

STANDING COMMISSION ON DOMESTIC MISSION AND EVANGELISM

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The Rev. Kwasi A. Thornell, <i>Executive Council Liaison</i>	Southern Ohio V
The Rev. Sandra A. Wilson	Minnesota VI, 2009

CHARGE

The Standing Commission on Domestic Mission and Evangelism (SCDME) is charged to identify, study and consider general policies, priorities, and concerns as to the domestic mission of this Church, including review of new patterns and directions for evangelism particularly in rural and metropolitan areas. The Commission develops and recommends to the General Convention comprehensive and coordinated policies and strategies to restore all people to unity with God and each other in Christ [Canon I.1.2(n)].

SUMMARY OF WORK

In February 2005, the SCDME sounded a warning bell. Our goal of doubling average Sunday attendance by 2020 has confronted the reality that our church's attendance is decreasing instead of increasing. Average Sunday attendance is now below 800,000.

This report describes progress towards the 20/20 vision in several areas: New Congregations, Vital Congregations, Next Generations, Pastoral Leadership, Communication, Research, Funding and Reconciliation Training.

We see some signs of health. Across the church, in our towns and cities, on college campuses and in diocesan offices, some Episcopalians are talking to one another about what God is doing in our midst. Some are reaching out to new ethnic populations without congregations of their own, to young people who long to hear the gospel in contemporary images. Others are taking enormous risks and letting go of beloved programs and activities to make room for new ones. They are facing critics and obstacles, resisting distractions and conflicts that drain energy from mission, and finding that God is opening a way through.

But it is not enough. The alarming decline in attendance tells us that everything we are doing is not enough. 20/20 is not a program to help us do old things better. 20/20 is about turning ourselves inside-out and learning to do new things appropriate to our new times. It is about each one reaching one. The spirit of mission, of reconciliation and conversion, needs to permeate every pore, sinew, synapse and neuron of the Body of Christ. It needs to inspire us to action on the most local levels of the Church—where the movement for mission first began two thousand years ago. It needs to inspire us to global action, to participate in the healing of our human community so racked by violence and poverty.

What is needed is a renewed vision to reverse this decline. We call on our bishops and our new Presiding Bishop to chart the course and lead the way.

WORK DURING THE TRIENNIUM

The Commission met four times: Camp Allen, January 2004; Virginia, May 2004; Phoenix, January 2005; and Memphis, October 2005. Building on the work of the previous triennium, the Standing Commission adopted a Purpose Statement to guide its work during this triennium:

The 20/20 Movement: Growing in Mission

God's mission is to restore all people to unity with God and each other in Christ. The 20/20 movement has grown into a vision of vital faith communities engaged in God's mission of reconciliation. 20/20 responds to the timeless commands of Jesus in the Great Commission and to the growing spiritual hunger of our age. Doubling the Episcopal Church by the year 2020 will be one measure of this movement's success.

Section I: Sounding the Warning Bell

The most urgent message the Commission has to convey to the Church is not a happy one. The 20/20 movement challenges us to engage God's mission. One measure of our success would be the doubling of our average Sunday attendance by the year 2020. Current data indicates that we are going in the wrong direction. So far, what has doubled is the rate of decline in attendance.

The numbers should alarm and disturb us. According to the most recent data available, between 2003 and 2004 average Sunday attendance (ASA) declined by more than 27,000 to just under 800,000. Between 2002 and 2003 ASA declined by 23,000. This is the first time in recent memory that ASA has declined two years in a row. The decline began in 2002 and cannot all be attributed to recent controversies. Two consecutive years of shrinking attendance suggest we may be in systemic decline. The inevitable and natural consequences of systemic decline for any organization or organism are irrelevance and death.

Decline is serious. When we fear losing what we have and love, we bury our talents. We close down and cling to what is familiar but not working, instead of opening up to new information and new ways. When we eventually recognize decline, we may take action, but it may be too little too late. We have not yet passed the "point of no return," but that point exists.

