

Ioan Filimon

## Christian Mission and Interreligious Dialogue in Archbishop Anastasios Yannoulatos' Theology

### Abstract

Today the world is becoming more pluralistic everywhere, and therefore we cannot ignore the people of other faiths in Christian theology and mission. This essay is an attempt to shed light on the new situation the Christian church is facing, and the new challenges Christian mission is encountering. This essay surveys the life and work of His Beatitude Archbishop Anastasios Yannoulatos, Archbishop of Tirana, Durrës and All Albania, who, as Archbishop, theological teacher, and ecumenical leader at the World Council of Churches, takes seriously Christian mission on the one hand, and the people of other faiths on the other.



Ioan Filimon is PhD Candidate at the Doctoral School of the Faculty of Orthodox Theology of the "December 1<sup>st</sup> 1918" University of Alba Iulia, Romania, Erasmus PhD Student at Otto-Friedrich University of Bamberg, Germany

His struggle to deal with the ambiguous relationship between Christian mission and interreligious dialogue is the focus of this essay. In the first part of my work, it will be presented the context of the problem, in the second it will be analyzed the vision of some theologians about the debate on Christian mission and/or on the interreligious dialogue, and finally in the third part, the Anastasios' contribution to Christian theology in general and interreligious dialogue in particular will be summarized.

## Keywords

Orthodox mission, orthodox witness, cooperation, communication of the Gospel, anthropology

## 1 Introduction

One of the significant developments in Christian theology in the 21<sup>st</sup> century is the study of other religions as a discipline. A lot of volumes have been written on Christian mission, its changing nature, scope, and method. However, a certain ambiguity, and even tension, still persists in the relationship between mission and the attitude towards people of other faiths. Interreligious dialogue emerges as a question: should it replace mission? Can they go together? What is the place of interreligious dialogue in the theology of mission? What is the place of other religions in Christian theology? Are people of other religions still "targets" of Christian mission, or are they co-pilgrims in the pursuit of truth? These questions remain controversial.

What one certainly observes from the very beginning is that there is a clear shift in today's theology of mission and yet one cannot find a common opinion on this among theologians. On the one hand, we should be in relation with others in order to

have dialogue and to cooperate. On the other hand, we have a duty to do mission. What is the relation between Christian mission, or the act of doing mission and interreligious dialogue? In order to get an answer to this problem I will limit myself to Archbishop Anastasios Yannoulatos' writings. He is one of the most insightful Orthodox analysts of religious pluralism and its consequences for Christian doctrine and Christian mission in the second half of the 20<sup>th</sup> century and the beginning of the 21<sup>st</sup> century. As an orthodox Christian, Anastasios has become an important participant in the discussion of Christian mission and interreligious dialogue. His contribution to this area of theology should be seen as a valuable tool which needs to be expounded and developed further for the use of the Church.

Because Anastasios analyzes other religions and advocates interreligious dialogue, through my research I would like to find an answer to the following question: *What is the contribution of Anastasios Yannoulatos to the relationship between the duty to do mission, on the one hand and interreligious dialogue and its relevance for today on the other hand?* This issue is important today, in the ecumenical movement and in Romania. For example, in Romania instead of creating a National Council of Churches, religious leaders have created the National Council of Religions, the purpose of which is not only to avoid conflicts between different faiths and confessions, but also to encourage dialogue and cooperation for the common good of Romanian society, faced with the economic crisis, with emigration and other social problems<sup>1</sup>.

---

<sup>1</sup> His Beatitude Daniel Ciobotea, The Patriarch of the Romanian Orthodox Church, "Provocările dialogului interreligios," in: *Ziarul Lumina*, 16 April 2011, <http://ziarullumina.ro/document/provocarile-dialogului-interreligios>, accessed (20.02.2014)

## **2 The debate on Christian Mission and/or the Interreligious Dialogue**

The concept of dialogue has been a key concept in the missionary debate on the Christian attitude towards followers of other faiths for several decades. The relation between dialogue and mission has often been a subject of discussion in the post-war period. Some argued that the two terms are antagonistic: either mission or dialogue, there is no alternative. Here, dialogue is seen as a betrayal of mission. Others recognized that there is a relation between dialogue and mission. In the continuing debate on dialogue and mission, there now seems to be a growing convergence<sup>2</sup>.

