

## Multiculturalism and dynamic mission from my experience in CLAR/HPLC

When Fr. Arlindo asked me to share this reflection with you, I told him that I had not studied this theme in-depth previously. However, he said: "share your experience with CLAR/HPLC", and that encouraged me. In fact, as I developed this simple reflection so many sisters and brothers came to mind who are on an intercultural journey in Latin America and the Caribbean. It is a path that is not actually recorded in writing, but something new is beating in the heart of our VC. Sisters and brothers are experiencing inclusion, sharing faith and life in cultural diversity, finding new faces, new views, new words, a renewed heart. *I have seen, heard, touched ...* in these almost seven years of walking with CLAR.

I depend much on the Holy Spirit, an expert in pluralism, in unity in diversity, in communion. He guided me to look especially at theologians from Latin America and the Caribbean who write for and have a close relationship with CLAR. I know and appreciate these theologians with whom I shared this work, especially Fr. José María Arnáiz, Marianist, and Fr. Roberto Tomichá, OFM Conv.

I know you all are experts in this field, primarily because you live it, and I know that you will agree with me on some things while on others I shall have much to learn.

### *Interculturality*

Our life is the result of interculturality.<sup>1</sup> It is one of the characteristics of the current culture that is global and thus intercultural. It means thinking globally and acting locally wherever the diverse cultures meet.

Interculturalism means accepting the diversity of cultures. This diversity leads to interculturalism. "It starts when a person, for whatever reason, leaves his/her usual life context and enters into a relationship with other people or groups different from their own culture".<sup>2</sup>

It also implies reciprocal inter-relations. It means seeking to understand and to be understood.<sup>3</sup> Cultures are complementary. This complementarity does not come about through uniformity but through diversity. This diversity leads to cultural wealth.

In fact, all human realities are intercultural: not mono-cultural.

Diversity comes from gender, origin, history, place, generational group, biological diversity, different values, geography and history, work or profession.

The Church has tended to be mono-cultural and yet has walked and also achieved multi-cultural results in different places and for different groups of people.

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<sup>1</sup> Cfr.: OCHOA, José Miguel, *Interculturalidad y Vida Consagrada*, <http://documents.mx/documents/intercultural-id-ad-y-vida-a.html>

<sup>2</sup> *Id.*

<sup>3</sup> *Id.*

Multi-culturalism must be lived and perceived as enrichment. More often than not it has been seen as a problem.

It is not an easy term to define, but it has come about through the effort to bring the local and the global together.

After the Second Vatican Council the issue of pluralism concerned the Church and Consecrated Life. Pluralism provides an appropriate notion of multiculturalism.

## **Mission**

Mission is a process of spreading the Gospel which passes through believers and non-believers, through Christian communities, the Church, cultures. One of the great challenges to the mission of the VC is interculturalism. We are all engaged in mission.<sup>4</sup>

The Church does not exist without mission since mission is its *raison d'être*. Born of the Trinity: "*It is the ongoing dialogue of the Triune God with humanity*".<sup>5</sup>

We are "disciples and missionaries" as the Aparecida Document says. The mission is not an activity, but our being: "to be a living memory of Jesus".<sup>6</sup> Mission is where there are witnesses to the Gospel. Its root is the initiative of God that moves us, the impulse of the Spirit who always leads us beyond ourselves.

Mission must be intercultural. This requires from inculturation. A faith that does not become culture has no future; a charisma that no culture is not hard or spread.

This entails and brings certain requirements:

- Intercultural Missions
- Intercultural Content
- Intercultural Recipients
- Intercultural Mentality

## **Interculturalism and Mission According to CLAR**

Our globalized world is increasingly multicultural. Transportation, communications, migration flows, etc. ... bring people from different cultures to coexist in the same place. Respect and tolerance help us to coexist but we cannot ignore that racist, dominant, discriminatory attitudes exist too, that wanted to put an end to everything that was different/diverse. Multiculturalism is a fact and at the same time strongly permeates the lives of people, notwithstanding the laws or limitations barriers that seek to prevent it. Multiculturalism is a necessary condition for interculturalism, but it is not sufficient.<sup>7</sup> The step to multiculturalism takes place at the time difference is appreciated with respect, but still critically. In addition, it enables each individual to contribute and enrich his own outlook.

