Contextual mission in Europe: Theological models and missiological perspectives

Friedemann Walldorf*

Abstract

Ecumenical missiological discussions agree that Europe is a post-Christian and postmodern context with a pluralist culture, a continent in need of mission, This article analyses and interprets the ecumenical debate on mission in Europe between 1979 and 1992, describing three basic models for contextual mission theology in Europe. These three dominant approaches to (re)evangelising Europe today are: an ecclesiocentric-inculturational model, a cosmocentric-pluralist model, and a bibliocentric-holistic model. The author argues for an approach that affirms religious freedom as well as cultural and religious plurality, since mission should foster real dialogue and seek personal conversion. He concludes with additional perspectives on the hermeneutics of mission in the context of postmodernity and pluralism from an evangelical perspective.

Keywords Europe, contextual mission, inculturation, re-evangelisation, missio Dei, postmodernity, pluralism

Today Europe is a complex and dynamic mosaic of geographies, histories, societies, cultures and religions. Any attempt to define and interpret European culture on a deeper level implies and reveals presuppositions of some kind. These cannot be avoided and do not make the interpretations invalid, but they need to be made visible and tested against other perceptions and empirical data. Some lines of interpretation which have emerged from the ecumenical missiological discussion on Europe are the following: 1) Europe is viewed as *post-Christian* which implies the formative and essential role of Christianity for European culture, but also a growing estrangement of European reality from Christianity. 2) Europe is seen as a *pluralist* culture which is rooted in the Reformation and the Enlightenment and emphasises the freedom of belief, speech, science and lifestyle in general. 3) European mentality seems to be moving towards a *post-modern* condition that is disillusioned with epistemological, ideological, scientific and technological positivism, dogmatism and metanarratives.

Seen through the hermeneutical lens of the biblical *missio Dei*, Europe has always been a *mission country* in need of the witness of Jesus Christ and

* This article offers perspectives based on the author's D.Th. thesis in German which was completed from 1996–1999 at the University of South Africa (Unisa) under the promotership of Professor Dr Willem Saayman. It was revised and published in 2002 in Germany (Walldorf 2002). (Dr. Friedemann Walldorf, Lehmkauter Weg 28, D-35415 Pohlheim, Germany, walldorf@fta.de)

his salvation, reconciliation and hope. But only in the late twentieth century has this perspective gradually filtered into the sphere of missiological investigation and interpretation. Karl Hartenstein, Hendrik Kraemer, Lesslie Newbigin (1989) and David Bosch (1995) were among the pioneers of this approach. Churches in the non-western world also helped to bring it into focus. While North American and European evangelicals emphasised the unreached world in the so-called 10/40 Window, a "rectangular-shaped window 10 degrees by 40 degrees north of the equator spanning the globe from West Africa to Asia" (Love 2000:938). Indian Christian leader Francis Sunderaraj (1993:7) described what he saw looking out from the 10/40 Window—from India towards Europe: "spiritually bankrupt churches, total indifference to Christ and the principles of the kingdom, moral degradation and ever increasing adherence to the gods of secular humanism, materialism and tribalization and to movements such as New Age".

Europe is seen as in need of mission. But what exactly does mission in Europe mean? Between 1979 and 1992, this question was intensively discussed in the Roman Catholic Church, the Ecumenical Protestant and Orthodox Conference of European Churches (CEC/KEK) and the evangelical European Lausanne Committee (ELC/ELK) as Europe underwent dramatic political and economic changes. In 1980 the Polish workers' union *Solidarnosh* caused the first cracks in monolithic communist Eastern Europe. In 1985 Soviet President Michail Gorbatschow started to speak of *glasnost* (opening) and *perestroika* (new structuring). In 1989 the Berlin Wall came down. In 1993 the Treaty of Maastricht became a first blueprint for the House of Europe under construction.

This article analyses and interprets the ecumenical debate on mission in Europe between 1979 and 1992, describing three basic models for contextual mission theology in Europe, and offers additional perspectives on the hermeneutics of mission in the context of post modernity and pluralism from an evangelical perspective.

