

**GENERAL SYNOD**

**Report from the Archbishops' Evangelism Task Group**

## Contents

<b>Introduction</b> .....	1
<b>The work of evangelism within the work of the Church: a keynote paper from the Archbishops</b> .....	3
<b>The Evangelism Task Group: background, purposes and scope</b> .....	4
<b>The Evangelism Task Group: Projects</b> .....	8
Prayer Initiative – Pentecost 2016 .....	8
Local church resourcing.....	10
<b>The Evangelism Task Group: Advocacy and Coordination</b> .....	11
Young people .....	11
Ordained Ministry Selection and Training .....	13
Ministry to the Urban Estates .....	15
Black and Asian Minority Ethnic (BAME) Report .....	16
Chaplaincy .....	19
Cultural Change .....	21
<b>Evangelism: a theological and historical reflection</b> .....	24
Annex 1: Anglican Primates Commitment.....	29
Annex 2: Evangelism; a lecture from the Archbishop of Canterbury .....	30
Annex 3: General Synod – Previous reports on evangelism .....	38
Annex 4: The Evangelism Task Group: Current Membership List.....	40

## Introduction

**“Jesus said, “I am the shepherd, the beautiful one...”<sup>1</sup>**

1. Sharing the news of the beautiful shepherd is itself beautiful, a delicate, gentle and rich privilege, as the Archbishops write in their preface here. At the heart of Christian witness is this sharing of the gift we have each received in Christ, the gift of His beauty and His truth.
2. The papers in this pack will read differently from many that come before Synod. Many of them speak with a personal voice, or a deeply-felt urgency. Some of them offer an analysis of our present culture, or assess the attitudes of the people of England to the Lord Jesus. Some of them build on previous pieces of work to invite the Church to prioritise aspects of its mission or to listen yet more to the voices of the poor and the marginal. Some are reflective of the theological and historical journey we have undertaken in the last few decades. But each one seeks in its own way to catch the experience of this rich privilege, this sharing of the gift of knowing the beautiful Jesus, and to bring its rewards and demands before the Church.
3. As the report “Towards the Conversion of England” made clear, an effective sharing of the gift of Christ is only undertaken, and can only ever be undertaken, “in the power of the Holy Spirit”<sup>2</sup> – that is by yielding to, and moving in accordance with, the life of the God who is being shared, in the very act of sharing. Sharing the gift of Christ is an act of love. People who are in love share the news of their love without strain and without force, though of course it can take courage to admit that one loves, and is loved.
4. More than anything else, then, the Evangelism Task Group is hoping to bring the beauty of the moment of evangelism before every part of the Church. The Archbishops have sought to build a group across the diversities of churchmanship, reflecting the diversity of the Church. The Group does not believe that evangelism is a matter for politics, or for anxiety and stress, or for winning and losing, or for the exchange of labels. It is a matter for courtesy, and courage; for acting justly, and listening, and praying, and – yes! – standing ready to speak, and to invite decision.<sup>3</sup>
5. The Archbishops responded to the Synod’s encouragement to establish a Group. They did so by seeking experienced people. The experience they sought was in most cases not experience of the Synod, nor of the writing of Synod papers, nor of shaping the structures of the Church, but experience of sharing the news of love and the gift of being loved by Jesus.
6. In 1 Peter the writer says, “Do not fear what they fear, and do not be intimidated, but in your hearts sanctify Christ as Lord. Always be ready to make your defence to anyone who demands from you an accounting for the hope that is in you; yet do it with gentleness and reverence.”<sup>4</sup> In its meetings the Task Group has asked itself, how may we help, encourage and provoke the Church to act in these ways?
7. So some of the Group’s members are intimately involved in leading significant initiatives of faith-sharing (for example Alpha, Christianity Explored, Soul Survivor) or in daily

---

<sup>1</sup> John 10:11, “Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός” Kalos = good, beautiful, praiseworthy

<sup>2</sup> “Towards the Conversion of England” (1944), Section 1, “Definition”

<sup>3</sup> Cf Pope Francis, “Evangelii Gaudium” ch 5, paras 259-261

<sup>4</sup> 1 Peter 3:15, NRSV

encouraging local Christians and Christian communities to enter this moment of sharing. Some are pastors, inside and outside the local church. Some are apologists. Some have roles of leadership in mission agencies, or in dioceses. The reports here reflect that mosaic of experience. They reflect too the Group's breadth of approach, and also from time to time the Group's impatience and desire to see change. In short they seek to be both an encouragement and a provocation.

8. With all this in mind, Synod members are invited to read and to participate in these papers "in the power of the Spirit" – prayerfully bringing to this report their own experience of being loved by God in Christ, of having received the news of that love from others, of sharing that news with others themselves.
9. The Group will continue to work in the ways outlined here and in such other ways as, by God's grace, it will discover. Its work will be enriched by Synod's debate on this report and by Synod's shared experience of these matters as expressed in the group work. It is the hope of the Group that this workstream will play a modest but real role in helping us all to bring the saving news of the beautiful shepherd before the world He loves so much.

**+Paul Liverpool** (Vice-Chair of the Task Group).

**The work of evangelism within the work of the Church:  
a keynote paper from the Archbishops**

**“...the riches of the glory of this mystery, which is Christ in you, the hope of glory...”  
Colossians 1:27**

Sharing Christ with others is a joyful, encouraging and empowering feature of being a Christian disciple. Ours is the privilege of pointing others to the glory of God in Christ. Most of us only know Jesus because someone took the trouble to bear witness to God’s love revealed in Him. Now that we know ourselves to be those who are loved by God, we are called to bear witness to this love.

The moment of evangelism is the specific proclamation of the good news of Jesus Christ to another person or people. It is undertaken for God and with God, with news from God about God. There is no greater honour than bearing this Good News to another, no greater privilege than seeing others respond to the Good News, and no greater challenge than to be captivated by the urgency of this vocation.

This urgency is apparent to us as we look around our families, our neighbourhoods, our places of work and our nation. So many, young and old, rich and poor, live without knowing the love of God in Jesus Christ. It matters that people know nothing of this. It matters because each one of these people matters to God. It matters because there is nothing better for any person than to respond in joy to what God has done for them in Jesus Christ.

Evangelism is the proclamation of God’s transforming love made known to us in Jesus Christ, in the power of the Holy Spirit. It can only be undertaken because God is alive and actively working by the Holy Spirit in families, parishes, places of work and everyday lives. The first movement is never from us to God, but always from God to us. In the strength of the One who has already called us, we seek to hold forth Christ to all, so that they will turn around and believe the good news.

This must be done in ways that are authentic to Jesus Christ and also ring true for those we are called to meet. We must constantly be seeking to hold out Christ in the power of the Spirit by means that are true to the nature of God; this means hospitality, listening, loving, challenge, sacrifice, joy, mystery, hope and truth-telling. It is these qualities that should characterise our evangelism.

In November 2013 The General Synod called upon the Archbishops to set up an Evangelism Task to generate energy, enthusiasm and confidence in this vocation. The group is seeking to be provocative, in order that effective evangelism may become a constant feature of ministry and mission across the dioceses and parishes of the Church of England. We long to see, in every Christian, the joyful understanding that all of us are witnesses to and of Jesus Christ. We do this because of Jesus, in the power of the Spirit, to the glory of the Father.

**“It is Christ whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ. For this I toil and struggle with all the energy that he powerfully inspires within me.” Colossians 1:28**

**++Justin Cantuar**

**++Sentamu Ebor**

## **The Evangelism Task Group: background, purposes and scope**

### **History**

1. From time to time in the last ninety years the Church of England nationally has sought to focus explicitly on evangelism and witness to resource Dioceses, local churches and individual Christians in the exercise of this ministry. The most famous example of this is the report “Towards the Conversion of England” (1945). Other examples include the Decade of Evangelism which was called for the 1990s by the Lambeth Conference of 1988, and the Anglican Conference on Evangelism held in 1999.
2. Standing within this tradition and recognising the Synod’s quinquennial goal to encourage numerical and spiritual growth, the Archbishops of Canterbury and York formed their Task Group on Evangelism in 2014. Both Archbishops have explicitly made evangelism a high priority, and a key purpose of the Group is to inform and resource *their* ministry and to bring *their* priority to the wider Church.
3. The establishment of the Task Group was commended to the Archbishops and warmly supported by the General Synod, most explicitly in GS 1917 and in the work leading up to that paper between 2012 and 2014, led in particular by the Bishops of Chelmsford, Sheffield and St Albans.
4. After his attendance as Anglican Fraternal Delegate at the Synod of Bishops of the Roman Catholic Church in October 2012, the Bishop of Sheffield developed the “Seven Disciplines of Evangelisation” which were commended to and by Synod in GS 1917. These are:
  - i. The discipline of prayerful discernment and listening (contemplation)
  - ii. The discipline of apologetics (defending and commending the faith)
  - iii. The discipline of evangelism (initial proclamation)
  - iv. The discipline of catechesis (learning and teaching the faith)
  - v. The discipline of ecclesial formation (growing the community of the church)
  - vi. The discipline of planting and forming new ecclesial communities (fresh expressions of the church)
  - vii. The discipline of incarnational mission (following the pattern of Jesus)
5. The work of the Evangelism Task Group takes its place within this structure of thought, though the Group has chosen to focus on two specific disciplines as will be seen below.

### **This Task Group among the Task Groups**

6. In recent years, a series of national Task Groups has been established to address a wide range of issues facing the Church. These differ greatly in origin, in scope and in purpose.
7. Many of them (for example those on Simplification, on Resourcing the Future and Resourcing Ministerial Education) were created to address specific matters of urgency and now form a central and integral part of the Renewal and Reform programme. Others have operated in a more project-centred and focused way, for example the Task Group on Responsible Credit and Saving under the chairmanship of Sir Hector Sants. Still others, though closely associated with Renewal and Reform, concern themselves with more long-term, central and essential aspects of the Church’s life. The work on Developing Discipleship and catechesis is an example of this.

8. The Evangelism Task Group takes its distinctive place within this family of Task Groups. Like the work on Discipleship and catechesis, the ETG concerns itself with a perennial and essential dimension of Christian life and work. Like the Responsible Credit and Saving group, it has a limited life and was not directly created by the Synod itself. Unlike any other of the current Task Groups, it is chaired by an Archbishop (in this case, Canterbury). It is made up of people with a track record in evangelism or evangelism policy. The group is drawn from across the traditions of the Church, reflecting the renewal in evangelism across all parts of the Church in recent years with a predominance of (relatively!) younger people. Most of its members are not otherwise involved in the Synodical system or in the national governance of the Church. The current membership list is appended to this paper.

