

THEME EIGHT

MISSION AND UNITY – ECCLESIOLOGY AND MISSION

Preface

The genesis of this chapter is to be found in a text submitted by the Commission for World Mission and Evangelism (CWME) of the World Council of Churches, which is a product of the collaboration of its Working Group on Mission and Ecclesiology. It was drafted by the Revd Dr. László Gonda, Debrecen Reformed Theological University, Hungary; Revd Dr Jooseop Keum (Presbyterian, South Korea), on the staff of the World Council of Churches; and Revd Dr Ron Wallace, Presbyterian Church in Canada – all members of the CWME.¹ Further to their work, revisions and additions were contributed by Kyriaki Avtzi (Greece) of the Conference of European Churches, Professor Dr Paul Isaak (Namibia) of the Ecumenical Institute at Bossey, Revd Dr Darrell Jackson (UK) of the Nova Research Centre, Professor Dimitra Koukoura (Greece) of Thessaloniki University, Revd Dr Raymond Pfister (France) of Ichthus 21, and Mr Hemming Meinecke (Germany), student of theology, Lausanne. Collectively, these authors represent Pentecostal, Evangelical, Orthodox, and Protestant perspectives. The authors took particular account of the document produced for Edinburgh 2010 on mission and unity by the Roman Catholic Institut Africain des Sciences de la Mission, Kinshasa, as well as other submissions too numerous to mention.² The final text is submitted by the co-convenors, Kyriaki Avtzi and László Gonda and the moderating co-convenor, Darrell Jackson.

1 Introduction

‘Edinburgh 1910 was one of the great landmarks in the history of the Church’.³ Indeed, it was not only a landmark of the worldwide missionary movement, ‘it was crucial for the ecumenical movement as a whole.’⁴ Evangelicals meeting in Lausanne in 1974 considered it ‘the most historic conference on evangelism and mission of [the] century.’⁵ In Edinburgh a decisive attempt was made for a global gathering in order to facilitate cooperation across denominational barriers. That the organisers of the Edinburgh conference were able to understand it as a world conference was a reflection of the fact that the missionary endeavour had already by that point become a global activity not merely of, or by, European or American missionaries. The Mar Thoma Evangelistic Association (1885) and the Indian Missionary Society (1903) are early examples of the growing role of indigenous missionary agencies. The decision to emphasise denominational cooperation built on the experiences of earlier conferences such as those held in Liverpool (1860), London (Centenary Missions Conference, 1888), New York (Ecumenical Missionary Conference,

1900), Shanghai (Missionary Conference, 1907), and the Indian Decennial Missionary Conferences (especially the fourth, held in Madras in 1902).

Reflections on the question of the unity of the Christian church in mission were an important agenda item at Edinburgh 1910. The theme of Commission VIII of the conference was ‘Co-operation and the Promotion of Unity.’ This Commission gave impetus to the founding of the International Missionary Council (IMC) in 1921, which merged with the World Council of Churches (WCC) in New Delhi, 1961. By this, the first permanent organ was created in the history of the church with the intention of worldwide assistance for the activities of Christian organisations of different denominational allegiance.

2 The Journey towards Mission in Unity

The issues of mission and unity have always been intertwined throughout the history of the modern Ecumenical movement, of which the World Missionary Conference in Edinburgh 1910 has become the symbolic beginning. It is remarkable that the issue of mission and unity was the very concern out of which Edinburgh 1910 was born. The parallelisms, competitions, conflicts and divisions on what was then called ‘the mission field’ gravely undermined the credibility of the witness of the love of Christ. This was painfully felt by those committing their lives to mission in different contexts. Although attempts were made to settle these conflicts on local and regional levels (through ‘comity agreements’ and regional missionary conferences), it was still felt that there was a need for Christian mission to be harmonized globally. Intercultural situations on the mission field also led to unprecedented personal experiences of loyalty, even friendship, among Christians that transcended denominational and organisational divides. This, and the generally optimistic mood at the turn of the century, led to the fulfilment of William Carey’s ‘pleasing dream’ of a world missionary conference.

2.1 Edinburgh 1910: An ecumenical turning point

It is well known that Edinburgh 1910 was a conference of missionary societies and not of churches. Nevertheless, the experience of very different missionary organisations from various denominational backgrounds working together was a source of optimism for the future of ecumenical cooperation. The issues of doctrinal and structural differences between churches were not addressed systematically in Edinburgh 1910. John R. Mott, Joseph H. Oldham and other leaders of the conference agreed to avoid all the areas of theological conflict. However, Commission VIII did address the theoretical issues of the unity of mission. Although Edinburgh 1910 did not offer a systematic elaboration of the relationship between mission and unity, nevertheless the relevance of it was felt and addressed in a surprisingly illuminating way, and the importance of this issue was expressed clearly. As the Report of Commission VIII puts it: ‘...for the achievement of the ultimate and highest end of all missionary work – the

establishment in these non-Christian lands of Christ's one Church – real unity must be attained'.⁶ The Commission report stirred the conference to make a unanimous decision establishing a Continuation Committee to continue the journey of seeking unity in mission. At the national level, missionary agencies and churches started to form National Missionary Councils or Councils of Churches as a domestic vehicle for seeking unity. The Continuation Committee and the National Missionary Councils formed the IMC at Lake Mohonk, 1921.

The civilizational optimism of the nineteenth century came to an abrupt and disillusioning end when the so-called 'Christian' European powers entered into two unprecedentedly brutal and devastating world wars. The painful consequences of these wars accelerated the disintegration of the colonial system and brought into question the Christian quality of Western civilization. This growing disillusionment could also be felt at the two World Missionary Conferences between the wars. At Jerusalem 1928, the issue of emerging younger churches became an important part of the agenda. The paternalistic, Western model of mission was challenged and the relationship between the churches in the home base and the younger churches made its way onto the agenda of mission. Mission and the visible unity of the church became a burning question. As the movements of Life and Work (Stockholm, 1925) and Faith and Order (Lausanne, 1927) emerged, and then later merged to form the WCC (Amsterdam, 1948), the quest for the visible unity of the church became the agenda of the Ecumenical movement *par excellence*.

In the meantime, however, an inner fermentation within the missionary movement led to a growing uncertainty about the mission of the church. The exposure of the interrelatedness of colonial structures and Christian mission and – among others – the philosophical consequences of the two wars and of the Holocaust raised the question of whether it was possible to speak about authentic Christian mission at all. On the other hand, in spite of positive developments at the regional level (including the National Councils of Churches), separations and divisions among the churches continued to undermine the credibility of mission to a considerable extent.

