

# **Mission, Migration, and Christ Church in Vienna**

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**Forms of Mission in a Multi-ethnic and International  
Anglican Church in Vienna.**

FRANK G. C. SAUER

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## INTRODUCTION

In this paper I would like to summarise my presentation at the annual conference of the American Society of Missiology in the context of the panel *Migration, Urbanization & Diaspora Communities*. It was a great honor for me to have the opportunity to present parts of my my Ph.D. research project to the audience of the annual conference of the American Society of Missiology. For me it was indeed a first to present my project in front of an international English-speaking audience and to experience a perspective different from a European context.

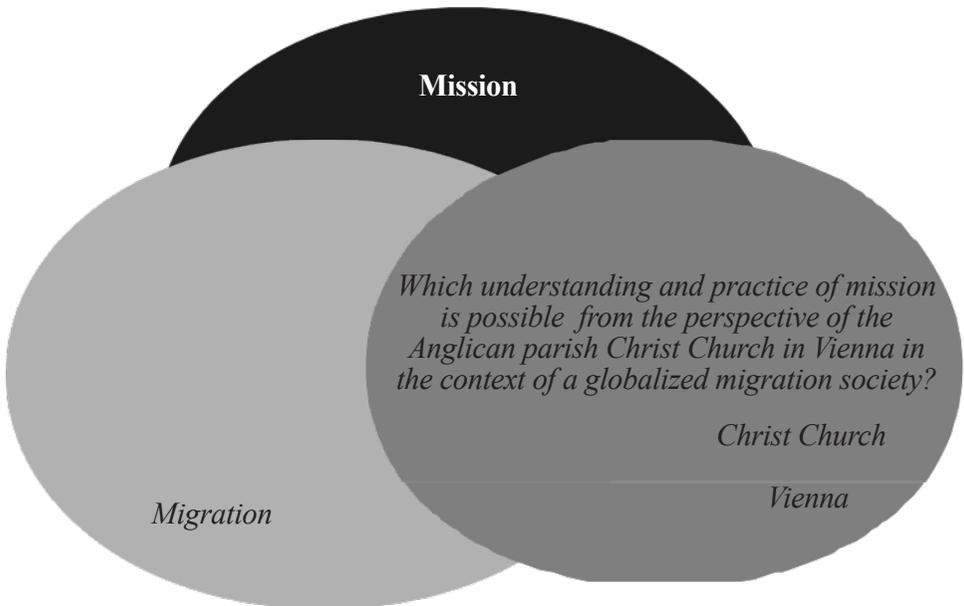
My presentation thematised one part of my ongoing doctoral project which focuses on a contemporary understanding of mission in the context of migration. In general the project is connected to a research area at the Department of Practical Theology of the Faculty of Catholic Theology at the University of Vienna which focuses on religion in the context of migration. The World Migration Report 2013 of the International Organisation for Migration recognizes the phenomenon of migration is indeed characteristic of the world of today (International Organization for Migration (IOM) 2013). Already the Roman Catholic instruction *Erga migrantes caritas Christi* declared in 2004 from a theological perspective: “We can [...] consider the present-day phenomenon of migration a significant ‘sign of the times’, a challenge to be discovered and utilised in our work to renew humanity and proclaim the gospel of peace.” (Catholic Church and Pontificium Consilium de Spirituali Migrantium atque Itinerantium Cura 2004, para. 14). While rooted in the Anglican tradition with ties to the old Catholic churches, I try to add another perspective to the theological discussion about migration within my research.

The focal point of my project are the members of the international Anglican congregation Christ Church in Vienna. In particular I would like to bring into focus the understandings of mission among Christ Church members and how they relate the activities of their congregation to mission.

To understand this segment of my project, it will be helpful to mention the main question of my research and the methodical background of my work. My project relates three topic areas with each other: mission, migration, and

Christ Church in Vienna (fig. 1). Therefore my general research question is: Which understanding and practice of mission is possible from the perspective of the Anglican parish Christ Church in Vienna in the context of a globalised migration society?

*Fig. 1: Research Question*



My research project aims to learn what a contemporary understanding of mission would look like for an Anglican congregation in Vienna that is highly affected by migration. The main issues of my work is therefore mission as the “lifeblood of the church” (Doe 2011, ix). As the Anglican bishop Michael Doe noted, migration is a very serious topic today and Christ Church is a community predominantly consisting of migrants. Current a views of the dramatic scenes of the Mediterranean Sea migration makes this an even more urgent topic from a European perspective.

Contrary to many other migrant communities, the members of the Anglican church in Vienna are quite privileged and wealthy. What does mission mean in this particular context? To answer this question my approach is practical-

theological. Practical theology I would describe as a reflection on religious practice in the context of contemporary lives and practices (Osmer 2008; Mette 2005).

The methodology for my research included:

- *First*, to describe the situation of Christ Church and its members,
- *Second*, to interpret the situation from the perspective of theology and other sciences such as sociology, and
- *Third*, to try to develop guiding principles for a contemporary mission in this particular context.