### **Scope of the Group's work**

9. As the “seven disciplines of evangelisation” make clear, the field of work is potentially enormous. Some of the disciplines are already being developed and considered by others in the Church; for example catechesis, or the development of new forms of church, or a sustained and systematic apologetic.
10. One of the disciplines is that of “ecclesial formation (growing the community of the church)”. The growth of the Church is or should be the concern of all Christian people, and the church grows by evangelism. Nonetheless a distinction needs to be made between church growth, which is the fruit of evangelism under God, and evangelism itself, which is an outworking of the Gospel mandate that all Christians should witness to their Lord irrespective of immediate fruitfulness.
11. The phrase “Preach the Gospel at all times; when necessary use words” often mistakenly attributed to St Francis of Assisi, both contains and hides truth – people come to Christ through witnessing the lives of Christians and of the Christian community; but this does not relieve Christian people of the need to speak about their faith.

*“<sup>14</sup>But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? <sup>15</sup>And how are they to proclaim him unless they are sent?”*

Romans 10.14-15
12. In the end words will always be necessary to unfold and explain the life, presence and claims of Jesus Christ to those who seek to know Him. Lived witness and spoken witness together comprise the moment of evangelism, and only from this moment will the church grow in numbers and in disciples.
13. With all this in mind the Archbishop of Canterbury asked the Group to focus most of its thinking and advocacy on two of the Seven Disciplines: the rooting of all evangelism in prayerful discernment, and the moment of evangelism itself, what the Bishop of Sheffield in the Seven Disciplines calls “initial proclamation”.
14. The Synod had also asked the Group to explore initiatives in prayer for evangelism with a small pilot project at Pentecost 2014. The Group enabled by its newly appointed Project Officer, is now building on this pilot in partnership with a number of Cathedrals and networks towards a serious engagement with prayer for evangelism at Pentecost 2016; details of this are found elsewhere in these papers.

15. The Bishop of Sheffield in his paper commended initial proclamation as follows: “the habit and practice of sowing the seed of the gospel in the lives of those who have not yet heard its life-giving message.” He went on to ask:

*“How can we lead in this area ourselves and be better equipped as those who announce good news and tell the gospel to those who have not yet heard its message? How can we ensure that this discipline and set of practices grows and deepens in the coming years?”*

16. It is with these questions that the Evangelism Task Group is concerning itself primarily.

### **Modes of working**

17. It is not the purpose of the ETG to evangelise England instead of or on behalf of the wider Christian community. Rather, the Archbishops and the Synod asked the Group “to hold Evangelism before every part of the Church of England’. The Group aims to do this through its projects, its co-ordination and its advocacy.

### **Projects**

18. The Group has initiated a number of modest but achievable projects, which are being delivered with ad-hoc resourcing from the Lambeth Trustees and from other project-based pots of funding within the Church. It is important to note that the Group has no hypothecated budget as such, and at present it seeks none. However the Lambeth Trustees have generously provided the wherewithal for the appointment of a Project Officer, Emma Buchan, who will carry forward some of the unfinished work in the list below.

19. The Group’s projects include:

- Arranging a co-ordinated week of prayer for evangelism at Pentecost. This follows the suggestion of Synod in 2014 and is currently in train.
- Producing a set of questions and policy guidance for local churches to help them develop their own evangelistic programmes and to pursue these with confidence and hope. This workstream is in its final stages.
- Commissioning, in partnership with the Spending Plans Task Group, a piece of research and a linked presentation further surveying attitudes amongst the English population to Jesus and Christianity. This piece of work complements and differs from the “Talking Jesus” research project co-commissioned by the Mission and Public Affairs Division and presented to Synod in November 2015. It offers practical policy advice on some good ways of doing evangelism in these days, and it is designed to be delivered by personal presentation in dioceses. This workstream will be disseminated to diocesan mission staff after the Synod, for dioceses to invite the presentation team as they see fit.
- Supporting a series of video resources designed for training leaders and local churches with the aim of building confidence in faith-sharing. This work is in progress and due for publication later in 2016.

- Commissioning a sustained piece of work on Lay Witness. This is a key priority of the Archbishop of Canterbury as Chair of the Group. It will dovetail with the work of the newly-formed Working Group on Lay Leadership chaired by Matthew Frost.

### ***Coordination and advocacy***

20. At the first meeting of the Group the Archbishop of Canterbury encouraged members to be radical in their thinking, robustly to hold the priority of evangelism before the Church, and to liaise and co-ordinate with any relevant parts of the National Church Institutions so as to identify and clear any cultural blockages to evangelism within our common life. With this in mind the Group is working with colleagues across the church in a number of areas of advocacy which are discussed in the papers below.

21. These areas of advocacy include:

- A sustained and well-resourced follow-up to the clear findings of “From Anecdote to Evidence” on the absolute priority of evangelism among younger people. Canon Mark Russell and the Revd Andy Croft are leading on this workstream.
- The training and equipping of the Church’s ministers in evangelism, and the impact of evangelistic experience (or its absence) on the selection of the clergy. The Bishop of Burnley and Beth Keith (who is conducting doctoral research in this area) are presently in conversation with the Ministry Division about this.
- Estates evangelism and evangelism more generally in areas of deprivation. The Archbishop of York has called a conference at Bishopthorpe later this year to share good practice and to move things forward in this area. The Revd Malcolm Macnaughton and the Bishop of Burnley are leading on this from the point of view of the Group.
- A rounded and developing theology of evangelism. MPA staff together with the Mission Theology Action Group have been working in this area for many years, and the Group is working alongside them and other partners in the Academy so that thinking and theology can shape, inform and learn from current practice in evangelism across the Church.
- Addressing and assessing BAME issues as they impact and apply to evangelism. The Revd Liz Adekunle on behalf of the Group is in liaison with CMEAC and other colleagues to keep an evangelistic dimension at the forefront of the Church’s diversity agenda.
- Considering how we can encourage cultural change in evangelism and witness, not being content with easy answers which fail to address the fullness of God's calling. This has been considered by a number of members of the ETG in a variety of ways, most particularly by the Revd Al Gordon and the Revd Barry Hill.

22. In these and other ways the Group seeks to resource the Archbishops and through them the wider Church. This interim report, and the ongoing work of the Group, is offered to Synod for its advice, its wisdom, its correction and improvement, and for its prayers.

**+Paul Liverpool** (vice-chair of the Task Group)

## The Evangelism Task Group: Projects

### Prayer Initiative – Pentecost 2016

#### ***‘Thy Kingdom Come’: An invitation to prayer, 8-15<sup>th</sup> May 2016***

*“When the day of Pentecost had come, they were all together in one place. <sup>2</sup> And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting,” Acts 2:1-2*

1. The Archbishops of Canterbury and York write,

*“Being reminded who we are, whose we are and what God calls us to be and do is at the heart of prayer, evangelism and witness. Throughout history any movement of the Holy Spirit to draw increasing numbers of people to faith in Christ has always begun with prayer. In prayer we are reminded that our motivation to share faith with others is not to make rotas fuller or coffers heavier, nor is it to get or preserve power or influence, but that as we have known His transformation in our own lives, so “Christ’s love compels us” to offer that hope, joy and salvation to others, that the world maybe transformed by God’s love. In prayer we are reminded that the “God of mission has a Church, not the Church of Mission has a God”. In prayer we are reminded that when we pray for new and renewed life in others, so it must first be sparked and kindled in us.”*

2. Therefore, the Archbishops in partnership with 24-7 Prayer, HOPE, the World Prayer Centre, the Neighbourhood Prayer Network, the National Day of Prayer & Worship and others, are inviting the Church of England to spend focused and dedicated time in prayer in the week running up to Pentecost Sunday, May 15th 2016, as part of a united effort to see more of the Kingdom of God come in our day. The focus for our prayer during this time will be:

- **for all Christians to deepen their relationship with Jesus, so that**
- **we may have confidence to share our faith,**
- **that all may respond to the call of Jesus Christ to follow Him.**

3. A letter of invitation is in the process of being sent from the Archbishops to all serving clergy, inviting them, their parish churches, fresh expressions of Church, chaplaincies and other contexts to consider how they can engage with this. What this will look like place by place and church by church will be wonderfully different, with the main focus being that churches and Christians engage, together, in calling out to God. To give some indication:

- For some places either a single church or group of churches (maybe a Deanery or Team) will engage in a day or week of 24-7 prayer;
- For some places this might be a more focused single event, perhaps adapting or building on an existing group or meeting, or holding something special;

- The hope is that in many places Christians across denominations and streams can pray together, as the unity of the whole Body of Christ is a powerful reality and symbol to the world;

### ***Beacon Events at Pentecost***

4. Planning is well advanced and funding is being sought to hold '***beacon events***' in five or six cathedrals (or neighboring venues) over the Pentecost weekend. As we celebrate the gift of the Holy Spirit to the Church we will pray for the renewal of the Spirit, Christians to deepen their relationship with Jesus and to have the confidence to share their faith.
5. The '***beacon events***' will have ingredients such as: the leadership of Archbishops and Bishops, musical worship leaders such as Matt Redman, Tim Hughes and Martin Smith and Collaboration with ***24-7prayer***.
6. The hope is to gather, to ignite and inspire worship and intercession for a generation to rise up with a fresh passion and confidence for the proclamation of the gospel.
7. The locations for '***beacon events***' are to be Canterbury, St. Paul's, York, Durham, Winchester, and Coventry (in the final stages of confirmation). With Canterbury, York, Durham and St Paul's being intentionally aimed at the younger generation.
8. It is hoped that these Cathedral '***beacon events***' will be just the start. We hope many more cathedrals, churches and chapels across the breadth of the church will consider how they can fully participate in individual ways appropriate to their particular context.
9. Fuller details and an online sign up facility (where people, churches or organisations can commit to praying for an hour, a day or a week) will be available through a special website.