2.2 *Missio Dei*

It was the rediscovery and reinterpretation of the ancient trinitarian concept of the *missio Dei*, at the 1952 Willingen conference of the IMC, which facilitated a way out of the conceptual crisis facing mission. The concept of *missio Dei* became a frame of reference for defining mission. According to this understanding, God's mission is directly related to the world and the church is defined as the instrument – a privileged instrument – of God's mission of redemption and the recreation of humanity and the cosmos. This theological paradigm shift in the interpretation of what mission is has far-reaching ecclesiological consequences. It makes impossible the separation of mission and church.⁷ If the church is defined by mission, then the unity of the church and mission are deeply interrelated (John 17:21), not just technically – disunity

being a scandal for those looking at the church from ‘outside’ – but also theologically. The church as the sign of the kingdom of God should also be structurally congruent with the nature of God’s kingdom, characterized by divine love. As the 1952 Willingen Report puts it:

The missionary movement of which we are a part has its source in the Triune God Himself. Out of the depths of His love for us, the Father has sent forth His own beloved Son to reconcile all things (*ta panta*) to Himself, that we and all men might, through the Spirit, be made one in Him with the Father in that perfect love which is the very nature of God.⁸

This understanding led the IMC and the WCC to make a decision to merge, the consequence of which was the formation of the Commission on World Mission and Evangelism within the structure of the WCC.⁹ The IMC brought with it to the ranks of the WCC the representation of missionary organisations (known today as ‘affiliated bodies’) as well as churches involved in mission. But more than that, the structure of the WCC became congruent with its theology of the church. However, certain developments since New Delhi show that, although the structural integration of the missionary movement was achieved, there remain several open questions and challenges regarding the theological and practical issues of mission and unity. The integration was problematic for a number of Evangelical mission agencies who withdrew their support for the merger or strongly criticised it from outside, with the Lausanne Congress on World Evangelization (LCWE) claiming in 1974 that out of Edinburgh flowed ‘two major streams’ – Evangelical and Ecumenical – ‘of the modern missionary movement’.¹⁰

2.3 Contemporary context: Mission in unity redefined

One such development is related to the well known debates in the 1960s and 1970s, especially around the concept of salvation and the role of evangelism (at the WCC assemblies at Uppsala, 1968, and Bangkok, 1973). This led to a growing distance between the WCC and the LCWE (Lausanne Congress, 1974). The LCWE, together with the World Evangelical Alliance’s Mission Commission, represents a significant alternative approach to issues of unity in mission in the light of an increase in the numbers worldwide of Evangelical Christians. The sad reality remains, however, that there are parallel global Christian structures and that there is still much distrust and animosity between them. This legacy weighs heavily upon those in the current generation as they search for the visible unity of the church.

There is, at the same time, an ever-growing diversity of all kinds of interdenominational cooperation in mission. A growing communication in the area of mission can be recognised overarching denominational borders in Evangelical and Pentecostal/Charismatic circles. The Global Christian Forum,¹¹ a new way of ecumenical encounter, represents another new challenge to reflect

on. In the meantime, within the framework of the CWME, Roman Catholic, Orthodox, Protestant, Anglican, Evangelical and Pentecostal Christians work together closely in reflecting on relevant issues of Christian mission. At the Conference on World Mission and Evangelism held in Athens, 2005, the full participation of these ecclesial families was made visible.

It can be concluded that much has been achieved regarding mission and unity since Edinburgh 1910. The integration in New Delhi in 1961 demonstrates that the inseparability of the quest for the unity of the church and of its missionary nature can also lead to far-reaching, 'visible' structural consequences. The same is expressed by positive examples of united and uniting churches all over the world. The missionary nature of the church and the deep interrelatedness of this with unity has achieved a wide theological consensus. 'There is a growing awareness among the churches today of the inextricable relationship between Christian unity and missionary calling, between ecumenism and evangelization. "Evangelization is the test of our ecumenical vocation"'.¹² This understanding is affirmed, too, in the study document on ecclesiology issued by the WCC's Faith and Order Commission:

Mission thus belongs to the very being of the Church. This is a central implication of affirming the apostolicity of the Church, which is inseparable from the other three attributes of the Church – unity, holiness and catholicity. All four attributes relate both to the nature of God's own being and to the practical demands of authentic mission. If in the life of the Church, any of them is impaired, the Church's mission is compromised.¹³

The Lausanne Covenant states that 'the church's visible unity in truth is God's purpose' and adds that 'Evangelism also summons us to unity, because our oneness strengthens our witness'.¹⁴ The LCWE's Manila Manifesto, 1989, affirmed the 'need for churches to cooperate in evangelism and social action, repudiating competition and avoiding duplication'.¹⁵ The Manila Congress Reports described practical achievements in this field and noted that 'left to ourselves, we isolate, insulate, exclude, and put "self" in first place'.¹⁶

The separate existence of the WCC and of the World Evangelical Alliance (WEA) and LCWE represent painful experiences of divisions and disunity present in the life of the world church, which hinder churches in putting the missionary nature of the church into practice. However, a deep conviction is expressed repeatedly that however hopeless it appears to be, the high goal of the visible unity of all God's people cannot be given up. One hundred years after Edinburgh 1910, the Christian churches still have much for which to ask forgiveness and much work to do for the reconciliation and healing of relationships, being 'called to unity, for the sake of mission'.¹⁷

3 The Present Context of Mission and Church

The ethos of the Edinburgh 1910 World Missionary Conference was shaped by the spirituality of the Student Volunteer Movement for Foreign Missions with the watchword, ‘the evangelization of the world in this generation’. This watchword reflected the optimistic air of that time, and it illustrates the prevailing understanding of mission. This was characterized by a concept of geographical dichotomy: the Christian North/West was to evangelize the non-Christian South/East. An identification of mission and evangelism was taken for granted: mission was predominantly understood as the proclamation of the gospel of Jesus Christ and as converting non-believers to faith in him, in order to ‘win over the souls in darkness’. There was still a prevailing optimism that the Western Christian civilization had both the mandate and the means to convert the majority of the population of the globe to Christianity within a foreseeable period of time. The question of unity was predominantly looked upon as a strategic question; joining forces, avoiding duplication in the investment of human and financial resources, and good coordination of missionary activity would, it was hoped, help accelerate the geographical progress of the Christian religion in the then ‘unreached territories’. However, as demonstrated above, unity was also seen as a theologically undergirded precondition for the credibility of the proclamation of the gospel: divisions must be overcome to be able to give an authentic witness of Jesus Christ as the head of the one body.

3.1 Promising developments

The situation of Christianity has fundamentally changed during the past century, since Edinburgh 1910. In a sense, the dream of the participants of the conference has come true: Christianity is a world religion today with followers – although with differing density – all over the planet. The Christian faith has permeated almost all the cultures of the earth. While the Edinburgh 1910 Conference was dominated by white, male, Western Protestants, the churches today show an endlessly colourful picture: women and men from almost all nations and regions are represented in a rich variety of ecclesial structures, worshipping in many languages and in multiple forms of liturgies shaped by a wide spectrum of local cultures.

