
Standing Commission on Evangelism

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The Rt. Rev. Christopher Epting is authorized to receive non-substantive amendments to the report in the House of Bishops.

Mrs. Joan Bray (Connecticut) is authorized to receive non-substantive amendments to the report in the House of Deputies.

B. SUMMARY

We have met five times during the triennium, visiting congregations where the ministry of evangelism is intentionally undertaken. Close relationships with our Executive Council representative and the Evangelism Officer of the Church supported our work. Our major goals consisted of defining theology and terminology; visioning and strategizing; communicating and networking with other agencies, commissions, and committees. Twelve of our resolutions are a result of this collaboration. We wish to give special commendation to the Rev. Edward S. Little, who was the principal author of this report. The following report reflects our deliberations and discussions.

1. Introduction: Go and tell

The Episcopal Church, in concert with its partners within the Anglican Communion and with other Christian churches, has declared the last ten years of the millennium to be a Decade of Evangelism. In many ways this is a misnomer. The work of the Church between the two advents is the ministry of evangelism, proclaiming Jesus Christ to all creation. Yet it is right that we re-call our calling. Evangelism is not a program or a special emphasis; it is a way of life, and periodically we need to rediscover the Bible's unmistakable command that we go and tell.

Evangelism is the overflow of redemption. The scriptures, from start to finish, tell us the story of freedom. God's people are enslaved, God acts to set them free, and they in turn announce God's deeds. Evangelism rises naturally and inevitably from the redemptive moment. God has freed us: Go and tell. And so God's people Israel, rescued from bondage under Pharaoh in Egypt, proclaimed God's wonderful acts. "I will sing to the

Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea . . . This is my God, and I will praise him, my father's God, and I will exalt him" (Ex. 15:1-2). When God's people were again freed from bondage—captivity in Babylon—they found themselves compelled to announce what the Lord had done. "Go forth from Babylon, flee from Chaldea, declare this with a shout of joy, proclaim it, send it forth to the end of the earth; say, 'The Lord has redeemed his servant Jacob!' " (Isa. 48:20).

Christians see the events of oppression and exodus, exile and return, both as key moments in God's relationship with humanity and as the foreshadowing of an even greater redemption, won for us in the life, death, and resurrection of Jesus Christ. We are slaves: slaves to sin and finally slaves to death. In Jesus, God has set us free and called us to be God's own. "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (1 Peter 2:9). The Great Commission sums up the call: "Go therefore and make disciples of all nations" (Matt. 28:19). God has freed us: Go and tell.

The purpose of this report is to explore what this calling means. We will "unpack" the word evangelism itself and look at some specific ways that the ministry of evangelism can be lived out at the end of this twentieth century. We hope to accomplish two things in this report: first, to deepen our understanding of what evangelism is and how it fits into the wider picture of the mission of the Church; and second, to encourage the Church as we set out into what for many Episcopalians is less familiar territory.

We recognize that this document cannot express the richness of our discussion and experience together. We have had to listen intently to one another, resisting the natural tendency to put one another in opposing theological camps. Our dialogue has borne fruit in mutual respect and trust. Our relationships, however, cannot be reduced to prose. We have struggled to capture in our writing the spirit of our community life.

In writing this report we have chosen to use biblical language. We believe that the language of faith used in the scriptures and in the Book of Common Prayer conveys theological richness that is essential to the full communication of the Gospel message. The Good News, we believe, cannot be fully communicated within our modern psychological, largely secular idiom. We pray that the Episcopal Church will recover in its daily life and witness the bold language of the Bible.

Our starting place is the definition of evangelism adopted by the 64th General Convention (Louisville, 1973) of the Episcopal Church. Evangelism is "the presentation of Jesus Christ, in the power of the Holy Spirit, in such ways that persons may be led to accept him as Savior, and follow him as Lord, within the fellowship of his Church." What does that mean?

2. The presentation of Jesus Christ

Evangelism is "the presentation of Jesus Christ." The first and foremost issue in evangelism is the uniqueness of Jesus Christ and the necessity of coming to God through him alone. The biblical witness is clear. "I am the way, and the truth, and the life; no one comes to the Father, but by me" (John 14:6). "And there is salvation in no one else, for there is no other name under heaven given among men [and women] by which we must be saved" (Acts 4:12). Our Anglican formularies, ancient and modern, make the same assertion about Jesus. "For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men [and women] must be saved" (Article XVIII). Jesus Christ is the "only perfect image of the Father, and shows us the nature of God" (BCP, p. 849). He is God's unique revelation of himself, "true God from true God . . . of one being with the Father" (BCP, p. 358).

But Episcopalians struggle with the uniqueness of Jesus Christ. Why? In part, because we are the inheritors of a pluralistic culture in which religious relativism is a virtue. The dominant view of our culture tells us that there are many paths to God, and Christianity is one of those paths. It is a wonderful path, a gift from God. But many people, our culture says, have also found other paths to God: Jews, Moslems, Hindus, Buddhists, Sikhs. "Christianity is right for us, but we must not try to impose it on anyone else."

Behind this attitude may be a genuine desire to be loving and accepting of other people. Perhaps we are rightly ashamed of the Church's sad legacy of persecution and intolerance. The Holocaust haunts many of us. So does the complicity of many Christians in colonialism, cultural imperialism, and slavery. We shy away from anything that hints of religious triumphalism. Whatever our motives, Episcopalians are often reluctant to proclaim with assurance that Jesus Christ is the only way to God. But this ambivalence leads us to an evangelistic dilemma. Why should we proclaim Jesus at all, if other paths are equally acceptable, both to us and to God?

Our first call as evangelists is to rediscover the uniqueness of Jesus Christ, in his person and in his work. The New Testament tells us that he is "the image of the invisible God, the first-born of all creation; for in him all things were created" (Col. 1:15-16). Indeed, "in him the whole fullness of deity dwells bodily" (Col. 2:9), and in Christ we find the one who "reflects the glory of God and bears the very stamp of his nature" (Heb. 1:3). Christianity makes an exclusive claim concerning our Lord. Jesus alone is God's perfect self-revelation. Jesus alone can show us, in terms that men and women can understand, God's own nature. It is this exclusive claim that undergirds our call to present Jesus Christ in the power of the Holy Spirit. But we must remember that affirming Jesus' uniqueness leaves no room for pride or arrogance. God's self-revelation is a gift; so is our acceptance of that self-revelation. "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God" (Eph. 2:8). We present Jesus with a sense of awe and humility.

Jesus Christ is unique in what he does as well as who he is. The New Testament speaks consistently of the reality that Jesus alone provides the basis for our relationship with God. Through Jesus we are reconciled to God (2 Cor. 5:19), cleansed and forgiven for our past sins and rebellion (1 Cor. 6:11), and promised the gift of eternal life (John 3:16). Through Jesus we are adopted into the family of God and made beloved daughters and sons (Gal. 4:6; Rom. 8:14-18; John 1:12). The blood of Jesus secures our redemption (Eph. 1:7). The cross of Jesus, a sign of failure to the world, becomes in him a sign of victory; in the cross our sins are cancelled, the "principalities and powers" are conquered, and peace is restored between heaven and earth (Col. 1:20; 2:14-15). In Christ we become citizens of God's kingdom. "He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son" (Col. 1:13). We are called to affirm clearly the good news that Jesus is the way to the Father. This is a wonderful truth for us to rediscover again and again.

Evangelism goes beyond affirming the uniqueness of Jesus Christ. We must tell people about him as well. We often find this difficult and even threatening. While the Prayer Book makes it clear that Christians are "to bear witness to [Christ] wherever they may be" (BCP, p. 855), we have tended to see our relationship with God as a private matter, not to be shared or discussed with others. Evangelism (in any form) is frequently viewed by Episcopalians as an imposition. "What right do we have," many ask, consciously or unconsciously, "to force our religion on someone else?" In fact, the gospel must always be offered as a gift and never as an ultimatum. Presenting Jesus does not mean arm-twisting or manipulating people's emotions. It means exactly what it says: presenting, making Christ known. In the end, a person's decision about Jesus involves two acts of

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will, God's (John 6:44) and our own (Rev. 3:20). Jesus knocks at the door. We must open it to him. The Church's task is to present this Jesus who knocks. Each account of the Great Commission includes the command: Go and tell. It is not an optional command, a program to be done or not, as the Church chooses. It is at the very heart of Christian mission. We must present Jesus to men and women so that they may respond to him. The willingness to go and tell is an important sign of the reality of our faith.

