



**IAMS EUROPE  
CONFERENCE**

**AUGUST 23-27, 2019  
SANKT AUGUSTIN  
GERMANY**

**LOCATING  
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Parallel  
Sessions

**BOOK OF ABSTRACTS**

# Book of Conference abstracts

Parallel sessions:

Day 1 14:00-16:00	Day 2 13:45-15:45	Day 3 14:00-16:00
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Session 2. Missions and inter-religious, inter-faith aspects Chair: Norbert Hintersteiner	Session 5: Religious freedom Chair: Jonas Adelin Jørgensen	Session 8: Mission as Martyria Chair: Katerina Pekridou
Session 3: Missions and spiritualities Chair: Bryan Lobo	Session 6: Church as a subculture Chair: Nigel Rooms	

The location of the sessions will be announced at the conference venue  
For any questions about the parallel session please contact Dorottya Nagy at  
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## Parallel Sessions:

### DAY 1

14:00- 16:00

#### Session 1

##### Mission theology

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Pavol Bargár
2. Church in dynamics of love - integral understanding of mission with practical consequences. Sketch of an existential-analytical pastoral theology  
Klára A. Csíszár
3. Luther's understanding of evil as pastoral resource to the wounded  
Jukka Kääriäinen
4. Ambivalence as creative spirituality in community as mission  
Berdine van den Toren

#### Session 2

##### Missions and interreligious, interfaith aspects

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Roberto Catalano
2. Shared meals: sharing stories of pain  
Gé Speelman,
3. Addressing wounded relations: Friendship as a vehicle for religious change and mutual recognition between Christians and Muslims  
Torstein Try

#### Session 3

##### Mission and spiritualities

1. The cry of Jesus — through and beyond the wound (Mt. 27:46). Rethinking contemporary mission spirituality  
Andrew Reception
2. An evaluation of the integration of the Dutch Reformed Church in Africa (DRCA) and the Dutch Reformed Mission Church (DRMC): after the amalgamation in 1994 that led to the establishment of a new church – Uniting Reformed Church of Southern Africa  
Eugene Baron
3. The broken Christ in a broken world  
Pieter Verster
4. Karl Gaspar's transformative spirituality: Rediscovering the pre-colonial Philippine spirituality and its challenge to contemporary Filipino spirituality/ies  
Hadje Cresencio Sadje

## DAY 2

13:45-15.45

### Session 4

#### Mission and politics

1. The cry of the poor as transformative mission  
Tim Noble
2. The Congo free state: Healing colonial wounds and rethinking European mission approaches to Africans  
Miroslav Atanasov
3. A missionary movement torn asunder by revolution: the wounds of Renovatism in Chuvashia  
Alison Ruth Kolosova
4. Mind the plank: How the 'Hurt Prevention' approach in western Evangelical International Development disparages the dignity of Ugandans  
Michael Badriaki

### Session 5

#### Religious freedom

1. What is 'our' mission in this secular context? Conflicting self-understandings of the recognized Protestant minority in Belgium  
Jelle Cremers
2. Religious freedom and state policy towards emerging Protestant/Evangelical groups in Georgia and its echo on the Evangelical church today  
Tatiana Kopaleishvili
3. Mission to the vulnerable: The Lutheran Pastor Georg Althaus and his commitment for Gypsies – historical reminiscences – recommended for the present  
Elmar Spohn

### Session 6

#### Church as subculture

1. Points of particular interest when bringing post-Soviet people into the Church (Mission and Catechesis): Specific difficulties and solutions, as seen in the experience of the Transfiguration Brotherhood  
Maria Sergejevna Dikaryova
2. Why is a Catholic priest allowed to baptize a child who will not be educated as Catholic? Some reflexions according to the Catholic canon law  
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3. The religious life of the Romanian Orthodox Diasporas Christians in the Iberian Peninsula  
Alexandru Cotoraci

## DAY 3

14:00- 16:00

### Session 7

#### Migrations and Missions

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Moritz Fischer
2. Christian Communities: Reality, Grief and Hope  
Lazar Thanuzraj
3. The presence of the Romanian Orthodox Church in the western European space in the current context of great migrations- convergent and divergent points  
Vasile Lucian Goldan
4. Helping migrant families in the United Kingdom (UK) deal with grief during death: The case of Apostolic Faith Mission UK  
Mookgo Solomon Kgatle

### Session 8

#### Mission as Martyria

1. The Fellowship of Suffering: Insights from Trauma Healing  
Harriet Hill
2. How did the first Christians respond to a wounded world surrounding them? Perspectives from the Book of Acts  
Sverre Bøe
3. Intentionally fostering hope in persecution as a task of Christian mission agencies  
Petra Laagland Winder
4. Martyrdom and mission: an interpretation framework  
Christian Sauer

# Sessions description

## DAY 1

### Session 1: Mission theology

Chair: Dorottya Nagy

The Modern, the Postmodern, and the Metamodern? Missiological reflections on a transforming sensibility

Pavol Bargár, Protestant Theological Faculty, Charles University in Prague, the Czech Republic

For some time now there have been attempts in academic discourse to describe what is referred to as the demise and decline of the postmodern due to the perceived insufficiency of the latter concept to adequately express the uniqueness of the contemporary situation. A younger generation of scholars and reflective artists, such as Timotheus Vermeulen, Robin van den Akker or Luke Turner, therefore, suggest adopting a new discourse, termed as “metamodernism,” to do justice to this transforming sensibility. Metamodernism can be characterized by an oscillation between the modern and the postmodern, enthusiasm and irony, affect and apathy, hope and nihilism, construction and deconstruction. This paper seeks to reflect on this new discourse from a missiological perspective. It will bring the theorists of metamodernism into conversation with the discourse in mission studies (particularly using resources from the Edinburgh 2010 conference on “mission and postmodernities”) to explore how Christians can respond and contribute to this ongoing transformation in the human interpretation of reality. It will be suggested that this momentum should be viewed by Christians as an exciting “paradigm shift” that they are to embrace critically, yet affirmatively.