The Church as the "Soul of Europe"—an ecclesiocentric-enculturational model

In 1979, one year before the Polish non-violent *Solidarnosh* revolution, the Polish Pope John Paul II had initiated his career in Poland, creating and promoting a new concept: the "New Evangelisation of Europe". In the Holy Cross Church in Mogila he said: "We received a sign, that the gospel will enter anew at the threshold of a new millennium. A New Evangelisation has begun, as if it was some kind of Re-Evangelisation (literally: *Zweit-Evangelisierung*, author's note), even if in reality it is always only one evangelisation" (DBK 1979:102–106 [translated by Walldorf]). *Solidarnosh* was supported by the Catholic Church. When the communist system in the East had finally collapsed and Western Europe did not have much to offer

apart from economic concepts, John Paul II made it clear that the new house of Europe needed a spiritual and ethical foundation. New evangelisation consequently turned into the central topic at the various symposia of the Roman Catholic European Council of Bishops (CCEE) between 1979 and 1989 (DBK 1991a), leading up to the *Special Synod of Bishops on Europe* in Rome 1991 (DBK 1991b).

The centre of John Paul II's vision was the enculturation of the gospel in present day Europe on the basis of its Catholic-Christian past. His goal was a new creative synthesis between the church and post-modern European culture. The Pope's vision for Europe was inspired by his conviction that Europe is intrinsically Christian since its Catholic baptism in early medieval times. Therefore he personified European culture and history and treated it according to Roman Catholic sacramental doctrine. Present-day Europe continues "under the sacramental sign of its covenant with God". European unity, too, was interpreted from a mystical point of view: medieval Catholic Europe is pictured as the "seamless coat of Christ" (cf. John 19:23), which was torn into pieces first by the break with the Eastern Orthodox Church, then by the Protestant Reformation and finally by secularist atheism. The goal of New Evangelisation therefore was to recapture the reality of the one (Catholic) Church being the mystical soul of a united Europe.

Three ways of missionary involvement develop from this vision: 1) *Socio-ethical involvement* on the various political and cultural platforms and levels of European society; 2) *Personal spiritual and sacramental renewal*, for example, in Ireland a movement which calls itself "Evangelical Catholics" emphasises the importance of the Bible and evangelism, within the framework of the parochial system (cf. Monaghan 1997:11–14); 3) *Ecumenical and inter-religious dialogue* in order to re-establish the "seamless coat of Christ" which in the last analysis is also a picture for the Church's exclusive soteriological inclusivism: the full truth of Christ can only be found in the Catholic "mother-church" (DBK 1991a:247).

This ecclesiocentric missionary vision is not shared by all within the Roman Catholic Church. More progressive Catholic theologians reject the notion that Europeans should be brought back into the Church. Rather the Church should meet people where they are and encourage them in their own spiritual journey. In line with this the Catholic theologian Otmar Fuchs (in Thiede 1991:141 [translated by Walldorf]) sarcastically criticises:

> The concept of New Evangelisation (Re-Evangelisation) presupposes a relationship between Church and Society which should have been left behind at least since Vatican II. The talk of Re-Evangelisation falsely suggests an already evangelised Church leading a desperately secularised Europe back to the right faith. The Church is supposed to have what Europe lacks.

By contrast, Fuchs (1992:471 [translated by Walldorf]) pleads that evangelisation should not only hope that "the unchurched will return into

the ecclesiastical institutions, but that they will be met and encouraged right where they are and probably will stay within their own intrinsic capability for hope and humanity.

Discovering God in Europe—a cosmocentric-pluralist model

A view similar to progressive Catholics is presented by the "Conference of European Churches"—the WCC related forum of Protestant and Eastern Orthodox churches in Europe. In 1986 the full assembly in Stirling, Scotland resolved to give top priority to "the mission of the Churches in a secularised Europe" (KEK 1986). An important impulse towards this new missionary orientation had obviously been coming from the churches in the non-western world, since the assembly continues: "The European churches owe it to the churches on other continents which they once evangelised to now focus on mission on their own continent" (KEK 1986:107 [translated by Walldorf]). Different aspects of this mission were studied in succeeding consultations on "Secularisation" (Les Geneveys, Switzerland, 1987), "Bible and Mission" (Sigtuna, Sweden 1988) and "Practical Aspects" (Kolymari, Krete, 1993) (cf. Walldorf 2002:106ff).

