

### CONTENTS

#### **BRAVE NEW WORLD**

Anthony J. Gittins, CSSp 35

---

#### **INTERNATIONALITY - AT WHAT PRICE?**

Janet Malone, CND 44

---

**MEETINGS ON AFRICAN COLLABORATION (MAC)** 48

---

#### **SOME THEOLOGICAL REFLECTIONS**

#### **ON THE ASIAN CONTEXT OF EVANGELIZATION**

Federation of Asian Bishops' Conferences (FABC) 50

---

#### **500TH ANNIVERSARY : REFLECTIONS FROM PERU**

Gustavo Gutierrez 56

---

#### **MISSION MOMENTS**

Islam Fundamentalism - Sudan ■ Integral Development - Zambia ■

First Impressions - Pakistan ■ Human Rights - East Timor ■

Medical Ministry - Uganda 59

---

#### **FIFTEEN OUTSTANDING BOOKS OF 1991**

#### **FOR MISSION STUDIES**

International Bulletin of Missionary Research 62

---

**SUMMER SESSIONS - NEWS - COMING EVENTS** 63

## IN THIS ISSUE

An Indian prayer recited by the Assembly, the Gospel reading on blind Bartimeus, and a profession of faith in the brave new world envisioned by Fr. TONY GITTINS were interspersed in the homily which Fr. TONY GITTINS gave at the three-hour Eucharistic celebration on the final day of the USCMA October 1991 USCMA Conference at St. Louis.

We give here the text of his three stories, and their challenge to our mission and we recommend you not to miss the final three statements and the "image" for Santo Domingo which concluded his homily.

More and more missionary societies are becoming international in their membership. Sr. JANET MALONE examines the price one pays for this development if it is to be realistic and not just a matter of terminology

"Who is MAC?" is not the question! but "What is MAC?" There is a short piece explaining what it is, and its connection with the Synod for Africa.

Lack of space meant we were only able to include the third part of the theologians' conclusions on the ASIAN CONTEXT OF EVANGELIZATION. The meeting at Hua Hin, Thailand continues the excellent tradition of the Federation of Asian Bishops' Conferences on the challenge of interreligious dialogue.

What is the extent of the indigenous Indian population in the Americas? The Latin American Episcopal Conference estimates approximately 50 million. Other estimates for North and South America put the figure at approximately 70 million. In connection with this there is a short piece from GUSTAVO GUTIERREZ on racism in his native Peru.

There are Mission Moments and important Notices.

## NEWS

### SEDOS NEW MEMBERS.

We welcome the BETHLEHEM MISSION SOCIETY, the DAUGHTERS OF WISDOM and the RELIGIOUS OF JESUS AND MARY to membership of SEDOS. Their applications were formally approved at the SEDOS Executive Committee Meeting on January 24, 1992.

Haiti and Zaire Groups met during the month to bring together the latest information about the mission situation in these two countries.

In Haiti the appointment of a Nuncio caused dismay among many members of the missionary societies while being received with acclaim by the interim "government". The intricacies of the present situation were pointed out and the group shared the latest information from member societies with personnel living and working there.

The Zairean Group shared information on the latest developments there and saw statements from Canadian religious groups condemning the extent of widespread corruption in the country. The President's influence is still pervasive. Important statements from the Zairean Bishops about the immediate causes of recent disturbances were noted.

**SEDOS DOCUMENTATION: FREE OFFER!**  
We are disposing of a large number of small filing boxes as a result of the computerisation of our DOCUMENTATION CENTRE. If you are interested in these please contact us. They are in excellent condition. Buffetti style. Sizes: 24 x 20 x 8cms and 29 x 18 x 8cms.

**ROMERO ANNIVERSARY** will be held on March 24, 1992.

**SEDOS EXECUTIVE COMMITTEE** will meet at 3.30 p.m. on February 19.

## BRAVE NEW WORLD



Anthony J. Gittins, CSSp

*(This Conference took the form of an extended homily at the concluding liturgy of the United States Catholic Mission Associations Annual Conference, October 25-27, 1991 at St. Louis, Missouri, on the theme: 1492-1992: CULTURES CHALLENGE MISSION: THE SIN AND THE GRACE.)*

Anthony J. Gittins, CSSp, from England, spent several years in evangelization in Sierra Leone. He is now serving as a Professor of Theological Anthropology at the Catholic Theological Union in Chicago. When free from teaching, he works among the marginalized people of Chicago. He is particularly interested in the practical implications of inculturation, training programmes for cross-cultural ministry, and in new experiences in ministry. His most recent book, *Gifts and Strangers: Meeting the Challenge of Inculturation*, published by Orbis gives a keen insight into his missiological thinking.)