Keywords: metamodernism, postmodernism, paradigm shift, culture, mission

Church in dynamics of love - integral understanding of mission with practical consequences: A sketch of an existential-analytical pastoral theology

Klára A. Császár, Institut für Weltkirche und Mission, St. Georgen, Frankfurt, Germany

If we want to discuss the term integral mission, we will have to talk about existence in a three-fold way: about God’s existence, the church’s existence as well as human existence. Only within the context of these interdependent definitions we will be able to talk about integral mission. To this day, there has not been any theoretical foundation within theology which would have explained how these three-fold differentiations of existence could be considered in ecclesiastical action plans, especially with regard to the practical consequences evolving from ecclesiology (the church’s existence), the trinity (God’s existence) and anthropology (human existence). Subsequently, I venture to conceptualise a new approach for pastoral theology which is aware of the practical consequences of those three interwoven realities of existence as well as the consequences of a sustainable, existential action plan for a church in the light of the concept of integral mission.

This newly developed foundation of ecclesiastical praxis I call ‘Logo-pastoral and existential-analytical-pastoral-theology’ which is inspired by theologians and philosophers such as Paul Michael Zulehner, Karl Rahner, Romano Guardini, Max Scheler and last but not least Pope Francis. This published proposal is offered as a draft after being presented for the first time on the 28th of May 2018 at the Private Catholic University in Linz (Austria).

Keywords: Logo-pastoral, existential-analytical-pastoral-theology, integral term of mission, God’s existence, the church’s existence, human’s existence, Paul Michael Zulehner, Karl Rahner

## Luther's understanding of evil as pastoral resource to the wounded

Jukka Kääriäinen, National Church Council, Helsinki, Finland

As an expression of divine solidarity with human brokenness, Martin Luther's theology of the cross has been extensively explored. Comparatively, Luther's pastoral understanding of evil is relatively under-examined. This paper will explicate Luther's comprehensive view of evil as expressed in his 1519 treatise, "Fourteen Consolations for those who Labour and are Heavy-laden" which offers Luther's views on evil and the gospel as a healing, empowering resource for the wounded.

Aiming for pastoral consolation, Luther employs a robust contemplation of evil in order to ultimately lead the wounded subject to a deep, faithful contemplation of God's grace and gifts in Jesus Christ. In the spirit of the Ignatian Exercises, Luther invites us to creatively employ our renewed imaginations in spatially visualizing the comprehensive breadth of evil. Faced with the daunting complexity of evil, Luther employs seven spatial metaphors to unpack its breadth; evil within us (sin), evil before us (in the world), evil behind us (in one's past), evil beneath us (death and hell), evil to our left (our enemies), evil to our right (persecution of Christian faith), and evil above us (Christ's suffering on the cross). While traditional explications of a theology of the cross have focused on only one of these seven aspects, a fuller treatment of Luther on evil empowers the wounded sufferer with radical trust and hope in divine faithfulness, despite appearances to the contrary.

Keywords: Luther's theology, pastoral Luther, pastoral theology, theology of evil, theology of the cross

## Ambivalence as creative spirituality in community as mission

Berdine van den Toren-Lekkerkerker, Protestant Theological University Groningen, the Netherlands

The Church Mission Society, a mission organisation based in Oxford, UK, has redefined itself as a "Community of Mission Service." Based on their mission theology and historic tradition, in which themes such as the social trinity, *missio Dei*, kenosis, solidarity and hospitality have an important place, they placed the relational aspects of community at the centre of their mission methodology. This results in a community with high value expectations and a high performance pressure.

In my research into the lived experience of the CMS as community, a community with both local and worldwide dimensions, I discovered both a deep commitment to the community, its purpose and values, and a deep experience of ambivalence with the lived reality of that community. High expectations regularly meet deep disappointment, in the face of the experience of difference. Yet, this ambivalent experience, painful as it is, does not seem to be a negative reality only. In this paper, I explore this ambivalent reality as a place of creative and disruptive hope, a place where boundaries are redrawn, where, to speak with Bednarowsky, ambivalence is lived as "a new religious virtue." Living ambivalence - as a true and complex knowing of both the painful, unjust and problematic, and the good, just and hopeful - invites people to repentance and conversion, and to hope and creative action. Such true and complex knowing and living is only possible in the context of true relationships, and in the specificity of context and locality.

Keywords: ambiguity, the Church Mission Society, lived experience, community

### Europe, land of wounded identities: Christians and Muslims together to give hope

Roberto Catalano, Sophia University Institute, Italy

This study proposes an analysis of the present situation in Europe, as a continent, attempting to deepen, on one side, the identity crises which characterize the western countries, and, on the other, the effort of defending it which is typical of the eastern nations. Examining the complex problem of migrations which is changing the face of the continent we will reflect on the growing presence of Islam, exploring the different reactions to an unexpected phenomenon which has turned Europe into the 'continent of fear'. Finally, we shall explore dialogue as a methodology to create a 'culture of encounter' and propose attempts and success stories of dialogue and coexistence between East and West and Christians and Muslims in different contexts. This mutual collaboration and integration, offering encouraging signs of hope, may truly contribute to a new face of the continent. Can this be considered also a viable methodology for a new courageous mission project in this phase of European history?