The model which emerged from these conferences represents almost a reversal of the ecclesiocentric concept. The CEC does not speak of "New Evangelisation", but of Mission in secularised Europe. Not the church is pictured as the "soul of Europe", but the pluriform *missio Dei* which is directly taking place in all of European society. This model can be seen as combining orthodox *theosis*-theology, ecumenical *kosmos*-christology and Paul Tillich's interpretation of justification in the post-Christian European context: God as the unspeakable and indefinable ground of all being is not only justifying the sinner, but also the European doubter and modern European despair as such (cf. Zahrnt 1980:376). In this way also the European post-Christian and pluralist religious experiences themselves are seen as becoming "holy ground" and a "sacrament", where God and humans meet.

The Enlightenment is interpreted as a decisive salvation-historical event in European history which helped to liberate society from the dogmatic pressures of monolithic ecclesiastical-political enculturations. Mission in Europe according to the CEC should therefore not fall back into an ecclesiocentric paradigm and propagate forms of institutional church, but should move churches into dialogue with the Holy Spirit's immediate work in post-modern, post-Christian and pluralist European society – in order to discover God's presence there.

More recently, mission theologian Werner Ustorf went one step further, deconstructing traditional and biblical christology in order to reconstruct a new European christology (Ustorf 2001). This post-Christian christology centres on the admittance of shadow sides in Jesus Christ

(chaotic, disintegrative, disturbed, guilty), which are supposed to help post-Christian and pluralist Europeans to identify with the "real" Jesus and make new religious discoveries. Ustorf concludes: "It seems that the disestablishment of Jesus Christ is generating ... new space to inherit the treasures of other religions ... and to overcome the heritage of anxiety and aggressiveness. This would alter very much the format and structure of Christian mission ... to a new form of a composite, bireligious, or plurireligious awareness" (Ustorf 2001:141). I will comment later on this more recent suggestion of Werner Ustorf. It clearly resonates with the line of thought proposed by Scottish theologian Elisabeth Templeton at the CEC Consultation in Les Geneveys: "Every interpretation of the mission of the churches in Europe has to liberate itself from the factual claim that the churches are the bearers of the gospel. Maybe we have to accept that the gospel is being brought to us ... partly from within our own secular culture, partly from churches in Eastern Europe that together with their Marxist partners have started to explore the human condition" (KEK 1989a:55 [translated by Walldorf]).

Not everyone at the CEC Consultations agreed with this approach. Rumanian Orthodox theologian Dimitru Popescu affirmed a New Testament-based christology "from above" as basis of a truly liberating mission in Europe (KEK 1989b:17-19). Raymond Fung, former Secretary of Evangelism at the WCC, emphasised the missionary *koinonia* in the fellowship of the triune God as the basis for mission in Europe which consists of both the patient waiting for lost European sons to experience the love of the Father, as well as the active running towards them in the crossing of frontiers (KEK 1989b:45).

Sharing the gospel in Europe—a bibliocentric-holistic model

Close to these latter views we find the model which emerged during the conferences of the European Lausanne Committee (ELC) in Stuttgart 1988 and Bad Boll 1992 and the Lausanne Committee of World Evangelization (LCWE) in Manila 1989. Os Guinness (1994:352) pointed to the deep spiritual character of the contextual missionary challenge in Europe: "The ultimate factor in the church's engagement with modernity is the church's engagement with God." Therefore, according to the ELC's conviction, the renewal of biblical spirituality forms the heartbeat of missiological reflection and involvement in Europe. In his keynote address on "Christ and Mission" in Stuttgart 1988, John Stott pleaded for a new christological and missional perspective on Europe: "The only way to be delivered from Europessimism is to catch a fresh vision of Christ!" (ELC 1988:9). According to this perspective the *missio Dei* can neither be discovered directly in European history nor be identified with European ecclesiastical

interpretations. The normative basis for contextual missiological interpretation and missionary involvement in Europe is seen in the historical, theological and christological witness of the New Testament. Ulrich Parzany, Lutheran pastor and former president of the YMCA in Germany, stated it as follows:

> Europe's mainline churches have a mission. But it is not a matter of methodology whether the churches will fulfil their mission or not. Above all it depends on whether or not they will regain a clear biblical understanding of the gospel. The most paralysing blocks which prevent us from effectively implementing our mission exist within the churches not outside (ELC 1988:13).

