

## Being Hospitably Reformed/Evangelical in an Ecumenical Age\*

에큐메니컬 시대에 있어 호의(好意)적인  
개혁주의/복음주의가 된다는 것

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This research deals with the positive potential for being hospitably Evangelical in our ecumenical age, for being faithful to an Evangelical vision while also showing hospitality in relating to Christians and Christian institutions from other denominational and theological backgrounds. Hospitably Reformed brings four positive outcomes of: self-reflection and discernment; a fresh and deepened sense of identity; new faith and enthusiasm for our task; and an enriched understanding and sense of community.

This process both assisted those from a non-Reformed background to see that this vision was neither ethnic nor denominational but Biblical and Christ-centred and also helped assure those from Reformed background that this restatement was true to the Reformed tradition—we were in fact refreshing our vision without compromising it.

It is possible to be both engaged in interaction and dialogue and remain faithful to Scripture and the historic Christian faith, provided one is aware of and committed

to the value of one's basis and tradition. With this value held in tension with the value of reaching out and interacting, the result can be faithfulness in an ecumenical age.

In one we have the Bible's teaching of that which is exclusive, and in the other its command to seek to be inclusive. Together they point us in the direction of what I call a rooted hospitality that results in a Scriptural inclusiveness that is not relativistic.

Diversity along with unity in Christ is a Kingdom value. Thus, though we should not be tossed around by every wind of doctrine, but rather should be rooted and grounded, we also need to be out in that wind, to be in the world though not of it, to be rooted and reaching out.

**Key-Words** : Evangelism, Reformed, Union, Christianity

## 1. Introduction

It is a great honour for me to be here today to address you. I want to thank your Secretary, Dr Ezra Shim, for his very kind invitation to come and share with you our experiences at Redeemer University College in seeking to be hospitably Reformed, or Reformed with hospitality. That is, seeking to remain faithful to our religious basis and identity in the Reformed Christian tradition, while also reaching out to and communicating with the wider Christian community. After hearing our story while visiting Redeemer, Dr Shim indicated that there were important lessons we had learned that could also be of benefit to you as members of the Korean Evangelical Theological Society. And that is why I am here with you today.

In order to make our experience relevant to your situation here in Korea,

I have titled my address, “Being Hospitably Reformed/Evangelical in an Ecumenical Age,” because I believe that the issues and challenges involved in our efforts at Redeemer to be true to our Reformed identity are similar to those you face in relation to your Evangelical identity. In fact, given the Canadian context in which Redeemer is a member of the Evangelical Fellowship of Canada, I would go so far as to say that, properly understood, the Reformed stream of Christianity is really part and parcel of the wider Evangelical movement.

But let us leave aside this matter for the moment, and move on to our topic for today, namely, the positive potential for being hospitably Evangelical in our ecumenical age, for being faithful to an Evangelical vision while also showing hospitality in relating to Christians and Christian institutions from other denominational and theological backgrounds. As I hope to make clear, I believe that such a posture is not only positive and valuable, but also most faithful to Scripture and the Gospel mandate given by Christ. To make this case, I will first share the story of Redeemer’s Reformed hospitality, with four positive outcomes we have experienced as a result, and then go on to make some more general reflections on three points—the call to faithfulness in an ecumenical age, the Biblical posture of rooted hospitality and the key dimensions of humility and discernment. It is my prayer that the Lord, by his Spirit, will use these words to bless and inspire you as you seek to serve him in the Korean context and beyond.

## **2. Our Experience at Redeemer University College**

Let me begin by sharing the story of how Redeemer University College has sought to be hospitably Reformed in sharing its vision and religious identity

with the Christian community and wider society and has been tremendously blessed by this process. Here is how this unfolded. Theologically, Redeemer is rooted in the Reformed Christian tradition and has expressed this specifically in a “Statement of Basis and Principles,” what might be called an educational creed that is intended to be wholly in harmony with the historic creeds of the Reformation. In keeping with our previous discussion, two principles from that tradition which Redeemer has taken seriously are *Sola Scriptura*, the foundation of being Scripturally directed, and *Semper Reformanda*, the need to be always reforming in the light of Scripture. Here is how those two have played out in being Reformed with hospitality.

