



NORWEGIAN
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Reconciliation in the Mission of the Church

Towards an understanding of a new paradigm

Siri Nilssen

Supervisor

Adjunct Professor Knud Jørgensen

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Preface

This thesis has been a journey over many years. It has thought me about the subject at hand, but also given me many experiences in patience, failure, stubbornness, generosity, resignation and finally fulfillment.

Thank you my dear Atle for not stopping believing in me when I myself did not. And also a big thanks to the many persons, both faculty, administration and family and friends who with their generosity and patience have made it possible for me to complete and learn so much from this study. It would not have been possible without you.

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Siri Nilssen

Summary

There has in the last decades emerged an understanding of a new paradigm in the mission of the church, namely: reconciliation. In this thesis I seek to mainly look at three different documents: *The Emergence of Reconciliation as a Paradigm of Mission*, *Africae Munus* and *The Cape Town Commitment*. And by analyzing and compare the three, move towards a better understanding of this new paradigm. My main research question will be: Which main perspectives on reconciliation in the church's mission do we find in the three documents; *Africae munus*, *The Cape Town Commitment* and *Emergence of Reconciliation as a Paradigm of Mission*. The method I have chosen for the thesis is a hermeneutic method, interpretation of the written word.

I start the thesis by defining two central terms: Reconciliation and Paradigms. I chose to define the term reconciliation in the theological sphere, therefore excluding most of the social and secular understanding of it. I also show how David J. Bosch defines and uses the term paradigm in regards to theology. And that this understanding of the term is somewhat different from the term used in natural science.

After this I present the content of the three documents, trying to extract what they all say about reconciliation in the mission of the church. After having presented the different documents I primarily look at the similarities found. There are much more similarities than differences. Both this and the fact that reconciliation has such a prominent place in all the documents supports largely the notion of reconciliation as a new paradigm in the mission of the church.

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1 INTRODUCTION

As long as the church has existed it has had a mission. You may also say that it is the central core of the church. But the church has also over time been emphasizing different paradigms, practices and styles of mission. It has at the same time always strived to get closer to what it really should be. The notion that mission also is reconciliation is not new. But there has been a lot more written and studied on this topic in the course of the last years. The three documents *The Emergence of Reconciliation as a Paradigm of Mission*, *Africae Munus* and *The Cape Town Commitment* are some of these documents. My reasons for choosing these three documents are combined. The three of them present input from different quarters of the church and academia, as we know it today. First there is *Africae Munus*, which is one of the contributions to the theme from the Catholic Church. The Lausanne Movement is the second organization I have chosen, and their contribution in form of the document *The Cape Town Commitment*. The third document; *Emergence of Reconciliation as a Paradigm of Mission*, is Robert Schreiter's introductory chapter in the book *Mission as Ministry of Reconciliation*, published in 2013. I have chosen to take a closer look at these three to get more knowledge of the understanding of reconciliation in the mission of the church.

1.1 Motivation and reason for the chosen topic

I have ever since I was a little girl been fortunate to see different parts of the world, and have also been able to see these parts more or less from the inside. Through living in India with my parents, doing practice work in Pakistan as a student and also doing a choir-tour in Cameroun, I have seen a lot of injustice, but also how many people who are working hard to make the world a more just place. I have since then wanted to learn more about this exciting and challenging part of the churches' work. A few years ago I was introduced to the thought of reconciliation as a new paradigm in missiology. The questions that this brought along were intriguing. How has the mission-work of the churches been motivated? What has been the understanding and impact of reconciliation before? What are the main differences between before and now? The material

concerning this topic is overwhelming; therefore I have chosen to take a closer look at three relatively recent documents from three different contexts. I want to compare these with one another and with existing historical material. My goal is to get a better understanding of the terms mission and reconciliation, and how these terms relate to one another in current missiology.

1.2 Research question

My research question is as follows:

Which main perspectives on reconciliation in the church's mission do we find in the three documents; *Africae munus*, *The Cape Town Commitment* and *Emergence of Reconciliation as a Paradigm of Mission*?

To answer this question I will make use of these sub-questions:

1. What is the theological understanding of the term "reconciliation"?
2. How do the documents view the term reconciliation?
3. Is there some consensus and common understanding when it comes to reconciliation in mission-work in the three documents?

1.3 Research material and Method

1.3.1 Research material

I have chosen to use the method of analysis and comparison of written and published research and research material. Mostly because there has already been written and done a lot of work in this field. But also since my aim is to see how the recent documents differ from former material on the subject. I will therefore try to compare and analyze some of the documents, books and reports. The material I have primarily chosen to analyze are the three documents listed above in 1.2. There will also be other sources where I will find my material, but

these three documents will be my main research objects, with which I will compare the rest.

1.3.2 Method

As Fjelland briefly explains in the book: *Innføring I vitenskapsteori*, it is the technique on how we interpret written text. All forms of communication are subject to a kind of interpretation. In the spoken communication one has the advantage of being in the same room as the recipient. It is possible to look at body language, tone of voice, etc. In written communication the material is more removed from the recipient - in time, culture, language etc. The science concerning interpretation is called hermeneutics. ¹

This challenge with the distance between the writer and the interpreter Gilje and Grimen also mention in their book *Samfunnsvitenskapenes forutsetninger*. This distance can cause the reader to have a very different interpretation of the text than the writer actually meant to express. ²

The elementary thought of hermeneutics is that we always understand something on the basis of certain pre-understandings. ³

I will also in 2.2 address the term paradigm that plays a major role in the hermeneutic understanding. Everything has a pre-understanding and this will always influence the way we view the world and the scientific problems. These pre-understandings can be both conscious and unconsciously present. The unconscious knowledge has by Michael Polanyi been called the silent knowledge.⁴

Another significant aspect of the hermeneutic theory is the hermeneutical circle.⁵ This is the thought that all scientific research and all interpretation must be connected both in the parts and as a whole. The parts in the interpretation must

¹ Fjelland, 1999, s 43

² Gilje, Grimen, 1993, p 157

³ Gilje, Grimen, 1993, p 148

⁴ Gilje, Grimen, 1993, p 151

⁵ Gilje, Grimen, 1993, p 153

be in compliance with the whole, as the whole also must be in compliance with the various parts. And since the text or the research material can be far away from us in time, culture, context, religion, language etc., the hermeneutical circle is indispensable.

I would also like to address the problem that there are usually several understandings, and that these different understandings to a problem, or a phenomenon can be equally rational and holistic. In addition to the use of the hermeneutical circle, it is also important to make use of the one that is performing the act, and his intentions. And there will never be an absolute truth. There will always be the possibility that new information will arise and place our research in a new light. The principle that it is possible that we may acquire new knowledge, also confirms the idea that there can always be other or new truths that we did not have access to at the point of our initial or former research.⁶

1.4 Outline of the thesis.

I will start by determining the central terms and expressions, and also make a short discourse on the theological understanding of the term reconciliation. After this I will give a summary of the material concerning the former consensus of the church's mission, and which part reconciliation plays in this view. Further on I will analyze the material in the three documents and try to extract what their views are concerning reconciliation in the mission of the church. Based on this material and my analysis of it I will try to find both differences and similarities between the former understanding of the mission of the church and the material which I have chosen to analyze. And by that hopefully be able to get a little closer to the question whether the changes are small or we can talk about a new paradigm in mission.

⁶ Gilje, Grimen, 1993, p 157ff

1.5 Previous research and sources of error

As mentioned in 1.3 there has already been written a lot about reconciliation. The book *Mission as Ministry of Reconciliation*, edited by Robert Schreiter and Knud Jørgensen, is one of these. This book also takes a look at two of the three documents and compares them. One of my chosen research materials is the opening chapter from this book. I do acknowledge the risk that I will lean on the work done in this book and only write a short comment on what I learn there. However, I believe that by bearing this in mind I will be able to present material and compare and process it in a new way.

2 Definition of central terms and expressions

I will in this chapter present and clarify some of the terms I am using in this thesis. First of all I will give a brief introduction as to what the Bible and the theology of the church say about reconciliation. This will be a short presentation because I will later in chapter 3 also give an account of the view of the different documents that I have chosen to look at. Thereafter I will look at the term *paradigm*; its basic history and the understanding of what it means; first of all what it means in the history of science and then how it has become a term that is used in the discussion in the history of the church's mission. I also believe it to be important to look at the former history of the church's mission. After giving a presentation of the term paradigm, I will therefore give a summary some of the former paradigms in the mission of the church.

2.1 The the term Reconciliation

The Merriam-Webster dictionary defines reconciliation as “ the act of causing two people or groups to become friendly again after an argument or disagreement: the process of finding a way to make two different ideas, facts, etc., exist or be true at the same time”,⁷ and this of course is a simple way to view the term reconciliation, but it shows us a bit of the overall meaning of the term. I will further on in this chapter try to get closer to an understanding of the term, both a theological understanding and also see how the world outside the church understands the expression.

It is common to view reconciliation in different dimensions. Tormod Engelsviken speaks of three dimensions in his article in *Mission as Ministry of Reconciliation*. The vertical is between God and his creation. The horizontal is between humans. And the circular is with the universe or as he calls it, the physical and spiritual cosmos.⁸

⁷ <http://www.merriam-webster.com/dictionary/reconciliation> 19.02.16

⁸ Engelsviken, 2013, p 79

De Gruchy on the other hand speaks of four interrelated ways of reconciliation: Theologically, interpersonally, socially and politically.⁹

Both these ways of viewing reconciliation shows us that the term is far from one-sided.

Engelsviken concentrates on the reconciliation with God. I will also first of all look at the theological sphere, as this is a paper concerning how the church views its own mission. But I will also briefly touch upon the horizontal and universal as Engelsviken calls them, as well as the interpersonal, social and political understanding of the term, as De Gruchy calls them.

Engelsviken states that even if there are inner connections between horizontal and vertical reconciliation, there are also profound differences. The term he uses for describing the need for vertical reconciliation is the 'human predicament'.¹⁰ This can shortly be summed up as: "The basic human predicament that calls for reconciliation with God is the alienation of human beings from God. The cause of this alienation is human sin."¹¹

He goes on to divide this reconciliation into three stages.¹² First is the historical stage, which was dealt with "by God alone" on the cross. The second stage continues in history: "[...] reconciliation is still a process that continues down through history until today through the ministry of the church in mission."¹³ The third stage is the personal reception and belief of this reconciliation that God offers to all mankind. And this response includes repentance, confession of sin and faith in Christ.

"Forgiveness of sin is not, however, the ultimate goal of reconciliation, It is the prerequisite for the communion with God [...]"¹⁴ And on that note Engelsviken goes on to deal with the argument that reconciliation with God is the basis of reconciliation between humans.¹⁵ He states:

⁹ De Gruchy, 2002, p 26

¹⁰ Engelsviken, 2013, p 81

¹¹ Engelsviken, 2013, p 81

¹² Engelsviken, 2013, p84-87

¹³ Engelsviken, 2013, p 85

¹⁴ Engelsviken, 2013, p 87

¹⁵ Engelsviken, 2013, p 81-88

It should be impossible to be reconciled with God, and at the same time be enemies. Through the Cross God has created one new man out of the two (Eph 2:15-17). This is also emphasized by Jesus himself. "Forgive us our debts as we also have forgiven our debtors" (Matt 6:12).¹⁶

Engelsviken closes his article by quoting the Cape Town Commitment and how it dealt with the topic of cosmic or universal reconciliation.