Right now, renewal is still possible. But if our current rate of decline continues, renewal will become increasingly difficult. We do not know when that moment will come. We face difficult questions as a church: What are we willing to do to change the course of our future? What are we willing to stop doing? At which General Convention will we debate a Resolution to dissolve the Episcopal Church?

Let us be clear: we are talking about the decline of the Episcopal Church, not of God's mission. God works in mysterious ways, and the Holy Spirit will find a way to reach the people of the 21st century. The question is whether our historic tradition and church will be connected to that work.

The Episcopal Church's accelerating numerical decline can be reversed only through an organized, broad-reaching effort. Much of the present expertise and activity of Episcopal Church Center staff in the last few decades has been focused on changes in congregations, not on dioceses. Because of this, the Episcopal Church has developed methods for congregational development as well as the means to disseminate this knowledge. In contrast, we do not have knowledge and dissemination methods for *diocesan* development. To reverse the accelerating decline in ASA, we need a corpus of knowledge in diocesan leadership and management, and ongoing church-wide ways of teaching, sharing, learning and continuously updating this knowledge.

The General Convention, the Presiding Bishop, the Diocesan and Suffragan Bishops, the Executive Council, the Episcopal Church Center staff and other senior leaders in each diocese and congregation all need to commit themselves to this turn-around.

The turn-around should be initiated by a planning session attended by representatives of the above stakeholder groups. The objective is to define the way ahead, with leadership roles identified for the different stakeholder groups. There should be a timeline, and regular reporting of collectively progress to the Church at large.

Section II: What do we mean by mission?

Mission means translating the gospel into the people's vernacular. Whether it be English in the 16th century, Dinka and Xhosa in the 19th century, or contemporary music in the 21st century, the Christ who is the Word made flesh must be made known again and again in the language of the people. Younger generations speak the language of contemporary music, culture, art, and film. The Church must translate the eternal gospel message into that language.

The Commission recognizes two different traditions of mission that exist in our church. One emphasizes evangelism and the other one emphasizes social justice. The SCDME states unequivocally there is no conflict between these imperatives. Those who would be faithful to Scripture and to the life and witness of Jesus Christ must obey both.

The present time of controversy is not the time for schism, but an opportunity to embody the oneness of the Body of Christ. This is the very moment to show we are one by our love.

We make disciples by loving one another. This is how we can follow the two imperatives: the Great Commandment—love God and our neighbor ... and the Great Commission—make disciples.

A. Mission means Reconciliation: Reaching out to the Other

Jesus teaches us to be reconciled with our brothers and sisters before offering our gifts to God (Matthew 5:23-24). Both reconciliation with the Other and reconciliation with God are gifts of grace that we are called to live out concretely in our daily lives.

God's mission of reconciliation means our Church is not just about us. God's mission of reconciliation calls us to leave behind comfortable communities where people look, sound, act and dress like us, to turn away from our circle of friends at coffee hour and to seek the outsider. In our rapidly shrinking and wonderfully multicultural world, the Church is called to be the presence and agent of God's reconciling love in the world—urgent, dynamic and sacrificing.

A Story: Church Planting

Two bishops sit on a platform recently constructed on a hill overlooking Route 50 in Northern Virginia. They are receiving gifts from people in festive traditional costume. The celebration honors the opening of Santa Maria, a new Spanish-speaking Episcopal congregation of immigrants from Latin America, including El Salvador, Puerto Rico, Bolivia and other nations.

In late 2005, Santa Maria boasted an ASA of more than 300 after one year, even before the congregation's official launch. It is already a gathering place for Latino people from other congregations. The Diocese of Virginia bought the old building Santa Maria occupies a month after the 74th General Convention despite there being a substantial budget shortfall. The diocesan Executive Board unanimously authorized a debt of \$2.4 million. "This is mission," they said.