How we present Jesus, on the other hand, can be wondrously varied. The Prayer Book says that Christians are to bear witness to Christ "according to the gifts given to them" (BCP, p. 855), and the New Testament makes it clear that diversity is in the nature of the Church (1 Cor. 12:12-31; Eph. 4:11-13). We as evangelists display a spectrum of gifts and talents; those to be evangelized have a spectrum of needs and temperaments. The ministry of evangelism requires godly diversity. We should remember that evangelism is not solely an individual activity. Jesus sent out his disciples two by two (Luke 10:1). The Christian community evangelizes through persons who share themselves with—and on behalf of—the body of Christ. The evangelizing community presents Jesus in glorious variety:

a. Preaching and teaching. For hundreds of years, Anglicans have used this model effectively, from the outdoor ministry of John Wesley and George Whitefield in the 18th century, to the systematic preaching of Charles Simeon in the 19th, to the crusade evangelism of David Watson and John Guest in the 20th, to the faithful preaching and teaching, week in and week out, of men and women in the congregations of our Church. In many parts of the Anglican Communion, particularly in the churches of the developing world, evangelistic presentations are a normal and ordinary part of church life. The late Bishop Festo Kivengere of Uganda was known around the world as a gifted crusade evangelist. Certainly, calling persons to repent, believe, and be baptized is only the beginning of the Christian life, bringing us into a lifelong process of sanctification. But beginnings are necessary, and we all are challenged in this Decade of Evangelism to present Jesus with boldness: gently, clearly, and without compromise. Proclaiming the good news through the ministry of preaching and teaching can be a powerful tool in an evangelizing Church.

b. Friendship and testimony. In the New Testament, Christians regularly testify to their personal experience. "This Jesus God raised up," Peter tells the crowd on the day of Pentecost, "and of that we all are witnesses" (Acts 2:32). Over and over, Christians found themselves compelled to tell their stories (see, for example, Acts 3:15; 5:32; 10:39; 22:3-21; 1 Cor. 15:8; 1 John 1:1-4). When people encountered Jesus, their lives were transformed, and sharing the story of this encounter had a life-changing effect upon their hearers. The same process can happen today. We meet Jesus, and he becomes a living reality to us. As the Holy Spirit provides the opportunity, we can share that story with the people whom God brings into our lives. It is important to remember that our stories are unique. Some report sudden and dramatic conversions. Others tell of a long, slow process in which Jesus came alive in their hearts. Still others can testify to an encounter with Jesus in Christian community or in worship. Others tell of healing, be it physical, emotional, or spiritual, in the name of Jesus Christ. Every Christian is challenged to identify his or her story; to learn to articulate that story; and to seek opportunities to share it. Ordinary friendships can lead to extraordinary opportunities.

c. Worship. Worship has the power to transform the lives of worshipers. "In corporate worship, we unite ourselves with others to acknowledge the holiness of God, to hear God's Word, to offer prayer, and to celebrate the sacraments" (BCP, p. 857). Cor-

porate worship seems to be a particular vocation of Anglican Christians. Our balance of word and sacrament, our emphasis upon God's holiness on the one hand and God's presence-in-community on the other, our insistence that corporate worship should bring to God our very best: all of this combines in our call to worship God "in spirit and truth" (John 4:24), "decently and in order" (1 Cor. 14:40). When God's people are committed as a body to Jesus Christ and worship him "with reverence and awe" (Heb. 12:28), something happens. Many can testify that their first encounter with Jesus came as they joined a worshiping body of Christians. St. Paul himself describes such a possibility: the visitor, challenged by worship that is spiritually alive, will fall down and "worship God and declare that God is really among you" (1 Cor. 14:25). An evangelizing church is aided immeasurably by joyful, Spirit-filled worship.

d. Dialogue. Dialogue involves intentional discussion with persons of other faiths. A model for interfaith dialogue is found in Acts 17: Paul's encounter with the Athenian philosophers. Paul is careful to acknowledge that his hearers, Epicurean and Stoic philosophers, are genuine seekers of truth and even of God (v. 23). The Athenian tradition contains insight, however incomplete, about the creator God (v. 28). But Paul goes on to say that God is now revealed definitively in Jesus Christ—specifically in Jesus' resurrection—and that a response to Jesus is required of all people (vv. 30-31). This approach to dialogue is most appropriate for Christians today. It is right that we enter into intentional interfaith discussion, in which we listen with care to the journeys of non-Christian faith communities. We can acknowledge with gratitude that God's covenant with the Jewish people through Abraham and Moses has blessed us as well as them. We can affirm with Paul that other faith communities have discovered aspects of the truth: in the Islamic commitment to the one God, for example, or the Hindu tradition concerning the sacredness of all life. At the same time, we must enter into dialogue in full conviction that Jesus is Savior and Lord, and that the insights into truth found in other religions are realized fully only in him. Dialogue should never be a theological giveaway in which we forgo the unique claims of Jesus in order to attain an artificial harmony. Many in the Episcopal Church are sensitive about the issue of proselytism, which a statement by the Joint Working Group of the Vatican and the World Council of Churches defines as "whatever violates the right of the human person, Christian or non-Christian, to be free from external coercion in religious matters." Evangelism is invitational, not coercive. Jews, Muslims, Hindus, and others are God's creatures, made in his image. As the opportunity presents itself, we are to present Jesus Christ to them with love and respect.

e. Christian service. The scriptures make it clear that our message is incomplete when it is not backed up with loving deeds. "If any one has the world's goods and sees his [or her] brother [or sister] in need, yet closes his [or her] heart against him [or her], how does God's love abide in him [or her]?" (1 John 3:17). Loving service, along with commitment to justice and peace, must undergird evangelism. The Christian Church, and the churches of the Anglican Communion in particular, has borne powerful testimony to Jesus in the foundation of schools and hospitals, in ministry to the poor and the outcast, in fearless opposition to injustice, oppression, and dehumanization. From William Wilberforce and his campaign against the slave trade, to the slum priests of the 19th century, to the civil rights struggle of the 50s and 60s and the courage of Archbishop Tutu in our own day, our Church has served and spoken in wonderful ways. Evangelism must lead to service and justice, and service and justice must be offered with the intention that Jesus be known, worshiped, and obeyed.

f. Cross-cultural mission. The first Christians broke down barriers of culture, language, and ethnicity. “Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus” (Acts 11:19-20). God calls us to break down barriers as well. This must include the equipping and sending of missionaries to serve God in foreign lands and to carry the faith to peoples to whom Christ is not yet known in saving power. But our vision of cross-cultural mission should be domestic as well as foreign! God is bringing to our shores persons from a great diversity of cultures. We need an overall mission strategy, one which sends persons into cross-cultural situations near and far, and which utilizes the resources both of the national Church and of private missionary societies. At the same time, it is important to remember that we are to be a receiving as well as a sending Church. Christian leaders from the developing nations have much to teach us. The East African Revival, for example, has transformed the Anglican churches of that continent and has touched the life of our own Church in many ways.

g. Apologetics. God calls us to speak to the minds as well as to the hearts of men and women. When we present Jesus Christ, we must seek to do so in an intellectually credible way. The Christian Church has a long history of apologetics. Matthew’s Gospel presents Jesus in a Jewish context. John carefully uses an existing philosophical concept, the divine *logos*, to explain the incarnation. Many of the writers of the patristic period seek to present the Christian faith in terms which their culture could understand. Even the Nicene Creed employs technical language (such as *homoousios*) appropriate to the culture and thought patterns of the day. Apologetics does not mean the watering down of Christian doctrine. It involves rather the presentation of “the faith which was once for all delivered to the saints” (Jude 3) in terms which our culture can understand. In our own century, C. S. Lewis stands as a prime example of a Christian apologist. As the western world moves more deeply into post-Christendom, and as the intellectual assumptions of our culture grow increasingly removed from those of scripture, apologetics becomes more important as an evangelistic tool. We must encourage our seminaries to train Christian leaders who can articulate the faith creatively, clearly, and winsomely in the midst of a culture estranged from its Creator.

h. The community of faith. The most powerful witness to Jesus Christ is a community of believers filled with joy and caring in a world of doubt and despair. Jesus, in his high priestly prayer, prays that “they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me” (John 17:21). People will accept or reject Jesus by looking at his Church. If they see mutual love, sacrificial service, and a unity which transcends natural diversity, they will be drawn not only to the Church, but to Jesus himself. This does not negate the need for bold proclamation, but it says that in the end our proclamation must be matched by transformed lives or it will do no good. Sadly, the Christian Church has been noted more for its divisions than for its mutual love, and this has had disastrous consequences for evangelism. We must realize that the quality of our relationships with one another is as important for evangelistic ministry as the clarity of our preaching. As we enter this Decade of Evangelism, we must be committed to loving one another and to seeking the transforming power of the Holy Spirit in our lives, so that Jesus Christ will be credible to an unbelieving world.

3. *The power of the Holy Spirit*

We present Jesus Christ “in the power of the Holy Spirit.” The initiative for evangelism and the power to carry it out never originates with us. Centuries before the birth of Jesus, the prophet Zechariah heard God’s word to Zerubbabel, who had been charged with the apparently hopeless task of rebuilding fallen Israel: “Not by might, nor by power, but by my Spirit, says the Lord of hosts” (Zech. 4:6). Jesus himself, when he charged his disciples with another apparently hopeless task, his Great Commission, links the living out of the charge to the empowerment of the Holy Spirit (Luke 24:48-49; John 20:22; Acts 1:8). The Prayer Book makes the same link in the confirmation service; “Strengthen, O Lord, your servant *N.* with your Holy Spirit; empower *him* for your service, and sustain *him* all the days of *his* life” (BCP, p. 418). We must exercise our evangelistic ministry fully aware of our dependence on God. No methodology will bear fruit unless we have sought God’s enabling grace. The first Christians, before the outpouring of the Spirit’s power at Pentecost, “with one accord devoted themselves to prayer” (Acts 1:14). Luke refrains from telling us the content of their prayer, but we can well imagine that it may have been wondrously simple: “Come, Holy Spirit.” On the threshold of a Decade of Evangelism, we need to pray for the same Spirit to empower us.