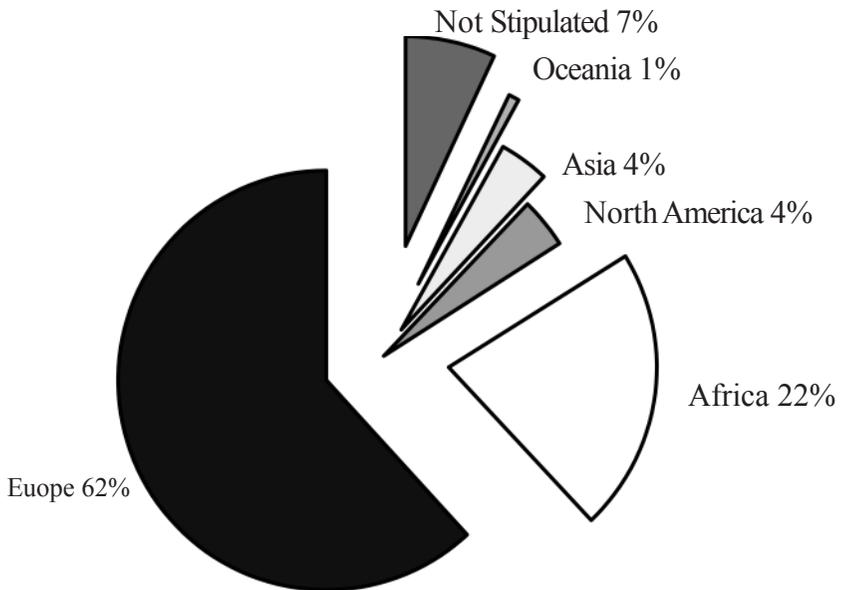
## **THE DESCRIPTION OF THE SITUATION OF CHRIST CHURCH AND ITS MEMBERS**

### **Christ Church Vienna**

Let me start the description of Christ Church and its members by giving some information about the congregation and its surrounding society.

The congregation is located in Vienna, the capital of Austria. Vienna has a population of about 1.8 million inhabitants. There are still strong connections with the countries that in the past were part of the Austro-Hungarian Empire, 100-150 years ago. Many migrants living in Vienna today are from Eastern European countries like Poland, Hungary, Romania, and Croatia. There is also a big group of people of Turkish origin, but German immigrants are currently the largest group in Austria (Statistik Austria 2013, 35). Many English speakers live in Vienna because of international organizations such as the United Nations, etc. Consequently, the self-description mentioned on the website is: “Christ Church is made up by people from all over the world. Thanks to many international concerns in Vienna, we have representatives from almost every part of the worldwide Anglican Communion” (Christ Church 2015b). But Christ Church was originally erected as a place of worship for British residents.

The following pie chart shows the origin of current Christ Church members. This is taken from a survey that the church council implemented in 2013 (Stanners 2013).

*Fig. 2: Origin of Christ Church Members*

As you can see in figure 2 there is a large European group. It is important to say that approximately half of this European group are British passport holders (33%). The other half consists of Austrian passport holders (27%) with only a few other European nationalities represented. The next largest group are members from Africa, primarily from Nigeria and Ghana. Beyond that there are a few members from North America, Asia and Oceania. It is significant that not all of the members of Christ Church are originally Anglican. Many non-Anglicans joined the congregation because of the English services and the liturgical character of the worship. The impression of many members is that the character of the community is still very British. One member said, “It looks very historic [...] It was also very British. That was my feeling. I did recognize there are lot of Africans there, but I felt that the culture is still very British, [...]” (IP2 226-228)<sup>1</sup>. But English is the first language of **only** half of the congregation. As a memorial plaque at the entrance of Christ Church says, the church building was “built by Voluntary Contribution and in Conformity with an order in Council of His Imperial Majesty Francis Joseph I permitting the erection of a place of

1 Citations from interviews will be quoted hereafter within the text by code and line number.

worship in which Divine service shall be Conducted according to the Rites of the Church of England was opened upon Sunday the 8th July, 1877..." (Brash, n.d., 1).

It is indeed remarkable that the character of the congregation is still recognized by many members and by people from outside as "British," although Christ Church is much more diverse today. That is a sign that colonialism still has an influence within the Anglican Communion today. The Anglican bishop Michael Doe, mentions with regard to globalization and a post-colonial church, "colonialism is not just about political and military domination but also about cultural hegemony, and how those in power assert this superiority and their right to represent the other" (Doe 2011, 75). This is true for Christ Church as well. One can notice this when there are discussions among members of Christ Church about the proper pronunciation of English words. It is also significant that Christ Church started to offer English language courses. For a congregation located within a predominantly German-speaking context that raises questions about the status of Christ Church within Viennese society. Some members are indeed under the impression that Christ Church is rather something like an "expatriates club" (IP7 395). Although I wouldn't go so far as to say that, I would indeed say that the colonial past of the Anglican Communion is still recognisable within the Anglican congregation in Vienna.

