

# THE EMPOWERMENT NETWORK

*One Network, Three Communities*



## CHURCH ALLIANCE

Participation is based on an understanding of the principles articulated in these foundational documents

Empowering  
Disciplinarians  
Affected by  
Incarceration

Helping  
Disciplinarians  
Transition to  
Free-world  
Churches

Updated 9/18/25

Church Alliance  
*Helping Disciplemakers Transition to Free-World Churches*  
Table of Contents

Who We Are: Purpose, Principles, Practice	2
Statement of Faith	4
Link to <a href="#">Participation Form</a>	4

Contact Completion Global  
info@completion.global

**Who We Are: Purpose, Principles, Practice**  
**Church Alliance**  
**“Helping Disciplemakers Transition to Free-World Churches”**

**Background**

Even though Onesimus was a fugitive, the apostle Paul urged Philemon to receive Onesimus as someone who had become useful to the Kingdom of God. It took all three (Paul, Philemon, and Onesimus) to empower Onesimus for effective service. In the same way, The Empowerment Network is comprised of three communities who recognize the value of empowering disciplemakers in prison and after re-entry.

1. **Facilitators Cohort:** People who empower disciplemakers in prison for the strengthening of the indigenous church inside, by sharing ideas with other cohort members and producing new resources for the indigenous church.
2. **Alumni Association:** Graduates of formal in-prison disciplemaking programs of three years or more, such as TUMI’s Capstone Curriculum and Prison Seminaries Foundation, who interact with each other on the outside for mutual support, networking, and Christian spiritual growth.
3. **Church Alliance:** Churches who have received basic training to welcome effective disciplemakers coming from prison to find their place of service in their church community, are listed in a public-facing national directory, and who share ideas with other Alliance churches.

**Church Alliance Vision:** Grow a 50-state directory of churches who are oriented to welcome disciplemakers affected by incarceration and have access to ideas to help them grow in their effectiveness.

**Church Alliance Principles**

1. America’s prisoners live in a culture that is significantly different from the culture outside prison.
2. The indigenous prison Church is a legitimate expression of the Church in its cultural context.
3. The presence of bona-fide indigenous disciplemakers in America’s prisons means it is no longer an unreached mission field.
4. The indigenous prison Church is a rich source for Kingdom workers inside prison, in the outside-Church, and for world missions.
5. A minimum of three years of formal Scripture engagement is a benchmark suggesting a prisoner has overcome criminal thinking, which is necessary to be an effective disciplemaker.
6. The outside-Church will always have a vital role to empower disciplemakers affected by incarceration, both inside prison and during re-entry.

7. While the formerly incarcerated should start serving in a local church immediately upon release, a minimum of 12 months of observation in free-world culture is necessary to demonstrate authentic sanctification.

**Practice**

Participants agree with historic Christian faith, recognizing the Alliance is comprised of people employing diverse methods and strategies. Therefore, each person is not required to endorse the work of other participants, but all public communication is expected to be edifying. Any information listed on platforms is expected to be kept current and inquiries should receive prompt replies, preferably within five business days.

## Statement of Faith

*The Nicene Creed predates theological and denominational divisions and so represents an excellent basis for understanding historic orthodox Christian faith.*

We believe in one God, The Father Almighty, Maker of heaven and earth and of all things visible and invisible. We believe in one Lord Jesus Christ, the only Begotten Son of God, Begotten of the Father before all ages, God from God, Light from Light, True God from True God, Begotten not created, of the same essence as the Father, through whom all things were made. Who for us men and for our salvation came down from heaven and was incarnate by the Holy Spirit and the virgin Mary and became human. Who for us too, was crucified under Pontius Pilate, suffered and was buried. The third day he rose again according to the Scriptures, ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his Kingdom will have no end. We believe in the Holy Spirit, the Lord and life-giver, Who proceeds from the Father and the Son. Who together with the Father and Son is worshiped and glorified. Who spoke by the prophets. We believe in one holy, catholic<sup>1</sup>, and apostolic Church. We acknowledge one baptism for the forgiveness of sin, and we look for the resurrection of the dead and the life of the age to come.

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### Endnotes

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<sup>1</sup> The word catholic refers to the sense of being universal, not any one tradition, e.g. Roman Catholic.

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**Our church's key leaders have watched the training videos and we want our church to be listed on the Church Alliance online directory. We are ready to welcome formally trained disciplemakers into our church community who are formerly incarcerated. Our desire is to help them make a healthy transition to free-world culture so they can use their gifts to strengthen our church.**

**To get started, click [this form](#):**

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