The power of the Holy Spirit is as much a reality for the evangelized person as it is for the evangelist. We need to affirm that the Spirit is active in the life of the non-Christian, drawing him or her closer to God, creating an awareness of need, and ultimately enabling that person to confess Jesus Christ as Savior and Lord. This is the mystery of prevenient grace: God is already at work in us, drawing us to faith. St. Paul tells us that “no one can say ‘Jesus is Lord’ except by the Holy Spirit” (1 Cor. 12:3), and the Prayer Book adds that “we recognize the presence of the Holy Spirit when we confess Jesus Christ as Lord and are brought into love and harmony with God, with ourselves, with our neighbors, and with all creation” (BCP, p. 852). This means that evangelism must never employ manipulation. It is the Spirit who creates an awareness of sin and who draws us to Jesus Christ (John 16:8-11; 6:44). Our ministry is to present, to bear witness. The Holy Spirit’s ministry is to touch the heart of the non-believer. We must proceed in the awesome knowledge that each person is created in God’s image and infinitely precious; that God’s yearning is for all people to respond to this offer of reconciliation, forgiveness, and new life given in Christ; and that God is already at work, through the Holy Spirit, drawing persons to himself.

4. *The language of conversion and decision*

Evangelism has a goal: “that persons may be led to accept [Jesus] as Savior, and follow him as Lord, within the fellowship of his Church.” The loving God calls us to respond to Jesus Christ; our response is a necessary and essential step in the Christian life. But this makes many of us uncomfortable. We prefer to talk about a life-long journey in which faith grows and develops, and to downplay or even ignore the decision which must inaugurate the journey. It is true, of course, that some persons never experience a moment of conscious decision in which they speak a clear-cut and life-changing “Yes” to Jesus Christ. Some are born into Christian families, hear the Gospel from their first recollection, and come to love Jesus as naturally as they love their parents. For persons such as this, “decision” refers not so much to a before-and-after as to the recognition that they are indeed in Christ: loved, forgiven, gifted, called.

Episcopalians need to recover the language of decision and conversion. It is biblical language. “Repent therefore, and turn again, that your sins may be blotted out” (Acts

3:19). The Prayer Book itself contains stark words about decision: “Do you turn to Jesus Christ and accept him as your Savior?” (BCP, p. 302). In this Decade of Evangelism, we need to learn how to ask this question: not intrusively or abusively, but lovingly, because we are commanded to do so by our Lord himself. Every Christian should be able to say, “Yes, I have accepted Jesus, I trust him, I am attempting in the power of the Holy Spirit to follow him.” It is unfortunate that Episcopalians have sometimes labeled the language of decision as “fundamentalist” and have consequently dismissed it from serious consideration. As we recover this language and learn to live by its assumptions, we are discovering our roots as Anglican Christians, roots embedded in scripture, in the documents of the Anglican reformation, and in Prayer Books past and present.

We face an inevitable problem, however. The Episcopal Church is a sacramental church. Our life is grounded in the two great sacraments of the Gospel, Holy Baptism and the Holy Eucharist. What is the relationship between baptism in particular and the language of decision and conversion? We say that decision is a requirement, though for some the moment of decision may be lost to memory and the believer is recognizing an accomplished fact: I belong to Christ. But does this mean that there is no moment of grace, no reality of the Spirit’s touch in baptism? We need to recognize that baptism is both a grace-filled encounter with the Lord and a moment that seals (or awaits) a decision. Something actually happens in baptism. This sacrament is a “sure and certain means by which we receive [God’s] grace” (BCP, p. 857). God is present to touch, to bless, to incorporate the baptized person into Christ and his Church, as surely as circumcision incorporated the Israelite into the covenant of Abraham (Col. 2:11-12). But baptism does not operate independently of our wills, any more than circumcision did in the Old Covenant (Deut. 10:16; Jer. 4:4; Rom. 2:28-29). The baptismal vows (BCP, pp. 302-3) recognize this. We baptize even small children with the clear intention that someday they will decide to accept, to trust, and to follow Jesus. When a child is baptized, the grace of baptism is the grace of potential, of offering, awaiting a response.

The sad fact is that in the Episcopal Church many have been sacramentalized without ever being evangelized. We need to call for decision not only from those beyond the Church, but even from those within it.

5. Jesus Christ as Savior

The evangelized person is invited to make a two-fold decision. The first element involves our relationship to Jesus Christ as Savior. The ministry of Jesus as Savior is at the very heart of the Gospel. “To you is born this day in the city of David a Savior, who is Christ the Lord” (Luke 2:11). But if Jesus is the Savior, from what do we need to be rescued? The biblical witness has some grim and difficult things to say about humankind’s pre-salvation state. “You were dead through the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air . . . We were by nature children of wrath, like the rest of mankind” (Eph. 2:1-2a,3b). The testimony of scripture is that our rebellion against God leads to separation from God. The separation, left unchecked, will become permanent. If we understand that Jesus is Savior, we must also understand that without him we are lost.

Salvation and lostness are linked doctrines, and this is difficult for many Episcopalians. We are frankly more comfortable with an easy universalism, with the notion that all will be saved, whatever their response to the Gospel may be. We recoil from any suggestion that those who refuse Jesus’ offer of forgiveness, reconciliation, and eternal life will be separated from God forever. But evangelism loses its power and its urgency when it is cut off from the painful reality of our lostness apart from Christ. Many of

us are afraid, and naturally enough, that a doctrine of lostness can be used to engender fear and to coerce conversion. And we must admit that some evangelists have misused this doctrine to force decisions based on fear. But we must not allow the misuse of a doctrine to deny the clear teaching of scripture. Christians struggle with the question of the salvation of those who have never heard the Gospel of Christ, or who have heard only a distorted version of that Gospel. While we cannot speak with assurance about this issue, we take comfort in Paul's statement in Romans 2:14-16 that people outside the community of faith can unknowingly walk in God's will and purpose. We commend into the care of the loving Lord "those whose faith is known to [God] alone" (BCP, p. 391).

Episcopalians often point out that the proper answer to the question, "Have you been saved?" is three-fold. I have been saved (Eph. 2:8-10); I am being saved (Phil. 2:12); and I shall be saved (Mark 13:13). But this understanding of salvation should never be affirmed in such a way that we diminish the necessity for a decision by each person. It is true that salvation is a complex process, but still we must decide. "What do you think of the Christ? Whose son is he?" (Matt. 22:42). When we believe in Jesus Christ, we accept a free gift. We are appropriating what God has done for us in the death and resurrection of Jesus. Here lies the challenge. The step is intensely personal. No one can do it for us. Vows pledged vicariously at an infant's baptism must be personally appropriated. God calls us to believe in the Savior.

6. *Jesus Christ as Lord*

The evangelized person is invited to make a second decision: to follow Jesus as Lord. The late Canon David Watson, the great 20th century Anglican evangelist, used to say that every presentation of the Gospel message should include the words, "Count the cost." The Prayer Book catechism makes it clear that service in the name of Jesus is not limited to any special group within the Church. All Christians are ministers of Christ—lay persons, bishops, priests, and deacons (BCP, p. 855). "The duty of all Christians is to follow Christ; to come together week by week for corporate worship; and to work, pray, and give for the spread of the kingdom of God" (BCP, p. 356). The mission of the Church is, in Peter's striking phrase, "multi-colored" (1 Peter 4:10, from the Greek). It includes evangelism, pastoral care, advocacy for the poor and the oppressed, healing in body, soul, and spirit, and a host of other callings. When a person decides to follow Jesus as Lord, he or she is invited to take part in that mission.

This way of life involves both a radical "No" and a radical "Yes." "For the grace of God has appeared for the salvation of all men [and women], training us to renounce irreligion and worldly passions" (Titus 2:11). Our "No" includes both the external and the internal. The culture we live in, despite a Christian veneer, has at its base values and assumptions sometimes radically at odds with the Gospel. This is what the New Testament often means by the word "world": unredeemed culture that would pull us away from Christ (John 15:19; 1 John 2:15). The problem is not merely external. St. Paul in Romans 7 confesses openly that he struggles in his own heart to obey God's commandments. He knows what is right, but he cannot do it. Even for those who belong to Christ, our lives are dreadfully inconsistent with our calling. The Litany of Penitence for Ash Wednesday (BCP, pp. 267-9) is a reminder that the problem is an ongoing one for Christians. We know the need that "all Christians continually have to renew their repentance and faith" (BCP, p. 265). One aspect of following Jesus Christ as Lord involves a deliberate turning away. The three-fold baptismal renunciation (BCP, p. 302) is not simply a liturgical formulary. It represents instead the radical "No" to which we are called by Jesus' lordship. In Dietrich Bonhoeffer's striking phrase, "When Christ calls [men and women] he bids [them] come and die."

Jesus' lordship calls forth a radical "Yes." Our Lord's encounter with the rich young man (Mark 10:17-22) is instructive. Jesus begins by asking for renunciation: Go, sell. In other words, deal with the avarice that is choking your relationship with God and your ability to serve the Kingdom. Then Jesus adds the demand for a radical "Yes": Come, follow me. Submitting to the lordship of Jesus Christ means not only a turning away, but also a turning toward. We affirm what is good and beautiful in the world and challenge what dehumanizes.

