

STANDING COMMISSION ON DOMESTIC MISSION AND EVANGELISM

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20/20 STRATEGY GROUP

Membership

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Edgar K. Byham, Esq., <i>Secretary</i>	Newark, 2006
The Rev. Dr. James H. Cooper	Florida, 2006
The Rt. Rev. Michael W. Creighton	Central Pennsylvania, 2003
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The Rt. Rev. Daniel W. Herzog	Albany, 2006
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Mr. David H. Keller	Upper South Carolina, 2006
Mr. Albert T. Mollegen, Jr.	Connecticut, 2003
Mr. Robert Schoeck	Massachusetts, 2006
The Rev. Canon David L. Seger	Northern Indiana, 2003
The Rev. Gary Steele	Alaska, 2006
Mr. Howard M. Tischler	Rio Grande, 2003
Dr. Shirleen S. Wait	Florida, 2003
The Rev. LeeAnne Watkins	Minnesota, 2003
The Rev. Kwasi A. Thornell	<i>Executive Council Liaison</i>

20/20 Strategy Group Membership

Ms. Sarah E. Lawton, <i>Chair</i>	The Very Rev. James Lemler	The Rev. Kwasi A. Thornell
The Rev. Dr. James Cooper, <i>V. Chair</i>	The Rev. Canon Kevin E. Martin	The Rev. Winnie Varghese
The Rt. Rev. Leopoldo Alard	The Rev. Bonnie A. Perry	Ms. Shelley Vescovo
The Rev. Anthony J. Guillen	The Rt. Rev. Katharine Jefferts Schori	The Very Rev. Sandra A. Wilson
Ms. Kate Hays		

SCDME Charge: Canon I.1.2(n)

(4) A Standing Commission on Domestic Mission and Evangelism consisting of 16 members (2 Bishops, 6 Priests and/or Deacons and 8 Lay Persons). It shall be the duty of the Commission to identify, study and consider major general policies, priorities and concerns as to the domestic mission of this Church. This shall include a review of the shaping of new patterns and directions for evangelism particularly in rural and metropolitan areas. The Commission shall develop and recommend to the General Convention comprehensive and coordinated policies and strategies to restore all people to unity with God and each other in Christ.

Meetings

The Standing Commission on Domestic Mission and Evangelism (SCDME) met three times during this triennium: February 19-22, 2001, at Virginia Theological Seminary in Alexandria, Virginia; January 28-31, 2002, at Camp Allen in Texas with 20/20 Strategy Group and Program Teams; November 21-23, 2002, at Camp Allen in Texas with 20/20 Strategy Group. The 20/20 Strategy Group met separately on April 29-30, 2002, in Houston, Texas.

WORK SUMMARY

The story of 20/20 begins with a renewed fire for mission moving through the Episcopal Church. In March 1998, the Standing Commission on Domestic Mission and Evangelism—holding its very first meeting as a newly created interim body—conceived the 20/20 vision for the Episcopal Church in response to news of renewed interest in mission initiatives at the grassroots level. After wide consultation during the triennium, the Commission issued a bold challenge to the Episcopal Church to be a healthy, dynamic, inviting church,

reflective of the diversity of our society, with the goal of doubling the baptized membership of the Church by the year 2020. The 73rd General Convention embraced this mission priority by adopting A033:

Resolved, That the 73rd General Convention joyfully embrace as its priority the following domestic mission imperative: Called to restore all people to unity with God and each other in Christ, we commit to being a healthy, dynamic, inviting church, reflective of the diversity of our society, deeply rooted in faith and the gospel, so that we live out our baptismal promise to be disciples who make disciples of Jesus Christ. We will do this through: *Creative strategies for evangelism; Prayer and spiritual development; Recruiting and equipping innovative leaders; Strengthening congregational life; Focusing on children, youth, and campus ministries*. In response to this commitment we intend with God’s help, to double our baptized membership by the year 2020.

The 73rd General Convention also established, through Executive Council, the 20/20 Task Force. The Task Force, under the leadership of Bishop Gethin Hughes, was charged to prepare—in just a year—a report on this vision to Executive Council. The Task Force worked intensively and presented its creative and visionary report to Council in October 2001, the main text of which follows. The report’s full text, including appendices, endnotes, and charts, can be found at: www.episcopalchurch.org/2020TF/downloads.htm.

20/20 Task Report: Building a church of disciples who make disciples

Respectfully submitted to the Executive Council of the Episcopal Church of the United States of America,
by the 20/20 Task Force, October 15, 2001.

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The Rt. Rev. Gethin B. Hughes, Chair
The Rt. Rev. Leopoldo J. Alard
The Rev. Richard Kew
The Very Rev. James B. Lemler
The Rev. Canon Kevin E. Martin
Mr. Albert T. Mollegen, Jr., Secretary
Ms. Deborah Robayo
Mrs. Cecil P. Williamson
The Very Rev. Sandra A. Wilson

The 20/20 Charge and Mandate—GC Resolution 2000-A034

Resolved, the House of Deputies concurring, That in order to be a healthy, dynamic and inviting church and to achieve the goal of doubling our baptized membership by the year 2020, the 73rd General Convention directs the Executive Council to set as a priority the appointment of a task force on “2020, A Clear Vision,” with the advice of the Standing Commission on Domestic Mission and Evangelism.

The task force shall prepare a plan to implement the vision, to include:

- Creative strategies for evangelism; Prayer and spiritual development; Recruiting and equipping innovative leaders*
- Strengthening congregational life; Focusing on children, youth and campus ministries.*

Special emphasis shall be given to: *Recruiting, educating, and training evangelists and church planters who were born after 1964 and/or people of color; Training of lay and ordained leaders in second language skills and cross-cultural sensitivity;*

The plan shall include a detailed system for evaluation, review, and accountability; and be it further

Resolved, That the task force shall include substantive and creative means of financing this evangelistic vision as an investment in the future of Christ’s Church, utilizing such sources as:

The Alleluia Fund (A036); •The General Church budget; •Unrestricted investment return; •Matching funds.

It is the expectation of the 73rd General Convention that the aggregate of funds from these and other sources will equal at least 10% of the aggregate income of the Domestic and Foreign Missionary Society derived from diocesan and investment income; and be it further

Resolved, That the task force will present a detailed plan by July 1, 2001, to the Executive Council, which shall begin implementation of the plan and report on its progress to the 74th General Convention; and be it further

Resolved, That the 73rd General Convention directs that the sum of \$75,000 shall be appropriated from the general budget, for the expense of the task force.

THE 20/20 MOVEMENT AND VISION***20/20 is about tomorrow***

20/20 is bold and visionary. It is about how the Episcopal Church faces the new century. The 20/20 Vision is an affirmation of confidence in the faithfulness of God. It provides a framework around which the next chapter of the Episcopal Church's story can be organized and written, as we seek to be wholehearted in our obedience to Jesus Christ in the 21st century.

The 20/20 Vision calls on Episcopalians to look at themselves, their world, and their church, and consider the following questions:

- From where have we come?
- Who are we now?
- Where are we going?
- Who are we going to be in this new century?
- What is different and what is changing about our context?
- What is our mission to our society?
- What is our responsibility to those who do not know Christ?

Our Spiritual Journey in a Changing World

20/20 is daring and extravagant. Grounded in the *Missio Dei*—God's mission to this world with ourselves as partners—the 20/20 Vision dares us to be a church of disciples who in turn are equipped to intentionally make new disciples. 20/20 challenges the Episcopal Church to reconsider its spiritual journey, looking at itself in terms that face tomorrow's opportunity while remaining deeply rooted in the Gospel message as understood by our Anglican heritage.

As the 20th century waned, the speed with which change enveloped our culture accelerated. Only those who are blind or stubbornly determined not to recognize what is happening will deny that the world being born is not the one in which most of us were nurtured and grew. The "old" America with which we were familiar is rapidly taking on a different face, mind and heart. Amidst so much cultural and social soul-searching and transition, we are being challenged to ask afresh what it means to be faithful as we find our way forward. As challenging and bewildering as this emerging society can sometimes be, it has enormous opportunities for Christian service and witness—not least because millions are starting to ask life's ultimate questions with both honesty and intense curiosity.

Yet, paradoxically, even as American society has launched itself into an intense spiritual odyssey, it has simultaneously been busily detaching itself from its Judeo-Christian roots, loosening the hold of 1,500 years of Christian heritage; as yet neither the United States nor the rest of the Western world is sure of the long-term implications of this decisive shift.

Because of America's boundless energy and creativity, it is even more of a magnet than ever, attracting millions of both documented and undocumented immigrants from all over the world. Inward migration has further reshaped our understanding of the Judeo-Christian heritage, loosening America's identification with its predominantly Anglo-Saxon and northern European roots. The arrival of such a diversity of newcomers merely intensifies the magnitude of the journey upon which we in this country now find ourselves. When people of several dozen nationalities or ethnic groups might live on the same street, interacting with one another, soul-searching and creativity are obligatory if we as a church are to respond effectively. This infusion of new life, coupled with the growing self-confidence of the historic and more established social and ethnic "minorities" within our culture, is altering perceptions and values in far-reaching ways. We are now a highly technical, multicultural, multiethnic, multi-religious society whose diversity is unprecedented. Today's Americans come from many places, speak many languages and adhere to many customs, while being caught up in a knowledge revolution every bit as profound as the explosion of learning that accompanied the invention of movable type 500 years ago.

This remarkable mingling of peoples and ideas has made the United States one of the most ingenious societies on earth. Such radically changing demographics should encourage the church to be courageous and resourceful, passionate and enthusiastic in its response to these new circumstances. We have to decide whether our church will embrace the opportunities of changing times with excitement and zeal or whether we will defensively retreat from all the opportunities being presented, thereby rendering ourselves increasingly marginal.

A CHANGING AMERICAN DEMOGRAPHIC: *How is America changing?*

M.I.T. professor, consultant and writer, Peter Senge writes, “The next ten to twenty years will bring more change than the last ten or twenty years. We live in a really epic time of change. These are fundamental changes, and it’s not so much predicting the specifics but trying to understand the forces that are at play.”

