Malaysian Association
of Theological Schools Journal

2nd Issue 2008 Pages 49-66

Reconciliation: An Integrative Reality for Church and Mission

Peter Rowan

Malaysia Bible Seminary

Reconciliation: An Integrative Reality for Church and Mission

Peter Rowan

Malaysia Bible Seminary

There is hardly a more integrative theme in Scripture than Paul's vision of the reconciliation of all things. The cosmic mission of God is "through [Christ] to reconcile all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross" (Col. 1:20). Ultimately, the mission of God is about the healing of the created cosmos. To be sure, this is a massive theme to contemplate in a brief essay, so we will limit our exploration to a particular aspect of the theology of reconciliation, underlining its relevance to mission in the local church context of Malaysia.

We should begin, however, with the global context. As the global community continues to come to terms with the effects of globalization and the threat of global terrorism, many missionaries and church communities find themselves in situations ranging from simmering ethnic tensions to explosive and life-threatening violence. Amongst Christians and politicians alike, the word "reconciliation" has taken on renewed interest and urgency. "There can be no doubt," says Christoph Schwobel, "that the rhetoric of reconciliation is *en vogue* in the present. Not only in the churches but also in political life reconciliation has become one of the key words of current discourse."[1] Others, reflecting on the world

[1] Christoph Schwobel, "Reconciliation: From Biblical Observations to Dogmatic Reconstruction", in *The Theology of Reconciliation*, ed. Colin E. Gunton (London: T. & T. Clark, 2003), p. 13.

post-September 11, believe that in no other time in history has the world "needed a consciousness of common humanity"[2] so much so that "the concept of 'otherness'" is said to have become "the defining theological issue of our times."[3]

It is largely the case, however, that theologians and missiologists have not tended to explore the social implications of reconciliation. It is generally found that where the theology of reconciliation is examined, the emphasis almost exclusively falls on the restoration of the vertical relationship between the individual and God.[4] But in many key works, reconciliation is not even examined. For example, and if we follow the common trend for examining David Bosch's *Transforming Mission* for what it does not address, we find that reconciliation is not included in the index and receives just a passing comment in the text that it is "a key concept in Paul."[5] Robert J. Schreiter tells us, "There have been references and echoes of the theme of reconciliation in the theological discussion of mission throughout the previous century, but it is only in the last decade and a half that it has emerged as an important way of talking about Christian mission."[6] So things are changing. A more comprehensive understanding of reconciliation

---

[2] Rodney L. Petersen, "Racism, Restorative Justice, and Reconciliation", *Missiology* XXXII, no. 1 (January 2004): 71.

[3] Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville: Abingdon Press, 1996), p. 9.

[4] Volf surveys both Protestant and Catholic theological works to show how little attention is given to the social meaning of reconciliation. *The Social Meaning of Reconciliation* Henry Martyn Lecture, (London: EMA Annual Conference, 1997). Surprisingly, the doctrine of reconciliation receives little attention in standard reference works. Surprisingly, *The Anchor Bible Dictionary* has no place for reconciliation!

[5] David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis Books, 1991), p. 394.

[6] Robert J. Schreiter, "Reconciliation as a New Paradigm of Mission" Plenary Paper no. 14, *World Council of Churches Conference on World Mission and Evangelism, Athens (Greece)*, 9-16 May (2005), p. 1.

has come more clearly into focus mainly as a result of the work of church leaders, theologians and missionaries in a number of major conflict zones in recent years, particularly South Africa, Northern Ireland, Bosnia and Rwanda.[7] In the world of mission conferences, congresses and consultations, the theme of reconciliation has begun to occupy a significant place. For example, in Athens, 2006, the World Council of Churches' Conference on World Mission and Evangelism took as its theme: "Come Holy Spirit – Heal and Reconcile: Called in Christ to be reconciling and healing communities". And the forthcoming 12th Assembly of the International Association for Mission Studies will devote its attention to "Human Identity and the Gospel of Reconciliation" when it meets in Hungary in August, 2008.[8]

PAUL AND RECONCILIATION

There is therefore much evidence that reconciliation is indeed "one of the key words of current discourse." But how is it used in the New Testament?[9] At this point, a return to Paul is necessary because Paul is

