

mobilization of the church with all of her resources for the continuous propagation of the Gospel at all levels of society.

Fourth, that as a movement, In-Depth Evangelism is, theoretically and practically, a project in the making. No one can claim to live up to its high vision nor to fully comprehend all of its implications nor to successfully fulfill all he has understood.

Even so, In-Depth Evangelism remains a formidable prophetic movement in the midst of a divided, evangelistically troubled church. Firmly rooted in solid biblical principles, the witness and example of the early primitive Christian community, and the urgency of our time, it challenges the church around the world:

To be what God meant her to be — a dynamic organism with an imperative worldwide, comprehensive witnessing vocation.

To re-orient her priorities in order to fulfill her calling.

To analyze and evaluate her past and present performance.

To reflect seriously on God's Word, the complicated nature and state of the world and the best way to use the gifts that he has given each and every believer in the expansion of his kingdom.

To take seriously the imperative of manifesting visibly and concretely the unity of the Christian faith so that the world may believe.

Above all, to stop talking about evangelism and start acting evangelistically in every sphere of her life, so that the knowledge of Christ may truly cover the earth as the waters cover the sea.

## IN DEPTH EVANGELIZATION PROGRAMS REPORT

*Secretary: H. Payne*

The group was quite representative with participants from a dozen different countries scattered from the Americas to India with widely differing cultures and problems. Thus it was impossible to establish an "average" profile of the group though there were many points of similarity between countries.

Much time was given to discussing the foundational elements of In Depth Evangelization Programs:

1. What the church should be as an evangelizing force. (a family for fellowship, a school for instruction, a team for action.)
2. The need for a complete and authentic message, e.g., Gospel.
3. A knowledge of, and contact with, the world of our day.
4. Mobilization: what it means and requires of the church, i.e., motivation, recruiting, organization, supervision, sacrificial action, thinking big.

The ultimate goal was defined as a change of the churches' life-style. This is to be accomplished through a mental transformation of Christians in their attitude and concepts regarding evangelism, the world and the church.

Intermediate goals were:

1. To place evangelism at the center of the churches' life.
2. That social concern be the natural and necessary fruit of a holy life instead of an artificial appendage.
3. Revitalization of the pulpit.
4. Reestablishment of genuine unity in the church.

Eventual action steps proposed in planning and implementing of this new strategy:

1. Research and analysis of the situation and the church.
2. Information, inspiration and motivation of churches and leaders.
3. Recruiting of helpers and staff.
4. Organization, training and action in local churches.
5. Efforts of evangelism on a regional or national level.
6. Follow-up evaluation, recycling, continuation.

*Resources required:*

1. A definite plan of action.
2. Convinced, effective leadership in proportion to size of project.
3. Reasonable unity among cooperating missions, churches and denominations.
4. Adequate literature for: publicity, communication, training, evangelism and follow-up adapted to the situation.
5. Finances.

*Vital questions and answers that were discussed.*

1. Can Christian work maintain its integrity if it accepts the cooperation of non-Christians?

*Answer:* Yes, if the whole Christian message is constantly coming through and being demonstrated in a vital way through all its activities.

2. Must all that the Church does be aimed at evangelism?

*Answer:* No, but evangelism is the chief task of the church and should influence and leaven all it does.

3. Is evangelism a testimony of personal experience or an obedience to Scripture?

*Answer:* It is both, but it is more, as shown in the opening paragraphs on foundational elements of in-depth evangelism.

4. How does one bring about the transformation in church mentality, necessary to successful in-depth evangelism?

*Answer:* Change the classic Bible study hour into a discipleship class and develop a theology of evangelism.

5. What constitutes "mobilization"? When can we say a church is really mobilized?

*Answer:* Jesus had 12 Apostles. When we have a sufficient number of key people to move the whole church we can consider that group as mobilized. We must win key people, mobilizing the "structures of the church, revitalizing the pulpit, making it contagious.

6. Is salvation only individual or can it be corporate and "cosmic"?

*Answer:* Romans 8:22 seems to indicate that the whole creation has been touched by sin and will partake in the redemption or "restoration of all things" cf. Job 15:15; Isa. 65:17; Rev. 21:1. Tribal, clan and corporate conversion were not fully discussed.

7. What about social concern?

*Answer:* It must be an integral, vital part of witness, not an "additive," nor an afterthought. The Gospel is for the whole man. We should be careful that our "passion for souls" does not lead us to forget the whole personality. Love that does not see and feel physical need is not love at all. Jesus said, "I was sick, hungry, thirsty, naked and in prison and you visited me and ministered to me." Matt. 25:35-45.

This is a many-sided matter. Prosperous and literate Europeans have their needs as much as third world aboriginal tribes and nations. We must learn to love to the point that we can discern the human needs of those to whom we have been sent, and minister to them.

8. Will in-depth evangelization work in conservative, sceptical Christianized Europe or America?

*Answer:* It is a basic premise of in-depth evangelization strategy that all principles must be adapted to local and different situations. Obviously God has his times and his ways. We cannot say, in any situation, "Do this and you are sure to succeed." Yet Jesus said to his brothers (John 7:6) "Your time is always ready." The Christians must decide, and when God has spoken to them, they will feel

responsibility for carrying through. Often it is the leaders who stand in the way. Sometimes it may take longer and we may have to begin with smaller "pilot projects" to demonstrate the sense of this strategy. People learn by "seeing" and doing. It has proven effective to start with weekly lay contact meetings for information and motivation.

The question of a continuing association or communication network was raised with a view to mutual encouragement and in formation, but it was felt that the office of in-depth evangelization in San Jose, Costa Rica, was functioning and would best serve as an agent for inspiration and interchange of materials and methods.