Today the congregation is organizationally part of the Diocese of Gibraltar in Europe, which is the biggest Diocese within the Church of England. Basically the diocese consists of Continental Europe. In Austria, Christ Church is the only Anglican congregation. One hundred and forty - five members are currently on the electoral roll. There are a four places of worship outside of Vienna: Slovenia, Croatia, Slovakia, and Klagenfurt in southern Austria are served by the clergy in Vienna. Hardly surprising, the language of all of the services is English.

### **Qualitative Interviews: Sampling**

After this general information I would like to continue with some of the empirical evidence of my project. I conducted ten guideline based interviews within the congregation in Vienna. The average duration was approximately one hour. The design of my research is a case analysis (Flick 2007, 177-178) of Christ Church. Like many qualitative studies, my work is not arranged as a representative survey. My aim is to gain a greater degree of subjective understanding of mission and

the individual migration experiences within Christ Church. Therefore my general research question asks for possible understandings and practices of mission within Christ Church. The following table shows the origin of the interviewees.

*Fig. 3: Interview Sampling*

<b>Origin</b>	<b>Lay (male)</b>	<b>Lay (female)</b>	<b>Clergy (male)</b>	<b>Clergy (female)</b>	<b>Total</b>
<b>UK</b>	1	1	1		<b>3</b>
<b>AT</b>	1				<b>1</b>
<b>Other EU</b>		1			<b>1</b>
<b>North America</b>	1	1		1	<b>3</b>
<b>Africa</b>		1			<b>1</b>
<b>Asia</b>	1				<b>1</b>
<b>Total</b>	<b>4</b>	<b>4</b>	<b>1</b>	<b>1</b>	<b>10</b>

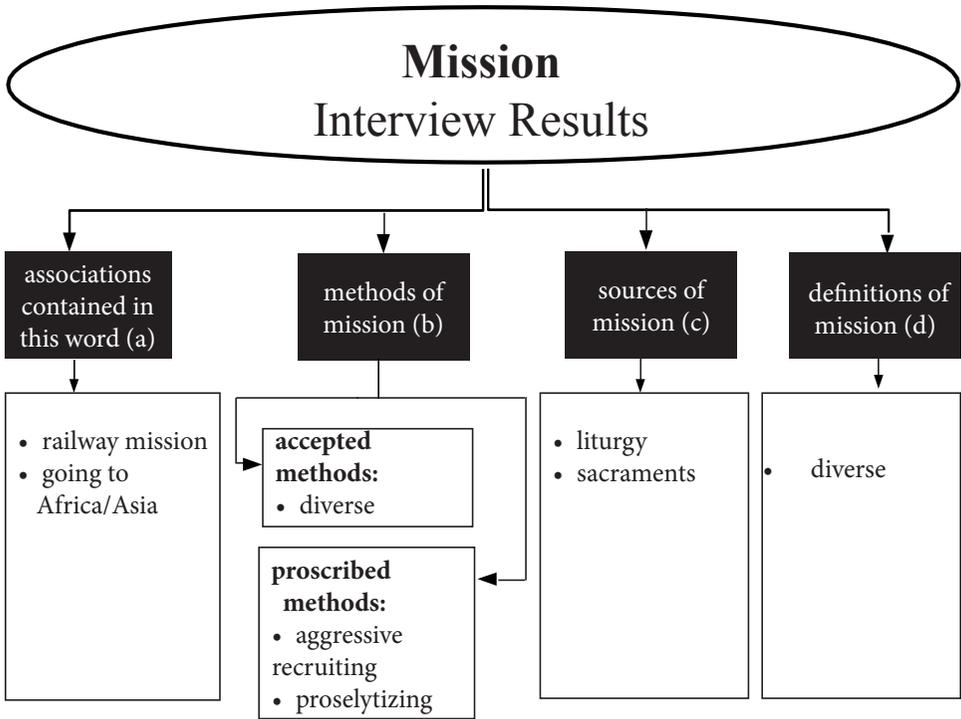
Three members from the UK, one from Austria, one from another part of the European Union, three members from North America, one member from Africa, and one from Asia have been interviewed. Half of the interviewees were male and half were female. Two of the ten interviewees were members of the clergy. On the one hand, the interviewees were selected because of their convenient accessibility and availability after the services. But on the other hand, I tried to get members from different places to get a broader overview of the congregation. In this paper I would like to focus on the interview results that address mission. Approximately 70% of the interviews are already analyzed. All of the interviews have been recorded, transcribed, and identifying information removed. Because of the difficult political situation in the homeland of one interviewee and the small size of the Anglican congregation in Vienna, one interview is not included in the analysis. It was not possible to remove enough identifying material in this case without possibly endangering the interviewee.

## INTERVIEW SCHEDULE AND RESULTS CONCERNING MISSION IN GENERAL

Concerning mission, my interviews included three questions:

- What comes to your mind when you hear the word “mission”?
- How would you picture your own experience as *mission*?
- How would you define “mission”?

Within the interviews, I have identified four main topics (fig. 4): associations contained in this word (a), methods of mission (b), sources of mission (c), and definitions of mission (d).