**Emma Buchan** (on behalf of the Task Group)  
Project Leader, Archbishops' Task Group on Evangelism

## **Local church resourcing**

### ***Ten questions for local churches***

1. The Task Group is committed to provoking, stimulating and enabling every local church to renew their commitment to evangelism which is authentic and fruitful in each particular context. Rather than being directive the intention is, sometime in this year, to invite each PCC to consider a series of questions which can open up discussion leading to action in evangelism. Each question will have further links to resources that can enable conversations and planning.
2. At present the ten questions we are intending to ask are these:
  - What is Good News about Jesus Christ for us?
  - What are we already doing to engage those outside of the church with the Christian faith?
  - What holds us back from sharing our faith?
  - How do people outside of this local church perceive us?
  - In terms of ministry priorities, where should we as a local church put our energies?
  - In what ways can we engage in prayer for our friends, neighbours, family etc. to come to faith in Jesus?
  - What are the frameworks we could use to help us plan for evangelism?
  - What kind of things could we do to enable those without faith to come to faith in Jesus?
  - How can we help every member of this church understand and see themselves as a witness?
  - What do we do when people become Christians?
3. Synod is invited to consider these questions and to enrich and improve them.

**The Revd Canon Chris Russell** (on behalf of the Task Group)  
Archbishop of Canterbury's Advisor for Evangelism & Witness

## The Evangelism Task Group: Advocacy and Coordination

### Young people

*“We will tell the next generation the praiseworthy deeds of the LORD, His power, and the wonders He has done” Psalm 78:4*

1. We know that most people come to faith as children or young people, and at the first meeting of the Task Group the members of the task group discovered each of them had come to faith in Jesus Christ by their mid-teens. This realisation brought into sharp focus the challenge the church faces in reaching younger people with the good news of the gospel.
2. The Task Group rejoices that many parishes are engaging with younger people in creative ways, and taking steps to reach out to young people in their local communities, but we recognise the challenge from the Anecdote to Evidence Report, which presented clear evidence that over half of our parishes have fewer than 5 young people in them.

*“There is an urgent need to focus on children, young people and their parents and a challenge to identify how the church can best invest in people, programmes and strategies which will encourage young people actively to continue exploring faith.”<sup>1</sup>*

3. As young people face all the challenges of growing up, we dream of a church which is a place of home and nurture, to help them know God’s love, peace and strength in their lives.

*“It is clear that engaging young people around adolescence and early adulthood is crucial. Evidence shows that those who belong in their 20s will probably stay for the rest of their lives – but if they don’t, it will be hard to bring them in.”<sup>2</sup>*

4. While we recognise that we should not be driven by a sense of fear or anxiety the current and future health of the Church of England depends on a renewed sense of urgency to engage with children and young people. The General Synod has addressed this challenge before. 2016 marks the 20<sup>th</sup> anniversary of the General Synod report “Youth a Part”. In its introduction the report said

*“The vision is for a Church which takes young people seriously. It is a Church where young people fully and actively participate at every level. It is a Church which is built on good relationships, where young people particularly are concerned, not only with each other but with those inside and outside the Church. It is a Church where there is a good theological understanding of why and how it goes about its work with young people. It is a Church which recognises that work of this quality needs resources and has the faith and courage to commit significant resources to the young people in the Church.”<sup>3</sup>*

5. The ETG are encouraged by plans to appoint a new member of staff in the NCI’s with a particular focus on evangelism with younger people. To support that work the ETG is working with the Archbishops to appoint a Bishop to lead on evangelism with younger

---

<sup>1</sup> “From Anecdote to Evidence” (Church Commissioners, 2014), p. 26.

<sup>2</sup> “From Anecdote to Evidence”, *ibid.*

<sup>3</sup> See “Youth a Part: Young People and the Church” (Church House Publishing, 1996), *passim.*

people. This lead bishop will use their influence to be an advocate for this key area of the Church's work and witness.

6. With all this in mind the Task Group offers these recommendations to the General Synod.

**i. That the Synod encourage parishes and dioceses to invest in more paid children and youth work posts.**

The "Anecdote to Evidence" report shows that churches that employ children and youth posts increase the engagement with children and young people throughout the week and as a result many have come to a living faith in Jesus Christ. These posts should not be seen as stepping stones to other forms of ministry but recognized as a specialist ministry. The ETG will work with Ministry Division to explore creative ways to license these workers.

**ii. That Deaneries should be encouraged to develop mission action plans for work with children and young people.**

The ETG encourage deaneries to develop plans encouraging new initiatives to reach out to children and young people. These plans could include a deanery fresh expression of Church for younger people. Deaneries could appoint a "Youth and Children's Champion" to be the leading advocate locally for this work.

**iii. That the Synod strongly encourage Dioceses to prioritise evangelism and witness with younger people.**

The ETG is encouraged by the initiatives in a number of dioceses to encourage younger people to come to faith in Christ and encourage other dioceses to take similar steps. The ETG plans to work with a pilot diocese to develop new outreach initiatives with younger people and to explore more ways in which we can spread best practice to the wider church.

On behalf of the Task Group:

**Canon Mark Russell**

General Synod (408). Chief Executive of Church Army, member of the Archbishops' Council, and member of the Council of the Archbishops' College of Evangelists

**The Revd Andy Croft**

Associate Director, Soul Survivor Ministries

## Ordained Ministry Selection and Training

1. Changes made to the selection criteria back in 2005 clearly identified mission and evangelism within ordained vocation. In recognising clergy as leaders of mission and evangelism, the revised criteria made explicit the place of witness within the Church's understanding of ordained vocation, as set out in the ordinal, in which deacons are called to

*"..serve as heralds of Christ's kingdom. They are to proclaim the gospel in word and deed, as agents of God's purposes of love... to work with their fellow members in searching out the poor and weak, the sick and lonely and those who are oppressed and powerless, reaching into the forgotten corners of the world, that the love of God may be made visible."*

2. Over the last ten years there have been developments within selection and training seeking to equip clergy in this. However, significant issues remain. The ETG has been working with Ministry Division and training institutions, looking at ways to equip existing and future clergy as leaders of mission and witnesses, in the power of the Spirit, to God's love in Christ.
3. One of the learning points from the last two decades of encouraging evangelism shows that fruitful initiatives have often come from local churches rather than centrally organized schemes. Our practices of witness and evangelism are expressed in a variety of contrasting ways, across the diversity found within the Church of England. However, at times, the language used has served to reinforce our differences. The ETG has been working to share good practice across traditions and to bring practices from the edges and margins into the rigorous theological discourse of our training institutions. In partnership with Common Awards, and with support from Mission and Public Affairs, the ETG is running the Beautiful Witness project. The project aims to collect and document the stories and experiences of individuals engaged in practices of evangelism and witness which have seen people come to faith during the last five years. The project will generate theological reflection on practices of evangelism and witness, and produce written and video resources.

### **Some facts to note**

4. In 2014 the national Continuing Ministerial Development Panel, in the report of its quinquennial review to the House of Bishops, observed that for many clergy their vocational understanding was firmly focused on a pastoral ministry that found its fullest expression in the exercise of liturgical duties, prayer, preaching and pastoral ministry. In addition, in relation to their sense of calling, that intentional outreach was of relatively less importance. These observations were based on both qualitative and quantitative research commissioned by the Panel, including a longitudinal census survey and diary study project.
5. This work reported on by Clinton and Sturges also found that clergy describe spending little time on intentional outreach. The study shows a strong association between 'calling prototypicality' and perceived competence, speculating that evangelistic activities, unlike other priestly roles (such as preaching, prayer and pastoral care) require a level of perceived ability before they are seen to be central to vocation. Whilst clergy report spending little time on intentional outreach, they view it as important and would like to spend more time and focus on it. It is clear that more needs to be done to support clergy in this.

6. Ongoing qualitative doctoral research, conducted by Beth Keith, investigating how mission and evangelism form part of clergy vocation and practice adds to these findings, suggesting that for many clergy, mission and evangelism remain additional rather than central to ordained ministry. The study questions whether the emphasis previously placed on theoretical rather than practical understandings of mission and evangelism adequately equipped ordinands for later ministry. Given what is known about calling prototypicality and the link between practical competence and perceived calling, more needs to be done to support existing and future clergy in this.
7. If we are to see evangelism and witness fully embodied within the Church of England, we must focus our attention on placing the call to witness at the heart of ordained ministry, that priestly vocation is understood as a commitment to witness, through word and sacrament, message and action, within the Church and beyond.
8. In this light of this, the ETG offers these suggestions to the General Synod, and invites Synod to support and encourage their implementation:
  - i. That witness is clearly identified as central to the Church's understanding of ordained vocation and not an optional extra for some. That clergy have a calling to personally engage in witness and to enable the Church in this.
  - ii. That selection processes clearly identify candidates lacking demonstrable experience in witness and evangelism.
  - iii. That training providers support all ordinands in developing expertise in witness and evangelism, and in particular that those lacking experience and competency in this area be given appropriate opportunity.
  - iv. That IME learning outcomes include training in witness and evangelism, grounded in practice and theological reflection, to ensure all future clergy develop both understanding and practical expertise.
  - v. That existing clergy have the opportunity to develop their competency and sense of calling to be witnesses.
  - vi. That clergy are better resourced to enable the whole people of God in their witness and evangelism.
9. The ETG is grateful to colleagues in Ministry Division for their help with this work, and is working together with these colleagues and with principals of TEIs and tutors in mission and evangelism to carry this workstream forward.

**Mrs Beth Keith** (on behalf of the Task Group)  
Ordinand and PhD student, Cranmer Hall

## **Ministry to the Urban Estates**

1. ‘A church that abandons the poor has abandoned God.’ These words of the Archbishop of Canterbury have been important to the work of the Evangelism Task Group and from the start part of our agenda has been the particular challenges that evangelism poses in our nation’s large social housing estates.
2. The problem is real, and the Church is working hard to get to grips with it. An initial analysis carried out approximates Church attendance per capita on these estates is at 0.8% compared to a national figure of 1.7%. The rate of decline over the past five years has been 2.3% nationally compared to 8.4% on the estates. As the church worships the God who has a bias to the poor so you might think would be investing disproportionately in these areas, but the opposite is the case. Nationally we spend £7.90 on ministry per head of population. On the estates it is just £5.09. This is a matter for regret but it also motivates us to action
3. And of course behind the figures lie the stories. Estates ministry can be lonely and isolating, often clergy feel stuck and forgotten, it can be hard to identify and train up lay leaders and the evangelistic resources that have proved effective in other parts of the country often just don’t seem to work in the estates context.
4. The Church of England can share in national debate in issues of justice and inequality simply because it carries the authenticity that comes from being present in every part of the country. But our presence on the estates is under severe threat. We must not abandon the poor.
5. The Task Group has therefore made estates ministry one of its priorities. On March 1<sup>st</sup> we will gather together experts and practitioners from across the country to a day conference at Bishopthorpe Palace. We will hear stories of challenge and success from the estates, reflect theologically on the ministry of evangelism in this context and point to concrete steps that can be taken to safeguard our presence on the estates.
6. It is our prayer that the day will challenge the church to give substance to its bias to the poor and will lead to action to support church leaders in these areas. Because “only with a bigger church can we make a bigger difference”.