European history and cultures are interpreted in the creative tension between creation and sin, grace and judgement. Europe is seen as offering both bridges and barriers to the gospel. Past and present European Christian and religious enculturations, economic efforts, pluralist, post-modern and post-Marxist realities are always both an opportunity and a challenge, but should never be directly identified with the gospel. According to ELC, contextualised mission in Europe has to be holistic and include cultural and political transformation on the basis of the gospel as "public truth" (Newbigin). This was underlined when Peter Kuzmic (Croatian Baptist theologian) interpreted the *missio Dei* in the context of the breakdown of Communism: "Followers of Christ all across Eastern Europe are aware that this is the work of the Lord of history who has seen their suffering and longing for freedom, answered their prayers and provided them with a special *kairos* period to call their nations back to God and to the spiritual foundations for a free and truly new society" (Kuzmic, in Walldorf 2002:267).

Part of this challenge is the reality of immigration and the growing ethnic, cultural and religious diversity and dynamic in Europe. In Bad Boll 1992, Albrecht Hause, a Lutheran church official, emphasised that a realistic and critical discussion of the political and juridical dimension of integrating Islam in Europe is necessary, but must not be used to support reactions of xenophobia in Europe. Christians must not "be seen as part and parcel of this anti-witness in our societies." Holistic mission in the context of religious pluralism needs to respect members of other living faiths as "human beings, vulnerable persons with common needs, hopes and anxieties" (Hauser, in Walldorf 2002:278). Hauser concluded: "The presence of Muslims in our midst, a people who are more pious than the average European, calls the church to rediscover the uniqueness of the Gospel and our Christian identity" (Hauser, in. Walldorf 2002:280).

The heart of contextualised mission in Europe is therefore seen in pluriform local churches crossing cultural, social or religious bridges and overcoming barriers with the biblical message of Jesus Christ to reach their neighbourhoods and give them a holistic witness through "the *proclamation* and the *demonstration* of the love of God in Jesus Christ" (The Bad Boll

Commitment 1992). The local church, interpreted as "all believers in that place", is understood as the plausibility structure for missional witness: "we will give ourselves in a servant spirit to meet material, spiritual ... and cultural needs of as many people as possible in our neighbourhoods" (BBC 1992). This mission is envisioned as a broad coalition of traditional parochial structures (including Protestant, Catholic and Orthodox congregations) as well as independent national and international mission organisations and church planting movements. Rolf Scheffbuch (1993:14), chair of the ELC, concluded in Bad Boll: "Leaders at all levels within the Church and para-organizations must listen and talk to each other to ensure that fresh insights and experiences are exchanged to foster a spirit of dialogue and partnership, a step-by-step approach to enable evangelistic co-operation". The ELC therefore affirms ecclesiological plurality within the unity of gospel and mission in Europe.

Conclusions and perspectives on post modernity and pluralism

Although the models above have been described in the context of the institutions and conferences of the Roman Catholic, ecumenical and evangelical traditions, they should be understood as contextual theological models that are not necessarily identical with institutionalised traditions. Each model refers to and integrates the following three dimensions in a different way: the biblical text, the missional community, and the cultural-religious context. As an evangelical who identifies self-critically with the bibliocentric-holistic model, I think that all three approaches contribute essentially to a contextual mission theology for Europe and need to be in a learning dialogue with each other. The *ecclesiocentric-enculturational* model helps to understand the importance of a visible Christian community rooted in history and relevant to European culture and identity. The *cosmocentric-pluralist* model reminds us that God's mission is broader than the church's mission and that it provides points of contact in every society, culture and religion. It rightly challenges Christians to listen carefully to, and learn from, secular and non-Christian Europeans, building a many-coloured European house together. The *bibliocentric-holistic* model points to the normative and creative biblical *constants* in context (cf. Bevans and Schroeder 2004) and challenges contextual mission thinking not to fade into some form of pluralistic or cultural European religion, but to be clearly centred on the unique biblical and universal witness of Jesus Christ.

European religion or missio Dei?

