friend told you they were feeling really hopeless and didn't want to be here anymore, what would you do? What resources would you direct them to?

► **Ages 17–19**

40. The lesson talked about how God's response to Elijah's crisis was physical care before spiritual recommissioning. What does that say about how we should support people in our community who are struggling?
41. How does the 'just pray more' message affect people in church contexts who are dealing with genuine mental health challenges? What is the pastoral impact of that message?
42. What does a DIWC that is genuinely a Safe Haven for mental health look like, practically? What would need to change about how we talk, what we offer, and how we respond?

► **Ages 20–30**

43. As young adults, many of you are navigating significant pressure — career, relationships, finances, family expectations. How well do you think your current community equips you to talk about mental health honestly?
44. The lesson said the diaspora experience compounds mental health vulnerability. In your own life, what specific pressures of navigating multiple cultural worlds have you noticed affecting your wellbeing?
45. What is the difference between being a good listener and being a mental health first responder? What skills do you think you need to develop?

SEGMENT 4: LEARN-DO-TEACH ACTIVITY

10–13 MIN

Activity: THE ELIJAH PROTOCOL — What Does 'First Responder' Look Like?

In small groups, participants work through a three-step protocol card:

- Step 1: NOTICE — What are the signs that someone might be struggling? (List at least 5 behavioural/emotional indicators)
- Step 2: NAME — What do you say to open the conversation without making assumptions? (Draft 2 opening phrases)
- Step 3: NAVIGATE — What resources do you offer? (List the 3–4 referral options from today's lesson)

DO: Groups share their 'protocol card' with another group. Teach-back: Each person commits to memorising at least one referral number before next week.

SEGMENT 5: ACTIVATION & DECLARATION

3–5 MIN

DO: Fan the flame. Then declare:

SAY: "I refuse to be a community that shames the broken. / God is nearest to the brokenhearted. / So I will be nearest to the brokenhearted. / I will not say 'just pray more' when someone needs food, rest, and care. / I am a first responder. / I see you. I believe you. I will not leave you. / The Safe Haven is open. Always. / Nikao!"

SEGMENT 6: OUTWARD IMPACT CHALLENGE

2 MIN

Compassion Evangelism — Tier 2

SAY: “This week, check in with one person in your world who you suspect might be carrying more than they are showing. Not with a form, not with a programme — just a genuine question: ‘How are you really doing?’ And then wait for the real answer. Hold the space without trying to fix it.”

SEGMENT 7: TAKE-HOME CHALLENGE

1–2 MIN

► Ages 14–16

Save at least one of the mental health support numbers in your phone this week. Kids Helpline: 1800 55 1800. Then write one sentence about why you’re doing it — not for yourself, but for the friend who might need you to have it.

► Ages 17–19

Journal prompt: ‘What would it look like for me to be a “Safe Haven person” in my friend group this year?’ Write at least half a page. Be honest about where you currently fall short and what you want to build.

► Ages 20–30

Research ‘mental health first aid training’ in your area (mhfa.com.au). Consider whether completing a Mental Health First Aid course is something you would commit to this year. Come prepared to discuss with the group next week.

WEEK 18

Broken Altars — Healing Families

The Mission – The Rescue (Restoring the Hurt)

Week	Week 18
Title	Broken Altars — Healing Families
Scripture	Mal. 4:5–6; Ps. 127:1
Duration	60 minutes
Mandate Link	The Mission – The Rescue (Restoring the Hurt)
Evangelism Tier	Compassion Evangelism — Reaching the Marginalised and Broken
Age Focus	All Ages
Quarter	Q2: The Mission — The Rescue

Leader Preparation

This lesson requires particular pastoral sensitivity for participants who come from broken or absent family structures. The goal is to be prophetically bold about the family mandate while creating a Safe Haven for the diverse family configurations in the room. Not everyone has a father. Not everyone has a present parent. This lesson must honour that reality without compromising the theological truth.

- Read Malachi 4:4–6 — the final verses of the entire Old Testament. Study what it means that God’s final pre-silence word is about family restoration.
- Prepare a physical altar illustration: 12 stones (or smooth river pebbles if available). Place them in a broken-apart pile, then build them into a cairn during the teaching.
- Be aware of who in the room may be from single-parent households, has absent or deceased parents, or has experienced family trauma. Frame the language of ‘family altar’ broadly enough to include all family configurations.

△ LEADER NOTE: When you say ‘father’ in this lesson, clarify early that you mean the ‘father role’ — which may be a mother, a grandparent, a guardian, or a community elder. The theological principle is generational connection and blessing-transmission, not a nuclear family prescription.

SEGMENT 1: THE HOOK 5–7 MIN

DO: Display the pile of 12 stones in a disorganised heap. Ask:
SAY: “What does this look like to you? What could it become?”
DO: Let responses come. Then begin stacking the stones into a cairn as you speak:
SAY: “In the Bible, altars were built with stones. When something significant happened — when God showed up, when a covenant was made, when a battle was won — the people stopped and stacked stones. It was a visible, physical declaration: God met us here. This matters. The family altar is the same concept. It is the intentional, consistent practice of encountering God together as a family. And today we are asking a hard question: what happens when the altar is broken?”

SEGMENT 2: CORE TEACHING

18–22 MIN

Teaching Point 1: The Final Words of the Old Testament — Malachi 4:5–6

SAY: “The very last verses of the Old Testament — before four hundred years of prophetic silence — are not about theology, not about law, not about sacrifice. They are about fathers and children. ‘I will send you Elijah the prophet before the great and awesome day of the Lord comes. And he will turn the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and strike the land with a decree of utter destruction.’”

SAY: “God’s final pre-silence word is about the family altar. And the opening salvo of the New Testament in Matthew 3 is John the Baptist coming in the spirit of Elijah, calling the people to repentance and family restoration. The health of the generational altar determines the health of the nation. When family altars are broken, something in the social fabric tears. When they are restored, something profound begins to heal.”

Teaching Point 2: What Breaks the Diaspora Family Altar

SAY: “In the African diaspora context, family altars are broken in specific and identifiable ways. Fathers who worked three jobs to provide financially — and were present in the house but absent in the heart. Mothers carrying the impossible weight of two worlds: African cultural expectations of strength and sacrifice, and Australian professional and social demands, with little community to share the load. Children who became cultural navigators for their parents before they were teenagers — translating forms, cultural norms, language, and expectations — carrying adult weight before they had finished being children.”

SAY: “And then there is the silent inheritance of what was broken before migration: the fathers whose fathers were not present. The generational pattern of emotional unavailability. The unspoken wounds that crossed the ocean packed between the suitcases. Psalm 127:1 says: ‘Unless the Lord builds the house, those who build it labour in vain.’ The broken altar is not always someone’s fault. But restoring it IS someone’s responsibility. And that responsibility may begin with you.”

Teaching Point 3: Rebuilding the Altar — Twelve Stones of Intention

SAY: “Elijah rebuilt the altar in 1 Kings 18 with twelve stones — one for each tribe of Israel. Intentionality. Symbolism. Action. Rebuilding the family altar does not happen by accident or by wishing. It requires the same three things. First: honest conversation. Naming the breaks without shame. This is what was absent. This is what was painful. This is what I needed and did not receive. Not as accusation, but as acknowledgement.”

SAY: “Second: spiritual covenant. Choosing, deliberately, to build something new. Even if your family of origin does not participate, YOU can become the generational turning point. You can decide that the pattern of broken altars ends with your generation. Third: consistent practice. A family altar is not rebuilt in one dramatic conversation. It is rebuilt in the daily: the consistent prayer, the shared meal, the blessing spoken over one another, the choosing to turn toward each other rather than away. It is not about perfection. It is about direction.”