---

[7] On the theme of reconciliation and mission, see Robert J. Schreiter, *Reconciliation: Mission and Ministry in a Changing Social Order* (Maryknoll: Orbis Books, 2001); Kirsteen Kim (ed), *Reconciling Mission: The Ministry of Healing and Reconciliation in the Church Worldwide* (Delhi: ISPCK / Birmingham: United College of the Ascension, 2005); Howard Mellor and Timothy Yates (eds), *Mission and Violence and Reconciliation* (Sheffield: Cliff College Publishing / British and Irish Association for Mission Studies, 2004); Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville: Abingdon Press, 1996); and John W. de Gruchy, *Reconciliation: Restoring Justice* (London: SCM, 2002). The need of a thorough treatment of the theme of peace in New Testament studies, ethics and mission studies has been superbly provided by Willard M. Swartley in his book *Covenant of Peace: The Missing Peace in New Testament Theology and Ethics* (Grand Rapids: Eerdmans), 2006.

[8] See also the 2004 Lausanne Movement sponsored Forum on World Evangelization which included an Issue Group on Reconciliation whose papers are available in *Reconciliation as the Mission of God.*

the only New Testament writer to use reconciliation in a theological sense to describe the cross. Ralph Martin is convinced of the importance of the theme for Paul:

> Reconciliation... can be presented as an interpretative key to Paul's theology; and if we are pressed to suggest a simple term that summarizes his message, the word reconciliation will be the 'chief theme' or 'centre' of his missionary and pastoral thought and practice.[10]

Paul's understanding of the cross in terms of reconciliation is found in five important passages in the New Testament: Rom. 5:9-11; 11:15; 2 Cor. 5:16-21; Eph. 2:11-22; Col. 1:20-23. It should be noted, however, that Paul does not portray the cross from the perspective of reconciliation to the exclusion of other perspectives. God's saving work in Christ is described variously by Paul as "salvation", "redemption", "deliverance",

---

[9] What follows is not nearly substantial enough in its treatment of this theme. My main concern is to point out that something more than the vertical aspect of the individual person being reconciled with God is present in Paul's theology and that this has implications for our understanding of mission and church. For a treatment of the theme of reconciliation in Paul's letter to the Romans, see Haddon Willmer, "'Vertical' and 'Horizontal' in Paul's Theology of Reconciliation in the Letter to the Romans" in *Transformation* 24 (October, 2007): 151-160. Willmer notes the difficulties of using dichotomous language such as "vertical" and "horizontal", and reminds us that "the distinction is no more than a tool of analysis in the attempt to understand an integral reality which is not to be parcelled out." (p. 151).

[10] Ralph P. Martin, *Reconciliation: A Study of Paul's Theology* (London: Marshal, Morgan and Scott, 1981), p. 5. It has been a much-discussed question as to whether reconciliation is at the centre or on the circumference of Paul's theology. There is neither the space nor the necessity to pursue this question here, but for an introduction, see Martin (1981) and I. Howard Marshall, "The Meaning of Reconciliation", in *Unity and Diversity in New Testament Theology: Essays in Honor of G. E. Ladd* (Grand Rapids: Eerdmans, 1978).

"justification", as well as "reconciliation". But since Paul is the only New Testament writer to use the word to describe God's saving work, we may have good grounds for asserting that "reconciliation" goes to the heart of the gospel as far as the Apostle is concerned.

The picture Paul gives us of reconciliation is wonderfully comprehensive and yet we find it underplayed in much missiology and ecclesiology. For instance, Paul's vision of the church as a reconciling community; the relevance of the gospel of reconciliation in overcoming sectarian hatred and ethnic violence; allowing the vision of the ultimate eschatological goal of the reconciling of *all things* to shape the way we live as the people of God "between the times". In these ways and others, the theology of reconciliation and its social implications has a greater part to play in the shaping of our theology of mission. Are we too bold in suggesting that no other aspect of the atonement, no other picture or concept relating to salvation in the New Testament, can be worked out in quite these kinds of social dimensions? In contrast, say, to the doctrine of justification? One may talk of being justified with God but not of being justified with one's neighbour.[11] There is surely a profound personal and interpersonal character to the doctrine of reconciliation which makes it powerfully relevant in an increasingly fragmented world.[12]

