

## EVANGELISIERUNG \* 14. November 2023

Rückblick auf die bisherige Vorlesung:

1) Der Ruf zur Evangelisierung ist inhaltlich und strukturell zum zentralen Selbstverständnis der Katholischen Kirche aufgestiegen, nicht zuletzt durch Impulse aus der Ökumene.

2) „Evangelium“ spricht von der Hoffnung der Menschheit, jede Botschaft möge eine gute Botschaft sein, die auch mit Vollmacht wahr wird. Inhaltlich ist diese Botschaft gefüllt mit der Person Jesu Christi und seiner Verkündigung des Reiches Gottes in allen seinen Aspekten.

3) Das Apostolische Schreiben „Evangelii Nuntiandi“ von Papst Paul VI. ist die „Magna Charta“ der Evangelisierung als Neuorientierung der Kirche nach dem II. Vatikanischen Konzil. Wir haben es uns in drei Schritten erschlossen:

a) in den Etappen der Konzilsrezeption

b) in der Grundlage für seinen universalen Anspruch

c) In der theologischen Entfaltung, die eine christologische und eine pneumatologische Ausrichtung im Zentrum mit der Bedeutung kirchlicher Basisgemeinschaften verbindet.

Wir haben gesehen:

Es geht wesentlich nicht nur um eine evangelisierte, sondern um eine evangelisierende Kirche.

Damit „Evangelisierung“ eine Bewegung „nach außen“ werden kann, muss sie zuvor grundgelegt werden in Gemeinschaften, die zugleich evangelisiert und evangelisierend sind.

4) In zwei Kontexten haben wir die doppelte Dynamik ad intra und ad extra nachvollzogen: In einem Flashmob im Bahnhof von Antwerpen – und in der Apg.

5) Die Interdisziplinäre Woche hat sich also genau in den Vorlesungsduktus eingefügt ...

Angekündigt hatte ich eine Vorlesung über Adolf Harnacks Werk zu „Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten“. Das möchte ich verschieben auf die nächste Woche als die kritische Gegenprobe zur Dissertation von Nathan Hoppe, den einige von Ihnen während der Interdisziplinären Woche kennengelernt haben, zum Thema „Fostering Local Eucharistic Communities. A Biblical, Historical, and Theological Reflection Inspired by Missionary Service in Albania“ (Aschendorff: Münster 2023).



Wie geht Nathan Hoppe vor? (LEC = Local Eucharistic Community):

Er nennt vier grundlegende Etappen der Ausbildung solcher eucharistischen Gemeinschaften als Herz der Evangelisierungsbewegung: 1) im NT, 2) als Folge der Verkündigung des Reiches Gottes, 3) die Gemeinde in Jerusalem, 4) Gemeinden über Jerusalem hinaus. Dann folgen acht Attribute der „guten“ christlichen Gemeinschaft, die im Folgenden auch in der Struktur des Buches aufgegriffen werden.

**zu 1) im NT:**

„At the beginning of the New Testament era there were no LECs anywhere in the world, but by the end of the first century communities were established in cities around the Mediterranean. Through his ministry, Jesus gathered a community with whom he celebrated the first Eucharist on the night before his betrayal, crucifixion, and resurrection. He thus formed the first eucharistic community. This community quickly became established as the local eucharistic community in Jerusalem. From Jerusalem, LECs were formed in neighboring cities and through missionary efforts throughout the Eastern Mediterranean Region.

The history of the church in the New Testament can be read as the history of LECs, in their internal life, the relationships with one another, and their relationships to the world. However, the LECs themselves generally do not come into sharp focus in our sources. LECs are the environment in which events occur, which authors assume their readers understand and therefore they rarely speak of them directly“ (12) – wie der Fisch nicht vom Wasser spricht ...

„The Church is a community of communities. Human persons are not members of the Catholic Church in a general way but participate in the Catholic Church through their membership in a local *ekklesia*. As Metropolitan John Zizioulas says, ‚No Christian believer could participate in the unity of the Church throughout the world if he did not first belong to the unity of a particular local Church.‘<sup>1</sup> In the early centuries, Christians were received into communion not on the basis of their generic identity as Christians but their specific membership in that local community or as visitors from another specific local community“ (13).

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1 John Zizioulas, *Eucharist, Bishop, Church: The Unity of the Church in the Divine Eucharist and the Bishop during the First Three Centuries* (Brookline, MA: Holy Cross Orthodox Press, 2001), 153.