One hundred years after the first large-scale attempt to bring Christians together in order to express their unity, there are functioning and stable global structures to safeguard, promote and reflect on the unity of churches. The Commission on World Mission and Evangelism of the WCC stands in institutional continuity with the Edinburgh 1910 Conference and exists to facilitate the quest for unity in mission as an integral part of the WCC; the most comprehensive representative global body of 349 Orthodox, Anglican, Protestant, Evangelical and non-Western churches. In the framework of the CWME, churches and mission agencies have a structure to seek ways of

expressing and strengthening unity in mission. The LCWE is rooted in the call for world evangelization issued by Edinburgh 1910 and its 1974 Lausanne Congress has been described by mission historians as one of the great missionary conferences, exercising a ‘maturity of judgement’, particularly in the drafting of its Lausanne Covenant.¹⁸ The Lausanne and Manila Congresses on World Evangelization have been complemented by four additional global mission conferences (Pattaya in 1980, Singapore in 1987, Pattaya in 2004, and Malaysia in 2006) and are to be followed by a third Congress in Cape Town in 2010.¹⁹

While Edinburgh 1910 was a predominantly Protestant event, Orthodox churches have also become an integral part of the modern Ecumenical movement. The Patriarchal and Synodical Encyclical of the Ecumenical Patriarchate in 1920 had encouraged ‘rapprochement between the various Christian Churches [...] for the preparation and advancement of that blessed union which will be completed in the future in accordance with the will of God’.²⁰ The World Fellowship of Christian Youth, *Syndesmos*, has recognised from its foundation in 1953 that ‘missionary activity is an indispensable element in the fullness of ecclesial life: we are not fully Christian if we shun our missionary responsibilities’.²¹ The Orthodox role in the common quest for the visible unity of the churches accelerated in pace following the creation of the Orthodox Mission Studies and Relations desk in WCC in 1970, and its close collaboration with CWME. Although there are still obstacles hindering eucharistic communion of Orthodox and Protestant churches, it is significant that the last Conference on World Mission and Evangelism was held in a country with an Orthodox majority (Athens, 2005). Orthodox churches are not only present in the ecumenical gatherings, but they shape the mission theology and practice in the ecumenical dialogue, as well.

At the Edinburgh 1910 Conference, no official representatives of the Roman Catholic Church were present²² and there was little cooperation, at the time, between Roman Catholic and Protestant missionary activities. Since the Second Vatican Council (1962–1965), the attitude of the Roman Catholic Church towards mission and unity has changed fundamentally. *Lumen Gentium*, ‘On the Dogmatic Constitution of the Church’, in 1964 and the Decree *Ad Gentes*, ‘On the Mission Activity of the Church’, in 1965, both identified the mission of the church with the nature of the church. Although there are still doctrinal and structural differences, there are promising signs that express a serious quest for unity. Expressions of this have included the International Anglican – Roman Catholic Commission for Unity and Mission (IARCCUM), established in 2001, which published its report *Growing Together in Unity and Mission* in 2007,²³ a non-authoritative declaration but still a significant manual for fostering discussion and reflection on the theme. In 2001 the Catholic Bishops’ Conference of Europe (CCEE) and the Conference of European Churches signed the *Charta Oecumenica*, offering guidelines for the growing cooperation among the churches in Europe, and committing each party to ‘discuss[ing]

plans for evangelisation with other churches'.²⁴ There is an active and integral participation of Roman Catholic members in CWME and the Roman Catholic Church has officially been involved in preparations for the Edinburgh centenary celebration, as a member of the Edinburgh 2010 General Council. Collaboration with Roman Catholic mission actors continues to grow dramatically.

3.2 The changing landscape of global Christianity today

One hundred years after Edinburgh 1910, we recognise the ever-changing landscape of world Christianity. There are several elements in these changes that could not have been foreseen by the participants of the first World Missionary Conference. In the optimistic sphere of the early twentieth century, the confidence of Western Christian civilization in its own cultural superiority had not yet been challenged in a fundamental way. However, as a result of radical secularization, active followers of the Christian religion have become a stagnating or shrinking minority in the Western/Northern world. Mainline, established, historical churches are struggling with decreased membership, financial difficulties, and sometimes with a grave identity crisis. On the other hand, the end of the Christendom era offers a new opportunity for the churches in the West to find new ways of authentic discipleship, which can be expressed by terms like diaspora, prophetic witness, advocacy for the disadvantaged, evangelism in humble solidarity, and so on. At the same time – as convincingly demonstrated by authors like Andrew F. Walls – the Christian churches in the global South/East are experiencing a constant – sometimes even explosive – numerical growth. As Walls puts it: 'The fact remains that, by a huge reversal of the position in 1910, the majority of Christians now live in Africa, Asia, Latin America or the Pacific, and that the proportion is rising.'²⁵ The geographic dichotomy of Christian and non-Christian worlds is not sustainable any more – as was already noted at the Tambaram meeting of the IMC in 1938 – and this phenomenon also has far-reaching missionary consequences. While Edinburgh 1910 was still thinking about mission as 'one-way traffic' from the Christian West to the non-Christian South/East, today we experience the reality of mission 'from everywhere to everywhere.' New mission concepts arise and the diverse expressions of Christian faith that are deeply rooted in the cultures of the global South, and have contributed to the development of a truly global Christianity.

Another phenomenon that needs special attention is the emergence of a strong Pentecostal/charismatic movement during the last century. While the Pentecostal/charismatic form of Christianity was present as an existing, though marginal, phenomenon in world Christianity at the beginning of the twentieth century, this community of Christianity has become the second largest one (after the Roman Catholic Church) today. The exponentially growing Pentecostal/charismatic communities show a strong missionary fervour. They are able to reach out to underprivileged communities in the global South, and

their missionary activity often results in mass people's movements. The Pentecostal/charismatic experience of the Christian faith is embodied both as a diversity of denominations and as movements within the traditional, established churches. The charismatic experience creates, therefore, a new sense of belonging together for Christians from very different ecclesial affiliations (a spectrum from the Roman Catholic to, for example, un-institutionalized youth churches). Another important emerging phenomenon is the direct missionary activity of Pentecostal/charismatic communities from the global South within the global South itself, as well as in the West. At the same time the rapid expansion of these movements raises questions for some about the criteria for authentic expressions of the Christian faith.

At its origins, experiences of the Spirit within Pentecostalism had more of an ecumenical character, as witnessed by an early vision for Christian unity supported by a number of Pentecostal leaders from various countries.²⁶ Despite this fact, a strong concern for missions and evangelism led to tensions with leaders from established church traditions who felt that such initiatives were unwanted intrusions. From a Pentecostal/charismatic perspective, few leaders from other churches have grasped its significance as a movement for Christian unity whilst, in their practice, Pentecostals/charismatics have tended to favour unity as a grass-roots phenomenon over its more institutional forms.

The new landscape of world Christianity is even more colourful when the very diverse world of the non-Western Christian churches is taken into account. African- and Asian-initiated churches, the Christ *Bhakti* movement in India, the home churches and cultural Christians in China – these and others are challenging traditional ecclesiological and missiological concepts, even as they make a new approach to ecumenical dialogue necessary. At the same time, new forms of Christianity are emerging in the West. Non-denominational communities, the so-called 'emergent church', 'mega-churches', networks of 'house churches', approaches like the Alpha-course, the Neocatechumenate movement, and Cursillo are all expressions of a search for a renewed understanding and experience of Christianity. And forms of an anonymous 'cathedral Christianity,' reviving pilgrimage experiences (El Camino de Santiago de Compostela), the Taizé Community, and the presence of Christianity in 'cyberspace' are other examples of new, sometimes experimental forms of living as followers of Jesus Christ in the postmodern context of global Western civilization. Adding another layer of complication to this multicoloured picture are the alarming signs of intolerant Christian fundamentalism and even extremist voices. The Western context is made even more diverse by the presence of strong migrant and non-Western church communities. While the traditional churches are often dwindling, vibrant African, Asian and Latin-American congregations are emerging, especially in urban areas.