"Chronic remorse, as all the moralists are agreed, is a most undesirable sentiment. If you have behaved badly, repent, make what amends you can, and address yourself to the task of behaving better next time. On no account brood over your wrongdoing. Rolling in the muck is not the best way of getting clean."

This is not the wisdom of a spiritual writer, nor a piece of moral theology, but the opening lines of the 1950 edition of Aldous Huxley's novel, *BRAVE NEW WORLD*. That book will be sixty years old next year.

Recently we have been drenched by the easy rhetoric of Pope and President: "celebration", "Enterprise for the Americas", "victory", "memorial", "new evangelization", "New World Order"; but did we hear the echoes? Did we catch the accusing edge of words like "exploitation", "hegemony", "conquest", "domination", "genocide"? Or feel the cold winds of animosity and bitterness that blow our way? Perhaps, - if we

have been listening and been exposed. Those who do not listen will not hear; those who dwell in comfortable palaces will never feel the cold. This Conference calls us to contrition, confession, and satisfaction. These are not private and spiritual acts; they must wear a public face; and they call to profound conversion.

Our journey today needs a destination, and transportation. The destination will be reached by way of a number of questions for the journey:

- "What attitudes might legitimately mark our missionary response at this historic point?"
- "How will our contrition and confession avoid being selfserving ostentation, and be a true sign of conversion?"
- What must we leave behind, and what carry forward; and what would we like to forget but need to remember?
- How can we learn from the past without being paralysed by Huxley's "chronic remorse"?
- Above all, how can we respond to the missionary call of baptism, in a

manner that combines respect for cultures with mutuality toward persons, yet is challenging to both, and committed to our own conversion?

What about transportation? Jesus told simple and memorable stories and often

left the reflection and the application to the people. I borrow his medium, and hope that within the three stories that follow you will find and apply a message. The stories will relate to the occasion, half a millennium since 1492 and to our theme, the future of mission in the New World.

## THREE STORIES

### 1. THE MAN WITH THE WORLD ON HIS MIND

Once upon a time, there lived a boy called Christopher - a name recalling the one who carried Christ across the water. He was a child of his times, troubled times. The final, half-hearted Crusade coincided with his birth. In 1453, when he was a baby, Constantinople, gateway to Europe from the East, fell to the Turks. For four centuries Christians had been fighting Muslims, Jews, and "heathens" in general, and lately the tide had turned against the One True Church. In Christopher's youth, central Asia, which once boasted Bishops from Persia to Peking and from Transylvania to Tibet, was "lost to Muslims". To people raised in Christian Europe, the lights were going out ....

In his 30s Columbus, meaning "dove", read Pope Pius II's new HISTORY OF THE WORLD which urged a reevangelization, specifically of Asia. The dying embers of missionary zeal were fanned into flame six years later, in 1483, when the Spanish Inquisition began, with its literally fantastic "special offer" for Muslims and Jews: baptism or death.

In historic 1492, all Jews would be finally expelled from Granada, thus once for all purifying Catholic Spain. On the first day of that year Columbus wrote to Ferdinand and Isabella, congratulating them for conquering Muslims and expelling Jews, and thereby extending "your glorious imperial rule." The actual day he sailed, August 3, was the deadline fixed by their most Catholic Majesties; all Jews remaining would be executed unless they embraced the True

Faith. And the very same tide that carried Columbus west to a New World of evangelization and violence, promise and persecution, Christianity and Conquest, also carried out of Catholic Spain in an easterly direction, men and women persecuted by Christians for their faith, fleeing to the more tolerant arms of the despised followers of Islam.

#### 'The Last Crusade'

Columbus sailed in the spirit of the Crusades. If the East was closed, the redemption of Asian pagans was not. That is why the "Voyages of Discovery" have also been referred to as "The Last Crusade", so intimate is the connection between commerce and Christianity, riches and religion. Not for nothing was the explorer called "Christopher"; he would carry Christ to Asia, even through the back door! But Columbus was not sailing to the unknown, though his actual route was unknown. He knew exactly where he was bound. He was going to Japan, and then on to China to meet the Great Khan that he knew about from Marco Polo and Piccolomini - the Pope who, in 1577, wrote the HISTORY OF THE WORLD. Then he would go to India. He had read the authors, he knew his Bible, he was a master mariner, and he had thought a great deal. And he knew exactly what he was going to do: extend, as his letter had stated, the "glorious imperial rule" of Catholic Ferdinand and Isabella.

Not only did Columbus not "discover" America; he steadfastly denied it himself. He was at pains to "prove" he had

found a known continent! He had firm, unshakeable faith, "supernatural", and intuitive. Some people might give him, and his faith, another name entirely: opinionated, bigoted, intolerant.

