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Sacramental Missiology: Translating Transcendence in the “Haunted” Secular Context

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ABSTRACT

Sacramental Missiology is proposed by evangelical co-authors of this article in the context of “post-Christian West” in general and secular New England in particular, characterized by “immanent frame” and expressive individualism. Sacramental Missiology is an integration of the theology of Dynamic Trinity and the theoretical framework of Relational Interactionism.¹ This article is an attempt to contribute to global missiological discourse by showing how Sacramental Missiology, based on sacramental paradigm, can translate transcendence in places, spaces, and contexts where transcendence is obscured, suppressed or contested.

INTRODUCTION

Purpose

The purpose of this article is to introduce Sacramental Missiology as a contextually grounded framework for mission in secular environments when engaging postChristian, secular societies, using New England as an example. These exclusive humanistic² contexts are buffered³, no longer interested in, or even asking the “God question.” God and the supernatural had not been eliminated from the social conscience; they are

just being regarded as no longer relevant⁴. However, despite the forceful tides of secularism pushing against the social conscience, people in secular contexts like that of New England, find themselves

4. Often times the Secular Context is viewed as a distillation of what is left after transcendence, religion, and superstition is eliminated. Charles Taylor calls these “Subtraction stories” and argues that secularism is produced not distilled. James K. A. Smith. *How (Not) to Be Secular: Reading Charles Taylor*. (Grand Rapids, MI: William B Eerdmans Publishing, 2014), 143.

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1. Relational Interactionism a narrative approach describing interactions between personal Beings/beings that form relational networks between Triune God, angelic and human beings.

2. Exclusive humanism is a worldview that is able to account for meaning and significance without any appeal to the divine or transcendence. James K. A. Smith. *How (Not) to Be Secular: Reading Charles Taylor*. (Grand Rapids, MI: William B Eerdmans Publishing, 2014), 141.

3. Charles Taylor describes the “Buffered self” in secular contexts as, “the self is sort of insulated in an interior ‘mind,’ no longer vulnerable to the transcendent or demonic. James K. A. Smith. *How (Not) to Be Secular: Reading Charles Taylor*. (Grand Rapids, MI: William B Eerdmans Publishing, 2014), 140.

porous⁵ and “haunted” by transcendence which is impressively in search of transformation through academic achievements, social activism, or ascension through New Age spirituality.

Programmatic, functional or popular missiological approaches are rooted in a closed-system where transcendent divinity is being regarded as irrelevant in the post-Christian and secular contexts of contemporary New England. Sacramental Missiology is a missiological paradigm of open system that views sociocultural reality as dynamically shaped through consequential interactions between *Beings/beings*, i.e. relational interaction between the Triune God (theo-culture), angels and demons (angel-culture), Christians, and non-Christians (human-culture). Some of these interactions are transformational and others are transgressional.⁶ The consequence of these interactions contributes to the experiential “haunting” of transcendence which requires translation. In this paper, Sacramental Missiology is being employed as lens that are helpful in translating transcendence.

Relational Interactionism provides the theoretic scaffolding for Sacramental Missiology, explaining how transformation occurs personally and institutionally through vertical interaction with the Triune God and horizontal interaction within persons, communities and places within the created order. Conversely, transgression occurs personally and institutionally through horizontal interactions with the enemy of the Triune God. Sacramental Missiology reframes mission as being a matter of encountering and bearing witness to the Dynamic Trinity’s ongoing relational activation in every aspect of the public square, and in the ordinary of life. This article offers insights for other secular, or post-Christian environments in Asia and the global West where transcendence must be translated rather than assumed. Sacramental Missiology offers a distinctive, Trinitarian, sacramentally grounded approach for mission practitioners, scholars, and church leaders seeking to navigate the challenges of global contexts shaped and influenced by secularism and expressive individualism.

Definition of Key-Terms

- Sacramental: The experienced presence and grace (salvific and effectual) of the Dynamic Trinity mediated through ordinary elements and relationships in which God encounters human beings granting blessing, healing and transformation.