The Bible declares God's redemptive purpose for creation itself. Integral mission means discerning, proclaiming, and living out, the biblical truth that the gospel is God's good news, through the cross and resurrection of Jesus Christ, for individual persons, and for society, and for creation. All three are broken and suffering because of sin; all three are included in the redeeming love and mission of God; all three must be part of the comprehensive mission of God's people.¹⁷

The understanding of reconciliation which I have taken a closer look at here is the term which is used in Christian doctrine. And as both Engelsviken and De Gruchy state, this is a reconciliation that has its origin in God. However, as De Gruchy also takes note of, this theological meaning will be irrelevant to many people: "For them, reconciliation refers to the overcoming of enmity between people whether we speak of interpersonal relations, or the broader social and political situation, without reference to God or divine activity."¹⁸ At the same time he claims that it will be difficult to speak of reconciliation without the religious terms and ethos. But we then need to use slightly different words and concepts. He calls this the primary and secondary expressions of reconciliation. Whereas the primary expression only can be verified through scripture and faith-based experience, the secondary expressions "[...] are visible in social and political reality."¹⁹

The interpersonal way is the way that individuals relate to each other. The social dimension is between larger groups or communities and the political dimension

¹⁶ Engelsviken, 2013, p 88

¹⁷ Engelsviken, 2013, p 89

¹⁸ De Gruchy, 2002, p 26

¹⁹ De Gruchy, 2002, p 18

is at national and international level.²⁰ As the documents I will look at in this paper, all are from the Christian tradition I will not elaborate more on them. But I find it important to look up and see the bigger picture sometimes. As De Gruchy says:

Irrespective of whether we speak about reconciliation theologically, interpersonally, socially or politically, we need to recognize that we are invariably talking about a sequential process. Reconciliation is a way of dealing with and overcoming past alienation, enmity and hurt. But it is also a way of relating to the 'other' in the present, and a goal that is always ahead of us in the future however much we may experience it here and now.²¹

The word reconciliation was introduced into the Christian discourse with the Latin word *reconciliation*, which was how they translated Paul's use of the word *καταλλαγή* in his letters to describe Gods saving work in Jesus Christ.²² Even if the word has kept its core understanding in the Christian tradition, it has also been adapted into a more banal or "secure" expression in the understanding of the word. De Gruchy claims:

In places where social order is taken for granted the use of the word is often bland or even banal, having become, as Rowan Williams puts it, 'a seductively comfortable word, fatally close to "consensus"'. As such, reconciliation evokes little thought or comment.²³

Although I will not use much space on this, it will be interesting to take a brief look at how the three documents have interpreted the term, if they solely concentrate on the theological understanding and use of the word, or if they also have adapted a more a 'secure' understanding of the term.

²⁰ De Gruchy, 2002, p 18

²¹ De Gruchy, 2002, p 27

²² De Gruchy, 2002, p 24

²³ De Gruchy, 2002, p 25

2.2 The history of the term Paradigm, and the use of it in explaining the mission of the church.

The term *paradigm* is mostly known from Thomas Kuhn's treatment in the book *The Structure of Scientific structures* (1962).

Gilje and Grimen takes a closer look at this in their book *Samfunnsvitenskapenes forutsetninger: innføring i samfunnsvitenskapenes vitenskapsfilosofi*. Kuhn uses the term paradigm in several ways, but the overall meaning is that it is a shared understanding in a particular scientific milieu of the rules and prerequisites of the scientific branch. A simple way to explain it is to say that it is a form of glasses that you see the world through. Kuhn calls this paradigms; Feyarbend calls it general background theories, and Poppe calls it an expectation horizon.²⁴ Fjelland explains it in another way. It is to say that a paradigm is the frame within which a specific branch of scientific work takes place. A paradigm decides what is accepted as facts, how the facts are to be interpreted and also which conclusions are to be drawn from the facts.²⁵ Kuhn was skeptical to transfer the term to the social studies, since there is less agreement on what is recognized as universal truths.²⁶

As I will show further in this chapter, David J. Bosch uses the term in his volume on *Transforming Mission*. He bases his understanding on how Kuhn argues that two paradigms cannot live side by side for very long. At some point or another the new paradigm will replace the old one, often not without a lot of arguing and resistance.²⁷ Bosch also makes a note of Kuhn's own explanation of the expression: "the entire constellation of beliefs, values, techniques, and so on shared by the members of a given community."²⁸ Bosch then goes on to explain how the understanding of paradigms in theology is and that it should be somewhat different from the understanding in natural sciences. As mentioned above the new paradigm in natural sciences will in due time replace the old one, just because the new classes make it impossible to view the world through both

²⁴ Gilje, Grimen, 1993, p 148

²⁵ Fjelland, 1999, p 112

²⁶ Gilje, Grimen, 1993, p 87

²⁷ Bosch, 2011, p 188

²⁸ Bosch, 2011, p 189

paradigms at one time. But in the area of theology it is often so that a new paradigm coexists with and also can be a revival of old paradigms. As Bosch says: "the "old" paradigm seldom disappears completely."²⁹

He also raises the important question that thinking in paradigms can end up with relativism. It is possible to live in one paradigm, and as long as one does so it is justified to believe what one wishes to believe because the believed paradigm supports the view. It reminds me of what Paul says in 1 Cor 1,18 that the message is foolishness to those who are perishing, in other words those who do not believe, and therefore will perish. This of course means those who have accepted the Bible as their paradigm. The relativism in this is that one can choose to step into or to stand outside the paradigm of belief in the Bible. And whether the message is seen as foolish or not is determined by whether or not you choose to believe in the biblical message of Jesus Christ.

Bosch further argues that:

Far from leading us into a morass of subjectivism and relativism, the approach I am advocating actually fosters a creative tension between my ultimate faith commitment and my own theological perception of faith. Instead of viewing my own interpretation as absolutely correct and all others by definition as wrong, I recognize that different theological interpretations, including my own, reflect different contexts, perspectives, and biases.³⁰

But unlike the natural sciences, theologies have to be guided by and committed to the Gospel. Bosch acknowledges the difficulties in these statements, but nevertheless finds it fruitful to use the terminology in his adaption of paradigms in theology. He calls it a "point of orientation", which dialogue and mutual challenges should revolve around.

After establishing the difference between Kuhn's definition of paradigms and the use of the term in missiology, Bosch uses Küng's six different paradigms on the history of the church. This way of looking at and dividing the history of mission into paradigms is the basis of Schreiter's treatment of the subject in his article

²⁹ Bosch, 2011, p 190

³⁰ Bosch, 2011, p 191

“The Emergence of Reconciliation as a Paradigm of Mission: Dimensions, Levels, and Characteristics.” As previously mentioned I will take a closer look at his article in chapter 3.1.

3 Presentation of research material

In this chapter I will give an introduction to the research material I have chosen to look at in this thesis. I will start with Schreiter's article in *Mission as Ministry of Reconciliation*, move on to *Africae Munus* and finish with the *Cape Town Commitment*. I will describe the context in which the documents were written, and then take a closer look at how the respective documents present and relate to the term reconciliation.

In conclusion I will highlight what I found to be the most central and important perspectives of the three documents.

3.1 Emergence of Reconciliation as a Paradigm of Mission

3.1.1 Context

Robert Schreiter is a Vatican Council II professor of Theology at Catholic Theological Union in Chicago. He has written many books on subjects such as inculturation, world mission and reconciliation. Schreiter has been the president of both the American Society of Missiology and of the Catholic Theological Society of America. And in addition to his own books he is the author of many chapters in other books in addition to several articles and essays.³¹

He is the co-editor of the book *Mission as Ministry of Reconciliation* in which his essay "Emergence of Reconciliation as a Paradigm of Mission" is the introductory chapter. This is one of his most recent contributions on the subject of reconciliation as a new paradigm in mission.

Robert Schreiter has been working with the paradigm of reconciliation as a ministry of mission for many years. This topic was addressed at WCC's conference on world mission and evangelism in Athens in 2005, and Schreiter gave the key lecture on the topic reconciliation. He wrote several documents, some before and some after the conference.

³¹ <http://www.ctu.edu/academics/robert-schreiter-cpps>, 12.04.2016

The document "Emergence of Reconciliation as a Paradigm in Mission" is one of his most recent documents. This is the introductory chapter in the book *Mission as Ministry of Reconciliation*, edited by him and Knud Jørgensen. It is a contribution to the ongoing debate as to which paradigm is current. The book has many contributors on the topic; many of the authors are taking a closer look at both *The Cape Town Commitment* and *Africae Munus*. I will try to use some of these comments in my analysis of the documents. This also includes Schreiter's document. Therefore his work will both be my research material and a source of some comments on the other documents.

3.1.2 Reconciliation

As mentioned above Schreiter speaks of paradigms as a way to organize the different ways of thinking about mission. But also here, as well in his article *Reconciliation and Healing as a Paradigm for Mission* (2005) he mentions the work of anthropologist Clifford Geertz, and his use of the term "models" instead of paradigms.

In discussing religion (and other institutions in society, such as common sense), Geertz prefers the term "model" over that of paradigm, and suggests that his construal of religion might be seen as a model of how religion functions in culture, as well as a model for religion. A model of something is an attempt at description. A model for something provides a normative reading of how a model might be used to judge the quality of a phenomenon and even provide a way to plan future directions.³²

Schreiter further on uses Bevans and Schroeder's theory from *Constants in Context* to divide his understanding into reconciliation as a model of and as a model for mission.³³ Schreiter here basically defines how he wishes to look at the paradigm of reconciliation in the church's history: "By so doing I hope to sketch something of how this model has been developed, and how it relates to other paradigms of mission that are at play in the Christian *oecumene* today"³⁴

³² Schreiter, 2005 p 75

³³ Schreiter, 2013, p 9

³⁴ Schreiter, 2013, p 9

3.1.2.1 Reconciliation as a model of mission

Schreiter starts by looking at the reason why the church's mission underwent change, and why reconciliation was one of the paradigms or models that emerged. He mentions both the Roman Catholic seminar SEDOS, or else called Seminar on the Future of Mission in 1981, the fall of the Soviet Union, the wars and collapse in the Balkan area, the civil war in Rwanda, the 500-year anniversary for Columbus and its focus on the crimes done to indigenous people and the UN Conference in Beijing in 1994 about violence towards women, as some of the events that reshaped the context of mission. But also all the questions after the decolonization of many countries, especially in the Global South, where the main questions revolved around whether the mission was something only used to favor the colonizers, or whether it still was something relevant.³⁵

Under SEDOS the focus changed from 'why' mission into 'how' mission should be shaped. And Schreiter mentions four main points to the 'how' question: 1. Proclamation, 2. Dialogue, 3. Inculturation and 4. Liberation of the poor. Schreiter puts it this way:

It is out of this miasma of violence and division that the theme of reconciliation began to surface as a compelling response to all that was happening in terms of mission. By the turn of the twenty-first century, it had been a theme for the British and Irish Association of Mission Studies (2002), the WCC's Commission on World Mission and Evangelism (2005) and the International Association of Mission Studies (2008), as well as a perspective explored in the Lausanne Movement at Cape Town (2010) and elsewhere.³⁶

3.1.2.2 Reconciliation as a model for mission

Now over to how Schreiter describes the emergence of reconciliation as a model for mission. He divides it into biblical and theological foundations.

³⁵ Schreiter, 2013, p 10-11

³⁶ Schreiter, 2013, p 11-12

He starts the biblical foundations by stating that reconciliation is always founded on the vertical dimension, and refers to Tormod Engelsen's article in *Mission as Ministry of Reconciliation* when addressing the biblical foundations as well as I did in chapter 2.1. Schreiter focuses mostly on the verses in Romans 5, 1-11. And he also states:

The interest in reconciliation as a model for mission that began in the 1990s continues to draw its life from this vertical dimension. For this vertical dimension is the foundation of all Christian discourse on reconciliation: what God has done for humanity through Jesus Christ.³⁷

Schreiter then moves on to look at the horizontal dimension, the reconciliation between individuals and groups, and the great impact this has had on the missional discourse since the 1990s. Here again he roots it in the Pauline teachings. He mentions four specific passages: 2 Cor 5, 17-20, Eph 2, 12-20, Eph 1, 10 and Col 1, 19-20. He shows that in Second Corinthians the ministry and message of reconciliation has been entrusted to us, and further elaborates how this should be done in praxis by the example of Gentiles and Jews in Ephesians. And finally both Ephesians and Colossians show how it is also a cosmic matter, for instance when it comes to the ever growing climate changes and the challenges this arises. ³⁸

What we see in these Pauline passages is how reconciliation is a central way of explaining God's work in the world. Through the Son and the Spirit, God is making peace – between God and the world, and thus also within all of creation itself. When this insight is brought together with the concept of the *missio Dei* developed a few decades earlier in missiology, we see the biblical foundations for reconciliation as a paradigm of mission, a paradigm that began taking on a particular poignancy and urgency in the last decade of the twentieth century.³⁹

Furthermore he divides the theological elaboration of reconciliation as a model for mission into five principles, which I have assembled in a brief table here:

³⁷ Schreiter, 2013, p 13

³⁸ Schreiter, 2013, p 13-14

³⁹ Schreiter, 2013, p14

1. Reconciliation is first and foremost the work of God
2. God begins the reconciling process with the healing of the victim
3. Reconciliation makes of both victim and wrongdoer a “new creation”
4. The release from suffering is patterned on the passion, death and resurrection of Christ
5. Reconciliation will only be complete when God has reconciled the whole universe in Christ.⁴⁰

Schreiter sets forth four practices he sees as important concerning reconciliation as a model for mission,⁴¹ and he bases the importance on the following:

Moreover, reconciliation is both a process and an end or goal. Most often we find ourselves somewhere in the midst of the process with at best an intuition of the end point. This too makes necessary delineating some of the practices as a kind of guide to the work of reconciliation.⁴²

The first practice is healing. “[...] reconciliation is about healing wounds, rebuilding trust, and restoring right relationships.”⁴³ He divides healing into three dimensions: healing of memories, healing of victims and healing of wrongdoers.⁴⁴ When it comes to the healing of wrongdoers he highlights the Christian tradition of penance as a good example of a process that also includes the healing of the victims.