He steadfastly believed and was convinced he was going to Asia, so once he made landfall he believed he had reached it. His belief fueled his prejudices - a sadly familiar story. He reconstructed the world he found, on the foundations of the world he had left; he interpreted everything in terms of his expectations of Asia. A shrub smelled a little like cinnamon (which had already come to Europe from the East), so he named it cinnamon, hinting at a rich spice trade to come. Marco Polo had described the coconut, so Columbus carelessly gave the name to a local, but inedible fruit!

Convinced of his own truth, Columbus set out to rearrange everyone else's. He

even used force on his own community, his crew. To maintain his view of truth he forced perjured statements from his men on pain of crippling fines and the cutting out of their tongues. He falsified the records of his journey and, afraid of mutiny he lied about the miles covered. He "remained the slave of his hopes." Columbus did discover something however, something very important. It is the very first discovery in store for any traveler, though it eludes many: that Cadiz or Lisbon or Bristol or Genoa are not all there is, and not the center of the world!

Let us stop here with this thought: "the center of the world". Think of this beautiful world, turn in prayer to the world that radiates from this Center in which we gather today, and pray in the sentiments and traditional manner, if not the actual words, of the people who were here or passed this way, long before Columbus and Christianity ...

## 2. THE MAN WHO KNEW HIS PLACE

The figure by the roadside may have been familiar with "brooding" or "rolling in the muck". What else was a blind man to do when he was publicly derided and excluded from social life? He knew all about the rigid application of rules; he knew that he was written off as hopeless. Once cast out, there was no way back. If you begged, you were even more than hopeless: you were despised. He knew his place - by the roadside

A man called Davidson used to comb the margins, looking for the outcasts, telling them it was all a terrible mistake, - God really was not the God of the lawyers and teachers. He was on the way to a fateful rendezvous 15 miles away. He could use a few courageous supporters and the crowds seemed very positive. But the blind man was behind the crowds and there was not much chance he would meet Davidson!

Blind is not stupid, and the unsighted are not immobile. Blind Bart

could hear and he was agile. So when he heard that Davidson was nearby he knew this was his chance. He would make a public nuisance of himself. Why not? He was a public nuisance and he knew his place!

He wasn't the first to identify the man, but the first to do so in public. There had been one or two already, but Davidson had warned them to keep quiet. So it was ironic that as Jesus - (David's son) acknowledged the name that Bart (Timeus) called him, the disciples, thinking they knew better, tried to keep him quiet! Disciples are sometimes like that; they think they know everyone's place and sometimes put them there!

But when Jesus stopped and called him, what happened? Well, the Master had spoken, so naturally the disciples immediately changed their tune; now they were all concern and compassion. "Courage", they said unconvincingly: "he is calling you." They are so quick to seize the political moment, and as

fickle as October. Is that why we identify with them!?

Opportunities like this do not pass by every day, especially for an outcast sinner! And though Bartimeus knew his place, he also believed in miracles. Perhaps that comes from taking a beggar's-eye view of the world. So, he just had to get from where he was to where Jesus was - for a sighted person, a small step; for a blind person, a giant leap of faith. The only thing in his way was his cloak, billowing and heavy against the weather. If he tripped, the ridicule would not hurt as much as missing Jesus. His instincts were perfect; not only did he throw off the encumbering cloak, he jumped up and hurried to reach Jesus.

You might think this unremarkable, but Bartimeus, like most beggars, relied very heavily on his cloak; underneath it, he was naked... Still, nakedness is no shame to a blind person nor, for that matter, to one who sees beyond appearances and straight into the heart. So even if the crowd were hesitant or judgemental, neither Bartimeus nor Jesus were. In matters of life and death you cannot afford to be hesitant or judgemental.

So lucid and committed was Bartimeus that Jesus could ask him directly what he wanted. So authentic was his faith that Bartimeus was healed, not just of physically impaired vision, but surely of moral short-sightedness and unclarity. Miracles do not make faith;

but faith makes miracles. And Bartimeus, was "commissioned" by Jesus there and then, and he immediately followed Jesus. He surely knew his place, - directness, simplicity, faith, - so striking an illumination of our theme, discipleship and the future.

We listen now to the Gospel reading from a great storyteller and weaver of God-spells, form our own conclusions, and find our place. (Mark 10:46-52)

*As Jesus left Jericho with his disciples and a large crowd, Bartimeus (that is, the son of Timeus), a blind beggar, was sitting at the side of the road. ...*

*When he heard that it was Jesus of Nazareth, he began to shout and say, "Son of David, have pity on me." And many of them scolded him and told him to keep quiet, but he only shouted all the louder, "Son of David, have pity on me." ...*

*Jesus stopped and said, "Call him here." So they called the blind man. "Courage," they said, "Get up; he is calling you." So throwing off his cloak, he jumped up and went to Jesus. ...*

*Then Jesus spoke. "What do you want me to do for you?" "Rabbuni," the blind man said to him, "Master, let me see again." ...*

*Jesus said to him, "Go; your faith has saved you." And immediately his sight returned and he followed him along the road. ...*

### 3. THE "SAVAGE"

Here is a tragic story of a world gone mad: a story of what happens if people try to play God and manufacture a perfect world of their own imagining. The cost is destructive, for the price is freedom, in fact humanness itself. This "New World" can only be created by powerful executive planners or engineers; an elite, a different class of people; men, - men only! - with a mission; it is not for everyone!