---

[11] We should not perhaps press this too far. It is surely wrong to express any Christian doctrine in such a way that we neglect its relational and ethical dimensions. The following comments from Stephen N. Williams alert us to this danger: "Luther establishes the principle of justification by faith, not as a cold doctrine, but as a life-transforming power as we are led into living union with Christ. But the seed of faith bears the fruit of love towards our neighbour. As Luther strikingly puts it: I must indwell my neighbour by love as I indwell Christ by faith. One needs to ponder this formulation. It is nothing less than a doctrine of total immersion – total immersion in my neighbour now that I live by faith in God, through Jesus Christ." The quotation from Luther is from "Three Treatises" (Muhlenberg, 1960) and the full editorial by Williams can be found in *Themelios* 22:1, (1996): 2.

But the social dimensions of reconciliation have not always gone unnoticed. Writing against the background of the horrors of the First World War, and after 300 pages in which he has set out the doctrine of reconciliation, the Scottish theologian, James Denny, turns to describe the power of the doctrine of reconciliation in terms of its social dimension:

> The life of reconciliation is a life which itself exercises a reconciling power. It is the ultimate witness to that in God which overcomes all that separates man from Himself and men from each other. Hence it is indispensable to all who work for peace and goodwill among men. Not only the alienation of men from God, but their alienation from one another – the estrangement of classes within the same society, the estrangement of nations and races within the great family of humanity – yield in the last resort to love alone. Impartial justice, arbitrating from without, can do little for them. But a spirit delivered from pride and made truly humble by repentance, a spirit purged from selfishness and able in the power of Christ's love to see its neighbour's interest as its own, will prove victorious in the class of rivalries of capital and labour, and in the international rivalries that are now devastating the world. It is in its all-reconciling power that Paul sees most clearly the absoluteness and finality of the Christian religion. The centrality and absoluteness of the reconciliation...make it in the New Testament the basis of far-reaching inferences of every kind.[13]

[12] See de Gruchy, *Reconciliation*, p. 46; John Stott, *The Cross of Christ* (Leicester: IVP, 1986), p. 192.

[13] Denney, *The Christian Doctrine of Reconciliation*, pp. 329-330.

It is to some of these "far-reaching inferences" that we now turn, particularly in relation to the church as an agent of reconciliation.

THE CHURCH AS AN AGENT OF RECONCILIATION

In Ephesians, we find the church to be a multi-ethnic community – God's new humanity. Commenting on how the doctrine of reconciliation is applied to the Ephesian context and to ethnic problems in the church, Ralph Martin writes:

> Bound up with [the] far-reaching prospect of a transnational, multiracial Christian community as a novel entity on the world stage is the promise that this society mirrors as in a microcosm the hope of the world and the universe, at present divided and at odds with its creator.[14]

Then in Colossians we are presented with that breathtaking vision of cosmic reconciliation (Col. 1:15-20), echoing themes of Romans 8:19-21, and similar to those comprehensive visions of the Old Testament, found for instance in Isaiah 19:19-25; 65, 66, in Zephaniah 3:9, and in Zechariah 14:6. Such a future vision must be anticipated in the present, specifically in allowing it to shape local churches into communities of hope. John de Gruchy's stirring words bring together the themes of reconciliation, mission and hope:

> The gospel of reconciliation thus leads directly to defining the mission of the Church in the world, namely to proclaim the gospel of reconciliation (2 Cor. 5:11-20) and the eschatological hope of God's restoration and renewal of the whole creation.

[14] Martin, *Reconciliation,* p. 232.

> The Church is God's reconciled and reconciling community, God's new humanity, a sign and a witness of God's purpose for the whole inhabited universe... Complete reconciliation is a future hope that shapes the way in which we live our lives.[15]

The great eschatological vision in the Old Testament sees not only the peoples of the earth coming to Yahweh, but all their achievements, wealth and glory, being brought purified into the New Jerusalem, the new heavens and new earth (Isa. 19, 60:5; Zeph. 3:9; Zech. 14:6). Somehow, all of our human activity and the whole of creation will share in the liberating rule of God. There is hope for the world! For Paul, the great future vision of reconciliation brings hope for the present. It means we can live transformed lives and be agents of reconciliation as we anticipate the fulfilment of God's promise that all things will be reconciled to God through the blood of Christ's cross. A vision of this magnitude can have a transforming effect on our relationships with the "other". For instance, in divided societies, the diversity of a church community united in Christ is a powerful testimony as to how the gospel transcends ethnic and racial barriers. In other words, a foretaste of God's ultimate reconciling work is already present in creation – in the church. And so we now ask how this might relate to the Malaysian church in particular.