The great challenge may no longer be that of going out to preach the good news 'to all people' and not even that of living it 'among people'. It will be rather a totally new venture where Christians and Muslims 'together' will give witness of God, with their specific characteristics and according to their respective traditions. The new frontier for mission is, probably, that of 'giving witness with people'. Being together will erase the fear of 'the other', making him/her our own companion in mission.

Keywords: Europe, identity, fear, hope, dialogue

### Shared meals: sharing stories of pain

Gé Speelman, Protestant Theological University in Amsterdam, the Netherlands

'Missionary meals' are often mentioned as an occasion for bringing people of different backgrounds together. Christian individuals and communities have lately developed a host of initiatives to open their doors to outsiders and offer hospitality, in an attempt to share what is most precious to them: food and 'food for thought'. In many of these initiatives, Christians or Christian communities see themselves as the senders of the message of peace and reconciliation to the world. Meetings at the table can however confront both hosts and guests with uneasy questions about pains that have been ignored, wounds that have been struck and mutuality that cannot be realized. In this confrontation, the roles of host and guest can be radically reversed. How missional are meals where Christians are the guests, and not the hosts? What happens if the pain shared cannot easily be overcome, but carries with it questions of guilt and responsibility?

In this presentation, I want to look at four shared meals: a 'Colourful Dinner' at a local village congregation where especially refugees were welcomed, two If tar meals where Christians and others were the guests of the Muslim community and a 'Keti-Koti- dialogue table', where the wounds of slavery were commemorated in a church in Amsterdam.

I depart from the assumption that 'missionality' is the confrontation with 'otherness' that challenges one's own assumptions and leads to mutual transformation.

Keywords: shared meals, Inter-faith dialogue, wounds, transformation



## Addressing wounded relations: Friendship as a vehicle for religious change and mutual recognition between Christians and Muslims

Torstein Try, Ansgar Theological Seminary, Kristiansand, Norway

In this paper, I will address how personal interfaith relationships may contribute to the possible healing of wounded societal relations between Christians and Muslims in Norwegian society. I will especially investigate how interreligious friendships encourage innovative ways of using religious traditions and narratives to counter more exclusivist religious emphasizes in addressing other faiths. The primary material for this investigation is in-depth interviews with 18 Muslim and Christian respondents done as part of the work on my doctoral thesis, entitled: *Interfaith Friendship as a Vehicle for Religious Change* (due autumn 2019). Personal relationships often involve a need for mutual recognition, and as friendship grows, many of my respondents reported an increased recognition of the faith of their religious other friend. At the same time their initial urge to either convert the other, or to resent the faith of the other, take new turns. Many respondents seem to have found other ways to understand their religious traditions in order to build a sturdier, and less confronting foundation for their interfaith friendships.

Keywords: interfaith relations, personal relationships, healing, Christian-Muslim relations in Norway

## Reconciling between crown, cross and Shaman drum: the nature of the Christian reconciliation processes towards the Saami in Finland, Norway and Sweden

Tore Johnsen and Helga West, University of Helsinki, Finland

Reconciliation has become a burning topic in those Nordic countries where the Saami people traditionally live: in Finland, Norway and Sweden. The Nordic countries' history's first Truth and Reconciliation Commission report will be published in autumn 2022 by Stortinget, Norway. The roots of reconciliation towards the Saami people go back to the early 1990s when the Church of Norway started consciously decolonizing its ecclesiology by recognizing its Saami people as essential part of their church. This inspired the Church of Sweden to apologize for the wounds of the Saami caused by the Lutheran mission. Today both the governments and national churches of Norway and Sweden have apologized for assimilation policies towards the indigenous Saami people. The Nordic wave of Saami reconciliation has resulted a new kind of church body specializing on Saami issues in the Evangelical Lutheran Churches of Finland, Norway and Sweden. However, very little theological research has been done on the reconciliation processes and Saami contextual theology - and none from the perspective of systematic theology. How do the official reconciling documents and acts of the Christian churches portray the process of reconciling with the Saami? How are the apologies formulated? Does recognition play a crucial role in the dynamics of reconciliation? This paper offers systematic theological scrutiny of the Evangelical Lutheran model of horizontal reconciliation in the context of the Saami and Christian mission. It also sheds light on the colonial practices of the Nordic churches and their ways of changing power structures.

Keywords: reconciliation, Saami, decolonizing ecclesiology, contextual theology

The Cry of Jesus — through and beyond the wound (Mt. 27:46). Rethinking contemporary mission spirituality

Andrew Reception, Faculty of Missiology, Gregorian University, Rome, Italy

The different wounds of humanity today call for a rethinking of missionary spirituality from the horizon of the Paschal Mystery. From the optic of the cry of Jesus on the cross in Matthew 27:26, a contemporary mission spirituality is not an experience of fleeing from the world in order to find God but of being with God encountered in all situations of wounded humanity, frail yet redeemed. More than an individual spirituality that emphasizes a personal search for God while being immersed in the daily routine and struggles of life, the cry of Jesus on the cross can be experienced as a genuinely personal and meaningful experience of union with God. Such a union transforms and heals the wounds of humanity from within, going through the wounds of suffering and death and beyond them in the power of the Risen Lord, creating alternative evangelical cultures that impact on the relationships, values and power structures of the global community.