SEGMENT 3: DISCUSSION & TALK BACK

10–13 MIN

► Ages 14–16

46. What does the word ‘family’ mean to you? Who is in your family altar — not necessarily by blood?
47. The lesson talked about children becoming cultural navigators for their parents. If you have experienced this, how has it affected you? If you haven’t, what do you think it would feel like?
48. If you could rebuild one thing about your family life, what would it be? You don’t have to share specifics — just describe it in general terms.

► **Ages 17–19**

49. The lesson said ‘the broken altar is not always someone’s fault, but restoring it IS someone’s responsibility.’ Do you agree? Who do you think holds that responsibility in your family context?
50. What would it look like for you, at your age, to be the one who begins rebuilding the generational altar in your family? What is one practical thing you could do?
51. How do you think the diaspora experience specifically affects the father-children relationship? What are the pressures that create the breaks?

► **Ages 20–30**

52. As adults, many of you are now navigating your relationship with your parents as peers or near-peers. How do you hold both the honour due to your parents and the healing work that may need to happen in those relationships?
53. Malachi says the turning of hearts is required to prevent ‘utter destruction.’ What do you think the societal consequences are of a generation that grows up without a functioning family altar?
54. For those of you thinking about building your own families in the future: what specifically will you do differently? What stones will you stack first?

SEGMENT 4: LEARN-DO-TEACH ACTIVITY

10–13 MIN

Activity: MY TWELVE STONES

DO: Each participant receives a sheet with twelve blank stones drawn on it. They label each stone with one intentional act of altar-building they will commit to in the next 12 months — one per stone. These can include: regular prayer with a family member, writing a letter of acknowledgement to a parent, having a hard conversation, starting a family tradition, or simply choosing to bless rather than wound.

DO: Participants share their top three stones with a partner. Partners hold each other to account for the first stone by next session. Teach-back: Each pair reports back to the group on their most significant stone and why they chose it.

SEGMENT 5: ACTIVATION & DECLARATION

3–5 MIN

DO: Fan the flame.

SAY: “I am the turning point. / The broken altar ends with me. / I choose to build. / I choose to bless. / I choose to turn my heart toward the generation before me and after me. / Unless the Lord builds the house, I labour in vain. / So I invite You, Lord. / Come and build what I cannot. / The altar is being restored. / Nikao!”

SEGMENT 6: OUTWARD IMPACT CHALLENGE

2 MIN

Compassion Evangelism — Tier 2

SAY: “This week, have one family-restoring conversation. Not a conflict. A blessing. Tell one person in your family — parent, sibling, relative — one specific thing you appreciate about them. And mean it. That is the first stone.”

SEGMENT 7: TAKE-HOME CHALLENGE

1–2 MIN

► **Ages 14–16**

Write a letter to one family member — parent, sibling, grandparent — that you do not have to send. In the letter, tell them one thing they did that hurt you, one thing they did that helped you, and one thing you want to build with them going forward. Seal it. Bring it next week.

► **Ages 17–19**

This week, have a meal with your family — even if it is just one other person. No screens. Ask one genuine question: ‘What was the hardest thing about coming to Australia for our family?’ Listen to the full answer. Come prepared to share what you heard.

► **Ages 20–30**

Journal: ‘What patterns in my family of origin do I want to consciously carry forward, and what patterns do I want to consciously choose to stop with me?’ Write at least one page. Be specific and honest.

WEEK 19

The Excommunicated — Reaching the De-churched

The Mission – The Rescue (Restoring the Hurt)

Week	Week 19
Title	The Excommunicated — Reaching the De-churched
Scripture	Luke 15:1–7; Ezek. 34:11–16
Duration	60 minutes
Mandate Link	The Mission – The Rescue (Restoring the Hurt)
Evangelism Tier	Compassion Evangelism — Reaching the Marginalised and Broken
Age Focus	All Ages
Quarter	Q2: The Mission — The Rescue

Leader Preparation

The de-churched represent one of the most significant and often invisible mission fields in Australia. These are not people who never knew God — they are people who DID know God and were hurt by His people. This lesson must be delivered with a double posture: prophetic boldness about the church’s responsibility, and pastoral humility about the church’s failures.

- Read Luke 15:1–32 in full — all three parables of lostness. Note the audience: Pharisees and scribes who grumbled about Jesus receiving sinners and eating with them.
- Read Ezekiel 34:1–16 — God’s indictment of shepherds who scattered the flock. This is a prophetic accountability passage for church leadership.
- Be prepared for emotional responses in this lesson. Some participants may have been the de-churched, or may be processing wounds from religious trauma. Hold space without directing the response.

⚠ LEADER NOTE: Do NOT use this lesson as an opportunity to criticise other churches or denominations by name. The principle is universal and must be applied with humility to DIWC’s own practices as well.

SEGMENT 1: THE HOOK 5–7 MIN

DO: Ask for a show of hands — do NOT require it, make it optional:

SAY: “Without naming any church or person: how many of you know someone personally who used to go to church and doesn’t anymore? Okay. Keep your hand up if you’ve ever wondered what actually happened to them. Now — here’s the real question: how many of you have actually gone to find out?”

DO: Let the silence sit. Then:

SAY: “Jesus tells three stories back-to-back in Luke 15. A lost sheep. A lost coin. A lost son. In every single story, someone actively goes looking. That’s the model. Not waiting. Going. Today we talk about the ones who left — and what our responsibility is toward them.”

SEGMENT 2: CORE TEACHING

18–22 MIN

Teaching Point 1: The Shepherd Leaves the 99 — Luke 15:4–7

SAY: “Luke 15:4 says: ‘What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it?’ One hundred sheep. He leaves ninety-nine to find one. That is a 99 percent congregation temporarily unattended for one de-churched person. That is a scandalous ratio by any church growth strategy. And Jesus offers it not as an exception but as a rhetorical question — as if the answer is obvious. ‘What man of you would NOT do this?’”

SAY: “Kingdom mathematics inverts our logic. The larger the flock, the more we tend to focus our resources on keeping the 99 comfortable. But Jesus’ mathematics says the one who left requires the same attention as the ninety-nine who stayed. Not more. But not less. The de-churched person is not a statistic. They are the lost sheep. And the shepherd goes.”

Teaching Point 2: Who Are the De-churched in Australia?

SAY: “The de-churched are not the unchurched. The unchurched have never been inside. The de-churched have been inside, experienced something that broke trust or broke their heart, and left. They are in every suburb of every Australian city, and there are more of them than ever. They left because of leadership failure — the pastor who misused power or finances. Because of a church split that destroyed friendships they had built for a decade. Because they came out as LGBTQ+ and felt the stones. Because they got divorced and felt like second-class citizens. Because they asked honest theological questions and were told to stop.”

SAY: “Ezekiel 34 is one of the most confronting chapters in the Bible. God speaks directly to the shepherds who failed their flocks: ‘The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought.’ This is not just historical commentary. It is a mirror for every church community in every generation. DIWC must be willing to hold this mirror and ask: are there people who left because of something we did or failed to do?”

Teaching Point 3: The Safe Haven Posture for the Returning

SAY: “Luke 15:20 says that when the prodigal was still a great way off, his father SAW him and RAN. The father ran first. There was no interrogation at the gate. No probation period. No: ‘You need to prove you’ve changed before we welcome you back.’ Just a robe. A ring. Sandals. A party. The father’s response to the returning son is extravagant welcome before any evidence of sustained repentance.”