**The Rt Revd Philip North** (on behalf of the Task Group)  
The Bishop of Burnley

## **Black and Asian Minority Ethnic (BAME) Report**

### ***Here are the Facts***

1. BAME people are still under-represented in church congregations and leadership positions in comparison to the BAME population.
2. “By 2006, 25% of children born in the UK had a foreign mother or father”. (The Children’s Society)
3. According to the census results, the immigrant population of England and Wales increased by 2.9 million in the decade to 2011, bringing the number of people born abroad close to one in eight. (Census 2011)

### ***Why does this Matter?***

4. These statistics give a picture of big change and a population that is becoming increasingly diverse; yet the church does not reflect this. The percentage of BAME candidates who met with a Diocesan Director of Ordinands, even within multicultural London, was less than 5% last year. The Most Revd and Rt Hon. Dr John Sentamu, in a recent article about BAME leadership, said “it’s embarrassing that we are going backwards on this issue rather than forwards”.
5. This matters because 1. We are ‘one body’, which we are reminded of in 1 Corinthians 12:12-27. 2. We follow the example of Jesus Christ who broke down barriers of cultural and racial difference 3. We are called to share the good news to all people because inclusivity is part of the kingdom.
6. The Evangelism Task Group (ETG) recognises the importance of supporting and encouraging all people to nurture a personal relationship with God. We pray for a church that would positively influence and promote ethnic cultural diversity by enabling all people to hear the good news and to live it out in the service of God, to the glory of God’s name.

### ***Where do we start?***

7. There are a number of reasons for the lack of BAME church attendance, including:

#### **i. Social dynamics in churches**

Many BAME people say that they are made to feel different in church; opening questions are often about where someone is from and where they live. The focus is on emphasising cultural differences, rather than common interests and these kinds of questions can lead to stereotyping people.

#### **ii. The ‘SAME’ leadership in the church**

The nature of inclusion is subtle and often starts with the leadership. Church leaders often look for future leaders who share the same skills and mind-set as themselves, it can be easier to see qualities in people that look like us or sound like us, in this way, the church has been accused of unconscious bias. If church leaders do not realise this pattern of selection, they may not be aware of the impact this has; if a church leader is unaware of their unconscious bias, it can make identifying BAME leaders difficult. Encouraging work has begun on identifying and addressing “unconscious bias” in the

Church, and the Task Group strongly supports and affirms this from the perspective of the Church's evangelism.

**iii. The nature of inclusion of BAME people**

The idea that the majority of BAME people (particularly those of African-Caribbean descent) prefer Neo-Pentecostal worship, is a myth. However one of the things which is appealing about Neo-Pentecostal churches is that often these churches recognise and affirm the community in its broadest sense. For example, biblical references are used to promote diversity and sermons highlight aspects of inclusivity. The parable of the Good Samaritan (Luke 10:30-37) is used to explain the inclusivity of the kingdom. The church has a tendency to leave out BAME experiences and what little references that are made, reference poor BAME people in developing countries for example. There are many BAME Christians who do not attend any church and are not being reached.

***Ask the honest questions***

- Does our church reflect our community? And if not, why not?
- Where are the minority ethnic groups in the community?
- Is there a BAME person in your church you can actively encourage to think about leadership?
- Is there someone you can enable to flourish in their ministry?

***Suggestions for your church***

- Create a culture that welcomes cultural diversity in to the church and will actively address unconscious bias in language and stereotyping, so that the same kind of welcome can be made to all people regardless of cultural background.
- Seek out BAME Christians/clergy to preach.
- Enable BAME congregation members to contribute confidently to the life of the church in different ways by providing readings in advance and training in advance.
- Include on websites or in our church magazines images of all the different and beautiful shades of faces God created, shown alongside information about, for example, marriage preparation, bible study groups and church projects.
- Promote positive biblical references to BAME communities in sermons.
- Invite the PCC to think actively about different ways of welcoming new BAME members.

***We suggest that Synod strongly encourage the following steps:***

- That clergy make a point of getting to know their BAME clergy and lay leader colleagues.

- Explore the theology of overseas mission, engage with the global debate in order to have a better understanding of revealed callings from overseas.
- Actively and sensitively nurture BAME Christians for positions of leadership. BAME leaders will not come forward for leadership positions spontaneously and will struggle without proper investment. The Committee for Minority Ethnic Anglican Concerns (CMEAC) recognise this and have produced the booklet report and video 'I too am C of E' A follow up to unfinished business and the booklet '*Every People, God's Gift to the church of England*' as a way of actively encouraging minority ethnic vocations.
- Actively normalise BAME clergy by including articles from BAME clergy on all different subjects, for example a monthly film or book review, or a monthly diary entry in the life of a priest, in a national Christian newspaper.
- Reimagine leadership or indeed go back to the leadership/priesthood of Jesus himself established 2,000 years ago, for example the story of the Ethiopian Eunuch is particularly poignant.
- Pray that we would take seriously the need for more cultural diversity in the church and value and embrace different models of leadership. Pray that, as St Augustine said, we would know the 'identity forming power of the church'. The ETG are calling the church to be responsive to the increasingly diverse culture in which we live and to recognise and nurture the many different skills and gifts that BAME individuals bring to the church. We pray that the church would be a place where all are welcome to come in search of a deeper relationship with God.

**The Revd Elizabeth Adekunle** (on behalf of the Task Group)

Acting Dean and Chaplain St John's College, Cambridge; Archdeacon-designate of Hackney

## Chaplaincy

1. Chaplaincy is an area of the church's ministry which is highly valued by our Archbishops; the Archbishop of Canterbury has met with representatives of different aspects of chaplaincy over the last few months to learn more about their ministry, where this contributes to the wider mission of the church, and to offer his support and encouragement.
2. Chaplaincy takes many forms and works in many varied areas of our communities and public life.
3. GS 1025 mentioned Chaplaincy as

*“A growing area of ministry, long-established in healthcare, prisons, Higher and Further Education and the military; emerging strongly in recent years in (e.g.) the police and other emergency services, shopping centres etc. and growing in schools. Chaplaincy involves more and more lay and volunteer chaplains and may be combined with parish and other forms of ministry.”*

4. Chaplaincy is in its essence relational, those involved are accepted into the lives of people and communities sometimes over long periods or for very short, specific and often extreme situations. In many different ways chaplains have a unique opportunity to engage with the narratives of individuals and communities in their everyday and ordinary experiences of life. Chaplains consider it a great privilege to be accepted and to be able to listen to the stories of those they meet, care for, work with and live alongside every day. Chaplains are allowed to enter into the story and to become part of that story. A recent evaluation project by a medical student in Coventry, looking at why people valued the relationship with a chaplain, found that having a voice and being able to speak was most important. Chaplains give a voice to people's pain, isolation, lack of value and broken relationships. Helping people to recognise the transforming presence of Jesus into these situations enables reconciliation and restoration within themselves, their community and with God.
5. Many Chaplains live with the tension of living as witnesses to Jesus within secular organisations. Specifically with regards to evangelism as highlighted in the recent Theos report by Paul Bickley, *The Problem of Proselytism*. Chaplains are 'sent out to be visible sign of the Kingdom' (John 20:21) and how this is worked is very varies in widely different contexts.
6. GS 1054 refers to chaplaincy 'as functioning as a shop window for the Christian community'. This may be a helpful image as it does some justice to the idea of Chaplains being 'representative of the Church' and therefore on public display. This has impact not just on individual lives, but also on the ethos and culture of large corporate organisations.
7. A more helpful understanding of Chaplaincy may be that of engaging with people in their local context, and engaging with people, meeting individuals in challenging circumstances, building a relationship with them in 'dark places' and in life's joys. Chaplains can be in a position to meet them in outreach and evangelism with a more profound understanding of their personal journey.
8. Through offering opportunities for prayer and worship Chaplains often experience God working in the most profound ways. One chaplain gives the example of a young dad who attended a memorial service in hospital following the loss of his baby took part in a

physical act which allowed him to express the pain and anger of his situation. When met months later he told how God had changed him in that moment and he had left the hospital with a sense of peace and relief. He went to his local church soon after and meeting with the vicar there came to a new a living faith in Christ.

9. There are many opportunities to engage with people, building life changing relationships and transforming the experience of individuals and communities. There is a willingness to form partnerships in unexpected and creative areas of life which give opportunities to radically change how the Christian faith is perceived. Chaplains experience leading projects with people who don't recall knowingly working with a Christian before and for some didn't remember ever having spoken to a 'vicar'.
10. Alongside other models of church and ministry, chaplaincy can offer something creative and entrepreneurial that can be transformative.
11. The Task Group recognises the enormous potential that Chaplains have to help fulfil the vision set before the Church of England in the 1945 report *Towards the Conversion of England*, because of the unique position they find themselves in in society, and is keen to continue exploring ways in which this can be resourced and supported. It would like to encourage greater understanding of the breadth of work within chaplaincy and promote closer partnership working with other areas of church life. It would also encourage creative thinking over where forms of chaplaincy might be used more widely as an effective model for witness and evangelism.

**The Revd Simon Betteridge** (on behalf of the Task Group)

Lead Chaplain & Bereavement Services Manager, University Hospitals Coventry & Warwickshire NHS Trust.

## Cultural Change

1. Throughout our meetings the members of ETG have been keen to see evangelism and witness be fully embodied within a changed culture of the Church of England, rather than merely one initiative amongst many. As the Archbishop of Canterbury has often said, evangelism and witness must be part of the operating system of the Church of England not merely an App running on the existing way of doing things.
2. Without considering what our understanding of cultural change in evangelism and witness looks like we risk merely bolting on more activity to existing church life, as a special interest area for a minority, rather than allowing every part of our lives to be shaped by the call of God. As *Towards the Conversion of England* makes clear, “evangelism is no departmental matter, but runs through the whole range of the Church’s activity” (paragraph 363). Deepening discipleship and spirituality, community transformation, and evangelism and witness should all catalyse rather than compete with each other, as the Bishop of Liverpool has said, “a bigger Church making a bigger difference’. A rigorous understanding of how culture is changed will allow us to understand what to do, what to stop and critically how to be in a rapidly changing Church and world.
3. Various understandings and theories of cultural change have helped inform our thinking, often emerging from what those of us who support dioceses in mission and evangelism have found to be effective and useful frameworks to aid God’s calling. Within Leicester Diocese, our involvement in a three year process to encourage missional transformation, Partnership for Missional Church, has drawn our attention to two pieces of theory which we have found particularly helpful in both guiding our thinking, and disrupting any temptation we might have to easy solutions. Although neither theory was designed in an exclusively Christian environment, we believe they bear the weight of both scriptural examination and pragmatic exploration. They have, in different ways, helped inform the ETG and we offer them to Synod as a tool which many have found useful.