Keywords: Spirituality-Culture, Paschal, Resurrection, Power-Structure, Alternative

An evaluation of the integration of the Dutch Reformed Church in Africa (DRCA) and the Dutch Reformed Mission Church (DRMC): after the amalgamation in 1994 that led to the establishment of a new church – Uniting Reformed Church of Southern Africa

Eugene Baron, University of South Africa, Pretoria

This paper critically evaluates the integration of the two black Reformed churches (i.e. DRMC and DRCA) in South Africa as parts of the new formation –URCSA. It discusses the intentional efforts for structural unity and assesses the process after 25 years. It further discusses the task of drawing from its identity of being “African” and “Black” as a basis for internal unity in the denomination. These identities are discussed in the light of theological contributions that have not been fully absorbed in the church. It provides some pragmatic solutions to the problem of internal, structural unity.

Keywords: URCSA, DRCA, DRMC, internal unity, structural unity, Belhar Confession, non-racialism

The broken Christ in a broken world

Pieter Verster, University of the Free State, South Africa

In this broken world the broken Christ is present in mission. The deep wounds of the broken world are evident. Terrorism from the left and the right leads to untold misery. There seems to be no answer to poverty and sickness. Many challenges remain concerning governance and economic freedom. Christ is broken in this world. Paul wants to know nothing else but Jesus as the crucified One (I Corinthians 2:1-5). In this world the crucified Christ must be proclaimed. On the cross his solidarity with the broken world is evident. The theology of the Dutch theologian Bram van de Beek is helpful in this regard. He suggests that though the resurrection is of utmost importance we see in this world the crucified Christ. He further states that the Spirit as the Spirit of Christ brings the suffering church in a relation with Christ who suffered on the cross. I am of the opinion that mission must be the presentation of this crucified Lord, the Lamb who was slain, to a world in need. The church has then the calling to be the suffering servant of God in the suffering world. Being verily God and verily man, Jesus Christ is the Mediator who can reach out to the wounded world. The church follows Him in his suffering for the world.

Keywords: Broken Christ, deep wounds, cross, suffering, mission

Karl Gaspar's transformative spirituality: Rediscovering the pre-colonial Philippine spirituality and its challenge to contemporary Filipino spirituality/ies

Hadjee Cresencio Sadje, Zentrum für Religion und Gesellschaft (ZERG) Rheinische Friedrich-Wilhelms-Universität Bonn, Germany

Today, Filipinos suffer from different types of social problems that require solidarity with the poor, marginalized groups, and nature. In response, Carlito "Karl" Gaspar, a prominent Filipino Catholic social-anthropologist, proposes rediscovering pre-colonial Filipino spirituality to address these issues. Pre-colonial Philippine spirituality, according to Gaspar, is a transformative-oriented spirituality and inherently concerned with the marginalized and vulnerable. Gaspar believes that to reclaim the roots of our connection with pre-colonial spirituality leads us towards developing a solidarity with the poor, marginalized groups, and ecological reality. Taking Gaspar's book entitled, *The Masses Are Messiah: Contemplating the Filipino Soul* (2010) as a key resource, this paper is an invitation to explore pre-colonial Filipino spirituality as a foundation for transforming power structures. The paper is divided into five parts: First, the paper gives a brief introduction to the life and work of Karl Gaspar. Second, it offers an overview of Gaspar's book followed by a discussion of Gaspar's transformative spirituality. Fourth, it advances pre-colonial Filipino spirituality as a potential source for a holistic model of Filipino spirituality to break the chains of poverty and despair of marginalized groups and to transform power structures. Thus Filipino spirituality has become meaningful, useful, and relevant in the Philippine context. The conclusion offers a personal reflection.

Keywords: Indigenous Belief System (IBS), pre-Colonial Filipino Spirituality, solidarity, Transformative Spirituality

# DAY 2

## Session 4 : Mission and politics

Chair: Stanislaw Grodz SVD

### The cry of the poor as transformative mission

Tim Noble, Protestant Theological Faculty, Charles University, Prague, the Czech Republic  
The cry of the poor is an evangelical and missionary cry, a rejection of injustice and all that is contrary to God and an invitation to “another possible world”. In this paper, I want to examine this cry, in its very inarticulacy, as a challenge to mission in Europe. To do this, I first return to how liberation theology has spoken of the cry of the poor before going deeper into this reading by turning to political theory, and especially the work of Chantal Mouffe. Mouffe has argued for the importance of an agonistic politics, a position that I will briefly sketch. This will show that, however inarticulate, the cry of the poor is both one of opposition and of hope. With this in mind, I will turn to the situation in the Czech Republic, to suggest ways in which Christian churches can respond to the cry of the poor and help develop a Christian approach which, without being violent, will also necessarily be agonistic and which will seek to mediate the voice of all who cry out against injustice.

Keywords: liberation theology, agonistic politics, transformation, injustice, social division

### The Congo Free State: Healing colonial wounds and rethinking European mission approaches to Africans

Miroslav Atanasov, New York Institute of Technology – ICUC, Beijing, China.

