

## Appendix 1: Selections from the Pope's speech

[http://w2.vatican.va/content/francesco/de/speeches/2018/june/documents/papa-francesco\\_20180621\\_pellegrinaggio-ginevra.html](http://w2.vatican.va/content/francesco/de/speeches/2018/june/documents/papa-francesco_20180621_pellegrinaggio-ginevra.html)

Dear brothers and sisters, allow me to thank you for your commitment to unity, but also to express a concern. It comes from an impression that ecumenism and mission are no longer as closely intertwined as they were at the beginning. Yet the missionary mandate, which is more than *diakonia* and the promotion of human development, cannot be neglected nor emptied of its content. It determines our very identity. The preaching of the Gospel to the ends of the earth is part of our very being as Christians. The way in which the mission is carried out will, of course, vary in different times and places. In the face of the recurring temptation to tailor it to worldly ways of thinking, we must constantly remind ourselves that Christ's Church grows by attraction.

But what makes for this power of attraction? Certainly not our own ideas, strategies or programmes. Faith in Jesus Christ is not the fruit of consensus, nor can the People of God be reduced to a non-governmental organization. No, the power of attraction consists completely in the sublime gift that so amazed the Apostle Paul: "to know Christ and the power of his resurrection and the sharing of his sufferings" (Phil 3:10). This is our only boast: "the knowledge of the glory of God in the face of Jesus Christ" (2 Cor 4:6), granted us by the Holy Spirit, the Giver of Life. This is the treasure that we, though earthen vessels (cf. v. 7), must offer to our world, so beloved yet so deeply troubled. We would not be faithful to the mission entrusted to us, were we to debase this treasure to a purely immanent humanism, adapted to the fashion of the moment. Nor would we be good guardians if we tried only to preserve it, burying it for fear of the world and its challenges (cf. Mt 25:25).

What is really needed is a *new evangelical outreach*. We are called to be a people that experiences and shares the joy of the Gospel, praises the Lord and serves our brothers and sisters with hearts burning with a desire to open up horizons of goodness and beauty unimaginable to those who have not been blessed truly to know Jesus. I am convinced that an increased missionary impulse will lead us to greater unity. Just as in the early days, preaching marked the springtime of the Church, so evangelization will mark the flowering of a new ecumenical spring. As in those days, let us gather in fellowship around the Master, not without a certain embarrassment about our constant vacillations, and, together with Peter, let us say to him: "Lord, to whom can we go? You have the words of eternal life (Jn 6:68).

## Appendix 2: Extract from the declaration on mission and evangelism of the WCC

*Together towards Life: Mission and Evangelism in Changing Landscapes: New WCC Affirmation on Mission and Evangelism Commission on World Mission and Evangelism (CWME) (2012/2013)*

[https://www.oikoumene.org/de/resources/documents/commissions/mission-and-evangelism/together-towards-life-mission-and-evangelism-in-changing-landscapes?set\\_language=de](https://www.oikoumene.org/de/resources/documents/commissions/mission-and-evangelism/together-towards-life-mission-and-evangelism-in-changing-landscapes?set_language=de)

80. The Call to Evangelize: Witness (*martyria*) takes concrete form in evangelism—the communication of the whole gospel to the whole of humanity in the whole world.<sup>1</sup> Its goal is the salvation of the world and the glory of the Triune God. Evangelism is mission activity which makes explicit and unambiguous the centrality of the incarnation, suffering, and resurrection of Jesus Christ without setting limits to the saving grace of God. It seeks to share this good news with all who have not yet heard it and invites them to an experience of life in Christ.

81. Evangelism is the outflow of hearts that are filled with the love of God for those who do not yet know him.”<sup>2</sup> At Pentecost, the disciples could not but declare the mighty works of God (Acts 2:4; 4:20). Evangelism, while not excluding the different dimensions of mission, focuses on explicit and intentional articulation of the gospel, including “the invitation to personal conversion to a new life in Christ and to discipleship.”<sup>19</sup> While the Holy Spirit calls some to be evangelists (Eph. 4:11), we all are called to give an account of the hope that is in us (1 Pet. 3:15). Not only individuals but also the whole church together is called to evangelize (Mark 16:15; 1 Pet. 2:9).

82. Today’s world is marked by excessive assertion of religious identities and persuasions that seem to break and brutalize in the name of God rather than heal and nurture communities. In such a context, it is important to recognize that proselytism is not a legitimate way of practicing evangelism.<sup>3</sup> The Holy Spirit chooses to work in partnership with people’s preaching and demonstration of the good news (see Rom. 10:14-15; 2 Cor. 4:2-6), but it is only God’s Spirit who creates new life and brings about rebirth (John 3:5-8; 1 Thess. 1:4-6). We acknowledge that evangelism at times has been distorted and lost its credibility because some Christians have forced “conversions” by violent means or the abuse of power. In some contexts, however, accusations of forced conversions are motivated by the desire of dominant groups to keep the marginalized living with oppressed identities and in dehumanizing conditions.

83. Evangelism is sharing one’s faith and conviction with other people and inviting them to discipleship, whether or not they adhere to other religious traditions. Such sharing is to take place with both confidence and humility and as an expression of our

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<sup>1</sup> *Minutes and Reports of the Fourth Meeting of the Central Committee*, WCC, Rolle, Switzerland, 1951, 66.

<sup>2</sup> The Lausanne Movement, *The Cape Town Commitment*, 2010, Part I, 7(b).

<sup>3</sup> WCC Central Committee, *Towards Common Witness: A Call to Adopt Responsible Relationships in Mission and to Renounce Proselytism* (1997).

professed love for our world. If we claim to love God and to love our fellow human beings but fail to share the good news with them urgently and consistently, we deceive ourselves as to the integrity of our love for either God or people. There is no greater gift we can offer to our fellow human beings than to share and or introduce them to the love, grace, and mercy of God in Christ.

84. Evangelism leads to repentance, faith, and baptism. Hearing the truth in the face of sin and evil demands a response—positive or negative (John 4:28-29; cf. Mark 10:22). It provokes conversion, involving a change of attitudes, priorities, and goals. It results in salvation of the lost, healing of the sick, and the liberation of the oppressed and the whole creation.

85. “Evangelism,” while not excluding the different dimensions of mission, focuses on explicit and intentional articulation of the gospel, including “the invitation to personal conversion to a new life in Christ and to discipleship.”<sup>4</sup> In different churches, there are differing understandings of how the Spirit calls us to evangelize in our contexts. For some, evangelism is primarily about leading people to personal conversion through Jesus Christ; for others, evangelism is about being in solidarity and offering Christian witness through presence with oppressed peoples; others again look on evangelism as one component of God’s mission. Different Christian traditions denote aspects of mission and evangelism in different ways; however, we can still affirm that the Spirit calls us all towards an understanding of evangelism which is grounded in the life of the local church where worship (*leiturgia*) is inextricably linked to witness (*martyria*), service (*diakonia*), and fellowship (*koinonia*).

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<sup>4</sup> It is important to note that not all churches understand evangelism as expressed in the above. The Roman Catholic Church refers to “evangelization” as the *missio ad gentes* [mission to the peoples] directed to those who do not know Christ. In a wider sense, it is used to describe ordinary pastoral work, while the phrase “new evangelization” designates pastoral outreach to those who no longer practise the Christian faith. See Congregation for the Doctrine of the Faith, Doctrinal Note on Some Aspects of Evangelization.