5. Charles Taylor describes the “Porous self” in secular contexts as, “the self in open and vulnerable to the enchanted ‘outside’ world— susceptible to grace, possession. James K. A. Smith. *How (Not) to Be Secular: Reading Charles Taylor*. (Grand Rapids, MI: William B Eerdmans Publishing, 2014), 142.

6. See detailed discussion in two prior publications:

- Enoch Wan and John Raibley, *Transformational Change in Christian Ministry*. Western Academics, 2022: 6.
- Wan, Enoch, Mark Hedinger and Jon Raibley. *Transformational Growth: Intercultural Leadership Discipleship Mentorship*. Western Academics, 2023:6.

- Missiology: The integrated academic discipline that seeks to answer the question of, “how can the gospel of Jesus Christ be incarnated in human contexts so that people understand and believe, societies are transformed, and the kingdom of God is made manifest on earth as it is in heaven.”⁷
- Sacramental Missiology: The missiological framework that seeks to focus on how we encounter the Dynamic Trinity through ordinary elements, places, relationships and human beings in order to experience God’s blessing, healing and transformation.
- Place: Physical space endowed with meaning and familiarity in which we experience and encounter sacramental moments.
- Space: A neutral abstract or physical place that is dispossessed of meaning and familiarity and which can be encountered by Beings/beings.
- Relational Interactionism: “An Interdisciplinary narrative framework that develops from practical considerations of dynamic interaction of person Beings/beings, forming realistic relational networks in multiple contexts and with various consequences.”⁸ This framework is rooted in the Dynamic Trinity and essential understanding the open system required for Sacramental Missiology.
- Dynamic Trinity: “The Three Persons internally within the Trinity interacting in mutuality (fellowship, love, glory) and reciprocity (sending and witnessing) and externally in creation, salvation, and glorification.”⁹
- Transformational Change: “The dynamism and process of positive change, originating vertically from the Triune-God and ushered in the relational reality horizontally, through the process of interaction between personal Beings (the Triune God) and human beings, at the micro and macro (personal¹⁰ and institutional¹¹) levels and multiple dimensions.”¹² The desired implications of Sacramental Missiology are transformation through relational interaction with the dynamic Trinity.
- Transgressional Change: “Change caused by the dynamism from the enemy of the Triune God and by nature that is contrary to the attribute of God and His will, His revelation in Jesus Christ and the Scripture— the opposite of

7. Hiebert, Paul G. *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions*. Grand Rapids, Michigan: Baker Academic, 2009. 33

8. Enoch Wan and John Raibley, *Transformational Change in Christian Ministry* (Western Academics, 2022), 6.

9. “Understanding Oral Hermeneutics and Relational Hermeneutics” p 2

10. For the purposes of this research the abbreviation of TP will refer to “Personal Transformational Change”.

11. For the purposes of this research the abbreviation of TI will refer to “Institutional Transformational Change

12. Enoch Wan and John Raibley, *Transformational Change in Christian Ministry* (Western Academics, 2022), 7.

‘transformational change.’”¹³

- Transformational Thin Space: A sacramental space where positive and wholistic transformation occurs due to an encounter with personal Beings (divine Trinity)/beings (angelic and human).
- Transgressional Thin Space: A profane space where the enemy of the Triune God interacts with created beings. This is opposite of Transformational Thin Space.¹⁴
- Transformational Place: A place or places that are transformed as a result of sacramental encounters with Beings/beings.
- Transgressional Place: A place or places that are transgressed as a result of profane encounters with beings.
- Contested Zones: Transformational or Transgressional Places and Spaces in which relational interaction takes place with Beings/beings.
- Immanent Frame: “A constructed social space that frames our lives entirely within a natural (rather than supernatural) order.”¹⁵
- Immanentization: “The process whereby meaning, significance, and ‘fulness’ are sought within an enclosed, self-sufficient, naturalistic universe without any reference to transcendence. A kind of ‘enclosure’.”¹⁶
- Cross-pressure: “The simultaneous pressure of various spiritual options; or the feeling of being caught between an echo of transcendence and the drive towards immanentization.”¹⁷