These new forms of Christianity – in the global South and in the North – challenge traditional concepts of the unity of the church. Ecumenical dialogue

and cooperation must handle questions around the lack of established structure, the absence of creeds and doctrinal systems, and radically new liturgical expressions. The emergence of these new expressions of Christianity has led to an unprecedented growth in the number of Christian denominations. This increasing diversity of world Christianity is an important challenge when seeking unity today and is further complicated by the fact that Pentecostal and Evangelical expressions of Christianity are frequently trans-denominational in nature.

A century after the first World Missionary Conference, the context of Christian mission and of the search for the visible unity of the church has changed fundamentally. Much has been achieved toward the realisation of the vision of the participants of Edinburgh 1910; however, there are still many steps ahead on the common pilgrimage towards a visible unity of the church. And the fact that the percentage of world population identified as Christian has not changed since the beginning of the twentieth century (thirty-three percent) reminds us that the goal formulated in the watchword of Edinburgh 1910 has not yet been achieved: the whole world has not been evangelized – not in their generation, and not in ours.

4 Biblical and Theological Foundations of Mission in Unity

4.1 *The triune God's mission*

The theological foundation of mission in unity is built on the *koinonia* of the triune God. Mission is based on the infinite love of God, who created out of nothing the whole of creation and humankind in his image and likeness, so as to make us part-takers of this ineffable love.²⁷ The Father sent the Son (John 16:5) to fulfil the plan of the Divine Economy. The Word of God became incarnate, born fully human by the Holy Spirit (Nicene Creed). This inner communion of the Holy Trinity is the ultimate source of the unity of the church and the aim of God's mission: to invite every human being to experience fellowship with God and with one another according to the inner unity of the One God in three Persons (John 17:21) in the eschatological hope of the restoration of the whole created world. The aim of God's mission is uniting all things in God as new creation so that God may be all in all (Eph 4:6).²⁸

The mission of Jesus Christ is to proclaim the kingdom of God to the world. The salvific work of Christ starts with the *kerygma* of *metanoia* because the kingdom of God is no longer an expectation, but has come near. In this way, the world may believe and gratefully accept reconciliation with God and one another, and be saved. Jesus Christ, through his obedience to the Father, is led to the ultimate in humility: he undergoes insults, suffers on the cross, dies a human death, and offers new life to sinful human beings. At Pentecost, the mission of Jesus Christ is carried forward by the sending of the Holy Spirit,

which derives from the Father and is sent by the Son to the world for the salvation of all.

After the resurrection, the disciples received the ‘great commission’. This is to call all nations to be disciples of Christ, baptising them in the name of the Father and of the Son and of the Holy Spirit, reassuring them that he will be with them always, even unto the end of the world (Matt 28:19-20, see also John 20:21, Mark 16:15). Teaching all the nations means to spread the good news of the Risen Christ and salvation over death to all humanity, a gift offered by the incarnated Lord regardless of race, sex, culture, social status, or tradition. It is the task of the church to bring this good news to the ends of the earth.

This mission is being fulfilled by the first disciples of Christ and by their disciples throughout the centuries as they give witness to the gospel through preaching, teaching, and the good deeds of Christian communities in solidarity with the suffering people of God. This ‘imperative commission’ is to be fulfilled in Christ’s way (John 13:16; John 17:21). So the mission of the church is to witness to the salvation of all, and to offer prophetic witness (*martyria*). The church is thus called to exist as the Body of Christ and as a community of those who believe in Christ, living as reconciled and reconciling fellowship (*koinonia*), as a sign of the kingdom of God that has come near but that is still to come in its full consummation.

4.2 Mission in kenotic love

This witness determines our ethos as Christians, doing mission in Christ’s way: kenotic love; humility; co-suffering with the those who suffer; offering healing of the whole person, giving rather than taking; respecting cultural, ethnic and social diversities and especially the dignity of each human being as if he or she was Christ himself. The disciples are sent into the world by the Son, as he was sent by the Father (John 17:18). Those who are baptised in Christ and are clothed in him act within the world like yeast. Their lives are an actual mission in Christ’s way. Those having experienced the love and wonders of God spontaneously share their treasure with others no matter who they are. This treasure is the experience of the triune God, who is affirmed to be a continuous sharing of love. Therefore, a community of believers cannot be conceived without the sharing of love, in Christ’s way and in specific ways according to the needs of each cultural and social context. This experience of love determines the mission of the church, which cannot be understood without an opening to the other – not aiming to oppress, subordinate, underestimate or pity, but wishing to share with another the richness that was offered.²⁹

Thus, the mission to the world in *koinonia* becomes a testimony to Christ himself. The church, as the body of Christ rejoices in constantly receiving God’s love as a free but costly gift and worshipping the triune God in liturgy and in life. For this to be realised, it is necessary for the communities in mission to be in continuous repentance, and to be constantly nurtured by the grace of God. This is manifested in the sacramental life of the church and in a vigilant

spirit, which abolishes every threat of egoism, arrogance and self-contentment. Such a witness becomes the expression of our visible unity, which is realised through our deeds. Our common work for peace, justice, reconciliation, and love for the poor, in a humble spirit of ceaseless *metanoia*, is all done for the glory of the triune God (Matt 5:16), who first loved humankind. ‘Thus the missionary opening-up of the church to the world is not an optional activity, but, on the contrary, a fundamental condition for her catholicity’.³⁰

Although invisible unity as the work of God already exists, visible unity is the work of humans, living in love and, despite different ecclesiologies, being able to cooperate in the common call for mission, through the grace of God. If the commandment to love extends even to our enemies, then love and understanding should be considered as a given among those who confess the same triune God, as his co-operators in God’s mission. Diversity as such is a gift in the church, uniting people of all kinds of backgrounds, cultures and identities and it enriches ecclesial life, being congruent with God’s creational intentions. However, diversity may also lead to divisions, to discrimination, to intolerance, to animosity and even to violence. Mission may create more diversity which is welcome, but it also may lead to tensions and to the emergence of church-dividing differences. Unity in mission should be a unity in diversity, but, in the same time, must avoid creating divisions. Unity and diversity, enrichment and division are examples of the dualities that are likely to remain a central focus in discussions concerning structured unity in the practice of mission and evangelization.

4.3 Church as missionary by its very nature

A theology that starts from the participation of the church in God’s mission cannot fail to point out that the church came into being through the mission of Jesus Christ. Therefore, from a missiological perspective, the church has not always existed historically but, both theologically – as shown above – and empirically, has come into being as a result of mission. It is not possible therefore to separate the church from mission in either its theological or its historical origin. Nor is it possible to separate church and mission in terms of their purpose. The church came into being as a result of the purpose of God to bring salvation to the world. The missionary intention of God is the *raison d’être* of the church, and its goal is to fulfil God’s missionary purpose. The relationship is even more intimate than that: the Spirit of Christ who empowers the church in mission is also the life of the church. Jesus Christ breathed the Holy Spirit into the church at the same time as he sent the church into the world (John 20:19-23).³¹ In this sense, mission theologians often quote from Emile Brunner, ‘the Church exists by mission as a fire exists by burning’.³² Unless the church is participating in God’s mission, the church in history will expire. From a mission perspective, therefore, it is impossible to separate the nature and mission of the church. The church is ‘missionary by its very nature’.³³ Even more emphatically, Pentecostalism throughout the past century has asserted that

a church which is not missionary-minded has given up being a church altogether: 'Une église qui n'est pas missionnaire est démissionnaire'.³⁴

5 Ecumenical Evangelism

The prayer of Jesus Christ, 'May they all be one...so that the world may believe,' invites Christians and the church in history to live out a 'double wrestling'³⁵ between evangelism and unity, as the Edinburgh 1910 World Missionary Conference aimed to do. The goal of Edinburgh 1910 was the evangelization of the world within the present generation. In order to achieve this urgent task, the participants prayed together for the unity of Christians, missions and churches. Edinburgh 1910 reached a common conclusion that the division of Christians is a scandal and an obstacle to the witness of the church.