The second practice is truth-telling. “Truth-telling involves testimony to what really happened in the past, and a common effort to reconstruct a public truth.”⁴⁵ He points to the Truth and Reconciliation Commission in South Africa, and divides truth-telling into objective truth, narrative truth, dialogical truth and moral truth.

⁴⁰ Schreiter, 2013, p14-18

⁴¹ Schreiter, 2013, p18

⁴² Schreiter, 2013, p18

⁴³ Schreiter, 2013, p19

⁴⁴ Schreiter, 2013, p19

⁴⁵ Schreiter, 2013, p19

The third practice is the pursuit of justice. Punitive justice is the punishment of the wrongdoers. Restorative justice “ may involve restitution and reparation, as well as opportunities to explore how to rebuild a just and meaningful society.”⁴⁶ And in the end, structural justice, such as changing social structures. The fourth and final practice is forgiveness, which is a process for both individuals and societies.⁴⁷ Schreiter also warns us against cheap forgiveness or a forgiveness that is forced upon the victims. He emphasizes that forgiveness is directed at the wrongdoers themselves and not their actions.

Forgiveness entails coming to see that the wrongdoer is, like the victim, a child of God. It does not condone the deed but seeks the rehabilitation of the wrongdoer. Without forgiveness, the past continues to determine the present and the future. Indeed, in the words of Archbishop Desmond Tutu, there is no future without forgiveness.⁴⁸

3.1.2.3 Reconciliation and other forms of mission

After having analyzed all the aspects of reconciliation as a paradigm in the mission of the church and the theology and practices Schreiter then places the paradigm in a larger historical and theoretical context. He lists seven different forms of mission, and first describes them and then examines if reconciliation adds something to the other paradigms.

3.1.2.3.1 Liberation

This grows out of the so-called “Nazareth Manifesto” in Luke 4, 18-19.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.⁴⁹

⁴⁶ Schreiter, 2013, p20

⁴⁷ Schreiter, 2013, p20

⁴⁸ Schreiter, 2013, p20

⁴⁹ King James Bible Luke 4, 18-19

The central focus of liberation theology is on justice and reformation of social structure. It was first associated with Latin America, but quickly spread to other parts of the world, particularly Southern Africa.

Reconciliation was viewed as a way of justifying the turning away from the "struggles for liberation" As a way to keep the harmony and in many cases status quo. "In political circles, reconciliation meant forgetting about the wrongdoing of the past and focusing instead on the future. Not surprisingly, such an understanding of reconciliation was usually to be found on the lips of the wrongdoers."⁵⁰ Because reconciliation is still being used in some places of the world by wrongdoers to maintain the status quo, it is of the utmost importance that reconciliation as a paradigm for mission is defined vi-a-vis the paradigm of liberation.⁵¹

Schreiter highlights the pursuit for truth-telling and justice as indispensable to the process of reconciliation. And even though it can be virtually impossible to achieve complete justice it would only be a halfway and false reconciliation if we left it out altogether. Schreiter also states:

Reconciliation is both a process and an end-point. And that end-point cannot be reached if the practices of reconciliation – especially truth-telling and the pursuit of justice as well as working toward forgiveness - are not engaged along the way.⁵²

He concludes the paragraph by emphasizing the great importance reconciliation plays in our world of change, conflicts and war. And sums up towards the paradigm of liberation as follows: «Reconciliation as a paradigm of mission goes beyond a liberation *from* oppression to a liberation *for* building the new creation."⁵³

3.1.2.3.2 Evangelism and proclamation

The charge for mission for Christians in the last 500 years has been much rooted in the Great Commission found in Matthew 28, 19-20. "Announcing the Good

⁵⁰ Schreiter, 2013, p21

⁵¹ Schreiter, 2013, p22

⁵² Schreiter, 2013, p22

⁵³ Schreiter, 2013, p23

News was seen primarily in proclaiming and preaching the biblical text."⁵⁴
Schreiter asks the question if reconciliation as a paradigm is only the latest diversion from the task of evangelism. But he concludes that reconciliation sets preaching into a larger frame: "God's very intention for the world – and can lead usefully away from a purely conceptual concern about the nature of sin to the concreteness of life that needs to be engaged in if genuine reconciliation is to take place."⁵⁵

3.1.2.3.3 Dialogue

This paradigm emerged in the mid-twentieth century where Christians mostly were a minority. One of the main questions was whether or not there is salvation through other religions. Also there were concerns that the biblical message was being polluted. And many also accused the followers to be «tricking” people of other faiths over to the Christian faith. First you win their trust through dialogue, and when they become vulnerable enough you convince them to convert. Schreiter point to two major concerns to the model. First it must justify itself as both a paradigm and procedure, and then deal with the fact that it is a highly contested form of mission.⁵⁶ He then takes a look at how reconciliation as a paradigm can address these concerns. One of the main problems is that there are no joint understanding and theology of dialogue among the churches. Schreiter refers to Pope Paul IV in his inaugural encyclical letter *Ecclesiam suam* (1964)"he proposed dialogue as the key to how he understood the leadership he was to give in the Roman Catholic Church."⁵⁷ He understood dialogue as a paradigm of God's way of communication with humans, and therefor one can also see dialogue as a procedure and paradigm of mission. "By giving greater focus and texture to dialogue, reconciliation as a paradigm of mission can stabilize often shifting motivations for dialogue, as well as give it a goal not designed by us, but by God."⁵⁸

⁵⁴ Schreiter, 2013, p23

⁵⁵ Schreiter, 2013, p24

⁵⁶ Schreiter, 2013, p24

⁵⁷ Schreiter, 2013, p24

⁵⁸ Schreiter, 2013, p25

3.1.2.3.4 Diakonia

There were contested forms such as «civilizing» and enlightenment of benighted people. But as Schreiter mentions both education and healthcare are better alternatives.⁵⁹ The fact that Christian minorities often made great efforts in healthcare and education has gained them respect in the countries they are present in.

How can reconciliation as a paradigm add or modify diakonia? Reconciliation is the practice of peacebuilding. Local people often look to missionaries for human rights and "more" in peacebuilding. And this more is often the religious understanding that has helped people to endure in their most difficult times. And Schreiter notes in the end: "Indeed, it may be that it is in the realm of forgiveness that reconciliation as a paradigm of mission may have most to offer, as well coming to understand the processes of individual and social forgiveness in post-conflict situations."⁶⁰

3.1.2.3.5 Inculturation

Walking with the poor...

Culture has proved to be important to human beings. "It was culture in the so-called "modern sense" – described as the unity of language, custom and territory – that defined the understanding of mission in culture."⁶¹ Both Pope Paul VI 1975 Apostolic exhortation and the CWME in the conference in Salvador de Bahia in 1996 payed a lot of attention to the importance of inculturation. Also in the documents from the Lausanne movement one can detect the developing attention to inculturation.

How can reconciliation here add or modify the paradigm of inculturation? The focus of the narrative in the process of reconciliation can be a great source of identity.

⁵⁹ Schreiter, 2013, p25

⁶⁰ Schreiter, 2013, p26

⁶¹ Schreiter, 2013, p27

"People and societies that have been through severe trauma and deep divisions have to reconstruct the story of themselves and their enemies if the wounds of the past are to heal in any measure."⁶²

3.1.2.3.6 Worship and prayer

"There is a realization that worship is only completed in mission."⁶³ The example of the Carmelite nun Thérèse of Lisieux who was made a co-patroness of mission even if she never left her monastery. This pointed to the understanding that prayer always had to accompany the "going out" of mission.⁶⁴ How does reconciliation as a paradigm add or modify this understanding? "It can enrich the paradigm by its emphasis on the spiritual practices that allow us to participate in the work of God in reconciliation."⁶⁵ Mission is not only something we do and something that evolves around our own initiative. It is us being part of God's mission, and being used as God intended us to do.

3.1.2.3.7 Mission as care for the earth

Schreiter does not use much time on this theme. As there has been little thematized in both the paradigm of mission as care for the Earth, and also the theme of reconciliation with the earth has not been adequately processed in the paradigm of reconciliation. But he concludes with "It will need to be developed against the horizon of the cosmic reconciliation we are all seeking in Christ."⁶⁶ He also argues that this particular form is not thematized enough to form a proper paradigm. But that, with the growing climate challenges in the world, he says: "... calls for conversion from selfish and sinful ways that have brought us to this crucial point."⁶⁷

⁶² Schreiter, 2013, p27

⁶³ Schreiter, 2013, p27

⁶⁴ Schreiter, 2013, p28

⁶⁵ Schreiter, 2013, p28

⁶⁶ Schreiter, 2013, p29

⁶⁷ Schreiter, 2013, p28

3.1.2.4 Conclusion

Schreiter sums up the essay by once again emphasizing that reconciliation as a paradigm of mission neither replaces nor annuls the other paradigms.

Reconciliation as a paradigm of mission does not replace the other paradigms, but can bring them into closer connection with one another within the larger frame of God's intentions for the world. So this two-fold contribution – to the larger questions of reconciliation in the world today and to the dialogue between paradigms of mission within the churches – assures a continuing role for this paradigm of reconciliation on missionary thinking for the coming decades.⁶⁸

3.2 Africae Munus

Africae Munus is a large document. I will first look at the background of the document. Then I will make a presentation of the two main parts that it consists of. And in the end I will take a look at how the exhortation relates to reconciliation. In this last part in particular I will make use of Katongole's article Apostolic Exhortation, *Africae Munus: The Church in Africa in Service to Reconciliation, Justice and Peace* in Robert Schreiter and Knud Jørgensen (red.), *Mission as Ministry of Reconciliation*.⁶⁹

3.2.1 Context

This paper is Pope Benedict XVI's post-synodal exhortation to the church in Africa, as well as the whole church. I will in this paper look at this document and how it addresses the term reconciliation, and not how it is directly connected to the continent of Africa. It is also common that the documents from the Pope get their names from the first word in the document. And in this case that is Africa. So therefore the document is addressed to Africa, but has relevance to the whole church. The synod was gathered in 2009, while the exhortation was published in November 2011.

While it takes its base in the African Catholic church it becomes clear by the pope's statement that this is a document that concerns the whole church. There

⁶⁸ Schreiter, 2013, p29

⁶⁹ Katongole, 2013, p66-78

are several references in which the document notes that the message applies to the whole church, and not only to the African church, such as: «This image is important not only for the Church in Africa, but also for the universal Church...”⁷⁰, “Like the rest of the world, Africa is experiencing....”⁷¹ and “in Africa as elsewhere in the world the spirit of dialogue”.⁷²

This exhortation is the product of a long process, which started in 1984 with the first Synod of Bishops for Africa, and the focus on “Church as Family of God”.⁷³ This work is the continuance of the first Synod. In this he incorporates the second assembly into the long history of the Catholic church’s tradition.⁷⁴

3.2.2 The two parts of *Africae Munus*

The exhortation is divided into two parts. Katongole says this about the two parts:

Part One (§§ 14-96) identifies the mission of the church, which has its origin in the person of Jesus Christ who, through his passion, death and resurrection, reconciled man with God and with neighbor. Listening to him, Christians are invited to be reconciled with God, becoming just in order to build a peaceable society and committing themselves to fraternal service for love of truth, which is the source of peace. Part Two (97-177) addresses different sections of the church in Africa (bishops, priests, deacons, lay people, etc.), identifying priority areas of ministry and inviting each to promote reconciliation, justice and peace in the church and in society.⁷⁵

But he also emphasizes that:

The simple structure might easily hide the fact that *Africae Munus* is a complex document, which not only underlies the need for reconciliation, justice and peace in

⁷⁰ Pope Benedict XVI, 2011, p4

⁷¹ Pope Benedict XVI, 2011, p5

⁷² Pope Benedict XVI, 2011, p6

⁷³ Katongole, 2013, p66

⁷⁴ Pope Benedict XVI, 2011, p3

⁷⁵ Katongole, 2013, p66

Africa, but reinforces the ecclesial dynamism of Africa, while outlining a program for pastoral activity for the coming decades of evangelization.⁷⁶