The radical "Yes" of obedience is exemplified most fully for Episcopalians in the Baptismal Covenant (BCP, pp. 304-5). After the challenge to believe in Almighty God, Father, Son, and Holy Spirit, we are asked a series of five questions, each of which places an area of our lives under the dominion of Jesus Christ. Everything in life, from the privacy of our personal devotions to our caring for the hungry and the oppressed near and far, from our relationship with our neighbor to our response to systemic injustice, is to be brought under the lordship of Christ. When we present Jesus, we must be careful not to downplay these radical demands. God's call to a saving relationship with him in Christ includes the call that we submit to Jesus' lordship. The two calls cannot be separated. "For by grace you have been saved through faith," St. Paul tells us; and then he adds, "For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Eph. 2:8,10). It would be tempting to present the promises of the Gospel—forgiveness of sin, eternal life, the presence and power of the Holy Spirit—without the accompanying demands. This we must never do. Jesus is the Savior who rescues us. Jesus is the Lord who lays claim to our obedience.

7. The fellowship of the Church

Evangelism leads to community. "For by one Spirit we were all baptized into one body" (1 Cor. 12:13). The New Testament simply assumes that when a person enters into a relationship with God in Christ, he or she also enters into a relationship with the people of God. All of the New Testament documents are concerned with the Christian community. The gospels were written so that the community would keep in memory the words and deeds of the Savior. Acts tells us about the early Church in action. The letters are addressed to congregations or to individuals in their capacity as leaders of congregations. Even Revelation is a community book, written to challenge and comfort a church in persecution and to prepare that church for God's final triumph over the forces of evil. "The Church," says the catechism, "is the community of the New Covenant" (BCP, p. 854). Our call to belong to Jesus Christ and our call to belong to that community are identical calls.

At this point we need to make a distinction between two related but discrete concepts: church growth and evangelism. Over the past two decades, the church growth movement has made a significant impact on the Episcopal Church. We have learned about the importance of creating an atmosphere in which new members can be welcomed and incorporated into congregational life. We have become intentional about fostering a quality of community life that is friendly, inviting, and spiritually alive. This is good; but it is not, strictly speaking, evangelism. Church growth is aimed at membership. Its targets include not only non-Christians but also lapsed members of our own communion, active or inactive members of other denominations who are in search of a new way of living out their Christian life, and members of the Episcopal Church who are simply moving from one locale to another. Evangelism has another focus. It seeks to lead people to Jesus Christ. While the "target population" for evangelism to some extent overlaps with that for church growth, the two are not identical. Their goals are distinct. Church

growth, rightly understood, is a byproduct of evangelism; and the insights of the church growth movement can help us to create the kind of congregations where the evangelized person can be welcomed, nurtured, and challenged in the Christian life.

The work of evangelism is not complete until persons are sharing in the fellowship of the Church. God's design for Christians includes the common life of the body of Christ. A Greek word is helpful here. *Koinonia* (fellowship, sharing, community) is used to describe both our relationship with Jesus Christ (1 Cor. 10:16) and our relationship with others in the body (Acts 2:42). When we believe in Jesus, we are called into community. Our lives as Christians are incomplete without the shared life of God's family, the Church.

8. Vision for a Decade of Evangelism

What are the characteristics of the Church in this Decade of Evangelism? Rather than a denomination-wide program, God seems to be calling us to provide a spectrum of models by which Jesus is presented in the power of the Holy Spirit. A common vision, however, should underlie the diversity of models. During this past triennium, the Standing Commission on Evangelism has been privileged to visit some centers of evangelistic ministry around the Church, and to receive reports on many others. We have met with leaders who have a strong and articulate vision of how our call to evangelism can be lived out within the Anglican tradition. Our own vision has been informed by these encounters as well as by the discussion and sharing that resulted from them. In general terms, our vision for this Decade of Evangelism focuses on three levels of ministry.

a. Transformed individuals. The Episcopal Church will only be an evangelizing body when individual members of the Church are committed both to evangelism and to the Lord who is the evangel. It is important to say that we cannot simply equate church membership with Christian commitment. It is possible for a person to be baptized, confirmed, even ordained, without ever encountering Jesus Christ as a person, rather than simply as a concept. As we envision an evangelizing Church, we believe that our Lord is issuing a three-fold invitation.

First, members of the Church are invited into relationship with Jesus Christ. This relationship can be experienced within the context of a wide range of spiritual journeys. In the Church there are, and will continue to be, traditionalists, charismatics, contemplatives, social activists, Anglo-Catholics, and many others. This is God's way with us. But the unifying element in our Church must always be personal commitment to Jesus Christ. Care should be taken so that our rich and glorious sacramental life leads us to personal encounter with the Lord. We need to use our deep liturgical heritage, and the teaching opportunities it provides, to lead us even more deeply into Christ. We yearn to see a Church filled with people who are alive in Christ, who know the reality of God's love and forgiveness, and who radiate this love to others in their daily lives.

Second, members of the Church are invited to articulate their spiritual journeys. The command is that we go and tell. "Always be prepared to make a defense to any one who calls you to account for the hope that is in you" (1 Peter 3:15). Our faith is strengthened as we learn to articulate our story and the story of the Gospel of Jesus Christ. During this Decade of Evangelism, clergy and other leaders can greatly encourage the whole Church by sharing their own testimonies and by helping others in the process of articulating their faith encounters with the living Lord.

Third, members of the Church are invited to make themselves available, as the Lord provides the opportunity, for the work of evangelism. This is inherent in the Bap-

tismal Covenant. “Will you proclaim by word and example the Good News of God in Christ?” (BCP, p. 305). Because God gives different gifts to different persons, the manner of proclamation will vary from person to person. Learning how to listen, sensitively and sympathetically, is an essential part of the process. Before we have the right to speak, we must first know the joys and pains of the person we are speaking to. Through teaching, training programs, appropriate modeling by leaders, and other methods, individual Christians can learn how to make themselves available for the ministry of evangelism.

b. Radiant congregations. Clearly, parishes and missions are the basic unit of evangelism in the Episcopal Church. When a congregation is a place where Jesus is proclaimed, where Christians love one another in costly ways, where people are committed to ministry both in the Church and well beyond it, many persons will be drawn to the Lord. Our goal, then, is to encourage the kind of congregations in which evangelism is incorporated into the fabric of community life. Individuals display a wide variety of gifts and talents. So do parishes and missions. One congregation may be located in a changing neighborhood where a new ethnic group is moving in as another flees to the suburbs. Another may be set in an affluent area and minister primarily to the upper middle class. A third may be rural and struggling with the fact that young people move away as soon as they can find jobs in the city. Still another may be located near huge complexes of “singles” apartments. No one strategy or method will be appropriate for every congregation across our varied Church. But some common elements emerge from the commission’s experience. during the past triennium.

First, we have discovered that every congregation committed to evangelistic ministry is one in which the scriptures are believed seriously and taught systematically. A congregation’s vision of its own life and ministry comes clear in the light of what God reveals to us in the scriptures. The primacy of Bible study and reflection in the formation of parish and mission life is in accord with our tradition as Anglican Christians and is borne out in the experience of congregations throughout the Church.

Second, we have discovered that an evangelistic congregation needs a vision for its life and ministry. In other words, the congregation must discover what might be called its “godly distinctive.” In the next section, we will look at vignettes of nine different congregations, each radiant with Christ’s love and each different from the others. It is enough to say here that God seems to call parishes and missions to identify their own particulars. In one western city, for example, three Episcopal churches serve a population base of about 200,000 people. One congregation is unabashedly charismatic, with much praise music and a good deal of liturgical spontaneity. The second is a traditional and growing downtown parish with a rich and well-developed music program and a strong ministry to young families. The third is developing twin ministries of healing and social outreach to the Hispanic population. God honors these distinctives; each can be put to use in a ministry of evangelism.

Third, we have discovered that an evangelistic congregation needs to identify unevangelized persons or groups in its vicinity. Again, this will be a highly congregation-specific process. A suburban church might simply focus on “the neighborhood around the church,” while another congregation in a different setting might minister to an incoming ethnic group. It is important for each parish or mission to know something about the demographics of its own locale: who is moving in or out, ethnic and linguistic information, economic factors. The Gospel is unchanging, but the

particular strategy for presenting the Gospel must necessarily depend on whom we are addressing.

Fourth, we have discovered that an evangelistic congregation needs to develop strategies consistent with its godly distinctives and with the needs of the persons being evangelized. The congregation's own quality of corporate life—the way that members relate to one another, the process by which conflicts are resolved, the willingness to welcome new members and to incorporate them into the life and leadership of the church—is a key factor in creating an atmosphere in which Jesus Christ can be presented effectively.

Fifth, congregations need to look at themselves through the eyes of a newcomer. Is the liturgy understandable? Is worship alive in a way that draws people into the presence of the living God? Are the buildings accessible to all persons? Are visitors greeted with genuine warmth? Is there a follow-up to their visit? Above all, is the message clear? Can the casual visitor discern (not only in the preaching, but in the whole package) that this congregation centers its life on Jesus Christ, believes that Jesus is God's provision for the world, and tries to live out that belief in day-to-day struggles and relationships? The parish or mission, too, should try to discern not only how to present the Gospel to those who come as visitors, but also how to reach out in an intentional way to the neighborhood, the community, and beyond. The methods are many. They vary from door-to-door visitation on one end of the spectrum to the inviting of friends to church on the other. Each congregation must seek its own method in response to its own calling.

c. Visionary dioceses. We are an episcopal church. We believe that the Body of Christ is more than its local expression, and we symbolize that fact by linking congregations together under the bishop, to whom we give the ministry of oversight. We look to the diocesan structure in general, and to the bishop in particular, for encouragement and training in evangelism. The diocese's ministry will depend, of course, upon a series of factors. A far-flung rural diocese with limited financial resources and a small, family-sized congregations will have different strategies than those of a large urban diocese with substantial congregations in a geographically compact area. Still, we can expect the diocese to assist congregations in several ways.