Given its location in the province of Ontario, Redeemer is situated in an academic and political context in which mainstream universities, many of which began as church-related institutions, have all secularized and become publicly funded, making the project of a Christian university something that was greeted with ignorance or outright hostility. Added to this was the fact that the Evangelical community saw its task in higher education in terms of maintaining Bible colleges and seminaries. The result was that in 1982, when Redeemer was established, it was the only Christian liberal arts university in the province. I should mention that it took until 1998, when the Lord gave a dramatic breakthrough, for the political authorities to agree to extend university degree granting authority to Redeemer.

This situation meant that Redeemer University College had a two-fold challenge: the challenge of trying to serve not only students from the Reformed community, but also students from many other Christian backgrounds who had no other option for a Christian university; and second the challenge of trying to convince other universities and the political authorities of the validity and credibility of a faith-based university. The former goal was not a pragmatic decision to try to attract more students, but was also seen as a God-given task to enlarge the basis of training Christian leaders in a Biblical

worldview in order to serve Christ in all vocations and to provide a witness to Canadian society. The latter objective of convincing the political authorities was a matter not just of survival but also of justice, of making the case for the relevance of the Gospel to higher education and of the honour of Jesus Christ and his rule and reign. In God's providence, both of these challenges resulted in a desire on the part of Redeemer to reach out and communicate its vision more widely, rather than being inward looking.

To take the second challenge first, Redeemer's efforts for sixteen years to win over the academy and provincial government should be understood as nothing less than spiritual warfare in which God's Spirit finally granted the victory. This was his timing and not ours, and this spiritual breakthrough came as an answer to prayer as well as with much work, *ora et labora*. It was helped by the election of a government that was more disposed to private institutions in higher education and to our efforts to make this case to a commission that was established to examine the issue of allowing private institutions. But the bigger question was whether a faith-based university could produce graduates of true academic quality, and this was answered only over time as Redeemer's graduates performed very well in graduate programs at various Ontario universities. According to the secular worldview of these academics, such an outcome should not be possible. But they could not deny the evidence! We convinced them on their terms of the credibility of our terms, so to speak.

This process also provided an opportunity for those of us at Redeemer to seek to explain the validity and rigour of the education we offered in terms that these authorities could understand, in public language so to speak. And so we made the case, not that Christ is the truth, but that all universities have a faith basis. Not that all truth is God's truth, but that we could rigorously investigate and explore in the context of our "Statement of Basis and Principles" and that we were willing to acknowledge and recognize the

valid knowledge about creation that those who don't believe in Christ still uncover. In these and other ways, the policy of the province was changed, and legal space was created for private, faith based universities to operate.

With this first challenge came the additional challenge of reaching out to the wider Christian community. Redeemer began in 1982 with 97 students from two or three different Reformed denominations. But as mentioned earlier, its vision was to raise up as many Christian leaders as possible to impact our society and culture for Christ. And this is where being hospitably Reformed was put to the test. If one accepts that the Reformed tradition of Christianity shares much in common with the Evangelical, that was not the reality in 1982 in Ontario.

And this felt difference worked in two ways: on the one hand we as Reformed Christians felt that we had something to offer other Christians in our understanding of a Biblical worldview as the basis for Christ-centred university education; on the other hand, we were also aware of our tendency to be more intellectually focussed with less emphasis on the heart and personal piety. And so there was a genuine desire both to share our vision and also be blessed by our Evangelical brothers and sisters. Perhaps because of this attitude, by 1988, Redeemer had grown to about 350 students who came from some 18 different denominational backgrounds.