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<sup>4</sup> Cf: DEL VALLE, Carlos, *La interculturalidad como llamado y horizonte de misión para la Vida Religiosa*, <http://www.fsfbelley.net/wp/INTERCULTURALIDAD-Cap%C3%ADtulo-G.-2013.doc>

<sup>5</sup> *Id.*

<sup>6</sup> Juan Pablo II.

<sup>7</sup> Cfr.: OCHOA, José Miguel, *Interculturalidad y Vida Consagrada*, <http://documents.mx/documents/>

Latin America and the Caribbean are both a multi-cultural and intercultural reality. In these countries of the New World people have lived together for centuries in diverse, rich, extraordinary cultures. The colonization of the sixteenth century could not completely eradicate them, and they have also given rise to new cultures and to the mestizo, creole, mulatto peoples.... The Afro-American and indigenous cultures are very much alive and they present a reality that still needs to dialogue as Church and as Consecrated Life more.

The reality we are living in is complex and in order to try to understand it we need to approach it from other perspectives, from without and from within, by dialoguing with other ways of seeing, of being, and thus getting involved in it. In this complex reality as we live with everyone, we hope to find in it a good place to live and coexist, a space for goodness or well-being. Consecrated Life is aware that this really is its theological area, it is where it hears the call, where it receives a mission and from where it is sent "out in haste to meet life", ready to "give life and life in abundance ". However, both "diversity and multiculturalism are an emerging reality in Consecrated Life".<sup>8</sup> Multiculturalism "is a sign of the vitality of the Spirit in consecrated life".<sup>9</sup>

This is the conviction of Consecrated Life in Latin American and the Caribbean and is its proposal of spirituality; a spirituality that helps to unravel, to read and reread the underlying Mystery. The Mystery that is fundamental contains so much diversity, richness, complexity. The fragmentation present in this reality in which we live and which dwells within us, in and outside of Consecrated Life. The Consecrated Life seeks to live in relation to what is different: a life that cultivates the encounter and seeks to favour change and brings about transformation. Thus, it is revitalized. We are "ministers meeting".<sup>10</sup>

We can say that Consecrated Life feels called to live an intercultural spirituality to make multiculturalism a path of spirituality. "Traditional religious life", says theologian Roberto Tomichá "in its search to find a path and socio-cultural repositioning, is urgently called upon to propose more intercultural missionary spiritualities, otherwise it just runs the risk of being left out of life and history, without significant responses to the men and women of today".<sup>11</sup> Father Tomichá has helped me to describe some of the strongest convictions that lead the way to multi-culturalism in Consecrated Life in Latin American and the Caribbean.

#### **a) We all seek life**

In saying that we all understand all living things: plants, animals, the cosmos and the micro-cosmos, the human person ... we begin to understand that as we seek it and care for other beings, we also find ourselves. Our own life is understood only in relation to ...

The human person is no longer the center of Creation, but life is, understood globally: LIFE in capital letters, which is Christ Jesus. *All things were created by Him and for Him.... Everything is held together in Him.*

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<sup>8</sup> Id.

<sup>9</sup> Cf: DEL VALLE, Carlos, *La interculturalidad como llamado y horizonte de misión para la Vida Religiosa*, <http://www.fsfbelley.net/wpcontent/uploads/2014/05/18.-INTERCULTURALIDADCap%C3%ADtulo-G.-2013.doc>

<sup>10</sup> Cf: DEL VALLE, Carlos, *La interculturalidad como llamado y horizonte de misión para la Vida Religiosa*, <http://www.fsfbelley.net/wpcontent/uploads/2014/05/18.-INTERCULTURALIDAD-Cap%C3%ADtulo-G.-2013.doc>

<sup>11</sup> In Revista Testimonio: "Inculturación", No. 230, Nov. Dic. 2008, Santiago de Chile, TOMICHÁ, Roberto, *Espiritualidades misioneras interculturales*, p. 59.

Consecrated Life in Latin America is committed to seeking and defending life, promoting the biodiversity present, above all of the indigenous peoples in the Amazon. We are part of the Pan Amazon Network (REPAM) which hears God's voice in the cry for life of the people devastated by international economic interests. Our Consecrated Life wants to be a "mystical prophetic service to life" which seeks life and life in abundance for all, especially for the poorest, and the marginalized, the victims of human trafficking, women.