Malaysia Baptist Seminary – Beijing Center

The Congo Free State (1885-1908) was a brutal page of the long European colonization of Africa. King Leopold II of Belgium singlehandedly owned the Congo and exploited the local population for rubber and other lucrative resources. The regime became notorious for its media deception, and atrocities, evidenced by frequent massacres, beatings, mutilations, and village-burnings. The Monarch’s rule executed by cruel Belgian mercenaries, brought tremendous wealth to the metropole, but was a humanitarian disaster - a holocaust, in which half of Congo’s population died. Protestant missionaries became the agents of justice by helping the natives and initiating a powerful human rights campaign; they used photographs to inform the western public about the true situation on the ground. As a result Leopold’s rule was ended and Congo became a Belgian colony.

Having been forgotten for almost a century, the obscure history resurfaced through Adam Hochschild’s best-selling novel *King Leopold’s Ghost* in 1998. The book made many rethink Europe’s colonial legacy in Africa. Even though many Belgians readily admit the period’s shamefulness, their country officially continues to deny Leopold’s crimes.

In view of this, the current paper explores the following: 1. The need for repentance, forgiveness, and reconciliation in regard to Europe’s colonial legacies in Africa and the Church’s role in that process. 2. The role of missionaries as not only evangelists, catechists, and development agents, but also advocates for native rights. 3. The appropriate mission approach to the African context today as well as to the growing African diaspora in Europe.

Keywords: colonization, repentance forgiveness, role of missionaries, African context, African diaspora in Europe

## A missionary movement torn asunder by revolution: the wounds of Renovatism in Chuvashia

Alison Ruth Kolosova, University of Tartu, Estonia.

From the 1860s a Kazan-based missionary movement promoted vernacular biblical and liturgical translations by indigenous teachers and Orthodox clergy from the Turkic and Finno-Ugric peoples of Russia's Volga-Kama region. The national intelligentsias which developed in this context played a vital role in movements for political and ecclesial national autonomy amidst the traumas of the 1917 Revolution and the 1920s Civil War and famine. Those who turned to Renovatism in pursuit of national aims have been accused of complicity with the Bolshevik regime, leaving continuing wounds within the Orthodox Church in Chuvashia.

The paper will explore the extent to which the divisions of the 1920s were consequences of ambiguities inherent in the missionary movement itself which caused unresolved issues concerning ethnic and religious identity to surface within the wider Russian Church and Empire. It will focus on the life and writings of one of the most significant figures in both the pre-revolutionary mission and the propagation of Renovatism in Chuvashia: Daniil Filimonov, Chuvash teacher, translator, active missionary priest from the 1880s and Renovatist bishop from 1924.

The paper will emphasize the need for increased awareness and acceptance of Filimonov and other Renovatists' contribution to the controversial vernacular missionary movement, as well as enhanced understanding of the continuity of their ideas in the broader context of the early 20th century movement for reform and reconciliation within the Russian Orthodox Church, if wounds are to heal.

Keywords: Orthodox mission, Renovatism, ethnicity, sobornost, Chuvashia

## Mind the plank: How the 'Hurt Prevention' approach in western Evangelical International Development disparages the dignity of Ugandans

Michael Badriaki, Global Leadership Community

In the late 1800s, the first group of Western missionaries arrived in Uganda. Even though the presence of Western colonialism and imperialism coincided with the missional endeavours of Western missionaries. The methodologies which Western Christians employed yielded positive results in certain instances and negative on other occasions. One of the negative stereotypical assumptions propagated by Western understanding of the Ugandan context is that Ugandans are sickly, passive and infantile people who only assume the posture of needy receivers in the spread of Christianity and development in Uganda. Such a mind-set has propelled latent Western prejudicial, unbiblical paternalism towards the dignity of Ugandans. In addition Western self – loathing theologies of development that are cunningly labelled as “Hurt Prevention.”

Furthermore, in the Western mind, Ugandans are viewed as unable to “take ownership” of the needs of their fellow Ugandans and intellectually unfit to grasp Western theological and development theories to their detriment. The “Hurt Prevention” perspective undermines the remarkable establishment of the Church and the gospel in Uganda, which is central to the developmental experience of Ugandans. This paper calls upon Western evangelical development experts to avoid the perpetuation of historical and latent Western prejudicial paternalism in regards to the Ugandan context. In order to improve theological understanding and theories of international development in social action in Uganda, Western evangelicals need to learn about the dignified agency of Ugandan Christians. Even though Ugandans exercise their agency as active participants in development, Ugandans continue to endure hardships and therefore embrace Christian brotherly and sisterly help.

Keywords, The “Hurt Prevention Model”, church, the dignity of Ugandans, Western prejudicial paternalism, Western self – loathing theologies of development

What is 'our' mission in this secular context? Conflicting self-understandings of the recognized Protestant minority in Belgium

Jelle Cremers, Evangelische Theologische Faculteit, Leuven, Belgium

The current legal framework for religion-state relations in Belgium (Wattier 2016) can be understood as consequence of the historical battle between two socio-political behemoths, a 'liberal' faction and a 'Catholic' faction, since the nation's formation (cf. Kuru 2009). Saba Mahmood has recently pointed to the detrimental consequences of such power struggles in 'secular' countries for members of 'minority religions' (Mahmood 2016). Taking cue from her work, my research (Flemish Research Foundation, 2018-2021) investigates the relations between ongoing political and legal religion-state debates and the diverse Protestant minority in Belgium (est. < 2.5% of the population). This paper focuses on agencies within and of this recognized and partially subsidized religious minority, which includes 'liberal' Protestant voices as well as Evangelicals and Pentecostals. It aims to present diverse and conflicting discourses on 'Christian mission in a secular context' within Belgian Protestantism, giving attention to related concepts such as 'human rights', 'liberty', 'solidarity' and 'evangelisation.' Second, this paper will demonstrate direct correlations between this discursive diversity, tense relationships within the Protestant minority and diverse engagements of Protestant actors with the state and in society. Particular attention goes to the manner in which the power structures of state and 'recognized religions' are challenged and/or used. The analyses build on popular and professional publications from within Belgian Protestantism of the past 15 years, including curricula for Protestant Religious Education in (public) schools, and open interviews with key actors.