SAY: “The Safe Haven posture for the de-churched is: belong before behave. We welcome them home, and then we walk the journey of healing and reorientation together. This does not mean we have no standards. It means our standards do not function as a door policy. The door is open. The feast is ready. And when they are still a great way off, we run.”

SEGMENT 3: DISCUSSION & TALK BACK

10–13 MIN

► Ages 14–16

55. Have you ever felt like you were on the edge of leaving church? What brought you back, or what kept you from going?
56. If a friend who had left church told you the reason they left, what would you say to them? What would you NOT say?
57. What is one thing DIWC does that makes it feel like a safe place to return to? What is one thing that might make it harder for someone who was hurt to come back?

► **Ages 17–19**

58. The lesson listed some reasons people leave church. Which reason do you think is most common in Australian contexts? Why?
59. What is the difference between the prodigal’s return and a return to abusive religious community? How do we hold both the open door and appropriate discernment?
60. If DIWC were to specifically reach out to de-churched people in our area, what would that outreach need to look and feel like to be credible?

► **Ages 20–30**

61. Ezekiel 34 holds shepherds accountable for scattered flocks. As emerging leaders and community builders, how do you take personal responsibility for the conditions that make people leave?
62. Have you personally had to do the work of returning to faith after a period of disillusionment or distance? What was the most important thing someone did or said during that journey?
63. What does a ‘belonging before behaving’ culture actually require from the people who are already in the room? What do you personally have to give up or change?

SEGMENT 4: LEARN-DO-TEACH ACTIVITY

10–13 MIN

Activity: THE WELCOME LETTER

DO: Each participant writes a ‘Welcome Back’ letter to an anonymous de-churched person. The letter must: (a) acknowledge what may have hurt them without minimising it, (b) describe what DIWC is and what it is committed to being, and (c) extend a genuine, specific invitation. Participants do not send these letters — they are a practice exercise in the posture of welcome.

DO: In pairs, read the letters aloud to each other. Partner feedback: ‘Does this feel like genuine welcome or like a PR exercise?’ Teach-back: Each pair identifies one word that describes the posture they most want to embody toward the de-churched in their world.

SEGMENT 5: ACTIVATION & DECLARATION

3–5 MIN

DO: Fan the flame.

SAY: “I refuse to let the 99 become the reason I ignore the 1. / I see the one who left. / I know what hurt them. / And I will not repeat what broke them. / I run first. / The robe is ready. The feast is prepared. / When they are still a great way off — I run. / The de-churched belong here. / Nikao!”

SEGMENT 6: OUTWARD IMPACT CHALLENGE

2 MIN

Compassion Evangelism — Tier 2

SAY: “This week, think of one person you know who used to come to church and doesn’t anymore. Send them a message — not to invite them back, not to challenge their decision. Just to say: ‘I’ve been thinking about you. I hope you’re doing okay. I miss you.’ That is the beginning of the run.”

SEGMENT 7: TAKE-HOME CHALLENGE

1–2 MIN

► **Ages 14–16**

Write down the name of one person you know who used to come to church. Pray for them every day this week. At the end of the week, write one sentence about what you felt or sensed while praying for them. Bring it next week.

► **Ages 17–19**

If you feel comfortable, reach out to someone this week who you know has had a negative church experience. Ask them: 'What would a church community need to look like for you to feel safe enough to try again?' Listen fully. Bring their answer to the group next week — anonymised.

► **Ages 20–30**

Journal: 'What is my responsibility, as someone who is in the church and building community, toward the people who left? What specific change in posture, language, or practice do I need to make?' Write at least half a page and come prepared to share one insight.

WEEK 20

Ubuntu Restoration — I Am Because We Are

The Mission – The Rescue (Restoring the Hurt)

Week	Week 20
Title	Ubuntu Restoration — I Am Because We Are
Scripture	Gen. 2:18; 1 Cor. 12:25–26
Duration	60 minutes
Mandate Link	The Mission – The Rescue (Restoring the Hurt)
Evangelism Tier	Compassion Evangelism — Reaching the Marginalised and Broken
Age Focus	14–19 / 20–30 (differentiated by band)
Quarter	Q2: The Mission — The Rescue

Leader Preparation

This lesson is a theological and cultural homecoming. It reconnects participants with the African communal philosophy of Ubuntu and establishes it not as a cultural add-on to Christianity but as a biblical theology of interdependence. This lesson is Age Focus 14–19 and 20–30, with differentiated content that addresses the specific expressions of isolation and individualism relevant to each band.

- Research the Ubuntu philosophy if you are not already familiar: ‘Umuntu ngumuntu ngabantu’ (Zulu/Ndebele) — a person is a person through other persons.
- Prepare the interdependence demonstration: bring a single strand of thread and a braided rope. The contrast is powerful.
- Consider inviting an elder from the community to open this session with a brief testimony about communal life in their country of origin — the contrast with Australian individualism is often vivid and moving.

SEGMENT 1: THE HOOK 5–7 MIN

DO: Hold up a single thread. Pull it gently — it breaks easily. Then hold up a braided rope and let participants feel the difference.

SAY: “Same material. Completely different strength. What changed? The relationship between the strands. Today we are going to talk about a philosophy that Africa gave to the world long before Western psychology discovered that isolation kills: Ubuntu. I am because we are. My humanity is bound up in your humanity.”

SEGMENT 2: CORE TEACHING 18–22 MIN

Teaching Point 1: Ubuntu — I Am Because We Are

SAY: “Ubuntu is not just a philosophy — it is a theology. 1 Corinthians 12:25–26 says: ‘that there should be no division in the body, but that the members should have the same care for one another. If one member suffers, all suffer together; if one member is honoured, all rejoice

together.’ That is Paul writing Ubuntu into the New Testament ecclesiology. The church was designed to be an Ubuntu community. Not a collection of isolated individuals who attend the same building, but an interconnected body where my flourishing is tied to yours.”

SAY: “Genesis 2:18 says: ‘It is not good for man to be alone.’ This is the first ‘not good’ in the Bible. Before sin. Before the fall. Before any of the brokenness we navigate. God looked at a perfect human being in a perfect world and said: isolation is not good. We were designed for community. The question is not whether we need each other. The question is whether we are willing to build the kind of community that reflects that truth.”

Teaching Point 2: Isolation as a Western Weapon Against Kingdom

SAY: “Western individualism tells you that your success is yours alone. That your struggles are private. That needing community is weakness. That the measure of your maturity is your independence. This is a lie. And it is a strategic weapon against Kingdom. Because a disconnected Champion is a vulnerable Champion. The enemy knows that if he can isolate you — separate you from your community of accountability, your people of prayer, your circle of trust — he can pick you off one by one.”

For 14–19: Social media creates the illusion of connection while accelerating isolation. You can have 1,200 followers and not one person who truly knows you. Online presence is not the same as Ubuntu.

For 20–30: The competitive nature of career-building, the geographic mobility of professional life, and the delayed formation of stable community networks create a particularly acute isolation risk for young professionals. The hustle culture that says ‘focus on your goals’ is often the mechanism of the isolation.

Teaching Point 3: Restoring Ubuntu in Individualistic Australia

SAY: “What does Ubuntu restoration look like in Parramatta? In Blacktown? In Campbelltown? It looks like checking in on the person who has been absent three weeks in a row — not to guilt them, but to say ‘I noticed you were gone and I missed you.’ It looks like sharing meals, not just sharing Sunday services. It looks like small groups that carry real life, not just Bible study. It looks like knowing each other’s names, each other’s stories, each other’s pressures.”