The transcultural and constant heart of contextualised mission in Europe is expressed in the biblical witness of the incarnation, the cross and resurrection of Jesus Christ (cf. Bosch 1991:512–515). Peter Stuhlmacher,

New Testament scholar in Tübingen, interprets and summarises the heart of the *missio Dei* as follows:

> ...the content and the status of the gospel have been given to us in the Gospels and the Pauline letters. The gospel message, authorised by the one God and Father of Jesus Christ, affirms that the messianic redeemer who was announced by the prophets to Israel and the nations has appeared in Jesus,who as to his human nature was a descendant of David, and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead (Romans 1: 3–4 NIV). On Calvary he was delivered over to death for our sins and on Easter morning God raised [him] to life for our justification (Romans 4:25 NIV). All Gentiles and Jews who believe in the crucified and risen Christ and confess him as Saviour and Lord will be saved (Romans 19: 9–13 NIV) (Stuhlmacher 2002:282 [translated by Walldorf]).

Contextual mission theology needs to ask if mission in Europe is a genuine expression of the biblical *missio Dei* or if it is moving towards an ecclesiastic or cultural *missio Europae*, emphasising community and context over the biblical text and moving away from an enculturational towards a syncretistic orientation. Although the distinction between syncretism and enculturation is not an easy one and always needs to be open to discussion (cf. Sundermeier 1999a:162–179), it remains imperative to ask if the identity of the gospel is retained or alienated in the process of acculturation (Wrogemann 2003:25) and to clarify "the proximity to or distance from the centre, Jesus Christ" (Van Engen 2000:949). What does this mean for the understanding of mission in Europe in the light of post-modernity and pluralism?

Mission and post modernity in Europe

Since Friedrich Nietzsche called *truth* "illusions about which one has forgotten that this is what they are; metaphors which are worn out and without sensuous power" (cit. Phillips and Okholm 1995:102), post-modern Europeans seem to have gradually lost interest in religious truths. But is this really the case? Post-modern epistemologies and literary theories like those of Thomas Kuhn (paradigm theory), Michel Foucault (discourse analysis), Jacques Derrida (deconstruction) and the biological theories of constructivism (Maturana, Varela) have uncovered the fallibility of authoritarian positivist scientism and point to the historical, cultural, political and biographical perspectivity of human perception, thinking and science—including theology. David Bosch saw them as creating "room for ... 'communicative' reason" as well as experience, spirituality and aesthetics in the scientific process (Bosch 1991:349–362).

But post-modern epistemology driven to the extreme of the total incommensurability of paradigms or of truth as mere rhetoric or linguistics leads to total relativism and in the end is self-destructive, since it presupposes the *truth* of its own statements. Therefore, Bosch (1991:360),

Hiebert (1999) and others have suggested some kind of critical realism as a better basis for science, theology and missiology. Critical realism is not naive about the perspectivity of human perception, but at the same time allows for a meaningful search for and expression of truth in correspondence with reality. This should also guide us in contextual mission in Europe. On the level of practical missionary dialogue in Europe, James Sire, philosopher and university missionary, shows that everyone rests his knowledge and actions on axioms of belief which he assumes and hopes to be *true*, because "the heart will not long rejoice in what the mind knows is not true" (Sire 2000:93–101).

Plausibility, community and the true story of Jesus Christ in Europe

Even if it is a myth that many Europeans are no longer interested in truth, it seems to be true that the search for truth is hidden within the search for identity, personal meaning and community. Europeans are first looking for real relationships and then for truth that can carry these relationships (cf. Long 2000:334). The *communio sanctorum* as the local community of women, men and children trusting and following Jesus Christ in their daily lives can be the plausibility structure (Peter L. Berger) for mission and a network of hope in the regions, cultures, religions and denominations of Europe. Local churches centred on Jesus Christ and the Bible and woven into the web of European cultural and religious communities will function as a *semeion* (sign, symbol), being part of and contrasting and transforming these communities. Europeans need Christian friends who can show them how the Gospel changes their lives. The more the hermeneutical bridge between the biblical text and the European context is breaking down, the more Europeans need to see the meaning of the gospel in the lives of Christians. This should not be understood as "the product of some human heroism, but [as] a spontaneous overflow of worshipping communities into the dried out deserts of a secularised world" (Newbigin 1989:132).