But many of the students from other denominations told us they felt like outsiders in what seemed to them like an institution that was seeking to make them into Dutch Reformed Christians. What was becoming clear was that in its zeal to teach the Scriptural vision of the comprehensive scope of Christ's redemption for all of creation, there was something in the way that Redeemer was communicating this vision that was culturally and denominationally conditioned and getting in the way of its intention of reaching out to the wider Christian community. It was out of this realization that was born a series of attempts to restate and better communicate

Redeemer's religious identity and vision in seminal documents, in promotion and publicity and in how these documents and key concepts were implemented in the classroom. The underlying motivation was therefore two-fold: to affirm our Reformed vision, while at the same time restating and better communicating it.

The first of these restatements took place in 1988 and did two things. First, the nine main academic implications of a Reformed Christian perspective were summarized in language that was accessible to a wider audience, seeking to make clear the impact of a Scriptural vision for scholarship. Footnotes also indicated how such a formulation was grounded in two Reformed confessions-the Heidelberg Catechism and the Westminster Confession. These affirmations were then linked to four broad insights: that scholarship is a Kingdom vocation; all scholarship is religiously rooted-religious neutrality is not possible; that Christian scholarship must be exercised in academic freedom and responsibility; and that the reformation of scholarship in general is a central task of Christian scholarship.

This process both assisted those from a non-Reformed background to see that this vision was neither ethnic nor denominational but Biblical and Christ-centred and also helped assure those from Reformed background that this restatement was true to the Reformed tradition-we were in fact refreshing our vision without compromising it. In terms of Redeemer's further growth, without suggesting that this was a direct result of this process, it is fair to say that the attitude and ethos behind it helped to raise the number of denominations represented in the student body from 18 to 35 by 1995 and the overall enrolment from 350 to 450.

By 1998, after Redeemer's degree granting power had been augmented and a decade after the previous effort, there was renewed impetus, with the wider scope of students being served, to undertake another restatement of Redeemer's vision and religious identity, this time with the desire to clearly

root this vision in Scripture, to avoid using Reformed theological jargon and even the word “Reformed” itself and instead to express this vision in fresh and contemporary language that would be accessible to a wider community. Here again, the twin goals of remaining true to Redeemer’s Reformed identity and, at the same time, reaching out to a wider Christian community, were at work, something we have come to describe as being hospitably Reformed.

The impact of this effort to better communicate our vision to a wider audience has been positive both within and outside of Redeemer. Internally, it has contributed to a fresh and deepened understanding of and commitment to our religious identity and tradition. Externally, it has helped, as implemented in promotional material, to engender a better understanding of and confidence in the Christ-centred and Biblically-based character of Redeemer’s education. It was also a process that was undergirded in prayer and carried out with a definite sense of the leading of the Holy Spirit. We believe that this is foundational to the blessings we have experienced. Another tangible result is that today Redeemer has an enrolment of over 950 students from 52 different denominational backgrounds and a dozen countries and is a spiritually dynamic institution that is enriched by this diversity being present as part of its Reformed self-understanding.

### **3. Four Positive Outcomes of Being Hospitably Reformed**

To elaborate on the positive impact of being hospitably Reformed, let me describe four outcomes of this intentional process of reaching out and communicating Redeemer’s vision to a wider audience. These are: self-reflection and discernment; a fresh and deepened sense of identity; new faith



and enthusiasm for our task; and an enriched understanding and sense of community.

First of all, as the faculty and faculty committee working on the task of restatement began its task, what was required was true self-reflection on what our original statements really meant. We all had a sense that the treasure of our vision could be better expressed and communicated. There was an effort to penetrate beneath acquired jargon to the deeper meaning of something that was regarded as important and foundational. This required discernment as to what was essential and what was secondary, ethnic or denominational. We were committed to the truth of Scripture and the validity of our own Reformed Christian heritage but were seeking fresh ways to express it to a wider audience. Particularly in the second phase, the intention of rooting the vision in Scripture was a powerful reminder of our true basis, as was situating the Reformed tradition in the wider tradition of historic Christianity. The process was one of recovery, of deepening our understanding of our founding vision and its implications, not weakening or compromising it, even as we gave it new expression.