3.2.2.1 *Part One*

3.2.2.1.1 Presentation of the Exhortation's central terms

The exhortation starts with laying the ground for how the Pope speaks of reconciliation, justice and peace. He makes it clear that it all has to have its roots in God and the Church. And he states the concern that

the task we have to set for ourselves is not an easy one, situated as it is somewhere between immediate engagement in politics – which lies outside the –church's direct competence – and the potential for withdrawal or evasion present in a theological and spiritual speculation which could serve as an escape from concrete historical responsibility.⁷⁷

The basis for all life in and with God starts with being "authentic servants of God's word."⁷⁸ Before the Pope goes on to elaborate on the different parts of the mission, he sums it up like this:

Listening to and meditating upon the word of God means letting it penetrate and shape our lives so as to reconcile us with God, allowing God to lead us towards reconciliation with our neighbor: a necessary path for building a community of individuals and peoples. On our faces and in our lives, may the word of God truly take flesh!⁷⁹

He then makes it clear that the three elements in *Africae Munus*, namely: Reconciliation, Justice and Peace, all have to be anchored in Christ, and that all three are incomplete in a human perspective, and need the Lord to be whole and true.⁸⁰ And that: "One might say that reconciliation and justice are the two

⁷⁶ Katongole, 2013, p66

⁷⁷ Pope Benedict XVI, 2011, p7

⁷⁸ Pope Benedict XVI, 2011, p6

⁷⁹ Pope Benedict XVI, 2011, p7

⁸⁰ Pope Benedict XVI, 2011, p7

essential premises of peace and that, therefore, to a certain extent, they also define its nature.”⁸¹

When he speaks of reconciliation he emphasizes: “It is God’s grace that gives us a new heart and reconciles us with him and with one another.”⁸² After which he continues:

Reconciliation then, is not limited to God’s plan to draw estranged and sinful humanity to himself in Christ through the forgiveness of sins and out of love. It is also the restoration of relationships between people through the settlement of differences and the removal of obstacles to their relationships in their experience of God’s love.⁸³

Pope Benedict XVI makes it furthermore quite clear that he holds the whole family of Christ responsible for lasting peace. He calls it both a task for governments and chiefs, as well as for ordinary citizens. And again he emphasizes reconciliation. “Reconciliation overcomes crises, restores the dignity of individuals and opens up the path to development and lasting peace between peoples at every level.”⁸⁴

His use of the terms justice and peace follows much of the same pattern as his use of reconciliation. First he bases the terms on God’s work. Then he holds all accountable, both official and private persons, clergy and lay-folk. He also bases the just society on the Beatitudes. “Christ does not propose a revolution of a social or political kind, but a revolution of love, brought about by his complete self-giving through his death on the Cross and his resurrection.”⁸⁵ And he concretely advises the church to “... make her specific contribution on the basis of the teaching of the Beatitudes.”⁸⁶

He also speaks of peace as something that has to be rooted in God:

⁸¹ Pope Benedict XVI, 2011, p7

⁸² Pope Benedict XVI, 2011, p8

⁸³ Pope Benedict XVI, 2011, p8

⁸⁴ Pope Benedict XVI, 2011, p8

⁸⁵ Pope Benedict XVI, 2011, p10

⁸⁶ Pope Benedict XVI, 2011, p10

True peace comes from Christ (cf. *Jn* 14:27). It cannot be compared with the peace that the world gives. It is not the fruit of negotiations and diplomatic agreements based on particular interests. It is the peace of a humanity reconciled with itself in God, a peace of which the Church is the sacrament.⁸⁷

3.2.2.1.2 Paths towards Reconciliation, Justice and Peace

After he has presented this understanding of the three central terms in the exhortation he moves on to present concrete paths towards how one can achieve lasting reconciliation, justice and peace. He does this by presenting four different main paths.

3.2.2.1.2.1 *Care for the human person*

It starts with an authentic conversion: Metanoia. To be true disciples demands a state of constant conversion.

Such conversion is possible only if one is sustained by the convictions of faith, supported by a genuine catechesis. It is right, then, to "maintain a living connection between memorized catechism and lived catechesis, which leads to profound and permanent conversion of life."⁸⁸

Benedict also stresses that: "Conversion is experienced in a unique way through the sacrament of Reconciliation",⁸⁹ and he encourages all to celebrate this sacrament in faith, which will in return lead to reconciliation with God and one another.⁹⁰ Reconciliation is never a separate act, but a process. And this process is not feasible without the communion of the brothers and sisters in faith.⁹¹ "Reconciliation is not an isolated act but a lengthy process by which all parties are re-established in love – a love that heals through the working of God's word. Reconciliation then becomes at once a way of life and a mission."⁹²

⁸⁷ Pope Benedict XVI, 2011, p11

⁸⁸ Pope Benedict XVI, 2011, p11

⁸⁹ Pope Benedict XVI, 2011, p11

⁹⁰ Pope Benedict XVI, 2011, p12

⁹¹ Pope Benedict XVI, 2011, p12

⁹² Pope Benedict XVI, 2011, p12

To bring about this communion, Benedict says it is important to look at the challenges concerning the different cultures in Africa and the world. And the differences between the traditional cultures and the message of Christ. He proposes that:

In her concern for relevance and credibility, the Church needs to carry out a thorough discernment in order to identify those aspects of the culture, which represent an obstacle to the incarnation of Gospel values, as well as those aspects, which promote them.⁹³

And he emphasizes that it is the Holy Spirit who "[...] enables the Gospel to permeate all cultures, without becoming subservient to any."⁹⁴

And it is the Eucharist which brings all of God's family together in this communion. "The Eucharist is the force which brings together the scattered children of God and maintains them in communion."⁹⁵

3.2.2.1.2.2 Living in Harmony

Benedict speaks here to the families in the church, which he calls "[...] the "sanctuary of life" and a vital cell of society and of the Church."⁹⁶ It is in this setting where we all learn about reconciliation, justice and peace in the best and most intuitive way. ⁹⁷

The family is the best setting for learning and applying the culture of forgiveness, peace and reconciliation. "In a healthy family life we experience some of the fundamental elements of peace: justice and love between brothers and sisters, the role of authority expressed by parents, loving concern for the members who are weaker because of youth, sickness or old age, mutual help in the necessities of life, readiness to accept others and, if necessary, to forgive them. For this reason, the family is the first and indispensable teacher of peace."⁹⁸

⁹³ Pope Benedict XVI, 2011, p13

⁹⁴ Pope Benedict XVI, 2011, p13

⁹⁵ Pope Benedict XVI, 2011, p14

⁹⁶ Pope Benedict XVI, 2011, p14

⁹⁷ Pope Benedict XVI, 2011, p14

⁹⁸ Pope Benedict XVI, 2011, p14

He divides the family into the elderly, men, women, young people and children. He first highlights the strengths of each group, and then he holds them accountable for how they use their gifts in the families and in the church as a whole.⁹⁹

The elderly should be respected for both their wisdom, experience and that they are the origins of the younger ones in the family. The words directly to the elders are: "May you be able to use generously the time you have at your disposal and the talents God has granted to you ... Help proclaim the Gospel ... Devote time and energy to prayer."¹⁰⁰

The men in the family are encouraged to be good husbands and fathers. They are given great responsibility and mission. They should love their wives as God loves Christ. And:

In manifesting and in living on earth God's own fatherhood (cf. *Eph* 3:15), you are called to guarantee the personal development of all members of the family, which is the cradle and most effective means for humanizing society, and the place of encounter for different generations.¹⁰¹

Women are also encouraged to take their rightful place in the Church and society. Benedict argues that: "The Church and society need women to take their full place in the world "so that the human race can live in the world without completely losing its humanity."¹⁰² It is clear that the Pope gives the women great responsibility when it comes to reconciliation of individuals as well as communities.

The Church counts on you to create a "human ecology" through your sympathetic love, your friendly and thoughtful demeanor and finally through mercy, values that you know how to instill in your children, values that the world so badly needs. In this way, by the wealth of your specifically feminine gifts, you will foster the reconciliation of individuals and communities.¹⁰³

⁹⁹ Pope Benedict XVI, 2011, p15-19

¹⁰⁰ Pope Benedict XVI, 2011, p15

¹⁰¹ Pope Benedict XVI, 2011, p16

¹⁰² Pope Benedict XVI, 2011, p16

¹⁰³ Pope Benedict XVI, 2011, p17

When it comes to young people Benedict's admonitions first and foremost go to the rest of the Church: To love, esteem and respect the young people.¹⁰⁴ They are in a pressing time in their lives, with enticements at many levels.

Concern for young people calls for courage and clarity in the message we proclaim; we need to help young people to gain confidence and familiarity with sacred Scripture so it can become a compass pointing out the path to follow. Young people need witnesses and teachers who can walk with them, teaching them to love the Gospel and to share it, especially with their peers, and thus to become authentic and credible messengers.¹⁰⁵

The last paragraphs of this section are devoted to the children. And here he makes it quite clear that the children are the models for adults. "The child has something which must never be lacking in those who would enter the kingdom of heaven. Heaven is promised to all who are simple, like children, to all who, like them, are filled with a spirit of trusting abandonment, pure and rich in goodness."¹⁰⁶

3.2.2.1.2.3 The African Vision of Life

The Pope here looks at some areas in the Church and civil society and invites and instructs the church how to deal with them.¹⁰⁷ He lists five areas: The protection of life, where he first of all speaks against abortion and the importance of protecting the unborn life. He also looks at the major diseases in the world such as malaria, tuberculosis and AIDS. He both speaks about greater focus on more research as well as extended practice of abstinence. Finally he points to the great problem of illiteracy, and says that:

Illiteracy represents one of the principal obstacles to development. It is a scourge on a par with that of the pandemics. True it does not kill directly, but it contributes actively to the marginalization of the person – which is a form of social death – and it blocks access to knowledge. Teaching people to read and write makes them full members of the *res publica* and enables them to play their part in building it up; for Christians it

¹⁰⁴ Pope Benedict XVI, 2011, p17

¹⁰⁵ Pope Benedict XVI, 2011, p18

¹⁰⁶ Pope Benedict XVI, 2011, p19

¹⁰⁷ Pope Benedict XVI, 2011, p19-23

provides access to the inestimable treasure of the sacred Scriptures that nourish their life of faith.¹⁰⁸

Respect for creation and the ecosystem is the second area. He condemns the exploitation of underprivileged people, as well as the exploitation and pollution of the Creation as a whole. He specifically asks the church to: "[...] encourage political leaders to protect such fundamental goods as land and water for the human life of present and future generations and for peace between peoples."¹⁰⁹ Next he addresses the good governance of states, where he stresses the importance of free and democratic elections both in social life, politics and the Church. He also mentions the treatment of prisoners and that it is important to work against the death penalty. With the same respect he next speaks about migrants, displaced persons and refugees. It is both important to work against the reasons that lead to the migration in the first place and also to work against the repressive legislation that many governments have introduced as an answer to the growing migration.

This is closely linked to the last topic which is globalization and international aid. He repeats something he has addressed earlier:

The truth of globalization as a process and its fundamental ethical criterion are given by the unity of the human family and its development towards what is good. Hence a sustained commitment is needed so as to promote a person-based and community-oriented cultural process of world-wide integration that is open to transcendence.¹¹⁰

3.2.2.1.2.4 Dialogue and Communion among Believers

Pope Benedict XVI is quite clear when arguing that peace is conditioned by interreligious relations. He highlights the importance of dialogue as a spiritual disposition ¹¹¹ and says: "I wanted to make clear that the path to reconciliation must first pass through the communion of Christ's disciples. A divided Christianity remains a scandal, since it de facto contradicts the will of the Divine

¹⁰⁸ Pope Benedict XVI, 2011, p21

¹⁰⁹ Pope Benedict XVI, 2011, p22

¹¹⁰ Pope Benedict XVI, 2011, p23

¹¹¹ Pope Benedict XVI, 2011, p24

Master.”¹¹² Ecumenical relations are thus an important point on the agenda. At the same time Benedict also warns against new movements inside the church which often can lead people astray as well as exploit them. ¹¹³

He also points to how the Church may relate to other religions and how to best keep an open and fruitful interreligious dialogue. He specifically mentions traditional African religions and Islam.