The table below is a “snapshot” of how things have changed in the last twenty years and of some of the changes that are likely to happen in the next twenty. These few examples are a sample of the alterations that will be taking place in the setting in which we are called to minister in the next twenty years.

1980	2000	2020
PC invented	PC 1000x more powerful	Computers near human intelligence
Touch tone phones	Cell phones	Virtual Reality
Internet for scientists	Internet in adolescence	Internet ubiquitous
230 million Americans	282 million Americans	340 million Americans
12 million Hispanics	35 million Hispanics	70 million Hispanics
Median age: 30	Median age: 35.3	Median age: 38-39
Chrysler bailed out	Global auto companies	Cars run on hydrogen batteries
Challenger disaster	Manned Space Station	First mission to Mars
S & L crisis brewing	Banking v. financial services	Most banking online
Cold War	US only superpower	China reaches superpower status
Christendom dying	Christendom dead	New kind of religious culture
Sexual experiment	Sexual confusion	Unpredictable
AIDS identified	AIDS - global epidemic	AIDS under control or pandemic
US perceived as past it	US economically dominant	Integrated global economy

SPIRITUAL HUNGER AND CURIOSITY

Despite unprecedented wealth and materialism, those around us today are showing symptoms of a persistent and far deeper yearning. Having discovered that life is more than enjoying physical comfort and material contentment, huge numbers of women and men, young and old, are on a spiritual quest. “The fact that people so often speak of spirituality as something to ‘find’ suggests that in popular understanding it is seen as requiring some degree of scouting around, and very much depends on how a person goes about trying to find it and how much the person succeeds.”

Searching is one of the motifs of our age. Whatever their origins, in the midst of this complex interplay of forces, many whose lives are soaked in the fluidity of our culture are asking ultimate questions about identity and where they belong. Those who are on this spiritual journey are not just strangers and those who are far off—the unchurched or formerly

churched—include our friends, neighbors, families—even our own children. It is inevitable that their thoughts will eventually center on the divine—even if they do not know or use theological words or spiritual terms to describe their longing. A recent survey commissioned by the United Methodist Church identifies two out of five American adults in the 25-54-year-old age range as serious seekers after spiritual truth.

It would appear that God has gone before us through a troubled and disturbing era. Now, could it be that God is in the process of preparing the Episcopal Church to play a significant missional role at a moment such as this? God has given us both passion and resources to be agents of transformation in obedience to Jesus Christ, in this changing situation. What Jesus told his disciples as he looked at his own first century world are words that apply equally well to our own: “the harvest truly is plentiful...”

A MOVEMENT ALREADY UNDERWAY

The 20/20 Vision is neither a program nor even a series of programs. 20/20 has not just been invented but is a movement that is already underway, has been quietly building and is now converging with increased urgency from every corner of the church. It is celebratory and expectant, believing God has begun something new in our midst—and yet this new thing returns us to our roots, integrating tomorrow’s

challenge with the Gospel message, our history and our heritage.

The 20/20 Vision is to reclaim and re-energize our missional identity, breathing new life into what it means to be the Domestic and Foreign Missionary Society. 20/20 focuses a vision that has depth as well as dynamic and transforming power. God has been

preparing the soil and now challenges us to live into our Baptismal Covenant with renewed energy and ardor. The heart of the 20/20 Vision is our commitment to be effective and enthusiastic as we proclaim “by word and example the Good News of God in Christ.”

The 20/20 movement found formal expression at the 73rd General Convention in Resolutions A033 and A034. In these the church “joyfully embrace(d) as its priority... being a healthy, dynamic, inviting church... so that we live out our baptismal promise to be disciples who make disciples of Jesus Christ.”

Furthermore, the Episcopal Church pledged itself “in response to this commitment... with God’s help to double our baptized membership by the year 2020.” This breathtaking declaration is catching the imagination of Episcopalians, generating enthusiasm and excitement, for they see it as a way to reverse significantly our thirty-year numerical decline.

The 20/20 Vision is the Episcopal expression of the emerging ecumenical discipleship movement that is influencing Christians across the United States and around the world.

The vigor of 20/20 stems from its passion to mobilize Episcopal Christians, bringing them to maturity in Christ, so that ours might be a church

where transformed lives bring transformation to other lives, and to our whole society.

The statistical component of 20/20 is important not because of numbers for numbers’ sake, but because it challenges us to be intentional, requiring accountability for the policies pursued and the actions taken. The accurate accumulation of data demands regular and constructive evaluation—and mechanisms for review are built into this proposal.

Numbers are important to the 20/20 Movement and are a yardstick that helps measure our passion to form faithful, holy and obedient disciples and disciple-makers. Viewing 20/20 from this disciple-making perspective, the Task Force recommends that the General Convention resolutions be modified from a commitment to doubling membership to a commitment to doubling Average Sunday Attendance (ASA). The Task Force believes Sunday attendance is a much more accurate gauge of our effectiveness as disciple-makers and disciple-multipliers; it also moves us away from the increasingly fuzzy notion of membership. In addition, attendance figures are more reliable, better measuring Christian commitment than the number of the baptized.

DISCIPLES

Disciples are enrolled by baptism and, thereby, committed to a lifetime involvement with the missionary imperative of making new disciples. The baptized are taught all that Jesus imparted to his apostles. In place of his presence among them, Jesus Christ sent the Holy Spirit to superintend, direct and apply his teaching among the baptized. The definition of a Christian is therefore a lifelong committed learner, a disciple under permanent instruction by the Holy Spirit. A local church consists of the group of disciples gathered for teaching by the Holy Spirit in that place.

This definition of discipleship is adapted from one given by Rev. Robert Brow in his book *Go Make Learners*. Brow is a priest of the Diocese of Kingston, Ontario.

The 20/20 Vision, as it focuses the church’s attention on Jesus Christ, requires coordination of the primary components for effective mission, while calling Episcopalians to far greater levels of cooperation, collaboration and partnership, both within our church and with Christians of other backgrounds and

traditions. Obedience to the *Missio Dei* invites us to become a transformational church, a vocation with far-reaching spiritual and numerical implications. One of our major priorities must be to raise the profile of evangelism in the life of our church and equip Episcopalians for evangelistic ministries and lifestyles.

It will be through sharing in mission together that we will learn afresh how to work together, drawing upon the insights and the gifts of each Episcopalian, ministry, parish, diocese and ethnic group. A further corollary is that we are not alone in this endeavor. 20/20 is part of a trans-denominational movement, as Christians from every background seek to respond creatively and without delay to the opportunities being birthed by this different kind of world: the United Methodist Church’s “Igniting Ministry” campaign is an example of this from another denominational tradition. This requires that we build ecumenical bridges in new and determined ways, linking with believers across the whole Christian spectrum.

A TRANSFORMATIONAL CHURCH

Transformational churches are themselves already being transformed by the love of Christ, God's grace being prevenient. Transformational churches are vision-driven, never quite satisfied by their own performance, but constantly assessing and reassessing, striving with their mission priorities and their ministry performance. Transformational churches take seriously their relationship with and dependence upon God, giving precedence to prayer and intercession. Furthermore, transformational churches are aware of the implications of the rapid changes taking place in the culture and respond with both urgency and drive. The Episcopal Church is in the process of learning what these factors mean and how to live into their implications.

We reiterate the seriousness with which we should take the nation's ethnic and multicultural diversity. It is imperative, if we are to be a transformational church, that we grapple with the missional implications of the massive demographic changes taking place all around us. The clock cannot be set back; the United States is on an irreversible course from its European-shaped past toward being a thoroughly multicultural society. Such massive varieties of peoples cannot be ignored and must figure prominently in plans we make, the goals we seek to accomplish and the manner in which we use our resources. The changing face of America presents us with a much clearer vision of the richness of God's Kingdom. With such diversity comes abundance, and the diversity is to be celebrated as a source of renewal and vision.

For example, Hispanic people in the United States no longer cluster along the Mexican border or in a handful of major cities, but are from all over the Latin world and are to be found in increasing numbers everywhere. The Spanish-speaking, Latino bishops of the Episcopal Church have drawn our attention to the challenges and opportunities of the growth of Hispanics in the United States: "We cannot ignore any longer the presence of the Hispanic people in our midst. As a church with the obligation to carry on the Divine Commission (Mt. 28:19-20), we cannot present defensive excuses of language or of any other kind, to avoid being involved in this mission and ministry. When the primitive church started spreading the gospel of our Lord, it faced similar circumstances, and yet, they were able to cover the whole Roman Empire."

Meanwhile, the historic African-American population is being augmented by African-descended immigrants from an array of different cultures from all over that continent and from the Caribbean. Some come seeking economic opportunity, others who arrive are refugees—many are devout and committed Anglicans when they reach these shores, eager to serve God wholeheartedly in this new land. As numbers coming from Europe have slowed to a trickle, those from the rest of the world have turned into a flood. Their presence in our midst offers not only extraordinary opportunities for making known the Good News, but also exceptional challenges as to how we interpret Christ to people of diverse ethnic, religious and cultural backgrounds. Mission to these communities requires intentionality, focus, resources, and zeal, the local initiative resting upon dioceses and congregations.

A Lost Boy is called

Stephen is in his early twenties. He was chased from his village in Sudan when very young and spent his early years wandering the face of Africa with other "Lost Boys." A deeply committed Christian, he was formed in his faith by Anglican bishops, priests, catechists and evangelists in refugee camps in Kenya. Now a resident of the United States and part of the Episcopal Church of the United States of America, he believes that God is calling him to the priesthood.

Yet as we look at the demographics of the Episcopal Church, not only do we remain a predominantly white and Anglo-Saxon church, but many of the presuppositions that shape our mission and ministry will require radical reappraisal if we are faithfully to respond to the reshaping of America that is going on around us.

