



**cpas**

Making Mission Possible



# PCC Tonight



LEADING YOUR  
CHURCHES IN  
EVANGELISM

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# INTRODUCTION TO LEADING YOUR CHURCHES IN EVANGELISM

## Overview

Good news. Everyday in the UK and Ireland people of all ages become disciples of Jesus. This happens mainly through ordinary Christians showing and sharing their faith in everyday life. Whilst obviously a terrible thing, the pandemic has led to people expressing an interest in spiritual things and turning to the Church for answers to big questions.

Alongside this, life is busy. Church life is sometimes even busier. With a limited number of meetings, the changes brought on by COVID-19 and a relatively short amount of time, the average PCC has lots to get through. The urgent practicalities of running the church can easily push aside the important work of thinking about what we are doing and where we are going.

Every church is heading somewhere. Even those that seem somewhat directionless are still going somewhere. They are fulfilling the dominant view of why the church exists within that congregation, even if that view is for the church 'to see me out'.

The PCC shares with the incumbent a responsibility for providing 'oversight' or leadership of the life of a church. The word leadership comes from an old Anglo Saxon word which meant route, way, path, direction. So those in leadership are responsible for discerning the route or path to follow, and for those on the PCC it is about discerning God's route, his way ahead. These sessions are designed to help the PCC do just that. These sessions are an opportunity to pause from activity, so that PCC members can think about why they are here and what they are currently doing; then clarify where they think God might be leading them; and then connect that with the current reality in such a way that it begins to make a difference.



PAUSE



CLARIFY



CONNECT





# Introduction

These sessions are based on the format of the original PCC Tonight resource (available from [CPAS](#)), which helps PCCs to review their purpose and working practices. If you haven't done the original six sessions from PCC Tonight we recommend doing them before these sessions focused on evangelism. They will help your PCC think about how it operates and what the church is all about.

Here, we further develop session 5 of the original material that focused on mission. In that session we recognised the wide variety of things mission encompasses. For example:

- The proclamation of the gospel.
- Running social concern projects such as Christians Against Poverty or food banks.
- Supporting mission partners in other parts of the world.
- Caring for the environment through involvement with organisations such as Fair Trade or Arocha; or establishing recycling projects, or cutting our carbon footprint.
- Campaigning on issues of social justice such as Stop the Traffik.
- Helping church members show and share their faith in their Monday to Saturday lives.

These six sessions explore in greater depth one aspect of mission, evangelism. There is some debate over the relationship between mission, evangelism and witness. Here is how we approach these three things.

- **Mission** is the big thing, everything the Church is called into the world to do as it participates in the 'missio dei', captured well in the Anglican [Five Marks of Mission](#). We are a sent people, sent to continue the mission and ministry of Christ on earth as his body.
- **Evangelism** is a subset of mission, the specific verbal communication of the good news about Jesus, or, as the Archbishop of Canterbury likes to explain it, 'Evangelism is the setting forth of the good news of Jesus so that all can hear and respond'. It is one of the Five Marks. Evangelism is primarily about the speaking of good news, but it depends on both the lived out example of the Christian life, and servant-hearted engagement with contemporary needs and issues within a parish and beyond.
- All Christians are **witnesses**. As Chris Russell, the Archbishop's Advisor for Evangelism and Witness, says, in Acts 1:8 witness is a noun describing who we are rather than a verb telling what we might do. The question is not whether we choose to be witnesses, the question is whether we are faithful witnesses or not. We witness in both word and deed, testifying to the reality of what we have personally experienced by sharing our experience in words and showing the difference it makes in our lives by deeds.

We've written two papers that might be of interest (click the links). '[Typology of Terms](#)' teases out these distinctions further, and '[A Theology of Evangelism](#)' delves deeper into theological foundations for evangelism.

The reason for the focus on evangelism in these additional sessions is that many churches are struggling in this area, often for understandable reasons.