First and above all, we believe that the bishop is the chief evangelist of the diocese. "A bishop in God's holy Church is called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel and to testify to Christ's sovereignty as Lord of lords and King of kings" (BCP, p. 517). In other words, bishops provide a model for proclamation. Bishops are expected boldly to call persons to repentance and faith, to challenge persons to commit their lives to Jesus Christ, and to encourage the whole Church to be an evangelistic Church. Bishops who are alive with the love of Jesus Christ and who are on fire to preach the Gospel inspire the whole people of God.

Second, we believe that every diocese, large or small, should have within its structure some process for supporting evangelism and disseminating materials. Many fine programs are available to assist congregations in their planning for evangelism. Some are produced directly through the Evangelism Ministries Office at the Episcopal Church Center; we encourage congregations to take advantage of this wonderful resource. Others come from organizations within the Episcopal Church or the larger Anglican Communion. Still others are produced by non-Anglican Christians but

are readily adaptable for our use. Many parishes simply do not know where to look for materials to assist them in evangelism. The diocese can help.

Third, we believe that every diocese should have its own strategy for evangelism. Within the diocesan borders there will be many opportunities to proclaim the Gospel. Dioceses should be intentional as they plan strategy. The question, in the end, is one of discernment. How is God asking us to use our resources so that Jesus Christ may be presented to persons who do not yet know him?

Fourth, we believe that every diocese should encourage inter-congregational and even interdenominational cooperation in evangelism. Some evangelistic efforts are best done on a regional or even on a diocesan level. The Diocese of Southern Ohio, for example, recently sponsored a crusade in the Cincinnati area led by the Rev. John Guest. Over 67,000 persons attended and heard the Gospel message. That kind of effort could never be done by a single congregation acting alone. The diocese can give us a vision of the Church united across congregational boundaries and presenting Jesus to a needy world. The diocese can also give us a vision of churches of many denominations joined together in proclaiming the Gospel. For example, the Episcopal Church is cooperating with the Evangelical Lutheran Church in America in providing training for the catechetical process. Just as a divided Church is a scandal that drives many away from Jesus, so a united Church makes the world take notice. "By this all men [and women] will know that you are my disciples, if you have love for one another" (John 13:35). We ask the bishop and the diocesan structure to lead the way in breaking down barriers and opening new doors for cooperative evangelism.

d. Prayer. For dioceses, congregations, and individuals, the discipline of prayer is essential. It is the Lord who is the evangelist. Overarching all of our intentions, efforts, and programs must be the impassioned and continual plea to his grace through the concerted prayer of people.

9. Living it out: Stories of evangelism

What does evangelism look like when it is lived out among ordinary Episcopalians in ordinary congregations? Here are some samples. The congregations described here represent different styles of evangelism. We do not hold up these congregations as examples of evangelistic perfection, but as a word of encouragement to the whole Church.

a. Trinity Church, Houston, Texas. This is a congregation ministering in the midst of urban blight, an apparently poor location which has in fact given them a wonderful opportunity to present Jesus Christ. The second-oldest church in the city and once a huge and prestigious parish, Trinity is located in an economically devastated area of Houston. Homeless persons form the bulk of the area's populace. Early in the ministry of the Rev. Stephen Bancroft, Trinity became involved in Search, an interdenominational program that provides food, clothing, showers, and social services for the homeless on a daily basis. But something was missing, Steve Bancroft realized. These people lacked a sense of self respect that comes from knowing that one is a child of God. And so Trinity decided to offer a service of worship oriented specifically to the homeless. Many of these people were reluctant to come to the regular Sunday services; they felt awkward and out of place. The new service began in January, 1990, with six persons in attendance. Now about 125 regularly attend. The liturgy is a simplified version of Rite II, with guitar-accompanied songs, spontaneous prayers, and lay preachers as well as lay readers. Some

of the homeless have assisted in the liturgy. After the Eucharist, breakfast is served, but attendance at the service is not required to get a meal. Steve Bancroft reports that treating street people with dignity, as persons loved by the Lord and for whom Christ died, has a transforming effect. Some have made significant life-style changes and moved out of the street scene. Several have been baptized, others confirmed. The congregation of Trinity Church has been supportive and open despite the inevitable adjustments that this ministry brings. It has been an enriching ministry for the whole church. "In you we see the face of Jesus," Steve Bancroft tells the street people, "and he is our Lord."

b. St. James' Church, Newport Beach, California. Here is a congregation that offers a wide variety of ministries centered around a single vision: to love and serve Jesus Christ and to live this out in concrete ways. Located near wealthy Lido Isle, St. James' has virtually outgrown its landlocked facilities. Three services are offered each Sunday: a traditional Rite I Eucharist, a contemporary style Rite II, and a charismatic Eucharist with much free expression of prayer and praise. The Rev. David Anderson, St. James' rector, stresses that the three models of worship are equally valid. What is important is Christ's lordship—not whether people clap their hands or use Elizabethan English—and parish leadership works purposefully to communicate this. One of St. James' primary evangelistic ministries is marriage preparation. Because of its location and beautiful church building, 45 to 50 weddings are performed each year, mostly for non-parishioners. Couples, however, must agree to attend worship each week, to participate in an eight-session premarital class, and to meet with a priest several times. Many of these people, David Anderson says, make a personal commitment to Jesus Christ and become members of the congregation. St. James' takes Christian education and ministry training quite seriously. On Wednesday evenings, a School of Discipleship offers courses ranging from the Bethel Bible Series and classes on specific biblical books to a foundational course on basic Christianity (a prerequisite for adult baptismal candidates and for parents and godparents of infants) to training classes for acolytes and guitarists. A yearly Discovery Weekend prepares people for confirmation and includes an altar call in which many commit or recommit their lives to Jesus Christ. Each spring a Life in the Spirit Seminar provides people with an opportunity to encounter the renewing work of the Holy Spirit. St. James is deeply involved in SOMA (Sharing of Ministries Abroad), and many parishioners have had hands-on experience ministering on a short-term basis in Third World countries. When they come home, David Anderson says, they are able to tell of the extraordinary things God is doing in far-away places. Loving and serving Jesus Christ is a worldwide vision at St. James.

c. All Saints Church, Aliquippa, Pennsylvania. Worship is the key to the life of this congregation. In 1985 the Bishop of Pittsburgh, the Rt. Rev. Alden Hathaway, invited the Rev. Graham Pulkingham and the Community of Celebration to Aliquippa. The Community is a dedicated fellowship of 24 Christians, men and women, married and single, clergy and lay, who have a special ministry of worship, music, and praise. There is a deep conviction that when God is glorified in worship, people are drawn to him and lives are changed. That conviction underlies the ministry of All Saints. The city to which they came has been ravaged by economic disruption, steel plant closures, and blue collar poverty. Many in the congregation had moved away. Graham Pulkingham and the Community of Celebration are committed to the idea that a strong worshipping congregation is a sign of hope. All Saints has worked to provide social services in Aliquippa—food, clothing, advocacy—but its godly distinctive is clearly its quality of worship: joyous Sunday celebrations of the Eucharist as well as midweek Eucharists and Daily Offices. In the

five years since the Community of Celebration came to Aliquippa, a new nucleus has grown at All Saints. They include the Community itself, some original members of the congregation, seminarians from Trinity Episcopal School for Ministry, the poor and near-poor of Aliquippa, and a few others who have moved into the city because of a sense of calling to belong to All Saints. One of All Saints' challenges is to make worship accessible, "indigenously Aliquippa," in a congregation where some members are only semiliterate. Worship materials and music must be selected with great care. All Saints has not become a large church. The Eucharist on Sunday morning usually draws about 80 people. But the presence of All Saints as a joyous, worshipping community in the midst of despair is having a transforming effect on people's lives. Some have experienced first-time Christian conversion. Others have been touched by God's healing love, physically or emotionally. Many have found new hope and new direction for their lives.

d. The Church of the Apostles, Atlanta, Georgia. This is a new congregation whose ministry of evangelism has a strong base in preaching and teaching. Founded in 1987 by the Rev. Michael Youssef, Apostles started with 38 people in rented facilities. Even today, the congregation meets in the chapel of a private school and rents office space in a fashionable shopping center. A permanent church facility is still in the planning stage. Michael Youssef's passion is to preach the word with power and conviction. At least three times each month his sermon includes an invitation for people to commit their lives to Jesus Christ. Many do so, and they are encouraged to meet individually with Michael and to join a discipleship program. Evangelism, however, extends well beyond the Sunday service at Apostles. The Buckhead Businessmen's Prayer Breakfast divides 100 men into teams of two. These teams invite the unchurched to a breakfast, and an invitation is extended for people to accept Jesus Christ as Savior and Lord. Twenty-four neighborhood groups nurture about 400 parishioners. Two committees, one focusing on world mission and the other on local concerns, support outreach with both money and people. Apostles has grown remarkably in its short life. Average Sunday attendance is now about 800. Michael Youssef reports that about 40% of the congregation come from other Episcopal churches. The rest are drawn from the unchurched and lapsed members of other denominations. The congregation's budget has grown to about \$1,200,000 per year. Michael Youssef attributes Apostles' growth to four emphases. First, he says, we want to lift up Jesus Christ as head of the Church. Second, real evangelism comes out of a heart of concern for those who do not yet know Jesus Christ; there should be no arrogance in evangelism, only love. Third, Michael Youssef says, we must honor God first, and he will honor us; this has borne fruit in Apostles' astounding financial growth. Finally, it is essential to provide a quality of Christian community life that includes compassion, fellowship, and encouragement in spiritual growth. The Church of the Apostles is living out this four-fold vision.

