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The Decay of Evangelists?

GAVIN REID

ABSTRACT

The main thrust of the Decade has been towards moving the Church of England into 'missionary mode'. There is some evidence that this has been more successful than other attempts in the past, but Gavin Reid asks, at what price? Chief among the casualties is the evangelist in a church-culture where evangelism is seen as the responsibility of the whole body. Reid argues that the gift of the evangelist is indispensable. Evangelists not only communicate the gospel on the Church's behalf, but are living signs of the need for evangelism to the Church herself.

A year or so after the Mission England project when Dr Billy Graham had preached in six cities in 1984 with Sheffield added a year later, I was invited to address an impressive array of Church leaders in my native Scotland.

The 'Scottish critique'

The Scots had watched Mission England with a great deal of interest but they also carried an agenda with regard to such types of evangelism. In 1955 Billy Graham had preached in Glasgow for several weeks and all the initial evidence was that a successful venture was taking place. In the years that followed, however, a number of influential Scottish Church leaders felt that much of what had been gained had failed to stand the test of time. Worse still, they came to the conclusion that the great efforts required to mount the Crusade had pulled energy away from the home brewed 'Tell Scotland' mission programme that was designed to activate local church outreach. In other words, the *evangelist had actually hindered evangelism*.

When I stood up to speak about Mission England and the lessons to be learned, it was clear to me that there were some present who felt that there were no lessons to learn.

Several of my questioners pressed the point that the evangelist-led project actually made it harder for the congregations to see that they were supposed to be the real evangelisers.

Near the end of the meeting I played what I thought was my strongest card. I produced a letter from the then Bishop of Taunton (now Norwich). It was, in fact, a critical letter to the local Mission England leaders in the West Country. They had produced a set of very encouraging figures showing the high percentage of people who had gone forward in 1984 and who were still

going strong a year or so later. The Bishop, with courtesy, wanted to point beyond head counts. He wrote:

'There is, I think, a hidden aspect of Mission England which statistics do not reveal. There is a sense in which the impact has been much wider and deeper than is generally realised, and is to some extent actually masked by the publication of head counts. As I travel round the Diocese a year after the Mission, I find parishes which have been greatly influenced by the experience, but not in ways one can analyse statistically. I mean that for parishes of all ecclesiastical traditions, outreach has become much more central to their life as well as the nurture of Christians new and old.'¹

I had hardly finished reading these words, which bore such strong testimony to the effect an evangelist can have upon the life of congregations, when one of the most revered divines in the audience broke in. 'Aye' he said, 'But it takes evangelism away from the congregation!'

It is ironic that in the Decade of Evangelism some of our most gifted British evangelists are being under-used, and several others feel a lack of affirmation. The main reason for this irony is that the 'Scottish critique' is very close to becoming an accepted wisdom of the day. One of the early messages of the Decade has been 'Evangelism is not about big-time evangelists and solo performers, but about the whole congregation'.

There is truth in that saying and there are good reasons for why it has been said. Many Christians outside of the Evangelical tradition tend to see evangelism as a cajoling and pressurizing business often based on the activities of charlatans. A Decade of Evangelism, for such people, needed to be set free from such images. Again, there were also those within the evangelical tradition who genuinely *did* think that evangelism was some special activity, and the preserve of the star performers. They needed to catch the vision of evangelism as a dimension of congregational life.

John Clarke, in one of the best books to come out of the Decade so far, and certainly the best practical book on parish evangelism that I know, says in his opening section:

'I believe we should see the *churches* as the fishermen, not ministers or individuals.'²

I agree, but I fear that the end product of this emphasis in the Decade about the primacy of the congregation in evangelism has been a negative message, *namely that the evangelism of the evangelist does not work.*

Crisis and process in conversion

There is, however, another development in recent years that has added to the growing disregard of the evangelist. *This is the growing recognition that conversions are rarely sudden.* Bishop John Finney, in *Finding Faith Today*, showed from some five hundred or so cases of adult conversion that most

1 cited Reid, *To Reach a Nation*, Hodder, 1987, p 61.