## (A) OUR CONTEXT

There are many different cultural realities in the UK, with some rural and urban communities holding on to vestiges of Christendom, but increasingly we find ourselves in a post truth, post Christendom context, where many outside church communities no longer have a close association with or clear knowledge of the

“Evangelism is the setting forth of the good news of Jesus so that all can hear and respond.”

Justin Welby, Archbishop of Canterbury



Christian faith. In recent years the Church of England has done much to increase its engagement with the missionary context we find ourselves in today. Yet many churches are still struggling to find ways to help children, young people, or adults of every age come to a faith in Christ, and many people in our churches are unsure if this is desirable, or even necessary.

### (B) OUR FOCUS

The church is both a gathered and sent community. We gather to be built up in our faith. We are sent to show and share the faith, and to shape the world to be a little more kingdom-like. However, if there is a common tendency within church life, it is to spend much of our time, energy and resources on the gathered aspect of church life and little on resourcing people to be church when they are scattered Monday to Saturday. (See [Everyday Faith](#) and [LICC](#) for resources and ideas on this).

### (C) OUR REACTION

Some in church life have an instinctive negative reaction to the word evangelism, sometimes based on personal experience, sometimes on stereotypes and stumbling blocks, often based on common misunderstandings of what evangelism is. For these reasons some prefer using words like 'outreach' or 'witness' or even 'evangelisation'. If you think these words, or others, may be better in your context, do use them. However, we have chosen to use the word evangelism for three reasons:

1. It is a word that will continue to be used in Church circles and we want to demythologise it, emptying it of its bad connotations and filling it instead with helpful and meaningful content so that when people hear it in the future they will not recoil from it.
2. It is connected with New Testament words, and whilst there is no direct-equivalent word for our English word evangelism in the New Testament, as Sam Chan points out in *Evangelism in a Sceptical World*, its origin is rooted in three Greek words:
  - Euangelion – 'gospel' – to describe what is said (Mark 1:14–15).
  - Euangelistes – 'evangelist' – to describe the person who is telling the gospel (Acts 21:8; Ephesians 4:11).
  - Euangelizo – 'to proclaim the gospel' – to describe the activity of telling the gospel (Romans 10:15).

He concludes: 'Evangelism, then, is the English term for the act of communicating the gospel, an act conveyed in the New Testament by the verb euangelizo (to bring good news).'

3. People tend to know that when we use words like witness and outreach, then what we are talking about is evangelism!

### THE SIX SESSIONS COVER

1. Is it really necessary: why think about evangelism?
2. Stereotypes and stumbling blocks: what is evangelism?
3. Surely that's the minister's job: who needs to be involved?
4. How to order a community around evangelism: shaping.
5. How to order a community around evangelism: focusing.
6. How to order a community around evangelism: enabling.

If your PCC is already clear about the why, what, and who of evangelism, and committed to shaping aspects of the life of your church around evangelism, you may like to skip sessions 1-3 and dive straight in with sessions 4-6, which focus on how

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we order and mobilise congregations to play their part in sharing faith.

Each session is around 35-40 minutes long and can be used in a number of different ways.

- You can use a session at the start of your PCC meeting as the first item on the agenda, doing one each time you meet over a number of meetings, or perhaps every other meeting.
- You can easily expand a session to make it a longer item, up to 60 minutes.
- You can link several sessions together and use them on a PCC away morning/day.

The approach (Pause, Clarify, Connect) can be adopted for other items that a PCC might want to explore in the future. In that sense it is trying to model something that could become part of the DNA of how a PCC functions.

## Practicalities

### WHO LEADS THESE SESSIONS?

Ideally they will be led by two people, a man and a woman representing the ethnic mix of your context, modelling collaborative leadership. One of these is very likely to be the incumbent, and the other might be the lay chair of the PCC. It is possible for them to be led by one person, but preferable for it to be two. At a very practical level the change in voice and approach will help keep people engaged and interested. At a more developmental level it will ensure someone else is trained up to lead these types of activities within the PCC and will discourage any clericalism that might exist.