e. St. Mark's Church, Corpus Christi, Texas. This is another new congregation, one whose ministry of evangelism includes the creative use of telephone invitations. The church was founded in 1986 to expand the ministry of the three parishes already established in the city. The congregation's growth has come in two significant stages. St. Mark's vicar (now rector), the Rev. Douglas Stormont, was given the names of about 100 Episcopal households in Corpus Christi already active in existing parishes but living in the area to be served by St. Mark's. These households had received a letter asking them to be in prayer about the possibility of their participation in the new mission. Doug Stormont contacted all of them, and from this initial list he developed an expanded roster of about 300 families. About 200 people attended St. Mark's opening service, and the regular

Sunday congregation in the mission's early days averaged about 70. That figure is impressive enough for a new mission, but it only prepared the way for a second stage. When St. Mark's got ready to move to a new facility in 1989, the congregation decided to use an outreach program called "Phones for You." Thirteen thousand phone calls were made to persons in the Corpus Christi area. The format for each call was simple. "Do you already have a church home?" If the response was affirmative, the caller ended the conversation with thanks. But if the answer was no, the person was asked, "Would you like more information about our congregation?" About 1,300 households were added to the mailing list in this way, and they received five pamphlets written for the unchurched. This was followed by an invitation to the opening service in the new facility. Two hundred twenty-five first-timers came, 80-90% of whom have remained. Some of these turned out to be inactive Episcopalians. Many had nominal attachments to other Christian bodies. Some had no previous Christian experience. St. Mark's now includes about 600 baptized members, with a Sunday attendance of well over 300. For many of these persons, St. Mark's is their first encounter with Jesus Christ and the Christian community. St. Mark's and its ministers, clergy and lay, are a sign of what costly and committed obedience in evangelism can accomplish.

f. St. Margaret and St. Ann's Church, South Gate, California. Here is a bilingual congregation with an effective ministry of evangelism among Spanish-speaking persons. When the Rev. José Poch came to St. Margaret and St. Ann's in 1982, the congregation (with a Sunday attendance of about 30) was entirely English-speaking, despite the fact that the parish is located in a Hispanic neighborhood. Now two services are offered each Sunday: a Spanish service with an attendance of 175-200, and an English service for about 30-35 persons. The Hispanic congregation includes both American-born bilinguals and first generation immigrants who speak very little English. José Poch attributes St. Margaret and St. Ann's growth to two factors. First, there is dynamic, biblically based preaching. Bibles have been placed in the pews, and people are encouraged to follow the scriptures for themselves. Second, the worship is vibrant and rich. For 30 minutes before the Spanish Eucharist, a group of singers and guitarists leads an extended time of praise, with the words of songs projected on the wall to make the worship more accessible. The Spanish liturgy is often two or two-and-a-half hours long, and it ends with an opportunity for people to come forward for prayer ministry. Trained prayer teams are available to pray for special needs or to assist persons as they commit or recommit their lives to Jesus Christ. The Anglo congregation hears the same sermon, but the service itself is more traditional in nature. St. Margaret and St. Ann's has four house churches for small group fellowship. Like St. James', Newport Beach, the congregation is involved with SOMA (Sharing of Ministries Abroad), on whose board José Poch serves, and members of the congregation have participated in short-term missions in Third World nations. The congregation has also been instrumental in starting Kairos, a ministry modelled on Cursillo, at the Terminal Island Penitentiary, and is involved in the Spanish-language Cursillo in the Diocese of Los Angeles. The nine-member vestry includes both Hispanics and Anglos, and the annual parish meeting is conducted bilingually. Since the beginning of 1990, St. Margaret and St. Ann's has been totally self-supporting—this in spite of the fact that many Hispanic families are large in number and small in income. "The people are supporting the ministry," José Poch says, "because they're in love with Jesus Christ."

g. The Church of the Ascension, Ontonagon, Michigan. This congregation is representative of the way in which the Diocese of Northern Michigan has sought to provide

ministry in the context of a far-flung rural diocese with small churches and limited resources. It is one of a number of congregations in the diocese that have developed ministry support teams: groups of persons who receive training, are commissioned, and serve the congregation as coordinators of ministry. The Ascension team was trained by the Rev. Philip Nancarrow, regional minister in the western region of the diocese. A small, family-sized congregation (the churches with ministry support teams in place have an average Sunday attendance from 18-36), Ascension went through a discernment process which identified persons who were called into ministry leadership. The vestry was asked to define leadership tasks and to look for persons who could best carry them out. Then, over a two-year period, Phil Nancarrow met with a covenant group for teaching, prayer, and reflection. At the end of this period, a corporate examination was administered (which met the requirements of Canon 9 for those to be ordained). Some were ordained to the permanent or transitional diaconate, and others were commissioned to specific lay ministries, such as coordinator of education, stewardship, or ecumenical relations. Behind this process, Phil Nancarrow says, is the recovery of baptismal ministry. The mere fact that we have been baptized is not enough. We must rediscover our vocation. Underlying it all is the conviction that in each congregation God has provided the persons and the gifts to carry out the ministry to which the congregation is called. The ministry support teams developed in Northern Michigan are a way of accomplishing this goal. These newly ordained or commissioned leaders are already exercising new and exciting ministries at Ascension. The leadership group, for instance, designed a series of sessions to prepare parents and godparents for the baptism of children. One deacon has an active ministry to the sick and shut-in and regularly invites the unchurched to worship. Ministry is rising up from the body, and this will eventually, Phil Nancarrow believes, spill over into evangelism. As people become more confident of their Christian calling, and as they learn to articulate their faith, evangelism will be an inevitable result.

h. St. Michael and St. George's Church, St. Louis, Missouri. This congregation's hallmark is the systematic and thorough teaching of scripture. St. Michael and St. George's in suburban St. Louis is a parish with vigorous, traditional worship: three Eucharists and one service of Morning Prayer (all Rite I) are offered each Sunday, with the singing of traditional hymns. During the course of the morning, 300 adults attend one of four classes. Sunday morning education, however, is only one part of St. Michael and St. George's overall program. Five small-group Bible studies are offered throughout the week, along with a major adult program on Wednesday evening (again, about 300 people attend). These courses are led primarily by members of the clergy staff, although some lay persons have been trained to share in this ministry. The method is straightforward: lecture, with questions and answers. This pattern was developed under the leadership of the Rev. Edward Salmon (now Bishop of South Carolina) and has continued under interim priest the Rev. Frederick Barbee. People at St. Michael and St. George's are excited about the scriptures. The classes, almost without exception, involve the exposition of biblical books; and the clergy note that the Bible itself—presented clearly and systematically—is a powerful tool for changing lives. In the spring of 1990, over 100 adults were confirmed at St. Michael and St. George's. The parish's numerical growth has been paralleled by a deepening awareness that the scriptures impel us into outreach. As Christians discover in the Bible who they are in God's eyes, they find themselves challenged and sent out. St. Michael and St. George's, for example, has recently become involved in a program that provides housing for 70 homeless persons. The systematic study of scripture at St. Michael and St. George's has led people more deeply into Christ and more joyfully out into his world.

10. Conclusion

The Holy Spirit is at work in our Episcopal Church. As the first Christians discovered, the Spirit's presence is never tidy. We read in the Book of Acts that the apostolic Church presented Jesus Christ in a dazzling variety of ways: by preaching (2:14-41), social service (6:1-7), individual encounter (8:26-40), signs and wonders (8:4-8), systematic teaching (11:25-26), dialogue (17:16-34), and personal testimony (26:1-23). Their common theme was the centrality of Jesus Christ. When Jesus is presented in the power of the Holy Spirit, lives are transformed. It is our prayer that this last decade of the millennium may be a time in which we as a Church are faithful to the ministry of evangelism.

C. FINANCIAL REPORT

	<i>1989</i>	<i>1990</i>	<i>1991</i>
Appropriation	\$15,000	\$15,000	\$15,000
Expenditures	14,000	22,780	8,220

D. RESOLUTIONS

Resolution #A059

Decade of Evangelism

- 1 *Resolved*, the House of _____ concurring, **That the 70th General Convention**
- 2 **wholeheartedly call the Church to continuing commitment to this Decade of Evangelism,**
- 3 **during which we reclaim and affirm our baptismal call to evangelism and endeavor,**
- 4 **with other Christian denominations, to reach unchurched persons with the Gospel of**
- 5 **Jesus Christ using the following plan of apostolic action:**
- 6 **1. to educate all Episcopalians that every member of the Church is called by God**
- 7 **by virtue of Holy Baptism to proclaim the Good News of God in Christ, sharing**
- 8 **his or her faith;**
- 9 **2. to call each congregation to be a center for the extension of the Gospel;**
- 10 **3. to incorporate evangelism into the official and ongoing structure of every diocese**
- 11 **and congregation;**
- 12 **4. to express the Good News in loving acts of service and justice as well as in words;**
- 13 **and**
- 14 **5. to pray for God's grace and empowerment in this mission.**

EXPLANATION

A reaffirmation of the 69th General Convention's enabling resolution calling for a Decade of Evangelism in the 1990s, holding before the Episcopal Church the specific steps in this apostolic plan.