In addition to the ethnic diversification of the population, there are other changing demographics that need to be taken into account. We are still primarily a confederation of small churches organized to reach out to nuclear families at a time when 44% of the U.S. adult population is single. Also, for a quarter of a century our membership has been aging even more rapidly than the median age of the United States. In common with the other formerly mainline denominations, our median age has risen so that it is now more than twenty years higher than the median age of the general population.

The 20/20 Vision will not be fulfilled unless we reverse this trend, recognizing afresh that the church is renewed each generation: as the old saw has it, “God has no grandchildren.” While it is of utmost importance that we take seriously the challenge of reaching with Christ’s love the aging segments of the population, an urgent key component of the 20/20 Movement must be renewed attention to work among children, ministry by and among youth and teenagers, and the multiplication and support of effective Episcopal campus ministry.

Not only do those on a spiritual search respond to the Good News more enthusiastically when young, but also these young disciples then become the pool from which tomorrow’s leadership, both lay and ordained, is drawn. The future health and growth of the Episcopal Church are dependent upon the identification, recruiting and training of significant numbers of transformational leaders, entrepreneurs and risk-takers, both lay and ordained.

Tomorrow’s leadership needs to be made up of women and men who see societal change as an extraordinary opportunity, not a terrifying threat.

A Spiritual Movement, Not a Statistical One

While statistics are an important element of the 20/20 challenge, we need to remind ourselves that first and foremost this is a spiritual movement. Within the “quest culture” that is in the process of swamping most other approaches to believing, we are being challenged to reassess our habitual approaches toward the exercise of ministry and to discover fresh ways that we might make disciples: introducing to Jesus Christ males and females, young and old, rich and poor, married and single, from every conceivable social and ethnic background, and then forming and deepening them in their new-found faith. As in the first century, so now, the church is a multifaceted coalescing of people.

However, if 20/20 is to achieve lasting, cumulative results, it must be rooted and grounded in a biblical theology, as well as the prayers and intercessions of all God’s people, led by their bishops, clergy, lay leaders and religious. It is our heartfelt belief that the 20/20 Movement is not merely an opportunity to grow the church, but a challenge to all of us to deepen our spirituality and dependence upon the God of truth to whom we lift our praises, prayers and intercessions.

TIME LINE, STEPS AND ACCOUNTABILITY FOR THE 20/20 MOVEMENT

The 20/20 Task Force recognizes that searching for the shape of tomorrow’s ministry is fraught with hazards that can easily divert us, but we urge that the church never lose sight of our overall objective of doubling the Average Sunday Attendance (ASA) by the end of the year 2020. All our efforts should be projected and organized toward this goal. However, given all the uncertainties the further out we project, the 20/20 Movement is best guided toward its goal a step at a time. We, therefore, recommend that, although we continue to use broad brushstrokes to paint the 20/20 picture further out, the following time line should be used to direct the first few steps of the movement:

11/2000 – 10/2001	Preparation: Defining the task
10/2001 – GC2003	Step One: Laying the foundations
2003 – 2006	Step Two: Gathering momentum
2006 – 2009	Step Three: Completed by GC2009

The 20/20 Movement should figure prominently in the substance and agenda of the Minneapolis General Convention. This in an occasion at which the eyes of the church can be focused on the task to which we have committed ourselves, and every effort be made for 20/20 to be acclaimed and celebrated on that occasion by the whole church.

During the period leading to 2003, the scene needs to be set, and our strategy should be concentrated on certain identified areas of success that parishes, dioceses and ministries have had around the country. These will draw the attention of the Episcopal Church to the multiplication of such possibilities as the 20/20 Movement continues to gather momentum.

The progress being made must be kept under close scrutiny, and as a result changes in trajectory will be both recognized and made. We recommend that the Presiding Officers call a gathering on an annual basis that is open to the whole church to celebrate progress made and consult together, while honestly asking and seeking to answer the following questions:

- What have we achieved in the last twelve months?
- What have we forgotten, pushed to one side or overlooked?
- What is new in the equation requiring reassessment of our goals and direction?

All this will play a part in keeping the 20/20 Vision before the church, discovering where the energy is and allowing both the structures and the fringes to be involved in the conversation, while refocusing our commitment for the years ahead.

RECOMMENDATIONS
Celebrating the 20/20 Movement

Recommendations—

- That a relatively small 20/20 Task Force Work Group be appointed by November 15 for the 20/20 Movement, to guide the movement, to serve as an accountable body and to be the review committee for the movement
- That the 20/20 Vision provide a framework and focus for the General Convention 2003
- That there be an annual gathering open to all that celebrates progress, links, guides, and holds accountable the whole church to the fulfilling of the 20/20 task
- That the chair of the continuing 20/20 Task Force Work Group report progress to the presiding officers every two months

20/20 is a movement to be celebrated, not programming to be implemented. 20/20 is the church reclaiming, reinterpreting and reinvigorating what it means to be a missionary society that is both domestic and foreign. We cannot emphasize strongly enough how radically and rapidly our domestic circumstances are changing, creating perhaps the most multicultural society in human history. As complicating as this might be, the energy that the emerging culture generates is palpable. Each of the following components of 20/20 gives substance to the transition that is necessary from a primarily pastoral to a primarily missional approach to ministry.

The parameters laid out in this document having been identified, the 20/20 Task Force now believes it necessary for a 20/20 Network to begin to focus itself around a reconstituted 20/20 Task Force Work Group. We ask the Presiding Officers of the Episcopal Church to form this by November 15, 2001, in order to guide the 20/20 Movement

so that it might reach out into the whole church. The reorganized 20/20 Task Force Work Group should function as the hub of the 20/20 Network, stimulating interaction and linkage between those who are involved in creative and constructive evangelism and mission ministry within all the formal structures of the church, as well as in its various organizations, mission agencies and voluntary ministries.

The nine members of the present 20/20 Task Force are ready to continue involvement in this vision should they be invited, but request that the reconfigured 20/20 Task Force remain small enough to function effectively—we recommend a number in the region of no more than twelve members. The new 20/20 Task Force will need direct and significant access to a wide range of other Episcopalians, to means of communication and to the existing and the rising leadership of the church.

It is vital that the following be involved with the Task Force in the development of the 20/20 process: communicators, representatives of the Standing Commission on Stewardship and Development, the Treasurer or the Treasurer's representative, Generation X leaders, Millennial Generation leaders, missionaries and church planters, youth ministers and youth ministry developers, those involved in ethnic and urban ministry, representatives of the Standing Commission on Domestic Mission and Evangelism, voluntary bodies involved in mission and evangelism.

If the 20/20 Vision is to have any chance of success, it must be given substantial exposure at the General Convention 2003 as the church focuses upon the *Missio Dei*. We perceive that the 20/20 Movement has been called into being by God to leaven the life of the church as it seeks fresh ways to be obedient to its Lord's commands, helping us collectively to live into our baptismal covenant.

Spirituality, Prayer and Worship

Recommendations—

- That the Presiding Bishop, working with a cross-section of the church’s theologians, give theological articulation to the 20/20 imperatives and the Great Commission of Jesus Christ
- That the bishops of the church, led by the Presiding Bishop, call the church to prayer and intercession that God’s grace may blossom through the 20/20 Movement. We ask especially that the Anglican Fellowship of Prayer, the Daughters of the King, the Brotherhood of St. Andrew, devotional fellowships and the religious communities in the church be challenged to be the core around which the national intercessory component of the 20/20 Movement is allowed to coalesce
- That liturgical resources be developed to enable the church as a whole to celebrate its mission as a 20/20 people
- That 20/20 discipleship—being disciples who make disciples—be an integral part of our teaching around the Baptismal Covenant

What the 20/20 Movement is seeking to accomplish cannot begin to be achieved through our own efforts. The transformation we envision and are seeking will not come about merely through adding programs, reconfiguring structures, planting new congregations, training a fresh cadre of leaders or raising huge sums of money, no matter how effectively these ends are pursued. At its heart, 20/20 is a spiritual pursuit, dependent upon God’s grace, inspired by Christ’s love and empowered by the Holy Spirit. To have any chance of succeeding, it must be rooted in biblically-based theology, sustained by intercession and reflected in the worship of God’s people.

The theological undergirding of the 20/20 endeavor needs to be centered in a scriptural understanding of the Kingdom of God—a realm of grace and growth, of truth and transformation. We note that the parables of the Kingdom that Jesus taught are always stories of abundance and

not scarcity, of generosity rather than withholding. These are the heart of the *Missio Dei*, God’s work in the world, his continual miraculous intervention in the lives and affairs of humankind. As we respond to our own Baptismal Covenant, we affirm that “the duty of the Christian is to follow Christ; to come together week by week for corporate worship; and to work, pray, and give for the spread of the Kingdom of God.”

At the heart of the 20/20 Vision must be a cascade of prayer continually rising to God. We, therefore, encourage the Presiding Bishop to lead us as a people constantly in prayer for the church’s mission, and we urge that religious communities, devotional and prayer ministries of the church focus their efforts upon the 20/20 Vision.

The emerging 20/20 Movement reflects a yearning for faithful and effective Christian discipleship in the power of the Holy Spirit. It demands self-examination, personal piety and a fullness of discipleship beyond what is normally lived out, preached and taught in so many of our churches. Crucial to our discipleship is the life of worship, and we recognize that by God’s grace we tend to grow into what we profess in worship. Our liturgy reflects our spiritual yearnings and influences how we act out all that our Baptismal Covenant entails as we live out our discipleship in the world. The 20/20 Vision needs to be integrated into the weekly worship of our churches. Growing out of the 20/20 Movement should be prayers, specific intercessions, special liturgies to celebrate what the Holy Spirit is doing in our midst, providing grace-filled vehicles for personal transformation and institutional change.

None of this is new. It is as we have recommitted ourselves to the scriptural imperatives that these things have always found fresh expression in Anglican theology, spirituality and worship. The 20/20 Vision is calling the church to grow more fully into what we profess and what God is calling us to be.