### HOW DO WE ADJUST THEM TO FIT OUR PCC?

As acknowledged throughout PCC Tonight, PCCs come in many different shapes and sizes and are located in very different contexts. A small rural PCC of six people who have lived in their community all their life will have a very different dynamic to a large suburban PCC of 30 people in a commuter suburb where few people have lived in the community longer than three years. Here are a few ideas on how to approach the material according to size and context:

- The larger the group size the more likely it will operate with increased 'formality'. This is simply a way of ensuring things get done well, but when it comes to these sessions you want to generate a context where open discussion can occur. Normally this will mean breaking the large group down into smaller groups to encourage people to contribute.
- Smaller PCCs where people have been together for a while may suffer from a sense of everyone thinking that they know what any other individual thinks. Providing some space for personal reflection, and then creating ways for each person to articulate their thoughts, can help break down unhelpful assumptions.
- PCCs where the membership doesn't change much run the danger of becoming a bit 'stuck in their ways'. This may feel different to PCCs where the membership is constantly changing. These sessions can be a great way to get a PCC to engage in new and different ways of relating and thinking.
- If you are working in a non-book context, minimising paper related to the sessions, and maximising pictures, images, stories and videos will help people's engagement.
- In a multi-ethnic context, mixing the small groups up so that those of different ethnic origins engage with one another can aid mutual understanding as well as enrich the outcomes of the sessions.

“  
Ideally the sessions will be led by two people, a man and a woman, modelling collaborative leadership.”



### WHAT'S THE BEST WAY TO RUN THE SESSIONS?

Many churches report that putting together three sessions for a PCC morning or day away is a good way to start, and then following up with a session in each of the next PCC meetings. This means it doesn't take too long to cover all six sessions.

### WHERE DO THEY BEST FIT INTO A NORMAL PCC MEETING?

You could pretty much place them wherever you want, but they will probably work best after your normal welcome and prayer, either before you go to minutes and matters arising or after them as the first main item on the agenda.

### HOW MUCH TIME WILL IT TAKE TO PREPARE?

Good news – not too long. The material is not complex and 30 minutes preparation should be sufficient. But please do prepare, in particular by reading through all the material for a session at least several days in advance so you know what you need to do. It will quickly become evident to members of the PCC if you have not thought about how to run a session, and is likely to decrease both the engagement of the PCC members and the effectiveness of the session.

### WHAT ABOUT PRAYER AND BIBLE STUDY?

Each session contains some suggestions for Bible study and prayer. With the prayer suggestions, the first one in each session is for a PCC that is not very confident in praying with one another. The idea is that you choose one of the suggestions, rather than try and do them all.

You can use these as part of your normal pattern of prayer and Scripture reflection at the start of the meeting, or within the sessions themselves. If you send out the Bible study suggestions in the papers for the meeting it will enable those who like to think about these things before the meeting to do so.

If you are in a PCC where the current practice is only for the vicar to pray aloud in the meeting, the prayer suggestions are designed to take you on a journey of encouraging others to pray within the meeting. The idea is to build people's confidence step-by-step without asking them to take too big a leap, but do encourage people out of their comfort zones.

### OUR PCC HAS NEVER DONE ANYTHING LIKE THIS BEFORE, WILL IT WORK?

We hope so! If you haven't done the original PCC Tonight sessions it may be best to start with those, as they are a gentler way for a PCC to get used to talking about things in this sort of way. One of the keys to materials like this working well is to be sensitive to the particular needs of your PCC. For example, if you read the material and see something that you know will not work in your context, then do change it; find a better way to approach that particular section that will be more suitable.

### WHAT MATERIALS WILL WE NEED?

Each session includes a materials' check list, but this has been kept deliberately low key. All the materials are well within the scope of even a resource-challenged PCC.