One can easily notice that the perspectives could be quite different: from a perspective that supports the dialogue as the only possible form of mission today, to the other extreme saying that mission is the duty of every Christian, therefore still valid, and that, in fact, it should shape the dialogue. When we address matters such as dialogue and mission from the perspective of the relations established with non-Christian religions, we must mention that, in the beginning, the World Council of the Churches was in favour of either the dialogue, or the mission; the two attitudes were seen as alternatives that were in mutual exclusion. Later on, it was recognized that in a pluralist world, both have their own integrity and vocation in the life of the Church, and that is why, dialogue and mission could coexist. Still, in 1975, at Nairobi, there was so much emphasis on being against the dialogue, that the idea of a dialogue generated a sense of fear. The dialogue was understood only as mission. The doubts casted and the fears generated during the Nairobi debate disappeared during the years to follow. In 1979, the Central Committee of the World

---

<sup>2</sup> Eeuwout Klootwijk, *Commitment and openness. The interreligious Dialogue and Theology of Religions in the work of Stanley J. Samartha*, (Zoetermeer: Boekencentrum, 1992), p. 291.

Council of Churches unanimously decided on a set of directorial lines regarding the dialogue (Guidelines on Dialogue), accompanied by a theological declaration, sent to the Churches. This was a possible beginning of a new stage in the relations between Christian communities and the communities of other religions<sup>3</sup>.

Neighbours of other faiths suspect that Christian initiated dialogue is a new tool for mission, and there are Christians who fear that dialogue is a betrayal of mission. The question of the relationship between dialogue and mission has been a persistent problem. The documents that I have studied show the ample efforts made in order to solve this problem. Some of them may be highlighted in this context as follows: *WCC Uppsala*: Dialogue and Proclamation are not the same, the one complements the other in a total witness<sup>4</sup>; *CWME Bangkok*: Mission is carried on in the spirit of dialogue without demise of evangelism<sup>5</sup>; *WCC Nairobi*: Dialogue is not an alternative for mission<sup>6</sup>; *CWME San Antonio*: Witness invites dialogue and dialogue extends witness. Dialogue is compatible with witness and proclamation<sup>7</sup>; *Nostra Aetate*: The Church's commitment to dialogue is to be carried out without detriment to her duty of proclamation<sup>8</sup>; *The attitude of the Church towards the followers*

---

<sup>3</sup> S. J. Samartha, *Courage for dialogue. Ecumenical issues in inter-religious relationships*, (Geneva: WCC Publications, 1981), pp. 98-99.

<sup>4</sup> Norman Goodall (ed.), *The Uppsala Report 1968*, (Geneva: WCC Publications, 1968), p. 29.

<sup>5</sup> *Minutes and Report of the Assembly of the Commission on World Mission and Evangelism of the WCC, Bangkok Assembly 1973*, p. 79.

<sup>6</sup> David M. Paton (ed.), *Breaking Barriers Nairobi 1975, The Official Report of the Fifth Assembly of the WCC*, (London/Geneva: SPCK/WCC Publications, 1976), p. 77.

<sup>7</sup> Frederich R. Wilson (ed.), *The San Antonio Report: your will be done mission in Christ's way*, (Geneva: WCC Publications, 1990), pp. 32-33.

<sup>8</sup> *Declaration on the relation of the Church to Non-Christians Religion Nostra Aetate proclaimed by His Holiness Pope Paul VI*, (1965), p. 662. cf. *Gaudium et Spes*, p. 227.

*of Other Religions*: Dialogue has a place in the great dynamism of the Church's mission<sup>9</sup>; *Redemptoris Missio*: Dialogue and proclamation are interrelated in the context of the Church's mission, where they maintain both their intimate connection and their distinctiveness<sup>10</sup>. The documents show that dialogue has an important place in the total mission.