The Context

The New England context is a historically rich place littered with monuments of Christendom yet is trapped in the immanent frame. Immanentization, in the pursuit of authenticity and transformation apart from transcendence has created a secularism that contests belief in a Transcendent God and the supernatural. James K.A. Smith practically explains what immanentization looks like and so describes the missiological challenge in the secular New England context when he states,

“(People) are no longer bothered by ‘the God question’ as a question because they are devotees of ‘exclusive humanism’ — a way of being-in-the-world that offers significance without transcendence. They don’t feel like anything is missing.”¹⁸

The immanent frame brings forth immanentization that results in an exclusive humanism, a mechanistic moral paradigm that is apathetic to God, but open to

13. *Ibid.*, 7.

14. Wan, Enoch and Mark Hedinger and Jon Raibley. “Transformational Growth: Intercultural Leadership Discipleship Mentorship.” *Western Academics*, 2023, 6

15. James K. A. Smith. *How (Not) to Be Secular: Reading Charles Taylor*. (Grand Rapids, MI: William B Eerdmans Publishing, 2014), 141.

16. *Ibid.*, 141.

17. *Ibid.*, 140.

18. *Ibid.*, vii.

the ‘curated’ supernatural, insofar as it harmonizes with ones ‘authentic self’ and contributes to relativistic personal flourishing. Any direct attempt in an immanentized culture to individually share one’s faith, rooted in transcendence and absolute truths, is considered taboo, private, mythology, and in some cases personally and emotionally damaging to the other.

The New England context, while entrenched in the closed system of the immanent frame is “haunted”¹⁹ and hungry for significance and transformation. The cross-pressure between the malaise of immanence and the memory of transcendence²⁰ leads to tension which requires translation. Instead of seeking translation, the cross-pressure has led to seeking significance and transformation in things apart from transcendence, it seeks a secular mysticism. Andrew Root describes the secular mysticism pathways as: (1) Mystical pathway of the inner genius; (2) Mystical pathway of heroic action; (3) Mystical pathway of surrender/confession.

²¹ These secular mystic pathways adapt to place and manifest differently in secular contexts.

Sacramental Missiology is a missiological framework that focuses on encounter and witness of the Triune God in every aspect of life. It seeks to “translate transcendence” and break down the “secular sacred divide” that Christendom built. Sacramental Missiology is a framework that seeks to encounter the Dynamic Trinity and partner with the missio Dei in the ordinary to bear witness to the extraordinary gospel of the Kingdom. This is needed in the secular Greater Boston context.

In New England the first secular mystic pathway of unlocking the “inner genius” is the pathway of academia. New England is one of the most educated regions in the world and has some of the most prestigious academic institutions. New England’s high academic ethos is many ways is radicalized by immanentization. The secular mystic pathway of unlocking the “inner genius” is a quest for security in identity. However, this secular mystic quest has

19. “Haunted” is a term used to describe the inner-nagging pull and need for transcendence.

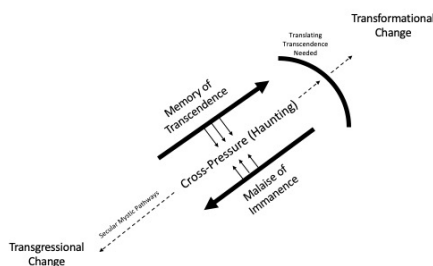
20. A theological assumption is what John Calvin calls the *Sensus Divinitatis* – the given human capacity to perceive there is a God. The Sacramental Missiological approach of “translating transcendence” intentionally speaks to that epistemological truth.

21. Root, Andrew. 2023. *Church in an Age of Secular Mysticism: Why Spiritualities without God Fail to Transform Us*. (Baker Academic, 2023).

no room for the imago Dei and becomes excarnated²² which functionally results into neo-Gnosticism.

The second secular mystic pathway of heroic action is the pathway of activism. From its inception, New England has always been an activist region. New England's activist ethos in politicized by immanentization. The secular mystic pathway of heroic action is a quest for purpose. However, this secular mystic quest has no room for the missio Dei and seeks purpose through politics which functionally results into radical provincialism.