2 Clarke, *Evangelism that Really Works*, SPCK, 1995, p 3.

were the result of the effects of relationships rather than through contact with evangelists or evangelistic meetings.³

In fact Finney was only producing the evidence for what several of us had been saying for some time. Some fifteen years ago I conducted an informal survey of several hundred Christians and found that the three most mentioned reasons given for their 'conversions' were:

1. The influence of a the local church over a period of time
2. The influence of other members of one's own family
3. The influence of a Christian friend or friends

These three reasons for finding faith had two things in common. The first is that they relied on relationships. The second is they needed a prolonged period of time. In my contribution to Melvin Tinker's book *Restoring the Vision*, I suggested that we needed to revise our assumptions about evangelism in the light of these discoveries. I argued that Evangelicals accepted too uncritically that evangelism was about making 'crisis conversions' happen. We needed to realise that the norm was that of 'process' conversions rather than crisis.⁴

This concept of process conversion has now become another of the accepted wisdoms of the Decade of Evangelism. The General Synod report *All God's Children*, on the question of evangelising children, seized on the process model. I was a member of that working party and the main drafter of the report. Some of my colleagues from a Board of Education background had been deeply suspicious of any talk of evangelising children because they assumed that we were talking about inducing crisis experiences within a vulnerable group. The moment they realised that we were talking about a process that squared with the thinking of the 'Faith Development' school, their anxieties almost disappeared. A quote from the report itself shows how process thinking talks about evangelism:

'Too much discussion of evangelism is weighted on the 'retailer' end of the equation rather than the 'consumer' end. In children's evangelism (and surely this ought to apply to any type of evangelism) it is important to reflect upon *how people discover the gospel for themselves*. In the majority of cases *the discovery is made as a result of a process of experiences and encounters* — of which direct story telling is usually but *not* always one component.'⁵

It is, therefore, against the background of these two accepted wisdoms of the Decade that we have to understand the present situation facing those who believe they are called to be evangelists. Do evangelists take evangelism away from the local church at a time when we are trying to get congregations to take evangelism more seriously? Do evangelists understand their role to be that of pressing for sudden or crisis conversions at a time when we now recognise that most conversions are of the process model?

3 Finney, *Finding Faith Today*, Bible Society, 1992.

4 Tinker, ed., *Restoring the Vision*, Monarch, 1990, pp 83-99.

5 Gen Synod report, *All God's Children*, National Society / CHP, 1991, pp 40f.

Evangelicals and evangelists

If we are to expect a new generation of evangelists to emerge we have to recognise that most evangelists come from the evangelical tradition, and that the climate of opinion among Evangelicals is not nearly so favourable towards this ministry as it has been in the past.

When I believed God was calling me to ministry, back in the early 1950s, my first interpretation of the calling was that I should be an evangelist. Even when I was clear that ordination to the Anglican priesthood was to be my route, I remained convinced that evangelism was to be my task. And I was clear that the task would centre on a preaching ministry.

I would be very surprised if the same story was not the case for many of my contemporaries. It is important to ask why.

My commitment to Christ was greatly influenced by the commitment of my elder brother. He had 'made a decision' for Christ through the preaching ministry of Tom Rees — perhaps still the most gifted British evangelist of this century. In time I also went to hear Tom Rees preaching in the Royal Albert Hall, and I read his books avidly. Yes, he was a role model.

There were other role models also. Evangelicalism in the immediate post war years majored on evangelism in a way in which it no longer does. The great shapers of the evangelical culture in the 1940s and early 1950s were the children's and youth work of CSSM and Scripture Union, Crusaders and Covenanters, and the student work of the Inter Varsity Fellowship. All these groups unashamedly sought to 'win people for Christ'.

Evangelicalism was almost an interchangeable word for evangelism. It was cross centred. It was redemption focused. Its choruses were gospel and response dominated. Even today I catch myself singing some of those childhood songs:

There's a way back to God
From the dark paths of sin,
There's a door that is open
And you may go in.
At Calvary's Cross
Is where you begin
When you come as a sinner to Jesus

The spirit of those choruses was activist and urgent:

Marching beneath the banner
Fighting beneath the cross
Trusting in him who save us
Ne'er shall we suffer loss.
Singing the songs of homeland
Loudly the chorus rings,
We march to the fight
In our armour bright
At the call of the King of Kings!

Can it be any wonder that a culture dominated by these themes and this spirit produced young men and women who felt that they were called to be evangelists?

Then in 1954 came the Greater London Crusade with Billy Graham. Those who were involved in those days find it difficult to communicate to people today how extraordinary and momentous was that mission. As the person who was National Director for Mission England I have to say that the events of 1984 and 1985 were simply not of the same order.