The dialogue complements mission and is intimately related to it. It invites and extends Christian witness. Dialogue does not water down the Church's obligation to evangelization. But the colonial attitude of mission with aggressive campaigning is opposed to the dialogical spirit. Therefore, the missionary approach needs to be radically changed from confrontational to dialogical. The approach that is grounded in love, care and witness generated by a transformed life is the primary need for today's mission<sup>11</sup>.

According to Michael Amaladoss, "mission and dialogue are convergent movements in the context of a common commitment to a new humanity that takes seriously the freedom and the creativity of humankind and of God"<sup>12</sup>. He views integral evangelization as a threefold dialogue of the Gospel with cultures, religions and the poor, "dialogue becomes the context in which even proclamation has to take place"<sup>13</sup>.

Anand Nayak states that mission has to be reviewed in the new awareness of dialogue. The commandment of Christ to preach the Gospel has to be seen in the context of the Incarnation

---

<sup>9</sup> *The Attitude of the Church towards the followers of Other Religions: reflections and orientations on Dialogue and Mission*, prepared by the Vatican Secretariat for Non-Christians, approved by John Paul II, in: *Current Dialogue*, Geneva, No. 7, (1984), p. 20.

<sup>10</sup> *Encyclical letter 'Redemptoris Missio' of the Supreme Pontiff John Paul II on the permanent validity of the Church's missionary mandate*, (Rome, 1991), p. 95.

<sup>11</sup> A. Haque, *Mission and Dialogue in the New Millenium*, (Delhi: ISPCCK, 1999), pp. 67-68.

<sup>12</sup> Michael Amaladoss, "Dialogue and Mission: conflict or convergence?," in: *International Review of Mission*, Vol. 75, No. 299, (1986), p. 241.

<sup>13</sup> *Ibid.*

"which is the Mystery of dialogue *par excellence* of dialogue: God seeking dialogue with human beings"<sup>14</sup>.

Dirk C. Mulder, in one of his articles, speaks about both mission and dialogue. He says that we are beyond the point where dialogue is seen as an alternative for mission: either dialogue or mission. Dialogue is also more than a method of witness. Here, dialogue in the service of mission is understood as the communication of the Gospel. To consider it thus might "revive the old misconception that dialogue is nothing but a tool for mission"<sup>15</sup>. Another possibility is to put dialogue alongside mission. Both dialogue and mission become distinct activities of Christians in the world of today.

Wilfred Cantwell Smith understands the mission of the Church to be God's mission, through the church, in and to the world. "This mission is not proclamation of a far off-message, but participation in an activity: the endeavour (and delight) to share in God's unfinished work among human beings which He began in Bethlehem"<sup>16</sup>.

The ministry of dialogue cannot be separated from the missionary obligation of the Church since one complements the other. The concerns in dialogue such as peace and justice in society, the solving of human problems and the transformation of society are also the concerns of Christian mission. Christian witness takes place in every genuine dialogue and true mission is dialogical in nature. Thus both are intimately related and complementary: "there is no mission without dialogue. So also, there is no dialogue without mission"<sup>17</sup>.

---

<sup>14</sup> Anand Nayak, "Hindu-Christian dialogue in India," in: *Pro Mundi Vita Bulletin*, No. 88, (1982), p. 27.

<sup>15</sup> Dirk C. Mudler, "Witness and Dialogue at Vancouver," in: *International Review of Mission*, Vol. 72, No. 285, (1983), p. 83.

<sup>16</sup> Wilfred Cantwell Smith, "Mission, Dialogue, and God's will for us," in: *International Review of Mission*, Vol. 77, No. 307, (1988), p. 366.

<sup>17</sup> A. Pushparajan, "Mission and Dialogue: are they contradictory to each other?," in: *Indian Missiological Review*, Vol. 13, No. 2, (1991), p. 62.