The result was “The Cross and our Calling,” a document that can be found on Redeemer’s website, [www.redeemer.ca/About Redeemer/Who We Are/Identity and Vision](http://www.redeemer.ca/About%20Redeemer/Who%20We%20Are/Identity%20and%20Vision). The statement began not with creation but with the cross in order to connect with the wider conversation of Evangelical Christianity. And the term “Reformed” was mentioned just twice in the thirteen pages of the document. Instead, the statement seeks to explain what is meant by a Reformed approach by framing it in terms of how one relates the Scriptures to scholarship and contrasting it with a dualistic view and a Biblicistic or proof-texting use of Scripture. The approach held up as the better way is making an inner connection or integration between the teaching and worldview of Scripture and the content of theories, concepts and underlying assumptions of scholarship in the various disciplines.

Secondly, this deepened sense of identity gave us a renewed understanding of the reality and strength of Redeemer's religious identity. We saw anew that the power of our vision is its rootedness in the Gospel of Christ! Faculty had fresh language with which to communicate, and new faculty found it easier to understand the vision and make it their own. Rather than compromising our identity, the result was greater ownership of Redeemer's Reformed tradition by a larger group of people. Using Marva Dawn's terms, we succeeded in "reaching out without dumbing down." One could almost argue that to keep a tradition and identity alive, each new generation (which seems to be about every ten years at Redeemer) needs to re-appropriate and perhaps restate its foundational understandings.

In the third place, as might be expected, such renewed understanding was in turn faith-building and contributed a new sense of energy and excitement for the institution and its task. In addition, as new people caught this vision and joined as faculty and students, this also added fresh enthusiasm. Our efforts at hospitality have been faith-building not only for us but also for those who have been inspired by our vision and joined our cause. We even found a student friendly way to communicate a Reformed vision based on Colossians 1, all things holding together in Christ. The resulting website tagline is "Discover all things in Him." We found clear and simple ways to communicate a Biblical vision to students, and I fully believe that this had much to do with the increase in enrolment that Redeemer has now experienced.

Finally, through the presence of new faculty members, students, parents and supporters who embraced Redeemer's vision, they have also brought new dimensions into our community that have enabled us to enrich our understanding of what it means to be wholistically Reformed, including an emphasis on prayer, personal piety and holiness and the power of the Holy Spirit. So there has been a double enrichment, both for newcomers and for

those already at Redeemer, as those who are new have felt welcomed into this conversation, and those already at Redeemer have been open not only to communicate with but also to learn from them. The net result has been a more spiritually dynamic and Scripturally rooted institution that is growing in its service to Christ in the context of our Reformed basis.

## **4. Faithfulness in an Ecumenical Age**

Having shared Redeemer's story of being hospitably Reformed, let me step back and offer some general reflections to situate this experience in the wider context of being faithful to Christ in an ecumenical age, secondly adopting the Biblical posture of what I'll call rooted hospitality, and finally exhibiting the key dimensions of humility and discernment. I will touch on each of these in turn.

It is commonplace to observe that today we live in an ecumenical age, that is, a time when there is hope and expectation of greater cooperation and unity among Christians of various backgrounds. As with many things, this is a complex reality with both positive and negative dimensions. I would like to briefly explore some of these positive sides before turning to the negative undercurrent of relativism and the challenge of maintaining faithfulness in this situation.

On the positive side, for those who share the historic Christian faith there is much that unites us, and too often we have overemphasized our distinctives to the point where our differences have become barriers to communication and cooperation rather than deeply held convictions that nevertheless allow for appropriate common cause. This latter reality has all the more apparent as our society has secularized and taken wrong turns in

areas such as public morality. A declaration like *Evangelicals and Catholics Together* has shown how it is possible to take concerted social and political action, to make common cause on such matters in the public arena, even while maintaining important confessional and theological differences in our faith and understanding of Scripture. On these matters, this is something that is even possible with our Jewish and Muslim brothers and sisters, as well as with those who have no religious faith.

