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Making Mission Possible

ARROW ARTICLES

EVANGELISM IN A MULTI-FAITH CONTEXT

ARROW ARTICLE 11

A PAPER FOR CHURCH LEADERS IN THE DIOCESE OF BIRMINGHAM

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1. Evangelism and the Church

Evangelism has been a central feature of the life of the Christian Church from its beginning, because evangelism is one of the principal responsibilities which Christ entrusts to his church; today's church in Birmingham is the fruit of such evangelism by the church over many years. In this paper, evangelism is considered to be 'the announcement of the prospect of an overflow of the active love of God in Jesus Christ for the hearers in their particular situation'. This description captures the experiential and tangible dimension of 'God at work' that is found in New Testament texts.

In the first centuries, the church engaged in evangelism amidst alien and various faiths and cultures as the gospel fanned out from Jerusalem. In the west, prior to the conversion of the Roman Emperor Constantine, there was no privileged 'establishment' position – the church had to win followers for Christ in the market place of ideas and different faiths. Today, the impulse to proclaim this good news of Jesus Christ continues to lead missionaries to different peoples of the world. Many churches south of the equator evangelise in a bewildering variety of ways and God 'adds to the church daily those whom he is saving'. In the 'modern' Western church however, many are less certain about evangelism.

Churches in Western Europe lived through the Enlightenment and this has irreversibly changed the way we imagine the world. The dominant 'modern' culture has undermined confidence in a God who acts in the public and tangible realms of everyday life, and so much of the contemporary church has retreated to models of faith which are personal, inward and non tangible.

The 'synthetic' impulse within Enlightenment thought, which was concerned to relate all aspects of reality into a single scheme of thought, has bequeathed a second legacy to theology. When combined with the Christian conviction that there is only one God, a consequent refashioning emerged of the way Christian thinkers imagine how different faiths relate to each other. Trained in the 'reasonable' climate of Cambridge theology, theologian John Hick recalls his experience of working in multi-cultural Birmingham as key to his re-imagining the status and contribution of different religious traditions within this assumed single universe of faith.

A third legacy of the Enlightenment was an over-confidence in rationality which elevated reason beyond its proper place, and in the process diminished the part scriptural revelation could play in much modern theology. The dismissal of that which is uncongenial to the European rational Christian left the church ill-prepared for handling the stubborn particularism which runs through scripture, and so it has not been taken sufficiently seriously. Finally, the welcome attribute of tolerance which characterises a 'civilised society' has enfeebled public discernment of

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when tolerance might be inappropriate. So we 'post Enlightenment' Christians approach people of other faiths in a plural world rather differently from the narratives of the church in the Acts of the Apostles. These factors combine to generate a genuine ambivalence in much of modern Christians' approach to evangelism in a multi-faith society. Interestingly, the call for a Decade of Evangelism at the 1988 Lambeth Conference came first from African bishops and has led to only modest achievements in post-Enlightenment and plural England.

In Birmingham, the arrival of sizeable communities of people of other faiths during the twentieth century has brought a further and important dimension to the discussions about evangelism. For the first time for many, from academic theologians such as John Hick to more ordinary, every day folk, the presence of other faith communities 'next door' has made clear that the old simplicities about other religions were often based on presumption, distance and ignorance and can no longer serve.

For all these reasons it is a good moment to look again at evangelism and its place within the relationships we build with members of other faith communities in Birmingham. Furthermore, there are some questions generated by our experiences in Birmingham that press hard upon a church that has been surprised by the spirituality of many people of other faiths.

2. The Ministry of Jesus as the Model of Evangelism

Evangelism is rooted in the good news of the real possibility of 'an overflow of the active love of God in Christ' for the hearers; examples of this overflow are lived out in the ministry of Jesus in the Gospel narratives. Every demonstration of the active love of God bears within it an invitation to a new way of being. The response to this love of God in Christ is often (but not always) repentance and discipleship, as the transforming work of the Holy Spirit is experienced in people's lives and brings hope, reconciliation and transformation. Such experiences make clear why the gospel is good news. However, of the ten people with leprosy whom Jesus healed, only one responded to the invitation to new life; indifference, misunderstanding and opposition were also responses to Jesus' ministry. Even so, in the Acts of the Apostles the consequence of evangelism is the growth of the Church.