In the same way as the search for meaningful relationships does not replace the search for truth but is part of it, the verbal communication of the Gospel must be part of holistic contextual mission in Europe. Mission in Europe means to share with Europeans the biblical story of the Living God and his Son as an invitation to life-transforming truth. Since European media culture is filled with moving (but mostly imaginary) stories, it is decisive that the biblical story be *true as well as life-transforming*. In this respect Ustorf's construction of a post-Christian European christology does not seem to be helpful. While Europeans might be able to identify with a European Christ "whose very life and teaching also had a dark, a shadow side", who was sometimes "chaotic", "confused", "guilty" (Ustorf 2001:138–141), this Christ neither corresponds with the biblical records nor

would he be able to give much hope to Europeans caught between greedy hubris on the one hand and fearful meaninglessness on the other. The *true* biblical story of Jesus Christ shows that Christ's solidarity with sinful and guilty mankind is expressed in the deepest way in his death on the cross where he indeed took all shadows and all guilt upon himself, to reconcile men and women with God and with each other.

Mission and pluralism in Europe

This true story of Jesus as a missionary challenge to personal faith and conversion in Europe does not destroy, but creates and sustains plurality in Europe. Whereas Christian mission stands in contrast to *ideological* pluralism, it affirms *structural* pluralism and tolerance. *Ideological pluralism* rejects metacultural theological truth-claims as intellectual non-sense and a hindrance to dialogue (cf. Knitter 1994). At a closer look, ideological pluralism itself seems to be a metacultural truth-claim, making dialogue superfluous, since there seem to be no hopes and truths worthwhile to dialogue about. *Structural pluralism* understood as religious freedom and the affirmation of cultural and empirical religious plurality is a consequence of and a prerequisite for mission (cf. Feldtkeller 1999:40–42; Walldorf 1996a), because mission fosters real dialogue and seeks personal conversion. It introduces change and creates plurality in monolithic religio-cultural (including secular) blocks of society (cf. Feldtkeller 2001).

Christian mission not only creates, but also sustains and provides the basis for reconciled plurality. The *gospel* is the expression of God's love for the *whole world* and reminds Christians to overcome barriers based on social and ethnic background or religious and cultural tradition. As an example of separating and conflicting social tendencies in European societies, Johan Bouman, former professor of Islamic Studies (Marburg), has pointed to the self-centred dynamics of *primary groups* in multicultural societies:

> People are mainly interested in their immediate rational and emotional neighbourhood-family-friends-political party-ethnic group ... The more distance grows between groups in respect to time, space, affections or identities, the less interest and concern for other people will be there. It is the task of ethics to prevent distance and difference to turn into enmity and violence. It is exactly here that the Christian faith and its transmittance play a crucial role. The gospel of John 3:16 stands in contrast to the limited ethics of the primary group (Bouman 1995:86-87 [translated by Walldorf]).

Thus the universal message of the unique biblical gospel lived out in fellowship, dialogue and witness helps to overcome the self-centred dynamics of primary groups and cultural perspectives, affirms structural pluralism and forms a basis for reconciled plurality and *convivencia* (cf. Sundermeier 1999b:22-25).

Contextual mission in the changing mosaic of cultures in Europe is a complex challenge for the world-wide community of Christians from all regional, cultural and religious backgrounds. For some time, Christians from Africa, Asia and Latin America together with Europeans have been praying and working together to face that challenge (Müller 2004, Schirrmacher 2003:53, Walldorf 1996b). An interesting and still little researched part of this picture is the missionary perspective and praxis of African or Asian Christian *migrants* in Europe who not only form migrant churches, but also understand themselves as reverse missionaries to Europe (cf. Währisch-Oblau 2003).

This complex mission in Europe has to be deeply rooted in culturally relevant and culture-transcending biblical theology, spirituality and community. If it is true that the heart of modern and post-modern European culture is suffocated by the "locking-out of genuine transcendence" (Guinness 1994:349), then mission in Europe must rely on God's Word and Spirit to open up this "world without windows" (Peter Berger). Hope for Europe comes from the sovereign mission of God and through people who count on him in their daily lives and relationships and are willing to step out —everywhere in Europe.

References

BBC vide Bad Boll Commitment

Bad Boll Commitment [1992]. 1993. *World Evangelization* January:6–7.

Bevans, S. and Schroeder, R. 2004. *Constants in context: A theology of mission for today*. Maryknoll: Orbis.