Again, the dialogue-mission relationship is understood from the concept of mission as "Missio Dei", because it is God Himself who is the origin of mission. There has been a shift in the understanding of the concept of mission from "Missio Ecclesiae" or "church's mission" to Missio Dei, which excludes the triumphalistic attitude of mission. God's mission takes place in many ways and is not exhausted by the church's mission. People of other faiths may be agents of Missio Dei. Thus, dialogue is essential in order to discern the focus and shape of Missio Dei in the world. Christopher Duraisingh comments: "Dialogue without an awareness that it participates in the *missio dei* will become mere conversation, and mission of the church without dialogical relation may become sheer arrogance. In this sense, both the mission of the church and interfaith dialogue must be seen as responses to the *missio dei* and thereby, as arenas for the working of the Holy Spirit"<sup>18</sup>.

It has been understood that dialogue and mission are closely related, and the documents that I have studied have brought this to light. Rather than opposing or betraying mission, dialogue complements and enhances it. Dialogue is a part of the total *Missio Dei*.

Presently, we do not need a theology of dialogue, but the courage to have a dialogue. Dialogue should represent an intention to understand and express our particularities, not only in terms of our own spiritual heritage, but also correlated with the spiritual inheritance of the fellow believers belonging to other religions. The dialogue between Christians and non-Christians does not involve, as stated above, a denial of Christ's uniqueness, or the influence of any kind upon the Christians' obligations towards Christ, but reflects the fact that the closeness between Christians and the rest of the people "has to be human, personal, relevant and humble. In dialogue, we share

---

<sup>18</sup> Christopher Duraisingh, "Issues in Mission and Dialogue: some reflections," in: *International Review of Mission*, Vol. 77, No. 307, (1988), p. 405.



our common humanity, dignity, and we express our common preoccupation for humanity<sup>19</sup>. The dialogue opens up the possibility for a unity of preoccupations and aspirations, for each and every one meets and solicits the other, connecting witness with the last preoccupations that gain expression in word and in act. As Christians, we believe that Christ Himself is present and communicates with us through this dialogue, revealing Himself to the ones that knew him and offering sense and argumentation to the limited knowledge of the ones that already know him<sup>20</sup>.

From this perspective, the dialogue and the mission are not the same thing, but they complete each other, in a total witness. Still, sometimes Christians cannot engage in a dialogue or in a sincere and open preaching. In this case, witness means a non-communication of Christian life and a suffering for Christ, Who is the model and the spring of our communion<sup>21</sup>.

Both the dialogue and the mission can be open to abuse and insufficiency. Thus, dialogue can degenerate into sophistic intellectualism, or a "dilution" of any conviction, for the sake of a false harmony. It can result in mutual enrichment, the discovery of new dimensions of truth, or, on the contrary, it can lead to sterile confusions or irreconcilable conflicts. The object of the dialogue cannot be a superficial consensus, for it has to be, first and foremost, an expression of love, for only love can lead to creative truth. Love is always vulnerable, but it is also true that, when it comes to love, there is no place for fear, true love transforms continuously. Consequently, the dialogue involves the risk that one of the partners could be determined by the other to change his opinions. In the meantime, without cultivating a universal conscience of your own faith, the conservation into the so-called "ghetto-communities"

---

<sup>19</sup> Norman Goodall (ed.), *The Uppsala Report 1968*, p. 29.

<sup>20</sup> *Ibid.*

<sup>21</sup> *Ibid.*

represents a non-sense for the contemporary society. The lack of a real opening towards the others shows fear and arrogance, and the absence of love. True dialogue is a progressive and cumulative process, in which the communities detach themselves from fear and mutual mistrust, entering a live dialogue. The dialogue is a dynamic contact of life, of transformation and mutual growth<sup>22</sup>.

The dialogue is not something easy to engage in, therefore, there are Christians who are afraid that the dialogue with the non-Christian religions would represent a form of betraying the Christian mission. But, there are many non-Christians who suspect that the dialogue could represent a new instrument of the Christian mission, a form of proselytism; such a situation is caused by the fact that there isn't a proper understanding of the true mission, which must not betray the duties of the Christian, but must also not exploit the trust of non-Christians<sup>23</sup>.