The word 'evangelism' has gathered some unwelcome associations and so it is important to distinguish the primary meanings from some of these common aberrations. No other single word in the English language quite catches the New Testament imagery, and so it is worth the effort to patiently redeem the term. I suspect that 'evangelism' will recover its significance by rooting it in the ministry of Jesus in the Gospels. These narrative portraits of the ministry of Jesus offer a 'model' of evangelism as 'the effectual proclamation of God's good news', which can be paraphrased for a post-Enlightenment reader as 'the announcement of the prospect of an overflow of the active love of God in Jesus Christ for the hearers in their particular situation'.

The word 'evangelism' means literally 'the proclamation of good news' and the 'good news' is that in Jesus' ministry, God's Kingdom breaks into and transforms in some way the experience of the people of Jesus' audience. The thrust of Jesus' ministry is the announcement that this 'overflow of love' can happen 'here and now' – within the audience's experience. In Jesus' ministry, as his Father leads and as people request, the transforming love of God flows into situations and sets people free from sin, illness, demon possession, ignorance, religious arrogance, legalism, confusion and faithlessness.

The significance of this 'overflow of love toward people' is the realisation that God is 'for' people and not against them. As people open their situations to God, he may bless them in a variety of ways, and in so doing, reveals that God

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as known in Jesus Christ is 'against' all that disfigures our humanity. In a world such as ours, the generosity of God's gift provokes a crisis – what are we to make of it? Resistance was and is a frequent response, for the grace of God undermines and subverts our way of imagining life. Occasionally this blessing led to discipleship as Jesus invited individuals to follow him. Discipleship is a proper response when God's reign of love has entered a situation. In the discourses of Jesus, the phrase 'Kingdom of God' describes this active 'reign of God', acting in gracious and unconditional love for people. This is the 'good news'.

The benchmark of authentic evangelism is the effectual proclamation of the good news that God reigns in such a way as to make a difference. Many who experience this new dimension of life will wish to continue with the God who loves them so much, and so communities of disciples will tend to spring up wherever God's reign breaks in. The creation of disciples is only one consequence of evangelism, one example of the reign of God making a tangible difference in people's lives. The Gospel narratives portray a variety of ways in which God's reign is experienced in the ministry of Jesus Christ and as he 'changes things for the better', sooner or later there is an invitation to follow Jesus Christ. Every case of the in breaking of grace bears within it the seeds of an invitation to welcome the extension of this reign of grace within a person's life.

One key contribution to contemporary discussions about evangelism is the insight that the heart of the good news is not an ideology, nor a morality, nor spirituality. This overflow of love is tangible, and although the interpretation of experience always requires an ideological commitment, however preliminary, the good news is primarily experiential – a sense of receiving an overflow of the active love of God in Jesus Christ in a generous and undeserved graciousness.

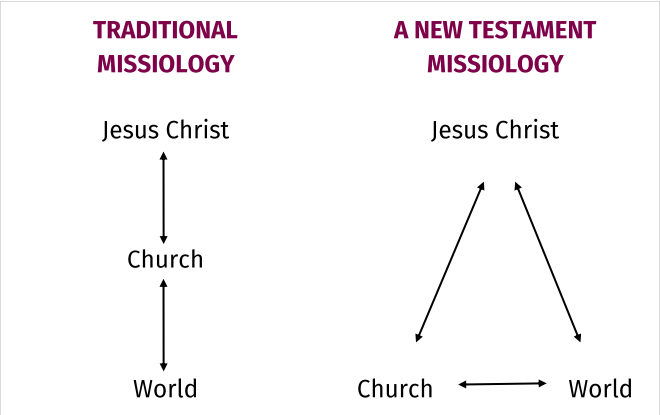
In what sense is this presence of God introduced into a situation and what are the implications for the way that God is already acknowledged to be present in the community? Clearly Jesus does not consider that God is 'absent' from the community. Almost all of Jesus' ministry occurs amongst the Jewish people who to varying extents are committed to the ever present YHWH as their creator and redeemer. In the Hebrew Scriptures as they were revered and studied, in the prayer and the praises of his people and in the community life, God was already present amidst the people.