“The material is not complex and 30 minutes preparation should be sufficient. But please do prepare.”

### CAN I RUN THESE SESSIONS ONLINE?

Most certainly. To make these sessions work well online, take a look at our free guide [How to Lead a Zoom PCC Meeting](#). It contains details on how to use five of the most helpful Zoom tools, as well as insights into some of the nuances of how to help people engage well online. We've suggested online versions of the various onsite methods in this resource. For example:

- Flipchart – use the whiteboard within Zoom or an online tool like Padlet or Jamboard (we've created a [three minute video](#) on how to use Padlet).
- Projection of words for prayer or discussion – create a PowerPoint slide or pre-prepare a whiteboard or use a design package like Canva.
- Small groups – create breakout rooms of appropriate size.
- Group tasks – ensure people have the relevant materials by either inviting them to gather them ahead of the meeting or sending them out.

If your PCC is unused to using some of the functions of Zoom mentioned above you may like to invite them to watch a [brief video](#) we have made explaining them. Welcome everyone well, encourage them to bring their own drink – and invite them to use their own creativity to respond to the sessions. You may find that some quieter members contribute more because they are in their own space. Be prepared to give each and every person the opportunity to speak.

### WHAT ABOUT THE BEST VENUE FOR THESE SESSIONS?

One of the issues addressed in part 1 of PCC Tonight is finding an appropriate venue, and when you have identified one, ensuring it is used in the most helpful way. These sessions might provide an excuse for changing your normal venue, or re-arranging the one you currently use. The sessions will benefit from a relaxed and informal layout with space for people to easily move about and be able to break into smaller groups.

### HOW DO WE HELP PEOPLE UNDERSTAND VARIOUS WORDS AND PHRASES?

Inevitably words and phrases like 'evangelism', 'gospel', 'gathered and scattered' lives of churches, will be new to many people. We have created a simple glossary of terms (Session 1 Handout 2). We suggest you give this to everyone on the PCC, and encourage people to ask you (privately if that is easier for them) if they have questions or want some clarification at any point through the sessions.

### DO WE NEED TO USE THEM IN ORDER?

No, you can change the order to most suit your context, although there is a natural 'flow' to the order they are in.

### WHERE DO WE GO FOR HELP?

Do contact us if you would like to talk through any aspect of this resource. Our contact details can be found at [www.cpas.org.uk](http://www.cpas.org.uk).



# 1

## IS IT REALLY NECESSARY? WHY THINK ABOUT EVANGELISM?

### Introduction

Anyone who has come to faith in Christ is likely to have been on the receiving end of good evangelism, yet many within our churches are unsure if evangelism is desirable, or even necessary.

Session 1 explores this reality, and offers a way of thinking about evangelism that engages people with the good news at the heart of our faith that we celebrate whenever we gather as the people of God.

#### AIMS

- To explore why evangelism is important and consider the different things that might motivate us to shape church life around evangelism.
- To identify a next step in one area.

#### TOP TIPS

- If there are a number of people who rarely say anything during PCC meetings, it will help to divide into smaller groups or breakout rooms to provide an easier environment for them to share their views. Think carefully about these groups, and if necessary allocate people to groups that are most likely to work.
- Keep your expectations realistic if this is the first time your PCC has done anything like this. It takes time for a group to learn how to interact in new ways, and whilst this first session might feel awkward, with less contribution and energy than you would like, experience shows that over a number of sessions people will settle into this way of working, and for the vast majority it will be a very positive experience.
- There may be some on your PCC who are good people, perhaps God-fearing

“  
‘The most basic  
meaning of the word  
evangelism is the  
sharing of good  
news.’

Stephen Cottrell,  
Archbishop of York

people, but who are not regular attenders of services or necessarily yet followers of Jesus Christ. They may have all sorts of reasons for offering to serve on the PCC, but may not see Jesus as head of his Church. Think about how to handle such a dynamic, in your preparation. Imagine the various possible scenarios that might play out (or reflect on ones you have already observed) and identify how you might respond to each of them in a way that keeps the session focused, respects their views, and ensures progress is made.