A young American evangelist arrived for a 'Crusade' in Haringey Arena which could seat about eleven thousand people. The press got wind of this beforehand and poured scorn on the enterprise. Questions about the propriety of the whole operation were asked in the House of Commons. On the first night two US Senators who were due to support Graham on the platform got cold feet and nearly pulled out.

Yet after twelve weeks of daily meetings — sometimes three 'sittings' a night, with a totally changed national press literally cheering Graham on, and hastily arranged radio links to towns and villages all over the British Isles, the Crusade ended with 200,000 people converging on White City and Wembley for closing rallies.

And those British people who invited and rallied round Graham, and who instinctively knew what it was all about, were those who had cut their teeth in the world of CSSM, Crusaders, Covenanters and IVF. They were the same sorts of people who had supported the ministry of Tom Rees.

Billy Graham was thus another role model — not always with good effects. There was a rash of stand-up, drape-suited, Bible-in-hand pseudo American clones for a while. Fortunately we grew out of that fairly soon, but we were slower to grow out of the vision for evangelism and the conviction about the role of the evangelist.

My own formative years as a young Christian with a sense of calling, was one where evangelism was the top priority, where the gospel of saving grace was the dominating tune of faith, and where the heroes were those who preached and who 'won' converts.

And there were two other helpful factors in place. The first of these was the mood of the times. The years immediately after the Second World War were years of optimism and positive thinking. A great conflict bringing suffering and austerity lay behind. Economically things were beginning to get better. It was an age when people were not ashamed to be enthusiastic and to have ideals. It was not a good time for cynics! The positive mood of the country at large, matched to the growing self confidence of Evangelicals who were convinced about the need for evangelism, all helped people like me to think that we had been born for such a time as this!

The final factor in the chemistry that gave rise to evangelists in the recent past was that there were excellent training grounds. The student work of IVF, and the beach missions and summer camps of organisations like CSSM, all put the budding evangelist to the test. People were far less squeamish about

the 'danger' of preaching for conversion to children and youth. My guess is that the Day will reveal that for all the enthusiasm and the pressing of the crisis conversion model, infinitely more good than harm was done.

Certainly, much of the good was the training of future evangelists. Saunders and Sansom in their biography of David Watson devote a whole chapter to Watson's experience as a Christian student helping at the Iwerne Minster camps led by the Revd E. J. Nash — or 'Bash' as he was affectionately called. The following section describes the training that Nash gave his officers:

'Bash trained his officers to speak from well-prepared notes, which had been prayerfully put together. No talk was acceptable to him unless it seemed to carry divine power in its delivery, and this would depend on the prayerfulness of the speaker more than upon his natural ability or technical skill.... He once gave one of his most established speakers (a public school chaplain) a little note as he stood up to speak. In it he read "Be winsome, genial, gracious, engaging, clear-cut, logical, doctrinal, not too fast".'⁶

Watson himself, in his autobiography, *You are my God*, wrote of his days as a Bash camp leader:

'They were tremendous opportunities for learning the very basics of Christian ministry. Through patient a detailed discipling... I learned, until it became second nature, how to lead a person to Christ, how to answer common questions, how to follow up a young convert... I also gained excellent grounding in basic Christian doctrines, with strong emphasis placed on clarity and simplicity.'⁷

It is, perhaps, small wonder that out of this background the following names emerged: John Stott, Michael Green, Dick Lucas, David Sheppard, John Collins, David MacInnes and David Watson to name but a few.

Evangelical change

Today's Anglican evangelicalism is very different from the spirituality of 1950s' CSSM and IVF. Two key developments have brought this about. The first is the Charismatic movement and the second is fuller participation in the life of the Church of England.

The Charismatic movement, like many spiritual movements was and is a mixture of the genuinely spiritual and the inevitably human. Too many of us owe too many debts to the movement to want to be overly critical, *but the fact remains that the movement had the effect of crowding what had once been a simpler and more clearly focused agenda*. It changed the priorities of young Evangelicals. It turned many inwards to pursue holiness agendas and to devote energy on improving worship and ministry patterns within the congregation. It brought a particular type of Kingdom teaching which in turn led to a growing emphasis on healing, and later, deliverance ministries.