As God is already present in the community, what is Jesus' distinctive contribution? The New Testament authors suggest in their various ways that in the ministry of Jesus, there is an eschatological act in which the victory of the life of the future breaks into the life of the present. In the Gospels it is crystal clear that Jesus' proclamation was more than the 'naming' of what was already present within the experience of people of his day. Instead, Jesus signalled and lived the in-breaking of a qualitatively new experience of the grace and love of God. Within the Jewish traditions, the future restoration of all things is made possible by the gracious action of God in dealing with the alienation that people have brought upon themselves. Now Jesus brings elements of that future hope into the present experience of the characters of the Gospels.

After the resurrection and ascension, the early church came to realise that the good news of the in-breaking of the transforming love of God continued whenever the ascended Lord Jesus Christ enters people's experience. The Kingdom of God that Jesus had proclaimed became embodied in the active Lordship of the ascended Christ, and so the first Christians proclaimed that 'Jesus is Lord' (helpfully paraphrased as 'Jesus is the one who is reigning now'). And so it has been in the church ever since. Authentic evangelism takes place when the church proclaims that the Lord Jesus Christ can enter the experience of people of each age and place, and when this proclamation becomes the occasion for Jesus to enter in and make a difference.

Jewish faith describes God's new work as salvation, and the one who effectually introduces it as 'the Saviour'. The church came to appreciate that in the experience of the reign of Jesus Christ, the first fruits of salvation are introduced, and so one description of Jesus is the Saviour. The imagery was helpful in making sense of the death of Jesus on the cross. Through reflection on the Hebrew Scriptures and the stories of Jesus, the first Christians came to see the cross and resurrection as another 'exodus experience' in which people are set free. The cross is also the moment when God's concern for justice and the gracious mercy of God are simultaneously addressed in the self-offering of Jesus Christ. Jesus' death on the cross opened the way to resurrection for him, and for all who follow him. Sin and its consequences no longer hold the Christian in its unbreakable grasp – there is now the beginning of a genuine new freedom.

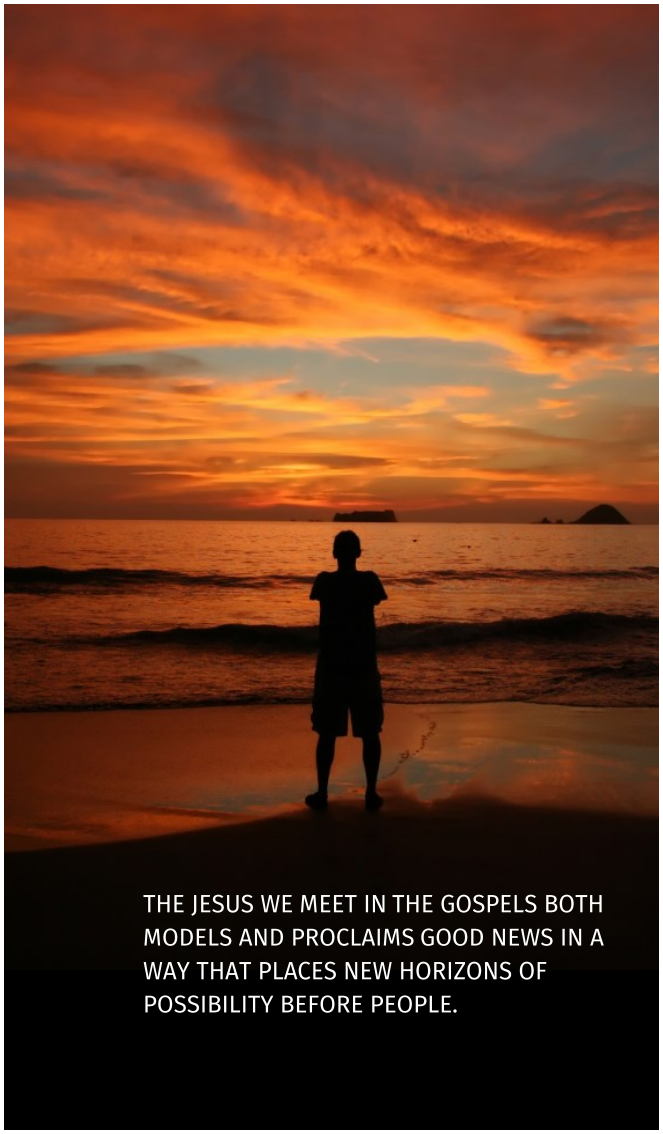
The primary aim of evangelism is the creation of the occasion when the active reign of Jesus Christ enters a situation and makes a difference. That is as true now as it