SAY: “DIWC is called to be a tribe in the middle of a city of strangers. Our African heritage gives us the template. Ubuntu is our gift to post-Christian, hyper-individualistic Australia. We do not have to apologise for it or assimilate it away. We are here to model what it looks like when community is not a programme but a posture. When belonging is not something you earn but something that is your birthright the moment you walk through the door.”

SEGMENT 3: DISCUSSION & TALK BACK

10–13 MIN

► Ages 14–16

64. Is there a difference between having lots of followers online and having real community? What does real community feel like versus digital community?
65. When was the last time someone in this community checked on you because they genuinely missed you — not because of an event or programme? How did it feel?
66. What is one thing you could do this week to build Ubuntu in your immediate world — your family, your school, your friendship group?

► Ages 17–19

67. The lesson said isolation is ‘a strategic weapon against Kingdom.’ Have you ever experienced isolation as a vulnerability — a time when being disconnected made you more vulnerable to poor decisions or spiritual drift? What happened?

68. How do you think social media has changed the way your generation experiences community? Is it mostly positive, mostly negative, or genuinely both?
69. What would an Ubuntu youth community in DIWC look like practically? What would need to change in how we run sessions, how we follow up, how we share life?

► **Ages 20–30**

70. Ubuntu says your humanity is bound up in mine. In a competitive professional environment, how do you practise Ubuntu without compromising your own goals and responsibilities?
71. Genesis 2:18 says isolation was ‘not good’ even before sin entered. What does this say about the relationship between community and holistic wellbeing? How does this affect how you structure your life?
72. What is DIWC’s specific mandate to offer Ubuntu to the broader Western Sydney community? What would that look like as a community initiative, not just a Sunday morning experience?

SEGMENT 4: LEARN-DO-TEACH ACTIVITY

10–13 MIN

Activity: THE UBUNTU WEB

DO: Seat the group in a circle. Give one person a ball of wool. They hold the end, name one way another specific person in the room has contributed to their flourishing, then throw the ball to that person. That person holds the strand, names another person’s contribution, throws the ball. Continue until everyone is holding a strand and a visible web connects the whole group. Then say:

SAY: “This is Ubuntu. This is what ‘I am because we are’ looks like made visible. Now — one person drop their strand. Watch what happens to the whole web.”

DO: Teach-back: Each person completes the sentence: ‘The strand I bring to this community is...’

SEGMENT 5: ACTIVATION & DECLARATION

3–5 MIN

DO: Fan the flame.

SAY: “I am not alone. / I was not designed to be alone. / My flourishing is tied to yours. / My victory lifts you. / My suffering calls you. / I am because we are. / Ubuntu is our theology. Ubuntu is our strategy. / I will build the web. I will hold the strand. / DIWC is a tribe. / Nikao!”

SEGMENT 6: OUTWARD IMPACT CHALLENGE

2 MIN

Compassion Evangelism — Tier 2

SAY: “This week, make one unexpected connection with someone in your community who you know is isolated. Not an event invitation — a personal, human connection. A visit. A meal. A ride. An hour of your time. Give them a strand of the Ubuntu web.”

SEGMENT 7: TAKE-HOME CHALLENGE

1–2 MIN

► **Ages 14–16**

Draw your own Ubuntu web: place yourself in the centre and map the people around you. Then identify one gap — one person who should be connected but isn't yet. Write their name and one way you could extend the web to them this week.

► **Ages 17–19**

Journal: 'In what area of my life am I most susceptible to the trap of individualism? Career? Faith? Friendships? What would Ubuntu look like in that specific area?' Write at least half a page and bring one insight to share.

► **Ages 20–30**

This week, organise something communal — a shared meal, a study group, a spontaneous gathering of your community. No agenda, no programme. Just Ubuntu. Come prepared to report on what happened and what you noticed.

MONTH 6

THE CONNECT LOOP

Relational Integrity — Building Kingdom Bridges

WEEK 21

Friendship Bridges — Building Relational Capital for the Kingdom

The Mission – The Rescue (The Connect Loop)

Week	Week 21
Title	Friendship Bridges — Building Relational Capital for the Kingdom
Scripture	Matt. 28:19; 1 Cor. 9:22
Duration	60 minutes
Mandate Link	The Mission – The Rescue (The Connect Loop)
Evangelism Tier	Compassion Evangelism — Reaching the Marginalised and Broken
Age Focus	All Ages
Quarter	Q2: The Mission — The Rescue

Leader Preparation

This lesson is the bridge between The Rescue (Month 5) and Relational Integrity (Month 6). It establishes friendship as the primary vehicle of Compassion Evangelism — not a programme or technique, but a life shared with another person. Leaders should lead with personal testimony about a friendship that became a Kingdom bridge.

- Read 1 Corinthians 9:19–23 in full. Paul’s ‘all things to all people’ is often misread as compromise. It is actually the most sophisticated relational intelligence in the New Testament: contextual fluency in service of genuine connection.
- Read Matthew 28:19 in the original Greek context: ‘as you are going’ (not ‘go’ as a separate command) — the Great Commission is embedded in ordinary daily life movement.
- Prepare your bridge-building prop: two pieces of paper or cardboard separated by a gap. Use strands of wool, tape strips, or craft sticks to build a bridge across the gap during the teaching.

SEGMENT 1: THE HOOK 5–7 MIN

DO: Set up two stacks of books or boxes on a table with a gap between them. Ask:
SAY: “I need to get from here to there. What do I need?”
DO: Obvious answer: a bridge. Start building a simple bridge using available materials as participants suggest. Then say:
SAY: “The most effective evangelism in history has not happened on a stage. It has not happened through a programme. It has happened across kitchen tables, in study halls, on sport fields, in hospital waiting rooms — in the context of genuine friendship. Friendship is the bridge. Today we learn how to build one.”

SEGMENT 2: CORE TEACHING 18–22 MIN

Teaching Point 1: The Great Commission Is Embedded in Movement

SAY: “Matthew 28:19 in the original Greek is not ‘go and make disciples’ as two separate commands. The word ‘go’ is actually a participle — ‘as you are going.’ The Great Commission is not a separate programme you add to your life. It is embedded in the movement of your ordinary daily life. As you are going to school, to work, to the gym, to the shops — make disciples. The mission field is wherever your feet take you.”

SAY: “This changes everything about how we think about evangelism. It is not something you turn on at a special event. It is a posture you carry into every space you already occupy. Your classroom. Your workplace. Your WhatsApp group. Your local park. The people in those spaces are your mission field, and you are already there.”

Teaching Point 2: The Anatomy of a Friendship Bridge

SAY: “1 Corinthians 9:22 says Paul became ‘all things to all people, that by all means he might save some.’ This is not compromise. This is relational intelligence. Paul did not lose his identity to fit in — he learned to find the genuine point of connection between his Kingdom identity and the other person’s world. That is the skill of bridge-building.”

SAY: “A friendship bridge has three structural components. The foundation is genuine interest. You care about the person, not just their salvation. That means you celebrate their results, sit with them in their losses, ask about their family, remember what they told you two weeks ago. You are genuinely, non-strategically interested in them as a human being. The span is shared experience over time. You show up consistently. You are there for the ordinary moments, not just the crises. The destination is the moment they ask: ‘Why are you like this? What is it about you?’ And that question always comes. If the bridge is built properly, it always comes. Your friendship is the sermon that earns the right to speak.”

Teaching Point 3: Building Bridges to the Highways and Hedges

SAY: “Here is a diagnostic question for every person in this room: Who are you currently building a friendship bridge to? Not who do you plan to reach someday. Right now, this week — is there someone outside your faith community with whom you are in consistent, deepening relationship? Because if every meaningful relationship in your life is inside this room, you have become a nation with no diplomats. You have no bridges. The Kingdom cannot flow to a community you have no genuine connection with.”