The modern Ecumenical movement has been directly rooted in this double wrestling of Edinburgh 1910, seeking evangelism through overcoming the disunity of Christian families. After a century of ecumenical endeavour inheriting and developing the ethos of Edinburgh 1910, it is time for the worldwide Christian families to reflect together on our journey of evangelism in unity during the last century, and to envision ecumenical evangelism for the new century, on the historic occasion of the Edinburgh centenary celebration in 2010. There is a growing awareness among Christians and churches today that *common witness* to the life and teaching of Jesus Christ is an authentic way of participating in God's mission. Is evangelism still something we are unable to do together across different denominational backgrounds in spite of Jesus' prayer?

5.1 Holistic salvation and unity

Evangelism has been defined as 'the proclamation of the good news accompanied by an invitation to turn away from false absolutes and to turn to the living God, to follow Jesus Christ as one's only Saviour and Lord, to join the community of his Church and to live under the prompting of the Holy Spirit and take the ethics of the kingdom of God as one's guide'.³⁶ Evangelism, while not excluding the different dimensions of mission, mainly focuses on the explicit and intentional proclamation of the gospel, including the invitation to personal conversion to a new life in Christ and to discipleship.³⁷

The ultimate goal of evangelism is bringing about the salvation of the whole world through witnessing to Jesus Christ. Therefore, 'the only valid theological method for evangelism is conscious participation in the whole of human life and its problems... evangelism is a question not of apologetics but of life'.³⁸ 'The teaching of Jesus on the kingdom of God is a clear reference to God's loving lordship over all human history'.³⁹ As God does not give us a partial salvation, we cannot limit evangelism only to the spiritual realm. Rather, we must acknowledge that evangelism proclaims good news for every part of our life, society and creation. Jesus prayed for the unity of all. He did not pray

exclusively for unity for Christians and their churches. He prayed also for the unity of human community and society, and for our relationship with creation, which are also, therefore, important parts of our ecumenical evangelism.

5.2 *Understanding of evangelism*

Evangelism is proclaiming the good news of the kingdom of God. It is not expanding one's own dominion. It is sharing the news of salvation through the crucifixion and resurrection of Jesus Christ. It is not overwhelming others with our own experience. Therefore, evangelism should not be regarded as simply the expansion of Christendom, but as witnessing to the sacrificial love of God. The nature of this love is the servanthood of Christ, who was sent as the Lamb of God for the world. 'The self-emptying of the servant who lived among the people, sharing in their hopes and sufferings, giving his life on the cross for all humanity – this was Christ's way of proclaiming the good news, and as disciples we are summoned to follow the same way.'⁴⁰

This *kenotic* understanding of evangelism does not merely shape our methods, but is the very nature and essence of our faith in Christ. Jesus became our Christ not through power or money but through his *kenosis* (Phil 2:7). We believe in God who 'made himself nothing.' Therefore, we, the disciples who have been sent by Christ to proclaim his good news, have to follow in his footsteps by witnessing to his humility and humbleness in our own practice of evangelism. Edinburgh 1910 was organised at the height of triumphalism of the Western missionary movement. However, evangelism in the twenty-first century has to overcome this image of 'winners' and 'conquerors' through evangelism in humility.

As the subject of mission is the triune God, we are the servants of God, who gives us the mission of proclaiming the good news to all suffering humanity and creation longing for new hope in their lives. Ecumenical evangelism is not conquering or winning against the others. Rather, it is a humble invitation to the 'feast in the kingdom of God.' The people of God are not conquerors, but humble servants called to invite all God's people to his banquet in the 'garden of life.'

5.3 *Proselytism and freedom of religion*

We are living in the highly competitive environment of the free market which is reinforcing many churches and para-church movements in their perception of mission as the effort to attract and recruit new 'customers,' while retaining the old ones. They evaluate the success of their mission in terms of growth, of numbers of converts or of newly planted churches. Unfortunately, very often their 'new members' already belonged to other churches. Thus *proselytism* (as competition and 'sheep-stealing') is one of the sharp contemporary issues facing the churches.⁴¹

'Proselytism' is used to mean the encouragement of Christians who already belong to a church to change their denominational allegiance, through ways and

means that ‘contradict the spirit of Christian love, violate the freedom of the human person and diminish trust in the Christian witness of the Church’.⁴²

On the other hand, it is important for Christians to embrace and act upon the imperative of religious freedom. ‘Religious freedom will not be respected by the state if it is not respected by Christians or, even worse, if Christians attempt to recruit the state in repressing religious freedom’.⁴³ Freedom of choice is the centre of freedom of religion. Institutions cannot own persons. The concept of ownership can lead to the abuse of religious power. Personal choice is the heart of religious freedom. It is not compatible with subjugating or manipulating persons to join another religious structure.

5.4 Towards common witness

The churches are called to identify ways of witnessing in unity, of partnership and cooperation, and of responsible relationships in evangelism. In order to reach such a mutually enriching missionary ethos, the churches must

- repent of past failures and reflect more self-critically on their ways of relating to one another and their methods of evangelizing;
- renounce all forms of denominational competition and rivalry and the temptation to proselytize members of other Christian traditions;
- avoid establishing parallel ecclesial structures, but rather stimulate, help and cooperate with the existing local churches in their evangelistic work;
- condemn any manipulation of humanitarian assistance to individual Christians or churches to induce people into changing their denominational allegiance or to further the missionary goals of one church at the expense of another;
- help people who are in process of changing their church allegiance to discern whether they are being guided by worthy or unworthy motives;
- learn to ‘speak the truth in love’ to one another when they consider others to be proselytizing or engaging in dishonest practices in evangelism.⁴⁴

In order to overcome the scandal of proselytism, we are called to practise common witness as an act of ecumenical evangelism. *Common witness* is the ‘witness that the churches, even while separated, bear together, especially through joint efforts, by manifesting whatever divine gifts of truth and life they already share and experience in common’.⁴⁵ In order to do this together, it is extremely important to develop a process of reconciliation between churches through the healing of wounds and memories. Mutual recognition of baptism (as expressed in the WCC’s *Baptism, Eucharist and Ministry* text⁴⁶) can be the foundation for Christian unity and common witness.⁴⁷ More recently, Lausanne has given attention to the creedal formulation of ‘one, holy, catholic, and apostolic Church’ as the basis for understanding common participation in the one *missio Dei*.⁴⁸

As new contexts call for new initiatives in proclaiming the gospel in unity, churches in partnership in mission must commit themselves to