**Fig. 4: Interview Results – Mission**

- a. Interestingly two interviewees associated the term mission with railway mission. In German that is called *Bahnhofsmision*. As an ecumenical aid agency it has assisted people on low incomes for the past 110 years. The aim of this agency was originally to protect women from sexual exploitation who had moved for economic reasons from rural areas to the cities (Lutz, Nikles, and Sattler 2013, 20). Other associations were linked to the idea of going as a missionary to Asia or Africa. One interviewee noticed, “I don’t think mission is going out to Africa and trying to convert the poor black people and tell them that God loves them.” (IP1 567-568). Although this is a negative association from the interviews, it is certainly evident that this is an echo of the colonial past in the history of mission (Bosch 2011, 302 et seq.).
- b. Concerning accepted methods of mission there were diverse and mixed suggestions. Some said that visiting people in prison is a good method and others mentioned the coffee hour after the service. But almost all of the interviewees agreed that proselytizing and aggressive recruiting would not be acceptable. It seems that there isn’t a consistent positive understanding of mission approaches within the congregation. Only the rejection of unacceptable methods is quite clear. The concept of mission seems to be in

crisis, as the Anglican theologian Stephen Spencer has discerned (Spencer 2007, 3 et seqq). He argues that there is a dispute between three different viewpoints mission as social action, mission as church growth, and mission as public witness. He claims that the challenge for Christian communities today is to sort out what the nature of mission really is. Concerning Christ Church that is obvious.

- c. In some of the interviews you find the idea that the liturgy and the sacraments are the sources of mission. These are the places where the Good News is proclaimed and the reconciliation of God with his creation will be envisioned. In this regard, the Old Catholic theologian Angela Berlis wrote about the missionary potential of the liturgy (Berlis 2014). According to Berlis it could be seen as a place of witness and lived faith. She mentions the Dutch art historian Henk von Os, who in 1980 participated in a Eucharistic service of the Episcopal Church in Florence. He was impressed by the solemn liturgy and felt himself swept up into the ceremony with his whole body. The Protestant theologian Martin Wallraff states in his article “Mission and Media” (Wallraff 2012, 70 et seq.) that the liturgy occupied an important place concerning mission from the beginning of the Christian Church. Liturgy was a very prominent instrument of mission. Therefore the ideas concerning the cohesion of liturgy and mission within the interviews can be found in ancient Christian tradition.

An additional aspect is that the liturgy, especially the Eucharist, for a migrant community, is often very important. It is about the fellowship of migrants within a different cultural environment. Surveys in Europe and the USA have shown that religion is quite important within the process of migration (Brazal and Guzman 2015, 141).

- d. Once again, characteristic of the definitions of mission the interviewees tried to draft is that there is not one consistent understanding of mission. (It could however also be the case that there was not much reflection about mission in Christ Church previous to my interviews.) On the contrary, the definitions are pluralistic and sometimes inconsistent. Maybe that is not unusual for a congregation with members who migrated to Vienna from all over the world. According to the Anglican theologian Stephen Spencer, you can recognize mass immigration to western countries after the two world wars as an important source for the pluralist societies of modern Europe (Spencer 2007, 163). This may apply to the churches in Europe as well. Diversity and migration are major phenomena of today’s world. Migration in itself is not something new. There are experiences of migration one can identify from the beginning of human history. The Bible reflects a lot of migration stories as well (Nguyen and Prior 2014, xi). Abraham migrating to Canaan, the exodus experience, and Jesus and his parents fleeing to Egypt are only a few examples. But the growing diversity and the global dimension of migration is indeed something that is uniquely characteristic concerning the

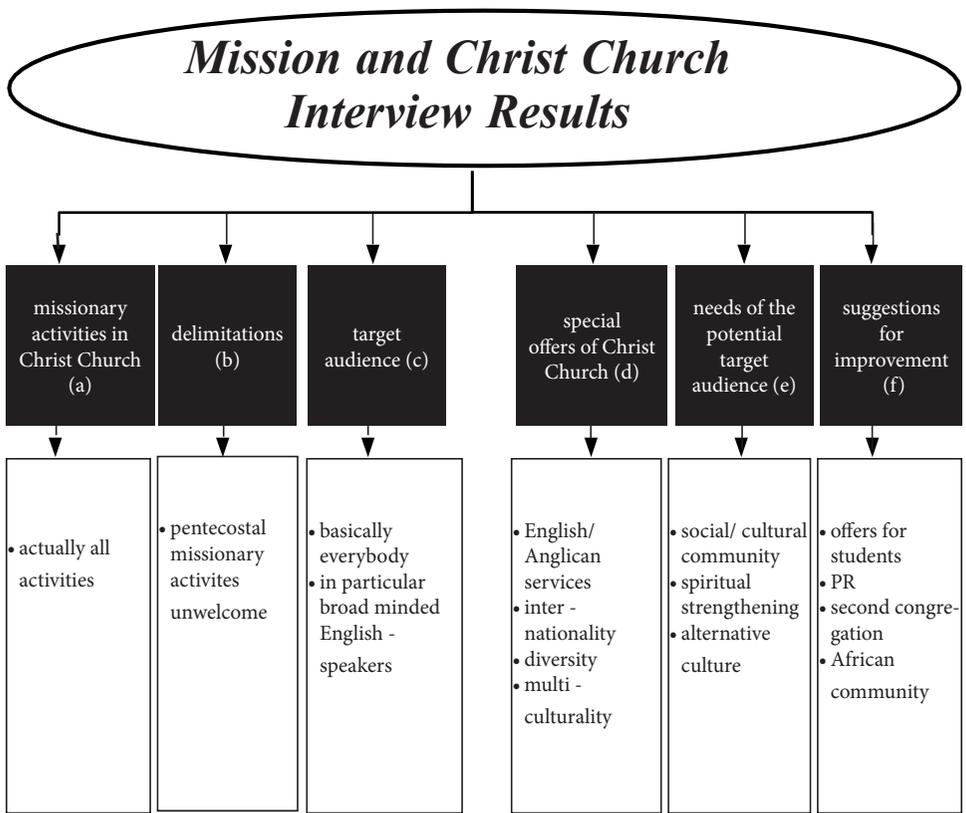
post-modern phenomena of migration. Furthermore, it is remarkable that the majority of modern migrants are Christians. This impacts aspects of mission. Migration has always been an important stimulus for mission during the history of Christianity (Reimer 2011, 53).