The final secular mystic pathway of surrender and confession is the pathway of ascension, void of a Transcendent God. New England has a history of new age, cultic, and occultic movements. This pathway of ascension radicalized by new age spirituality



and social action seeks to unlock inner healing and freedom that is hidden from within.²³ The secular mystic pathway of surrender and confession is a quest for community. However, this secular mystic quest has no room for the missio Ecclesia and seeks community through affinity which functionally results into secular tribalism.

The cross-pressure that leads the secular context to seek secular mysticism is the missiological proving grounds for Sacramental Missiology. It is in the cross-pressure of the immanent frame, where tension is experienced, belief and doubt exist simultaneously, where the "haunting" is too much and transcendent language is considered a "dead" language. The Sacramental Missiological framework seeks to "translate transcendence" and answer the questions people are asking but do not have language for. Translating transcendence is needed to facilitate transformational change. Whereas the path to transformation is contextually contested, the path to secular mysticism that leads to transgression change is contextually uncontested.

Figure 1: Transformational Change and Transgression Change

Note: Secular immanentized contexts find themselves caught between the memory of transcendence, the sense that there is a God, and the malaise of immanence, the sense of a lack of purpose and emptiness. This created a cross-pressure, a haunting that seeks relief. The uncontested path is the path

22. Excarnated (Excarnation)- "The process by which religion (and Christianity in particular) is dis-embodied and de-ritualized, turned into a 'belief' system." James K. A. Smith. *How (Not) to Be Secular: Reading Charles Taylor*. (Grand Rapids, MI: William B Eerdmans Publishing, 2014), 141.

23. Ibid, 105.

of secular mysticism that leads to personal and institutional transgression change. The contested path that leads to personal and institution transformation requires someone to translate transcendence.

DYNAMIC TRINITY

Sacramental encounters are the result of the Dynamic Trinity interacting in time, space, and place with beings. Wan and Hedinger define "Trinitarian Paradigm" as, "a conceptual framework that understands reality to be primarily based on the vertical relationship between God and the created order and secondarily on the horizontal relationship within the created order."²⁴ The dynamic Intra-Trinitarian relational interaction, our vertical relational interaction with the Trinity, and the horizontal relational interaction, in a place, that proceeds from the love of the Trinity is the foundation for personal and institutional transformation. These Trinitarian interactions are sacramental encounters, which require translation and result in transformational change.

The following are key characteristics of the Dynamic Trinity which provide the theological foundation of the sacramental missiological framework:

- **Missional: God is a Missionary God-** The mission originates in the heart of the Triune God. The Father sends the Son into the world, and together the Father and the Son send the Holy Spirit. God then invites the Church to participate in the missio Dei. Genesis 12:1-3; Genesis 18:18; Genesis 22:18; Exodus 9:16; Deuteronomy 4:6-8; Joshua 4:23-24; Psalm 67:1-3; Psalm 96:1-3; Psalm 117:1; Isaiah 2:2-3; Isaiah 42:6; Isaiah 49:6; Isaiah 60:1-3; Jeremiah 12:15-16; Micah 4:1-2; Zechariah 8:20-23; Malachi 1:11; John 3:16-17; John 20:21; John 14:26; John 15:26; Matthew 28:18-20; Acts 1:8
- **Scriptural: God Reveals Himself Through His Word-** God makes Himself known through Scripture. In the biblical story, God's self-revelation and our human story converge. 2 Timothy 3:16-17; Hebrews 4:12; Romans 15:4; Luke 24:27
- **Emotional: God is Emotional and Perfectly Relational-** He is relationally and emotionally sufficient in and of himself. God is not lonely and each member of the Trinity knows who they are and how they feel in the context of one another. Genesis 6:6; John 11:35; Zephaniah 3:17; John 17:21-24; John 14:10-11
- **Incarnational: God is present in the Flesh-** The zenith of the revelation of the Trinity is Jesus Christ. Jesus is flesh and will remain so forever. Presence, "in the flesh" matters in mission. Mission demands proximity. John 1:14;