THE MALAYSIAN CHURCH: A RACIALLY RECONCILED COMMUNITY?

Having celebrated 50 years of independence in August 2007, Malaysia has much to be proud of. But substantial racial integration remains illusive. Significant complexities surround this issue but for the purpose of this essay, consider the following question: What role do churches have in a divided society in search of racial integration?

[15] de Gruchy, *Reconciliation*, pp. 55-56.

Since Malaysia's independence, many have pinned their hopes on the education system to provide the necessary foundations for racial integration, and on the local school as a place where such integration can be seen in action, preparing each generation for the reality of *Bangsa Malaysia*.[16] But recent research has shown that in this aspect, at least, the education system may have failed.[17] Of course, it continues to be a worthy goal for a school system to pursue. We need to provide our children with contexts in which they can learn to interact with their peers from other ethnic groups and to appreciate from an early age the rich diversity of Malaysia's multicultural life. Research has shown that people who have experienced significant "prior interracial contact in schools and neighbourhoods [are] more likely, as adults, to have more racially diverse general social groups and friendship circles."[18] But if schools (and neighbourhoods) are providing only superficial rather than significant prior contact, where can the latter occur and where can a racially reconciled community be seen in action? One answer, surely, is the local church. But instead of functioning as models to the wider society of what reconciled communities look like, Malaysian churches are often just as racially segregated as the world around them.

[16] For those unfamiliar with the Malaysian context, the phrase *Bangsa Malaysia* was used by the former Malaysian Prime Minister, Mahathir Mohammad in 1991, to express the desired goal of national unity. It is the first of nine strategic challenges contained in *Vision 2020* – the vision for Malaysia to reach developed nation status. *Bangsa* is a Malay word meaning "race, nationality; belonging to a race, or nationality". *Bangsa Malaysia* means "Malaysian nationality", "Malaysian People" or "United Malaysian People".

[17] See Lee Hock Guan, "Globalisation and Ethnic Integration in Malaysian Education", in *Malaysia: Recent Trends and Challenges*, ed. Saw Swee-Hock and K. Kesavapany (Singapore: Institute of South East Asian Studies, 2006), pp. 230-259.

[18] Michael O. Emerson, Rachel Tolbert Kimbro, George Yancey, "Contact Theory Extended: The Effects of Prior Racial Contact on Current Social Ties", *Social Science Quarterly*, Vol. 83 Issue 3 (September 2002): 745.

If we agree that reconciliation is at the heart of the gospel, and since the gospel transcends the barriers of race, ethnicity and culture, and because the church is the most inclusive community on earth, surely the local church is to be a community of hope in a fragmented world. As Denney puts it: "The life of reconciliation is a life which itself exercises a reconciling power." So in Malaysia, the church has the task of not only proclaiming the message of reconciliation to all Malaysians, but of embodying the concrete implications of that message in its community life, so that Malaysians of all races and sections of the community can look at a local church and see the gospel fleshed out in a racially reconciled group of people who can work, worship and witness *together.* But several objections, or at least concerns, may indeed be raised. A response to three of the most common is offered here.

1. *Surely Malaysian society is too diverse for us to expect any sort of multiracial, multiethnic local church to take root and realistically function?*

Has such a phenomenon happened elsewhere? Can solid examples be provided? In response, we would do well to remind ourselves that the first-century Mediterranean world in which the church took root was arguably a more complex and diverse place than twenty-first century Malaysia. We forget the great diversity not just of the first- century Gentile world but of Judaism itself. And yet, in such a diverse world, multiracial and multilingual Christian congregations were planted and grew.