- As mentioned in this series' introduction, for some on the PCC, the words and phrases used when we talk about evangelism may not mean much. Distribute 'What Words Mean' (Session 1 Handout 2) ahead of the first session, encouraging people to read it in preparation and to ask for any further clarification they need, either at the start of the session or in private conversation with you.
- If you are running the session online, make a note of the pairings for the sharing your story exercise so you can allocate people to different pairings for session 2.

#### MATERIALS AND PREPARATION

- Prepare the make up of small groups in advance, as suggested above, whether you are gathering onsite or online.
- Print or send out Session 1 Handout 1 Why Share our Faith? and Session 1 Handout 2 What Words Mean.
- Post-it notes and postcard-sized cards for all. Optional postcards for sending.
- A cross for the prayer time at the close of the session (or image of a cross if online).
- Prepare the closing prayer, on a flipchart or use the PowerPoint slide for online.



# Leaders' Notes



PAUSE  
10 MINUTES

Introduce people to the theme of these six sessions. Depending on your PCC, you may need to take more or less time on this introduction.

## Either

If you have done the original sessions from PCC Tonight, remind people of the Up, In and Out diagram (sessions 4-6) and explain that this series of sessions explores a particular aspect of the 'out' dimension of church life, which is evangelism – the sharing of our faith so that others too come to faith in Christ. It is part of the responsibility of a PCC to give shape to this as described in the PCC Powers Measure 1956: 'co-operation with the Minister in promoting in the parish the mission of the church, pastoral, social, evangelistic, and ecumenical'.



“Co-operation with the Minister in promoting in the parish the mission of the church, pastoral, social, evangelistic, and ecumenical.”

PCC Powers Measure 1956

## Or

If you have not done the original sessions, offer the group the quote above from the PCC Powers Measure which describes the first function of a PCC, and explain that you are going to be focusing on one aspect of the mission life of churches, which is evangelism – the sharing of our faith so that others too can come to faith in Christ.

## Then

Recognise that the topic raises many questions, and that over the six sessions you will be exploring why we need to think about evangelism, what it is, who needs to be involved and how as a PCC you can shape and focus the life of the church(es) around this aspect of God's mission to his world.

This first session is focused on the why of evangelism – is it really necessary?

Invite all into pairs (in breakout rooms if online) and ask them to share with one another for three or four minutes their own answers to the following: 'How did you come to faith in Christ?'; or, 'How did you come to know Jesus?'; or, if more appropriate, 'How did you come to be a part of church life?'

Ask them to reflect for a moment on the story they have just told. Was there anyone who helped them on their journey to faith or church? A parent who prayed with them or read the Bible with them from an early age, and took them along to church? A



friend who invited them along to the church youth group? A colleague who shared something of their faith with them? A neighbour who invited them to a church event or course? If there was, and there normally is, point out that they have been on the receiving end of good evangelism themselves, when someone talked about their faith with them, intriguing them enough to want to find out more. This is how people have come to faith throughout the centuries of Church history, one person talking about their faith, however falteringly, with another. Without this people would not know of God's amazing love for them, the beauty of the good news about Jesus, and the possibilities of living life God's way as part of the company of people called Church. This is why it is important to consider how we might do the same today.



#### CLARIFY

22 MINUTES

Even so, people may still be wondering whether it is really necessary? Isn't it rather un-Anglican?

Give each person a post-it, or invite them to use their own paper if taking part online. Ask them to write on it their answer to the question: 'If you were to identify the main reason why sharing the Christian faith with others may be important, what would it be?' Explain that they will not have to share their answer.

Then distribute or refer to the handout 'Why Share our Faith?' (Session 1 Handout 1) and invite people to grade each of the items on the indicated scale. Invite them not to take too long, but to go with their gut response.