Research and Analysis**Recommendations—**

- That the Episcopal Church establish a Research and Analysis Unit under the direction of a skilled statistician and researcher. This unit should collect appropriate data, analyze and interpret it on a consistent and long-term basis.
- That the base figure of worshipers in Episcopal churches in 2000 be identified.
- That the parochial report be thoroughly overhauled and redesigned in order that we collect data appropriate to the fulfilling of the 20/20 Vision

In commissioning the 20/20 Task Force to develop plans to double the church's size, the church has drawn attention to the glaring inadequacy of the Episcopal Church's collection and interpretation of data. It will be impossible for us to measure where we are going, if we do not start with an accurate assessment of where we are now or where we have been.

If the 20/20 process is to have a precise starting point, and the 20/20 Movement is to be statistically honest, then the Episcopal Church will need to improve its statistical record keeping, making better use of parochial report information and demographic information using sources such as the Percept Company. As cities grow and as the population shifts, it is essential that we have at our fingertips the facts to guide efforts to focus our ministry in the right locations, as well as data about the church that tells us how we are responding to these changing circumstances.

These challenges alone demonstrate the need that the Episcopal Church has for an effective research and analysis arm, and this is a task that would be appropriately undertaken by the Episcopal Church Center or an agency attached to it. The task force supports and endorses efforts now underway to fill this gap.

In addition, local dioceses require data-informed assistance as they target areas for new congregation development. Accurate information will also allow for a coordinated strategy for revitalization of present congregations and effective response to new ethnic groups in a community. This should also be coordinated with ecumenical partners such as the ELCA. This developing database should be made widely available for research, and tools such as the World Wide Web should encourage such research. Correcting the shortcomings in our collection and interpretation of data should be given the highest priority.

New Church, Congregational and Diocesan Development**Recommendations—**

- Establish a strong national strategy and approach to new church development to go alongside regional, diocesan and local efforts
- Empower and enhance the ministry of new church development by coordinating and developing resources on a national and regional level to support local diocese's initiatives through congregations
- Begin the process that will result in the establishment of 300 new missional congregations by 2006, in addition to suburban congregations adding urban and inner city plants that are sensitive to the multicultural demands of an ethnically diverse society and culture
- Identify and provide the expertise, resources and funding to assist dioceses in every facet of new church development.
- Establish a strategy and identify the expertise and resources to revitalize midsize and transitional-level congregations
- Identify and showcase ten 20/20 models that are already in existence in the Episcopal Church at General Convention 2003

If we are to double attendance in Episcopal churches by 2020, it is essential that we radically reassess our approach to new church development and the revitalization and development of existing congregations. The 20/20 Vision is a call for the church to consider a wide array of new, imaginative and creative approaches to "doing church." While accepting that not every congregation has the potential for significant numerical growth, especially those in areas of sparse or declining population, almost every parish or mission is able to form Christians, to further develop itself and to move forward deepening its discipleship, obedience and servant ministry.

Research within the American religious context strongly suggests that the largest proportion of any numerical expansion is likely to take place in new congregations, which means that every effort should be made to make new church development a major priority of the church as a whole, and of dioceses in particular, during the next two decades. At the same time, considerable growth and increased effectiveness are possible as the process of congregational development is applied to existing parishes, as is being seen in dioceses that are committing to that task.

The accompanying time line suggests that, if we are to meet the 20/20 target, it will be necessary to establish a significant number of new congregations between now and 2020. While the Episcopal Church is rediscovering the adventure of developing and launching new congregations, considerable effort and resources will be necessary if we are to succeed in meeting our goal. It is possible in the early stages of 20/20 that, if we are to find the necessary missionaries for new church development, we will have to look to the laity and even outside the United States.

While we expect that dioceses and existing parishes will be the primary sponsors of new congregations, we recognize that there are significant areas of population growth in the United States that are beyond the resources of the local diocese, especially in the West. Two examples to which we have given thought are the Las Vegas metropolitan area in the numerically small and resource-limited Diocese of Nevada and the Boise area in the Diocese of Idaho. A national strategy and national sources of funding for new church development will be required. Such an initiative will require significant funding for seed money, consulting, training, mentoring, prayer support and tools that enable accountability.

It has been the experience of those both within and beyond the Episcopal Church who are seriously committed to congregational development that, properly resourced, it is midsize, transitional level congregations of 100-200 Average Sunday Attendance located in well-populated areas which have the most potential for growth. In addition to New Church Development, we recommend that a strategy be framed and resources be developed to support and revitalize such congregations, monitoring their progress.

Congregations that fall within this range need to be identified and then assisted with consulting, mentoring, resources, etc., to move beyond their present plateau, responding effectively to the opportunities in their locality. This, again, will require significant funding and expertise.

It is the intention of the 20/20 Task Force that we find ten outstanding existing models of the 20/20 Movement at work in our church and to showcase these at the General Convention 2003: these will be new congregations, revitalized congregations, congregations doing exciting missional things in difficult and demanding circumstances, etc.

Projected Targets to Reach the 20/20 Goal (see <http://members.aol.com/ENE2024/model071301.htm>)

	2001	2002	2003	2004	2005
ASA	830,000	853,240	877,131	901,690	926,938
Number of plants	46	48	49	50	52
Dollars needed	27,888,000	28,668,864	29,471,592	30,296,797	31,145,107
Dollars per ASA	33.60	33.60	33.60	33.60	33.60
Cumulative plants	46	94	143	194	246

2006	2007	2008	2009	2010
952,892	991,961	1,032,631	1,074,969	1,119,043
53	102	106	110	115
32,017,170	61,005,573	63,506,802	66,110,580	68,821,114
33.60	61.50	61.50	61.50	61.50
299	401	507	617	732

2011	2012	2013	2014	2015
1,164,923	1,212,685	1,262,405	1,314,164	1,368,045
119	124	129	135	140
71,642,780	74,580,134	77,637,919	80,821,074	84,134,738
61.50	61.50	61.50	61.50	61.50

2016	2017	2018	2019	2020
1,424,134	1,482,524	1,543,307	1,606,583	1,672,453
146	152	158	165	171
87,584,262	91,175,217	94,913,401	98,804,850	102,855,849
61.50	61.50	61.50	61.50	61.50
1,526	1,678	1,836	2,000	2,172

Assumptions

- 2.80% Initial Growth Rate
- 4.70% Growth Rate 2007-2020
- 60% Initial Growth Rate from New Congregations
- 75% Growth Rate from New Congregations 2007-2020
- Average Sunday Attendance (ASA) per New Congregation = 300

Identifying, Recruiting and Training 20/20 Leaders

The 20/20 dynamic assumes that at this critical moment God is raising up the kind of leadership necessary for visionary movements to reshape the life of the church. Dynamic, transforming leadership is central to effective mission and the growth of the church, and the development of that leadership must be a primary component of our present and future.

Recommendations—

- That the Episcopal Church recognize the gravity of our leadership imbalances and commit to act to recruit the kind of leaders and add the diversity we need in the 21st century
- That in 2002 the Domestic and Foreign Missionary Society begin identifying the best practices in our own and other denominations and then in 2003 begin searching for and recruiting transformational leaders whose backgrounds reflect a diversity of cultures, generations and other social groupings
- That the church as a whole be prepared to learn from successful approaches to the identification and recruiting of young leaders and those from a variety of ethnic groups
- That the church offer on a continuing basis a variety of much-increased regional training for dioceses, parishes and other ministries, so that a growing number of Episcopalians might catch the vision of what is happening and the wonderful possibilities that are part of these changing circumstances
- That there be carefully planned follow-up, with established but flexible procedures for accountability built into the process, as dioceses and congregations reconfigure themselves for more effective mission and ministry.

The good news is that God has given great gifts for leadership by virtue of the Spirit's grace, and through human obedience to our own baptismal identity in Jesus Christ. The challenging news is that we must recruit and equip more leaders for mission, if we are to prosper in that mission, and fulfill the 20/20 Vision. This latter is important not just because of the 20/20 challenge, but because it is looking increasingly likely that the Episcopal Church is facing a shortfall of ordained leadership. Church Pension Fund statistics demonstrate that "the Episcopal Church certainly has a parish clergy that is top-heavy age wise," and although cautious because of the variables to make too many far-reaching predictions, researchers at the Pension Fund recognize that as older clergy are retiring there are far smaller cohorts of younger leaders to take their place.

Independent observers are less sanguine and cautious, with some projecting a significant loss of ordained leadership in parishes during the coming two decades. However the realities pan out, it is crucial that we give significant attention to ordained and lay leadership needs during a period in which existing parishes will require creative direction, while new congregations are being launched to meet the pressing needs of a shifting and growing population.

In addition, we as a church need to review and revise our approach to leadership selection so that we are able to identify, recruit, and equip lay and ordained leaders who

are entrepreneurial, self-starting, and not averse to taking risks. These are some of the skills necessary if leaders are to be agents of transformation, and we will only find them with careful recruiting. The 20/20 Vision holds that as the new century progresses, both laity and clergy alike need to be shaped and educated for vital missional leadership in local communities of faith, in the wider church, and into society and the world.

A further ingredient of the leadership challenge will be to raise vigorous leaders who reflect the diversity of the multilingual, multicultural society to which we now belong. Given the position in which we find ourselves now, this is going to be a huge challenge. Significant resources and creativity need to be applied to the development of Hispanic, African-American, Asian and other ethnic leaders, providing them opportunities within a church that has hitherto consciously or unconsciously relegated them to the position of "second class citizens."

An equally large challenge is to address our pressing shortage of young leaders. With a mere 4% of our ordained leadership under the age of 35, and declining numbers of the next generations involved in the life of the Episcopal Church, there is much to be done to redress this imbalance. Only the Roman Catholic Church is faced with a greater leadership challenge than the Episcopal Church, although other mainline denominations are not far behind us. We are only just beginning to give attention to raising up young lay and ordained leadership. Our past shortsightedness in this area could mean that leadership for mission will be inhibited into the future as we seek to grow, unless we are prepared to think and work outside the box.

