

**Christian Churches Together
Revised Evangelism Exercise
Evangelical-Pentecostal Family
January 13, 2009**

1. E/Ps affirm the eight characteristics of E/P understandings of evangelization shared by Grant McClung (CCT 2007 annual meeting), which summarize *The Lausanne Covenant* (1974) and *The Manila Manifesto* (1989):
 - Experiential—our evangelistic witness flows out of our personal experience of relationship with God through Jesus Christ.
 - Exegetical—E/Ps value a fundamental unity and collaboration between the process of biblical exegesis and evangelistic proclamation.
 - Expressive—a key component of evangelization is (verbal) proclamation of the good news, with the expectation of a response on the part of the listener.
 - Eschatologically urgent—the expectation of the return of Jesus Christ is a major motivational force in evangelization.
 - Exposure and confrontation—the proclamation of the gospel necessarily involves spiritual warfare, the prophetic denunciation of those personal and structural forces that are incompatible with the advancement of the Kingdom of God.
 - Ecologically active—biblical evangelization should bring the message of the Kingdom of God into the social affairs of human beings and into responsible social action.
 - Ecumenically interdependent—E/P understandings of evangelization increasingly include an environment of interdependence and collaboration with other expressions of the Christian communion.
 - Egalitarian in recruitment and leadership—E/P evangelistic expression recognizes partnerships and equal involvement of women and men, laity and vocational clergy, youth and children, and all races and cultures.

E/Ps are gaining appreciation for the divine process involved in one's conversion, and the likelihood that we may be playing a role in an evangelistic event that is one of a series of divine wooing/intrusions into that person's life leading to his/her evangelization.

E/Ps are also concerned that the content of the gospel message not be reduced to a mere forgiveness of sins (as significant as that is), but that it truly be the transforming Good News of the Kingdom.

E/Ps believe that all people are lost without Jesus Christ, that God invites us into personal relationship through Christ, and that every Christian should be engaged in sharing the gospel with non-Christians.

Some E/Ps see a clear connection between evangelism and a commitment to peace—how can we preach the good news to people without taking a clear stand against the possibility that war might lead to their killing?

2. Means of Evangelism include:
 - Confrontational evangelism (testimonies, person-to-person proclamation, power evangelism)
 - Public meetings (camp meetings, tent meetings and other protracted events)
 - Lifestyle and relational evangelism
 - Media evangelism (printed materials, TV, radio, computer, etc.)
 - Service/compassion evangelism
 - Church planting

All methods must be chosen with specific contexts in mind. Also, effectively attracting the unevangelized may require finding ways to change the public image of Christianity (example: justice revivals; “love God, end poverty”).

Regardless of the means used, certain essential characteristics of evangelism are applicable: these may include integrity (of word, deed, life and sign); prayerful dependence on the Holy Spirit; intentionality in actually sharing the Good News with someone; relational emphasis (focusing on people); non-coercion (people are free to accept or reject the invitation to faith); conversion-oriented (leads toward personal commitment and a transforming experience of faith); discipleship-oriented (leads toward a lifelong journey of following Jesus)

3. Questions to our brothers and sisters from the other families:
 - Can we find common ground in identifying essential qualities guiding the work of evangelism for all, even while allowing for differing methods practiced by individual families?
 - Under what circumstances, if any, should members of one family seek to lead nominal Christians of another family to vital Christian faith?
 - Is there a convergence happening between families as they learn to appreciate emphases found in other families? For instance, while Evangelicals and Pentecostals are growing in their appreciation for process and discipleship and service evangelism, other families are finding renewed appreciation for more direct means of evangelizing people toward conversion—true?