„Nicholas Afanasiev emphasizes this fact: ‚Belonging to the Church is determined by one’s belonging to one specific eucharistic assembly. Entrance into the Church is accomplished through entering a eucharistic assembly. Acceptance into the Church always took place in a local church and for this reason was always a specific church. [...] In order to share by virtue of communion of love in the eucharistic assemblies of all local churches one has to be a member of one of these assemblies, for it is only through one of the assemblies that the doors of all other assemblies are opened’.“<sup>2</sup>

**zu 2) Das Evangelium vom Reich Gottes** (das durch die LEC unmittelbar eine gemeinschaftliche Konkretisierung erhält):

„Jesus began his ministry by announcing the formation of a new community. ‚Repent, for the kingdom of heaven is at hand’ (Mt 4.17). The ministry of Jesus was devoted to forming the community of people who became citizens of this kingdom. In his ministry, Jesus called a band of disciples who chose to be part of the new kingdom and devoted themselves to following Jesus in the required process of life transformation. The kingdom of God, announced by Jesus, was the realm in which God is active, transforming the broken and fallen world. The people who chose to be part of what God was doing through Christ became part of a new community. This new community was also an old community because it was the continuation of the people of Israel, the seed of Abraham (Gen 12.7), whom God had called from among the nations to be his special possession (Deut 7.6).“

**zu 3) Die Jerusalemer Gemeinde:**

„The Jerusalem local eucharistic community was unique in several ways. It is the only LEC founded directly by Jesus, and the first members were not local residents but members of his itinerant apostolic band. However, the itinerant band took up permanent or at least long-term residence in Jerusalem, transforming it into a local community. The Jerusalem community was also unique in that it grew more rapidly than any other LEC we know of. This was a blessing that transformed the community from one of foreigners who had taken up residence in Jerusalem to a truly local community. Rapid growth created serious challenges for the young community. How would it assimilate and care for so many new members so quickly?

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2 Afanasiev, *The Church of the Holy Spirit*, 91.

Peter's preaching on the day of Pentecost resulted in the conversion of many people. When they asked what they should do, they were told by Peter to 'repent and be baptized' (Acts 2.38). This could appear to be an individualistic conversion, but the text makes it clear that baptism was the means by which new members were added to the community. 'So those who received his word were baptized, and there were added that day about three thousand souls' (Acts 2.41). A few verses later it is again emphasized that the result of conversion was membership in the community. 'And the Lord added to their number day by day those who were being saved' (Acts 2.47). Community membership brought all-encompassing life transformation, including worship, fellowship, and the sharing of possessions."

Die „Hinzufügung zur Gemeinschaft“ ist also keine statistische Angabe, sondern ein reales Wachstum einer realen Gemeinschaft.

#### **zu 4): Gemeinschaften über Jerusalem hinaus:**

„The Christian community in Jerusalem was dispersed by the persecution recorded in Acts chapter 8 leading to the formation of new LECs in a number of places. The commissioning of Paul and Barnabas by the church in Antioch for systematic missionary work opens a new epoch in the planting of new LECs. It is important to note that this first initiative to send missionaries to proclaim the gospel is the activity of the *ekklesia* in Antioch; it is not a personal initiative of Paul and Barnabas. At the close of the first missionary journey, Paul and Barnabas returned to Antioch and reported to the community who sent them. This demonstrates that this missionary effort was a function of this LEC.

The planting of new Christian communities is nowhere stated as the goal of Paul's missionary work, but the history of his ministry makes clear that this is his purpose. With the exception of Athens, Acts records the establishment of a new church in every place that Paul ministered.<sup>3</sup> After the initial evangelistic work, Paul's efforts are always dedicated to nurturing the newly established LEC. All of Paul's letters are written for the pastoral care of LECs or their leaders.<sup>4</sup> Paul and Barnabas follow the strategy that the Jerusalem church had used in Samaria and

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3 Cyprus could also be considered an exception, but during Paul's second missionary journey, it passed into the care of Barnabas when he and Paul chose to part ways as a result of their disagreement regarding John Mark. It appears that Barnabas returned to visit the churches established in Cyprus.

4 The letter to Philemon could be seen as an exception to this, but it is also addressing a serious pastoral problem that has arisen in the LEC in Colossae as a result of the broken relationship between Philemon and Onesimus.