Resolution #A060

Evangelism and Religious Pluralism

- 1 *Resolved*, the House of _____ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church, during this Decade of Evangelism, reaffirm its commitment**
- 3 **to the fullness and uniqueness of God's self-revelation to humankind in Jesus Christ,**
- 4 **while recognizing that the Gospel in a pluralistic society also reminds us to be aware**
- 5 **of the significance of God's self-revelation outside the Church; and be it further**

6 *Resolved*, That even as we seek new opportunities to share our Christian faith with
7 those who do not know Christ, we also affirm our willingness to cherish continuing
8 opportunities to learn more of God from those whose perception of God's mystery
9 differs from our own.

EXPLANATION

The General Convention of this Church has declared that the 1990s will be a Decade of Evangelism, calling upon the whole membership of our Church to dedicate itself to the "presentation of Jesus Christ in the power of the Holy Spirit in such ways that persons may be led to him as Savior and follow him as Lord within the fellowship of his Church."

Our Anglican tradition has always been particularly respectful of God's truth as it exists outside of Christianity, yet without compromising our devotion to Jesus Christ as Lord and Savior.

The Standing Commission on Evangelism and the Presiding Bishop's Committee on Christian-Jewish Relations have, during this past triennium, undertaken together a discussion of the person and work of Jesus Christ within a pluralistic society and jointly recommend the passage of the resolution above.

Resolution #A061

Worship, Music and Spirituality

1 *Resolved*, the House of _____ concurring, **That the 70th General Convention**
2 **call upon dioceses and congregations to give serious attention during this Decade of**
3 **Evangelism to the enrichment of the ministry of Word and Sacrament in the congrega-**
4 **tional life of the Church; in order to glorify God by developing healthy, alive, attract-**
5 **ing Christian communities, the following actions are recommended:**

6 (1) **the clear, bold, prayerful presentation of the Gospel message, with a high priority**
7 **given to the preparation of sermons and excellence in liturgy;**

8 (2) **the development of individual and corporate spirituality utilizing the richness**
9 **of approaches and resources available throughout the Church;**

10 (3) **the recognition of music as a vital part of our worship life, with special atten-**
11 **tion to the needs of small congregations and ethnic communities for enhancing music**
12 **ministry;**

13 (4) **the development of small groups in every congregation designed to facilitate**
14 **evangelism, incorporation into the faith community, and formation and support in**
15 **the Christian life and mission.**

EXPLANATION

A 1989 consultation on spirituality identified these four actions as essential components of diocesan and congregational life. The consultation held up as resources religious orders, spiritual direction, liturgical spirituality, mature charismatic renewal, and a variety of programs for prayer, Bible study and mission.

Resolution #A062

Christian Healing

1 *Resolved*, the House of _____ concurring, **That the 70th General Convention**
2 **affirm Christian Healing as a ministry to the whole person (spirit, mind, and body)**

- 3 **and hold up healing as an essential expression of the Gospel in this Decade of**
 4 **Evangelism; and be it further**
- 5 *Resolved, That this Convention urge each diocese to find concrete ways to promote*
 6 **knowledge about Christian Healing and to assist those who desire to inaugurate or**
 7 **enhance this ministry in their several congregations.**

EXPLANATION

The Holy Scriptures of the Old and New Testament set forth the truth that God's will for creation is wholeness of persons, of the church community, of the nations, and of nature. Jesus, in commissioning his disciples to become apostles, sent them out to preach the Kingdom of God, to heal the sick, and to cast out demons (give total healing and release from all bondage). The Church, as a continuation of the apostolic community, has borne witness to this truth in her history and tradition and holds this revelation as a gift from God. We affirm the ministry of healing in this Decade of Evangelism for the reconciliation and healing of the world.

Resolution #A063

Strategy for New Congregational Development

- 1 *Resolved, the House of _____ concurring, That through the action of its 70th*
 2 **General Convention the Episcopal Church commit itself to develop and promote a**
 3 **more comprehensive mission strategy for new congregation development which will**
 4 **include both ethnic specific models as well as multi-cultural models; both of these types**
 5 **of new congregations should be pursued at a variety of socio-economic levels; and be**
 6 **it further**
- 7 *Resolved, That each diocese be encouraged to continue developing and implementing*
 8 **its own strategies for new congregations, including ethnic specific and multi-cultural**
 9 **models at a variety of socio-economic levels.**

EXPLANATION

The General Convention does not have a stated policy of inclusiveness and comprehensiveness to encourage and to assist in guiding the various groups within this Church who are presently engaged in new church development.

If we are to reach the vast array of ethnic groups which currently compose the American cultural mosaic with both the Gospel message and the serving hands of Christ, then a vital component of the mission strategy of the Episcopal Church must be to encourage new church development among these groups of people.

The National Study Committee on Congregational Development has observed patterns for new church development which can be grouped around the following models:

CLASSIC—the method now most commonly used with one congregation acquiring a building for worship and program and staffed by at least one priest.

PARALLEL—two separate congregations sharing the same facilities and possibly programs but each maintaining its own unique mission focus and style.

FELLOWSHIP—small congregations with a specific mission focus, often functioning without their own building and without a full-time priest.

REGIONAL CLUSTER—a geographically based grouping of small congregations, linked by common purpose and ministry but meeting individually in a variety of settings. Rural and urban work could use this model to great effect.

ECUMENICAL—a congregation, cluster or fellowship established and maintained jointly with another compatible denomination. Facilities, ordained leaders and programs can be shared through mutual funding and in accord with carefully arranged contracts.

Other patterns and models are being identified and evaluated.

Resolution #A064

Education for New Congregational Development

- 1 *Resolved*, the House of _____ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church direct the Board for Theological Education in conjunction**
- 3 **with the National Committee on Congregational Development, the Council for the**
- 4 **Development of Ministry, and the Council of Seminary Deans to establish new means**
- 5 **for the education of persons recruited for the specialized area of new congregational**
- 6 **development and the redevelopment of congregations in transition, assuring that these**
- 7 **educational opportunities include ethnic, rural and cross cultural mission emphases.**

EXPLANATION

This resolution seeks to advance the BTE's goal for the past triennium of "collaborating with the CDM and ethnic desks of the Presiding Bishop's staff for the more effective recruitment and selection of persons for leadership in the Church."

The ethnic ministries and rural offices find the single most important aspect of their work which they all hold in common is congregational development. Leadership recruitment, training and deployment for this work is essential.

Individuals with the skills necessary for establishing and leading a new congregation require special attention and equipping for this work beyond what is offered in our Church. This is also the case with many issues in relation to redevelopment. The development of a center (or centers) concentrating on this aspect of our mission could greatly enhance our ability to attract and to train this new group of leaders for the Church.

In the interest of a comprehensive strategy it is assumed that these centers for mission study will incorporate the methods for the development of new congregations and established congregations in transition used by the national Office of Congregational Development, ethnic ministry offices, and New Directions.

Resolution #A065

Ministry Among Ethnic Groups

- 1 *Resolved*, the House of _____ concurring, **That the 70th General Convention**
- 2 **strongly affirm the continuing development of evangelism ministries among**
- 3 **Asiamerican, Black, Hispanic and Native American peoples.**

EXPLANATION

The population of the United States is increasing in diversity. Jesus Christ is for all people. The ministries of evangelism among these peoples become ever more necessary.

Resolution #A066

Mission Research and Communication

- 1 *Resolved*, the House of _____ concurring, **That the 70th General Convention**
- 2 **direct the Mission Operations staff of the Episcopal Church Center to gather research**
- 3 **about ethnic groups in the United States and abroad that have no indigenous church-**
- 4 **es; and be it further**
- 5 *Resolved*, **That this research be disseminated to the dioceses of the Episcopal Church**
- 6 **through the communication networks of the Episcopal Church Center.**

EXPLANATION

Valuable research has been collected by other branches of the Anglican Communion and by other denominations and Christian organizations about unevangelized populations. This information would assist dioceses to become aware of mission opportunities and to witness to Christ in culturally sensitive and effective ways.

Resolution #A067

Cross-cultural Evangelism

- 1 *Resolved*, the House of _____ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church challenge every diocese to identify and evangelize ethnic groups**
- 3 **or immigrant populations that have no indigenous Christian churches; and be it further**
- 4 *Resolved*, **That every diocese seek means of proclaiming the Gospel among cultural**
- 5 **groups in other parts of the world that have no indigenous churches.**

EXPLANATION

The Episcopal Church has a vital history of bringing the Gospel to ethnic populations in the United States and around the world. Today, there are many groups who have not known the name of Christ, most notably in multi-ethnic urban centers of the world. In this Decade of Evangelism, dioceses can begin to recover our historic ministry by focussing prayer and resources on making Christ known among groups within their diocesan boundaries and beyond the Anglican Communion.

Resolution #A068

Missionary Vocations

- 1 *Resolved*, the House of _____ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church hold up the cross-cultural missionary vocation as a vital ex-**
- 3 **pression of the apostolic nature of the Church and a calling given to the Church by**
- 4 **Jesus Christ; and be it further**
- 5 *Resolved*, **That the General Convention promote missionary outreach by calling on**
- 6 **all congregations to pray for those ministering as missionaries in other cultures, to**
- 7 **encourage those exploring a call to serve, and to give financially to support missionaries**
- 8 **with whom they have direct relationships.**

EXPLANATION

As the number of Episcopal missionaries serving in other countries has declined, so too has the awareness in most congregations of other parts of the Anglican Communion. Experience suggests that congregations that are regularly exposed to active missionaries see the missionary vocation as a viable and valuable ministry and experience a

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deepening in their faith. Dioceses that have entered companion diocese relationships with dioceses in other parts of the world experience a similar challenge to their faith and vision.