SAY: “The mission field is not overseas. It is your school corridor. Your office floor. Your housing estate. Your social media comment section. You are already there. The question is whether you are building bridges or just passing through.”

SEGMENT 3: DISCUSSION & TALK BACK

10–13 MIN

► Ages 14–16

73. Think of the best friendship you have ever had. What made it feel genuine? What did that person do that built trust over time?
74. Is there a difference between being friendly to everyone and actually building a friendship bridge? What does the difference look like?
75. Who in your world outside this church are you in real relationship with? If you’re honest — is that relationship currently going anywhere? What would it take to deepen it?

► Ages 17–19

76. Paul said he ‘became all things to all people’ without losing himself. Where is the line between contextual fluency and compromising your identity? Have you ever crossed it?

77. What is the hardest part of building genuine friendships with people who have very different values to you? What do you gain from those friendships that you can't get from friendships inside the church?
78. What does your current friendship bridge-building look like? Be honest about whether the people you know outside church actually know you are a Christian, and what your relationship is like beyond surface pleasantries.

► **Ages 20–30**

79. The lesson said 'your friendship is the sermon that earns the right to speak.' Has anyone ever earned the right to speak into your life through friendship? What did they do, and what was the impact?
80. In your current season of life — career, relationships, community — what are the natural spaces where you have access to people outside the faith? How intentionally are you using those spaces?
81. What would change in your weekly rhythm if you treated friendship-building as a Kingdom assignment rather than a social preference?

SEGMENT 4: LEARN-DO-TEACH ACTIVITY

10–13 MIN

Activity: THE BRIDGE BLUEPRINT

DO: Participants draw a physical bridge on a piece of paper, labelling: (a) the foundation — what is genuinely interesting to them about the person they are building toward, (b) the span — what shared experience or regular connection point exists or could be created, (c) the destination — what Kingdom truth or invitation could flow naturally from this friendship in time.

DO: Pairs share their blueprint. Partner challenge: 'Is your foundation genuinely interest in THEM, or is it mostly strategic?' Be honest with each other. Teach-back: Each person commits to one specific action that deepens the span of their bridge this week.

SEGMENT 5: ACTIVATION & DECLARATION

3–5 MIN

DO: Fan the flame.

SAY: "I am a bridge-builder. / Every space I occupy is a mission field. / I go as I am going. / I am not strategically friendly. I am genuinely interested. / I show up for the ordinary moments. / I remember what matters to them. / I hold the space without rushing the destination. / My life is the sermon. My friendship earns the right to speak. / Nikao!"

SEGMENT 6: OUTWARD IMPACT CHALLENGE

2 MIN

Compassion Evangelism — Tier 2

SAY: "This week, do one thing that deepens an existing bridge or begins a new one. Suggest a coffee. Ask to study together. Show up to watch their match or their performance. The action is not about faith — it is about genuine interest. That IS the evangelism."

SEGMENT 7: TAKE-HOME CHALLENGE

1–2 MIN

► **Ages 14–16**

Write down the names of three people outside church who you know but aren't really close to. For each one, write one genuine thing you find interesting about them. This week, use that genuine interest to start or deepen a real conversation with at least one of them.

▶ **Ages 17–19**

Audit your social connections: How many people outside your faith community do you have a genuine, deepening relationship with? Write the number. Then set a goal for the next 3 months and write one specific thing you will do to build it.

▶ **Ages 20–30**

This week, introduce yourself to one new person in a space you already occupy regularly — your workplace, gym, neighbourhood, or online community. Have a real conversation — not a pitch, not a testimony. Just a genuine human exchange. Come prepared to describe the person and what you learned about them.

WEEK 22

Relational Governance — Dating, Boundaries & Kingdom Relationships

The Mission – The Rescue (The Connect Loop)

Week	Week 22
Title	Relational Governance — Dating, Boundaries & Kingdom Relationships
Scripture	1 Cor. 6:18–20; Song 2:7
Duration	60 minutes
Mandate Link	The Mission – The Rescue (The Connect Loop)
Evangelism Tier	Compassion Evangelism — Reaching the Marginalised and Broken
Age Focus	20–30 (primary) + 14–19 (adapted content)
Quarter	Q2: The Mission — The Rescue

Leader Preparation

This is the most age-differentiated lesson in the entire Q2 curriculum. The 14–19 content focuses on emotional boundaries, friendship versus romantic entanglement, and social media relationship dynamics. The 20–30 content engages with covenant partnership, co-building, relational discernment, and vocational alignment in relationships. Both bands require same-gender debrief options where possible.

SAFEGUARDING NOTE: Before this session, ensure you have a male and female co-leader available. For the Discussion & Talk Back segment, separate gender groups may be appropriate for certain questions. Do not push disclosure on personal relationship history. Create the option without the expectation.

- Read 1 Corinthians 6:12–20 in full. Note that Paul’s sexual ethics argument is primarily a dignity argument — the body matters because it carries divine presence.
- Read Song of Solomon 2:7; 3:5; 8:4 — the three-times-repeated wisdom: ‘Do not stir up or awaken love until it pleases.’ This is a wisdom principle about readiness and timing, not just restraint.

SEGMENT 1: THE HOOK 5–7 MIN

DO: Hold up two documents: one a business contract (or mortgage document), one a formal hand-written letter (a covenant-style letter). Ask:

SAY: “These are two completely different documents. One is transactional. If I don’t get what I was promised, I exit. The other is covenantal. I’m committing not because of what I get, but because of who I am becoming. Which model do you think most people bring to their relationships?”

DO: Let responses come. Then:

SAY: “Today we’re going to talk about the governance of the heart. Not just rules about relationships — but identity. Who are you in a relationship? What are you building toward? And are you ready for what you are about to stir up?”

SEGMENT 2: CORE TEACHING

18–22 MIN

Teaching Point 1: Contract vs. Covenant — The Governance Framework

SAY: “There are two fundamental frameworks for relating to another person. Contract thinking says: I will give what I promised as long as you give what you promised. The moment you fail to deliver, I’m out. It is transactional. It is self-protective. And it is the dominant model in contemporary dating culture. ‘Keeping options open.’ ‘Not putting all your eggs in one basket.’ ‘Low commitment, high flexibility.’”

SAY: “Covenant thinking says: I am committed to your flourishing regardless. I bring my whole self because I have decided, not because I feel it in the moment. Song of Solomon 2:7 says ‘do not stir up or awaken love until it pleases’ — this is a wisdom call about readiness. Covenant love is serious about the destination. It does not begin without knowing where it is going.”

Teaching Point 2: The Governance of the Heart — 1 Corinthians 6:18–20

SAY: “1 Corinthians 6:18–20 is not primarily a sexual ethics passage — it is a governance passage. ‘Your body is a temple of the Holy Spirit within you, whom you have from God. You are not your own, for you were bought with a price. So glorify God in your body.’ Paul is making a governance claim: ultimate authority over the decisions you make about your body — your heart, your emotions, your physical expression — belongs to the One who created it and redeemed it.”

SAY: “Governance means intentionality before the emotion. You define your non-negotiables when you are clear-headed, not when you are infatuated. You know what spiritual alignment looks like, what character indicators matter, what direction you are building toward — before you are already emotionally invested. You cannot govern what you haven’t defined.”

For 14–19: Governance at your age looks like: Who do I allow into my emotional world? How do I manage romantic feelings before they are expressed? What does healthy friendship look like versus romantic entanglement?