was in the New Testament narratives. The second and consequent aim is the invitation to follow Christ, and it is contingent upon the experience of grace in Jesus Christ. Without the experience of grace, evangelism is reduced to a kind of proselytism, which aims to help (or persuade) people to follow Jesus Christ – a misleading and suspicious enterprise, which may be difficult to construe as 'good news' to the recipients. In the New Testament narratives, whether people follow Christ or not, he has still healed, exorcised or helped in other ways, and so 'the kingdom has come'.

In evangelism, the church's first responsibility is to be faithful to the Lord who calls us, and this faithfulness cannot be assessed by our 'efficiency' in attracting people to Christ. Evangelism is not 'marketing a product' nor 'pyramid selling'. Evangelism is the effectual introduction of the active love of God in Christ into our midst, and even when some turn away in rejection, the gospel is still God's good news for his world.

Evangelism understood in this way is quite different from the call for all Christians to be 'witnesses' for Jesus Christ. In the New Testament, the 'signs' of Jesus witnessed to who Jesus was, and the early church then witnessed to Jesus through word and life. The calling of witnesses is to speak and live the truth as they perceive it. The first responsibility of we who are Christian witnesses is to be 'living statements' (epistles) about who Jesus is for us. The test of Christian witness is how truthfully we represent Jesus to others through the integrity of life and word.



Evangelism, however, has a different interest in others, for in evangelism we seek, metaphorically, to open the door to the Lord actively entering a person's situation and making a difference. Evangelism proclaims to the other person that God in Christ wants to enter their situation now and bless them. In contrast, as witnesses, we narrate that Jesus Christ has encountered us and he has blessed us. In this way, witness and evangelism complement each other within the life of the church.

3. The Contemporary Birmingham Context

The Church of England's interest and care for the people who live in our parishes whether they go to church or not includes the privilege of evangelism amongst them. As every context is unique, we need to prayerfully develop our understanding of our own setting, and discern which ways God leads us in order to introduce his good news. We should not be surprised if these ways are different from those that other churches discover in their particular contexts.

The long history of the Western cultural shaping of the Church has severely distorted our appreciation of who we are as Christians and how we might engage in evangelism. One legacy of a colonial past is a latent 'superiority complex' in which 'British' is still assumed to 'be best'. This can spill over into our Christian faith, with the result that we demean people of other faiths and we imagine that we have nothing to learn from them. This mistaken arrogance makes it much more difficult to meet people as equals and is seen in some 'traditional missiologies' in which the church is the sole mediator between Christ and the world, and the church unwittingly constrains and distorts the image of the Jesus Christ that is proclaimed and in whom some choose to place their faith. Once these subtle colonial attitudes are stripped away and a missiology is recovered which is nearer to New Testament missiologies, evangelism becomes a meeting between people at the level of our common humanity. 'One beggar telling another beggar where to find bread' (D. T. Niles). As simply people meeting people, we can both learn from one another: Peter was 'further converted' through the conversion of Cornelius, and so the church may learn of Christ from those who do not yet believe, and also from those who trust Christ in ways unfamiliar to us. Schematically, these relationships are shown in this diagram.

Evangelism is the proclamation that Christ's effectual love

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will enter a situation by request and will begin to transform it. As evangelists, although we might have an idea what the Lord will do, we dare not prescribe what Christ will or will not do – even though we may have a shrewd idea what this might be. We who evangelise and those who experience the good news both await what he will do, for we are all 'learners'.