### **b) Dialogue is the way forward**

This search for life and "life in abundance" is an integral part of the new style of Consecrated Life, through new ways of being community, of being brothers and sisters, of praying, projecting mission; with new forms of participation and relationship between men and women. We feel the need to re-read and revitalize our missionary identity since we are consecrated for the mission. "Can Consecrated Life have a new face, way of thinking, an intercultural heart?".<sup>12</sup>

*"If we have a genuine desire to listen to others, then we shall learn to see the world with different eyes and to appreciate the human experience as manifested in different cultures and traditions"*  
(Pope Francis).

Interculturalism is an option and it takes place between different people with different cultures who become equal through dialogue, aware of the dignity of all cultures. It is a reciprocal experience that involves listening, openness of heart and the capacity for reconciliation, because dialogue will help us to build a new project of consecrated life, one that is more authentic. The key is relationality.

This intercultural dialogue will enable each person to contribute, from his/her own culture to the charism of the Institute. This attitude is necessary for re-reading the charism, question the mono-cultural or uniform positions, and widen the tent so as to live prayer, the liturgy, community life, the apostolate, the formation of the new generations, etc., in a new way....In fact this intercultural dialogue is a return to the Gospel, to its proposals, in order to reformulate them "critically and unanimously to match the current context".<sup>13</sup>

To reach this dialogic attitude, we need a profound spiritual experience to help us to overcome a colonial mentality that is also present in religious communities. "The leaders of Congregations of Women also need a space to meet in order to reflect on their experience" (Patricia Farrell, OSF).<sup>14</sup>

### **c) Start a process of de-colonization**

The Aparecida Document of CELAM states that: "in the collective outlook there is still a colonial mentality regarding the Indigenous peoples and African-Americans".<sup>15</sup> This mentality is very common on our continent, not only in relation to the Indigenous peoples or Afro-Americans, but it also permeates human relations in general, whenever something is different, whether children, women, migrants, prostitutes or homosexuals, it discriminates against them, etc....

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<sup>12</sup> In Revista Testimonio: "Inculturación", No. 230, Nov. Dic. 2008, Santiago de Chile, TOMICHÁ, Roberto, *Espiritualidades misioneras interculturales*, p. 59.

<sup>13</sup> In Revista Testimonio: "Inculturación", No. 230, Nov. Dic. 2008, Santiago de Chile, TOMICHÁ, Roberto, *Espiritualidades misioneras interculturales*, p. 62.

<sup>14</sup> CLAR, *Memorias Congreso de Vida Consagrada*, Ed. CLAR, Colombia 2015, p. 335.

<sup>15</sup> DA, 96.

Consecrated Life in Latin American and the Caribbean throughout history has been immersed in this colonial mentality, which is sometimes expressed by discriminatory or paternalistic attitudes to whatever is different.

The challenge Consecrated Life feels in CLAR/ HPLC is to leave this colonialist mentality, not only in our outward relations, but also to relations within our communities. We need to reshape our cultures, create richness of diversity. Provide spaces where young men and women entering our communities can share their different forms of expression and sets of values; listen to them, accept them, incorporate their proposals, and try not to cram everything into the mould of our cultures or ways of thinking because they are often mono-cultural and colonizing. Saint Augustine's well-known expression fits here very well: "Unity is necessary; freedom, in debate; charity in everything". All evangelisation needs to be incarnated in the intercultural reality of today.

#### **d) The Trinity is the Foundation of Interculturality**

In the Encyclical *Laudato Sii'* Pope Francis tells us beautifully: "The divine Persons are subsistent relations, and the world, created according to the divine model, is a web of relationships. Creatures tend towards God, and in turn, it is proper to every living being to tend towards other things, so that throughout the universe we can find any number of constant and secretly interwoven relationships (n. 171). This leads us not only to discover a key to our own fulfillment. The human person grows more, matures more and is sanctified more to the extent that he or she enters into relationships, going out of him/herself to live in communion with God, with others and with all creatures. In this way, they make their own that Trinitarian dynamism which God imprinted in them when they were created. Everything is interconnected, and this invites us to develop a spirituality of that global solidarity which flows from the mystery of the Trinity".<sup>16</sup> "The Trinity and relationships between creatures: 'For Christians believing in one God who is Trinitarian Communion suggests that the Trinity has left its mark on Creation'" (n. 239).