B. Mission means Evangelism

We need to communicate and embody the gospel story in a rapidly changing world of multiple generational and cultural experiences. The Episcopal Church has never engaged in domestic mission in the way that is called for now. In our current national context, where more and more people are without spiritual community, we are called to be explicit in inviting our neighbors to share with us in the life and community of Christ.

University ministries have a unique missionary opportunity because they are across the street from a campus that is ripe for evangelism. They focus on the seeker, the questioner and 'the other.' Many students are brought into a new relationship with Jesus Christ and seek confirmation through these ministries. University ministries are places where students become involved with service, outreach and mission opportunities which connect them with "the other" in the local community, other parts of the country and internationally.

Section III: Signs of Life

Much good work has occurred in the 20/20 movement since the 74th General Convention, including many of the tasks assigned to Church Center staff and Executive Council. We are pleased to report the Church Center has reorganized itself to support the work of mission.

A few dioceses and congregations have seized upon the missional perspective, setting specific goals to reach outside themselves through new church plants, revitalization of existing congregations, a focus on global and local justice ministries, and strengthening of youth corps service projects. These happened because people made hard choices to cut programs, to risk endowment funds and to have open conversations with new people, with whom they had profound disagreements. Missional actions require courage and boldness.

New Congregations

A conference, entitled “Plant My Church: The Presiding Bishop’s Consultation on New Church Development,” gave an overview of church planting. A second one in 2005 was for active church planters and focused on more specific topics. Ethnic and multi-ethnic church planting were on the agendas. A new position for church planting at the Church Center is supporting diocesan efforts while informing the church of developments and best practices in this field.

Vital Congregations

There is a hunger for training in congregational development. This is evident in full attendance at related conferences, for example: “Start Up, Start Over” that covers basic congregational development for starting new churches and turning declining ones around; “Upward Bound” a program that leads congregations through change, decision and conflict; “Fresh Start” that uses the arrival of a new priest as an opportunity for orientation and training; and “Transformation and Renewal” a congregational development training for leaders of African-American ministries. In addition, a new Ethnic Congregation Development team has been created at the Church Center.

Next Generations

Among the powerful things going on are: The Office for Young Adult Ministry held semi-annual conferences for leadership training for college and university students and an annual conference for leadership enrichment for university and college chaplains. Provincial higher education coordinators are helping identify matching funds to start or renew ministries on five or six campuses. The Episcopal Youth Event in 2005 drew over 1,300 young people from all over the church, including Province IX. The Young Adult Service Corps gives young adults opportunities for year-long international church service and mission. The Young Adult Network coordination committee drew 140 people to a church-wide gathering for those involved in diocesan young adult ministries. More than 70 dioceses now participate in the Young Adult Network initiatives, such as “Come to the Feast.” Eight Young Adult Domestic Internship programs provide local and diocesan opportunities to young adults explore their call to mission. Short-term Internship Programs offered by the Office of Youth and Young Adult Ministry provide eight-week service opportunities for young adults to explore longer-term service.

Pastoral Leadership

Pastoral Leadership Search Effort (PLSE) identifies young adults interested in ordination and provides them with a discernment community. An interactive website and DVD support this effort. An ecumenical partnership has developed an assessment tool for Bishops and Commissions on Ministry in identifying ordained leaders with gifts in church planting and in redeveloping declining churches.

Communication

The Episcopal Church website has been re-designed. Experience has shown that to reach young adults, our national church, our dioceses and our congregations must be visible, attractive, and available on the Internet. In 2005, a national advertising project that targeted seekers aged 25-35 was launched and support materials were mailed to congregations. Most written documents are now being sent out from the Church Center in Spanish and French, in addition to English.

Research

Dr. Kirk Hadaway, Director of Research, was hired in November 2003 and has corrected statistical data on attendance and other topics going back to 1992. Reports on every congregation, with graphs, on average Sunday attendance and pledge income, are accessible to all on the Episcopal Church website. The Episcopal Church is participating in the 2005 FACT (Faith Communities Today) Survey, a national ecumenical research project first conducted in 2000. Results will be available from Hartford Seminary in April 2006.