Studies of the New Testament churches have provided evidence to support the view that many early Christian congregations were multiracial and multilingual and that this diversity was intentional rather than

[19] See Paul J. Achtemeier, *The Search for Unity in the New Testament Church: A Study in Paul and Acts* (Philadelphia: Fortress Press, 1987). Also, Rene Padilla, *Mission Between the Times: Essays on the Kingdom* (Grand Rapids: Baker Books, 1985), pp. 142-169.

accidental.[19] In terms of its multicultural inclusiveness, Pentecost was no ecclesiastical blip. The Holy Spirit propelled the church in the direction already set in the Old Testament concerning the ingathering of all nations into the people of God (Gen. 12:1-3; Isa. 19:16-25; 60; Jer. 12:14-16; Zeph. 3:9; Zech. 14:6). What Abraham saw by faith was now reality – the multicultural, multiracial church. John Stott says of Pentecost: "Nothing could have demonstrated more clearly than this the multiracial, multinational, multilingual nature of the kingdom of Christ." Pentecost therefore "symbolized a new unity in the Spirit transcending racial, national and linguistic barriers."[20] In their stimulating book, the authors of *United by Faith* underline how the early Christian churches "produced a movement for social unity across the great divide of culture, tradition, class and race. Ultimately, the unity of the first-century church was the result of the miracle of reconciliation..."[21] Without mincing his words, Tom Wright believes that "If our churches are still divided in any way along racial or cultural lines, [Paul] would say that our gospel, our very grasp of the meaning of Jesus' death, is called into question."[22]

2. *Does this mean we have to relinquish our cultural distinctiveness? Is not a uniracial congregation the best context for the fullest expression of my God-given culture?*

Here we should remember that the reconciling of different racial groups into one congregation does not inevitably have to lead to dull uniformity. Developing a multiracial congregation is not about excluding diversity from the life of the church. The aim is integration, not assimilation.

---

[20] John Stott, *The Message of Acts*. The Bible Speaks Today Series. (Leicester: IVP, 1990), p. 68.

[21] Curtiss Paul De Young, Michael O. Emerson, George Yancey, Karen Chai Kim, *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (New York: Oxford University Press, 2003), p. 37.

[22] Tom Wright, *Paul for Everyone* (London: SPCK, 2002), p. 27.

In speaking about the gospel of reconciliation, we are indeed speaking about a unity in Christ. Nevertheless, reconciliation is not homogenization. Part of the uniqueness of the Christian gospel of reconciliation is that it unites people of all cultures, ethnic groups and languages, while at the same time allowing people to maintain the distinctiveness of their own culture. Biblical reconciliation affirms cultural pluralism.

The African scholar Lamin Sanneh has effectively shown that Christian mission in Africa and Asia has contributed to the preserving of cultures and languages which would otherwise have drifted into extinction.[23] The main factor enabling such preservation was the encouragement given to local people to use the vernacular to express their Christian faith. Dictionaries and grammars were compiled and published with the effect of breathing life into little known cultures and languages. In contrast to Islam, in which Arabic must be accepted as the language of faith, and which entails praying towards Mecca and endeavouring to do pilgrimage to Mecca, Christianity views all cultures as suitable for Christianity to take root in and be expressed through. Cultural diversity is celebrated within the Body of Christ, making the church arguably the most diverse and inclusive community on earth.

This raises the issue of identity which can so easily become sacralized, with cultural and religious loyalties becoming blurred so that one's identity is taken primarily from one's cultural and ethnic group. The Bible clearly recognizes the rich diversity of cultures in God's creation and Christians can celebrate this within the church. However, Christians are also part of the worldwide body of Christ and our local, ethnic identities must come under our allegiance to Christ and our bond with believers around the world. We need to embody what Vinoth Ramachandra describes as "a true

[23] See Lamin Sanneh, "Pluralism and Christian Commitment", *Theology Today,* Vol. 45 (April 1988): 21-33.

globality." Describing "globalism" as a "false universalism", Ramachandra proposes both Gospel and Church as "true universalism"[24] :

> The gospel that creates the Church has a universal scope and intent, simply because its content is universal: it announces the dawn of God's future for humanity and the non-human creation. But this message is articulated and enacted through particular, local events. 'The Word became flesh and dwelt among us' (John 1:14). Through the incarnation (a unique, local embodiment of the global presence of God) and the atoning death of Christ, we are united both to God as the centre and also to one another. The dividing walls of gender, ethnicity, age, economic class and social status are all broken down (Gal. 3:28; Eph. 2:14-22)... Christian conversion involves a new *belonging* – this new global family takes precedence over our biological, ethnic and national loyalties.[25]

And Ramachandra's point can be further employed in response to the third and final objection:

3. Is not evangelism more effective when conducted by a uniracial congregation and when the outcome is the establishment of a uniracial congregation?