It is arguable that at least part of the impetus for the ecumenical movement is the waning influence and position of the Christian faith in western civilization, along with the realization among Christians that the integrity of their Christian faith and witness can be undermined by apparent bickering and party spirit rather than a demonstration of love and a forbearing spirit. And so for these and other reasons we live in a time in which there is an expectation of ecumenicity, a value placed on dialogue and mutual understanding, with a strong undercurrent of the need for inclusiveness and its concomitant outcome, intended or unintended, of honouring pluralism to the point of drifting into relativism, of the leveling of views to find a common denominator, to create an amalgamation of views. This is the underlying logic of ecumenism, and it can undermine attempts to hold to universal and transcendent truth.

In the face of this, Christians who wish to remain faithful to Scripture and the Gospel of Christ can be tempted to go down three less fruitful paths in finding a response. These are: isolation, opposition or accommodation. Christians who choose isolation pull back from others with whom they disagree, circling the wagons, as it were, withdrawing and seeking to preserve truth in the safe confines of their community. Such efforts, despite the good intention to maintain Christian truth and faith, can result in a legalism or orthodoxy that privatizes the Gospel as it seeks to preserve it rather than to share this Good News.

Second, those who adopt what I am calling an oppositional approach tend to focus only on those moral or fundamental religious issues they see being challenged in other groups or in society and speak out on these areas of disagreement. This has been the practice, for example, of the moral majority or religious right in the United States. This seemingly prophetic posture ends up narrowing the scope of the Gospel to what are understood to be central moral issues. It also exhibits a rather negative and strident tone, seeking to apply God's judgement without also bringing to bear his message of love, creation-wide renewal and mercy in proper humility.

Third, in a positive desire to interact with and influence others, some Christians end up accommodating with the mainstream of their society in order to be relevant and have influence, with the result that these Christians lose their moorings concerning the distinctives of the Christian faith. This is what occurred with the social gospel movement of the last century, and it is something that can result from the overly missional posture of the emergent church movement in our own times.

Instead of these three less fruitful paths, I believe that we are called in these times to teach and model the Biblical posture of faithful and constructive engagement, seeking to engage our fellow Christians and our culture with the claims of Christ, being a witness, salt and light in this world to his honour and glory. As we will see in a moment, such a posture is based on the Scriptural vision of Christ's great work of reconciliation through the power of the Holy Spirit. But here let me underscore again my conviction that it is possible to be both engaged in interaction and dialogue and remain faithful to Scripture and the historic Christian faith, provided one is aware of and committed to the value of one's basis and tradition. With this value held in tension with the value of reaching out and interacting, the result can be faithfulness in an ecumenical age.

## 5. The Biblical Posture of Rooted Hospitality

In the second place, let me go on to explain that, in my view, this is precisely the posture that Scripture enjoins, namely, to be both rooted in Christ and reaching out with an invitation, or what I would call, being hospitable. Let me summarize these twin imperatives in the terms, “truth” and “witness.” In one we have the Bible’s teaching of that which is exclusive, and in the other its command to seek to be inclusive. Together they point us in the direction of what I call a rooted hospitality that results in a Scriptural inclusiveness that is not relativistic. Let me explain.

The Biblical view of truth is uncompromisingly exclusive. The Old Testament Israelites were commanded to hold to a monotheistic faith in a world all around them that was polytheistic.

“Hear O Israel, the Lord your God is one Lord. And you shall love the Lord with all of your heart and mind and strength.” And Jesus brought this claim home with his teaching that: “I am the Way, the Truth and the Life. No one comes to the Father except by me.” This underscores the reality that truth is finally not a proposition but a person. And just like marriage, such a relationship to a person is exclusive and has no meaning otherwise.