Funding

Executive Council created a Mission Funding Task Force that developed a strategy for mission funding to support new church plants, the national advertising project, and Episcopal Relief and Development.

Reconciliation Training

Recognizing that God's people need to be equipped to reach out to the Other, the SCDME added reconciliation training to its agenda. The Diocese of Los Angeles has pioneered a model for teaching reconciliation skills, the Reconciliation Seminar, which is now co-sponsored by the Diocese of Western Massachusetts. As described below, reconciliation training efforts are underway in four dioceses and nine members of the House of Bishops have participated in the seminar. Reconcilers.net, an organization that has grown out of this effort will be present at the 75th General Convention. The Diocese of Los Angeles reconciliation team has launched a new initiative, "Teams of Six," designed to bring reconciliation training into congregations that are experiencing conflict.

A Story: Reconciliation Training

In the spring of 1999, ten nervous lay people sat at a picnic table on the campus of an Episcopal school in southern California. Five were self-styled "conservatives" on issues of sexuality, and five were "liberals." Despite their anxiety, all ten yearned to reach out to the others, to learn who the others were as humans and as Christians, and why they were so passionate about these issues. The risks were vast because they could have deepened the divide instead of mending it.

From those ten people has grown an initiative to train lay people and clergy in faith-based reconciliation skills. Bishop Jon Bruno of Los Angeles adopted this initiative as a cornerstone of his episcopacy and sponsored a diocesan-wide training for 70 church leaders, including all four bishops.

In 2004 Bishop Gordon Scruton of Western Massachusetts invited a team drawn from those 70 to conduct a training seminar for a leadership team in his diocese. So enthusiastic was the response to the seminar that the diocese formed its own reconciliation team, which is partnering with the Los Angeles team to carry the message of faith-based reconciliation to other dioceses. In April 2005, the two hosted a faith-based reconciliation seminar for teams of leaders from the dioceses of Northern Indiana and Ohio, including their bishops. From a picnic table meeting of ten lay people to the bishops of four dioceses, a movement is beginning.

Other examples of powerful actions

The Diocese of Massachusetts has made evangelism one of its top strategic priorities and published a booklet called, "A Shy Person's Guide to the Practice of Evangelism." The Diocese of Oklahoma organized its 2004 convention around sharing stories of God's activity in the people's lives. Province VIII has developed "Multi-Cultural by Design," a project to equip and foster multicultural ministries and congregations. The movement promoted by Episcopalians for Global Reconciliation, to give 0.7 percent of our personal, congregational, diocesan and national income to eradicate extreme global poverty has caught fire, with more than 60 dioceses and over 1,400 individuals participating. The missional ministry in the dioceses of Province IX and in our so-called "ethnic" congregations in the United States, provide opportunities to learn about multi-ethnic ministries for increasingly multi-ethnic communities everywhere.

Still it often happens that when the topic of 20/20 or mission arises, people seem to be waiting for the "National Church" to produce a "20/20 Program." But we are the "National Church." Most of us on the SCDME are regular people of the church—college students, attorneys, social workers, parents and a college chaplain—who live and work in the big and small cities, the suburbs and the plains; and we have regular lives in the world as attorneys,

social workers, priests and parents. The Church is all of us working together. 20/20 is not a program: it is a movement, a transforming vision.

Section IV: What will it take?

No one is expected to take these challenging first steps toward “the Other” alone or unprepared. Training programs exist and must be encouraged to grow. Anti-racism training, reconciliation training, and evangelism training are all powerful tools for helping Episcopalians live into the Gospel message of outreach to the stranger - the one who is not like us.