## **Interview Schedule and Results Concerning Mission and Christ Church**

Relating to Mission and Christ Church my interview contained the following questions:

- What specific activities in Christ Church would you qualify as successful or inefficient missionary activities?
- For which group of people in Vienna is Christ Church ministering in your judgement?
- What are the needs of this group in your opinion?
- Could you please mention three special gifts and talents that Christ Church could offer the people in Vienna?

Again I identified the main topic areas as follows (fig. 5): missionary activities in Christ Church (a), delimitations (b), target audience (c), special offers of Christ Church (d), needs of the potential target audience (e), and suggestions for improvement (f).

*Fig. 5: Interview Results – Mission and Christ Church*

- a. Like the previous definitions of mission, the descriptions of the missionary activities among the members in Christ Church are diverse. Actually you can find all the activities of Christ Church mentioned as missionary activities. The Advent bazaar, the excursions, the concerts, etc. are only some examples. Diversity and inconsistent descriptions in relation to mission are once more found in the international Anglican congregation in Vienna. Moreover, I presume that the word “mission” was quite problematic for many of the interviewees. Someone said to me in German: “Ich [...] finde, das macht man einfach nicht [...]. Man geht nicht auf Menschen zu und versucht sie anzuwerben.” (IP3 518-519). In this view, mission is mainly connected to the unacceptable recruitment of people.
- b. Beyond that there are some other negative views. One interviewee said that pentecostal missionary activities would not be appropriate for Christ Church. That illustrates that Christ Church has a special flavor which is more connected to the Anglo-Catholic part of the Anglican Communion, or according to Stephen Spencer the “Catholic Ways of Discipleship” (Spencer 2010, 81). Within the Anglican Community one can recognise many

Christian movements over the course of church history. The Anglo-Catholic movement is in particular connected to the Oxford Movement with its renewal of the Western Catholic tradition within the Anglican church. The liturgy, the sacraments, the apostolic succession, etc. became very important during this renewal.

- c. Nevertheless, there is an understanding that Christ Church is for everybody. That reflects a general openness which is characteristic of the Anglican identity. The Anglican theologian, Paul Avis, explains this in the following way: “We are the church. You also are the church. But neither of us is the church in its fullness.” (Avis 2007, 166). On one side, Anglicans in Vienna welcome other Christians as brothers and sisters in Christ. They are invited to participate in Anglican services and to come for Holy Communion (Church of England 2000, 159). On the other hand, there is an awareness of the character of an English-speaking congregation. Therefore, the interviewees said that the target audience for Christ Church in particular are broad-minded English-speakers. It was mentioned in almost all the interviews that the English language has a central role. This was not always mentioned positively. As I already brought up, there are interviewees that experienced Christ Church more like an English expatriates club.
- d. Consequently, the interviewees pictured the Anglican services in English as a special service of Christ Church. Beyond that, the internationality, diversity, and multiculturalism of the Church was seen as a speciality of the congregation. Again one can recognize the slight tension between a universal understanding of the church and the particular character of a congregation like Christ Church.
- e. The needs of the potential target audience have been characterised by the interviewees as providing a social and cultural community, spiritual strengthening, and presenting an alternative culture in the context of Austrian or Viennese society. Providing social activities, a local community to look after each other, spiritual development, and the experience of a different alternative to Austrian society seem to be very remarkable aspects of Christ Church. This mirrors the migratory nature of the Anglican congregation in Vienna. For all of the migrant members of Christ Church there is the challenge to find a place within Austrian society. This can be understood as a process of acculturation, where members of a group of people try to find a place in the cultural environment of another group. Within this process, mechanisms of the adoption and rejection of some cultural dimensions can be recognised (Zick 2009, 534). Certainly the community of Christ Church is a necessary contact point for this acculturation process. The congregation offers obvious solidarity and encouragement for many of its migrant members. But this contribution is not totally successful in relation to the full inclusion of Christ Church and its members into Austrian society. There is indeed the impression within parts of the congregation that they should not be part of the surrounding society. One interviewee, for instance, mentioned: “ ... I don't see

this as being a part of the Austrian society.” (IP2 244).