24. Enoch Wan and Mark Hedinger. *Relational Missionary Training: Theology, Theory & Practice*. (Urban Loft, 2017), 14.

Colossians 1:19; Luke 24:39; Acts 1:11; John 20:19-21; Philippians 2:5-8

- **Sacramental: God encounters us Through Ordinary Things-** God encounters us in bread and wine. He encounters us in the depths of the baptismal waters. In an ordinary yet extraordinary way. God encounters us through real people and things. Matthew 26:26-29; 1 Corinthians 10:16; Romans 6:3-4; Titus 3:5; Acts 19:11-12; John 9:6-7
- **Inspirational: God Empowers His People Through the Holy Spirit-** The Holy Spirit empowers believers for life, witness, spiritual warfare and mission. Acts 1:8; Ephesians 3:16; 1 Corinthians 12:4-11; Romans 12:6-8; Ephesians 6:10-12; 2 Corinthians 10:3-4
- **Functional: God functions practically and mysteriously-** The members of the Trinity have a distinct role and mysterious harmonious function. Ephesians 1:3-14; 1 Peter 1:2; 1 Corinthians 12:4-6; Matthew 28:19; Romans 11:33; Deuteronomy 29:29

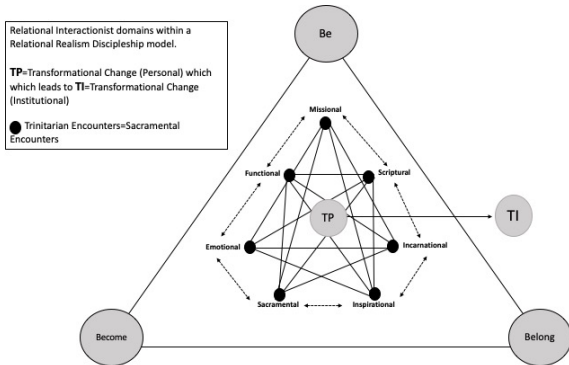


Figure 2: Dynamic Trinity: Theological Foundation of Sacramental Missiological Framework
 Note: This shows how someone "in Christ" experiences TP through the interaction and Intra-Trinitarian participation. The intersection of Trinitarian interaction is a sacramental encounter where God's grace is experienced in the ordinary of life. TP leads to TI as a person participates with the mission Dei.

RELATIONAL INTERACTIONISM

The theoretical framework for Sacramental Missiology is Relational Interactionism. Relational Interactionism is an open-system, interdisciplinary, narrative approach describing interactions between personal Beings/beings that form relational networks, in multiple contexts (e.g. theo-culture, angel-culture, and human culture), at multiple levels.²⁵

Relational Interactionism seeks to describe and synthesize the grand narrative (i.e. macro-level story of God's redemptive plan) with the narrative at micro-level of individuals, in community, within God's overarching meta-narrative.²⁶ The Relational

25. Wan, Enoch, Mark Hedinger, and Jon Raibley. *Relational Intercultural Education for Intercultural Ministry*. Western Academic Publishers, 2024, 39.

26. Wan, Enoch, and Jon Raibley. *Transformational Change in*

Interactionism framework sees:

- Society as a consequence of patterned interaction of personal Beings/beings, leading to the formation of a social entity.
- Culture as the context and consequence of patterned interaction of personal Beings/beings.²⁷
- Relational Reality as the complex of networks formed by the patterned interactions of personal beings at both micro and macro levels, in multiple contexts of social-cultural variations.²⁸

The definition of "culture" as "the context/consequence of patterned interaction of personal Beings/beings" contrasts the functional, popular usage of culture applying to the presumed closed system of homo sapiens. This definition of "culture" can freely be applied or referred to angelic (fallen or good) beings of the angel-culture and the dynamic interaction of the Three Persons of the Triune God within Theo-culture²⁹

The Relational Interactionism paradigm is especially powerful in the secular social imaginary³⁰ where a narrative approach to reality resonates. Specifically, from a Sacramental Missiological approach, this helps provide an open-system, dynamic, lens that describe the macro-context or the "Clash of the Kingdoms" and the interaction of macro-cultures (theo-, angel-, human-). The consequences of the interactions at macro level within the macro-context are contested in the secular context and resulted either in transformational change or transgressional change in real spaces and places. It is important to acknowledge that there are no neutral interactions with Beings/beings with neutral consequences within a Sacramental Missiological perspective; they are either transformational or transgressional.