6 Saunders & Sansom, *David Watson*, Hodder, 1992, pp 32-33.

7 cited *ibid*, pp 34-35.

The first great evangelist affected by Charismatic renewal was David Watson. He combined his 'Bash' background with a new emphasis on the place of evangelism within worship, and a desire to work with teams bringing various musical and dramatic gifts into his evangelism. However David went further than that — or perhaps I should say, he found that he was being asked to go further. *He became an evangelist with two agendas.* The first was the traditional Evangelical agenda of bringing people to faith in Christ. The second agenda, which was virtually demanded of him by the complexion of his audiences, was to be a teacher and advocate of renewal. David not only had sane teaching and reflection to offer; as Vicar of the large St Michael Belfry congregation he was also an experienced practitioner.

What this meant was that an important part of the context for the preaching evangelist began to be undermined. The evangelist who takes part in set-piece evangelistic meetings needs to have people in his or her audience who are not yet believers. Such people rarely come by themselves. They are usually brought by friends and relatives who themselves believe. Once the evangelist is known to be someone with a teaching ministry to the converted, the converted tend to come for their own sakes and the motivation to bring others declines.

Towards the end of his ministry David Watson was addressing very large gatherings but my personal observation was that he was operating as less of an evangelist than he had been in the earlier days of his ministry, and especially in his student mission period.

By 1980 the accepted setting for the preaching evangelist had become 'Celebration evangelism'. David had moved in that direction but British Youth for Christ had developed it and virtually made it an orthodoxy. The meeting would be dominated by contemporary praise singing. This assumed that the audience was packed with those who wanted to do such a thing, and that they knew the songs. Thus, at the very time when the majority of people in our society were growing up without contact with the churches we were holding evangelistic meetings that demanded submission to our culture and beliefs even before they had been expounded.

When I was negotiating to bring Billy Graham to England for the 1984 meetings this was the area that nearly split the English team apart. The Americans believed that celebration evangelism was not evangelism but more of an in-church renewal activity. Many of the English people inviting the Americans had cut their teeth not in the training grounds of CSSM and IVF, but in Youth for Christ type approaches which were music-dominated, and where preaching was heavily influenced by the teachings of the Charismatic movement.

And, for the young Christian considering ministry, the role models were not Tom Rees, Billy Graham or John Stott, they were people like Graham Kendrick, Gerald Coates and Dave Pope.

For Anglican Evangelicals there was a second influence that again tended to clutter the focused agenda of the evangelist. In 1967 at the Keele Congress

John Stott had sounded a call to take our responsibilities more seriously to the Church of England. This was a logical development of much that had been taking place within *Eclectics*, the young clergy movement that Stott founded.

Evangelical clergy were becoming a major factor in the Church of England. A significant proportion of those ordained in the early 1960s had been influenced if not converted by the Billy Graham Crusades of 1954 and 1955. Now the Eclectic Society was widening their perspectives. They were beginning to face the challenges of social witness, gospel and culture, worship and liturgy, ecumenism, communication in the TV age, and above all, playing a part away from the margins of the Church of England. More Evangelicals, lay and clerical, began to stand for the new Synods and more were elected. By 1977 a very different congress convened at Nottingham to take the Keele agenda further, and among the new areas, where Evangelicals showed themselves to be at work, was that of serious academic theology. A new word came into the vocabulary of the movement — *hermeneutics*. In the fifteen years that followed, the agenda of that word was to prove explosive.

The fact that I entered the ministry with a vision for evangelism, and that I shall eventually retire from active ministry as a bishop is indicative of all that the last few paragraphs have been describing. There may well be a great deal that is worthy in all this, indeed a great deal that was absolutely necessary, but one conclusion is now unavoidable. *Contemporary Anglican Evangelicalism is a multi-agenda movement*. It may not have changed its doctrine of the cross but it is no longer tightly focused upon it. It may well remain convinced about the need to preach the Gospel and 'to win souls for Christ' but it is no longer driven by such concerns.

The role models of the movement are now hard to identify and it is significant that in the last ten years a number of individuals have put themselves forward as people ready to lead the Evangelical movement back to its roots.

A 'Decay of Evangelists'?

What then is the future of the stand-up evangelist? Is this now a defunct ministry? Will the Decade of Evangelism actually be accompanied by a decay of evangelists? Very few have ever emerged from the other traditions and now Evangelicalism is no longer such an evangelist-friendly culture. And if there are to be new evangelists how are they to be trained and nurtured and will their ministry be different? Do we need evangelists now that the Church is virtually united behind the process model for conversions?