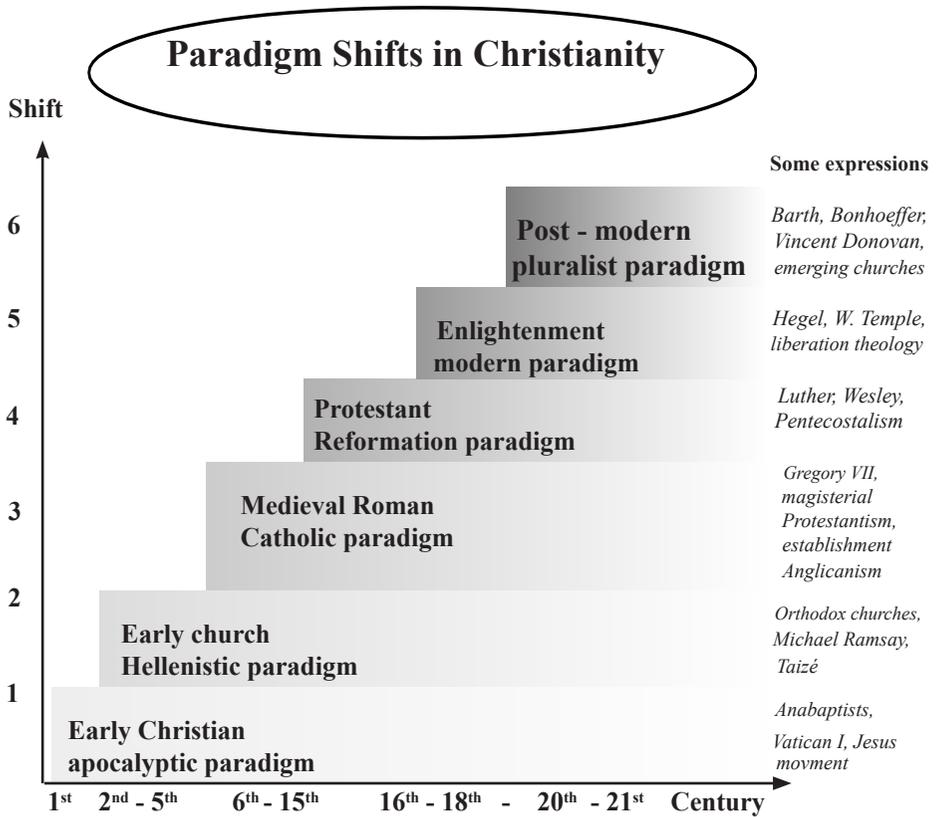
f. Finally the interview partners suggested improvements to mission at Christ Church. Some would like to see more services for students in the community. Other would like to see more involvement with the African community. Furthermore, public relations and a possible second congregation in Vienna have been suggested as well. To my mind this reflects issues discussed within the congregation. With regard to the students, there is probably the feeling that there should be more young people in the community. On the one hand, some interviewees would like to reach more people, but on the other hand some felt that the church is often quite crowded. This was the reason for one interviewed member to think about a second congregation. But for a majority of the interviewees, the topic of more involvement with the Africans within the congregation was a highlighted issue. There was the impression that there is an African subgroup in the community that is not as integrated into Christ Church as it should or could be. This shows that besides the acculturation process of Christ Church members into the Austrian context, there are indeed cultural disagreements within the congregation itself.

But, how can all these insights help to find an initial point for the construction of an appropriate concept of Christian mission? What would a contemporary understanding of mission for Christ Church look like?

## THE INTERPRETATION

### Paradigm Shifts in Christianity

The Anglican theologian, Stephen Spencer, introduces a model of paradigm shifts to help answer the question of the contemporary understanding and practice of mission (Spencer 2007, 42). This model is based of the works of the Reformed theologian, David Bosch (Bosch 2011), and the Roman Catholic theologian, Hans Küng (Küng 1996).

**Fig. 6: Paradigm Shifts in Christianity**

I tried to illustrate the ideas of Spencer, Bosch, and Küng in figure 6. The first point of this model is that there have been different paradigm shifts connected to the respective contexts in Church history. Six paradigms have been identified. These paradigms are the early Christian apocalyptic paradigm, the early church Hellenistic paradigm, the medieval Roman Catholic paradigm, the protestant reformation paradigm, the enlightenment modern paradigm, and the post-modern pluralist paradigm. The second point is that each paradigm is still present and finds its expression in the different parts of today's church (Spencer 2007, 37 et seq.). Pentecostalism, by way of example, relates to the protestant Reformation paradigm and liberation theology is related to the Enlightenment modern paradigm. In each paradigm one can recognise a certain approach to mission.

