

# Bucharest Mission Code

## **I. Mission is always "Missio Dei" and thus participation in God's act of redemption through Jesus Christ.**

Institutional backgrounds are important, but they can only ever be secondary in missionary matters. We are aware that missionary work is both local and global.

We are aware of the controversy surrounding the term, but it must not obscure the issue. Community building can be part of mission, but mission is more than community building.

## **II Mission is both explicit and implicit.**

Missionary action begins not only where the word is proclaimed, but also where it is lived.

The understanding of and distinction between explicit and implicit mission are diverse. Evangelisation versus service to the existing congregation can be considered, as well as "intentional mention of the name of Jesus" versus the absence of this characteristic. Depending on the mission concept, the focus of action is set differently.

## **III Mission has the entire society in which the local Protestant church congregation lives in mind.**

The idea of only being there for our own church members and only proclaiming the message of salvation to them is too narrow for us.

We are aware that our voice is only one voice in society.

## **IV. We recognise that the Great Commission goes to all Christians, ordained and non-ordained, and we rejoice when everyone works with his or her gifts.**

We do not want only pastors to feel that they have the task of carrying God's message into the world. We know that people look at us and we know that church life radiates and attracts - or repels.

We are an "Epistle of Christ". We are happy to work together with other organisations, but we are committed to the goal of mission.

The church leadership has a special role to play. We expect it to value and recognise the work at grassroots level and to provide its members with further training and encouragement in a variety of ways.

## **V. We value the diversity in the missionary work of our brothers and sisters and seek forms of exchange with one another.**

There must be no hierarchical ranking of mission concepts, irrespective of whether they place Jesus' discipleship, the work of the Holy Spirit in the church or the creative will of God the Father at the centre.

## **VI We are aware that success always depends on the authenticity and empathy of individual key persons.**

We draw our strength from the certainty that we are loved by God and see Him as the true author.

By eating and drinking together, laughing and crying, speaking and listening, we make some of the joy of the gospel tangible. Mission is developed and implemented as a team.

We complement each other, and if one of the members becomes weak or needs help, the others stand by them. The families of missionaries must not be neglected.

## **VII. We act in the knowledge that we are a small minority church in the diaspora.**

As we believe that mission is "Missio Dei" - and not our works - we only do as much as our person, or our Protestant church congregation, can bear.

We do not overestimate ourselves. Where our strength is not enough, we take the liberty to serve our own church members first and thus build community. We ask for the wisdom to let go where our strength is no longer sufficient.



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We don't have to have a guilty conscience because we could do more, or that the expectations are much greater than our strength to respond.

## VIII. We are happy when new people participate in our church life through missionary work.

We recognise that we are surrounded by a large and diverse community that values, respects and attends our Protestant communities. We are open to believers of other denominations and religions and do not primarily aim to make them formal parishioners.

Just as we welcome people into our congregations in a friendly manner, we also let them go again when their personal development takes them further.

## IX. We treat other people, communities, lifestyles, denominations and religions with respect and with our own willingness to learn.

We know that our way of believing is not the only right one for everyone, even if it is for us personally.

We live the attitude of Jesus of Nazareth that every person has dignity from and before God.

We are not afraid of dialogue, but we defend ourselves against arrogance on the part of others.

## X. We have the courage to show how good and beautiful it is to be not just a friend, but a parishioner of the Protestant church congregation.

We don't want to proselytise, but we also don't want to be belittled by the criticism of others.

We do not want to be dissuaded from our way of proclaiming salvation to people by the Orthodox sister church or other authorities.

## XI. We would like to thank all those who, over the past 30 years, have supported and promoted the transition from a church that looks inwards to a church that is active in society.

We are not just starting our missionary work today but are building on the work of many.

We ask about the positive and negative experiences of our predecessors. We do not throw history overboard. However, we scrutinise "it has always been like this" objectively and with charity.

## XII. We are aware that mission always means entering into the cultural and social context of others.

We do not want to turn Romanians, Hungarians or Roma who turn to the Protestant faith into Transylvanian Saxons. We have realised that their own identity is not lost through a language translation (German-Romanian).

We learn from our interdenominational partners that language adaptation can open new doors, but at the same time we know that a linguistic translation does not mean that you already have entered a different cultural context.

We recognise the tension that arises when people of different ethnic backgrounds, milieus and generations live together in a congregation and are looking for local solutions.

## XIII. We are grateful for the many churches, fortified churches, parsonages and schools that we are able to transform into places of self-knowledge before God, of encounter with one another and of spirituality.

We respect those who take on the task of preserving the architectural heritage of our church. We know that faith needs places and that faith itself is a "strong fortress".



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We recognise that our "mighty fortresses" are a mission field that should not be neglected, in which faith is imparted far beyond the boundaries of the Protestant church congregations.

**XIV. We see the opportunities, but also the demanding expectations, in the context of culture, language, school, tourism or community service.**

We appreciate the fact that hundreds of children and parents come to our churches at festivals to hear the Christian message as proclaimed by us.

We are delighted to recognise that hundreds of thousands of guests visit our churches in their free time.

We are delighted that parents entrust their children to us for religious classes, church camps and youth groups.

We open the doors of our churches so that our neighbours can hear the proclamation of the Gospel through music in our concerts.

The work on and with these people is recognised as missionary work, even if they are neither members of the Evangelical Church of A.C. nor wish to become such.

**XV. We know that missionary work can be more successful through the support of strategies and structures than through individual work alone.**

We don't just want to produce papers and roundtables, we want to support the work of those who are concretely committed to the mission.

We want to build the necessary mechanisms into the strategy of the Evangelical Church of A.C. in Romania to promote missionary work.

**XVI. We place the lamp on a stand.**

Mission must not be done out of fear, such as the loss of parishioners, loss of social relevance of the church or financial bottlenecks.

We work with humility, but in full awareness of the fact that we are a beacon in society with our gifts.

We draw attention to our work in public and act according to the principle: "Do good and talk about it" To this end, we use both classical and new media.

We participate in public discourse and do not withdraw behind walls ("public theology"). Open doors are a sign of mission.

This Code was drawn up on the grounds of the Evangelical Church of A.C. in Bucharest between 14 and 16 November 2024 under the auspices of ZETO and with the help of partner churches. It was presented to the National Church Assembly (Synod) of the Evangelical Church A.C. in Romania on 23 November 2024.