To conclude, mission and/or dialogue today? A simple answer cannot be given, as we have seen. There is still much confusion and fear; different interpretations are given to dialogue and mission, and their interrelation. There are, however, signs of a growing convergence between dialogue and mission.

### **3 The contribution of Archbishop Anastasios Yannoulatos to this relationship**

As Archbishop, theological leader, Christian scholar, and leader at the national and international level, Anastasios Yannoulatos has made a phenomenal contribution to the development of Christian theology and mission. The value of his work cannot be understood apart from what even Anastasios himself

---

<sup>22</sup> S. J. Samartha (ed.), *Living faiths and the ecumenical movement*, (Geneva: WCC Publications, 1971), pp. 34-35.

<sup>23</sup> *Uniting in hope. Reports and Documents from the meeting of the Faith and Order Commission, Accra 1974*, (Geneva: WCC, 1975), p. 87.

emphasized: on one hand that "mission is inseparable from the true nature of the Church"<sup>24</sup> - and all his practical and didactic achievements were made in the service of this goal, constantly promoting the mission as evidence (martyria) of the church (Acts 1, 8) "until the end of the world"; and on the other hand, the link between mission - liturgical ministry - theology as a triptych of true Orthodox mission to the world.

One of the dominant themes in Anastasios Yannoulatos' writings is *dialogue* and *mission* in a religiously pluralistic world. He advocates the process of dialogue and/or mission. In his early years, Archbishop Anastasios regarded dialogue and mission as alternatives. Churches either engage in dialogue or in mission. For him, the dialogue was only for mission. The changing ecumenical setting necessitated a new relationship with people of other faiths. Navigating a new relationship between dialogue and mission, Archbishop Anastasios hopes for a time when we can speak of dialogue beyond mission and mission beyond dialogue.

Dialogue, according to Archbishop Anastasios, is an attitude of love and respect towards neighbours of other faiths. The spirit of dialogue can help create a climate of friendliness, trust, and cooperation in which room exists for mutual witness. The Christian imperative to witness in dialogue does not stand in the way of other people's confessions and witness. There is no need for contradiction between dialogue and witness/mission. Dialogue beyond mission and mission beyond dialogue implies openness to other people's faiths and a commitment to one's own faith. Also, for Archbishop Anastasios Yannoulatos every Christian has the obligation to participate in the interreligious dialogue, with respect and love, trying to understand the fundamental elements of the others and to avoid the tendency

---

<sup>24</sup> Anastasios Yannoulatos, *Mission in Christ's way: an Orthodox understanding of mission*, (Brookline: Holy Cross Orthodox Press, 2010), p. xv.

to expose some opposing points of view. In the meantime, the Christian does not have the right to underestimate the significance of the difficult problems, just to look polite, but has to be righteous. In this perspective, the witness or the Orthodox mission advances to joy, starting with silence, with the participation in the pain and suffering of others, towards the proclamation of the Gospel, reaching its climax in worship. Its purpose remains the creation of Eucharistic communities in other places, where people will reach the mysteries of the Kingdom of God, in their cultural environment, spreading His presence and glory in a concrete area. The Orthodox witness is a personal participation in the process of transforming the world, which already started in Christ, and will be completely accomplished in the eschaton<sup>25</sup>.

Archbishop Anastasios proposes two steps in order to overcome the confusion between dialogue and mission. The first is to accept the plurality of religions and cultures with courage and hope, rather than with hesitation, doubt, and fear. To ignore it and behave as if it did not exist, or to assume that Christianity will be triumphant, may amount to self-deception. Secondly, all religions that make exclusive claims must critically re-examine their positions first within their own communities of faith, and then with neighbours of other faiths<sup>26</sup>.