Keywords: mission, secularism, Belgium, Protestant, recognition

Religious freedom and state policy towards emerging Protestant/Evangelical groups in Georgia and its echo on the Evangelical church today

Tatiana Kopaleishvili, independent researcher

Georgia, a country with long history of Christianity and the Eastern Orthodox tradition, in the 19th century became an 'outskirt' of the growing Tsarist Russian Empire. This reality brought new dynamics to the religious diversity of the country. The colonisation process of the region required economic improvement and modernisation and also made Georgia a place where all unwanted groups were sent or fled to from the inner parts of Russia due to persecution.

The first Protestants in Georgia emerged during the above mentioned political background and are traditionally recognised as German Pietists and Lutherans, who had resettled from Württemberg and Baden in 1817 and Baptists, emerging from the Molokans – a religious group considered an Orthodox sect.

The formation process of these two groups was largely dependent on state policy and "doses" of religious freedom given in uneven proportions. I endeavour to analyse the influence and particular qualities of the forms of religious freedom given to these groups and reflect on how it impacted Georgian Evangelicals and society today. The research is based on material from KGB archives that has been recently released and has previously not been accessible.

Keywords: Protestant Christians in Georgia, Molokans, state policy, religious freedom

Mission to the vulnerable: The Lutheran Pastor Georg Althaus and his commitment for Gypsies – historical reminiscences – recommended for the present

Elmar Spohn, European School of Culture and Theology, Korntal, Germany

Although Gypsies (Sinti and Roma) have been living in Germany for hundreds of years, they are still being defamed and discriminated against. In post-war German society there was no rethinking of these attitudes even after discovering that Gypsies were severely persecuted by the Nazis and many thousands of them died in extermination camps.

Even after the end of the Nazi regime, Gypsies suffered discrimination and marginalization. To the present, they must fight for their rights. The “Gypsy mission” tried to help a bit, but was mostly unsuccessful. In any case missionaries did not try to counteract this social injustice and the few missionaries who worked among Gypsies were hardly supported by churches or individuals, therefore their endeavours remained insignificant. Although they helped where they could, they did not have a socio-political impact.

Even in German political and social discourses Gypsies as victims of the Holocaust were hardly perceived. They came into view later. Before 1968 Germans had made an unspoken agreement about keeping silent about the Nazi past. But even before 1968 there were a few voices who did not want to accept this agreement. One of these voices was the Lutheran pastor Georg Althaus (1899-1974). The “Gypsy Pastor” Althaus cared for Sinti and Roma alongside his pastoral ministry and was one of the first called to a holistic missionary ministry with these people on the margins. This historical review can help to assess the present situation and motivate to a missionary solidarity with the vulnerable.

Keywords: Gypsies (Sinti, Roma) in Germany, Georg Althaus, state politics, vulnerability



Points of particular interest when bringing post-Soviet people into the Church (Mission and Catechesis): Specific difficulties and solutions, as seen in the experience of the Transfiguration Brotherhood

Maria Sergejevna Dikaryova, St. Philaret's Christian Orthodox Institute, Russia

As a result of the anthropological catastrophe which befell Russia in the 20th c., the Russian people have lost their national identity and many of their national characteristics. A new common identity (the "Soviet people") and a new type of person ("Soviet man") were forged. People living in the post-Soviet climate bear certain traits of the old "Soviet man", and have acquired various new traits, as well. Researchers characterize post-Soviet man as fatalist, cynical, irresponsible, individualist, suspicious, consumerist, etc.

To a large extent, these traits inform the belief system of post-Soviet man. For instance, God is seen either as someone who is similar to Santa Claus and makes wishes come true, as someone who is like a policeman, punishing those who do bad things, or as a sort of genie, who can be called out to help at any time, and with whom it is always possible to make a deal. In church, such people search for spiritual fathers who will solve all their problems and remove from them the burden of the responsibility of having actual freedom.

As such, the missionary or catechist who works in this post-Soviet climate faces the tasks of: searching for new forms and focal points for use in mission and catechesis, reconsidering the requirements for catechumens, while taking into account the unchanging principles of catechesis itself, and searching for additional opportunities to aid people on their path to God and into the Church.

The Transfiguration Brotherhood has more than 40 years of experience in aiding people in coming to the faith. We regularly analyse our experience of mission and catechesis and reconsider our approaches in light of changes within society, and changes in patterns common to the individual person (or member of society). How to help people learn to live in freedom and responsibility, come to repentance of sins in relation to which our consciences are no longer attuned, and free themselves of consumerism: these are the questions to which our Brotherhood is currently seeking answers.