The traditional African religions are often the origin of the persons that convert to Catholicism. And there is often a problem of dual affiliation between the traditional customs and the Gospel values; this can be avoided through learning from knowledgeable converts, profound catechesis and inculturation. ¹¹⁴ The relationship with the Muslim part of Africa was also emphasized by the Synod Fathers. Even though the Church sometimes experiences that Christians are treated like second-class citizens the Pope reminds us of this:

I ask the whole Church, through patient dialogue with Muslims, to seek juridical and practical recognition of religious freedom, so that every citizen in Africa may enjoy not only the right to choose his religion freely and to engage in worship, but also the right to freedom of conscience. Religious freedom is the road to peace.¹¹⁵

To end part one and to give the Church tools to accomplish the marching orders he has given to it Pope Benedict XVI paraphrases the words of Paul in his letter to the Ephesians 6, 14-18.

Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the Gospel of peace, besides all these, taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray at all times in the Spirit, with all prayer and supplication.¹¹⁶

¹¹² Pope Benedict XVI, 2011, p24

¹¹³ Pope Benedict XVI, 2011, p24

¹¹⁴ Pope Benedict XVI, 2011, p25

¹¹⁵ Pope Benedict XVI, 2011, p25

¹¹⁶ Pope Benedict XVI, 2011, p26

3.2.2.2 Part Two

Benedict starts this part of the exhortation by reminding us that all have the responsibility to be in service to the Church, and that the Church includes many different human beings with different skills and gifts, but also that there is only one Spirit that leads us all. He refers to Paul's words in 1 Cor 12, 4-7 about the variety of gifts, but all are from the same God and the same Spirit. "The gifts given by the Lord to each – bishops, priests, deacons and religious, catechists and lay people – must all contribute to harmony, communion and peace in the Church herself and in society."¹¹⁷

Part two of *Africae Munus* is divided into three parts. First he speaks directly to the different members of the Church - bishops, priests, missionaries, permanent and consecrated deacons, seminary catechists and lay people. All the members are encouraged to live their lives close to God, to live in community and to respect the sacred Scriptures and Sacraments.¹¹⁸

He then goes on to present some of the major areas of the Apostolate - both their specific gifts and their assigned responsibilities. He compares the different areas in the Apostolate to the difference and strength in different persons.

Not only has he granted each of us personal gifts for the building up of his Body which is the Church, but he has also granted the whole ecclesial community particular gifts which enable it to carry out its mission. His supreme gift is the Holy Spirit.¹¹⁹

He names five different areas: The Church, education, health care, information technology and communities. As he has done with the personal groups he emphasizes the need to live close to God. "As the community of Christ's disciples, we are able to make visible and share the love of God."¹²⁰ And he gives specific advice concerning the different areas. He lays great responsibility for the Catholic Church to be a presence and a beacon of light in the world.¹²¹

¹¹⁷ Pope Benedict XVI, 2011, p26

¹¹⁸ Pope Benedict XVI, 2011, p27-33

¹¹⁹ Pope Benedict XVI, 2011, p34

¹²⁰ Pope Benedict XVI, 2011, p34

¹²¹ Pope Benedict XVI, 2011, p34-37

Finally in part two Benedict wishes to send out the Church by urging it to "Stand up, take your mat and walk"¹²² (John 5, 8). Here he sums up and returns to some of the points he has addressed in the exhortation. He makes the analogy to John 5 and the man who Jesus heals before he gets to the pool.

I repeat: what Africa needs most is neither gold nor silver; she wants to stand up, like the man at the pool of Bethzatha; she wants to have confidence in herself and in her dignity as a people loved by her God. It is this encounter with Jesus which the Church must offer to bruised and wounded hearts yearning for reconciliation and peace, and thirsting for justice. We must provide and proclaim the word of Christ which heals, sets free and reconciles.¹²³

Benedict goes on to emphasize three main points that are absolutely indispensable in the life of a Christian: The Scriptures: "Reading and meditating on the word of God not only gives us "the surpassing value of knowing Christ Jesus" (Phil 3:8), but also roots us more deeply in Christ and guides our service of reconciliation, justice and peace."¹²⁴ The Eucharist which is the most effective way to build communion with God and among believers. And in terms of reconciliation:

The table of the Lord gathers together men and women of different origins, cultures, races, languages and ethnic groups. Thanks to the Body and Blood of Christ, they become truly one. In the Eucharistic Christ, they become blood relations and thus true brothers and sisters, thanks to the word and to the Body and Blood of the same Jesus Christ.¹²⁵

The last point is the sacrament of Confession where he both encourages the individual confession as well as the reconciliation in the communities. ¹²⁶

¹²² Pope Benedict XVI, 2011, p37

¹²³ Pope Benedict XVI, 2011, p37

¹²⁴ Pope Benedict XVI, 2011, p37

¹²⁵ Pope Benedict XVI, 2011, p38

¹²⁶ Pope Benedict XVI, 2011, p39

Before he concludes Benedict speaks about the new evangelization. He calls the Church to

[...]commitment to evangelization, to the *missio ad gentes*, and to the new evangelization, so that the features of the African continent will increasingly be modeled on the ever timely teaching of Christ, the true "light of the world" and the authentic "salt of the earth".¹²⁷

The meaning of evangelization is not only confined to the people that do not know Christ, but also *missio ad gentes* in its wider sense is used to describe ordinary pastoral work, specifically to those believers who do not longer practice their faith. "[...] while the phrase 'new evangelization' designates pastoral outreach to those who no longer practice the Christian faith"¹²⁸

To be able to accomplish both evangelization and the new evangelization he points to three elements that have to be present. It is first and foremost conducted by Christian individuals who are "Bearers of Christ, "the light of the world"¹²⁹. It is also important that the Gospel is proclaimed by any means available. But at the same time: "With this in mind, it should also be constantly kept in mind that no medium can nor should replace personal contact, verbal proclamation and the witness of an authentic Christian life."¹³⁰ And last it is important that the missionaries are committed to the Church's service to reconciliation, justice and peace, and that "All Christians are admonished to be reconciled to God. In this way you will become agents of reconciliation within the ecclesial and social communities in which you live and work."¹³¹

Benedict returns to the topic of evangelization and reconciliation in the end of the exhortation. He expresses it like this:

¹²⁷ Pope Benedict XVI, 2011, p39

¹²⁸ Pope Benedict XVI, 2011, p39

¹²⁹ Pope Benedict XVI, 2011, p39

¹³⁰ Pope Benedict XVI, 2011, p41

¹³¹ Pope Benedict XVI, 2011, p42

Evangelization today takes the name of reconciliation, "an indispensable condition for instilling in Africa justice among men and women, and building a fair and lasting peace that respects each individual and all peoples; a peace that... is open to the contribution of all people of good will irrespective of their religious, ethnic, linguistic, cultural and social backgrounds." May the entire Catholic Church accompany with affection her brothers and sisters of the African continent! May the saints of Africa sustain them by their prayer of intercession!¹³²

He concludes the exhortation as he started by reminding the Church of its first and foremost assignment in this world, to be witnesses to the Gospel and the risen Christ Jesus.¹³³

3.2.3 Reconciliation in *Africae Munus*

I will now look at how *Africae Munus* relates to the term reconciliation. As I previously mentioned I will make use of Emmanuel M. Katongole's article: "Apostolic Exhortation, *Africae Munus*: The Church in Africa in Service to Reconciliation, Justice and Peace", in Robert Schreiter and Knud Jørgensen (red.), *Mission as Ministry of Reconciliation*.

The term reconciliation in *Africae Munus* is deeply linked with the terms peace and justice. Most of the times that reconciliation is used in the exhortation it is used in this kind of sentences: "[...] with the theme of reconciliation, justice and peace."¹³⁴, "[...]in the service of reconciliation, justice and peace."¹³⁵ and "[...] our ministry as servants of reconciliation, justice and peace."¹³⁶

I also would like to look at how I believe *Africae Munus* brings the three terms, into the realm of the divine and transcendent sphere, rather than the secular meaning. In all three cases the words justice, peace and reconciliation are pulled out and are anchored in connection with God. They are not confined to the secular reality, but are viewed in a spiritual perspective. But the world and the

¹³² Pope Benedict XVI, 2011, p42

¹³³ Pope Benedict XVI, 2011, p43

¹³⁴ Pope Benedict XVI, 2011, p5

¹³⁵ Pope Benedict XVI, 2011, p7

¹³⁶ Pope Benedict XVI, 2011, p7

present situation are never forgotten. And the responsibility is not to be taken lightly. By extracting the full meaning of the words to this level it also connects them and explains why the Catholic Church holds that these three words are intertwined.

Human peace obtained without justice is illusory and ephemeral. Human justice which is not the fruit of reconciliation in the “truth of love” (*Eph 4:15*) remains incomplete; it is not authentic justice. Love of truth – “the whole truth”, to which the Spirit alone can lead us (cf. *Jn 16:13*) – is what marks out the path that all human justice must follow if it is to succeed in restoring the bonds of fraternity within the “human family, a community of peace”, reconciled with God through Christ.¹³⁷

Katongole’s thoughts about the Pope’s closing remarks at the synod are interesting in this regard that a recognition of the everlasting “in-between” is needed in meeting the world with the message from the church.

The observation means that reconciliation will never totally fit; it will constantly be resisted; its vision will seem naïve; its efforts will remain fragile and never completely fulfilled. It is this realization that shapes reconciliation as a form of on-going advocacy grounded in lament; working within the limits of the present, but always pressing the limits of current political and ecclesial systems towards an expanding social horizon of God’s new creation.¹³⁸

I have addressed the *Africae Munus*’ part of reconciliation in 3.2.2.1.1. The Pope lays the understanding of the term reconciliation as a basis for the rest of the exhortation. Reconciliation is not mentioned by far as many times in the rest of the exhortation as it is in the beginning. But the mission of reconciling as many humans to God as possible is still one of the main issues in the rest of the exhortation. As Benedict urges: “All of you, as members of the Church, should be aware that peace and justice come first from the reconciliation of each human being with himself and with God.”¹³⁹ Later he also emphasizes the need for healing in Africa, with reference to the man at the pool in Bethzatha: “I repeat: what Africa needs most is neither gold nor silver; she wants to stand up. Like the

¹³⁷ Pope Benedict XVI, 2011, p7

¹³⁸ Katongole, 2013, p73

¹³⁹ Pope Benedict XVI, 2011, p27

man at the pool of Bethzatha; she wants to have confidence in herself and in her dignity as a people loved by her God.”¹⁴⁰

Another way of looking at reconciliation in *Africae Munus* is Katongole’s way of structuring the understanding of reconciliation in the exhortation by looking at it through six theses. He sums up this in this way:

A key assumption behind our discussion has been that a full appreciation of reconciliation as a paradigm for mission requires a framework which not only makes explicit the unique gift that reconciliation is, but also highlights the non-negotiable elements of that gift. In our discussion we have pointed to five such elements: story, lament, hope, justice and forgiveness, and church.¹⁴¹

He connects his theses to many quotes from *Africae Munus*, and by doing so wishes to accomplish two things, namely:

My aim is not only to offer a framework within which the various recommendations and exhortations of AM make sense, but to suggest this as the kind of framework that is needed if we are to recover reconciliation as a fresh gift and a paradigm for mission in our time.¹⁴²

Katongole goes on by stating: “One might say that reconciliation and justice are the two essential premises of peace and that, therefore, to a certain extent, they also define its nature”¹⁴³

To sum up I want to take a closer look at how revolutionary and all-consuming Benedict actually looks at both reconciliation and justice. In his use of the term reconciliation he sums it up like this:

“Reconciliation overcome crises, restores the peoples at every level”, as the Synod Fathers were anxious to emphasize. If it is to be effective, this reconciliation has to be accompanied by a courageous and honest act: the pursuit of those responsible for these

¹⁴⁰ Pope Benedict XVI, 2011, p37

¹⁴¹ Katongole, 2013, p78

¹⁴² Katongole, 2013, p68

¹⁴³ Pope Benedict XVI, 2011, p7

conflicts, those who commissioned crimes and who were involved in trafficking of all kinds, and the determination of their responsibility, victims have a right to truth and justice. It is important for the present and for the future to purify memories, so as to build a better society where such tragedies are no longer repeated.¹⁴⁴

In the following paragraphs he elaborates on the term justice, and he makes it clear that he expects that the Church and all in it look at how God models justice. He points to the story of Zacchaeus, the people's sense of justice and how Jesus shows how God's justice is quite different. The Pope flips it from "the love of justice" to "the justice of love".¹⁴⁵ To bring about this justice Benedict uses the Beatitudes as a model.