There is truth in the oft-quoted observation of Donald McGavran that "men like to become Christians without crossing racial, linguistic or class barriers."[26] From this, the Homogeneous Unit Principle (HUP) was developed: that churches should be planted among people who share

[25] Ibid, p. 20.

[26] Donald McGavran, *Understanding Church Growth* (Grand Rapids: Wm. Eerdmans, 1970), p. 198.

significant similarities culturally, socio-economically and linguistically. This kind of thinking continues to influence mission strategies built around the people-group concept. Unreached people are classified into specific people-groups and the aim is to plant churches among each group. But this kind of thinking is flawed both anthropologically and theologically. Not only does such thinking reflect the social anthropological theory of functionalism which tends to view culture in static, bounded categories, failing to appreciate its porosity and how one culture interacts and relates to others,[27] but questions have also been raised as to whether ethnically united churches are really essential for evangelism and defensible biblically and theologically.[28] Certainly, people-group thinking has brought the needs of diverse peoples to the attention of the church, and many would agree that working with one cultural group is a useful starting point in evangelism. However, in the sharing of the gospel itself, and in the discipleship that follows, new Christians and young congregations need to know that they are part of the multiethnic people of God and, where possible, they should have the opportunity to connect with and give visible expression to what it means to be part of the global body of Christ. And without this deliberate cultivation of "true globality," we are in danger of hindering the church's mission of peacemaking.

If church communities are intentionally made up of people who come largely from the same ethnic background, sharing the same cultural identity markers, such churches may end up reinforcing divisions already

[27] See Charles R. Taber, *The World is Too Much With Us: 'Culture' in Modern Protestant Missions* (Macon: Mercer University Press, 1991), pp. 94-108; 140-145.

[28] See the Lausanne Movement discussion in "The Pasadena Statement: A Colloquium on the Homogeneous Unit Principle" (1977), contained with other Lausanne documents in John Stott, *Making Christ Known: Historic Mission Documents from the Lausanne Movement, 1974-1989* (Grand Rapids / Carlisle: Wm. Eerdmans / Paternoster, 1996), pp. 59-72. Also Wilbert R. Shenk (ed), *Exploring Church Growth* (Grand Rapids: Eerdmans, 1983).

present in society. When a church identifies primarily with one particular culture, it can lack the capacity to speak prophetically against the idolatry of ethnicity. As Chris Sugden somewhere puts it, the gospel is meant to create a community marked by a mutuality of relationship where people have to find their identity in partnership with others who are *different* from them. But in a church community where almost everyone is the same, how effective will that community be in reaching out to those who are different and considered "outsiders"? Indeed, how effective will they be in identifying with those perceived to be the "enemy"? In short, it is difficult for such churches to be agents of reconciliation in divided communities.

CONCLUSION

The fruit of reconciliation is peace. The followers of the Prince of Peace are called to be peacemakers and so to offer the gift of God's *shalom* to the wider world. The ability of the church to exercise a substantial peacemaking mission in a divided society is in direct proportion to its understanding of the scope of the reconciliation which is at the heart of the gospel. The greater our understanding of the breadth of God's reconciling work in Christ, the greater our God-given mission of peacemaking will be felt in this broken world. The future vision of the reconciliation of all things not only spurs us on in sharing the reconciling love of Christ in word and deed with all Malaysians, it must also be allowed to shape our present work and witness so that our local churches can be communities of hope in every area of Malaysian life, transcending the barriers of race and ethnicity and so pointing forward to the ultimate reality of the renewed and transformed earth and the recovery of true human community.

BIBLIOGRAPHY

Achtemeier, Paul J. *The Search for Unity in the New Testament Church: A Study in Paul and Acts*. Philadelphia: Fortress Press, 1987.