Mission, according to Archbishop Anastasios, means participating in God's continuing mission in the world. For him, the missionary interest is no longer an innovation, but a rediscovery of the springs of Tradition. In different theological contexts, the mission is presented as an essential characteristic of the nature of the Church; it is an extension in time and space of the work of Christ. The Apostolic feature of the Church does not refer to the apostolic succession, but to maintaining the Apostolic spirit untouched, so that the Gospel could reach "to the end of the earth". Anastasios Yannoulatos also states that:

---

<sup>25</sup> *Ibid.*, p. 231.

<sup>26</sup> *Ibid.*, p.179.

"the mission is perceived as a necessary manifestation of the Orthodox spiritual ethos, having two poles: the Resurrection and the Pentecost"<sup>27</sup>. Archbishop Anastasios acknowledges mission as the heart of the church, but prefers the word "witness" to "mission".

Concerning dialogue, for Anastasios Yannoulatos, the foundation of interreligious dialogue is the *theology of love* (I Jn. 4, 16). Engaging in interreligious dialogue is a declaration of Orthodox faith: "every time we engage in dialogue we also interpret and elucidate the testimony of our Christian faith. We have an obligation to speak with people and to offer the priceless treasure that we possess. We cannot remain silent about the things that God's love has revealed to us and has bestowed on us. These include, above all, our certainty that God is love, and that all people are called upon to participate in a communion of love with the Trinitarian God"<sup>28</sup>.

Archbishop Anastasios develops a remarkable theology of interreligious dialogue from an Orthodox point of view of an *anthropology of grace*<sup>29</sup>. Humankind is made after the image and likeness of God, therefore, all human beings are associated to each other because every person's divine origin is never lost, even if his or her religious conceptions and beliefs are mistaken<sup>30</sup>.

As a general rule, Archbishop Anastasios confers a great value to the dialogue of Orthodoxy with other faiths, since it experientially expresses certain beliefs and Christian values:

---

<sup>27</sup> Anastasios Yannoulatos, "Discovering the Orthodox Missionary Ethos," in: Ion Bria (ed.), *Martyria - Mission. The witness of the Orthodox Churches*, (Geneva: WCC Publications, 1980), p. 20.

<sup>28</sup> Idem, *Facing the world: orthodox Christian essays on global concerns*, translation by Pavlos Gottfried, (Geneva: WCC Publications, 2004), p. 153.

<sup>29</sup> Daniel Munteanu, Review of "Facing the world: orthodox Christian essays on global concerns," in: *International Journal of Orthodox Theology*, Vol. 1, No. 1, (2010), p. 209.

<sup>30</sup> Anastasios Yannoulatos, *Facing the world*, p. 152.

the encompassing love of the Heavenly Father, a very wide space left for the work of the Holy Spirit, the importance and validity of other "covenants", besides that established by God with His Son, the appreciation of every human being, universal love that implies respect the freedom of the other.

In conclusion, the essence of the religious issue resides in the search for the supreme Truth. In this perspective, the essential contribution of Orthodoxy is not to keep quiet, but to make known its particularities, spiritual experiences and deep beliefs. For Archbishop Anastasios, the purpose of Christian mission in dialogue is "the Orthodox witness".

#### **4 Conclusions**

The nature and purpose of the word "dialogue" creates controversy among many Christian groups. Archbishop Anastasios tries to articulate the purpose of dialogue, but does not deal in depth with the relationship between mission and dialogue. Anastasios Yannoulatos always subordinates dialogue to mission, so in his mind, no tension exists between dialogue and mission. In reality a certain ambiguity and tension do exist between dialogue and mission, as we have seen.

To conclude, we will say that the interreligious dialogue is a necessity. Christians have a pressing obligation to engage in dialogue with people of other religions in an attitude of respect for the personality of the other in the spirit of Christ's humbleness, clothed in sincere love and comprehension. This presupposes to change ourselves, to change and to be changed by the others. In this freedom lies the risk that one assumes when meeting the others. However, the practice of dialogue does not mean that mission is no longer valid.

The relevance of his contribution to this area of theology should be seen as a valuable tool, because he laid the basis for the possibility of dialogue which needs to be expounded and

developed further for the use of the Church in very concrete terms.