Get them into breakout groups of three or four to talk about their strongest and weakest reasons and why they graded them as they did. After 5-6 minutes, reconvene and draw some feedback from the small groups into the larger group. See if there is any consensus about the strongest reasons. List them on a flipchart or online whiteboard. This exercise will give you a good sense of where the group are coming from with regard to evangelism, which will help you tailor your approach to the following sessions.

Indicate your own motivations for sharing the faith with others. Use some passages to illustrate how the Scriptures shape your understanding of why it is important as you do so.

If it helps, some common motivations for sharing faith are:

- **God's love for people.** He longs for all people to know him as Saviour, and to live life in relationship with him as Lord, as was originally intended (2 Corinthians 5:14, 1 Timothy 2:4). Jesus calls us to reflect this love in his command to love our neighbour as ourselves, a love that seeks the good of others even if that involves a cost to ourselves (Matthew 23:39).
- **The good news of the gospel.** At heart, life lived with Jesus is life how it was meant to be lived (John 10:10). True human flourishing occurs when we live God's way in God's world. The gospel makes that possible. There are many facets to this: we can be set free from the consequences of our rebellion against God; we can be forgiven for wrong we have done and released from shame; we can find freedom from that which holds us captive to poor ways of living; we can be filled with the Spirit of God who empowers us to live a godly life; we can discover fulfilment with a clear purpose for living; we can become part of a global family where we find belonging and support for living life God's way; and we can be assured of life with God that goes beyond the grave into eternity. Good news indeed.

“  
This is how people have come to faith throughout the centuries of Church history, one person sharing the faith, however falteringly, with another.  
”





- **Seeing people as Jesus sees them.** We tend to see people as basically fine without God, but that is not how Jesus sees them. He sees them as lost (Luke 15), helpless (Mark 6:34), hungry (John 6:51), blind (John 8:12), on the wrong path (Matthew 7:13-14) and guilty (John 16:7-16), which is why he has compassion on them. When we see people as Jesus sees people we are spurred on to action.
- **Jesus' commission.** Jesus is clear that as the Father sent him, so he sends us. We are a sent (missionary) people, caught up in God's mission to his world (John 20:21). We are co-missioned to share the good news with others as we go about our daily lives (Matthew 28:16-20).

When we see people as Jesus sees people we are spurred on to action.



CONNECT  
8 MINUTES

Give each member of the PCC a blank piece of postcard-sized card (use paper if online). Invite them to think for a moment about the discussion so far and decide which one, out of all the reasons for sharing faith they have explored together, most resonates with them. Ask them to write it on the card (perhaps with a relevant Bible verse), and then on the other side to write a short prayer related to this reason. You may need to give an example. Keep it simple. Ask them to take it away with them and place it in their Bible, journal, Prayer Book or wherever they will be reminded to make it a part of their prayers over the coming weeks.

## Prayer Suggestions

- Hold a moment's silence for reflection. Then pray together the Lord's Prayer. Point out that this is a deeply evangelistic prayer as it includes the words, 'Hallowed be your name', indicating our desire that God's name be honoured and hallowed by all people.
- Ask each person to write on a post-it note the name of someone in their own story of coming to faith and church, who helped them along the way. Place the post-its of names somewhere visible and say a prayer of thanksgiving for them. If online, invite people to contribute names using the chat facility. You could also have a variety of postcards available and encourage people to take one and write a note of appreciation and thanks to the person (if appropriate).
- In addition to the above, if possible, place a cross at the centre of a prayer space to remind everyone that God's love for humankind was so deep that he was prepared to sacrifice all to enable us to be in friendship with him. Invite each person to lay their card with their motivation for evangelism and their prayer around the cross, encouraging those who feel able to say their prayer aloud as they lay their card down. If online, display an image of a cross, and allow time for similar prayers.