Christ does not propose a revolution of a social or political kind, but a revolution of love, brought about by his complete self-giving through his death on the Cross and his resurrection. The Beatitudes are built upon this revolution of love (cf. Mt 5:3-10). They provide a new horizon of justice, inaugurated in the paschal mystery, through which we can become just and can build a better world. God's justice, revealed to us in the Beatitudes, raises the lowly and humbles those who exalt themselves.¹⁴⁶

3.3 The Cape Town Commitment

I will in this chapter first look at the context of The Cape Town Commitment, then I will present the structure and content, and in the end look at how reconciliation is presented. I will use both the Cape Town Commitment itself and also use the Summary by Kevin Smith available on the Lausanne Movement's webpage and Chris Rice's article Cape Town 2010: Reconciliation, Discipleship, Mission, and the renewal of the Church in the 21st Century in Robert Schreiter and Knud Jørgensen (red.), *Mission as Ministry of Reconciliation*.¹⁴⁷

3.3.1 Context

The Commitment was written and published in connection with The Third Lausanne Congress on World Evangelization, in Cape Town, 16- 25 October

¹⁴⁴ Pope Benedict XVI, 2011, p8

¹⁴⁵ Pope Benedict XVI, 2011, p9-10

¹⁴⁶ Pope Benedict XVI, 2011, p10

¹⁴⁷ Rice, 2013, p3

2010. As the Commitment itself states in the foreword: "It stands in an historic line, building on both The Lausanne Covenant and The Manila Manifesto."¹⁴⁸ The Congress gathered 4,200 evangelical leaders from 198 different countries. Although the first part of the Commitment was written in advance of the Congress while the second part was written during and after the Congress. The foreword and the conclusion include reflections both over the Commitment and also the fruits and conclusions after the Congress.

3.3.2 The structure and content of the document

As *Africae Munus* the Cape Town Commitment is a large document. It is also divided into two parts. Part I: For the Lord we Love: The Cape Town Confession of Faith. Part II: For the World We Serve: The Cape Town Call to Action. And as in *Africae Munus* the simple structure here also can disguise the richness found in the document. Chris Rice makes an interesting observation and encourages us to read the document in retrospect of the Conclusion. He explains it like this:

The approach is indirect and subtle, as if to slowly unfold the diagnosis before offering the decisive cure. One must in effect read the document backwards in light of these two claims to make sense of the reasoning. Why reconciliation and discipleship?¹⁴⁹

The authors have chosen the term "Love" as their main and recurrent expression. And Kevin Smith expresses it like this: "The opening sentences set the framework, "The mission of God flows from the love of God. The mission of God's people flows from our love for God and for all that God loves."¹⁵⁰

The way the document is built is by first firmly addressing the theology and theory of the subjects and then in the end of each part offer lament over the past and affirmations and re-commitments to what should be done in the future. It is quite concrete and ambitious in its challenges for the future.

¹⁴⁸ The Lausanne Movement, 2010, p3

¹⁴⁹ Rice, 2013, p3

¹⁵⁰ Smith, 2011

They start by laying the ground by stating three major affiliations: The realities of change, unchanged realities and the passion of our Love.¹⁵¹ They acknowledge that change is inevitable. But at the same time list three realities they hold as unchangeable: Human beings are lost, The Gospel is good news and the church's mission goes on. In light of these unchanged realities they go on by affirming the former covenant: "*The Lausanne Covenant* defined evangelization as '*the whole Church taking the whole gospel to the whole world*'. That is still our passion."¹⁵²

3.3.2.1 Part I

Part I is divided into ten parts. The first five parts deal with God, that we love Him because He loved us first, about the Living God, God as Father, God as Son and God as Holy Spirit. The five last parts deal with God's Word, World, Gospel, People and Mission. In other words: first it shows us who God is, and then His gifts and assignments. The Commitment names four main biblical challenges concerning this love:

(1) to love the Lord our God with all our heart and soul and mind and strength; (2) to love our neighbour (including the foreigner and the enemy) as ourselves; (3) to love one another as God in Christ has loved us, and (4) to love the world with the love of the One who gave his only Son that the world through him might be saved.¹⁵³

God is described as the one, eternal, living God. "God alone is the Creator, Ruler, Judge and Saviour of the world."¹⁵⁴

Furthermore the Commitment presents the triune God, the love for Father, Son and Holy Spirit. The Father is presented as the father of His people, the One who loved the world so much that He gave His Son and lastly the Father whose character we should reflect. The Son, who is Messiah, fully God and fully man, who reconciled the world with God by taking upon Him all our sins, and who was raised from death and will return to pass judgment and establish the sovereign kingdom of God. The love for the Holy Spirit is the love for the Holy Spirit from

¹⁵¹ The Lausanne Movement, 2010, p4-6

¹⁵² The Lausanne Movement, 2010, p5

¹⁵³ The Lausanne Movement, 2010, p7

¹⁵⁴ The Lausanne Movement, 2010, p8

the Old Testament, the Pentecost and the presence and power of the Spirit in mission.¹⁵⁵ "There is no true or whole gospel, and no authentic biblical mission, without the Person, work and power of the Holy Spirit."¹⁵⁶

God's Word is defined as the Scriptures of the Old and New Testament. And the power that is in this Scripture. Four main affirmations are named: a. The Person the Bible reveals. b. The story the Bible tells. c. The truth the Bible teaches. d. The life the Bible requires.¹⁵⁷

Love for God's world is also described in affirmations, five in total. a. God's creation, "The earth is the property of the God we claim to love and obey. We care for the earth, most simply, because it belongs to the one whom we call Lord."¹⁵⁸ b. The world of nations and cultures which includes that the Gospel is made known in all the cultures and nations, but also that all racism and repression must be rejected. c. Love of the world's poor and suffering. And this love should not just include "[...] mercy and deeds of compassion" but also: "[...] that we do justice through exposing and opposing all that oppresses and exploits the poor."¹⁵⁹ d. Love our neighbours as ourselves. And e. The world we do not love. Which is the world of "[...] sinful desire, greed and human pride."¹⁶⁰

The love of the gospel of God is presented in four parts: a. Good news in a world of bad news. b. The story the gospel tells. c. The assurance the gospel brings and d. The transformation the gospel produces.¹⁶¹

The love for the people of God. "Love for one another in the family of God is not merely a desirable option but an inescapable command."¹⁶² And this love calls for unity amongst believers, honesty followed by repent and solidarity both with the suffering and persecuted. "As the most vivid present expression of the kingdom of God, the Church is the community of the reconciled who no longer

¹⁵⁵ The Lausanne Movement, 2010, p6-12

¹⁵⁶ The Lausanne Movement, 2010, p12

¹⁵⁷ The Lausanne Movement, 2010, p13

¹⁵⁸ The Lausanne Movement, 2010, p14

¹⁵⁹ The Lausanne Movement, 2010, p16

¹⁶⁰ The Lausanne Movement, 2010, p16

¹⁶¹ The Lausanne Movement, 2010, p17-18

¹⁶² The Lausanne Movement, 2010, p19

live for themselves, but for the Saviour who loved them and gave himself for them.”¹⁶³

Last in part I the love of the mission of God is presented. ”In fulfilling his mission, God will transform the creation broken by sin and evil into the new creation in which there is no more sin or curse.”¹⁶⁴ This requires two things of us: first that we participate in God’s mission, and second that the integrity of our mission has its roots in the true gospel from God. Evangelism is portrayed as this:

”Evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God.”¹⁶⁵

3.3.2.2 Part II

This part is divided into six subsections. Here the Movement presents six major Congress themes which are to be perceived as a framework for the challenges and the priorities of the future. Simplified as this: Truth, peace, love, the will of Christ, calling the church back to humility, integrity and simplicity and finally unity in mission.¹⁶⁶ Each part starts with God, both the theology and teachings on the subjects presented. And then presents special areas where the challenges lie. Again the words in the conclusion about radical obedient discipleship are prominent.

It first addresses three key expressions, namely: truth, peace and love. ”Jesus Christ is the truth of the universe”¹⁶⁷ ”Christ, who *is* our peace, *made* peace through the cross, and *preached* peace to the divided world of Jew and Gentile.”¹⁶⁸ The expression of Love is in this part described as the love one should have for the neighbours. ”Love your neighbour as yourself’ includes persons of other faiths.”¹⁶⁹ Then they move on to how the will of Christ should be carried out, and talk about unreached and unengaged peoples. And they also address the manner in which we as disciples should strive to act by listing five

¹⁶³ The Lausanne Movement, 2010, p20

¹⁶⁴ The Lausanne Movement, 2010, p20

¹⁶⁵ The Lausanne Movement, 2010, p21

¹⁶⁶ The Lausanne Movement, 2010, p22

¹⁶⁷ The Lausanne Movement, 2010, p22

¹⁶⁸ The Lausanne Movement, 2010, p26

¹⁶⁹ The Lausanne Movement, 2010, p32

characteristics that should always be present; Distinctiveness, walking in the way of the Lord, and Him alone. Love, and rejecting the disordered sexuality of the world. Humility, rejecting the idolatry of power. Integrity, denouncing the idolatry of success. And: simplicity, rejecting the idolatry of greed.¹⁷⁰ And they close with focusing on unity. Unity in the Church, because: "A divided Church has no message for a divided world. Our failure to live in reconciled unity is a major obstacle to authenticity and effectiveness in mission"¹⁷¹ And also partnering in global mission as well as partnering between men and women are named as key elements. The focus in the end is at theological education.

The mission of the Church on earth is to serve the mission of God, and the mission of theological education is to strengthen and accompany the mission of the Church. Theological education serves *first* to train those who lead the Church as pastor-teachers, equipping them to teach the truth of God's Word with faithfulness, relevance and clarity; and *second*, to equip all God's people for the missional task of understanding and relevantly communicating God's truth in every cultural context.¹⁷²

3.3.3 Reconciliation in the document

There may be many paragraphs and even pages between the mentioning of reconciliation. But from the way that reconciliation is presented as a core prerequisite in the Commitment's presentation of the theology it is easy to see that reconciliation is an underlying concept as to how read the document, which as mentioned above in 3.3.2 is also Chris Rice's point in his analysis of the Cape Town Commitment.

The prerequisite for salvation and redemption for all nations is Christ, and that he reconciled the world to God when he died and rose from the grave for our sin.¹⁷³ This is again expressed several times. For example:

God accomplished the reconciliation of believers with himself and with one another across all boundaries and enmities. God also accomplished his purpose of the ultimate

¹⁷⁰ The Lausanne Movement, 2010, p40-44

¹⁷¹ The Lausanne Movement, 2010, p44

¹⁷² The Lausanne Movement, 2010, p47

¹⁷³ The Lausanne Movement, 2010, p10

reconciliation of all creation, and in the bodily resurrection of Jesus has given us the first fruits of the new creation. 'God was in Christ reconciling the world to himself'.¹⁷⁴

And:

The whole Bible reveals the mission of God to bring all things in heaven and earth into unity under Christ, reconciling them through the blood of his cross. In fulfilling his mission, God will transform the creation broken by sin and evil into the new creation in which there is no more sin or curse.¹⁷⁵

"Evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God."¹⁷⁶

In part II where they elaborate on the term peace, I find many references to reconciliation. There can be no real peace without reconciliation. And also here they look at both the horizontal and the vertical part of reconciliation.

"Reconciliation to God is inseparable from reconciliation to one another"¹⁷⁷ We again see that a prerequisite for reconciliation is that it is both vertical and horizontal. It also becomes clear that everything in this world, being it peace or reconciliation, is only a temporary achievement; that the ultimate reconciliation will not be fulfilled until the coming of Christ and the new world is created.

Throughout the document they continue to present different prerequisites that must be present for real reconciliation to take place. Two examples: "Only in and through the cross can both have access to God the Father through the one Spirit."¹⁷⁸ and: "True and lasting reconciliation requires acknowledgment of past and present sin, repentance before God, confession to the injured one, and the seeking and receiving of forgiveness."¹⁷⁹

¹⁷⁴ The Lausanne Movement, 2010, p17

¹⁷⁵ The Lausanne Movement, 2010, p20

¹⁷⁶ The Lausanne Movement, 2010, p21

¹⁷⁷ The Lausanne Movement, 2010, p26

¹⁷⁸ The Lausanne Movement, 2010, p27

¹⁷⁹ The Lausanne Movement, 2010, p27

Ethnic reconciliation is a thoroughly reviewed subject, where a lot of the document's thoughts about reconciliation become clear. They list some of the ways this can be achieved. Through the truth and power of the Gospel. A lifestyle that includes: Forgive persecutors, give aid and hospitality to neighbours and hostile strangers. Rather die or suffer than taking part in revenge and other destructive actions. And to be engaged in long-term projects after conflicts. Finally they list: to be a beacon and bearer of hope. This means to show God's love and reconciliation with one's own actions. ¹⁸⁰

I find the passage where they speak of the people who are not reached by God and cause the believers so much suffering and agony quite interesting. They again remind us that God wants salvation to all humans, even those who are causing so much suffering. And He longs for them to repent, be forgiven and find the salvation in Him. ¹⁸¹ This is a most revolutionary statement, and one of the strongest testimonies of the commandment from Jesus to love your neighbour as yourself.