If we take the step towards an intercultural spirituality it will be to the extent that we contemplate and follow and experience the Trinitarian Mystery, which leads us to assume new attitudes and intercultural values.

The first novel horizon that emerged from the last Congress of Consecrated Life organized by CLAR/ HPLC stated: "We start from the origin and source of the vocation to the consecrated life: the mystery of God-Trinity, who is at the same time, a new model of reciprocal relations, lived in the circularity of love and equality".

Trinitarian Love "is inclusive, beyond space and time, peoples and cultures ... languages related to *certain historical moments ...*".<sup>17</sup> *To experience this Trinitarian Love is like entering life according to the Spirit* (Rom 8:9) of which St. Paul speaks, referring not to an intimate attitude, but to a process of holiness that comes from the encounter with Jesus Christ and results in attitudes of devotion, openness, service and commitment.

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<sup>16</sup> *Laudato Sii'*, No. 240, 24 May 2015.

<sup>17</sup> In Revista Testimonio: "Inculturación", No. 230, Nov. Dic. 2008, Santiago de Chile, TOMICHÁ, Roberto, *Espiritualidades misioneras interculturales*, p. 64.

This is the prophetic mystique that we as CLAR/HPLC feel impelled and urged to live by the Spirit. This mystique is above all a human experience at the same time as it is divine, like the Trinitarian relationship. "We need to cultivate a contemplative life that allows God to enlighten the darkness of the heart so that we can see the invisible, and know what is hidden from the wise and revealed to the simple. If Jesus is not our reference, we will not have the ability that He had to see into the internal framework of the cultures in which we participate" (Patricia Farrell, OSF).<sup>18</sup>

#### **e) Opening of the heart**

In Consecrated Life we need to learn to dialogue with "differences and the different".<sup>19</sup> This learning springs from contemplation of the Trinitarian Mystery and only from there does it become Gospel witness to the world. We need to go out and be open to new opportunities so as to experience mission in genuine intercultural dialogue.<sup>20</sup> The Good News that we are sent to proclaim is indispensable, but this proclamation should come from "sincere, attentive and deep listening to the other person's personal, social, cultural, and religious 'otherness'".<sup>21</sup> At the base of this proclamation of the Good News is the testimony of one's own life and of fraternal and sisterly community life; to live among us and listen attentively to each person, means inter-generational welcome. "Intercultural life in community is a preparation for intercultural work in the mission field".<sup>22</sup> Indeed the service of authority will need more inclusive discernment which fosters respect, listening, appreciation; besides being inclusive and incorporating difference, more evangelical and more intercultural religious expressions".

Consecrated Life must once again reshape the purpose of the service of authority, review its concrete action in relation to the acceptance of differences, as well as check on whether discriminatory or colonial attitudes still prevail within our communities, and away on mission. Aparecida tells us that "we form a universal heart, open to all cultures and all truths, cultivating our capacity for human contact and dialogue".<sup>23</sup> In short, Aparecida invites us to foster more human relations among ourselves and to welcome 'otherness'.

#### **f) The future of mission will depend on contemplation**

Faced with so much dehumanization our post-modern world seeks the transcendent: "the spiritual dimension of life is being sought after as an antidote to dehumanization".<sup>24</sup> The mission will have a future in so far as our Contemplative Life is more contemplative, because only then will we be credible. Contemplation, born of a deep life of prayer, will form us to see reality as Jesus sees it, and to recognize God's presence in it, in all things, in all cultures and in each person. This contemplative gaze will allow us to discern the Kingdom present in history, in the poor, in their cultures, religions, social movements. It will be a look prompted by the action of the Holy Spirit.

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<sup>18</sup> CLAR, *Memorias Congreso de Vida Consagrada*, Ed. CLAR, Colombia 2015, p. 368.

<sup>19</sup> DE VALLESCAR, Diana, *Tender puentes, abrir caminos. Vida consagrada y multiculturalidad*, Publicaciones Claretianas, Madrid 2006, p. 26.