The argument is that after the disastrous experiences of the first and second world wars, and in the midst of the phenomena of mass migration, churches

are looking for a new understanding of mission. In the context of today's diversity and pluralism, the former understandings of mission are not sufficient. But in the mission practices of the churches and in the consciousness of Christians one can still detect the former understandings of mission.

The diverse definitions of mission which I identified in the interviews with members of Christ Church demonstrate how the congregation is wrestling for a new understanding of mission. On one side, there is an awareness of the insufficiency of the colonial context of mission, but on the other hand you can still find echoes of the imperial past from the British Empire. While Christ Church in the past was built as a congregation for British residents, it is today a highly international and multi-ethnic community. That is exactly what the post-modern growth in diversity is about. As a result you can see Christ Church is very much influenced by the post-modern pluralist paradigm.

### **Christ Church and Mission within Post-modernity**

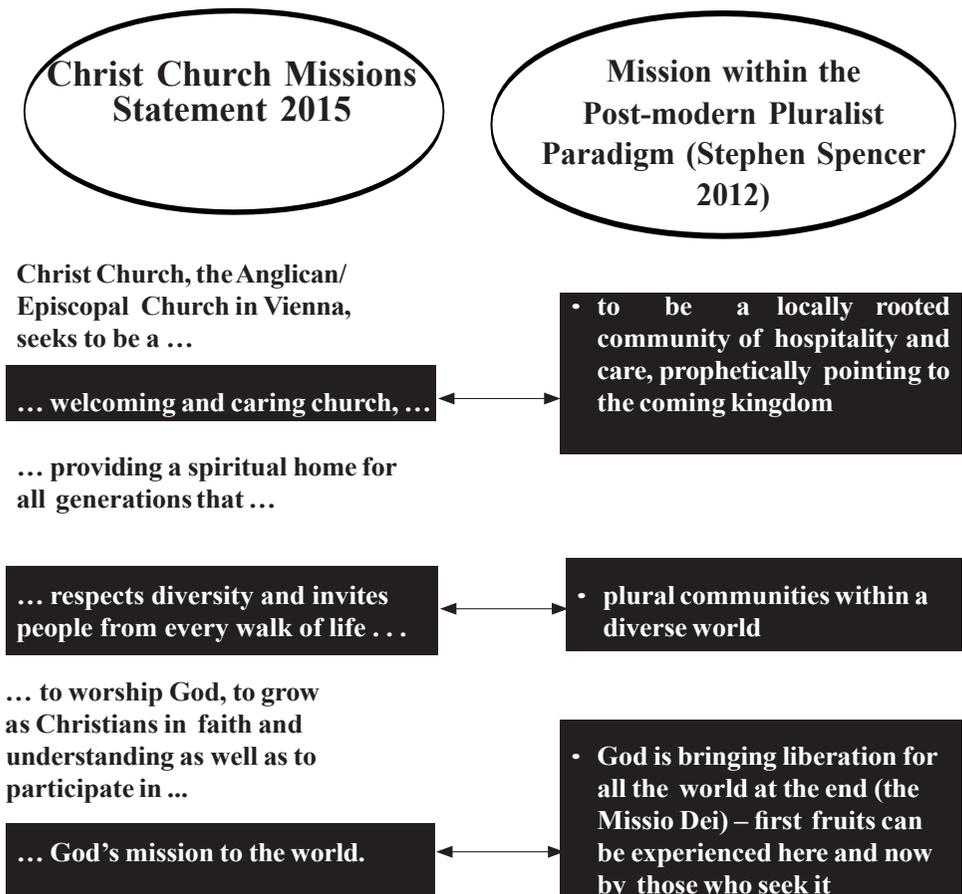
Another example of my assertion that Christ Church is affected by the post-modern paradigm is the recently formulated mission statement of the church council (Christ Church 2015a). To illustrate this, figure 7 compares the mission statement of Christ Church and the definition of the post-modern pluralist paradigm of Stephen Spencer (Spencer 2007, 161 et seqq.).

The context of that paradigm comes from the experience of the great disasters in the 21<sup>st</sup> century. These disasters are the two world wars, the Shoah, the atomic bomb, poverty, oppression, and the ecological crisis. The narrative of the enlightenment era that the world could be made systematically a better place by reason has failed in the light of the great catastrophes of the last century. The end of universal narratives and the phenomena of mass migration in the present has brought about a world of pluralism and diversity. In this context, mission needs a different approach. The local community becomes more important. It is a place where people can find hospitality and care. Within a diverse world the local communities are the places where the first signs of the coming kingdom of God can be recognized. But the liberation of the whole world will be brought by God at the end. God is the first actor. Mission is God's mission first (*Missio Dei*).

Christ Church describes itself as a welcoming and caring church. The diversity of people coming to the congregation is recognised as a positive. There

is an awareness that God is the first actor and that the people of Christ Church are participating in the mission of God. The term *God's mission* is explicitly mentioned. Moreover the concept of the *Missio Dei* is mentioned in one of the interviews. One interviewee said, "Basically I think it's God's mission" (IP1 411).