- deepened understanding of what it means to be church in today's world, and acceptance and celebration of their interrelatedness in the one body of Christ (cf. 1 Cor 12:12);
- deepened conviction that it is God's mission in which the churches share as God's co-workers, not their own;
- efforts to come to a greater common understanding and vision of their missionary role in contemporary society;
- reaching out together in Christ's way to new frontiers of mission – listening, accompanying, walking with, resourcing, receiving from one another;
- renewed determination to manifest together 'the one hope of [their] calling' (Eph 4:4) in order to
- share more fully in the plan of salvation for the reconciliation and gathering up of all peoples and all things in Christ (cf. Eph 1:9-10).⁴⁹

5.5 Creative tension between evangelism and prophetic witness

The ecumenical debate on evangelism has reminded us that we cannot allow a false dichotomy to be created as we play out truth and unity, prophetic witness for the values of the kingdom of God, and the vocation for the unity of the church. Therefore, ecumenical evangelism does not mean unity at any price, but is about costly unity for prophetic witness.⁵⁰

There is a long debate about holistic salvation and social justice and reconciliation.⁵¹ Its relevance for the understanding of ecumenical evangelism in a context of grave global injustices and inequalities should not be overlooked. As the WCC mission conference at Melbourne in 1980 stated: 'In a world of large-scale robbery and genocide, Christian evangelism can be honest and authentic only if it stands clearly against these injustices which are diametrically opposed to the kingdom of God and looks for response in an act of faith which issues in commitment.'⁵² Therefore, ecumenical evangelism does not seek cheap unity through diminishing either evangelistic zeal or the passion for justice and peace. Rather, it seeks to firmly hold together both, to be truly holistic in carrying out God's mission today.

In a similar vein the LCWE's Manila Congress made reference to the Good News touching 'people in their individual situations of pain, suffering and oppression' which 'if it is transforming... will be empowering.'⁵³ In affirming the Lausanne Covenant's holistic treatment of evangelism and social justice, Manila offered an extended treatment of social concern and evangelism with reference to disability, oppression, poverty, refugees, and state-sponsored violence.⁵⁴

The theme of Edinburgh 2010, the centenary celebration and study process, is '*Witnessing to Christ Today*.' From an Ecumenical point of view, '*common*'

should be added to the theme, because one of the most important legacies of Edinburgh 1910 has been ‘*mission and evangelism in unity*.’ This refers to the search for ways of witnessing together in unity and cooperation – despite differing ecclesiologies and missiologies – within the context of the burning challenges facing churches everywhere today, ‘so that the world may believe,’ avoiding any form of confessional rivalry or competition. This does not imply an unrealistic super-church ecclesiology; neither does it deny the intrinsic relationship between mission and ecclesiology.⁵⁵ Seeking unity and evangelism together is not an impossible task. Indeed, it is one of the most authentic ways of participating in God’s glorious mission.

6 God’s Mission of Healing and Reconciliation

Since the late 1980s, mission has been increasingly connected with healing and reconciliation. Furthermore, the language of healing and reconciliation has come to the fore in many different contexts, and has caught the imagination of people both inside and outside the churches. This is certainly also an invitation to the church in this broken world to promote the concept of healing and reconciliation through both words and deeds.

6.1 Unity and diversity: The role of the Holy Spirit

Just as the world in general and the church in particular are a colourful and not a monochromic reality, the encounter of diversity is not meant to be synonymous with the experience of brokenness and fragmentation. Humanity, as God’s creation, is blessed with a great variety of diverse and complementary gifts that are expressed in a multiplicity of cultural and historical contexts. It is God’s design that such diversity does not lead to separation and division, to opposition and hostility, but to interdependence and harmony.

When considering the ministry of the Holy Spirit as a ministry of unity, it is essential to see the work of the Spirit as equipping the church to experience unity in diversity both proactively and constructively. The Spirit becomes the Helper who transforms the problem of difference into the promise of difference.⁵⁶ The Spirit is also the Teacher who provides both the dynamic context and the resources needed for people to explore differences in a safe, positive, nurturing environment. Individuals from a variety of backgrounds, and with ideas and concepts that are new to their experience, need an appropriate educational framework in which to understand each other and move beyond simple tolerance to the embrace and celebration of the rich dimensions of diversity contained within each individual and community.

The ministry of unity is a ministry of conciliation (Latin *conciliare*, to bring together), which refers more generally to the process of bringing various different parties into relationships of mutual benefit and enrichment, in order to live in a model of unity in diversity. Reconciliation refers more specifically to

the healing of broken relationships and the resolving of conflicts and wrongs of the past, in both cases promoting peace, justice and solidarity.

6.2 *Healing a broken world*

The church, as a community of believers, brings a message of healing to a broken world longing for hope to replace despair. In order to be God's instrument of healing for others, the church needs first to be a recipient of God's healing power and grace. The healing ministry of the church will find its credibility rooted in a demonstration of *resurrection of life*, that is, restored wholeness and unity within. However, the history of the church is, sad to say, also a story of divisions, separations and crises that have often harmed the *living organism* it is called to be by severely disconnecting its members from each other. It has often produced congregations that failed to serve the needs of the community. It is essential for the church to acknowledge its brokenness and repent of its present shortcomings. A return to good health within the body of Christ needs to be seen as an integral part of the church's mission. A range of significant strategies and initiatives needs to be taken in order to ensure that responding to the Spirit's work will allow such recovery and restoration to take place radically and/or gradually.

From the very beginning of the church, Christians have grappled with the issue of what it means to be human in light of the gospel. This in many cases deeply challenges the social structures that demean human beings. It sets its face resolutely against all that disgraces or destroys human beings created by God in God's own image. In a world where views of humanity veer between confident optimism and utter cynicism, Christians believe that human beings, the family, the local communities, societies and cultures all have the potential for creativity, responsibility and goodness that comes from being made by God, and yet being deeply affected by sin and brokenness. Sin denies the worth and dignity of human beings, disrupts community, and hampers the flow of love and justice. Sin must be faced, confessed, forgiven and healed; for Christians believe in costly reconciliation and love, not an easy and unreal optimism.

While the worth and dignity of the human person have been under threat throughout history the current context in which human beings live presents a number of pressing challenges. The Christian gospel is a significant contributing force to the quest for justice, peace and reconciliation in general and among nations in particular.⁵⁷ Its basic thrust is to experience a Spirit-empowered work of re-creation that replaces hostility with proximity, thus enabling a new kind of relationship both with the Creator and creation. The book of Revelation paints the vision of a renewed creation described in terms of 'new heaven and new earth' (21:1). In summary, the sin and brokenness of our world is a reality which cannot be ignored nor minimized. It results in the alienation of humanity from God and from the person, the family, the church, communities, nations, and creation, and leads to structural injustice, too. To put it differently, the sin of human beings contributes to, and belongs within, a

wider context: the disorder and evil which affect the whole of creation. Paul expresses this graphically when he writes that ‘the whole creation has been groaning’ (Rom 8:22). This cry for help needs healing and reconciliation.

6.3 Called to be healing and reconciling communities

The Bible is full of stories of reconciliation from which we can draw our own stories of healing and reconciliation. The Old Testament addresses the estrangement between God and God’s people, and also God’s work for the healing, reconciliation and restoration of a relationship with the God of life and justice that was broken. Similarly, in the New Testament, Paul is greatly concerned that those whom Christ has reconciled in his body should not be divided, and that community life should be the first expression of God’s plan to reconcile all things. He envisages the unity of not only Jew and Gentile, but also of slave and free, male and female, in Christ (Gal 3:28).