For 20–30: Governance at your age looks like: What are my non-negotiables for a Kingdom partnership? Am I building with this person or being distracted by them? Does this relationship accelerate or divide my purpose?

Teaching Point 3: Boundaries — Gates, Not Walls

SAY: “A boundary is not a wall. Walls keep everyone out. Gates are controlled entry. You decide who comes in, when, and to what depth. Walls say ‘no one gets close.’ Gates say ‘I decide the terms of closeness.’ Kingdom relational governance is about gates, not walls. It is not about emotional unavailability or protective distance. It is about deliberate, values-aligned decisions about who gets access to your heart, your time, your emotional energy, and your physical body.”

SAY: “For those in your 20s: you are not just choosing a partner, you are choosing a co-builder of a Kingdom legacy. The person you build with will either multiply your resources or divide them. So the question is not ‘do I feel something?’ The question is: ‘Does this relationship have a Kingdom destination?’ Does it make both of us more of who God created us to be? Does it serve the mission, not consume it?”

SEGMENT 3: DISCUSSION & TALK BACK

10–13 MIN

△ **LEADER NOTE:** Consider separating into male and female groups for this discussion if the group dynamic suggests this would create more honest conversation. Reunite for the activity and declaration.

► **Ages 14–16**

82. What is the difference between a really good friendship and a romantic relationship? Why do you think that line is often confusing?
83. What does 'emotional boundary' mean to you? Do you have a sense of your own? What does it feel like when someone crosses it?
84. Social media makes it possible to be in constant emotional contact with someone without ever having a real conversation. How does this affect how your generation forms relationships?

► **Ages 17–19**

85. The lesson talked about contract vs. covenant thinking in relationships. Which one do you think is more common in dating culture today? Why? What do you think causes that?
86. What do you think it means to 'stir up love before its time'? Have you seen this happen, or experienced the consequence of it? What does the damage look like?
87. What are the specific pressures in your social environment that make it hard to govern your romantic life with Kingdom values?

► **Ages 20–30**

88. The lesson said you are 'choosing a co-builder of a Kingdom legacy.' What are your actual non-negotiables for a Kingdom partner? Have you written them down? Are they specific enough to be useful?
89. What is the difference between a relationship that serves the mission and one that consumes it? Have you been in either category, and what did you learn?
90. How do you navigate the tension between being emotionally available and vulnerable — which healthy relationships require — and maintaining the governance of your heart that this lesson describes?

SEGMENT 4: LEARN-DO-TEACH ACTIVITY

10–13 MIN

Activity: MY GOVERNANCE FRAMEWORK

Each participant privately completes a 'Relational Governance Statement' — a personal document, not shared publicly — with three sections:

- My gate criteria: What does someone need to demonstrate to be allowed access to my heart and emotional world?
- My non-negotiables: Three specific values or character qualities that are non-negotiable in anyone I pursue romantically
- My Kingdom question: How will I assess whether a relationship serves or consumes my divine mandate?

DO: After 5 minutes of private writing, participants share ONE insight from their reflection with a trusted same-gender partner (not the full document). Teach-back: Each person identifies the hardest governance decision they have ever had to make in a relationship, and what they learned from it.

SEGMENT 5: ACTIVATION & DECLARATION

3–5 MIN

DO: Fan the flame.

SAY: “I am the gatekeeper of my heart. / I do not awaken what I am not ready to steward. / I govern before I feel. / I know my non-negotiables. / I am building a legacy, not just a moment. / My body is the temple of the Holy Spirit. / I honour what God indwells. / I choose covenant over contract. / Nikao!”

SEGMENT 6: OUTWARD IMPACT CHALLENGE

2 MIN

Compassion Evangelism — Tier 2

SAY: “This week, have one honest conversation with a friend about relationships — not to preach, but to share. What does your faith framework actually look like in how you approach relationships? Authenticity is the bridge.”

SEGMENT 7: TAKE-HOME CHALLENGE

1–2 MIN

▶ **Ages 14–16**

Write down three qualities of a healthy friendship and three signs of an unhealthy friendship dynamic. Then honestly assess your current closest friendships against both lists. Come prepared to share one observation (not a name) next week.

▶ **Ages 17–19**

Journal prompt: ‘What does relational governance actually look like for me right now? Am I the gatekeeper of my heart, or am I reactive?’ Write honestly for at least 20 minutes. You do not have to share this.

▶ **Ages 20–30**

Write your Relational Governance Statement in full — gate criteria, non-negotiables, Kingdom question. Review it honestly against any current or recent relationship. Come prepared to share one insight from the comparison, without sharing names or identifying details.

WEEK 23

Protecting the Destiny Seed — Wholeness, Sexuality & the Temple

The Mission – The Rescue (The Connect Loop)

Week	Week 23
Title	Protecting the Destiny Seed — Wholeness, Sexuality & the Temple
Scripture	1 Cor. 6:19; 1 Thess. 4:3–8
Duration	60 minutes
Mandate Link	The Mission – The Rescue (The Connect Loop)
Evangelism Tier	Compassion Evangelism — Reaching the Marginalised and Broken
Age Focus	All Ages
Quarter	Q2: The Mission — The Rescue

Leader Preparation

This lesson addresses sexual wholeness, the theology of the body, and healing from sexual brokenness. It must be handled with extraordinary pastoral care. The Safe Haven posture is absolute in this lesson — no shame, no condemnation, no graphic content. This is a lesson about dignity, wholeness, and restoration.

SAFEGUARDING NOTE: This lesson may surface disclosures related to sexual abuse, assault, or exploitation. Do NOT address disclosures in the group setting. Have a same-gender co-leader available to follow up privately with any participant who approaches you. Know your mandatory reporting obligations and have the 1800RESPECT helpline number (1800 737 732) and local child protection contacts ready.

- Prepare your hook: a seed in a sealed, protective container versus the same type of seed left exposed. The visual is powerful without being graphic.
- Read 1 Thessalonians 4:1–8 in full. Note that Paul frames sanctification (wholeness) as ‘the will of God’ — not a rule but a destination.
- Know your audience. If you are aware that members of the group are navigating significant sexual brokenness, have a specific pastoral conversation planned for after the session.

SEGMENT 1: THE HOOK 5–7 MIN

DO: Hold up two seeds — one in a sealed protective package, one that has been left out, dried and shrivelled. Ask:

SAY: “Same type of seed. Same potential. What happened to this one?”

DO: Let responses come. Then:

SAY: “This seed was designed to produce something extraordinary. But without protection, without the right environment, without the conditions it was made for — it dried out before it could become what it was always meant to be. The destiny seed is not just a metaphor. It is you. Today we are talking about what it means to steward and protect the full potential that God placed in you — including the part of you that is sexual.”

SEGMENT 2: CORE TEACHING**18–22 MIN****Teaching Point 1: The Temple Theology — 1 Corinthians 6:19**

SAY: “Paul says in 1 Corinthians 6:19: ‘Do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price.’ The Greek word for temple here is naos — not the outer courts, not the general Temple complex. Naos is the inner sanctuary. The Holy of Holies. The most consecrated, set-apart space in the entire Tabernacle, where God’s manifest presence dwelt. Paul says that space is inside you.”

SAY: “This is not primarily a rule about sexual behaviour. It is a declaration about your dignity. You carry divine residency. The choices you make about your body, the people you allow access to your body, the ways you express yourself sexually — these are naos-level decisions. They are not casual. They are not low-stakes. Because the being who designed you indwells you, and what you do with your body, He experiences with you.”