There are many exciting possibilities for leadership development in the life of the church. Creative and innovative approaches to theological education and leadership training are fundamental to any vision for the future. Dioceses, congregations, organizations and seminaries are looking at leadership in new ways, and there is an increasing realization that leadership development and leadership education are a fundamental part of the work of all of these entities. However, there is far too little focus and coordination of these efforts. There is still a sentiment that leaders will somehow appear, and the Episcopal Church is not devoting sufficient attention or resources to identifying and development of leaders—especially in an environment where other denominations, career paths and secular organizations are aggressively pursuing the brightest and best of Generation X and the Millennial Generation.

The Next Generations

Recommendations—

- That significant resources and personnel be trained and deployed to enrich youth ministry in parishes and dioceses
- That the Episcopal Church reengage in ministry upon college and university campuses and that this ministry be both multicultural and multiethnic
- That there be a continual focus on, and bringing together for idea exchange and strategizing, those committed to working among the next generations
- That the Episcopal Church enable youth and campus ministries to take a lead in developing innovative and creative ways to reach out to the rising generations
- That we redouble our efforts for identifying, recruiting and training youth and young adults in ministry leadership, both lay and ordained: such efforts have to be at the grass roots

At the heart of our priorities, and interwoven into each of the components outlined in this Report, must be work among the next generations—that is, continuing work among:

- *Generation X (those born between the mid-sixties and mid-eighties)*
- *The Millennial Generation (those born between the mid-eighties and the early years of this new century)*
- *The generation that will follow them.*

It is vital for any organization to give concentrated thought and energy to the succession of leadership: in addition, we should also recognize that ministry among the young is of vital importance because the overwhelming majority of those who make a lifetime Christian commitment do so before they reach the age of twenty.

We have seen already that ours is an aging church: few of our leaders belong to tomorrow's generations. Following a quarter century during

which the median age of ordinations has risen from the twenties to the mid- or late forties, the time is long overdue for the Episcopal Church to reach out intentionally for energetic leadership in the rising generations.

This task will not be easy because so many other institutions and corporations are also looking for “the brightest and the best” and are more aggressive in their recruitment than the church; in addition, they have access to an abundance of resources and blandishments. Furthermore, many of the other caring and serving professions are facing the same chronic shortages as ourselves: teaching, nursing and the civil service are three examples. Yet, as those who have deliberately sought to recruit young leaders for Christian ministry have discovered, the young will respond when offered the opportunity of sacrificial Christian service.

It is imperative that we paint the big picture, casting a vision that will catch the imagination of the next generations: the younger cohorts of Generation X and the earliest cohorts of the Millennial Generation. Dioceses urgently need to consider significantly revising their ordination processes, which in many places have selected out the young rather than recruiting them in. Some dioceses have begun working in this direction and can provide models for others which have yet to begin this task.

In addition to concentrating considerable effort and energy upon ministry among the young, it is vital that the young be given every opportunity to play a leading role in ministry. Every opportunity should be taken to enable them to lead, take initiatives and present Christ in a manner that is culturally appropriate. The next generations best understand the post-Christendom culture in which they and their contemporaries live, and can best reach them. It is imperative that we encourage, enable and provide the freedom and framework for them to minister effectively. Neither should we be surprised how the life of these young churches will spill over onto the Web. The role of older generations of leaders is to be there as mentors for these rising leaders—and they both seek and yearn for mentors who will walk with them as they explore the challenges of ministry.

A further observation regarding ministry among the young and the raising of young leaders is that the next generations are less hampered by preconceived cultural and ethnic stereotypes which have distorted some of the perceptions of those who are older. This means that their presence and input will inevitably work to change the dynamics that will enable the Episcopal Church to better reflect the diversity of the United States.

There are some extraordinary advances in culturally appropriate ministry among the young in various other parts of the Anglican Communion—especially within the Church of England and parts of the Anglican Church in Australia. In a global culture where the young are the first truly global generation, it is imperative that the Episcopal Church be prepared to “go to school” on successful ministries among the young elsewhere in the world.

Funding

The 20/20 Vision will require significant financial resources if it is to be successful. If the 20/20 Vision is to be fulfilled, initiatives will be funded from a variety of sources: local, regional and national. To establish a

Recommendations—

- The development of a strong relationship between the Treasurer, the Treasurer’s Office and the 20/20 Movement so that funds might be identified and committed to the development of this work
- The establishment of a close-working relationship with the Standing Commission on Stewardship to explore and make decisions about the implication of the 20/20 vision
- The establishment of a strong development component for 20/20 to raise the funds needed for the success of the initiative, and that 20/20 and the Treasurer have a plan to accomplish the goals identified by the middle of 2002
- The establishment of a working relationship with the Executive Council’s Administration and Finance Committee, and the General Convention’s Standing Committee on Program, Finance, and Budget to focus energies around the 20/20 vision
- The consideration of approaches to raise funds for the extension of the 20/20 Vision, bringing recommendations to the General Convention in 2003

viable financial plan for the funding of the 20/20 Movement, it is necessary that the ongoing 20/20 Task Force Work Group have immediate and direct access to the Treasurer of the Domestic and Foreign Missionary Society to help identify national funding that will “prime the pump” as we begin to move from a maintenance to a mission-driven vision. A number of significant financial decisions will need to be made prior to and during General Convention 2003.

It is essential for the 20/20 Movement to have a strong financial development component because the success of the vision depends heavily upon the raising of new dollars to sustain this advance. Funding will be necessary for many components of the vision, but especially leadership training, the purchase of real estate and assisting smaller dioceses facing large challenges in new church development, to name just a handful of examples.

This development arm will seek major gifts, planned gifts, challenge funds, etc. It would also

enable the 20/20 Vision to become a significant stimulus for giving as the massive transfer of capital funds that is occurring in the United States at the moment continues. The monies necessary for the fulfillment of the 20/20 Vision are an investment in the future, and there are many Episcopalians out there willing to make such investments—if their imagination can be caught. There are various models upon which a 20/20 organization could be based to enable ownership of the movement by the whole church and also to allow both designated funds from church budgets and especially the raising of new dollars.

A key component of the financial aspects of the 20/20 challenge will be the mobilization of those with skills in the whole area of resource development. The Episcopal Church is rich in undeveloped economic resources, and much is possible if we can learn ways to best leverage our assets. At both local and national levels the church needs advice on how we might creatively use our assets to underwrite and enable the vision. This may mean the development of a 20/20 Fund and/or for 20/20 to have significant access to funds that already exist or are planned, like the Alleluia Fund.

Communicating the 20/20 Vision

This is a major turning point—truly a kairos moment. To accomplish our goal of doubling the Average Sunday Attendance in the Episcopal Church by 2020, we must clearly and with intention communicate that

Recommendations—

- Extend the work of the network of communicators enthusiastic about the possibilities of the 20/20 Movement and prepared to use their skills and insights in the service of the Good News in this way.
- Give the 20/20 Vision and Movement a high profile in all church publications. One suggestion that can begin almost immediately is the launching of a monthly 20/20 page in *Episcopal Life*
- The establishment of a lively 20/20 site with plenty of cross-linkages, especially accessible through the www.episcopalchurch.org home page
- The establishment of networks both traditional and electronic that can publicize information of resources, both within and beyond Anglicanism, that are able to advance the 20/20 Vision.

the true mission of the church is to make disciples who can make disciples. This message must be constantly and consistently communicated to our own membership as well as to the world around us.

Communicating the 20/20 Vision to Episcopalians in an

effective and winning way is essential if we are to build up the 20/20 Movement within the church. This will require that we make more effective use of both traditional and electronic media, at local and at national levels, getting the message of 20/20 into every corner of the church and making sure it is at the top of congregational, diocesan and national church priorities. In addition, we need to be constantly open to newly developing modes of communication to improve our ability to share news and ideas as widely as possible.

It will be of paramount importance to broadcast to a wide audience the message that God and God's church are doing something new. There is intense spiritual hunger within our society, and there are segments of our culture whose curiosity about things spiritual can best be addressed by the approach of a historic liturgical church like our own. We need to be gathering and celebrating in both print and electronic media the success stories that come from our dioceses, congregations and other ministries. Now is the time to take the initiative by telling the good news of the Episcopal Church rather than allowing the press to shape public perceptions of what this church is like. Perhaps the time has come to consider how to shape the image of the Episcopal Church to serve our commitment to being a church that makes disciples who make disciples, thereby fulfilling the 20/20 Vision.

In terms of communicating the message about what God is doing in and through the Episcopal Church, we have been slow to develop an effective presence on the World Wide Web. Given that the generations we are seeking to reach intermingle meaningfully and naturally both in real time and online, significant opportunities are being lost. It is vital that the church encourage the development and multiplication of the finest interactive web sites at the local level, but also that diocesan and national sites be upgraded in both content and presentation rather than being mere electronic versions of newsletters, organizational directories, catalogues of church publications, traditional magazines or church bulletin boards. The production of engaging web sites, web-delivered educational content and web-delivered training is certainly an area in which young Christians must take a lead.

Conclusion

It is our dream that, during the next twenty years, the Episcopal Church will have come to terms with the fact that Christianity is no longer dominant in our culture. We recognize that the formerly mainline churches may have a much more modest place in the scheme of things than has historically been the case. We further recognize that we will be living in a society where a multiplicity of faith groups and religions are in aggressive competition with us, and that we are called to answer the challenge with both grace and enthusiasm.

The 20/20 Vision is built around a dream—that our church, the Episcopal Church, is willing to make the necessary changes, becoming a church of disciples eager to proclaim and live out the Good News of God in Christ Jesus in the fast-changing world in which it now finds itself. It is built around the assumption that our church is prepared to reconfigure itself where necessary in order to be faithful to our Lord. It is our hope that by 2020 we will have moved toward updating our church's understanding of Christian discipleship.

It is our dream that, when 2020 arrives, as many as 25% of our congregations will be less than 20 years old and that, while our worshipping numbers will have doubled from our present 830,000 each Sunday, the

median age of our parishes will be considerably younger. It is also our fervent hope that those who are Episcopalians in 2020 will socially and ethnically “look more like America” as a whole than we do today.