## Technical and Adaptive Change

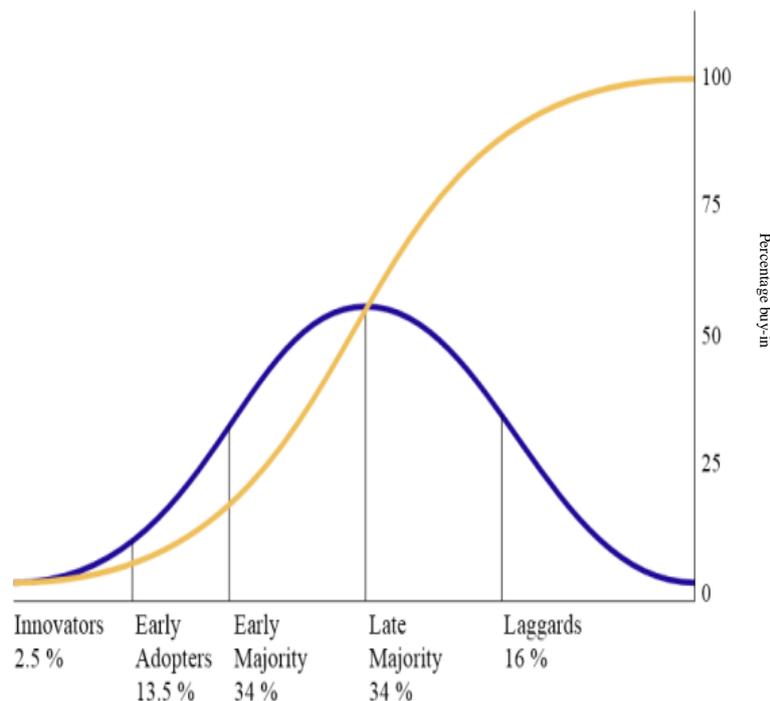
4. Ron Heifetz talks of two types of problems in cultural change, **technical** and **adaptive**:
  - Technical problems can be critical (for example, broken heating) but present no or little new challenge; the problem is easy to identify and normally we know an expert who can solve it for us (amongst worshipping communities we often default to the clergy); as someone can solve it for us, the solution requires little change within us.
  - Adaptive problems are altogether different; they tend to be hard to identify the root cause of (for example, we have less children in our church than we used to, but there are likely many varied and interconnected causes); there is no clear ‘solution’ so they require experimentation; whilst others may be able to help us, there is no expert that can solve it for us, so the people with the problem need to take responsibility for solving it themselves; as a result, adaptive change often requires a change *within* us.
5. Heifetz highlights that because adaptive challenges require us to change, the single biggest failure of leadership is to treat adaptive challenges like technical problems. This is compounded because most adaptive challenges (for example, we need to welcome new people better) contain some technical elements (e.g. improving the quality of the coffee)

but if only the technical aspects are addressed the problem isn't solved and can often get worse over time.

6. In seeking to be a Church where evangelism and witness is lived out by the whole people of God, with all the changes that requires of us, we recognise a constant temptation to make it a technical problem, pretending that easy answers (this course, or that person) solves it. Growing into a Church in which evangelism and witness is lived out at the heart of who we are is a truly adaptive challenge and requires us to change within ourselves so that evangelism isn't just bolted on as activity to existing church life, but is part of the essence of who we are. As an ETG, we try to hold the feet of the Church of England to the fire, not being content with merely technical answers but seeking enduring, transformative cultural change.

### **Diffusion**

7. Secondly, the work of Everett Rogers. Over many years Rogers has proved that change in any group tends to have the characteristics shown in a bell curve (shown here).



8. In most groups, Rogers argues there are a small number of 'Innovators' (around 1 in 40 people). They need little encouragement to innovate, doing it intuitively. They are followed by a larger group (around 1 in 7) of 'Early Adopters' sometimes called First Followers. Early Adopters tend not to have original ideas, but instead are the first to spot what might work. They are often people who have considerable influence (opinion leadership) within the wider grouping. Around 1 in 3 people are then in the 'Early Majority' and a similar number in the 'Late Majority'. These groups tend to be more pragmatic and wait to see what works with the Early Adopters before committing. General acceptance of a change tends to occur when the 'Late Majority' get it, as in many circumstances the 1 in 7 people Rogers describe as 'Laggards' (although clearly the

language of laggard is one which doesn't sit well with much Christian theology) are unlikely to change.

9. To see real change in evangelism and witness, the key group we must work with are the Early Adopters. If the Early Adopters get it and it works, so Rogers suggests, most others will follow in time. This can be a challenge when, especially in contexts fearful of conflict, the voice of those most resistant to cultural change can be disproportionately loud.

### **Notes and further reading**

- Partnership for Missional Church (PMC) is an, initially, three year process of cultural change to help churches be more missional. Led by Church Innovations, in the UK it is now hosted in partnership with CMS and is running in currently four dioceses. Much of the theory noted here is used within PMC and has been worked with over a number of years by the Mission and Ministry teams in Southwell and Nottingham and Leicester Diocese, in conjunction with St John's College, Nottingham
- Everett Roger's work is published most fully in *The Diffusion of Innovations* (original 1962, last reprinted 2003)
- Ron Heifetz's work is published in various books, including: *Leadership On The Line* and *Leadership Without Answers* and with Marty Linsky and Alexander Grashow *The Practice of Adaptive Leadership*

**The Revd Barry Hill** (on behalf of the Task Group)  
General Synod (141); Diocesan Mission Enabler, Leicester Diocese

## Evangelism: a theological and historical reflection

### Theology for Evangelism: five themes

#### 1. Pursuing the Human

*'I am the resurrection and the life' said the priest at the beginning of the funeral. A young person turned round to an adult behind him and whispered 'what's "resurrection"?''*

Imagine what it is like NOT to be a Christian. Can you? Imagine you know nothing of Jesus, of church, of scripture, and that the whole business of Christian faith and belief is a mystery to you. What do you think that would feel like? Where do you start when someone asks you 'what's resurrection?'

It can be hard for us Christians to get beyond our own faith to understand what it is like to be standing outside looking in. We can't assume any more that people know what we are talking about and why we have chosen Jesus Christ. So we need a theology of our common humanity under God to make us aware of how God is calling all people around us; how God is working among everyone; and what kind of spiritual questioning is going on among those who have no real contact with Christian faith.



*Photo by Bro. Jeffrey Pioquinto, SJ on Flickr*

The disciples didn't really understand resurrection when Jesus talked about it; but everything changed when they experienced the risen Christ for themselves. It didn't just make sense; it transformed their lives and made their witness unstoppable. In MTAG we're developing a mission theology of discipleship and evangelism which is rooted in what it means to be a human being. But it means getting outside ourselves into the scary place where Jesus is not yet known. It's difficult, challenging and exciting.

## 2. Creating Community

*A woman on the last train home was upset and worried by a very drunk younger woman who was being sick everywhere. Concerned that she was in danger of coming to harm, the woman missed her stop, got the woman into a taxi, got her home and returned her to her parents. The parents were astonished that the woman would put herself out like that. They said, 'You are my daughter's Good Samaritan'.*

In MTAG we've done some work which shows that Christians, especially lay people who are out and about every day, are really good at creating community. Christians, indeed people of faith generally, are less likely just to see others as objects, service providers or commodities and to see through to the needs of other people. The thing is though, many of these beginnings of relationship, of community and neighbourliness are fragile and tissue thin; they can also easily be broken or lost. Acts of kindness, goodness and prayer are not always recognised for their ongoing transformational, kingdom-building power.



*Photo by Alberto P Velga on Flickr*

There's something about being a part of the Body of Christ, as people who worship, as people of Scripture and sacrament, which equips us to be neighbours to others and creators of new community. Jesus talked about the need to be neighbours, but in today's society do we need something to address the parents' astonishment that a Christian would actually 'go the extra mile' for a stranger? What do you think is the theological answer to the question, 'why should we care?'

### 3. Creating new news

*A man came to a Christian basics course at his local church but after one or two sessions he stopped coming. The teacher phoned him and asked if he was ok. He said that when he was in a discussion group he mentioned that he had been in prison. After that, no one wanted to talk to him or be in group with him, so he couldn't see the point in carrying on. 'I learned stuff in prison' he said 'some bad things happened, but some good things too. But everyone's judging me so I'm not coming any more'.*

We talk about the 'Good News', but for some people it's bad news. It's bad news if becoming a Christian means you have to lose your family and community. It's bad news if, as a Christian, you're going to be misunderstood, discriminated against, or maligned for what you believe. It's bad news if, as a Christian, you're not welcomed or cared for by the people you would call brothers and sisters. It's bad news if you make the effort to go to church but can't find somewhere that feels like home.



*Photo by Jon S on Flickr*

Lately we've spent a lot of time on what might be 'Good News' and 'bad news' but perhaps we need a theology of evangelism which creates new news. What would that look and sound like? One way for further exploration would be for people to feel that in coming to faith they are invited to be co-creators of the future of the Church, where their stories and experiences, whatever those are, are taken seriously, so that those new Christians can feel they are telling stories of our Church which both attracts and delights others.

When Jesus talked to the woman at the well, he broke a lot of rules and social boundaries to give her some new news, very unexpected news. She went away, a new evangelist, and told everyone about it. What would it take to help people meet Jesus Christ at the wells of today's society?

#### 4. Honouring Memory

A person using the Spiritual Journeys site [www.spiritualjourneys.org.uk](http://www.spiritualjourneys.org.uk) found a poem there by Malcolm Guite that talked of broken mirror shards still reflecting Jesus. He didn't understand the poem, but he saw himself in the broken pieces, realised God was still with him and resolved to get help.

Do you think evangelism could be not just about a person's future with God but also about their past? The Samaritan woman at the well told her friends and relatives, 'Come and see a man who told me everything I have ever done!' She told people how she was thoroughly known by God, that her past was held in God's mind and that being fully known she was set free to evangelise others.