There is one more mention of the double reconciliation at the very end of the document. Here it is mentioned how important reconciliation is to the mission of the church and that: "A divided church has no message for a divided world. Our failure to live in reconciled unity is a major obstacle to authenticity and effectiveness in mission."¹⁸²

Engelsviken says in his article: "Forsoning og enhet i en splittet verden", in Ekenes, Engelsviken, Jørgensen and Kjøde (red.), *Misjon til forandring. Refleksjoner og visjoner fra Lausanne III* the three dimensions of reconciliation: the vertical, the horizontal and the circular, which I also previously addressed in 2.1. And he looks at how this is embedded in the Cape Town Commitment. In the vertical he presents the three theories of reconciliation. And this is linked to how to understand the human predicament. The objective theory says that humans are separated from God because of sin, and the wrath of God this leads to. Jesus

¹⁸⁰ The Lausanne Movement, 2010, p28

¹⁸¹ The Lausanne Movement, 2010, p33

¹⁸² The Lausanne Movement, 2010, p44

Christ here becomes the answer because he takes this sin on himself on the cross. The subjective theory takes the view that humans are separated from God because of their lack of faith and love. The reconciliation then takes place when humans become overwhelmed by the loving act of Christ's death and resurrection. The classical theory is that humans are under the spell of Satan, and that when Christ overcomes sin, he also destroys the power of Satan. But it is also noted that these three theories do not exclude each other, and that it is possible to combine them.¹⁸³ Engelsviken also mentions the subject of the three stages of reconciliation, as earlier mentioned in 2.1, the historical, the present act and the personal reception of reconciliation. In reference to the historical, Engelsviken mentions that the Commitment combines the objective and classical view on reconciliation between humans and God. He says: "In his death on the cross, Jesus took our sin upon himself in our place, bearing its full cost, penalty and shame, defeated death and the powers of evil, and accomplished the reconciliation and redemption of all creation."¹⁸⁴

Engelsviken notes that the Commitment has devoted a whole chapter to the subject of horizontal reconciliation. And he concludes that the Church should be an example of reconciliation and unity by overcoming both ethnic and other conflicts internally. He also gives the Commitment credit for being specific and self-critical in view of history. By mentioning and taking blame for specific incidents of ethnic violence and repression, i.e. racism, apartheid, holocaust, caste-repression, genocide etc. And also how we can concretely contribute to true and lasting reconciliation.¹⁸⁵ Engelsviken also looks at the circular dimension of reconciliation, and he strongly emphasizes the eschatological perspective, and the commitment's engagement to the whole of creation, both individual persons, society and creation: "All three are broken and suffering because of sin; all three are included in the redeeming love and mission of God; all three must be part of the comprehensive mission of God's people."¹⁸⁶

¹⁸³ Engelsviken, 2011, p109-110

¹⁸⁴ The Lausanne Movement, 2010, p10

¹⁸⁵ Engelsviken, 2011, p116

¹⁸⁶ The Lausanne Movement, 2010, p15

Another interesting approach to The Cape Town Commitment can be found in Chris Rice's article "Reconciliation, Discipleship, Mission, and the Renewal of the Church in the 21st Century" in Jørgensen and Schreiter (red.), *Mission as Ministry of Reconciliation*. As I mentioned earlier he suggests that it will be fruitful to read the document backwards. I wish to highlight four main aspects in which he explains reconciliation in the Cape Town Commitment.

First he looks at the fundamental difference in how the Lausanne Movement regards reconciliation. "In 1974 Lausanne emphasized that "reconciliation with God is not reconciliation with other people". In 2010 a different note is struck: "Reconciliation to God is inseparable from reconciliation to one another"¹⁸⁷

He then looks at what has caused this apparent need for reconciliation as a solution. He names four problems: Christian complicity with ethnic violence and oppression, a scale of un-Christ like and worldly leadership in the Global Church, Christian disunity in an increasingly globalized world, and finally: Greed and poverty and their relationship to the idolatry of consumerism.¹⁸⁸ He argues that Lausanne here is addressing the Church itself, and not just the "so-called Christian liberals and ecumenicals"¹⁸⁹. He highlights the Commitment's own statement: "We lament the scandal of our shallowness and lack of discipleship, and the scandal of our disunity and lack of love. For both seriously damage our witness to the gospel."¹⁹⁰

Thirdly he looks at the theology the Commitment follows. And he shows how the Commitment bases its understanding of reconciliation on the Pauline pattern of first indicative and then imperative form of reconciliation, which he explains like this: "[...] indicative (who God is, what God has done) followed by imperative (the human response to God)."¹⁹¹ He also emphasizes that: "Only by getting the story and reality of *God's* reconciling love deep into our bones does any

¹⁸⁷ Rice, 2013, p2

¹⁸⁸ Rice, 2013, p3-4

¹⁸⁹ Rice, 2013, p5

¹⁹⁰ The Lausanne Movement, 2010, p48

¹⁹¹ Rice, 2013, p6

imperative become possible. Indicative-imperative reflects who God is and grounds the Christian imagination of reconciliation.”¹⁹² With this statement he shows how the Commitment first presents the problems of decay and crisis in the Christian mission and what these problems requires, namely: ”radical obedient discipleship” and ”radical cross-centered reconciliation.”¹⁹³ As Engelsviken he shows that the Commitment uses the understanding of the so-called triple reconciliation: Person, society and creation; and that this reconciliation is preceded by God’s double reconciliation; both our reconciliation with God and with one another. Further on he also shows that God created Christian unity to be a ‘blessing to the nations’ therefore a tool of his redeeming reconciliation for person, society and creation.¹⁹⁴

Fourthly I would like to look at what Rice mentions about the chosen language for the Commitment, namely Love; and how the richness of reconciliation is to be found in all parts of this love-language.

He starts with showing how the commitment by choosing this language also shows how God’s deep love is in deep connection with reconciliation: ”The sequence of love movements is theologically important: from God’s love, to loving God, to loving ”one another” within the Christian family, to neighbor love. Yet the overall message is that they are inseparable.”¹⁹⁵ He further looks at how this indicative that emerges from God’s love moves us forward to become «ambassadors of God’s reconciling love for the world”.¹⁹⁶ And he divides this main imperative into four different missional imperatives. The two first ones are about how we should ‘love one another’, and the two last ones are about ‘love your neighbor’.¹⁹⁷ Christian unity where he quotes the commitment: ”When Christians live in the reconciled unity of love by the power of the Holy Spirit, the world will come to know Jesus, whose disciples we are, and come to know the Father who sent Him.”¹⁹⁸

¹⁹² Rice, 2013, p7

¹⁹³ The Lausanne Movement, 2010, p48

¹⁹⁴ Rice, 2013, p7

¹⁹⁵ Rice, 2013, p7

¹⁹⁶ Rice, 2013, p8

¹⁹⁷ Rice, 2013, p7-11

¹⁹⁸ The Lausanne Movement, 2010, p49

Christian mutuality: Rice comments on how seldom the word missionary is used in the Commitment. And this is just when speaking of the missionary God. It becomes clear that this is a step away from the former missionary praxis where missionaries were sent from the west to the south and east. The Commitment puts it simply: "No one ethnic group, nation, or continent can claim the exclusive privilege of being the ones to complete the Great Commission. Only God is sovereign."¹⁹⁹

Neighbor-love: We are as Christians called to form friendships with people of other faiths, but not primarily to convert them. Rice also notes that the commitment does not ask for reconciliation and unity with people of other faiths, but that they use the words friendship and neighbor-love. He also requests a deeper explanation as to why they have made this distinction between the two relationships.

Finally he speaks about advocacy in an unjust world. The Commitment here names a number of injustices, both against humans and creational issues which again help to emphasize the presence of God's triple reconciliation, namely: personal, social *and* creation.²⁰⁰

¹⁹⁹ The Lausanne Movement, 2010, p45

²⁰⁰ Rice, 2013, p11

4 Discussion and comparison of the documents

I have in the previous chapter looked at the three documents I have chosen for comparison. I have tried to present their content and how they present and relate to reconciliation. I have found that the three documents are different in many ways but also have the same approach in other ways. In this chapter I will look at both the similarities and the differences. Some of the similarities will not be 100 % similar, as well as the differences will sometimes be with some similarities.

4.1 Similarities in the documents

One of the similarities that first becomes quite evident is the common understanding of both the vertical and the horizontal reconciliation. The difference but also the interdependence between the horizontal and the vertical are present in all three documents. However they all set the vertical reconciliation first and as a prerequisite for all other reconciliation to take place. Schreiter argues: "For this vertical dimension is the foundation of all Christian discourse on reconciliation"²⁰¹ In The Cape Town Commitment the first section is about how we love because God loved us first. It all starts with God: "We love because God first loved us and sent his Son to be the propitiation for our sins."²⁰² In *Africae Munus* Benedict also presents reconciliation with God first. "It is God's grace that gives us a new heart and reconciles us with him and with one another."²⁰³

After they all have established that it all begins with God they also emphasize the double reconciliation. All parts and sequences of reconciliation is interdependent of one another. There can be no true reconciliation without the fulfillment of the double reconciliation. Jesus is also quite harsh when he tells the story of the servant which has his debt against him forgiven, but do not forgive his own debtor. The consequences of not forgiving one another is extreme: "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from

²⁰¹ Schreiter, 2013, p13

²⁰² The Lausanne Movement, 2010, p6

²⁰³ Pope Benedict XVI, 2011, p8

your hearts forgive not every one his brother their trespasses.” (Matt 18, 21-35) God’s reconciliation with us are based on our reconciliation with one another, or: our reconciliation with God is connected or interdependent with our reconciliation with one another. As they put it in the Cape Town Commitment: “Love for God and love for neighbour constitute the first and greatest commandments on which hang all the law and the prophets.”²⁰⁴ And to repeat Benedict’s words which I presented in 3.2.2.1.1:

Reconciliation then, is not limited to God’s plan to draw estranged and sinful humanity to himself in Christ through the forgiveness of sins and out of love. It is also the restoration of relationships between people through the settlement of differences and the removal of obstacles to their relationships in their experience of God’s love.²⁰⁵

Schreiter also shows how reconciliation in the world is all together dependent on God. “First of all, *reconciliation is first and foremost the work of God*, who makes it a gift to us in which we in turn are called to co-operate.”²⁰⁶ And furthermore: “Our work for reconciliation, then, is dependent upon God’s action and always occurs through co-operating with God’s grace.”²⁰⁷

In addition to acknowledging that it all starts with God they do also list some other criterieas for true and lasting reconciliation. Schreiter lists four parctices he deems important: healing, truth-telling, pursuit of justice and forgiveness.²⁰⁸ Engelsviken also shows how the Cape Town Commitment focuses on some of the same criteriaes.²⁰⁹ Namely: “[...] acknowledgment of past and present sin, repentance before God, confession to the injured one, and the seeking and receiving of forgiveness.”²¹⁰ But they also make the Church accountable: “It also includes commitment by the Church to seeking justice or reparation, where appropriate, for those who have been harmed by violence and oppression.”²¹¹ In

²⁰⁴ The Lausanne Movement, 2010, p6

²⁰⁵ Pope Benedict XVI, 2011, p8

²⁰⁶ Schreiter, 2013, p15

²⁰⁷ Schreiter, 2013, p15

²⁰⁸ Schreiter, 2013, p18-21

²⁰⁹ Engelsviken, 2011, p118

²¹⁰ The Lausanne Movement, 2010, p27

²¹¹ The Lausanne Movement, 2010, p27

Africae Munus justice is included in the title, and Benedict also devotes much space to the concept of truth.

Another dimension of reconciliation which is present is the understanding of a triple reconciliation, that reconciliation is not confined to personal and social reconciliation, but which also includes creation. Again I point to the words in the Commitment: "All three are broken and suffering because of sin; all three are included in the redeeming love and mission of God; all three must be part of the comprehensive mission of God's people."²¹²

I also want to take a look at how the documents ultimately looks at if reconciliation is possible in this world. I believe I have found in all three documents that they do not believe this to be possible. Because true and lasting reconciliation, both vertical and horizontal is only possible in the 'new world', that is in God's new creation. Let me show this with three examples from the documents.