We dream that the Episcopal Church of 2020 will be a vibrant fellowship of God's people, a significant proportion of its membership living into their Baptismal Covenant with enthusiasm and in sacrificial Christian service. This Episcopal Church will be bubbling over with possibilities, hopeful, upbeat and committed unflinchingly to the Gospel message of Jesus Christ. We dream that, as the 20/20 Vision has taken hold in the intervening years, gathering momentum and bringing about transformation, that more and more Episcopalians, touched by the Spirit of God, will be taking the message into the rest of the world, while others will be eagerly living Christ's love in the hearts of our urban centers, and among the marginalized and least fortunate.

The 20/20 Task Force dreams and yearns that by 2020 Episcopal Christians will have a fresh, new understanding of what it means to be a follower of Jesus Christ, a disciple and a member of the Episcopal Church.

AFTER THE 20/20 TASK FORCE REPORT: 20/20 STRATEGY GROUP

The 20/20 Task Force presented the above report to Executive Council in October 2001. The Executive Council received the report and then handed responsibility for developing strategies to implement the vision back to the Standing Commission on Domestic Mission and Evangelism. The Presiding Bishop, the President of the House of Deputies, and SCDME officers created a 20/20 Strategy Group and nine Program Teams in order to assist the SCDME with its mid-triennium charge from Executive Council to articulate specific strategies to support, encourage, and implement the vision of 20/20.

The 20/20 Strategy Group and SCDME understood in taking on this charge that no group or groups could own 20/20 and that it will be on the grassroots level that 20/20 will catch fire, a level not easily “programmed” or “legislated.” Additionally, we understood that the charge was to address the missional energy of the whole church in its tremendous diversity to turn outward to an even more diverse society, understanding that any group or sub-group could easily say, “for us it is different.” We sought not to offer so many right answers but to offer support to mission that is defined and generated from the context of local conditions. The following strategies and resolutions are offered in the spirit of that understanding.

In turn, the 20/20 Strategy Group was assisted by the ideas and energy of the following Program Team members, who were convened a large and diverse gathering of committed people in Camp Allen in January 2002 to propose strategies in the following areas: Leaders, Spirituality, Prayer, and Worship, Research, New Congregation Development, Congregational Revitalization, Next Generations, Communication and Funding.

CAMP ALLEN PROGRAM TEAMS

General Convention 2003

Edgar Kim Byham, Esq., Newark, II
The Rev. John A.M. Guernsey, Virginia, III
Ms. Nina Meigs, Conv. American Churches in Europe

Spirituality, Prayer, and Worship

The Rev. Paige Blair, Chair, Maine, I
The Rt. Rev. Michael Creighton, Central Pennsylvania, III
The Rev. J. Anthony Guillen, Los Angeles, VIII
The Rev. Timothy Jones, Tennessee, IV
Ms. Jessica Marth, Alaska, VIII
Ms. Heather York, Southern Virginia, III

Research

Mrs. C.J. Ditzenberger, Chair, Upper South Carolina, IV
The Rev. Kwasi Thornell, Southern Ohio, V
Mr. Howard M. Tischler, Rio Grande, VII
The Rev. Thomas Hansen, Nebraska, VI

New Congregation Development

The Rev. David Jones, Chair, Virginia, III
Ms. S. Dylan Breuer, Maryland, III
The Rt. Rev. Katharine Jefferts Schori, Nevada, VIII
Mr. David Keller, Upper South Carolina, IV
The Rev. Canon Kevin Martin, Texas, VII
The Rev. Uriel Osnaya-Jimenez, Texas, VII
The Rev. David H. Roseberry, Dallas, VII
Ms. Laura Russell, Esq., Newark, II
The Rev. George S. Sotelo, California, VIII

Congregational Revitalization

The Rev. Susanne Watson, Chair, Iowa, VI
The Rev. Stacy Alan, Western Michigan, V
The Rev. Anita Braden, Milwaukee, V
The Rev. Dr. James Cooper, Florida, IV
The Ven. William Coyne, Western Mass, I

The Rev. Colenzo Hubbard, West Tennessee, IV
The Very Rev. Sandra Wilson, Minnesota, VI

Leaders

The Rev. Bonnie Perry, Chair, Chicago, V
Ms. Latosha Collins, Western New York, II
The Rev. Carolyn Jones, Missouri, V
The Very Rev. James Lemler, Chicago, V
The Rev. Gary Steele, Alaska, VIII
The Rev. Winnie Varghese, Los Angeles, VIII
The Rev. LeeAnne Watkins, Minnesota, VI

Funding

The Rev. George Conger, Chair, Central Florida, IV
Mr. Albert T. Mollegen, Connecticut, I
Ms. Jessica Osaki, Los Angeles, VIII
Ms. Shelley Vescovo, Dallas, VII

Communication

Ms. Susan T. Erdey, Chair, New York, II
Ms. Carol Barnwell, Texas, VII
Mr. David Code, New York, II
Mrs. Nell Gibson, New York, II
Ms. Sarah Lawton, California, VIII
Canon Lydia Lopez, Los Angeles, VIII
The Rev. Canon David Seger, Northern Indiana, V

Next Generations

The Rev. Charlie Dupree, Chair, East Carolina, IV
The Rt. Rev. Leopoldo Alard, Texas, VII
Ms. Kate Hays, Virginia, III
The Rev. Michael Hopkins, Washington, III
Mr. Robert Schoeck, Massachusetts, I
Dr. Shirleen S. Wait, Florida, IV
Ms. Amber Stancliffe, California, VIII
The Rev. Sylvia Vasquez, Delaware, III

20/20 is already generating an enormous amount of spirit and enthusiasm for mission on the local level, reinforcing the reality that 20/20 is not a program, nor an initiative, but a *movement* that is spreading at the grassroots level across our church.

Now, even more than when the 20/20 initiative was first embraced by General Convention, the Episcopal Church faces variables of international scope that affect our approach to mission, including an ongoing worldwide war on terrorism, a globalized economic uncertainty, and scandals pointing to deficiencies of accountability in the wider Body of Christ. We also face the challenge of speaking the diverse languages of the communities we serve—including idioms of generation, culture, and place. A major theme throughout the program areas is a call to offer a broad range of resources appropriate to this new time.

Thus, the work of the 20/20 has and will, of necessity, follow an iterative, spiral model of constant reevaluation and retooling to meet new challenges as they emerge.

Much evidence points to 20/20 having been integrated and woven into the fabric of existing programs at the Episcopal Church Center, redirecting existing work and driving new initiatives. It is important to note that the program groups have not met physically since January 2002—instead, modeling the best use of technology tools available to them, the groups have convened around Internet discussion groups.

The following resolutions are presented by the SCDME with the support of the 20/20 Group:

1. LEADERSHIP

Strong leadership in all the orders of ministry is vital for the success of the work of 20/20 to be accomplished. We must identify, recruit, cultivate, and educate the leadership we need for the twenty-first century, including:

- individuals with multilingual and intercultural skills to serve the emerging majority population that is not primarily of European descent;
- individuals who speak the language of the “next generations” who can embody and proclaim the Gospel in a postmodern context and use appropriate appealing methods to spread the Gospel;
- Individuals with skill and temperaments to revitalize existing congregations and plant new congregations.

Resolution A059 Design New Resources

1 *Resolved*, the House of _____ concurring, That the seminaries and diocesan schools for ministry of the
2 Episcopal Church be urged to review curriculum resources and design new resources that focus on:

- 3 • intercultural leadership
4 • contemporary foreign language courses
5 • anti-racism education
6 • church planting
7 • congregational revitalization
8 • evangelism
9 • management of change
10 • negotiation of conflict

Resolution A060 Contemporary Language Competency

1 *Resolved*, the House of _____ concurring, That this 74th General Convention direct the Standing
2 Commission on Ministry Development to prepare revisions of the ordination canons to require
3 competency in a contemporary language other than English or a culture other than the candidate’s native
4 culture, and require intercultural field education experience of all candidates.

Resolution A061 Continuing Education Scholarships

1 *Resolved*, the House of _____ concurring, That this 74th General Convention allocate \$250,000 towards
2 scholarships for clergy and congregational leaders for continuing education in areas of change, decision
3 making, conflict resolution, and congregational renewal.

Resolution A062 Diversity in Leadership Recruitment

1 *Resolved*, the House of _____ concurring, That the Episcopal Church recruit leadership that reflects the
 2 diversity of our society and create multiple discernment options reflecting the variety of places from which
 3 individuals hear a call to ministry, and that the canons be altered to allow sponsorships:

- 4 • by campus ministries
- 5 • by internship programs for ordination in “home” or “away” dioceses
- 6 • by seminaries with intentional vocational discernment programs for undergraduate and graduate
 7 students.

Resolution A063 Ethnic Specific Discernment Committees

1 *Resolved*, the House of _____ concurring, That this 74th General Convention encourage bishops and
 2 commissions on ministry to designate ethnic-specific discernment committees to identify, support, and
 3 retain individuals for ministry from communities not well represented within a diocese’s current
 4 leadership.

Resolution A064 Seminarian Expenses

1 *Resolved*, the House of _____ concurring, That the Episcopal Church as a national body move towards
 2 paying for seminarians’ expenses in preparation for ministry; and be it further

3 *Resolved*, That the Church Pension Fund be urged to examine the feasibility of a program to underwrite
 4 the loan costs for seminarians of the church exploring such possibilities as:

- 5 • determining the feasibility of amortizing seminary loan payments over the course of a cleric’s career;
- 6 • including seminary debt in the pension premium of parochial/institutional clergy, distributed over the
 7 course of a cleric’s career; and be it further

8 *Resolved*, That dioceses and congregations commit a greater proportion of income to the support of
 9 candidates preparing for ordination and lay professionals; and be it further

10 *Resolved*, That the Episcopal Church seek funding support for the debt reduction of newly ordained
 11 persons who serve in priority mission areas that are under-served and under-funded, including new church
 12 plants, multi-cultural and specialized cultural ministries and rural areas; and be it further

13 *Resolved*, That the Episcopal Church encourage the development of a fund to defray the educational
 14 expenses of seminarians through a partnership with the Episcopal Church Foundation, Society for the
 15 Increase of the Ministry, Episcopal Evangelical Education Society, and the Church Pension Fund.