Bosch, D.J. 1991. *Transforming mission: Paradigm shifts in theology of mission*. Maryknoll: Orbis.

Bosch, D.J. 1995. *Believing in the future: Toward a missiology of Western culture*, Valley Forge: Trinity Press International. (Christian Mission and Modern Culture).

Bouman, J. 1995. Ethik und Kultur in einer multikulturellen Gesellschaft. *European Journal of Theology* 4(1):79–87.

DBK vide Sekretariat der Deutschen Bischofskonferenz

ELC vide European Lausanne Committee

European Lausanne Committee (ed.) 1988. *European Leadership Conference on World Evangelization: Report and written papers*. Stuttgart, 1988. Bromley, UK. (MARC Monograph 20).

Feldtkeller, A. 1999. Pluralismus – was nun? Eine missionstheologische Standortbestimmung, in *Mission in pluralistischer Gesellschaft*, edited by A. Feldkeller and T. Sundermeier. Frankfurt/Main: Lembeck:26–52.

Feldtkeller, A. 2001. Mission aus der Perspektive der Religionswissenschaft. *Zeitschrift für Missionswissenschaft und Religionswissenschaft* 85(2–3):99–115.

Fuchs, O. 1992. Was ist Neuevangelisierung? *Stimmen der Zeit* 210:465–473.

Guinness, O. 1994. Mission modernity: Seven checkpoints on mission in the modern world, in *Faith and modernity*, edited by P. Sampson et al. Oxford: Regnum:322–352.

Hiebert, P. 1999. *Missiological implications of epistemological shifts: Affirming truth in a modern/postmodern world.* Harrisburg: Trinity. (Christian Mission and Modern Culture).

KEK vide Konferenz Europäischer Kirchen

Knitter, P. 1994. Nochmals die Absolutheitsfrage: Gründe für eine pluralistische Theologie der Religionen, in *Christentum und nichtchristliche Religionen: Theologische Modelle im 20. Jahrhundert*, edited by K.-J. Kuschel. Darmstadt: Wiss. Buchgesellschaft:86–101.

Konferenz Europäischer Kirchen (ed.) 1986. *Begegnung in Stirling: Bericht der X. Vollversammlung der KEK 4–11 September 1986, Universität Stirling, Schottland,* Genf. (Engl. *Encounter at Stirling.* Edinburgh: Saint Andrew Press).

Konferenz Europäischer Kirchen (ed.) 1989a. *Die Mission der Kirchen in einem säkularisierten Europa: Mission und Säkularisation. Bericht der Studienkonsultation der KEK, 16–20 November 1987, Les Geneveys-sur-Coffrane.* (Studienheft Nr. 18). Genf. (Engl. *The Mission of the churches in a secularized Europe: Mission and secularization.* Geneva: CEC, 1989. (Occasional Paper No. 18).

Konferenz Europäischer Kirchen (ed.) 1989b. *Die Mission der Kirchen in einem säkularisierten Europa: Biblische Aspekte der Mission. Bericht der Studienkonsultation der KEK, 2–6 Mai 1988 in Sigunta, Schweden.* (Studienheft Nr. 19). Genf. (Engl. *The Mission of the churches in a secularized Europe: Biblical aspects of mission.* Geneva: CEC. [Occasional Paper No. 19]).

Long, J. 2000. Generating hope: A strategy for reaching the postmodern generation, in *Telling the truth: Evangelizing postmoderns,* edited by D.A. Carson. Grand Rapids: Baker: 322–335.

Love, R. 2000. 10/40 window, in *Evangelical dictionary of world missions* edited by A. S. Moreau et al. Grand Rapids: Baker:938.

Maier, H. 1995. Europa, in *Lexikon für Theologie und Kirche (LThK)* Band 3. Freiburg: Herder: 994–1000.

Monaghan, P. 1997. What is an evangelical Catholic? *Lion and Lamb* (Belfast) 14:11–14.

Müller, K.W. (ed.) 2004. *Missionare aus der Zweidrittel-Welt für Europa: Referate der Jahrestagung 2004 des afem.* Nürnberg: VTR.

Newbigin, L. 1989. *Den Griechen eine Torheit: Das Evangelium und unsere westliche Kultur.* Neukirchen-Vluyn: Aussaat.