Keywords: Transfiguration Brotherhood, post-Soviet Russia, catechesis, societal change

Why is a Catholic priest allowed to baptize a child who will not be educated as Catholic? Some reflections according to Catholic Canon Law

Xénia Sereghy, Pázmány Péter, Catholic University, Hungary

Baptism is one of the sacraments of initiation in Christian churches, through which one is freed from sins, and this sacrament enables the reception of the other sacraments, that is, who is not baptized, cannot validly receive the other sacraments. Baptism is necessary for our salvation at least in the form of desire.

According to the Eastern discipline, the priest is the regular servant of baptism (can. 677.1§ CCEO= *Codex Canonum Ecclesiarum Orientalium*). In the Eastern Churches (Orthodox, Monophysite, Coptic, Ethiopian, etc.), this is so strict that if the priest is not available, the child will not be baptized. However, this practice is unsustainable in the world of migration. It may happen that an Eastern Christian community does not have its own priest who could baptize children (this was also the case in Italy for a long time, where Ethiopian children were not baptized because there was no Ethiopian priest in the community).

According to Eastern Church law - CCEO - the sacrament of baptism can be administered even if the parents insist that their children will be educated according to the faith of their own (different) denomination (can. 681. §5 CCEO). However, in the Latin codex if there is no hope of being educated in the Catholic faith, baptism must be postponed (can. 868. §1. 2 ° CIC= *Codex Iuris Canonici*).

Keywords: migration, baptism, Catholic, non-Catholic, canon law

## The religious life of the Romanian Orthodox Diaspora Christians in the Iberian Peninsula

Alexandru Cotoraci, University of Craiova, Romania

Around the year 2000, the economy of Spain required a massive influx of workers and the population exploded when more and more immigrants arrived, including Romanian citizens. This significant Romanian emigration to Spain and Portugal happened mainly because of economic reasons. In a very short time, approximately 5 years, there were about 1 million Romanians, especially in Spain. The majority were Orthodox who wanted to keep their Orthodox faith and tradition, so that they gathered in parishes and demanded Romanian priests in order to have church services in their native language. This help mostly consisted of providing sanctuaries for divine services, which were no longer in use for Catholic Christians or which were only in use periodically. These sanctuaries were also used for activities that were developed for the children and that are a very important part of any community. The Romanian Orthodox community did not feel vulnerable, its members cultivated a very good relation between members of both communities, Catholic and Orthodox, and a way to discover each other's traditions by gathering together during the meetings that were specially organised. At these meetings they presented to each other their own cultural traditions and especially their religious traditions.

Keywords: Diaspora, community, migration, mission, tradition

# DAY 3

Chair: Kari Storstein Haug

## Session 7: Migrations and Missions

Welcoming Christ in a migrant? Transnational religious identity in Pentecostal-Charismatic migrant networks

Moritz Fischer, Neuendettelsau, Germany

Christian Communities: Reality, Grief and Hope

Lazar Thanuzraj, Society of the Divine Word, Rome

The reality of immigrants in Europe knocks at the door of everyone on the Continent. For the past few years, the inflow of immigrants has increased in Europe due to war in Middle East, the disturbing political situation and poverty in some of the African countries; moreover some Asians and others too land in Europe for better living conditions and a good future. The European political situation is drastically changing in regard to immigrants. The attitude of Italian politicians is increasingly negative towards immigrants with the new government.

In this context, what is appropriate Christian mission to immigrants now? The Church in Italy and religious congregations have responded positively to help immigrants and give hope to them. They have made efforts to give them dignity and shelter. In this situation, the International Union of Superiors General started an initiative to have an inter-congregational project to be with the immigrants and to serve them in Sicily. This project began at the end of 2015 and this is one of the ways to respond to the margins. Inter-congregational life and mission is a challenge, but it is one of the models of mission giving hope to hopeless realities and showing compassion to those who are in grief. The Archdiocese of Agrigento has welcomed this project and there is much to learn from this model of mission for the future.

Keywords: migration, Europe, Roman Catholic Church in Italy, religious congregation, grief

The presence of the Romanian Orthodox Church in the western European space in the current context of great migrations: Convergent and divergent points

Vasile Lucian Goldan, University of Iași, Romania

After December 1989, Romania joined the former Communist states wishing to approach Western Europe. The opening of borders, and then the accession of Romania to the European Union, were essential points in what would represent the exodus of Romanians towards Europe. With the migration of Orthodox Christians from Eastern Europe, a true missionary stream has been developed, or an extensive missionary work, rarely encountered in the Orthodox world. The present paper aims to capture a phenomenon of particular importance for the entire Orthodox missionary work, namely that in the West the priest does not form and seek to activate the parish, but people seek the priest and want to organize themselves in parishes under Orthodox bishops. Orthodoxy becomes thus a unitary factor manifested in the diaspora. Except for the material and the missionary side, Romanian Orthodoxy in the diaspora built itself on the trauma of hundreds of thousands of broken families, the depopulation of villages and towns. Over 3 million Romanians in Western Europe have left their families in their country. This paper aims to objectively and systematically present the main causes of the Romanian exodus and to establish the link between the extensive Orthodox mission and the role of the diaspora Romanians, wanting to answer to the main question: What is the contribution of the Romanian Orthodox Church in support of Romanians in the diaspora?