Teaching Point 2: Sexual Wholeness as Holistic Development

SAY: “1 Thessalonians 4:3–4 says: ‘This is the will of God, your sanctification: that you abstain from sexual immorality; that each one of you know how to control his own body in holiness and honour.’ The word sanctification is hagiasmos — wholeness, completeness, set-apartness. Paul frames God’s will for your sexuality as a wholeness agenda. Not primarily ‘don’t do this’ but ‘become whole.’”

SAY: “Attakora’s Holistic Development Model tells us Spirit, Soul, and Body must all be aligned. Sexual brokenness does not just affect the body — it fragments the soul. Shame, confusion, trauma, and distorted attachment patterns are not just emotional inconveniences. They are obstacles to the full flourishing of a Champion. Kingdom sexual integrity is not about what you cannot do. It is about who you are becoming, and about ensuring that your body, your emotions, and your spirit are all moving in the same direction.”

Teaching Point 3: Healing and Restoration for the Broken

SAY: “If you have already crossed lines you wish you hadn’t — whether by choice, by pressure, or by someone else’s violation of you — I want to say something directly: God is not shocked by your story. He is not disgusted. He is not counting you out. Psalm 51 is David’s prayer after his deepest sexual and ethical failure. It ends with: ‘a broken and contrite heart, O God, you will not despise.’ God does not despise a broken heart that turns to Him.”

SAY: “There is restoration. There is healing. There is a clean slate that is not the erasure of the past but the redemption of it. And the Safe Haven posture of DIWC applies to sexual history as much as anything else. You are not disqualified. You are not damaged beyond repair. Your destiny seed is still intact. And there is a whole-making God who specialises in restoring what has been broken, pressed, and scattered.”

SEGMENT 3: DISCUSSION & TALK BACK**10–13 MIN**

⚠ **LEADER NOTE:** These discussion questions do NOT invite personal disclosure about sexual history. They are theological and reflective. If a participant begins to share personal and specific information, gently redirect: ‘Thank you for your openness. I’d love to continue that conversation with you privately after the session.’

▶ **Ages 14–16**

91. The lesson talked about dignity — the idea that your body carries something sacred. How does that idea change how you think about the choices you make about your body?
92. What messages do you hear most often about sex and relationships from your peers, your social media, and the culture around you? How are those messages different from what you heard today?
93. The lesson mentioned that the Safe Haven applies to people who have made choices they regret. What does that actually mean in this community? How do we build a culture where people feel safe enough to seek healing?

► **Ages 17–19**

94. The lesson said sexual brokenness fragments the soul. Do you agree? What have you observed about how sexual choices — healthy or harmful — affect a person’s broader sense of self?
95. What does ‘wholeness’ in the area of sexuality look and feel like? Not just the absence of sexual sin, but genuine flourishing. Can you describe it?
96. If someone in your community was struggling with shame about their sexual history and came to you, what would you actually say? What posture would you hold?

► **Ages 20–30**

97. The temple theology says our bodies carry divine residency. How does that theological reality practically shape the decisions you make about your physical and emotional boundaries in relationships?
98. There is a significant difference between experiencing sexual temptation (which is universal) and experiencing shame around your sexual identity or history (which is specific and often very isolating). How do we, as a community, distinguish between the two in how we respond?
99. As people who may be mentoring or working with younger people: what do you wish someone had told you about sexual wholeness when you were younger? What is the most important thing to pass on?

SEGMENT 4: LEARN-DO-TEACH ACTIVITY

10–13 MIN

Activity: THE PROTECTIVE CONDITIONS — What Does My Destiny Seed Need?

DO: Returning to the seed metaphor: what conditions does a seed need to become what it was designed to be? (Soil, water, light, protection from extremes.) In pairs, participants map the ‘protective conditions’ for their own destiny seed in the area of relationships and sexuality:

- What community conditions support my sexual wholeness?
- What personal disciplines protect my destiny seed?
- What do I need to stop exposing myself to, and what do I need more of?

DO: These are personal and shared only with a trusted same-gender partner at the participant’s discretion. Teach-back: Each person identifies ONE protective condition they will deliberately cultivate this week.

SEGMENT 5: ACTIVATION & DECLARATION

3–5 MIN

DO: Fan the flame.

SAY: “My body is a temple. / It carries the presence of God. / I will not treat as casual what God has treated as sacred. / And if I have broken what was meant to be kept — I am not beyond restoration. / God does not despise a broken heart that returns to Him. / My destiny seed is still alive. / I choose wholeness. I pursue holiness. / Not from fear, but from identity. / I am the temple. / Nikao!”

SEGMENT 6: OUTWARD IMPACT CHALLENGE

2 MIN

Compassion Evangelism — Tier 2

SAY: “This week, be the safe person for someone in your world who is carrying shame — about their body, their choices, or their history. You don’t need to know the details. Simply be the person who creates enough safety that they feel less alone. Sometimes the most powerful thing you can do is be the person who clearly has no stones in their hands.”

SEGMENT 7: TAKE-HOME CHALLENGE

1–2 MIN

▶ **Ages 14–16**

Write three things about your body that you are genuinely grateful for — not appearance-based, but function, health, or capability. Then write one sentence: ‘Because my body is a temple, this week I will...’ Bring it next week.

▶ **Ages 17–19**

Journal: ‘What does sexual wholeness mean to me, at this stage of my life, in practical terms? Not just what I avoid, but what I am actively building toward.’ Write honestly and bring one insight to share (not the journal itself) next week.

▶ **Ages 20–30**

This week, have a frank, honest conversation with a trusted same-gender friend about what it actually looks like to pursue sexual wholeness in 2026. What are the pressures, the failures, the victories, and the ongoing work? Come prepared to share one thing you took away from that conversation.

WEEK 24

Peer Pressure Overcomers — Q2 Capstone & Graduation

The Mission – The Rescue (The Connect Loop)

Week	Week 24
Title	Peer Pressure Overcomers — Q2 Capstone & Graduation
Scripture	1 John 5:4–5; Rom. 8:37
Duration	60 minutes
Mandate Link	The Mission – The Rescue (The Connect Loop)
Evangelism Tier	Compassion Evangelism — Reaching the Marginalised and Broken
Age Focus	All Ages + Q2 Graduation Ceremony
Quarter	Q2: The Mission — The Rescue

Leader Preparation

This is a double session: the final teaching of Q2 AND the Q2 Graduation Ceremony. Allocate time accordingly — the teaching should be tighter (45 minutes) to allow 20–25 minutes for the graduation. Prepare graduation materials in advance. This session should feel celebratory, apostolic, and commissioning in tone. The energy lifts here, not drops.

- Prepare graduation certificates or commissioning cards for each participant (or at minimum a printed commissioning statement they can take home).
- Prepare the Tug of War prop — a sturdy rope for the hook activity.
- Prepare the Q2 Graduation Declaration — printed for the group or projected. Ensure it contains the Discipleship Loop language.
- Consider inviting senior leadership or parents to witness the Q2 Graduation if appropriate.

SEGMENT 1: THE HOOK 5–7 MIN

DO: Bring a sturdy rope. Ask for 6 volunteers — 3 on each side. Hold a brief tug of war. Then let one side win decisively. Ask:

SAY: “What decided that? Numbers? Strength? Grip? Or something else?”

DO: Then coil the rope and hold it up:

SAY: “Every day of your life, you are in a tug of war. Not always physical. More often invisible. Between who you are becoming and who your world wants you to be. Between the Kingdom mandate on your life and the pressure to conform, to fit in, to shrink. 1 John 5:4 says everyone born of God overcomes the world. Overcomes. Not survives it. Not endures it. Overcomes. Today we finish Quarter 2. And we finish it as Overcomers.”