<sup>20</sup> Cf. Documento de Trabajo nn. 95, 108, en USG, UISG, *Pasión por Cristo, Pasión por la Humanidad*, Publicaciones Claretianas, Madrid 2005, pp. 27-72.

<sup>21</sup> Cf. Documento de Trabajo nn. 95, 108, en USG, UISG, *Pasión por Cristo, Pasión por la Humanidad*, Publicaciones Claretianas, Madrid 2005, pp. 27-72.

<sup>22</sup> STECKLING, Wilhelm, OMI, *Inculturación del Evangelio y Vida Consagrada*, Reflexiones de un participante a partir del Congreso de la USG-UISG, Roma, 18 de enero de 2005.

<sup>23</sup> DA 377.

<sup>24</sup> *Redemptoris Missio* (RMi) 38.

In addition, contemplation will make Consecrated Life more fraternal and sisterly, more humane and humanizing. It will give life and lead to the encounter. Interculturality within Consecrated Life will bring full life to our pastoral work and to all our relationships. The word that we communicate will be authentic because it will be born of the profound encounter with the Trinitarian Mystery that dwells within us, it will then be prophetic.

Consecrated Life is called to be open to the newness of the Spirit. May we not be robbed of interculturality! The Consecrated Life inserted in the life of Latin America and of the Caribbean has been an example of interculturality with concrete examples of contemplative men and women religious, men and women mystagogues involved in this process since the Incarnation.

### **Some examples** <sup>25</sup>

#### **1. To welcome and manage differences and encourage participation**

The theme of inculturation is complex and calls for a proper knowledge of its implications, of its causes and dynamics, both with regard to the mission and to the cultural growth of the Congregation. It must accept the challenges of interculturalism with discernment, courage, dialogue and evangelical provocation".<sup>26</sup>

The pace with which we must live this process of interculturalism in Consecrated Life should be the same as the Church lives, which means listening to the voices of the various cultures, integrating them as a source of wealth. The Church invites us to see reality in its complexity, to understand and to love it.

Interculturalism teaches us to be open, to be receptive, to acquire a new way of thinking, of living and of exercising mission. Religious life is devoted to the mission. Each congregation is forged by its culture, which develops and enriches it to the extent that it is open to what is diverse and offers the charism new forms of expression. The charism may be lived in different ways, which makes us relativize ways of thinking, feeling or expressions. The important thing is to keep alive the values of the Kingdom. "If we insist on brotherhood, peace, justice, dialogue, reconciliation, cooperation ... there is no room for discord, misunderstanding, tension, division, exacerbated nationalism, etc."<sup>27</sup>

It is necessary that in the face of the problems that arise on this path of interculturalism, the Institute's vision and identity, its mission, history, different experiences of interculturality remain very clear. Times for meeting should be planned, motivated, transparent, with active participation, in which there is no lack of patient listening and peaceful dialogue. "Meeting is everything",<sup>28</sup> when participation is really encouraged. Together we all seek the common good as much by exchanges as by complementarity.

Whoever exercises authority has to manage differences through information, dialogue, responsibility. The person in authority must encourage discernment and accompany the new

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<sup>25</sup> A partir de aquí sigo un aporte del P. José Ma. Arnáiz a la revista española de la CONFER.

<sup>26</sup> OCHOA, José Miguel, *Interculturalidad y Vida Consagrada*, <http://documents.mx/documents/intercultural-id-ad-y-vida-a.html>

<sup>27</sup> ARNÁIZ, José María.

<sup>28</sup> ARNÁIZ, José María.

intercultural communities with a life project in line with the Institute's charism and, above all insist on participation in the life and mission of the Congregation at all levels. Decentralization may be promoted and a healthy autonomy given to the regions and communities. It would be good to re-read the Constitutions in community so as to integrate the new values, religious and cultural expressions in them. The General Chapter is a privileged space to discern the new signs of life arising from different cultural contexts.