The arrival of communities of people of other faiths in the Birmingham region has served to 'earth' these ideas and stimulate more theological reflection. The arrival of substantial numbers of people unlike ourselves is unsettling in itself, and especially for many Christians who have never before met anyone committed to another faith. Traditional missionary work kept the 'noble heathen' at a comfortable distance. At the very least, the encounter with some people from other faiths has eroded the hubris of many un-travelled British Christians. Our present thinking about evangelism in multi-faith areas needs to be rooted in our meetings with people whom we know, rather than the variety of ideas we may come across. Sometimes these meetings can cause genuine concern, and we need to prayerfully reflect upon what God asks of us through them.

Has the Christian gospel anything to offer to committed, prayerful and morally upright believers in a different faith? Many thoughtful Christians are struck by the way Jesus called people to follow him from the Jewish community in which they had all grown up. New Testament scholars generally agree that the Pharisees of Jesus' day were some of the most spiritual people of Jesus' day. Many of the Pharisees took their faith sufficiently seriously to argue with Jesus when he offered 'another way' to love and serve God. Jesus respected these endeavours – and their limitations: 'only if people's righteousness exceeds that of the Pharisees, is entrance given to the Kingdom' (Mt 5.20). The most spiritual people of Jesus' day still needed Jesus' good news.

The Jesus we meet in the Gospels both models and proclaims good news in a way that places new horizons of possibility before people. The new option is the possibility of continuing in the active personal love of God that Jesus introduces. Jesus in his relation with the Jews of his day exemplifies his evangelistic concern for them, that they might discover more of God's love. Jesus calls the Jews of his day to repentance and discipleship and so makes clear that even at its very best, the Jewish faith cannot offer what Jesus introduces. This is less a judgment on the Jewish faith and more an appreciation of the eschatological nature of what Jesus introduces. On the few occasions in the Gospels when Jesus ministers to those who are not Jews, he continues the same pattern. Therefore, by qualified extension, this insight illuminates our approaches to people of other faiths.

The relationship of Jesus to the Jewish faith of his day is significant in a second way. It is clear that Judaism enshrined the traditions and scriptures of God's dealings with his people in their past. The gospel narratives show Jesus as the unsubstitutable person whose identity is primarily manifested in the stories about him. Jesus often re-interprets the Jewish traditions in the light of who he is, rather than accommodating himself to those traditions. Jesus is the 'benchmark' for the identification of what is 'of God' in the traditions and what is not, and Jesus can do this because of who he is. Jesus is more than a 'definitive revelation of the character of God' – Jesus behaves as if God himself has come amongst us in human form; in Jesus the divine word became flesh (human).

Therefore, as Jesus engages in dialogue with the Jewish traditions, he 'models' a potential relationship with all religious traditions. Without prejudicing the uniqueness of God's revelation through the Old Testament, the gospel portrayal of Jesus' engagement with Jewish tradition offers a way of relating to people of faith from outside the Jewish -Christian world. With Jesus as the 'benchmark' in our meetings with people of other faiths, we and possibly they, may recognise what is 'of God' in one another's tradition and celebrate it together. We are also helped to discern that which is not of God in both traditions, however popular it is or how sincerely believed. Conversations with committed people in other faith communities may reveal more to us of who Jesus is and what he brings – just as Peter's vision of God expanded when Cornelius became a Christian.

4. The Prophetic Function of Christian Converts from other Faith Communities.

'Since God is calling people to faith in Christ from other religious traditions, who are we to prevent it. Rather, we should integrate this fact into our understanding of the mission of God.' The speaker had himself come from another faith community, and he shared a common experience of those who have become Christians from another faith commitment: their conversion was not primarily a response to human activity, but an inner and

'THE PRIMARY CALLING OF THE CHURCH IS TO WORSHIP GOD'

personal response to Christ through the working of the Spirit of God. And which of us can stand against that?

In Britain today there is a small yet steady stream of people who make the costly journey from their family's faith to the salvation they find in Jesus Christ. This is particularly true in Birmingham where we live alongside significant communities of people from other faiths. Often unknown by many church congregations, these courageous witnesses for Christ remind us all of the variety in the ways of God. These Christian converts make clear the cost of discipleship to those who know them. As with all who set out as disciples from whatever background, there is inevitably a proportion that may not continue as Christians, but there are some moving stories from those who do stay the course.

If Christian mission is properly described as 'our discovery of the part God in Christ wishes us to play in what he is already doing', then the existence of such converts is theologically significant, for it precludes the marginalization of the question of the propriety of evangelism amongst people of other faith communities. Since God is doing this, who are we to ignore, dismiss or even oppose it?