*Photo by essygle on Flickr*

Perhaps we need a better, more holistic theology of evangelism to see where people's whole lives, as children, as young people, as adults and as older people, equip us to share our faith more widely and more appropriately, no matter where we have come from or what we have done.

## 5. Being the Face of Love

*When a young motorcyclist was killed, his friends set up a roadside shrine at the spot where it happened. In addition to the candles, cards, toys and flowers, someone brought a bench which people would sit on to remember. One elderly man started to come every day and sit on the bench with a takeaway cup of tea and just talk to the young people who came to mourn. He listened to their stories of loss and bewilderment, their anger, some of which was directed at him: 'What do You know about it?!' One day he wasn't there and some of the young people came to visit the shrine. They immediately demanded to know where he was, because they wanted to tell him about what they'd been doing, show him the poems they'd written about their friend, ask him questions about death and dying. So they had to be told that he was in church – it was Sunday...*



*Photo: Anne Richards*

What does it really mean to be the face of God's Love? What would it take for people really to trust us, to find the hope we carry and be drawn to us because of that faith, hope and love? It's easy to talk about being God's love to others, but how does that translate into something that shines out through every moment of our daily lives out in the world? What kinds of social action for example, create the bedrock and the conditions for effective, appropriate evangelism and sharing news of Jesus Christ with others?

### **Dr Anne Richards**

National Adviser: mission theology, new religious movements and alternative spiritualities.

## Anglican Primates Commitment

The following is an extract from the final communique from the Primates meeting held in Canterbury 2016

*“The Primates joyfully commit themselves and the Anglican Church, to proclaim throughout the world the person and work of Jesus Christ, unceasingly and authentically, inviting all to embrace the beauty and joy of the Gospel.”*

### Addendum B

We, as Anglican Primates, affirm together that the Church of Jesus Christ lives to bear witness to the transforming love of God in the power of the Spirit throughout the world.

It is clear God’s world has never been in greater need of this resurrection love and we long to make it known.

We commit ourselves through evangelism to proclaim the person and work of Jesus Christ, unceasingly and authentically, inviting all to embrace the beauty and joy of the Gospel.

We rely entirely on the power of the Holy Spirit who gives us speech, brings new birth, leads us into the truth revealed in Christ Jesus thus building the church.

All disciples of Jesus Christ, by virtue of our baptism, are witnesses to and of Jesus in faith, hope and love.

We pledge ourselves together to pray, listen, love, suffer and sacrifice that the world may know that Jesus Christ is Lord.

Come Holy Spirit.

*For full text of communique please visit [www.primates2016.org](http://www.primates2016.org)*

## Evangelism; a lecture from the Archbishop of Canterbury

Jesus Christ calls every person to follow him. The best decision anyone can ever make, at any time and in any place, is to hear the call and become a follower of Jesus Christ.

On becoming Archbishop of Canterbury I announced my three priorities. When I mentioned prayer and the renewal of the Religious Life my guess is there were nods of assent and interest but hardly surprise. At the news that reconciliation was my second priority there was probably mild interest and murmurs of approval that this was a Good Thing, but someone was going to have their work cut out. When I introduced my third priority as Evangelism and Witness I imagine some, maybe a minority, were high-fiving, while others stopped and stared into space with a look of horror, thinking, 'Here we go again'. I won't ask you which camp you fall into.

It is my third priority of Evangelism and witness that I want to set out before you, to make the case for it as not just a priority for an Archbishop, but the priority of the church of Jesus Christ, something which is testified in the first of the Five Marks of Mission of the Anglican Church – 'To proclaim the Good News of the Kingdom'. I will try to define my terms, then set this in the context of what the Church is called to, from there I hope to explore the motives and scope of evangelism, before addressing some of our practice of evangelism. I will then seek to root this in the life and witness of the local church and most specifically every Christian. This is our particular passion, priority and focus – in fact all we endeavour to do, is done with the intention that we serve and enable the lives of every follower of Jesus to be faithful witnesses to the transforming love of God. I am under no illusion as to the seismic shift that needs to take place in order for this to be the case. But a seismic shift is what we need. For this country will not know of the revolutionary love of Christ by church structures or clergy, but by the witness of every person.

Of course there were others words available. Why not talk of 'Mission', it's so much more inclusive and all encompassing? That was exactly my reason for steering away from it. I have nothing against Mission. The recent renewal of the churches appropriation of the term has been heartening. But, such is the widespread use of the term, my sense was to talk of being committed to mission, would make me committed to everything. No, I felt the call to be focussed on the specific proclamation of the evangel – the Good News. What does it look like for the church in this country to find its voice in these days?



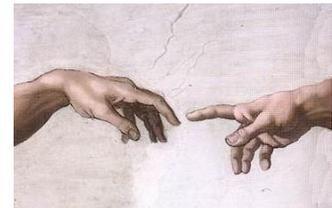
Of course there is much written about the content of the Gospel, the evangel. I am not going to enter that debate, apart from saying that the Gospel is the good news of Jesus Christ. It is the announcement of a person in history, and what God has done in this one life for everyone who has ever lived. I wonder if I might use a painting to represent the evangel. This painting is The Calling of Saint Matthew and was painted by Caravaggio in around 1599. Art historian Sir Kenneth Clark considered it the piece of art that changed the history of painting. It is a representation of the scene in Matthew's gospel (Chapter 9) when Jesus calls the tax collector Matthew to follow him. The painting

shows Mathew in the middle surrounded by four colleagues. Notice their finery is in contrast to Jesus and Peter's clothing and bare feet. Two of the tax collectors, at the far left of the picture, do not even look up, so intent are they on counting their money. Between these five men and Jesus you will notice a barrier of darkness. All the light has come in with Jesus – the figure on the far right – as you will notice that from him, and not the window in which we see the cross, the light is coming.

Evangelism is the good news of the coming of the light of Jesus Christ into this dark world. And it is news not simply because without this light we are in the dark, but also because it comes to us unwarranted, unsought, without our initiation. This is the free work of God to bring light into the darkness. The men in the picture were not looking for Jesus, he came to them and transformed their world. In fact he caused great disruption. Jesus Christ comes as the light of every person. He comes to all and for all. Apart from him there is only darkness. He comes not just to those who might seek him or who have an interest in that kind of thing.

Caravaggio brings the drama into the painting through the outstretched hand of Jesus. This hand singles out Matthew. It is a definite choosing, a particular invitation. And those who first saw the painting could be in no doubt of what Caravaggio was implying – notice the similarity between the hand of Jesus and the hands in his scene from the roof of the Sistine chapel.

The hand of Jesus is both the hand of the second true Adam and of God. The gospel is the call of God himself through the true man Jesus Christ. It is an act of creation, and recreation, a bringing into being, a life giving calling which is only possible because of the initiative of God. We did not bring about this alteration, but it has been accomplished apart from us in the death and resurrection of Jesus Christ. We did not contribute to it, but we are alive because of it.



Matthew clearly can't quite believe that this invitation and command are addressed to him. Could he dare to be so lucky? Surely there has been some mistake. Does Jesus know who he is choosing? What on earth could he have done to have warranted this action of God on his behalf?

Pope Francis said, "That finger of Jesus, pointing at Matthew. That's me. I feel like him. Like Matthew. It is the gesture of Matthew that strikes me: he holds on to his money as if to say, 'No, not me! No, this money is mine.' Here, this is me, a sinner on whom the Lord has turned his gaze."

As a Christian it is my deepest conviction that in Jesus Christ God comes to call every one he has made. Everyone has been summoned in Jesus Christ. For in Jesus Christ, God has poured out his love and his grace, his forgiveness and his mercy, his grace and his faithfulness. God would not be without you or I. Evangelism is then a joyful proclamation of what has happened. The news of Jesus Christ; his life as the light breaking into this dark world for us, his death as the fount of our redemption, his resurrection as the hope for all, this news must be told, or else how will people know? The news that this one who was dead, but now is alive calls every person to be a recipient of his love and a witness of his transforming power in the

world must not be suppressed. Who can keep quiet about such a fact? In 1525 William Tyndale said;

*"'Euangelio (that we call gospel) is a greke word, and signifyth good, merry, glad and joyful tidings, that maketh a mannes hert glad, and maketh hym synge, daunce, and leepe for joye.' William Tyndale 1525*

But before I join Peter and continue Jesus' ministry of calling everyone to follow, I must be one myself who has heard the call. I am a recipient of this light that has broken into my darkness, it is as one who has received that I offer this gift to others. This requires my constant, and daily conversion, to receive daily, as Cyprian termed it, 'one great gulp of grace'. Each day the gospel comes afresh to me as a sinner and astounds me with the news that I am loved, accepted, forgiven, redeemed and chosen in Jesus Christ. We must open ourselves and the church to the continual conversion which the Spirit works in us. The church must continually be converted from the reduction of the gospel into its fullness. We cannot leave things as they are, but we experienced grace best by bowing before it and allowing it, every time, to begin with us as though it were for the first time. Even tonight I must receive his life afresh.

Having received the goodness of God in Jesus Christ it obviously becomes a priority for us as his church to let others know of what God has done for them. Of course the church is called to orientate everything around God, this is called worship. But because of who this God is, we are also compelled to be for others. The Good News that has made this community and instructs this community. Whilst the church always exists in time and space, in a locality with particular people, in a particular culture, it is this particular one, Jesus Christ and the events of his history which makes us. Wonderfully this is God's work which he initiates by His Spirit. And God initiates this in every church, in every place. Let me be clear, this priority is for every church, in every locality, in any and every church tradition.

I was, as you might know, Bishop of Durham for a few minutes. My predecessor was Tom Wright, he has the most helpful analogy as to the work of the church. Imagine a new Shakespeare play was discovered, but it only had four acts, the last was missing. What would we do? It wouldn't simply be discarded, but we would call on the greatest directors and producers, the finest actors to immerse themselves in the first four acts and to engage with the plot and development, and to work together on what the fifth act might be. This is the position of the church, we have the first four acts, we have the plot and characters, but now it is over to us. But we are not left alone, the director, the artistic producer, the prompt and writer with us is the Holy Spirit. It is the Spirit that makes the church. And in this fifth act what does the Spirit compel us to do? To invite people to become, themselves, participants in the drama of God.

Karl Barth, one of the greatest theologians of the twentieth century said this, 'no other task is so urgent as that of spreading the news on earth and making it known.'