We have all seen, maybe even participated in, the mistakes and barriers that stop us in our tracks. For example, we have a tendency in our congregations to avoid displeasing the person who is resistant to change. But we have also seen that when we worry more about keeping that *one* than reaching the *other* one next door, we tend not to grow or move forward. We forget that our purpose is to engage in God’s mission together.

We call on every bishop, priest, deacon and layperson in the Episcopal Church to take personal responsibility, embrace this vision, and do the work of ministry. Together, we must form and re-form our congregations and local faith communities to be agents of God’s reconciling work in a world that is changing before our very eyes. We must turn ourselves inside-out.

A Message to the Bishops of our Church

As our Bishops, you are called to a unique ministry of evangelism and apostleship. You have a special responsibility to respond to the call to engage the whole church in God’s mission. We need you to cast a vision for our future that will call us: your diocese—the sheep of your flock—to a new life as an outwardly-oriented church, a church turned inside out, a church that lives through mission. In your ordinations you promised to “boldly proclaim and interpret the Gospel of Christ, enlightening the minds and stirring up the conscience of your people” (BCP 518).

Many Bishops are doing wonderful work, but our need for leadership for mission is so urgent, important, and basic that we call on every Bishop to deepen your commitment, your intention, your prayer and your action—individually and working together through the House of Bishops—to cast a vision of mission for the church and to lead us there.

We are very disappointed that after all this time, all this passion and concern, in the face of continuing decline, so many diocesan Bishops have not even begun to have these conversations about mission, evangelism, new starts and new opportunities. Bishops, please turn your attention to mission, and turn away from distractions like ongoing disputes and looming international meetings.

75th General Convention Resolutions

Resolution A037 Evangelism

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention reaffirm our commitment to the
- 2 Great Commission and to double the church by 2020; and be it further
- 3 *Resolved*, That every lay person, bishop, priest, and deacon of our church exercise personal evangelism by
- 4 talking intentionally about what God is doing in our lives and what our church is doing and by inviting
- 5 neighbors, family, and friends to worship with us; and be it further
- 6 *Resolved*, That General Convention direct Church Center staff to develop practical resources and training for
- 7 personal and congregational evangelism with diverse populations including among others young adults, ethnic
- 8 and racial populations, and new immigrants.

EXPLANATION

All are called to witness to our faith. The Catechism states, “The ministry of a lay person is to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ’s work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church” (BCP 855). Some, however, are called to the particular ministry of evangelist (Ephesians 4:11). Those who are gifted with presenting the Gospel in a compelling way need to be identified, trained, sent and encouraged.

Resolution A038 Diocesan Development Initiative

- 1 *Resolved*, the House of _____ concurring, That the Presiding Officers, Executive Council and staff of the
- 2 Episcopal Church Center develop a strategy for ongoing organizational development for dioceses and a timeline
- 3 for implementation of said strategy. The strategy should consider: methodology identification, periodic sharing
- 4 of progress and lessons-learned, and leadership training. The officers, council and staff shall recommend
- 5 quantitative measures of accountability for diocesan mission performance; and be it further
- 6 *Resolved*, That a member of the Church Center staff report the findings and recommendations to Executive
- 7 Council annually at the Council’s second meeting in each calendar year, beginning in 2007, and be it further
- 8 *Resolved*, That Executive Council establish within itself a Standing Committee on Diocesan Development, at
- 9 the same organizational level as its existing Standing Committees.

EXPLANATION

The Episcopal Church needs to help equip Bishops and their diocesan staff better to lead their dioceses into more effective mission and evangelism in a world that is changing ever more rapidly. Some skills, resources and systems are already known and used in some dioceses; others are known in private and public sector organizations. We need an ongoing, regular way to improve our diocesan management and Executive Council needs to take on special oversight for this task.