So we are called to love Christ, to keep his commandments and to hold to his teachings. Paul elaborates on this theme when he reminds us that we should not be tossed around by every wind of doctrine, but rather should be rooted and grounded. The Biblical theme of being a faithful remnant and Christ’s question about whether he will find faith on the earth when he returns also emphasize this point.

But there is an equally strong theme in Scripture about the need to share the good news of the Gospel, as evidenced in the Great Commission and in Christ’s declaration to his disciples in Acts 1 that they would be his

witnesses when the Holy Spirit came upon them. This is the thrust of reaching out, of sharing the Gospel, of being ambassadors for Christ that is so prominent in the New Testament and so relevant for us in this age of mission before the second coming of Christ. Christ calls us to be in the world but not of the world.

This outward thrust is also expressed in Scripture as the command to practice hospitality to strangers as well as to those who are of the household of the faith. This is part of the impulse of love that we are to live out, freely giving to others just as God in Christ loved us and gave himself for us. It is also what gives the people of God life and vitality as they carry out the central command of Christ. The vision of the eschaton to which this leads can be characterized in two ways: all things and all peoples. Christ's work of redemption includes reconciling all things to himself. "For in him, and through him and to him are all things" Romans 11 tells us. This is the creation-wide scope of Christ's work of redemption and restoration. According to Revelation, His Kingdom also includes every tribe and tongue and people under heaven-in this sense it is inclusive. Somehow diversity along with unity in Christ is a Kingdom value. It is part of what Christ teaches us about the Kingdom. All things and all peoples. This is the great work in which we are called to participate as co-workers.

Thus, though we should not be tossed around by every wind of doctrine, but rather should be rooted and grounded, we also need to be out in that wind, to be in the world though not of it, to be rooted and reaching out. These are the twin dimensions of a Biblical Christianity. But there is a key difference between hospitality and the inclusiveness it enjoins and the relativistic inclusiveness of post-modernism. And that is because hospitality arises from the twin convictions of the validity of one's position, combined with a sense of the need to restate or reformulate it in order to make it understood.

Thus it is an inviting in to join a community of conviction, not simply a dialogue, even though there may be some variation permitted in how these truths are expressed. This is an invitation to join a community united in Christ and in a common vision of serving Him. It is a mosaic built in a Christ-honouring pattern around a central core, just as Scripture speaks of those in heaven as all in robes of white, but also including people who are recognizable as being from every tribe and tongue and nation under heaven. This is what Christ tells us about the kind of Kingdom he is bringing.

## 6. Humility and Discernment as Key Dimensions

And this brings us to our third point, namely, that humility is a key dimension of the Biblical posture of a rooted hospitality. Paul reminds us of this reality when he speaks in II Corinthians 5 about how we have the treasure of the Gospel in earthen vessels. God in his grace has chosen to entrust to us the truth of the Gospel, even though we are earthen vessels, sinful clay jars with cracks, flaws and weaknesses. Why says Paul? So that the glory of God will be revealed, so that it will be evident that the power is from God and not from us.

I like this teaching because it makes so abundantly clear our call to be obedient and trust the faithfulness of God. It is God who brings his Kingdom; we are called simply to be humble servants. In the context of our discussion today, it expresses itself in a double humility-of examining and of listening. First, we must be willing to examine and re-articulate our own convictions and formulations of God's truth. This comes to us as a reminder to hold to the truth, but, as someone has put it, to keep a gentle grip, to hold our truths gently and be open to refinement and correction in the light



of Scripture. Second, as we invite others in through our sharing and reaching out, we must also be willing to not only explain but also to listen to them as a means of further refining and enriching our own self-understanding.

Both of these commitments are possible as long as we and those to whom we are extending hospitality share a commitment to the ultimate authority of God's Word and Spirit, along with a recognition of the place of the church, Christian tradition and Christian community in working out a response of obedience. Such a commitment, enables a community to practice a shared posture of humility and discernment, without suspicion. It places us in a context that provides both a grounding in truth and room for communication, both rootedness and hospitality. As this is motivated by a passion for Jesus Christ, and his honour and glory, this deep and heartfelt conviction of faith binds all else together.