Finally, the contested zones, the transformational/transgressional thin spaces and transformational/transgressional places that exist personally and institutionally within every sphere of the private and public life, require the macro-cultural points of interaction to be translated. Sacramental and profane encounters need to be placed in the right macro-context. The Sacramental Missiological task of translating transcendence in the "haunted" secular context is not about removing the enclosure of exclusive humanism. Instead, translating transcendence in the secular context is narratively exposing that the transgressional enclosure, part of

Christian Ministry. Western Academic Publishers, 2022, 17.

27. Enoch Wan & Mark Hedinger, *Relational Intercultural Communication for Relational Intercultural Education*, Western Academic Press, 2025:5.

28. Wan, Enoch, and Jon Raibley. *Transformational Change in Christian Ministry*. Western Academic Publishers, 2022, 9

29. Enoch Wan, "The Theological Application of the Contextual Interaction Model of Culture." *His Dominion* (Canadian Theological Seminary) 9 (1, October 1982).

30. The "social imaginary" is a non-intellectual framework in which people in a secular context imagine their social surroundings. It is expressed in stories, images and legends. In other words, narrative instead of propositional or theoretically descriptions of reality resonate in a secular context. James K. A. Smith. *How (Not) to Be Secular: Reading Charles Taylor*. (Grand Rapids, MI: William B Eerdmans Publishing, 2014), 143.

the Kingdom of Darkness, designed by the enemy of the Triune God, was never there and witnessing the transformational encounter of the Dynamic Trinity and the Kingdom of Light.

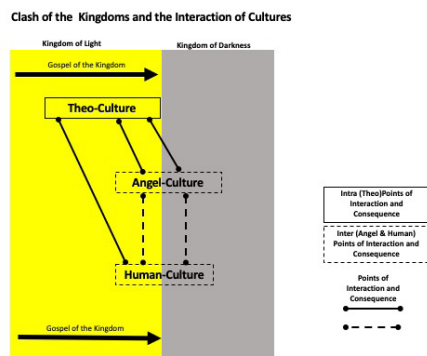


Figure 3: Clash of the Kingdoms and Interaction of Cultures
 Note: this is a way to frame the open-system reality. The points of interaction between Theo-culture, Angel-culture, and Human-culture result in transformational or transgressional consequences. Additionally, there are also Intra-Theo/Trinitarian and Inter-Angel and Human points of interaction that have either transformational (always for Intra-Trinitarian) or transgressional consequences. The "Gospel of the Kingdom" is the good news of the in-breaking of the Kingdom of Light into the Kingdom of Darkness as we encounter and bear witness about the points of interaction and consequence of the Dynamic Trinity.

MISSIOLOGICAL APPLICATIONS

The practical application of Sacramental Missiology is a result of encounter and witness. Encountering the Triune God (Beings with belonging) leads to doing (witnessing), which includes translating transcendence. These points of encounter are sacramental. With the secular New England context in mind, and the three major secular mystic pathways (Academia, Activism, and Ascension) the following are four sacramental opportunities to encounter, witness and translate transcendence in a secular New England context.

#1 Bear witness to the Regnum Dei-The Sacrament of the Ordinary

The secular New England context is entrenched in the "Secular-Sacred" Divide (SSD). The myth of the sacred secular divide must be addressed in the secular context. The secularism pushes faith to the margins. It is culturally okay to have personal faith and a worshipping community, but the culture encourages people to keep those things private and express faith only at church or at home. This reinforces SSD, the belief that some things, not all things, really matter to God. However, Christ died to reconcile all things to himself, not just some things (Colossians 1:16-20). Therefore, everything is important to God and there is no divide between what is popularly thought of as "sacred" and what is "secular".