Resolution #A069

Youth

- 1 *Resolved*, the House of _____ concurring, **That the 70th General Convention**
2 **call upon all dioceses and their congregations to make every effort to present the Gospel**
3 **of Jesus Christ to young people and call them to decisions for Christ, so that they**
4 **may be provided with an alternative to the life styles set before them in our culture;**
5 and be it further
6 *Resolved*, **That this Convention call upon all dioceses and their congregations to con-**
7 **tinue the development of ministries of evangelism with youth and to report their growth**
8 **in that development to the next General Convention through the Youth Ministries Office.**

EXPLANATION

Young people of junior high and high school age are greatly at risk in a society that has become quite predatory toward them, exploiting their vulnerability to drugs and alcohol, promiscuity, negative self-esteem, isolation, and confused life values. Their need for the saving grace of the gospel is acute. Of special value in evangelism and ministry with young people is the Youth Ministries Research Project (published by the Youth Ministries Office of the Church Center in 1991 in response to the 1988 Resolution D152). We need to reach them in many ways through ministries, supported by their bishops, such as Happening, Young Life, Youth With a Mission, FOCUS, Youth Quest, and other ministries.

Resolution #A070

The Elderly

- 1 *Resolved*, the House of _____ concurring, **That the Episcopal Church affirm**
2 **the ministry of evangelism among the aging by**
3 **(1) recruiting and utilizing the diverse skills and experiences of the aging as a**
4 **valuable resource;**
5 **(2) assuring that the aging population is adequately represented at all levels of**
6 **planning, development, policy-making and implementation of the Church's efforts to**
7 **expand evangelism;**
8 **(3) sharing the Gospel with aging persons who have not yet responded to the Good**
9 **News of eternal life in Christ;**
10 **(4) allocating significant financial, personnel, and material resources of the Church**
11 **to develop this ministry of evangelism.**

EXPLANATION

We recognize that the aging (age 55 and over) are the fastest-growing segment of the Episcopal Church. Older adults have gifts of wisdom, time and energy for which they seek meaningful use. The Church needs to challenge them to enlist in Christ's mission in this period of their lives. Further, the Gospel promise of eternal life gives hope to those coming to terms with the reality of death. We urge the intentional involvement of the aging in all aspects of evangelism.

Resolution #A071

Evangelism and the Family

- 1 *Resolved*, the House of _____ concurring, **That the General Convention af-**
- 2 **firm the importance of families in making Jesus Christ known to others through the**
- 3 **quality of their relationships—their love, acceptance, forgiveness and hospitality—**
- 4 **through their testimony to their faith and through their service to others.**

EXPLANATION

In accordance with Mission Imperative VII, this resolution supports individuals and families in their struggle for wholeness in knowing and living the values of the Gospel. God calls us to live out our baptismal covenant in all of life, especially in the intimate relationships of families.

Resolution #A072

Commending the Mission Discernment Process

- 1 *Resolved*, the House of _____ concurring, **That the 70th General Convention**
- 2 **call all dioceses and congregations to discern and clarify their mission and commend**
- 3 ***Called to Mission* (provisional title) as a resource for this discernment.**

EXPLANATION

Called to Mission (provisional title) presents fourteen stories of congregations in mission which reflect the diversity of Episcopal Church life. These stories show that congregations clear about their mission are clear about their ministry of evangelism. Diocesan stories, a user guide, and other resources are included.

This resource supports a congregation or a diocese as it engages in theological reflection to discern its mission—that is, what God is calling it to be and to do in its place. The patterns of collaboration in a diocese and its congregations in discerning their mission are many. It is basic that each congregation see itself as the Episcopal diocese in that place and that each diocese see itself as coming to life through the growing vitality of its congregations.

Resolution #A073

Christian Initiation

- 1 *Resolved*, the House of _____ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church commend the Joint Committee on Christian Initiation for**
- 3 **its work in publishing resources and establishing a national training network for**
- 4 **implementing the adult catechumenate and the parallel rites for the baptized; and be**
- 5 **it further**
- 6 *Resolved*, **That the Joint Committee on Christian Initiation continue to be funded**
- 7 **to provide ongoing training and support for dioceses, networks and congregations as**
- 8 **they implement the catechumenal process.**

EXPLANATION

The Joint Committee on Christian Initiation is made up of representatives from the field who work with the Church Center offices of Evangelism, Education and Training, Higher Education, Youth, Children's Ministries, Asiamerican Ministries, Black Ministries, Hispanic Ministries, and Native American Ministries. Its work is funded by the Decade of Evangelism and collaborating office budgets. The committee was

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established in response to the direction of the Standing Liturgical Commission's 1988 Blue Book Report, page 209. During the current triennium, *The Catechumenal Process* has been published; a training of trainers conference has been held; and two training Institutes, co-sponsored with the Evangelical Lutheran Church in America, for diocesan and congregational teams have been held.

Resolution #A074

Ecumenical Relationships

- 1 *Resolved*, the House of _____ concurring, **That in this Decade of Evangelism**
2 **ecumenical collaboration such as the following be commended:**
- 3 **1. participation in the Program Ministry on Evangelization of the National Council**
4 **of the Churches of Christ (NCCC);**
- 5 **2. joint training in the catechumenal process with the Evangelical Lutheran Church**
6 **in America (ELCA);**
- 7 **3. coordination with ecumenical partners in developing cooperative ministries; and**
8 **be it further**
- 9 *Resolved*, **That similar associations on the national, diocesan, and local levels be en-**
10 **couraged so that our unity may witness to the glory of God in Christ.**

EXPLANATION

The numerous benefits of ecumenical cooperation at all levels of the Church's life include sharing resources and learning, particularly in major project areas such as evangelism, the catechumenal process, ministries with the homeless, and congregational development, to name only a few. Such cooperation witnesses to good stewardship as well as to our oneness in Christ.

Resolution #A075

Guidelines for Receiving Congregations

- Resolved*, the House of _____ concurring, **That the Council for the Develop-**
1 **ment of Ministry be requested to review Canon III.10 and propose canonical changes**
2 **to the 71st General Convention, in consultation with the Standing Commission on**
3 **Evangelism and the Standing Commission on Constitution and Canons, to make pro-**
4 **vision for a pastor of a congregation coming into the Episcopal Church with that con-**
5 **gregation to be ordained to the priesthood at the same time the congregation is**
6 **confirmed.**

EXPLANATION

This resolution will enable a pastor to continue to administer the Sacraments according to the Book of Common Prayer in a congregation at the same time the congregation and the pastor are received into the Episcopal Church.

Resolution #A076

Commending Evangelists

- 1 *Resolved*, the House of _____ concurring, **That the 70th General Convention**
2 **of the Episcopal Church commend those gifted members of our Communion who are**
3 **called to exercise the ministry of evangelism in preaching, teaching, conference leader-**
4 **ship and the media; and be it further**

5 *Resolved, That we commend special parachurch ministries dedicated to encouraging,*
 6 *training and deployment of lay persons for the work of evangelism.*

EXPLANATION

The Ephesians list of spiritual gifts for special offices of ministry includes evangelists (Eph. 4:11). Throughout the history of the Church the Holy Spirit has raised up and sent forth individuals, both lay and ordained, to the work of public proclamation of the Gospel of Jesus Christ (Rom. 10:14,15). The overall mission of evangelism is strengthened as these persons are identified and commended to wide use within the Church and from the Church to the world.

We especially recognize, among others, the ministries of Robert Hall and the Center for Evangelism at Live Oak, Florida; Bishop Michael Marshall and the Anglican Institute, St. Louis, Missouri; and John Guest of Pittsburgh. Agencies active in the training of evangelists include the Brotherhood of St. Andrew, the Church Army, Faith Alive, and Episcopal Renewal Ministries.

E. GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

1. To study a wide range of Anglican approaches to evangelism.
2. To continue to identify and lift up models of evangelism by which congregations can present Jesus Christ.
3. To identify models in dioceses for developing a diocesan-wide vision for the ministry of evangelism.
4. To propose guidelines for the Episcopal Church as we cooperate with other communions, parachurch organizations, missionary societies and ecumenical associations.
5. To identify the many ways people can articulate and share their faith.
6. To explore ways in which commission members can be resources available to the wider Church.
7. To seek models encouraging training for the ministry of evangelism as a vital part of seminary education.
8. To continue networking with other commissions, committees and agencies within the Church.
9. To reconnect with diocesan bishops or their designees to determine what methods of evangelism have been effective.
10. To continue to work with the Evangelism Ministries Office of the Episcopal Church Center.

F. PROPOSED BUDGET

	<i>1992</i>	<i>1993</i>	<i>1994</i>
Meetings	\$12,000	\$18,000	\$ 8,000
Conferences	2,000	2,000	
Expenses	<u>1,000</u>	<u>1,000</u>	<u>1,000</u>
	\$14,600	\$21,000	\$ 9,000

G. PROPOSED RESOLUTION FOR BUDGET APPROPRIATION

Resolution #A077

Resolved, the House of _____ concurring, **That there be appropriated from the Assessment Budget of General Convention the sum of \$45,000 for the 1992-94 triennium for the expenses of the Standing Commission on Evangelism.**