Finally, undergirding such a process in prayer, from which the spiritual fruit of humility flows and is nurtured, is foundational to discernment and communication. Prayer for the leading of the Holy Spirit, who promises to lead us into all truth, is also crucial, so that the Spirit gives a shared and unfolding sense of direction and certainty to the community in this process. This is what makes possible the practice of humility and discernment that must accompany the Biblical posture of being both rooted and hospitable. Through prayer both those directly involved in such a process and those supporting it in prayer have a sense of identity with what is unfolding.

## 7. Conclusion

In conclusion, let me once again thank you for the opportunity to share the experiences of Redeemer University College and its practice of Reformed

hospitality, together with my reflections on what it means to be faithful in an ecumenical age and committed to a Biblical posture of rooted hospitality that is exercised with humility and discernment. Based on this kind of practice, we at Redeemer have experienced the intellectual richness and spiritual vitality that comes from an intentional commitment to communicate our religious identity and invite others to share in it. It is my hope that what I have shared will be helpful and upbuilding to you in your faith and life, as you seek to steward the spiritual and theological heritage the Lord has given you. It is my prayer that the Holy Spirit will so guide and bless you in your efforts here in Korea and beyond as you seek to communicate the Gospel, so that the Kingdom of Christ will flourish in new ways and glory and honour to Christ will therefore abound. To him be all the praise, now and forevermore.

## Abstract

## 에큐메니컬 시대에 있어 호의(好意)적인 개혁주의/복음주의가 된다는 것

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본 연구는 우리가 처해있는 에큐메니컬 시대에 있어서 호의적인 복음주의가 된다는 것, 즉 복음주의적 이상에 충실하면서도 다른 교파 및 신학적 배경을 지닌 기독교인들 및 기독교 기관들과 관계함에 있어 호의를 보이는 것에 대한 긍정적인 잠재력을 살피고자 하다. 호의적 개혁주의는 자기 반성과 통찰, 정체성에 대한 새롭게 심화된 의식, 임무에 대한 새로운 신념과 열정, 공동체에 대한 풍부해진 이해력과 사려라는 네 가지 긍정적 결과물들을 가져온다.

이 과정은 비-개혁주의적 배경을 가진 이들에게는 개혁주의적 이상이 민족주의적이거나 교파적인 것이 아니라 성경 중심적이고 그리스도 중심적이라는 것을 이해시키는데 도움을 주었고, 개혁주의 전통을 양보하지 않고 개혁주의적 이상을 새롭게 했다는 것을 확신시키는 데 도움을 준다.

만약 혹자가 자신의 기반과 전통의 가치를 자각하고 전념한다면, 상호작용과 대화에 종사하면서 또한 성경과 역사적 기독교 신앙에 충실하게 남는 것 모두가 가능하다. 접촉과 상호작용의 가치와 긴장을 유지하고 있는 이러한 가치에 있어, 그 결과물은 에큐메니컬 시대에 있어서 신실함이 될 수도 있다. 한 곳에서 우리는 배타적이어야 함에 대한 성경의 가르침을 가지고 있고, 다른 한 곳에서는 포괄이 되도록 노력하라는 성경의 명령도 가지고 있다. 모두 함께 이것들은 상대주의적이지 않은 한 성경적 포괄주의를 양산하는 “뿌리박은 호의”라고 부르는 그 무엇의 방향으로 우리를 향하게 한다.

그리스도 안에서의 일치와 함께 다양성은 하나님 나라의 가치이다. 그러므로, 비록 우리가 교리의 모든 영향에 의해 이리저리 흔들리지 않아야 하고 오히려 뿌리박고 세워져야 할지라도, 우리는 또한 그 교리의 영향 밖에 있고 세상의 일부는 아니면서도 세상 가운데 있고 또 뿌리박고 접촉하는 것이 필요하다.

**주제어** : 복음주의, 개혁주의, 연합, 기독교