It is God's initiative. For we cannot and do not proclaim his Good News in our own strength or inspiration. The Spirit goes before us, preparing the ground for the seed. Of course the wine of the Spirit takes the form of the wineskin and so we as a church must do the job of clearing ground of thistles and weeds, or rocks and trodden down paths. But it is only the Spirit who makes this work possible. A few years ago I heard it reported that it was the practice in large supermarkets to pump through the air conditioning system the smells from the bakery. So on entering the shop we, the unsuspecting public, would be met by the aroma

of freshly baked bread, and we would therefore desire this bread. It seems to me this is a rather unsophisticated way of interpreting one of the crucial drivers of the New Testament when it comes to evangelism; it is the work of the Spirit, the 'go-between God' [Taylor], to prepare the hearts, desires, minds and senses of people that they might receive the message of the Good News.

Simon Tugwell, a Roman Catholic charismatic theologian was one of those who coined the title of 'the speech giving Spirit' for the Holy Spirit. The Spirit enables the joyful proclamation of the church, in the telling of the good news of Jesus Christ – news that is literally 'new' to people. Tugwell traced the early Christian tradition that linked salvation to the opening of the mouth by the Holy Spirit. Again the New Testament sets this out, it is by the Spirit that hearts cry 'Abba father' and lips confess 'Jesus is Lord'. The Spirit enables both proclamation and the first words of faith.

But why do this? This question is vital. We know how important motives are both in the detail and big picture of our lives. We know how important motive is for, as Gandhi said, 'The moment there is suspicion about a person's motives, everything he does becomes tainted.'

Our motive driving this priority for the church is not that numbers are looking fairly low and the future is looking bleak. Neither is the commitment to evangelism compelled by fear that the church is facing oblivion. This is not to say I am in any way nonchalant about the seismic challenge facing the church. But evangelism is not a growth strategy. Of course we want to see our churches full, but this is not anxiety for an institution, or worst of all self-survival. Martin Luther's definition of sin as a heart curved in on itself is instructive for us here. The church which is concerned primarily for its own life or survival, a church that is curved in on itself is a sinful church. As that wonderful missiologist, Lesslie Newbigin said, 'a church that exists only for itself and its own enlargement is a witness against the gospel'. One could say both a lack of action and too much frantic action thinly mask a lack of confidence in the sufficiency of God.

What compels this priority is the same motive that compelled the first proclaimers, the great Archbishop William Temple's 1945 report 'Towards the conversion of England', the peerless evangelist Billy Graham, the decade of evangelism, and all the reports and publications from the General synod and Pope Francis' wonderful papal encyclical *Evangelii Gaudium*; and it is summed up in 2 Corinthians 5: 14-15, 'for Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again'

It is the love of Christ that compels us. Everyone has a right to hear the gospel, as Christians we have a duty to proclaim the good news without excluding anyone. It matters that people do not know Christ. For this is not just good news, it is true news. Indeed it is only because it is true that it is good. And if it is true, it is true for all, and must not be concealed from any. Maybe it is our lack of confidence in the truth of God's personal love for us which holds us back from proclaiming; underneath it all might there be a fear that we cannot truly be objects of God's extravagant love? The love that has found us in Christ compels, or constrains us to speak. So too does our love for everyone God has made. This, of course, has its heart in Christ's love. Such is the love he has placed in our hearts by the Spirit, we must do all we can, so those around us know they need not, they cannot, live their life without it.

John Chrysostom, Archbishop of Constantinople who died in 407AD said something similar;

*“Nothing is more deadly than a Christian who is indifferent to the salvation of others. Indeed I wonder if such a person can be a true Christian. To become a disciple of Christ is to obey his law of love; and obedience to the law brings joy beyond measure and description. Love means to want the best for others, sharing with them the joy of love. So the Christian feels compelled to speak to others about the law of love, and the joy of obeying this law. Of course, many people are shy about speaking to others; in their case **actions motivated by love will be a most eloquent testimony**. But those who are not shy will surely want to express their joy at every opportunity. There is no need to use fine words or elegant phrases.”*

If love is our motive, as Chrysostom says, he also draws out that the gospel is not some sort of package to be delivered. The Gospel is anything but formulaic. As Becky Pippert says ‘evangelism is not memorising techniques to use on unsuspecting victims.’ Neither is evangelism an inter-church competition.

The same Spirit who gives us speech enables the proclamation of the gospel to be always fresh and always distinct. This is the Spirit who, as Eugene Peterson says, ‘always has an address’. We remember well on the day of Pentecost, when the Spirit was poured out, the proclamation of the gospel in different tongues was enabled, so that every visitor in Jerusalem was able to hear the good news in their own language. Notice how the speech giving Spirit enables the news of all that has been opened up through the life, death and resurrection of Jesus Christ, to be proclaimed in a tangible and comprehensible way. The Spirit therefore gives accents and dialects, mother tongues and parlances with which to extend the invitation. For the gospel is always addressed to human beings – never simply drifting out into the ether.

Let us not underestimate how important and difficult this work is. If the gospel is best and most authentically spoken from person to person in a way which is particular to the hearer, the task of translating the gospel into graspable words and concepts is essential. And the process of gospel translation is profoundly interactive, for we do not simply arrive with a set of words grammatically related, or a system of ideas. It is a history that makes history, and we must pay attention to what God is already doing and stirring, for God’s work does not begin with us.

In every respect Jesus Christ is the plumb line for our announcing, for he remains not just the central fact of the Christian faith, but the determining point. Our constant care must be to proclaim the good news in ways that are appropriate and fitting to Him. It would be true to say that the gospel can be proclaimed in a way that denies the very one it proclaims. Anything that is manipulative or coercive, anything that is disrespectful or controlling would seem to me to be ruled out because of the character of the one we proclaim. Having said that, it is clear, of course, that God gloriously humours all kinds of ways of announcing the good news which are less than ideal. For example, he uses me.

Having insisted that we take care to speak the good news in ways that are good news, I am persuaded that the confession of faith in all languages and to all cultures is possible because of the distinctive character of God’s action. Christian good news must not become bad news for people of other faiths, but we must not shy away from true engagement. It is not unethical to present the gospel with love, grace and a gentleness borne of true assurance. The privilege of living in a free and mature democracy is that we can be both held accountable for

what we do and what we profess, but also have the freedom to pray expectantly and to speak intentionally of what we know to be the transforming love of Christ in our lives. The freedom to worship and the freedom to choose who we worship are a precious inheritance and provide us with an extraordinary opportunity and context in which to proclaim afresh the good news of Jesus Christ. If our motivation is truly one of love and of divine calling, then we are surely compelled to share our experience of salvation through Christ with all and in all.

Having laid out the motive for evangelism let us think about how we might go about it. The old adage which is attributed to St Francis of Assisi, 'Preach the gospel at all times, where necessary use words' can be laid aside. Mainly for the reasons that he didn't say it and it is wrong. As T S Eliot's character Sweeney said, 'I gotta use words when I talk to you.'

But in order to know to speak and proclaim we must listen and converse. We are those who have listened to the gospel, and our reception of the good news has formed us. Luke Bretherton, now at Duke University in North Carolina says,

*"The merciful command to listen first is ever present, as we cannot presume to know what needs to be said and done with these people, in this place, at this time if they are to truly hear and dwell within the Gospel. Listening to God and neighbor is the prerequisite of proclaiming the Word that, as a human word, can only be heard in dialect."*

This listening and speaking to God is the most essential place to start. For this is God's work, ears only open, eyes only see, hearts only open, hands only receive when the Spirit works. At my Installation service the anthem sung was on this theme, "Listen, listen O my child..."? The importance of prayer cannot be overestimated. As St Paul testifies, 'I planted the seed, Apollos watered it, but God has made it grow.' [1 Corinthians 3: 6] In prayer we actively acknowledge that and practice it, by imploring the Spirit to work powerfully before and behind us, in our stumbling words and efforts. The subject of Paul's prayer in Ephesians 3 is that his friends 'may have power, together with all God's people, to grasp how wide and long and high and deep is the love of Christ, and to know that love that surpasses knowledge.' For example, there is no evidence of any revival taking place in a society without the renewal of prayer and the religious life. How much more would the Lord do if would but ask Him?

Hospitality, openness and a deep desire to love and accept the other that meets us in those who have not heard and responded to the gospel, are fundamental to our proclamation. At times I wonder about Bonhoeffer's letter to Eberhard Bethge in which he set out the idea that common theological language is so misunderstood we could do with ceasing to use it for a generation and then re-introducing it to fresh ears, that we might be able to define our terms without any of the baggage these words have accumulated. However, this is not in our gift. Whenever we bring the gospel, we are certain that we do not know the full implications of what it means to say, 'Christ has died, Christ is risen and Christ will come again'. And when we set forth the gospel invite, there are always fresh nuances and gifts for us to receive in how each person receives it. Every setting forth of the gospel brings with it the gift of returns for all, there is real reciprocity in these moments. The best evangelism takes place when the evangelist and the evangelised learns something new about Christ.

I have talked already of the gospel not being a prescribed set of words, a formula or procedure. Anything that is tired or worn, blasé or bland hasn't begun to cope with the gospel. The Spirit surely inspires us to greater and more inspiring creativity and imagination in the proclamation of the good news than our culture has yet seen. Co-opting every medium

possible to extend the invitation, always compelling, definitely arresting, and calling on all our senses to be open to experience his love.

I am persuaded that alongside listening, hospitality, imagination and creativity, key in any proclamation of the gospel is being deliberate and being flexible. All the evidence shows that people come to faith when churches have made a decision in prayer and action to present the gospel with the intention that people should become followers of Jesus.

Having said that the gospel is profoundly personal, I want to mention the corporate element of this gospel truth. The gospel also has the most profound of public implications. As Lesslie Newbigin said, 'a serious commitment to evangelism means a radical questioning of the reigning assumptions of public life.' It is clear in many of the comments that are made regularly in the media that the churches basis of faith is not grasped. The starting place for all thought and action is Jesus Christ, who was, and is and is to come. He cannot be accommodated or co-opted, bolted on or be offered as a possibility for those who are interested. The simple truth is that the resurrected one cannot be accommodated in any way of understanding the world except one in which he is the starting point.

And finally we think about who are those whose task it is to proclaim the good news. There are of course those who have the gift of setting forward this good news in ways which are most compelling and constraining. We call those people evangelists. The fourth chapter of Ephesians bears out our experience that their gifts are foundational for the church.