Two things need to be said immediately. First, there are still many people exercising the ministry of an evangelist. Some of them are beginning to operate in ways that reveal a rejection of the 'Celebration' styles and the double agendas of the late 1970s and early 1980s. Dan Cozens, for example, is genuinely attempting to evangelise the unchurched away from the comfort of churchy territory. The *Walk of a Thousand Men* concept is one of the

most exciting developments in evangelism in my lifetime. It is one of the few structured approaches to evangelism that is really engaging with the world on its own terms. Other 'full time' evangelists like Ian Knox are also seeking ways to evangelise away from safe church contexts.

Second, the evangelist is a 'gift-ministry', clearly identified in the New Testament. It is not for us to decide that such people are no longer needed. If God gives his gifts, we should receive gladly. However, there is nothing in the New Testament that declares that evangelists are only meant to operate in particular ways, or for that matter on a particular scale. There have been many truly gifted evangelists over the years that nobody has heard of, and who have never filled a church hall let alone a stadium! The Diocese of Rochester is presently training and deploying lay evangelists who expect to work in very localised ways.

I believe that 'gift-ministries' are much misunderstood. A person with a particular gift has a ministry with a double purpose. First, the ministry is delivered on behalf of the Church. Second, the Church itself is constantly thereby reminded of the need for that ministry. Thus someone with a gift of prophesy not only prophesies, but flags up the fact that the whole Church is meant to be prophetic. A person with the gift ministry of evangelist is not only someone who evangelises. He or she, by exercising that ministry, encourages and reminds the whole Church of its calling to evangelise. Properly used, an evangelist stimulates rather than inhibits congregational evangelism. The 'Scottish critique' may or may not have been fair with regard to Billy Graham's Glasgow meetings in 1955, but it is certainly not fair with regard to the Bible's concept of an evangelist as a 'gift-ministry'.

Evangelicals need evangelists

That is why it is vital that we should make space for and seek out gifted evangelists in our own day. Not only do they have work to do but they also remind the whole Christian community of the importance of that area of ministry. *And nothing is more important at this time than for Evangelicals to learn again to become focused on their prime calling. The evangelical tradition needs to give rise to more evangelists because they are the people who embody and signal what is at the heart of the tradition.* An Evangelicalism focused upon holiness concerns or ecclesial politics (within and without) is a false Evangelicalism and of decreasing value to the Church as a whole.

This does not mean that Evangelicals should now reject the Charismatic renewal and ecclesiastical involvement. It means that the time has come for a profound theological reappraisal of the developments of the last thirty years.

There are signs that some past advocates of Charismatic renewal in other denominations are now beginning to critique the renewal they once advocated. That has to be good. The movement was both of the Spirit and of the flesh. I do not believe we can turn our backs on what the Spirit has been saying to us in this period but I do feel that we have tended to be too uncritical. I also feel that Evangelicals have been blown off centre in their

concerns. I suspect that we no longer glory in the cross. *The 'joy of our salvation' is decreasingly based upon the objectivity of the atonement and increasingly upon the subjectively-assessed victories of the Spirit in our lives, our churches and our society.*

We need to study the interrelationship of secularisation and renewal movements. How much, from the human point of view, is involvement in a renewal movement a softer option to grappling with the harsher realities of a less interested society?

There is also the need for Evangelicals to identify their objectives in Synodical and ecclesial matters. Do we simply want more bishops who are 'on our side', or do we have a vision of a Church for England that recognises its vocation to be a serving and witnessing Church to the community at large. Again in the inner politics of the tradition, are the battles being fought the right ones? It amazes me that the touchstone of orthodoxy for some remains the ordination of women at a time when we are embarking on liturgical reform and the devising of eucharistic prayers in a Church that, overall, is not strong on the meaning of the cross. It surprises me also that there are strong voices that want to make claims for Scripture that Scripture does not make for itself.

The Evangelical tradition needs to ask itself 'what are the truly gospel issues of our time?' It also needs to think more carefully about the nature of the gospel itself. I do not believe that we can go back to the simplistic agendas of the 1940s and 1950s. We have all moved on since then. The issues that Keele embraced are proper concerns for the tradition. We may well want to recognise a richer concept of the Gospel with a stronger place for the Spirit than was allowed in the old CSSM choruses. I hope, however, that we may still want to be focused on the centrality of that gospel and that we will rediscover evangelism as our over-arching ecclesial concern..