Furthermore, we must also discern in this process of intercultural participation, the possibility of representation in distinct government sectors which are open to, and promote, the value given to the diversity of cultures and to intercultural relations. The method of splitting or regrouping members according to their own cultures as a safeguard, thus overlooking the danger of falling into partisanship, nationalism, does not promote the common good of the Institute. The majorities and minorities in an Institute are not always well articulated, and so the well-known phrase "it has always been done this way" predominates, or the desire to establish differences in details that may become real barriers to communion and interculturalism. "Interculturality is not always lived in the community as well as it should be".<sup>29</sup>

## **2. Formation for intercultural communion**

Formation through communion, with mission in mind. The Gospel is a transforming force in the heart of candidate in formation. Therefore, formation for Consecrated Life that is countercultural is significant and communal.

The years of initial training are the best to educate and train the candidates to understand difference, through diversity, as a way to unity. It is likewise the duty of every consecrated person. We must prepare ourselves to live in this multi-cultural reality. It helps us to pass from 'I' to 'we'.

The training teaches the candidates to accept diversity and to dialogue. They become ready to cooperate, to discern the values of the Kingdom, to use the communications media properly, to pray in a different way as they learn about other cultures. This formation will dispose the heart of the candidate to go on mission anywhere in the world. It is equally important to provide education in history, other languages, to sensitize them to appreciate the culture of their own people as well as that of others. The candidate will then learn to look at life and death in a different way, from another perspective, and thus be enriched.

But the most significant part of this stage is to learn to dialogue in order to understand other viewpoints. It also involves formation in hospitality: "Without hospitality our communities and people are closed in on themselves, in their own culture and miss the opportunity for interaction with the whole. The opposite of hospitality is hostility, rejection of difference, violence. Today in our world, there is cultural violence, the clash of civilizations, terrible fragmentation arising from exclusion and the rejection of what is different. Exclusion is becoming the primary sin of the globalization process. But even within the Church hostility is shown to "the other" through intolerance, exclusion, lack of dialogue".<sup>30</sup>

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<sup>29</sup> STECKLING, Wilhelm, OMI, *Inculturación del Evangelio y Vida Consagrada*, Reflexiones de un participante a partir del Congreso de la USG-UISG, Roma, 18 de enero de 2005.

<sup>30</sup> GARCÍA PAREDES, José Cristo Rey, *Cómplices del Espíritu. El nuevo paradigma de la misión*, Publicaciones Claretianas, Madrid, 2014, p. 204.

The candidate learns to appreciate the cultures of others on becoming aware of the limitations of his/her own culture. It is all a path of asceticism and humility. The young people in formation are generally open to this exchange, so the Institutes and Centers of Interreligious and Intercultural Training as well as apostolic experiences with other congregations or other cultures, promote this mutual enrichment.

For these trainees mystagogue formators are required who are not only good teachers, but witnesses. "They teach one to look a person in the eye, to look with new eyes and to look at others".<sup>31</sup> Today, Consecrated Life in Latin America and the Caribbean is called to live the prophetic role of interculturality. The future will depend on this. "The languages spoken by the Spirit are diverse and each one needs to capture its melody, with commitment, responsiveness, understanding and heart. Then ... when those who feel, think, live, work, pray differently are seen 'who will stay to keep the feast?' ".<sup>32</sup>

### Conclusion

Some slogans:

- Moving from multi-culturalism to interculturalism. Do not stay in a "halfway assumption" (*acculturation*).<sup>33</sup>
- In Consecrated Life we are either intercultural or we will not be effective
- Interculturalism is a form of prophecy, it is an alternative proposal to a globalized world and aims to homogenize everything.
- It assumes an attitude of dialogue, humility, listening: a perceptive look, to see beyond ...
- It requires a contemplative attitude to see without prejudice, or from a personal, Congregational, cultural perspective... to see the values present in other cultures, to dialogue with them in order to compare, enrich, not only to tolerate, but to deeply appreciate its value.
- We need both a mystery and mystics to teach interculturality.
- We need an intercultural spirituality.
- Start with intercultural dialogue in our communities, because only from there will we bear testimony to the world that it is possible to achieve unity in diversity.
- Interculturalism is an opportunity for Consecrated Life because it favours solidarity, welcomes diversity, experiences volunteerism, empathy for the poor, respect for ecology, the search for peace.<sup>34</sup>
- Consecrated Life can offer many humanizing values to the different cultures by its presence incorporated in the different cultures.
- Difference is not equal but on the contrary, it is complementary like the different notes of a symphony that are necessary to create a harmony.