Resolution A039 Reconciliation Training

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention direct the Presiding Bishop and
- 2 Executive Council to include in their future triennial reports to General Convention descriptions of (a) their
- 3 efforts to promote formal training in faith-based reconciliation among bishops, clergy, and laity, and (b) results
- 4 achieved; and be it further
- 5 *Resolved*, That these reports include descriptions of the use of the following tools of faith-based reconciliation:
- 6 acknowledgement of the wounds groups have caused one another, repentance and forgiveness, telling stories
- 7 of God’s work in our lives, grief-sharing, sharing of privilege, bridge-building, conflict resolution and others,
- 8 as those reporting deem appropriate; and be it further
- 9 *Resolved*, That the General Convention urge the House of Bishops to participate in formal reconciliation training
- 10 during the next triennium in order to prepare all bishops to carry the skills and tools of faith-based reconciliation
- 11 home to their dioceses; and be it further
- 12 *Resolved*, That Executive Council report annually on the prevalence, frequency, quality and depth of reconciliation
- 13 training in the dioceses.

EXPLANATION

The Episcopal Church—indeed, the Anglican Communion— is currently racked with conflict for lack of commitment to reconciliation and the skills to engage in it. This is not the first time conflict has threatened to divide the church, nor will it be the last. The heat of the current conflict, however, highlights the need to meet the pastoral challenge posed by these conflicts. The Church's leaders must place a strong priority on promoting reconciliation skills.

The proposed resolution is offered in furtherance of the mission of the Church: “to restore all people to unity with God and each other in Christ” and the mandate of the Standing Commission on Domestic Mission and Evangelism to develop and recommend to General Convention policies and strategies for implementing that mission.

Resolution A040 Developing Young Adult Leaders

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention direct the Office for Young Adult
- 2 Ministry to offer leadership training opportunities for young adults during the next triennium; and be it further
- 3 *Resolved*, That the 75th General Convention direct the Congregational Development Unit during the next
- 4 triennium to (a) include awareness of concerns about ministry with Young Adults in training events and (b)

- 1 develop educational resources for parish and diocesan leaders (of all ages) who seek to provide Young Adult
- 2 ministry; and be it further
- 3 *Resolved*, That each diocese be required to have at least two adults under the age of 30 serving on diocesan
- 4 governing boards; and be it further
- 5 *Resolved*, That the dioceses communicate widely the availability of these positions to young adults in the diocese;
- 6 and be it further
- 7 *Resolved*, That the names of the young adults filling these positions be added to the annual diocesan parochial
- 8 report.

EXPLANATION

As the average age of many in our congregations increases, the Episcopal Church needs innovative ways to reach the hearts and minds of young adults to bring them to Jesus Christ and to identify and train lay and ordained leaders in the Episcopal Church. Young adult leaders attract other young adults because they share common experiences and communication styles.

Resolution A041 University Ministry

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention call upon the Executive Council,
- 2 dioceses, and congregations to affirm the importance of college and university ministries as fertile locations
- 3 for mission and evangelism and as sites for spiritual formation and leadership development, and commit
- 4 substantial funds to both expand and strengthen ministry to ensure significant and effective ministry on each
- 5 campus; and be it further
- 6 *Resolved*, That campus ministries be given canonical status as mission congregations, whenever appropriate;
- 7 and be it further
- 8 *Resolved*, That dioceses be encouraged to provide funding of a full-time or part-time staff position for ministry
- 9 on every campus, whenever appropriate.

EXPLANATION

The Episcopal Church has an incredible missionary opportunity during college years to reach out to those who have not heard the message of Jesus Christ in ways that are meaningful for young adults. We also have unparalleled opportunities for leadership development and for the spiritual transformation of future lay and ordained leaders of the Episcopal Church. With the intensity of peer experiences during the college years, University Ministry needs to be a priority for this church for evangelism and effective ministry leadership development.

University ministries are Mission Congregations in “tough territory” because their population is ever changing and, with few exceptions, campus missions cannot exist without Diocesan financial support. As mission congregations, they provide regular and sustaining sacramental presence in the lives of students and thus nurture those who are already Episcopalian.