This practically means the task of translating transcendence is in the ordinary places and spaces of life. The task is to bear witness to the Kingdom of

God, the Regnum Dei, the way life should be. This witness is a whole-life paradigm that encounters God's sacramental grace in the everyday things and people in life and bears witness of it. It is not overt evangelism, or a program, it is just worship of the Triune God expressed through gratitude, conversation, story, hospitality, and narrative.

#2 Engage the imago Dei-The Sacrament of Identity

The secular mystic pathway of unlocking the "inner genius" through academia is often one of discovering identity in order to experience security. Often times missiological engagement with this form of secular mystic results in propositional sparring and reinforces relational walls. Translating transcendence requires to engage everybody as someone made in the image of God. It requires dignity and respect. Succinctly, it requires someone to speak to the imago Dei that is "haunted" and seeking relief. Translating transcendence is bearing witness to and being a conduit of an encounter with the Triune God.

#3 Be the missio Ecclesia: Sacrament of the Church/ church

The secular mystic pathway that pursues transformation through surrender and confession, the pathway of ascension, apart from transcendence, is already practically operating within a transcendent framework. They seek freedom and absolution. The members of this secular mystic pathway often gather in places in the public square. In order to translate transcendence, the Church/church must be the missio Ecclesia as the gathered and scattered, local, and transcendent Church. These secular mystics will not come to the church, the church must go to them. This requires real friendship and a ministry of presence. Any hint of relational transaction will chase this type of secular mystic away. They often have been hurt by the established Church. Translating transcendence often requires real Christ-centered community to be explained and experienced. It requires vulnerability to bear witness through testimony to the freedom and absolution experienced in Christ.

#4 Participate with the missio Dei: Sacrament of Mission

The final secular mystic pathway of heroic action through activism is one of pursuing purpose for the common good. Engaging with this secular mystic requires relational trust. Political activism in the secular New England context is religious. There are real churches dedicated to this religion. Common ground for the common good for that sake of human flourishing is the way to engage this secular mystic. Staying a-political and remaining kingdom-centric is essential with this secular mystic. The reality is this secular mystic has engaged in mission better than the church in the secular New England context. Sometimes it is about participating with this secular mystic as an ambassador of the Kingdom of Light.

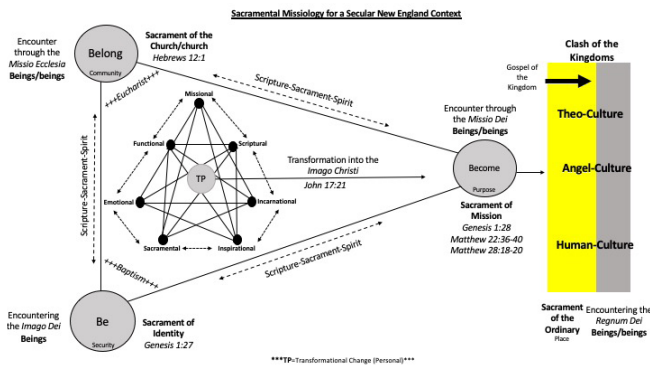


Figure 4: Sacramental Missiological Framework and Relational Interactionism

Note: This is the entire Sacramental Missiological framework as a person experiences the TP through relational encounter with the Trinity via sacramental encounters that address key tensions the secular context reveals. These sacraments flow from the Gospel Sacraments of Baptism and the Eucharist. All of this happens in the course of ordinary life with the macro-context and cultures.

CONCLUSION

Sacramental Missiology is a missiological framework that focuses on encounter and witness of the Triune God in every aspect of life. It seeks to “translate transcendence” and break down the “secular sacred divide” that Christendom built. Sacramental Missiology is a framework that seeks to encounter the Dynamic Trinity and partner with the missio Dei in the ordinary to bear witness to the extraordinary gospel of the Kingdom. This is needed in the secular Greater Boston context. As the popular phrase goes, “Once in Mordor you can’t go back to the Shire,” the same is true for a missiological approach in the post-Christian West and the secular context like that of Boston.



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