Where does the church get its inspiration to respond to the call to become healing and reconciling communities? The answer is found in the healing ministry of Jesus which provides a model for the church to explore today. Healing includes the transformation of life made possible by crossing cultural and religious boundaries.⁵⁸ In this connection it becomes important for the church to realise that its calling is a response to the gifts of healing, which equip it and enable it to fulfil that role.⁵⁹ The healing ministry of Jesus has always been an integral part of his mission. A closer look at the experience of various churches will show a consistent link between salvation and healing. A rediscovery of the work of Holy Spirit for healing, and reconciliation – at the heart of today’s Ecumenical mission theology – has significant ecumenical implications.

In summary, over the past years, reconciliation has become the emerging new paradigm that defines the mission of the church in today’s ‘global village’. Catholic, Orthodox, Protestant and Pentecostal voices from all over the world are increasingly speaking one and the same language.⁶⁰ As witnessed by various international conferences during the last five years,⁶¹ a spirituality of reconciliation is called for in order to face the challenges brought about by the damaging effects of cultural and religious clashes, and of economic and political boundaries. The Athens 2005 report contains a statement on mission as reconciliation ‘in the power of the Spirit’ in the context of a broken world. Truth, memory, justice and forgiveness are understood as four essential aspects, needed within both the church and society at large, to enable the dynamics of the reconciliation and healing process.⁶²

Healing and reconciliation as the restoration of right relations with God is the source of healing and reconciliation with oneself, with people of our own faith and other faiths, and with the whole of creation. It is time for the worldwide Christian family to heal the pain of our divisions, because unity through healing and reconciliation is an integral part of God’s mission.

7 Conclusion

The World Missionary Conference held at Edinburgh in 1910 marks the beginning of the modern Ecumenical movement and remains an important inspiration to many within the modern Evangelical mission movement. The primary basis for the concerns expressed around the issues of mission and unity at Edinburgh 1910 was strategic. Problems related to the lack of unity were hindering the conference's goal of 'the evangelization of the world in this generation'. During the century that has passed since Edinburgh 1910, the world, and especially the Christian world, has undergone incredible changes. The centre of world Christianity has shifted from the global North to the global South. There has been an explosion of new ecclesial communities and of new forms of Christian expression around the world that the participants at Edinburgh 1910 could not have imagined.

Ongoing reflection on issues of mission and unity continues to lead to a deeper understanding of the *missio Dei*. The church is called to participate in this and thereby demonstrates that the relation of unity and mission has acquired a more than strategic importance. Mission is increasingly seen as being a matter of the very essence of the church. Therefore, the inextricable link between unity and mission becomes more important than ever. Significant steps have been taken towards the goal of Christian unity over the last century, but there have also been many setbacks along the way. While recognising the intransigent nature of the many sources of their division, churches need to recommit themselves both to the ongoing struggle to overcome their divisions and also to engage in 'common witness' whenever and wherever it is possible to do so. The growing consensus among theologians from many ecclesial traditions that the mission of the church in the twenty-first century must be a mission of healing and of reconciliation is presented as an approach to mission that can both express the unity that is already present in the churches' mission and also prepare the way for a greater unity to come.

Endnotes

¹ World Council of Churches, Working group of the Commission on World Mission and Evangelism, 'Towards Common Witness to Christ Today: Mission and the Visible Unity of the Church' (September 2009).

² The results of the 'Mission Today' joint project of the World Alliance of Reformed Churches and the Lutheran World Federation were too late to be taken into account in this report but will be included in the report of the Edinburgh 2010 conference, June 2010. This study looks at mission and unity as experienced today by small, ecumenical groups of Christians in test locations in Argentina, Cameroon and The Netherlands.

³ K.S. Latourette, 'Ecumenical Bearings of the Missionary Movement and the International Missionary Council', in R. Rouse and Stephen C. Neill, (eds), *A History of the Ecumenical Movement 1517-1948* (Philadelphia: The Westminster Press, 1967), 355. Cf. also D. Claydon (ed.), *A New Vision, a New Heart, A Renewed Call: Volume*

One. Lausanne Occasional Papers from the 2004 Forum for World Evangelization Hosted by the Lausanne Committee for World Evangelization in Pattaya, Thailand (Pasadena: William Carey Library, 2005), vii.

⁴ Latourette, 'Ecumenical Bearings...', 355.

⁵ J.D. Douglas (ed.), *Let the Earth Hear His Voice: International Congress on World Evangelization Lausanne, Switzerland*. (Minneapolis, MN: World Wide Publications, 1975), 26.

⁶ World Missionary Conference, Edinburgh 1910, *Report of Commission VIII: Co-operation and the Promotion of Unity*. (Edinburgh & London: Oliphant, Anderson & Ferrier, 1910), 5.

⁷ Already in 1910, in his opening address, the Archbishop of Canterbury claimed that the very nature of church is mission. Cf. 'The Central Place of Missions in the Life of the Church', in World Missionary Conference, Edinburgh 1910, *Volume IX: The History and Records of the Conference* (Edinburgh & London: Oliphant, Anderson & Ferrier, 1910), 146-51. Cf. also, 'the pilgrim church is missionary by its very nature', Vatican II, *Ad Gentes* 'Decree on the Mission Activity of the Church' (1965), §9. Available at www.vatican.va.

⁸ N. Goodall (ed.), *Missions under the Cross. Addresses Delivered at the Enlarged Meeting of the International Missionary Council at Willingen, Germany, 1952; with Statements Issued by the Meeting* (London: Edinburgh House Press, 1953), 189.

⁹ In the General Assembly of the IMC at New Delhi, 1961, the integration was decided upon by all members of the constituency of the IMC, with the exception of only one of the member councils from 37 countries. 'The Minutes of the Assembly of the IMC at New Delhi, India, 17-18 November 1961', in *The New Delhi Report. Third Assembly of the WCC*. (London: SCM Press, 1962), §7.

¹⁰ Douglas, *Let the Earth Hear His Voice*, 26. Cf. also T. Yates, *Christian Mission in the Twentieth Century*. (Cambridge: Cambridge University Press, 1994), 155-158. Yates describes the two streams as 'conciliar' and 'evangelical', 199.

¹¹ See www.globalchristianforum.org.

¹² World Council of Churches, 'Mission and Evangelism: An Ecumenical Affirmation' (hereafter: EA), in J. Matthey (ed.), *You Are the Light of the World' Statements on Mission by the World Council of Churches 1980-2005* (Geneva: WCC, 2005), 1-38, at 5. Available at www.oikoume.org.

¹³ WCC Commission on Faith and Order, *The Nature and Mission of the Church* (Faith and Order Paper, 198; Geneva: WCC, 2005), 10. Available at www.oikoumene.org.

¹⁴ Douglas, *Let the Earth Hear His Voice*, 5. The Lausanne Covenant (LC) is available at www.lausanne.org. Three papers addressing unity and mission were presented at the Lausanne Congress 1974.

¹⁵ J.D. Douglas (ed.), *Proclaim Christ Until He Comes: Calling the Whole Church to Take the Whole Gospel to the Whole World* (Minneapolis, MN: World Wide Publications, 1990), 27. The Manila Manifesto (MM) is available at www.lausanne.org.