University ministries are present at a critical time of life in which students of all ages are engaged with the “big questions” of self identity, decisions about what their “life’s work” will be and coming to see that all work as ministry of God.

University ministries provide opportunities for leadership development and spiritual transformation of future lay and ordained leaders of the Episcopal Church. University ministries are becoming increasingly visible as they seek to identify, mentor, and recommend young adults for ordained ministry.

Resolution A042 Church Planting Initiative

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention establish a Church Planting
- 2 Initiative to encourage, support, and fund new congregations in the dioceses of this Church; and be it further
- 3 *Resolved*, That the Episcopal Church be a financial partner with congregations and dioceses by providing
- 4 matching grants to dioceses for initial start-up, acquisition of land, and first phase building construction; and
- 5 be it further

- 1 *Resolved*, That the Church Planting Office lead and support the Church Planting Initiative by: keeping the
- 2 church abreast of best practices for church planting; raising awareness of opportunities for starting new
- 3 congregations throughout the church; assisting individual dioceses in planning and developing a vision and a
- 4 plan for church planting; developing tools for assessing candidates for new church development; and
- 5 recommending matching grants for land acquisition and new church development; and be it further
- 6 *Resolved*, That the 75th General Convention request that the Presiding Bishop and Executive Council implement
- 7 a major gifts campaign to fund the Church Planting Initiative.

EXPLANATION

From the book of Acts forward, the establishment of new congregations has been the best method for reaching new populations with the good news of the Risen Christ. The history of our dioceses has been shaped by the risks taken by church planters and church planting bishops. Every church in our dioceses was once a new church plant. We plant churches to proclaim Christ and to reach new generations.

Recent immigrants and new residents in a community share a common experience. They are outsiders. The invitation to visit and join a new faith community provides a way for the newly arrived to be insiders in a new faith community. While an established congregation may attract and retain the committed, a newly forming congregation is far more effective in reaching people who have not yet committed their lives to Christ. It is easier to grow a church where the newcomer can be an insider.

New congregations are needed wherever new populations are arriving. The future of the Episcopal Church rests on our willingness to embrace changing populations and new opportunities. Maintaining what we already have is not enough if we are to fulfill our 20/20 Vision. What is needed is a bold, exciting vision of new church development in every diocese of our Church.

Resources for new church development are limited, however, in diocesan budgets. Existing requirements severely limit the ability of any diocese to acquire land, hire new church developers, and construct first phase buildings for new congregations. Resources for new work must be found beyond existing budgets and assessments.

If the Episcopal Church is to be effective in developing new congregations, a partnership between the Episcopal Church and its dioceses is essential. Funding assistance is needed for new starts, land purchases and first phase building construction. Practical assistance is needed to recruit, assess, and train church planters and advise dioceses in identifying new opportunities.

Resolution A043 New Church Development

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention encourage every diocese of this
- 2 church to identify and document with projected costs and demographics including racial, ethnic, generational,
- 3 and socioeconomic makeup of the targeted areas, prime opportunities for the development of new
- 4 congregations, and communicate this list of opportunities to the Church Planting Office by June 30, 2007;
- 5 and be it further
- 6 *Resolved*, That the Church Planting Office be directed to assemble these reports by December 30, 2007, and
- 7 convey to Executive Council, in its regular report a comprehensive list of opportunities for new church
- 8 development and projected costs, and to communicate this list through electronic and print media to the
- 9 Church; and be it further
- 10 *Resolved*, That upon receipt of the comprehensive report for new church development, Executive Council
- 11 initiate first, a feasibility study, and second, a major capital campaign to raise new external monies to be used
- 12 to meet these opportunities; and be it further
- 13 *Resolved*, That if adequate new monies cannot be raised by the 76th General Convention, that the Executive
- 14 Council be directed to invest church assets in the future growth of our Church.