Antioch. By the end of their first missionary journey they established churches with local leaders in the places where they had ministered (Acts 14.23).“

Man könnte die Entwicklung auch als ein „politisches“ Geschehen deuten, insofern die entstehenden Gemeinschaften selbstverantwortliche Strukturen bilden!

### **Merkmale lokaler christlicher Gemeinschaften:**

All of the attributes are overlapping and interlocking. In a real sense, any one of them, if looked at in a maximal way, could encompass the entire life of the Church. Everything is eucharistic life. Everything we do is proper stewardship of what God has given us. Everything in the life of the Church is evangelism or the proclamation of the gospel. Unfortunately, when anything becomes everything, it becomes nothing. When we do not properly elaborate the facets in the life of the Church, we tend to collapse into those few things that come most naturally to us and neglect other things that are equally important. It is therefore necessary to elaborate each attribute to ensure that we pay proper attention to all aspects of the life of the Church.

#### *1. Eucharistic Life*

Eucharistic life is living every moment in thanksgiving and communion with the Holy Trinity. Communion with God is both the source and goal of life. The created world is the venue and avenue of our communion. We participate in the life of God through communion in the body and blood of Jesus at the eucharistic table, but we also encounter him in the community of his body, which gathers around that table. This section will include discussion of the organization and presidency of eucharistic communities.

#### *2. Community Life*

Jesus said the world would recognize his followers by their love for one another: ‚By this all people will know that you are my disciples, if you have love for one another‘ (Jn 13.35). Jesus taught that members of the church were to be primary family to one another. In the teaching of St Paul, the Church is the body of Christ in which every member is intimately connected to every other. This means that members will intentionally cultivate deep personal relationships with one another and that every member will actively work for the well-being of all the others. This will manifest itself in regular hospitality as well as special care in times of need or crisis.

### *3. Christian Formation*

Christian formation is the intentional process through which members of LECs are conformed to the image of Christ. It will include formal preaching and teaching as well as small group and personal study. It is both the intellectual knowledge of the Christian faith as well as personal participation in the life of prayer and worship.

### *4. Governance*

Governance addresses the way in which decisions are made and leaders are chosen in an LEC. It will take a variety of forms depending on the cultural context and other factors, but what is important is that the LEC must operate as an organic unity as the body of Christ. Whether through formal structures or informal processes, all members of the LEC must participate in decision-making, and there must be strong support for decisions that are made.

### *5. Stewardship*

Stewardship is the godly administration of all the resources for which God has given responsibility to each member of the church community. This is not primarily an issue of providing the necessary resources for church ministries; it is rather a manifestation of Christian discipleship and eucharistic life. It covers all resources, including financial, time, and talents. In an LEC, where true Christian stewardship is practiced, all members will be equipped for the work of ministry (Eph 4.11).

### *6. Evangelism*

Christ began his ministry by the proclamation of the gospel and concluded it by sending his disciples to make disciples of all nations. Evangelism is the intentional mobilization of the LEC to make disciples locally, regionally, and to the ends of the earth. Each member of the LEC will participate in this process, but it is the task of the community working together, both on the local and international levels.

### *7. Philanthropy / Diakonia*

Throughout his ministry, Jesus demonstrated God's love for all people through his works of philanthropy, including turning water into wine at a wedding, feeding thousands in the wilderness, healing the sick, and raising the dead. As the body of Christ, each LEC is called to continue this ministry of love and care for those in need in whatever ways are possible. Again, this will primarily be a corporate ministry of the community, which can work much more effectively together. Works of philanthropy will seek the healing of the whole person, assisting them to achieve their full potential.

### *8. Cultural Incarnation*

Christ was incarnate for our salvation in a particular historical place, time, cultural context, and speaking a particular human language. The ongoing incarnation of the Word of God continues to manifest all these particularities. It is important that local eucharistic communities reflect deeply on this incarnational process to ensure that it is authentic both to the Word of God and to the local particularities in which it is incarnate. In the life of the Church, there is an ongoing interplay between particularity and principal. The principal of incarnation produces particular incarnations of the Word of God at different times and places. Each of these incarnations of the Word of God is relative, being appropriate to that time and place, insofar as it is authentic both to the Word and the local circumstances. However, there is a tendency to make particular incarnations absolute and perpetuate them in contexts where they are no longer authentic to the circumstances. The attribute of cultural incarnation does not manifest itself per se but influences the way in which all the other attributes occur.”