Phillips, T.R. and Okholm, D.L. 1995. *Christian apologetics in the postmodern world.* Downers Grove: InterVarsity.

Scheffbuch, R. 1993. Time to restore relationships. *World Evangelization* January:14.

Schirrmacher, T. 2002. *Hoffnung für Europa: 66 Thesen.* Nürnberg: VTR. (Engl. *Hope for Europe: 66 Theses.* Nürnberg: VTR).

Sekretariat der Deutschen Bischofskonferenz (ed.) 1979. *Predigten und Ansprachen von Papst Johannes Paul II bei seiner Pilgerfahrt durch Polen.* Bonn: Sekr. d. Deutschen Bischofskonferenz. (Verlautbarungen des Apostolischen Stuhls 10).

Sekretariat der Deutschen Bischofskonferenz (ed.) 1991a. *Die europäischen Bischöfe und die Neu-Evangelisierung Europas.* Bonn/ St. Gallen. (Stimmen der Weltkirche 32).

Sekretariat der Deutschen Bischofskonferenz (ed.) 1991b. *Damit wir Zeugen Christi sind, der uns befreit hat: Erklärung der Bischofs-Sondersynode für Europa.* Bonn. (Verlautbarungen des Apostolischen Stuhls 103).

Sire, J. 2000. Why should anyone believe anything at all, in *Telling the truth: Evangelizing postmoderns,* edited by D.A. Carson. Grand Rapids: Baker:93–101.

Stuhlmacher, P. 2002. *Biblische Theologie und Evangelium. Gesammelte Aufsätze.* Tübingen: Mohr-Siebeck. (WUNT 146).

Sunderaraj, F. 1993. What I see through the 10/40 window. *Evangelical World: The World Evangelical Fellowship Newsletter*:7.

Sundermeier, T. 1999a. *Was ist Religion? Religionswissenschaft im theologischen Kontext: Ein Studienbuch.* Gütersloh.

Sundermeier, T. 1999b. Mission und Dialog in der pluralistischen Gesellschaft in *Mission in pluralistischer Gesellschaft*, edited by A. Feldkeller and T. Sundermeier. Frankfurt/Main: Lembeck:11–25.

Thiede, C. 1991. *Bischöfe–kollegial für Europa: CCEE im Dienst einer sozialethisch konkretisierten Evangelisierung.* Münster: Aschendorff. (Schriften des Instituts für christliche Sozialwissenschaften, Bd. 22).

Ustorf, W. 2001. The emerging Christ of post-christian Europe, in *A scandalous prophet: The way of mission after Newbigin*, edited by T. Foust et al. Grand Rapids: Eerdmans.

Van Engen, C. 2000. Theology of mission, in *Evangelical dictionary of world missions,* edited by A. S. Moreau et al. Grand Rapids: Baker:949–951.

Währisch-Oblau, C. 2003. Mission und Migrationskirchen, in *Leitfaden Ökumenische Missionstheologie*, edited by C. Dahling-Sander. Gütersloh: Kaiser:363–383.

Walldorf, F. 1996a. Zeugnis und Toleranz im multikulturellen Europa: Vorläufige Überlegungen zur Einführung ins Gespräch Werden alle gerettet? in *Moderner Heilsuniversalismus als Infragestellung der christlichen Mission: Referate der afem-Jahrestagung 1998.* Bonn:VKW:50–59. (edition afem-mission reports 6).

Walldorf, F. 1996b. Mission in Partnerschaft: Zum Aufbruch der evangelikalen Missionsbewegung in Afrika, Asien und Lateinamerika, in *Werdet meine Zeugen: Weltmission im Horizont von Theologie und Geschichte*, edited by H. Kasdorf and F. Walldorf. Neuhausen: Hänssler:221–248.

Walldorf, F. 2002. *Die Neuevangelisierung Europas: Missionstheologien im europäischen Kontext.* Gießen/Basel: Brunnen TVG. (Systematisch-theologische Monographien 8).

Wrogemann, H. 2003. Theologie und Wissenschaft der Mission, in *Leitfaden Ökumenische Missionstheologie*, edited by C. Dahling-Sander et al. Gütersloh: Kaiser:17–31.

Zahrnt, H. 1980. *Die Sache mit Gott: Die protestantische Theologie im 20.* Jahrhundert. München.