In speaking of harmony Mary our Mother comes to my heart. She tells us through her behaviour that interculturality is, more than anything, a matter of *Visitation*. She *went with haste to meet Life*, especially bearing it in her own womb. Visitation goes to meet diversity, leaving its own home, impelled by the Mystery that inhabits her young life and becomes missionary, to encounter the

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<sup>31</sup> In Revista Testimonio, No. 230 Nov. Dic. 2008, Santiago de Chile, ARNAIZ, José María, *Un carisma hecho cultura. Una cultura nacida de un carisma*, p. 56.

<sup>32</sup> In Revista Testimonio, No. 230 Nov. Dic. 2008, Santiago de Chile, DEL VALLESCAR, Diana, *Una multiculturalidad asumida y redimida y vida consagrada*, p. 33.

<sup>33</sup> In Revista Testimonio: "Inculturación", No. 230, Nov. Dic. 2008, Santiago de Chile, SUESS Paulo, *Planteamiento del tema de las culturas*, p. 15.

<sup>34</sup> Cf: OCHOA, José Miguel, *Interculturalidad y Vida Consagrada*, <http://documents.mx/documents/intercultural-id-ad-y-vida-a.html>

Mystery that also inhabits Elizabeth in her old age. This Visitation is what makes possible the meeting of old and new, of the rich Tradition with the newness of the Spirit: the eyes of two women meet, and they learn to look with new eyes at life, history, merging in a jump of joy, in blessing, in the Magnificat. A meeting that enriched them both. Mary's visit to Elizabeth, rising to the Mystery, makes her sing the canticle that includes all cultures, all marginalization, all forms of exclusion and poverty ... cultures that seek life, that life that She carries in her womb; a canticle that is both countercultural, because it destroys all that threatens life, those who do not recognize it, to empty it of value and meaning. The Magnificat could be the background music to interculturalism. Consecrated Life in Latin America and in the Caribbean, still has the task of deepening the dialogue with African and Indigenous cultures, not only in relation to the mission but at the same time within the religious communities made up of vocations from these emerging cultures too. There is "a historic clamour to be heard by humanity and especially by Consecrated life today"<sup>35</sup> "giving rise to new ways of exercising the charism, new initiatives and expressions of apostolic charity".<sup>36</sup> A new form of Consecrated Life, "with an indigenous face, thought and heart, (African American), from the Latin American reality".<sup>37</sup> The continued presence of the Spirit in Consecrated Life will not fail to share with us his creative force that *makes all things new*, that shapes the new face of an intercultural Consecrated Life.

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Footnotes:

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*“Si la democracia viene de los griegos, el cristianismo de los judíos, y la técnica de meditación, de Oriente...*

*Si las cifras que sumamos son árabes, las letras que escribimos son latinas... y la imprescindible rueda es persa...*

*Si Asia entregó el arroz, los países mediterráneos el trigo y América el maíz...*

*Si muchos ritmos que bailamos son africanos... la no violencia que más inspira es India... y el universal villancico “Noche de paz” es germánico... Si la raza humana es de todos los humanos y humanas de esta tierra... ¿por qué no luchar para que todas las culturas dialoguen y aporten en la construcción de un mundo en justicia y en la paz?”*

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*“If democracy came from the Greeks, Christianity from the Jews, the techniques of meditation from the East...*

*If the numerals we use came from Arabic, the letters we write with, Latin ... and the unique wheel, Persian...*

*If Asia produced rice, the Mediterranean countries grain, and America maize/sweet corn...*

*If many of the musical rhythms we dance to are African... and non-violence, Indian... and the universal carol: “Silent Night”, German.... If the human race is made up of all the peoples of this earth ... why cannot all cultures dialogue and seek to offer their contribution to build a world of justice and peace?”*

Msgr. Pedro Casaldáliga

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<sup>35</sup> CLAR, *Memorias Congreso de Vida Consagrada*, Ed. CLAR, Colombia 2015, p. 349.

<sup>36</sup> Papa Francisco, *carta a los Consagrados en el Año de la Vida Consagrada*, 1.

<sup>37</sup> CLAR, *Memorias Congreso de Vida Consagrada*, Ed. CLAR, Colombia 2015, p. 335.