Schreiter sets forth five principles in how reconciliation is to be, as mentioned in 3.1.2.2. With the fifth being: "[...] reconciliation will only be complete when God has reconciled the whole universe in Christ (Eph 1:10), when God will be "all in all" (1 Cor 15:28)"²¹³ And he fulfills the circle by pointing out: "In an important way, this fifth principle brings us full circle: we are back to affirming that God is the source of all reconciliation and we are called to be the messengers and ministers of God's reconciling work."²¹⁴ In *Africae Munus* it is also evident that real reconciliation is only something that can be fulfilled in God's new creation. As mentioned in 3.2.3 Katongole words it like this: "[...] reconciliation will never totally fit; it will constantly be resisted; its vision will seem naïve; its efforts will remain fragile and never completely fulfilled."²¹⁵ In the Cape Town Commitment there is a passage that presents the mission of God, and why we are to work for this mission. So that when the 'new world' is created all will be fulfilled: "In fulfilling his mission, God will transform the creation broken by sin and evil into

²¹² The Lausanne Movement, 2010, p15

²¹³ Schreiter, 2013, p 17

²¹⁴ Schreiter, 2013, p18

²¹⁵ Katongole, 2013, p73

the new creation in which there is no more sin or curse.”²¹⁶ They describe it as a process and at the same time an end or goal. And Schreiter’s words: “Most often we find ourselves somewhere in the midst of the process with at best an intuition of the end point.”²¹⁷ are also an echo of the words from Paul in 1 Cor 13:12 “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”

Finally I find it important to note that all the documents focus in one way or another about the scandal that the Christians themselves are still divided. Reconciliation starts within the Christian family, with the brothers and sisters of faith. The Cape Town Commitment words it quite eloquently like this: “When Christians live in the reconciled unity of love by the power of the Holy Spirit, the world will come to know Jesus, whose disciples we are, and come to know the Father who sent him.”²¹⁸ And they also end their Commitment by naming discipleship and reconciliation as indispensable to their mission, and lament the fact that there has been: “[...] lack of discipleship, and the scandal of our disunity and lack of love. For both seriously damage our witness to the gospel.”²¹⁹ In Schreiter’s article it is worded a bit differently, but the underlying message I understand as the same. “It (reconciliation ed note) is based in the very *missio Dei* of God in the world. And the ministry of reconciliation is entrusted to us, as ambassadors for Christ’s sake.”²²⁰ Then the fact that also in the church there is conflict and division shows that we are not being the ambassadors as we should be. Katongole also notes this in his article about *Africae Munus*. He quotes the exhortation: “path to reconciliation must first pass through the communion of Christ’s disciples. A divided Christianity remains a scandal, since it de facto contradicts the will of the Divine Master”²²¹ And Katongole adds that this will necessarily have to shape our perception of it.

²¹⁶ The Lausanne Movement, 2010, p20

²¹⁷ Schreiter, 2013, p18

²¹⁸ The Lausanne Movement, 2010, p49

²¹⁹ The Lausanne Movement, 2010, p48

²²⁰ Schreiter, 2013, p15

²²¹ Pope Benedict XVI, 2011, p24

[...] the neat laity-clergy divide as well as the exclusion of women from full participation in church's ministerial and administrative leadership within the Catholic Church remain issues around which critics will keep pressing for more efforts and actions to promote reconciliation *within* the church²²²

When looking at the admitted lack of unity it is interesting to mention Pope Francis visit to Lund i Sweden 31st of October 2016 for a joint Catholic-Lutheran commemoration of the Reformation. This is of course a big step forward when it comes to ecumenical reconciliation. But as Christina Anderson who writes for the New York Times sums it up: "Although the ecumenical service on Monday marked a reconciliation, there are still major doctrinal differences between the churches, on subjects like the role of women in the church and the eucharist."²²³ Again I would like to repeat what was noted by Schreiter, namely that reconciliation is both a process and an end or goal. And that we should not loose hope when faced with setbacks and frustration.²²⁴

4.2 Differences in the documents

The first and most obvious difference between the documents can be found in the origins of them. Whereas *Africae Munus* and the Cape Town Commitment are both documents relating to gatherings, namely: The second Synod of Bishops in Arica and the Third Lausanne Congress on World Evangelization, Schreiter's article is a comment on general events and signs of the times.

Another difference is that they do not relate to the term paradigm in the same manner. This of course also has to do with the difference in the nature of their origin. Whilst Schreiter is writing his article to actually show that reconciliation is to be considered as a new paradigm, the other two documents' purpose so to speak are not defined to find this new paradigm, but to look at the present terrain and give the Churches roadmaps ahead. But even though the Cape Town Commitment and *Africae Munus* do not specific mention the term pardigm it is apparent that they support an underlying understanding that there is a new

²²² Katongole, 2013, p78

²²³ Anderson, 2016

²²⁴ Schreiter, 2013, p18

paradigm present. Both Chris Rice and Emmanuel Katongole shows this in their analysis of the two documents. Katongole shows how he has set out to prove that *Africae Munus* strengthens "[...] the conviction that reconciliation is not simply a pastoral program, among many, but the lens through which the church understands her identity and mission in the world."²²⁵ Rice shows throughout his article how The Lausanne Movement have chosen to put reconciliation together with discipleship at the very core of their mission. But he also notes in the end that:

For "radical obedient discipleship" and "radical cross-centered reconciliation" to become normative in Christian life and mission would be nothing less than a 21st century reformation. That seems to be the "great awakening" that the Cape Town Commitment longs for.²²⁶

It seems that even though he is looking for a new paradigm, he have found the wish to this paradigm to be evident in the world, but at the same time he also notes that there is a way to go before this paradigm is normative.

In *Africae Munus* Pope Benedict divides the church into spesific groups, and gives the different groups different levels of responsibilities. There are greater difference in how both the clergy, laymen, men, women, children and elders are titulated. This division is not present in the same manner in the other documents. Schreiter mentiones that women have often been set aside when it comes to education, and that diakonia was one of the arenas in which women was included in the mission.²²⁷ And that "In our contemporary situation, it is recognised that the single most important factor for raising people out of poverty is education – indeed, especially the education of poor women."²²⁸ The difference in men and women are not focused on in the other parts of the document. The same can more or less be said about the Cape Town Commitment. But they go a bit further in their definition. There is a passage near the end of the document

²²⁵ Katongole, 2013, p78

²²⁶ Rice, 2013, p65

²²⁷ Schreiter, 2013, p25

²²⁸ Schreiter, 2013, p 25

which addresses the partnership between men and women. And they define men and women to be equals, with the same amount of responsibility:

Women and men are thus equal in creation, in sin, in salvation, and in the Spirit. All of us, women and men, married and single, are responsible to employ God's gifts for the benefit of others, as stewards of God's grace, and for the praise and glory of Christ.²²⁹

Further on they also acknowledge that there are different views to the participation by women in the different denominations. But their final encouragement on the subject is to not hinder women who wish to serve God with all of their abilities.

In this aspect it is worth noting that Benedict also argues the equality of men and women. "we must recognize, affirm and defend the equal dignity of man and woman: they are both persons, utterly unique among all the living beings found in the world."²³⁰ But where the two other documents do not divide the mission between men and women, this is the case in *Africae Munus*.

Another difference is that Schreiter also takes on to look at how reconciliation as a paradigm relates to other paradigms or models. He sets out to situate it among other paradigms of mission and "[...] seeing how the paradigm of reconciliation contributes to or reframes other paradigms, as well as on occasion – goes beyond them."²³¹ I don't exactly register any opposition in the other two documents to these other paradigms. But I don't find any documentation that they have directly related to this topic either.

²²⁹ The Lausanne Movement, 2010, p45

²³⁰ Pope Benedict XVI, 2011, p17

²³¹ Schreiter, 2013, p21

5 Conclusion

I set out to answer what new perspectives we can find on reconciliation in the mission of the church. To help me with this I created three sub-questions. I will now try to sum up what answers I found for these three questions.

5.1 Theological understanding of the term reconciliation

I adressed the question about the term reconciliation in chapter 2.1. Here I made use of elaborations from both Tormod Engelsviken and John W. De Gruchy. Engelsviken showed how reconciliation is commonly divided into three dimensions: vertical, horizontal and circular. And even though the different dimensions are deeply interrelated, there are also basic differences. Vertical reconciliation preceedes the other two. But it is also not possible to obtain reconciliation with God and in the same time be enemies with one another.

5.2 Reconciliation in the documents

Schreiter also bases his understanding of the term reconciliation on the vertical, horizontal and circular dimensions. He takes a more historic approach to the subject, looking at both how reconciliation as a paradigm or model came to be acknowledged, and also how it relates to other paradigms. He sets forth five principles to why reconciliation should be a model for mission:

1. Reconciliation is first and foremost the work of God
2. God begins the reconciling process with the healing of the victim
3. Reconciliation makes of both victim and wrongdoer a “new creation”
4. The release from suffering is patterned on the passion, death and resurrection of Christ
5. Reconciliation will only be complete when God has reconciled the whole universe in Christ.

And he further on names four practices as a kind of guide to this model. Healing, truth-telling, pursuit of justice and forgiveness.²³² As mentioned above he finally

²³² Schreiter, 2013, p14-20

looks at other models of mission and compares them to reconciliation, and how reconciliation can contribute or reframe the other models.

The notion of reconciliation as a new paradigm in *Africae Munus* is a bit more underlying, and not spoken of quite so directly as in Schreiter's article, even though the term is part of the headline. But reconciliation is very much present throughout the document. It too begins with God as the base of all other things. And they also do not limit reconciliation to only the vertical dimension, but stating that reconciliation is not limited to reconciliation between God and mankind, but also the restoration of relationships between humans. Pope Benedict XVI presents concrete paths to achieving lasting reconciliation. Authentic conversion, living and learning in the harmony of the family, protection of life, respect for creation and the ecosystem, good governance of states and dialogue and communion between believers. He further on makes the Church responsible on all accounts by naming how different groups should relate to the exhortation. In the end I looked at how Katongole eloquently presented reconciliation in the exhortation as a gift. And that this gift has non-negotiable elements to it, namely; story, lament, hope, justice and forgiveness, and finally the church.

In the Cape Town Commitment reconciliation is also not named as a new paradigm, but it is as in the other two documents an ever-present term. Chris Rice encourages us to read the commitment in retrospect. With the conclusion in the end of the commitment that what the church needs is radical discipleship and radical reconciliation. If read like this one sees how the Lausanne Movement first presents the diagnosis and then the cure as Rice calls it. The Commitment also uses the model of vertical, horizontal and circular. They start with God, and again shows how when he fulfills this mission also transforms his creation, both man and world. And they also hold up that "Reconciliation to God is inseparable from reconciliation to one another"²³³ And: "A divided church has no message for a divided world. Our failure to live in reconciled unity is a major obstacle to

²³³ The Lausanne Movement, 2010, p26

authenticity and effectiveness in mission.”²³⁴ The Commitment also includes challenges and priorities for the future. They name six themes: truth, peace, love, the will of Christ, calling of the church back to humility, integrity and simplicity, and finally unity in mission. They also list some ways in which true and lasting reconciliation can come to pass. “[...] acknowledgement of past and present sin, repentance before God, confession to the injured one, and the seeking and receiving of forgiveness.”²³⁵

5.3 Consensus and common understanding of reconciliation in mission in the documents

In chapter 4 I sought out to find which similarities and differences I would find in the three documents. It quickly became quite clear that there are more similarities than differences. Both in how they view the theological term reconciliation, and also their understanding as to how one achieves true and lasting reconciliation.

The similarities which I focused on were: The understanding of a vertical, horizontal and circular reconciliation. It always starts with God. That reconciliation between God and humans and between humans are interdependent. They share the understanding that there are certain prerequisites that have to be present for true and lasting reconciliation to take place. I also took a look at the eschatologic perspective of reconciliation. And I found evidence that all three documents support the understanding that there will not be complete reconciliation before God’s creation of the ‘new world’. And finally I noted the lament in the documents over the scandal of the divided church. With the words from Benedict as a good summary of the problem: “A divided Christianity remains a scandal, since it de facto contradicts the will of the Divine Master”²³⁶ And I also noted a cautious optimism in the visit of Pope Francis to the Lutheran communion of the reformation in Lund in Sweden. Which also should remind us in all its incompleteness that reconciliation is both

²³⁴ The Lausanne Movement, 2010, p44

²³⁵ The Lausanne Movement, 2010, p27

²³⁶ Pope Benedict XVI, 2011, p24

a process and an end or goal. And again that it will never be seen completed before the new creation.

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