Resolution A065 Leadership Programs for 18-25 Year-Olds

1 *Resolved*, the House of _____ concurring, That the Episcopal Church encourage dioceses to explore and
 2 develop exciting internships and leadership development programs aimed at 18-25 year-olds, with a focus
 3 on social justice, discipleship, simple living, intentional community, spiritual formation, theological
 4 reflection, and vocational discernment.

Resolution A066 Campus Ministry Allocation

1 *Resolved*, the House of _____ concurring, That the 74th General Convention call upon all dioceses of the
 2 Episcopal Church to allocate a meaningful proportion of budgeted income to campus ministry as a form of
 3 mission to the next generation.

Resolution A067 Fund for Theological Education

1 *Resolved*, the House of _____ concurring, That the Episcopal Church allocate \$300,000 to be matched by
 2 the Lilly Endowment’s \$2.3 million to be a full partner and participant in the Fund for Theological
 3 Education’s pastoral leadership search effort (Pulse Project) which will identify, cultivate, and recruit
 4 exceptional candidates under age 35 for ordination by developing materials, a database, and a web site,
 5 this project being in conjunction with the Presbyterian Church (USA), the United Methodist Church, and
 6 the Evangelical Lutheran Church in America.

2. Spirituality, Prayer, and Worship

“It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they
 have been divers, and may be changed according to the diversity of countries, times, and men’s manners, so
 that nothing be ordained against God’s Word” (Article XXXIV of the Articles of Religion, *Book of Common*

Prayer, p. 874). In keeping with this spirit of Anglicanism, it is clear that in order for us to fulfill the 20/20 call, our worship must be relevant to the times, languages, and cultures of our people. However, it is not enough to mandate new liturgies, but rather our worship of God must be relational, transformational, and leading to an encounter with the Risen Christ, thus compelling us to share our experience with others.

Resolution A068 Episcopal Church Web-Site

1 *Resolved*, the House of _____ concurring, That the 74th General Convention direct the Episcopal Church
 2 Center staff to collect and post on the Episcopal Church website a variety of resources related to faith
 3 formation, ongoing spiritual growth, and education of both children and adults. This should include
 4 resources that are oriented to seekers from outside the Episcopal Church, and that assist in making
 5 disciples oriented to mission for the local context.

Resolution A069 Spanish Music Resources

1 *Resolved*, the House of _____ concurring, That the 74th General Convention direct the Standing
 2 Commission on Liturgy and Music, in cooperation with the Office of Hispanic Ministries, to collect,
 3 create, and publish music resources in the Spanish language that are reflective of and appropriate to Latino
 4 cultures in the United States, and that \$100,000 be approved for this purpose.

Resolution A070 Creative Worship Resources

1 *Resolved*, the House of _____ concurring, That the 74th General Convention direct the Office of Liturgy,
 2 in cooperation with the Offices of Congregational Development and the Standing Commission on Liturgy
 3 and Music, to cooperate with our ecumenical partners in sponsoring and promoting conferences on music
 4 and liturgy which teach and promote fresh resources for creative, multisensory worship that is done well,
 5 and that includes a mix of multicultural and multilingual music and a variety of musical styles and sounds.

Resolution A071 Mission-based Prayers

1 *Resolved*, the House of _____ concurring, That the 74th General Convention direct the Office of
 2 Liturgy and the Offices of Congregational Development to compile and post on the Episcopal
 3 Church website mission-based prayers of the people and other liturgical resources that support the
 4 20/20 vision, and post links to other 20/20–related liturgical resources that have been developed
 5 throughout the Church.

3. Research

Current, accurate, and thorough demographic data on Episcopal parishes and membership is a pressing need. Improvements in the parochial reporting system have been made in recent years but more and different kinds of data need to be collected. One important change has been in the hiring of a qualified and experienced director of research at the Episcopal Church Center. Dr. C. Kirk Hadaway began work in 2002. Additional resources for this critically important task will be required.

As we are targeting research questions and projects, we raise several areas in which additional knowledge would be helpful. Include in the parochial report requests for information we seek to support 20/20 goals, including:

- Ethnicity/race, language, sex, and age information on congregations and their leadership, recognizing that such information will be somewhat subjective;
- Baptisms, categorized by child and adult;
- Confirmations and Receptions, categorized by child and adult;
- Annually varying topical questions such as average family income in the parish, outreach projects being undertaken, etc.

Annual reports are now being sent to congregations with a ten-year history of attendance and stewardship together with projections out three to five years. These should be included with the parochial report forms to encourage the clergy and lay leadership to provide thorough and accurate information.

Accuracy in data is vitally important, especially with respect to Average Sunday Attendance (“ASA”), which is widely regarded as the most reliable statistical measure of congregational health. There are significant advantages to software versions of parish registers. These should be downloadable and moderate in cost or free. Such programs could minimize mathematical errors and allow for ongoing statistical analyses, such as

doing a review of Easter services over the period for which data is available. Ideally, there could be software usable on handheld devices which can be located in the sacristy and the information downloaded on other computers for compilation.

Percept continues to be a very useful tool in evangelism by providing pertinent demographic data. The costs of such useful services have been significant for some dioceses; thus, dioceses are encouraged to work together, especially through provinces, to negotiate with Percept for affordable fees.

Make the parochial report more useful by assuring that more of the church leadership has an opportunity to review it. To that end, we propose the following amendment to the canons:

Resolution A072 Amend Canon I.6.2

1 *Resolved*, the House of _____ concurring, That Canon I.6.2 be amended to read as follows:
 2 A report of every Parish and other Congregation of this Church shall be prepared annually for the year
 3 ending December 31 preceding, in the form authorized by the Executive Council and approved by the
 4 Committee on the State of the Church, and shall be filed not later than March 1 with the Bishop of the
 5 Diocese, or, where there is no Bishop, with the ecclesiastical authority of the Diocese. The Bishop or the
 6 ecclesiastical authority, as the case may be, shall keep a copy and submit the report to the Executive
 7 Council not later than May 1. In every Parish and other Congregation the preparation and filing of this
 8 report shall be the joint duty of the Rector or Member of the Clergy and ~~Vestry; and in every other~~
 9 Congregation the duty of the Member of the Clergy in charge thereof. the lay leadership; and before the
 10 filing thereof the report shall be approved by the Vestry or bishop’s committee or mission council. This
 11 report shall include the following information...

EXPLANATION

The information supplied in the parochial report is essential to planning by the dioceses and national church, but it is even more vital that the leadership of congregations be fully engaged in the process and annually review the statistical data associated with the congregation. Since compilations of past data will now be provided to congregations, review of new data will help assure greater understanding and awareness of historical data and trends.

4. New Congregation Development

A large percentage of the Episcopal congregations in the United States were planted in the early years of the last century. Research within the American religious context strongly suggests that the largest proportion of any numerical expansion is likely to take place in new congregations, which means that every effort should be made to make new church development a major priority of the church as a whole, and of dioceses in particular, during the next two decades.

This is an area in which the Episcopal Church has not traditionally excelled, and so major education efforts will be necessary in order to meet the challenges of having every diocese plant new congregations by 2020.

Resolution A073 Plant New Churches

1 *Resolved*, the House of _____ concurring, That the 74th General Convention direct the Congregational
 2 Development Unit of the Episcopal Church Center to:
 3 • develop a system for identifying persons with the skills and temperament to plant new churches and/or
 4 revitalize existing congregations;
 5 • develop and carry out events to include an annual national conference of church planters to share
 6 stories and resources;
 7 • develop training and mentoring programs for laypersons involved in church planting;
 8 • through the office of the Director of Research at the Episcopal Church Center, conduct and fund
 9 research into how other denominations plant and sustain new churches, with special emphasis on
 10 learning best practices for planting churches in less affluent areas or areas with negative population
 11 growth;
 12 • develop a 20/20 Resource Bank to support new church plants by creating a grassroots network that
 13 matches resources of all types with those that need them.

EXPLANATION

Since we have committed to double attendance in Episcopal Churches by 2020, it is essential that we radically reassess our approach to new church development. If we are to meet the 2020 target, it will be necessary to establish a significant number of new churches. While the Episcopal Church is rediscovering the adventure of launching new congregations, considerable effort and resources will be necessary to succeed.

Church planters are often isolated because of their unique ministry. Further, those interested in the process of church planting often do not have or know where to find resources to assist them. If the goal of 2020 is to be reached, new church planting will be the major component. Therefore, the Standing Commission on Domestic Mission and Evangelism and the 2020 Strategy Group recommend that the Congregational Development Unit and the Director of Research take charge of ensuring that information on church planting is compiled and shared in an easily accessible format. Further, the Standing Commission and Task Force recommend the Congregational Development Unit coordinate conferences and events for the sharing of information among diocesan leaders and ordained and lay church planters.

5. Vital Congregations

A vital mission-minded congregation is called to restore all people to unity with God and each other in Christ and will be a healthy, dynamic, and inviting church, reflective of the diversity of our society, deeply rooted in faith and the gospel, so that its members live out their baptismal covenant to be disciples who make disciples and extend the Reign of God in the world.

Although average Sunday attendance (ASA) is certainly not the sole indicator of a congregation’s health and vitality, it is an important baseline measure to consider. Over half of the 7,500 parishes in the Episcopal Church have an ASA of under 100 people. In many cases, this is due to geography and demographics—rural parishes, for example, may be alive and vibrant while only attracting 50 or 60 to Sunday services.

Often enough, however, the low ASA is due to parishes losing their mission focus and concentrating on mere maintenance and survival.

Resolution A074 Congregational Annual Study

- 1 *Resolved*, the House of _____ concurring, That every congregation of the Episcopal Church be strongly
- 2 encouraged to engage in annual (regular) study and review of its common life.