The church itself however is essential for evangelism. Not just in action and prayer, in activity and engagement, but as the place where the gospel is seen to make sense. The American theologian Reinhold Niebuhr asked in the middle of the last century why the lives of most Christians looked like celebrities who endorsed products you knew they didn't use themselves. That is, why should people believe what we say about forgiveness and grace, reconciliation and sacrifice, love and commitment, welcome and acceptance, if when they look at the life of the church they see something diametrically opposed to it? As Lesslie Newbigin said, 'the church is the hermeneutic of the gospel.' We are to be no hindrance to God's grace, instead our corporate life must embody this. Again for this we are completely reliant on the work of the Spirit. For our words must be backed up by the integrity of our lives, indeed we must live in such a way as to provoke the questions, just as Jesus Christ himself provoked the most incisive questions.

The institutional life of the church must reflect, enable, promote and speak of the Good News. How does our structural life reflect and empower our proclamation. We must insist that all of our structures and committees, budgets (which are merely theology in figures) and plans are appropriate to Jesus Christ, and the imperative to make him known. We the church has to do must not be determined by its institution, rather its institution must be determined by what it has to do. Evangelism is good for us, it is necessary for a healthy church, because by it the gospel takes a fresh hold of us and Jesus Christ increases his presence and joy amongst us.

But it does not stop there. No this priority ultimately rests with every Christian. The essence of the vocation of every Christian is that we might be a faithful witness to Jesus Christ. Luke records the final words of Jesus to the disciples; 'You will receive power when the Holy Spirit comes upon you and you will be my witnesses'. [Acts 1: 8] Jesus is not describing what they will do – witness is not a verb – it is a noun – he is describing what they are. The question is not whether we want to be witnesses, it is whether we are faithful witnesses.

Witness is such a strong concept. For a witness simply says what they have seen and experienced. A witness is a witness of somebody or something. Christians are first hand witnesses to Jesus Christ, it is therefore vital my witness is ever new and fresh of Jesus. A witness then is a witness to their experience. We simply say what we know. Each witness is unique, no two witnesses can witness in the same way.

In 1945 the report which William Temple instigated came out 'Towards the conversion of England'. In it they were uncompromising; there would be no significant turning to God in the nation apart from the witness of every Christian. In 1985 the Church of England published the report 'All are called – Towards a theology of the laity'. It argued that by virtue of baptism every Christian was called to witness to Jesus Christ. Professor Stanley Hauerwas goes so far as to say, 'Witness names the truth that the only way we can know the character of the world, the only way we know ourselves, the only way we know God is by one person telling another.' Of course a witness doesn't just tell by words, but by their whole lives. How do we display in our lives that we are converted? Do our lives reflect the joy of being the beloved of God?

Of course we don't feel up to this. Hear these words of John Chrysostom

*"Don't tell me 'it is impossible for me to influence others.' If you are a Christian, it is impossible for you NOT to influence others! Just as the elements that make up your human nature do not contradict each other, so also in this matter – it belongs to the very nature of a Christian that he influences others. So, do not offend God. If you say, 'the sun cannot shine,' you offend Him. If you say, 'I, a Christian cannot be of service to others,' you have offended Him and called Him a liar. It is easier for the sun not to shine than for a Christian not to do so. It is easier for light itself to be darkness than for a Christian not to give light. So don't tell me it is impossible for you as a Christian to influence others, when it is the opposite that is impossible. Do not offend God. If we arrange our affairs in an orderly manner, these things will certainly follow quite naturally. It is impossible for a Christian's light to lie concealed. So brilliant a lamp cannot be hidden"*

This is not easy or without cost for any of us. As we remind ourselves that the Greek word for witness is martyr, we are confronted with the fact that the word has come to have the associations it has with death, because of the price the first witnesses were prepared to pay to be faithful. By the time of the Revelation to St John, Richard Bauckham states, there is a clear understanding that to be a faithful witness to Jesus Christ will cost you your life.

As I finish let us return to Caravaggio's painting. Notice, if you will another hand that mirrors the calling hand of Jesus. It is that of Peter. You see him a little more hesitant, not terribly confident, and seeming to look not at Matthew but one of his friends. Jesus involves us in his work of calling people to follow him. This is the work of evangelism. He calls us to extend our hands and our hearts, use our words and lives to echo his call to every person to follow him. For it is the best decision anyone can ever make to be a follower of Jesus Christ.

**The Most Revd and Rt Hon Justin Welby, Archbishop of Canterbury**  
(Chair of the Task Group)

### General Synod – Previous reports on evangelism

We are grateful to all those who have previously produced reports on mission and evangelism in the Church of England, we stand on their shoulders as we now seek to build on material such as:

Towards the Conversion of England (Church Assembly, 1945)

- GS 780A The Measure of Mission. Report of the Mission Theological Advisory Group of the Board for Mission and Unity of the General Synod of the Church of England and of the Partnership for World Mission, 1987
- GS 884 The Decade of Evangelism: A report by the Board for Mission and Unity, 1989
- GS 980 Good News in Our Times: the Gospel and Contemporary Cultures. Report of the Mission Theological Advisory Group of the Board of Mission of the General Synod of the Church of England, 1991
- GS Misc 392 Where is the Decade? A Report requested by the Board of Mission on the Progress of the Decade of Evangelism in the Dioceses, 1992.
- Philip King, Making Christ Known, a Decade Handbook, CHP 1992
- From here to where? – the culture of the nineties. A paper prepared for the Renewal and Evangelism at Home Committee by Graham Cray. Board of Mission Occasional Paper no 3, 1992.
- John Finney, Finding Faith Today, how does it happen? 1992
- GS 1073 Mission in Mortar: the role of the church building in the Decade of Evangelism, 1993
- GS 1099 Breaking New Ground: Church Planting in the Church of England. A report commissioned by the House of Bishops of the General Synod of the Church of England, 1994
- GS 1182 Signs of Life: How Goes the Decade of Evangelism, Robert Warren, 1996
- GS 1203 Youth A Part: Young People and the Church, 1996
- GS 1218 The Search for Faith and the Witness of the Church. An exploration by The Mission Theological Advisory Group, 1996
- GS Misc 533 The Way of Renewal. A Report by the Board of Mission of the General Synod of the Church of England, 1998.
- GS Misc 534 Shaping Ministry for a Missionary Church. A Review of Diocesan Ministry Strategy Documents 1997. ABM Ministry Paper No. 18, October 1998.
- GS Misc 550 Janice Price, Telling Our Faith Story, Church House Publishing 1999
- GS Misc 565 Good News People: Recognizing Diocesan Evangelists. A report of a Working Party of the House of Bishops, 1999.

- GS Misc 690 Transparencies: pictures of mission through prayer and reflection – an accompaniment to Presence and Prophecy. Edited by Anne Richards, 2002.
- GS 1368 Setting the Agenda. The Report of the 1999 Church of England Conference on Evangelism. ACE '99. 8-12 March 1999. Board of Mission Occasional Paper No. 10, 1999.
- GS 1481 Good News for Young People: The Church of England's National Youth Strategy. Joint Report by the Board of Education and Board of Mission, 2002
- GS 1523 Mission Shaped Church: Church planting and fresh expressions of church in a changing context, 2004.
- GS Misc 810 Resourcing Mission for a 21st Century Church. Final report of the Resourcing Mission Group established by the Archbishops, 2006.
- GS 1648 Fresh Expressions: Presentation to the General Synod, 27<sup>th</sup> February 2007.
- GS 1815 Challenges for the New Quinquennium. A report from the House of Bishops and the Archbishops' Council, 2011.
- GS 1835A Private Members' Motion: Mission Action Planning in the Church of England, 2011
- GS 1835B Mission Action Planning in the Church of England: A Briefing Note from the Mission and Public Affairs Council, 2011.
- GS 1865 World Shaped Mission: Exploring new frameworks for the Church of England in world mission. Janet Price and the World Mission and Anglican Communion Panel, 2012.
- GS 1917 Challenges for the Quinquennium: Intentional Evangelism, October 2013.
- GS Misc 995 Challenges for the New Quinquennium – Next Steps, 2011.
- GS Misc 956 Sharing the Gospel of Salvation: a report commended by the House of Bishops responding to Mr Paul Eddy's Private Member's Motion on the uniqueness of Christ in multi-faith Britain, 2010.
- GS Misc 1025 Pursuing the Three Quinquennium Goals: Report to the Synod on GS 1815 and GS Misc 995, 2012.
- GS Misc 1054 Making New Disciples: the Growth of the Church of England, 2012.
- GS Misc 1056 Archbishops' Council Report on activities since November 2012, 2013.
- GS Misc 1126 "Talking Jesus" – research on public perceptions of Jesus, Christians and evangelism in England, 2015.

**Emma Buchan** (on behalf of the Task Group)  
Project Leader, Archbishops' Task Group on Evangelism

### The Evangelism Task Group: Current Membership List

Chair	The Most Revd Justin Welby, Archbishop of Canterbury
Vice-Chair	The Rt Revd Paul Bayes, Bishop of Liverpool
The Revd Malcolm Macnaughton	Chief of Staff to the Archbishop of York
The Revd Elizabeth Adekunle	Acting Dean and Chaplain St John's College, Cambridge; Archdeacon-designate of Hackney
The Revd Simon Betteridge	Lead Chaplain & Bereavement Services Manager, University Hospitals Coventry & Warwickshire NHS Trust
The Revd Andy Croft	Associate Director, Soul Survivor Ministries
Mrs Amy Orr-Ewing	Director of the Oxford Centre for Christian Apologetics
The Revd Al Gordon	Vice-President of Alpha International
The Revd Barry Hill	Diocesan Mission Enabler, Diocese of Leicester
Mrs Beth Keith	Ordinand, Cranmer Hall; undertaking doctoral study into missional leadership in the Church
The Rt Revd Philip North	Bishop of Burnley
Canon Mark Russell	Chief Executive of Church Army, member of the Archbishops' Council, member of the Council of the Archbishops' College of Evangelists
The Revd Rico Tice	Evangelist, All Souls Church & director, Christianity Explored
<b>Staff advisors</b>	
The Revd Canon Chris Russell	Archbishop of Canterbury's Advisor for Evangelism & Witness
Mrs Emma Buchan	Project Leader, Archbishops' Evangelism Task Group
The Revd Dr Malcolm Brown	Director of Mission and Public Affairs, Archbishops' Council
Dr Rachel Jordan	National Mission and Evangelism Adviser, Archbishops' Council
Dr Anne Richards	National Adviser: mission theology, new religious movements and alternative spiritualities.

The Archbishops are grateful to others who have served the group in the past or have given the Group advice.