SEGMENT 2: CORE TEACHING 18–22 MIN

Teaching Point 1: The Overcomer’s Identity — Nikāo in the Face of Pressure

SAY: “1 John 5:4–5 says: ‘Everyone born of God overcomes the world. And this is the victory that has overcome the world — our faith. Who is it that overcomes the world? Only the one who believes that Jesus is the Son of God.’ The word ‘overcomes’ is nikāo. The same root as Nike. To conquer. To come out so far on top that the enemy doesn’t come back.”

SAY: “You are not called to survive peer pressure. Survival is white-knuckling it. Survival is hoping the pull from the other side doesn’t get too strong today. Overcoming is something categorically different. Overcoming is knowing who you are so thoroughly, and being so anchored in whose you are, that the pressure has nothing to grip onto. You are not fighting the pull by pulling harder. You are standing so solidly that the rope goes slack.”

Teaching Point 2: The Anatomy of Peer Pressure in 2026

SAY: “Peer pressure in 2026 does not look like someone passing you something behind the school hall. It looks like digital social performance — the pressure to curate a version of your life that earns approval in a currency of likes and views. It looks like identity erasure — the quiet, incremental pressure to hide your faith, soften your values, and sand down your Kingdom distinctiveness to be more socially palatable. It looks like compromise theology — the gradual accommodation of worldly values into your worldview until you can no longer clearly distinguish between Kingdom culture and the culture around you.”

SAY: “Romans 8:37 gives you the answer: ‘In all these things we are MORE than conquerors — hypernikōmen — through Him who loved us.’ Not conquerors by willpower. More than conquerors through love. The source of your overcomer identity is not self-discipline. It is the love of Christ that holds you so securely that no pressure, no voice, no cultural current can separate you from who you are.”

Teaching Point 3: Q2 Capstone — You Are Now Equipped

SAY: “Look at what you have built in these 12 weeks. In Month 4, you received your Compel Mandate. You learned the Greek word anagkason and you know you are not a casual churchgoer — you are a royal messenger with legislative authority to go to the highways and hedges. In Month 5, you built a Safe Haven theology. You know how to welcome the brokenhearted, the de-churched, the mentally unwell, the fractured family, and the isolated stranger — without stones and without conditions. In Month 6, you learned relational governance. You know the difference between contract and covenant, between walls and gates, between a friendship bridge and a mission agenda.”

SAY: “You are now ready to step into Q3 — The Factory. The Factory does not take raw, unformed material. It takes transformed, equipped, Mission-aware people and activates them as Champions. You have come through The Rescue. You are not just rescued. You are now equipped to rescue others. The Discipleship Loop continues: REACH → CONNECT → TRANSFORM → MATURE → EXECUTE → REPEAT. You have completed the REACH and CONNECT movements. Q3 begins the MATURE movement. Welcome to The Factory.”

SEGMENT 3: DISCUSSION & TALK BACK

10–13 MIN

► Ages 14–16

100. What is the one thing from Q2 that changed how you think about yourself or your world? Be specific.
101. What is the biggest peer pressure you face right now in living out the things you’ve learned in these 12 weeks? What is your strategy?
102. As you head into Q3, what is one thing you want to carry forward and one thing you want to leave behind?

► **Ages 17–19**

- 103. Which lesson in Q2 hit closest to home for you, and why? What did it require you to do or change?
- 104. Romans 8:37 says ‘more than conquerors.’ What is the one area of your life where you are currently surviving rather than overcoming? What would it look like to move from survival to Nikao in that area?
- 105. If you had to name the most significant shift in your identity over these 12 weeks, what would it be? You are not the same person who started Q2.

► **Ages 20–30**

- 106. Q2 equipped you to be a Compeller, a Safe Haven builder, and a Relational Governor. Which of these three feels most natural to you, and which requires the most intentional growth?
- 107. The Discipleship Loop says REACH → CONNECT → TRANSFORM → MATURE → EXECUTE. You are moving from CONNECT to MATURE. What does maturity mean to you at this stage of your life, and what does it require?
- 108. Who in your world — outside this room — has been watching you over these 12 weeks? What do you think they have noticed? And is what they’ve noticed an accurate reflection of who you are becoming?

SEGMENT 4: LEARN-DO-TEACH ACTIVITY	10–13 MIN
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Activity: THE Q2 TESTIMONY CARD

DO: Each participant writes a ‘Q2 Testimony Card’ — 3 sentences maximum: (a) Where I was when Q2 started. (b) What shifted. (c) Where I am going. These are the story of The Mission lived in their own life over the past 12 weeks. Participants who are willing share their card with the group. These testimonies are the launch pad for the Graduation Declaration.

SEGMENT 5: Q2 GRADUATION DECLARATION	5–7 MIN
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The Q2 Nikao Declaration — The Mission Complete

Q2 GRADUATION DECLARATION

I have completed The Mission — The Rescue.
 I am a Compeller. I carry the anagkason — the royal decree.
 I go to the highways. I go to the hedges.
 I am a Safe Haven. I welcome before I question.
 I hold the empty chair. I run when they are still a great way off.
 I govern my heart. I am the gatekeeper, not the victim.
 I am not just rescued. I am equipped to rescue.
 The Discipleship Loop continues:
REACH → CONNECT → TRANSFORM → MATURE → EXECUTE → REPEAT.
 I have reached. I have connected.
 Now I enter The Factory.
 I will not survive Quarter 3.
I will OVERCOME it.

Hypernikōmen — More than a Conqueror.

NIKAO!

SEGMENT 6: OUTWARD IMPACT CHALLENGE

2 MIN

Compassion Evangelism — Tier 2 (Q2 Commission)

SAY: “You are being commissioned as Compellers. Your Q2 Outward Impact assignment is ongoing: carry the Compel Mandate beyond this room. Before Q3 begins, intentionally reach one highway person and one hedge person with a genuine act of Kingdom love. This is your Q2 commissioning act.”

SEGMENT 7: TAKE-HOME CHALLENGE — Q2 COMMISSIONING ASSIGNMENT

2 MIN

► **Ages 14–16**

Write a ‘Compel Letter’ to yourself from God — what do you think He would say to you about who you have become in Q2 and what He sees in you as you move into Q3? Read it once per day for the first week of Q3.

► **Ages 17–19**

Review your original Compel Map from Week 13. Who is still on your outer circle? What has changed? Write a 2-3 paragraph reflection: ‘How has Q2 changed my posture toward the people outside this room?’ Bring it to the first session of Q3.

► **Ages 20–30**

Identify one person in your world who has experienced The Rescue over these 12 weeks — someone who came closer to God, closer to community, or closer to healing because of something you did or were. Write their name privately and thank God for the privilege of being the instrument. Then identify one person for Q3: who is the Champion in formation that you are going to help activate?

APPENDIX: Q2 QUICK REFERENCE

Q2 Mandate Link Values by Week

Weeks	Mandate Link Value	Month Focus
13–16	The Mission – The Rescue (Reaching the Lost)	Month 4
17–20	The Mission – The Rescue (Restoring the Hurt)	Month 5
21–24	The Mission – The Rescue (The Connect Loop)	Month 6

Australian Crisis & Support Resources

Organisation	Contact	For
Lifeline	13 11 14	24/7 crisis support
Beyond Blue	1300 22 4636	Mental health support
Kids Helpline	1800 55 1800	Ages 5–25
1800RESPECT	1800 737 732	Sexual assault & DV
Head to Health	headtohealth.gov.au	Mental health resources

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