¹⁶ Bill O'Brien, 'Cooperation in Mission', in Douglas, *Proclaim Christ Until He Comes*, 204-207, at 204.

¹⁷ J.S. Stromberg, 'Ecumenical Affirmation on Mission and Evangelism: A Review', *International Review of Mission (IRM)* 90/358 (July 2001), 243-52, at 249.

¹⁸ Yates, *Christian Mission*, 200.

¹⁹ See www.lausanne.org/cape-town-2010.

²⁰ Cf. Although there was no Orthodox participant, the *Encyclical of the Ecumenical Patriarchate, 1920* proposed to the churches to make efforts at cooperation and proselytism. See, Michael Kinnamon & Brian E. Cope (eds), *The Ecumenical Movement: An Anthology of Key Texts and Voices* (Geneva: WCC Publications, 1997), 11-14.

²¹ ‘Resolutions reached by the Working Group at the Sevres Conference, 7th-12th April 1953’, *Syndesmos News* 1 (June 1953).

²² Cf. Although there was no official Roman Catholic representation, there was a message of greeting from Bishop Geremina Bonomelli of Cremona. See, Brian Stanley, *The World Missionary Conference, Edinburgh 1910* (Grand Rapids, MI: Eerdmans, 2009), 11-12.

²³ IARCCUM, *Growing Together in Unity and Mission* (London: SPCK, 2007).

²⁴ *Charta Oecumenica* (Geneva: Conference of European Churches, 2001), Ch.II, para 2. Available at www.cec-kek.org/.

²⁵ Andrew F. Walls, ‘The Great Commission 1910-2010’, 6. Paper submitted to Edinburgh 2010, and available at www.edinburgh2010.org.

²⁶ Allan Anderson, *An Introduction to Pentecostalism* (Cambridge: CUP, 2004), 249.

²⁷ Cf. Commission on World Mission and Evangelism, ‘Mission and Evangelism in Unity Today’ (hereafter: MEUT), §10-13, in Matthey, ‘*You Are the Light of the World...*’ 59-89. Available at www.oikoumene.org.

²⁸ MEUT §15.

²⁹ EA §23.

³⁰ Athanasios N. Papathanasiou, ‘Is Mission a Consequence of the Catholicity of the Church? An Orthodox Perspective’, *IRM* 90/359 (October 2001), 409-416.

³¹ See Kirsteen Kim, ‘Mission Theology of the Church’, keynote paper presented at the Joint Consultation on Mission and Ecclesiology of the Faith and Order Commission and of the Commission on World Mission and Evangelism, Bereksfürdő, 4-9 March 2009, forthcoming in *IRM* in 2010.

³² Emil Brunner, *The Word and the World* (London: Student Mission Movement Press, 1931), 108.

³³ Vatican II, *Ad Gentes*, §9; cf. David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991), 372; cf. EA, §3.

³⁴ Raymond Pfister, ‘Pratiques missionnaires pentecôtistes et œcuménisme’. Available at www.pfister.ws.

³⁵ Shoki K. Coe coined this term in articulating his notion of contextualization in theological education, see, *The Human and the Holy: Asian Perspectives in Christian Theology*, edited by Emerito P. Nacpil and Douglas J. Elwood (Quezon City: New Day, 1978), iii.

³⁶ Jacques Matthey, ‘Evangelism, Still the Enduring Test of Our Ecumenical and Missionary Calling’, *IRM*, 96/382-383 (2007), 355.

³⁷ MEUT, §7. Cf. also Article 4 ‘The Nature of Evangelism’ in the *Lausanne Covenant* which defines evangelism as proclamation and persuasion leading to reconciliation with God, a life of discipleship, incorporation into the church, and service to the world.

³⁸ Emilio Castro, ‘Evangelism’, in Nicholas Lossky *et al*, eds., *Dictionary of the Ecumenical Movement*, (Geneva: WCC, 1991), 400.

³⁹ EA, §14.

⁴⁰ EA, §4.

⁴¹ MEUT, §27.

⁴² MEUT, §71.

⁴³ Evangelicals and Catholics Together, 'Christian Mission in the Third Millennium,' 1994. Available at www.firstthings.com.

⁴⁴ MEUT, §73.

⁴⁵ Thomas F. Best & Günther Gassmann (eds), *On the Way to Fuller Koinonia: Official Report of the Fifth World Conference on Faith and Order, Santiago de Compostela, 1993* (Geneva: WCC, 1994), 254.

⁴⁶ WCC, *Baptism, Eucharist and Ministry* (Faith and Order Paper No. 111, the 'Lima Text'; Geneva: WCC, 1982).

⁴⁷ WCC Central Committee, 'Towards Common Witness: A Call to Adopt Responsible Relationships in Mission and to Renounce Proselytism' (1997) §2, par.3. Published in Matthey, 'You Are the Light of the World', 39-58. Available at www.oikoumene.org.

⁴⁸ *The Whole Church: Reflections of the Lausanne Theology Working Group*, Panama, 26th-30th January 2009, (Panama: LCWE, 2009).

⁴⁹ WCC, *Towards Common Witness...*, 52-53.

⁵⁰ Dietrich Werner, 'Evangelism from a WCC Perspective: A Recollection of an Important Ecumenical Memory, and the Unfolding of a Holistic Mission', *IRM* 96/382-383 (July/October 2007), 183-203.

⁵¹ Particularly at the World Mission Conference in Bangkok, 1972/3 (Section II, Salvation and Social Justice) and Melbourne, 1980 (Section IV, Christ – Crucified and risen – Challenges Human Power).

⁵² CWME, *Your Kingdom Come: Report on the World Conference on Mission and Evangelism, Melbourne, Australia, 12-25, May 1980* (Geneva: WCC, 1980), 218.

⁵³ J.D. Douglas, *Proclaim Christ Until He Comes*, 296.

⁵⁴ CWME, *Your Kingdom Come*, 289-300.

⁵⁵ MEUT, §7.

⁵⁶ See, Commission for World Mission and Evangelism, 'Mission as Ministry of Reconciliation' (2005), §22-27. Published in Matthey, 'You Are the Light of the World', 90-126. Available at www.oikoumene.org.

⁵⁷ Joanna Udal, 'Reconciliation Among Nations: The Role of the Church – Common Understanding and Vision,' *The Ecumenical Review*, 49 (January 1997), 61-77.

⁵⁸ Turid Karlssen Seim, *The Double Message: Patterns of Gender in Luke-Acts* (Edinburgh: T&T Clark, 1994), 57.

⁵⁹ World Council of Churches, study group on healing, 'The Healing Mission of the Church', §54. Published in Matthey, 'You Are the Light of the World', 127-62. Available at www.oikoumene.org.

⁶⁰ Petros Vassiliadis, 'Reconciliation As a Pneumatological Mission Paradigm: Some Preliminary Reflections by an Orthodox,' *IRM* 94/372 (January 2005), 30-42.

⁶¹ E.g. International conferences of the International Association of Mission Studies (IAMS) in Malaysia, 2004, and in Hungary, 2008 – www.missionstudies.org.

⁶² Jacques Matthey (ed.), *Come Holy Spirit, Heal and Reconcile! Called in Christ to be Reconciling and Healing Communities. Report of the WCC Conference on World Mission and Evangelism, Athens, Greece, May 9-16, 2005.* (Geneva: WCC, 2008).