Which brings us back to the place of evangelists. They bring an important ministry to the Church and to society and they are a sign of the health of Evangelicals.

Different evangelists for the future

Tomorrow's evangelists, however, will almost certainly have to operate in very different ways from the past. The platform evangelist of thirty years ago relied on churches that carried big fringes. Such churches are fewer and the reasons for this are a mixture of growing secularisation and a growing inward focus on the part of congregations — partly as a reaction to growing secularisation.

That is why I rejoice in Dan Cozen's walks. If evangelists were ever a pampered group in the past, with meetings safely 'set up' for them, this is no longer the case.

Of course the training grounds of the camps and student evangelism still remain, but there is a growing gap between what they can 'teach' and what needs to be learned in order to evangelise adults in the raw. The contexts for the future evangelist will be increasingly personal and informal. We will require people who are literally streetwise and who can think on their feet.

They will need a strong grasp of the gospel, a clear testimony and considerable communication skills.

More formal evangelism contexts are likely to call for evangelists who can cope with low levels of basic Christian understanding. Forty years ago in the immediate post war years the evangelist was *reminding his audience of what they already knew*. His job was essentially to challenge people to do something about what they knew. This is no longer the case. The levels of ignorance about the Bible are depressingly low. This is one reason why the Alpha approach is so effective — just as long as you can bring together enough people to make up the group. Alpha basically sets out to *teach* the gospel and the people who pioneered it were basically evangelists.

What Alpha also demonstrates, however, is that a format designed on the process conversion model (the course can last up to fourteen sessions) recognises the need for at least the possibility of crisis. There are three sessions on the Holy Spirit (note the Charismatic influence here) where it is hoped that course attenders will make commitments. Alpha shows that, in the end, *crisis and process are not incompatible*. The danger with nothing but process is that it can keep people in a semi-committed stage. There is still a place for gracious challenge which is again part of the traditional ministry of the evangelist.

Where do we go from here?

If a new generation of evangelists is to emerge able to operate in the new realities of our society, then there needs to be a more propitious climate both within the Church at large and within the evangelical tradition in particular. The greatest contribution of the Evangelicals to the whole Church should be this evangelising focus. If the tradition shares the same lack of focus as the Church at large, then the salt has lost its savour.

I believe we have to stop loose talk about evangelism not being about evangelists. It is as foolish as saying that cricket is not about bowlers! Of course it is about evangelists. Evangelists need more affirming within the Church and I rejoice that we have an Archbishop who sees this and is seeking some ways of responding to the need.

We also need to recognise that evangelists can and do work within the process model. I saw this dramatically when I worked with Billy Graham. He once said to me, 'I know when I stand up that there are people present who have already made up their minds to come forward'. He recognised that he was playing a part in a process where Christian friends and faithful pastors had already put down sound footings.

He also knew that unless there were 'nurture' or 'discovery' groups to follow his meetings, his contribution could be lost. He was starting and developing the process of discovery for many people in his audiences. That process needed follow up if genuine conversions were to happen.

What we also need to do is to create opportunities for gifted evangelists to use their gifts. There is still a place for the parish mission and even more

so for the evangelistic weekend. These can be clinching times within the processes of discovery involving people linked to our churches. *This in turn calls for greater thought and effort to be put into fringe building.* There is a great need for churches to realise that while the Eucharist is the supreme act of Christian worship it is not the only act of worship. We need an explosion of 'Services of the Word' and the launching of seeker-friendly services and activities.

None of these developments, however, will take away the growing need for those with the gift of evangelism to operate more in unstructured and uncontrolled ways where their vulnerability could well be part of their appeal. The only training that I can think of for such ministry is that of being apprenticed to someone already doing it.

Tomorrow's evangelist will not have a glamorous ministry, but perhaps part of the failure of some evangelists in the past was that they were motivated by the wrong sort of glory. The true spirit of the evangelist is to be found in St Paul's words:

'...far be it from me to glory except in the cross of our Lord Jesus Christ...'⁸

The Rt Revd Gavin Reid is Bishop of Maidstone

8 Gal. 6:14 RSV.

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