EXPLANATION

This is a dynamic and ongoing process that seeks God’s longing, as well as opportunities to engage in the mission of reconciling the world. This is a primary route to truth-telling, and might include questions such as:

- Who are we? Who are we called to be?
- Who is our neighbor? Are we meeting and learning about our neighbor?
- What is our mission in this place? What ought it to be?
- How are lives and communities being transformed?
- How are people being equipped for Christ’s ministry of reconciliation?
- How is this community and congregation different from a year ago? 5 years ago? 10 years ago?
- How is leadership recognized, affirmed, and shared here?

Resolution A075 Diocese Mission Perspective

- 1 *Resolved*, the House of _____ concurring, That every diocese in the Episcopal Church be strongly
- 2 encouraged to:
- 3 • foster a missional perspective or culture;
- 4 • foster a culture of partnering with others (congregations, denominations, etc.) for mission and ministry;
- 5 • equip people to facilitate congregational self-study;
- 6 • foster a culture in which transformation, death, and resurrection are the normal perspective on
- 7 congregational life.

Resolution A076 Transformation Resources

1 *Resolved*, the House of _____ concurring, That Episcopal Church Center staff be charged to:

- 2 • continue to develop strategic resources for transformation, such as: Transformation and Renewal
3 (vitalization in Black congregations) and Start Up, Start Over (theory and best practices for
4 congregational renewal)
- 5 • continue to hold up paradigmatic examples of transformation and resurrection, including those in
6 multicultural congregations, via *Episcopal Life*, the national church website, etc.
- 7 • continue to develop and offer multicultural and multilingual resources for transforming congregations
- 8 • develop a national consultancy/gathering for leaders in multicultural congregations, for the purpose of
9 networking, learning, and resource sharing
- 10 • continue to develop educational resources for transformation, such as Bible studies and small group
11 resources for hospitality, mission, evangelism, and how to tell our own stories; resources that make
12 liturgy more accessible, e.g., the Rite series; resources for learning about culture and change
- 13 • continue to maintain awareness of opportunities for learning and transformation in congregational life
14 (Congregational Development office).

EXPLANATION (for all three resolutions)

Principles:

- The gifts needed for ministry in a particular place are present in the local worshiping community.
- The apostolic task is to give the scriptures and sacraments to a faith community, that they may then proceed to live their Christian life of mission.
- Maturity in the faith develops in an atmosphere of prayer, biblical literacy, reflection, and witness.
- Vital congregations may be of any size, but they invite and encourage diversity.

Characteristics of a vital (revitalized) congregation—which transcend those stylistic things which have traditionally divided us:

- transforms lives within the congregation so that lives beyond the congregation may also be transformed;
- invites others into its life and mission, and is open to being changed by those who respond;
- knows the gospel gives courage and strength to live in a world of chaos and change, even within the church;
- intentionally transcends social boundaries;
- offers liturgy which is transformative, and points the way to Jesus;
- exhibits a graced confidence in its common life;
- provides a setting in which everyone’s story is heard, everyone’s gifts are discovered, and the community blesses and affirms their use in the world;
- gives discipleship and leadership development a central role;
- offers pastoral care which is more than adequate, and is a ministry of the whole body
- ensures effective administration;
- demonstrates a willingness to learn from the larger church, and to share our learning with others.

6. Next Generations

The numbers are all too familiar: demographically, we are an aging church with aging clergy, in a world where most people make a commitment to follow Christ by their early adult years. Our congregants’ median age is 57.9 years old, which is more than 20 years older than the 36.4 years median age of the general American population.

As serious a picture as this paints for the future of our church, what is more serious is the vast spiritual hunger present in the world in which we live. Lives will be transformed by the love of God, and some will be best able to hear the Good News in the particular way we as Anglicans articulate it. Ultimately what is at stake is the transformation of the world into a more just, more peaceful place that mirrors the Reign of God.

The intention is to challenge the next generations (a term generally referring to GenX, GenY/Millennials, and children) to live into their baptismal covenants in the contexts in which they live so that all will come to know the love God has for them and the hope God has for the world.

Resolution A077 Trained Leadership

1 *Resolved*, the House of _____ concurring, That the 74th General Convention adopt a vision of a trained
2 children’s minister, a trained youth minister, and a trained young adult minister in every congregation; and
3 an Episcopal ministry on every college campus; and be it further
4 *Resolved*, That the 74th General Convention authorize \$4,000,000 for the next triennium to be dispersed
5 among the provinces for the training and mentoring of those who minister with children, youth, young
6 adults, and on college campuses; and be it further
7 *Resolved*, That provinces and dioceses be encouraged to match these funds.

EXPLANATION

We believe in communicating the Gospel to the next generations because we believe a relationship with Christ to be vital in navigating the changes and chances of every stage in life. When we encounter the living God, our lives are transformed, and patterning our lives after Christ’s will ultimately transform the world around us to more fully resemble the Reign of God.

Our experience teaches us that we are more likely to hear the Good News when it is offered to us in the context of trusted relationship and in a language and culture similar to our own. Therefore it is the next generations themselves who will be most effective in proclaiming the reconciling love of God in Christ. What we most need at this time in our church’s life is to mentor those in the next generations who will share their experience of God so that lives will be transformed. In doing so, our church will not only be faithful to its mission, it will in turn be transformed.

Better decisions are often made by the people most affected by them. Therefore we call on the provincial networks to allocate resources as they deem to be most appropriate for their province.

Resolution A078 Next Generation Mentoring

1 *Resolved*, the House of _____ concurring, That the 74th General Convention call the Office of
2 Communications and the Ministries with Young People Cluster to devote a portion of the Episcopal
3 Church website to mentoring and relationship building among those who work with the next generations,
4 including campus ministries, young adult ministries, youth ministries, and children’s ministries.

EXPLANATION

Ministry is all about relationships and the web can be an essential tool for building relationships. We imagine such communication would be especially helpful to rural or isolated congregations.

Resolution A079 General Convention Deputies

1 *Resolved*, the House of _____ concurring, That the 74th General Convention recommend that diocesan
2 conventions elect deputations to General Convention that represent the next generations, and also the
3 multilingual, multicultural character of our churches and communities, so that deputations reflect the
4 vision we have for the church we would like to be in 2020.

EXPLANATION

Real transformation of our church will only happen when all people are welcome at the table. Presently the younger generations and the new cultural majority are severely underrepresented among General Convention deputations.

7. Communication

The highly networked nature of the 20/20 movement means that communication is a key component to its success. Without a comprehensive national communication strategy for 20/20, the work of the other eight program areas cannot become known and replicated across the church.

Resolution A080 Episcopal Church Website

1 *Resolved*, the House of _____ concurring, That the 74th General Convention direct the Episcopal Church
2 Center staff to develop and maintain a highly visual, dynamic, interactive, and constantly updated website
3 that is professional in appearance and easy to navigate; to deploy user-profiling tools to deliver website
4 material according to user preferences (such as seeker, lay, clergy, deputy, standing commission member);
5 to include multilingual and next generations resources in all areas of the website; and to develop software
6 and freeware resources for downloading.

Resolution A081 National Ad Campaign

1 *Resolved*, the House of _____ concurring, That the 74th General Convention direct the Office of
 2 Communication to develop a national advertising campaign, with radio and television ads; and that the
 3 General Convention urge congregations and dioceses to offer training in welcoming and incorporating
 4 newcomers who may come in response to the advertising campaign; and that \$750,000 be approved for
 5 this purpose.

Resolution A082 Multi-Lingual Publications

1 *Resolved*, the House of _____ concurring, That the 74th General Convention, consistent with the
 2 Executive Council's June 2002 mandate that materials issued by the Church Center be multilingual, invest
 3 in additional linguistically and culturally skilled staff at the Church Center, the initial step being the
 4 employment of translation services; and that the General Convention direct the Church Center Staff to
 5 develop a strategy for multilingual publications and communication and report to Executive Council; and
 6 that \$85,000 per year for the triennium be approved for this purpose.

Resolution A083 Articulate Faith Story

1 *Resolved*, the House of _____ concurring, That the 74th General Convention urge every Episcopalian to be
 2 able to articulate his or her faith story beginning with Epiphany 2004; and urge dioceses and congregations
 3 to create opportunities for these stories to be told.

8. Funding

Funding will be necessary for many components of the 20/20 vision to be realized. The programs and initiatives outlined in this proposal cannot be funded from the current structure of General Convention budgets. Significant fundraising, in the form of a capital campaign for national 20/20 mission, among other efforts, must be undertaken on a national level.

The Episcopal Church is rich in undeveloped economic resources. At both local and national levels the church needs advice on how we might creatively use our assets to underwrite and enable the vision. A new development arm must be established to seek major gifts, planned gifts, challenge funds, and other funding devices to leverage the massive intergenerational transfer of capital funds that is now occurring in the United States.

We support the work of the Standing Commission on Stewardship and Development and their resolutions [A-140 and A-134] which urge the establishment of an Office of Mission Funding and Development, and which urge implementation of the Alleluia Fund in each diocese and its use as one source of funding for 20/20 initiatives.

9. Reporting**Resolution A084 20/20 Vision Reporting**

1 *Resolved*, the House of _____ concurring, That the 74th General Convention direct the SCDME:
 2 • to report regularly to the Executive Council and the Episcopal Church at large on how the whole
 3 church is living into the missional vision of 20/20;
 4 • to facilitate communication among different agencies of the church that are carrying out parts of the
 5 20/20 vision.

EXPLANATION

The 20/20 vision and movement cannot be directed or contained by any one agency of the church, but a body is needed to be a central coordinating and reporting agency. The SCDME will hold hearings, gather and dispense information, facilitate networking, evaluate progress, and celebrate successes along the way.

BUDGET

The Standing Commission on Domestic Mission and Evangelism will meet approximately five times during the next triennium. This will require \$40,000 for 2004, \$41,000 for 2005 and \$26,000 for 2006 for a total of \$107,000 for the triennium.