Keywords: migration, Orthodox Christian, mission, Romanian Orthodox Church

## Helping migrant families in the United Kingdom (UK) deal with grief during death: The case of Apostolic Faith Mission, UK

Mookgo Solomon Kgatle, University of South Africa, Pretoria

The premise of this paper is built on the fact that the Apostolic Faith Mission (AFM) in the United Kingdom (UK), as a migrant church is mainly composed of members from the global south from countries like South Africa and Zimbabwe. Consequently, through death members of AFM UK endure what I call double pain. They go through the pain of mourning the loss of their loved ones and also the pain of dealing with the expatriation of the body of the deceased. This is because most members desire to be buried at their home countries. This paper looks at how AFM UK can deal with this double pain by examining theories that can assist members to deal with grief in both ways. The paper suggests, through a missional perspective, a proper financial plan to help members with the movement between their migrant country and home countries during grief.

Keywords: Migration, AFM UK, grief, death, missions

## Session 8: Mission as Martyria

Chair: Katerina Pekridou

### The Fellowship of Suffering: Insights from Trauma Healing

Harriet Hill, American Bible Society, USA

What does it mean to know Christ in the fellowship of suffering (Phil 3:10)? How does the fellowship of suffering bind people together in a special way? In this paper, we will explore insights into the fellowship of suffering gained from a Bible-based Trauma Healing ministry birthed in war zones of Africa in 2001. How do people enter into the fellowship of suffering? What are its healing effects on individuals and on churches? What does our fellowship with others have to do with our fellowship with Christ? Why has the fellowship of suffering and Trauma Healing spread like 'good news'? We will explore theoretical foundations from theology and neuro-science that help us better understand the phenomenon. Finally, we will explore how the fellowship of suffering shows a way forward for the church in this wounded world.

Keywords: Fellowship of suffering, trauma, healing, Bible, church

### How did the first Christians respond to a wounded world surrounding them? Perspectives from the Book of Acts

Sverre Bøe, Fjellhaug International University College, Oslo, Norway

The Book of Acts directly and indirectly witnesses to a variety of needs from 'a wounded world', like poverty, slavery, illness, famine, demon possessions, oppression. How did the first church respond? They primarily witnessed and preached Christ. But the apostles also distributed food for widows and they healed sick. They built a multi-ethnic community including slaves, open also to women. But these efforts were directed inward, towards 'brothers' and 'sisters'. Some scholars even claim that the care of the disadvantaged was directed solely to believers, even to the level of "ignoring the plight of a materially needy world", as G.H. Twelftree (People of the Spirit, Baker, 2009) claims.

Instead, Luke seems to focus entirely on proclaiming and demonstrating the gospel, by word and deed. And they "applied social justice mainly or solely within the church" it seems (Twelftree); c.f. Paul (Gal 6:10).

This paper investigates Acts to see if these assumptions hold true, like when Twelftree claims that "[s]o-called social justice or social action is no part of Luke's theology and practice of mission". Was preaching Christ a sufficient answer to the needs, or only an initial step? Was Jesus' own commandment to "love your neighbour as yourself" (Matt 22:39) neglected or restricted to fellow believers? Hopefully a contribution from biblical studies contributes to the overall investigation into the contemporary Church's agenda.

Keywords: Book of Acts, social action, wounded world, first Christians

## Intentionally fostering hope in persecution as a task of Christian mission agencies

Petra Laagland Winder, Evangelische Theologische Faculteit Leuven, Belgium

A theology of persecution and suffering is crucial to stand firm in times of difficulty. Attaching meaning and purpose to persecution is key in coping, being influenced by positive or negative concepts of God. Positive coping may lead to higher levels of hope and spirituality, while negative coping can have the opposite effect.

The understanding of persecution influences what one's hope is, what pathways one uses to realize this hope and how one tries to raise levels of hope, primarily with the use of spiritual resources.

A theoretical perspective on persecution and hope is presented. The paper argues that the theological interpretation of persecution and hope strongly influences the responses of organizations to persecutions, shaping what support is given and what support one reaches out for. It is concluded that hope has a crucial role in attaching meaning to situations of religious persecution. Christianity has many helpful hope-vehicles; an overview of implicit and explicit hope-building strategies, distilled from theory and practice, is given.

This paper strongly draws from the results of the explorative research from the MA thesis titled *"Discussing Persecution and Hope: Perspectives of Christian Faith-Based Organizations Supporting Persecuted Christians, and Leaders of Persecuted Communities."*

Keywords: persecution, hope, mission agencies, faith based organisations

## Martyrdom and mission: an interpretation framework

Christian Sauer, Giessen School of Theology, Germany

There are deep and multiple interrelations between martyrdom and mission, persecution and witness, discrimination and turning to Christ. The different Christian traditions emphasize some of these interrelations differently. There are competing hermeneutical frameworks.

On the Protestant Evangelical side, the most extensive international consensus statement has been the "Bad Urach Statement: Towards an evangelical theology of suffering, persecution and martyrdom for the global church in mission" (2010). The statement draws on a missiology developed in Europe (by Karl Hartenstein and Walter Freytag) and to combine it with the interpretation of their own experiences by Christians under pressure for their faith mainly in the Global South.

This contribution tries to take this statement further by integrating insights from various streams of global Christianity. It posits that any attempt to interpret the complex interrelations between martyrdom and mission must answer a number of important theological questions.

It proposes that a doxological approach provides the dominant interpretation framework. Within that frame a number of other dimensions are of primary importance, such as the Christological dimension, the aspect of discipleship, the ecclesiological dimension, and the eschatological dimension, to name a few.

Keywords: Bad Urach Statement, martyrdom, mission, hermeneutical framework

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