5. Principal Aspects of Contemporary Evangelism in a Multi-faith Context

The following composite description of evangelism represents the Gospel traditions as they have been reworked in recent missiology with a multi-faith context in mind:

'Evangelism is the church led by the Holy Spirit proclaiming that Jesus Christ is the contemporary Lord, so that people may experience a new dimension of the love of God and may respond by placing their faith in Jesus Christ. In this event, both we who proclaim and they who respond may discover something new about God in Christ.'

THE OFFENCE OF THE CROSS IS NOT THE SAME AS THE OFFENCE GIVEN BY THE IGNORANT, THE ZEALOUS AND THE IMPATIENT CHRISTIAN.

Why does the church engage in evangelism? Of the many reasons which energise us, including our stories and the testimonies of the difference Jesus has made for us, probably the most significant reason is 'out of obedience' to Jesus Christ, who commissions his church. This is the theological heart of mission. The primary calling to the church is to worship God, and in the encounter with the living God known to us in Jesus Christ, the church hears the call to mission. Indeed, one mark of authentic worship is the mission initiatives that flow from it, because in worship we draw near to the God who is a missionary God. God continues to seek in love to bless and call the peoples of his world into the kind of communion with him that is introduced by Jesus Christ. The commission of Christ to evangelise (e.g. Mt 28) crystallises why we cannot 'not evangelise' – that would be disobedience. Significantly, we do not evangelise because we consider our faith 'better' than that of others, as some missionaries once thought, muddled by the blurred differences between faith, culture and empire which they experienced. Neither do we make assumptions about the future destiny of those who have not responded to Christ for whatever reason, for it is God who 'accuses or perhaps excuses' (Romans 2.15). We are called to love others in his name and as we acknowledge that we do not even know how to love aright, we are led by the Spirit in the ways of the God of love.

6. Christian Evangelism for People of Other Faiths – Some Hesitations

In the light of some tragic mistakes in the past, evangelism can become the opposite of the overflow of God's love in Christ into people's lives. The following hesitations are addressed with a view to learning from such mistakes and so working out how evangelism amongst people of non Christian communities might be undertaken with integrity and respect.

HESITATION 1 – EVANGELISM AS A THREAT TO THE HOSPITALITY WE OFFER OUR NEIGHBOUR

Evangelism that does not take place within a neighbourly relationship is unlikely to build neighbourliness. Evangelism which is simply 'received' from people who neither know nor understand the hearer is a travesty of Christian love, for it demeans the human aspect of those with whom we speak of Christ.

Good neighbourliness means that we share with our neighbour the very best of all that we have or know. And so the difference Jesus Christ makes in my personal life or our church life is one of the most profound pieces of good news we have to share. The challenge is to accord our conversation partners the kind of respect that Jesus would show. The rejection of the imperial attitudes of earlier missiologies sets the church free to respect others and engage with them as equal before the God who loves us all.

In recent years the polarisation has gradually disappeared

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between evangelism and loving service expressed as the 'social gospel' and is now being replaced by a multi-faceted 'holistic understanding of evangelism'. The fear that love offered in the name of Christ was tainted with an ideological agenda has led many to try and offer an anonymous love – which though understandable, is never the way of the Jesus of the Gospel narratives. The recovery of a holistic understanding of the love of Christ which constrains us, combined with the rejection of evangelism as proselytism, can release the church into a love which is offered both unconditionally and explicitly in the name of Christ.

HESITATION 2 – EVANGELISM IS A THREAT TO THE MORE FRAGILE COMMUNITIES OF OTHER FAITHS

The long history of established religion in England has lead to a complex conflation of traditional English cultures and living Christian faith. To be a member of the dominant group which has lived here for more than a thousand years impedes the church's ability to evangelise within the marginalised and destitute of our society. When we approach fragile communities (whether of people of other faiths or not) we can threaten them before we even speak.

Evangelism begins with the love of God in Christ coming to us, and so this unconditional love can inform the way we meet with people, share with them, identify with them and work alongside them in their fragility. Recalling that the primary focus of evangelism is that people may experience or 'taste' the love of God in Christ, we also begin with the gracious offer of His love. In Christ's name we love unconditionally and affirmingly.