Baum, Gregory and Harold Wells, (eds). *The Reconciliation of Peoples: Challenge to the Churches*. Maryknoll: Orbis Books, 1997.

de Gruchy, John W. *Reconciliation: Restoring Justice*. London: SCM, 2002.

Denney, James. *The Christian Doctrine of Reconciliation*. London: Hodder & Stoughton, [1917].

Emerson, Michael O.; Rachel Tolbert Kimbro; George Yancey. "Contact Theory Extended: The Effects of Prior Racial Contact on Current Social Ties." *Social Science Quarterly*, Vol. 83 Issue 3 (September 2002).

Gunton, Colin E., ed. *The Theology of Reconciliation*. London: T. & T. Clark, 2003.

Hays, J. Daniel. *From Every People and Nation: A Biblical Theology of Race*. New Studies in Biblical Theology. Downers Grove / Leicester: IVP / Apollos, 2003.

Kuzmic, Peter. "Integral Mission in a World of Violence." In: *Justice, Mercy and Humility: Integral Mission and the Poor*, ed. Tim Chester. Carlisle: Paternoster, 2000.

Lee, Hock Guan. "Globalization and Ethnic Integration in Malaysian Education." In: *Malaysia: Recent Trends and Challenges*, ed. Saw Swee-Hock and K. Kesavapany. Singapore: Institute of South East Asian Studies, 2006, pp. 230-259.

McGavran, Donald. *Understanding Church Growth.* Grand Rapids: Eerdmans, 1970.

Marshall, I. Howard. "The Meaning of Reconciliation," In: *Unity and Diversity in New Testament Theology: Essays in Honor of G. E. Ladd,* ed. R. A. Guelich. Grand Rapids: Eerdmans, 1978, pp. 117-132.

Martin, Ralph P. *Reconciliation: A Study in Paul's Theology.* London: Marshal, Morgan & Scott, 1981.

Padilla, Rene. *Mission Between the Time: Essays on the Kingdom.* Grand Rapids: Baker Books, 1985.

Petersen, Rodney L. "Racism, Restorative Justice, and Reconciliation." *Missiology* XXXII, no. 1 (January 2004): 71-91.

Rae, Murray. "A Remnant People: The Ecclesia as a Sign of Reconciliation." In: *The Theology of Reconciliation,* ed. Colin E. Gunton. London: T. & T. Clark, 2003, pp. 93-108.

Ramachandra, Vinoth. "Global Society: Challenges for Christian Mission." *Anvil* 21, no. 1 (2004): 9-21.

Sanneh, Lamin. "Pluralism and Christian Commitment." *Theology Today* Vol. 45 (April 1988): 21-33.

Schreiter, Robert J., ed. *Mission in the Third Millenium.* Maryknoll: Orbis Books, 2001.

Schwobel, Christoph. "Reconciliation: From Biblical Observations to Dogmatic Reconstruction." In: *The Theology of Reconciliation,* ed. Colin E. Gunton, London: T. & T. Clark, 2003, pp. 13-38.

Stott, John. *The Cross of Christ*. Leicester: IVP, 1986.

_____. *The Message of Acts*. The Bible Speaks Today Series. Leicester: IVP, 1990.

_____. *Making Christ Known: Historic Mission Documents From The Lausanne Movement, 1974-1989*. Grand Rapids / Carlisle: Wm. B. Eerdmans / Paternoster Press, 1996.

Taber, Charles R. *The World is Too Much With Us: 'Culture' in Modern Protestant Missions*. Macon: Mercer University Press, 1991.

Trulear, Harold Dean. "Reconciliation." In: *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau. Grand Rapids: Baker; Carlisle: Paternoster, 2000.

Volf, Miroslav. *Exclusion and Embrace: A Theological Exploration of Identity, Otherness and Reconciliation*. Nashville: Abingdon Press, 1996.

_____. "The Social Meaning of Reconciliation." Henry Martyn Lectures. United Kingdom: Evangelical Missionary Alliance, 1997.

Wright, Tom. *Paul for Everyone*. London: SPCK, 2002.

Young, Curtiss Paul De; Michael O. Emerson; George Yancey; Karen Chai Kim. *United by Faith: The Multi-racial Congregation as an Answer to the Problem of Race*. New York: Oxford University Press, 2003.