**Fig. 7: Christ Church and the Post-modern Pluralist Paradigm**



If you match the mission statement of Christ Church with the description of the post-modern pluralist paradigm by Stephan Spencer you can find many similarities: the aspect of plurality, the concept of *Missio Dei*, the aspect of

hospitality and care, and the local community. Therefore I would like to relate the situation and the context of Christ Church to the post-modern pluralist paradigm (fig. 6) as a first step in developing mission guidelines for the Anglican church in Vienna. The central concept will be the *Missio Dei* which is explicitly mentioned in the mission statement, and which is an important issue currently discussed in the Anglican Communion as a whole (The Lambeth Conference 2008, para. 21–22).

## PROSPECTS – THE DEVELOPEMENT OF GUIDING PRINCIPLES

### *Missio Dei* and Reconciliation

The *Missio Dei* concept was indeed a reaction to the theological thinking that resulted from the enlightenment. The term *Mission of God* means the self-revelation of the loving God within this world (Doe 2011, 39). This is regularly connected to the concept of Paul: “God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. Therefore, we are ambassadors for Christ ...” (2 Cor. 5:19-20). The final document of the Lambeth Conference 2008 mentions this text as well (The Lambeth Conference 2008, para. 21). The central direction of the *Missio Dei* is seen as the reconciliation of the whole world to God. The Archbishop of Canterbury, Justin Welby, defined the *Mission of God* consequently in the following way: “Reconciliation is God’s mission to the world in Christ; therefore it is our mission.” (Groves 2014, ix). And likewise: “Reconciliation is at the heart of our calling to serve God in prayer and in witness.” (Groves 2014, ix).

The Episcopal theologian, Titus Presler, explains concerning Paul’s term of reconciliation in the second letter to the Corinthians: “The Greek verb Paul uses for this work is *katalasso*, which means to re-establish friendly interpersonal relations after these have been disrupted or broken, or to reconcile those who are at variance” (Presler 2010, 73–74). For Paul reconciliation goes beyond the end of a clash. It is the restoration of the broken relationship of God with his creation (Groves 2014, 9). Consequently, the renewal includes the relationship of God and human beings, of human being among themselves, and of human beings and the whole of creation. This doubtlessly involves all kinds of questions concerning justice and goes far beyond that. Maybe after a war justice has been achieved and offenders have been sentenced, but at the end, reconciliation still asks the

question about how we live together after we have done terrible things to each other. How can we live reconciled, knowing that God in Christ already made the first step to reconcile the whole cosmos (κόσμον – 2 Cor. 5:19) to himself? That is the mission we are part of.

## Marks of Mission and Approach of Action

From an Anglican point of view, the *Book of Common Prayer of the Episcopal Church* makes it very clear that the mission of reconciliation is the central duty of **all** members of the Church. “The mission of the church is to restore all people to unity with God and each other in Christ” (Publishing 1979, 855) and, “The Church carries out its mission through the ministry of all its members” (Publishing 1979, 855). Furthermore reconciliation is the central term of mission expressed in a prayer within *Common Worship*, the contemporary prayer book of the Church of England: “Almighty God, who called your Church to witness that in Christ you were reconciling the world to yourself: help us so to proclaim the good news of your love, that all who hear it may be reconciled to you through him who died for us and rose again and reigns with you in the unity of the Holy Spirit, one God, now and for ever” (Church of England 2000, 55).

Having identified reconciliation as the central aspect of God’s mission, the question is in which way should the members of the church participate in this mission? What are the key parameters of mission for Christians? What could mission mean in a practical way? What does that mean in particular for Christ Church?

In the Anglican Communion, Five Marks of Mission have been developed to characterize the practice of mission from of the concept of the *Missio Dei* as follows:

1. To proclaim the good news of the Kingdom
2. To teach, baptize, and nurture new believers
3. To respond to human need by loving service
4. To seek to transform unjust structures in society
5. To strive to safeguard the integrity of creation, and sustain and renew the life of the earth (Markham et al. 2013, 684).

These marks picture again three aspects of restoration: reconciliation of human beings with God, with each other, and with creation. There are many activities of Christ Church that one can relate to these three aspects, or the Five Marks of Missions. The chaplain of Christ Church Vienna mentioned the marks of mission explicitly in a report about the activities of the congregation for the annual church meeting in 2014 (Sauer 2015, 10). Interestingly enough, the members of the congregation didn't relate their activities explicitly to mission or the theological aspects within their reports for the annual church meeting. That was the reason for the chaplain to urge the congregation in his report not to forget the Christian direction of all their activities. The danger is that Christians do all sorts of things in their communities, but forget the deeper reason for their actions (Sauer 2015, 20). Mission as reconciliation is not so much about activism, but more about a form of being. The Anglican theologians, Phil Groves and Anghard Parry Jones, advise correctly that "living reconciliation begins with an openness to share in the lives of our companions" (Groves 2014, 122). This is especially accurate concerning all questions of social justice, etc. This will be the starting point to develop guiding principles for the Anglican congregation of Christ Church in Vienna. A good argument can be made that there is more need for theological reflection within Christ Church concerning their activities, especially when it comes to aspects of colonialism and acculturation as set out in this paper.

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