EXPLANATION

To fulfill the 20/20 goal of doubling the Episcopal Church by the year 2020, a major capital investment will be required. Just as many existing congregations need to expand space for worship and programs, the Episcopal Church needs to expand its number of congregations to fulfill the Great Commission.

Many dioceses have growth potential, but do not have the capacity to hire church planters or acquire land. We cannot, however, allow the lack of funds to divert our 20/20 Vision. In fact, we must invest in our future if we are to reverse present decline. We need to focus on vision and trust in God's provision.

As a first step in a Church Planting Initiative, it will be necessary to discern those particular areas where God is calling the Episcopal Church to begin new congregations. This will require an intentional effort in every diocese of our Church to identify priority opportunities and then to estimate the cost of fulfilling them.

Second, when opportunities are clearly identified, a vision of new church development in our dioceses needs to be communicated to the Church in a compelling way through print and electronic media.

Third, efforts must begin to initiate a feasibility study for a capital funds drive for a Church Planting Initiative of the Episcopal Church. Our future depends on our willingness to think beyond what exists to what God is calling us to create.

Resolution A044 Ethnic Congregational Development Office

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention direct the Standing Commission
- 2 on Domestic Mission and Evangelism to study the work of the Ethnic Congregational Development Office
- 3 and make policy recommendations to future General Conventions.

EXPLANATION

The Ethnic Congregational Development Unit was reorganized after the 74th General Convention as a way of furthering the "20/20 Vision." However, no relationship was established between that office and a Standing Commission that could learn from its work and bring forward policy recommendations deriving from its work to General Convention. The Standing Commission on Domestic Mission and Evangelism currently studies most aspects of the 20/20 vision and is therefore the most appropriate Commission to take on this responsibility. This resolution will not give the Commission any supervisory responsibilities over the operations of the Ethnic Congregational Development Office, but will provide a policy voice for the Office.

Resolution A045 Amend Canon III.8.4(e)

- 1 *Resolved*, the House of _____ concurring, That Canon III.8.4.(e) is hereby amended to read as follows:
- 2 **(e)** Subject areas for study during this program of preparation shall include:
- 3 (1) The Holy Scriptures;
- 4 (2) Church History, including the Ecumenical Movement;
- 5 (3) Christian Theology, including Missionary Theology and Missiology;
- 6 (4) Christian Ethics and Moral Theology;
- 7 (5) Studies in contemporary society, including racial, ~~and~~ minority groups *and cross-cultural ministry; Cross-cultural*
- 8 *ministry skills may include, but are not limited to, the ability to communicate in a contemporary language other than one's first*
- 9 *language.*
- 10 (6) Liturgics and Church Music; Christian Worship and Music according to the contents and use of the
- 11 Book of Common
- 12 Prayer and the Hymnal, and authorized supplemental texts; and
- 13 (7) Theory and practice of ministry, *including the ministry of evangelism;*
- 14 (8) *Theory and practice of leading change in organizations.*

EXPLANATION

A person ordained at the beginning of the 21st Century might actively serve until 2040 or 2050. With changing demographics and an increasingly post-Christian culture, skills in cross-cultural and evangelistic ministries will be essential as will skills in managing change.

We cannot expect a change in outcome without a change in our own behavior. The only constant in our world is continuous and accelerating social change. All organizations resist change. Church leaders need to be prepared and equipped to anticipate, lead and manage change.

Resolution A046 Scheduling of General Convention

- 1 *Resolved*, the House of _____ concurring, That future General Conventions be scheduled between July 1 and
- 2 August 15.

EXPLANATION

To allow students and faculty to participate in General Convention. Many schools are in session until the end of June and others begin in late August. We are committed to the full participation of students and young adults and should not schedule our General Convention at a time when many of them cannot participate.

BUDGET REPORT

The Standing Commission on Domestic, Mission and Evangelism will meet approximately five times during the next triennium. This will require \$27,000 each year for a total of \$81,000 for the 2007–2009 triennium.