## **Bibliography**

1. *The Holy Bible*, Revised Standard Version, Cambridge University Press, 2010.
2. Amaladoss, Michael, "Dialogue and Mission: conflict or convergence?", in: *International Review of Mission*. Vol. 75, No. 299, 1986, 222-241.
3. Ciobotea, Daniel, "Provocările dialogului interreligios", in: *Ziarul Lumina*. 16 April 2011, <http://ziarullumina.ro/document/provocarile-dialogului-interreligios> accessed on 20. 02. 2014.
4. *Declaration on the relation of the Church to Non-Christians Religion Nostra Aetate proclaimed by His Holiness Pope Paul VI*, 1965.
5. Duraisingh, Christopher, "Issues in Mission and Dialogue: some reflections", in: *International Review of Mission*, Vol. 77, No. 307, 1988, 398-411.
6. *Encyclical letter 'Redemptoris Missio' of the Supreme Pontiff John Paul II on the permanent validity of the Church's missionary mandate*, Rome, 1991.
7. Goodall, Norman (ed.), *The Uppsala Report 1968*, Geneva: WCC Publications, 1968.
8. Haque, A., *Mission and Dialogue in the New Millenium*, Delhi: ISPCK, 1999.
9. Klootwijk, Eeuwout, *Commitment and openness. The Interreligious Dialogue and Theology of Religions in the work of Stanley J. Samartha*, Zoetermer: Boekencentrum, 1992.
10. *Minutes and Report of the Assembly of the Commission on World Mission and Evangelism of the WCC, Bangkok Assembly 1973*.
11. Mudler, Dirk C., "Witness and Dialogue at Vancouver", in: *International Review of Mission*. Vol. 72, No. 285, 1983, 83-85.
12. Munteanu, Daniel, Review of "Facing the world: orthodox Christian essays on global concerns", in: *International Journal of Orthodox Theology*. Vol. 1, No. 1, 2010, 206-209.
13. Nayak, Anand, "Hindu-Christian dialogue in India." In: *Pro Mundi Vita Bulletin*, No. 88, 1982, 1-30.
14. Paton, David M. (ed.). *Breaking Barriers Nairobi 1975, The Official Report of the Fifth Assembly of the WCC*. London/Geneva: SPCK/WCC Publications, 1976.
15. Pushparajan, A., "Mission and Dialogue: are they contradictory to each other?", in: *Indian Missiological Review*. Vol. 13, No. 2, 1991, 55-64.

16. Samartha, S. J., *Courage for dialogue. Ecumenical issues in inter-religious relationships*, Geneva: WCC Publications, 1981.
17. Idem, *Living faiths and the ecumenical movement*. Geneva: WCC Publications, 1971.
18. Smith, Wilfred Cantwell, "Mission, Dialogue, and God's will for us", in: *International Review of Mission*. Vol. 77, No. 307, 1988, 360-374.
19. *The Attitude of the Church towards the followers of Other Religions: reflections and orientations on Dialogue and Mission*. prepared by the Vatican Secretariat for Non-Christians, approved by John Paul II, in: *Current Dialogue*, Geneva, No. 7, 1984, 16-21.
20. *Uniting in hope. Reports and Documents from the meeting of the Faith and Order Commission*. Accra 1974, Geneva: WCC, 1975.
21. Wilson, Frederich R. (ed.), *The San Antonio Report: your will be done mission in Christ's way*, Geneva: WCC Publications, 1990.
22. Yannoulatos, Anastasios, *Facing the world: orthodox Christian essays on global concerns* (translation by Pavlos Gottfried), Geneva: WCC Publications, 2004.
23. Idem, *Mission in Christ's way: an orthodox understanding of mission*, Brookline: Holy Cross Orthodox Press, 2010.
24. Idem, "Discovering the Orthodox Missionary Ethos", in: Ion Bria (ed.), *Martyria - Mission. The witness of the Orthodox Churches*, Geneva: WCC Publications, 1980, 20-29.