The prospect that as a result of such love, some might become Christians and that this will set them at odds with family and friends is clearly a possibility. Any such decision is clearly reached between the enquirer and Jesus Christ. The costs of discipleship are always present for the Christian, and these costs face people from every culture and faith background. Jesus' discourses upon 'taking up the cross' make clear that his call is much more than an invitation to a 'better experience of life' – rather it is being caught up with God's life-redeeming movements in history. As Christians who have been as sensitive, loving and respectful as we can, we cannot presume what is for the best for someone else. We are not in a position to decide for others that it would be better not to invite them to follow Christ at some point in our conversations because of possible consequences for them. Instead, we prayerfully and lovingly stand alongside them as they seek Christ's leading for themselves.

HESITATION 3 – EVANGELISM AND REPARATION FOR SHAMEFUL HISTORIES

There are many stories of well meaning Christians whose evangelistic activities have brought shame to the name of Christ, by treating those of other faiths as merely 'target groups'. In some historical periods, religious conflicts have led to grievous suffering. The legacy of the Crusades and major Christian indifference to the Holocaust during the Second World War still accompanies the church today when we are viewed from within the communities of Islam and Judaism. In addition, at the personal level, there are many stories of crass and un-Christ-like efforts to persuade people to become Christians.

The Christian response is to acknowledge our past, live in repentance, to seek forgiveness and reconciliation and to make reparation wherever possible. We let down Christ by dissembling about the vicissitudes of the Church.

Yet we recall that 'the abuse of a thing does not preclude its proper use' and so we seek to share the gospel in new and more Christ-like ways.

HESITATION 4 – OUR INABILITY TO EVANGELISE WITHOUT GIVING OFFENCE

The offence of the cross is not the same as the offence given by the ignorant, the zealous and the impatient Christian. One reason for the failure to be 'Christ like' in our evangelism is that the mainstream churches have not addressed evangelism amongst people of other faiths seriously enough, and so untutored and enthusiastic theological babies roam the land, some achieving fine things and others doing untold damage. The prime responsibility for this sits squarely upon the mainstream churches for a sustained and culpable neglect of evangelism.

It is not inevitable that we give offence when we meet and share with people. The task is to assist people to discover how to share their faith in a winsome way. If we fail in this respect, then we recall that 'the sects are the unpaid debts of the church' and so we will have ceded a sensitive and very important activity to those who are least able to carry it out, and the repercussions will damage both the people who are 'evangelised' and give grounds for the premature dismissal of the gospel amongst the wider communities.

HESITATION 5 – IN A PLURAL WORLD, EVANGELISM IS NOW OBSOLETE

The theological task in every generation is to repeatedly and prayerfully work through how to understand and articulate the theological truths that have been handed down to us. This task inevitably takes place 'on the boundaries' between our culture, tradition and history, and mistakes will inevitably be made, mistakes most clearly seen in retrospect.

The friendship shared between people of different faith communities has provided the occasion for a growing appreciation of and respect by Christians for what God is doing in other faiths. This has led some to imagine that all religious faiths provide the opportunity to draw near to the same God, and our Christian responsibility is to be faithful to Christ and to encourage those of other faiths to be faithful to their traditions.

The debates about this 'pluralist' position may be found elsewhere. Pluralism is not adopted here for two reasons. Firstly, it requires a radical Christological revision that has not found a place within the mainstream orthodox readings of scripture and the Christian tradition. Secondly and practically, pluralism is in part a reaction to modes of evangelism that are not commended here. We share with the most sensitive pluralists the conviction that evangelism amongst people of other faiths must not be imperialistic or judgmental.

The irony is that an irenic yet clear evangelism is precisely what many people of other faiths expect of Christians. Indeed, to avoid evangelism can raise doubts about our ability to speak for the Christian community. In a world where we know something of each other's history, is it not far better to be explicit and wrestle with the complexities of a mission of love. As a Muslim friend said to me, 'You want me to be Christian, and I want you to become a Muslim. We are friends. May I loan you a video about Islam?'

'To evangelise is to communicate joy.'
Gutierrez

David Lee

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