The New World, a model of its kind, is built on a race that has lost its freedom, and tragically, the very idea of freedom. This of course is necessary for the smooth running of society. Half the people are conditioned to servitude, and have virtually lost their soul. But the true irony is that those who have really lost their freedom do not know it and that they are destroying others, even as they destroy themselves.

In the novel BRAVE NEW WORLD, there are, of course, "us" and "them," "civilized" and "savage." The "savages" have two alternatives: an insane life in Utopia, and a rather "primitive" and unfree life on a Reservation. A frontier separates "civilization" from "savagery"; those born on the reservation are destined to die there; escape is impossible; the "savages" are "tame" and quiet - with a little help from repression and gas-bombs; and memories. The "civilized" live in utopia.

In utopia, everything is controlled, and nothing is left to chance; there are no mistakes; there are simply, no mistakes. There is a Social Predestination Department which monitors Wants and Needs, and meets them automatically; there are no shortages, and no overpopulation. Life goes on. Sterility is normal. Fertility is a distraction, and virtually unnecessary for most people most of the time. It is externally monitored, is not a free and individual choice or an integrated expression of personhood, and when necessary, it is "harvested" (by a form of automatic reproduction). Thus the "civilized" are effectively enslaved in their utopia. They are quite unfree, though the system itself is perpetuated. There is no shortage of personnel or needs, and in this New World, one simply could not ask for more - or better. In fact, people are often reminded of that fact!

When a "savage" actually meets a curiously dense "civilized," the "savage" is appalled. Exasperated, the "savage" cries: "Do you like being slaves"? Don't you want to be free and human? Don't you even understand what these things are? And he was so filled with anger and good intentions, as to say "very well, I'll make you free, whether you want to or not" - a dangerous ploy, I'm sure you'll agree!

The "savage" is simply appalled at the comfort and control in the lives of the "civilized," and cannot but intervene - a touch of missionary zeal here. So the "savage" tries to urge a dif-

ferent kind of "truth," with some flexibility, even insecurity, or "living dangerously", as integral to it. "Yes," replied the Controller, rather smugly; "there is something in that." So we ensure that there are VPS Treatments, (Violent Passion Surrogate Treatments). They are monthly, compulsory, and they "flood" the system with anger, rage, fear, insecurity, and so on, "without inconvenience, and comfortably," he adds sweetly.

The "savage" is incensed at such a controlled and passionless life, and exclaims: "But I like inconveniences; I don't want comfort; I want poetry; I want God; and I want real danger; I want freedom; I want goodness; ... I want sin."

And the "civilized" Controller, who might be a philosopher but is certainly a Philistine, counters patronizingly: "You're claiming the right to be unhappy."

"All right," says the "savage", defiantly. "I'm claiming the right; and the right to grow old and ugly and impotent; the right to have cancer; the right to have too little to eat; the right to live in apprehension of what may happen tomorrow."

A long silence. "I claim them all" said the "savage", at last.

The Controller, utterly closed, can only say pointlessly, pathetically, but pettily stealing the last word: "You're welcome". And this "civilized" one turns, and walks away.

The "savage", clearly is the only one who really knows the value of humanness, of happiness, and the price worth paying for it. The "savage" seems to understand both original blessing and original sin. And the "savage", unlike the manipulative and controlling, but hollow "civilized," would like to embrace them both. For only in an imperfect, incomplete world, a world in process, can there be nobility, goodness, achievement, cooperation, peace, redemption.



## THE STORIES AND OUR MISSION

I am sure you have been making connections. Let me emphasize a few - about Columbus, Bartimeus, and Huxley's Brave New World.

### Columbus

1. We too are on a journey; we are no more aimless than Columbus was. Our journey is called pilgrimage. Pilgrimage was no private devotion, but a public and communal act of faith. People joined together; they did not just go their own way. Pilgrimage created community. It was not a "trip"; it was testing, and tedious, and required trust. Pilgrims were not in total control but believed the Spirit was blowing, not always as a mighty wind but as a gentle breeze; sometimes leaving people in the doldrums, sometimes blowing them to land unrecognizable and maybe unwanted. But pilgrims must be truthful. They are not leading; God is the leader. It is their job faithfully to read the signs and to follow.

2. Columbus could be very enlightened and kind; but he also forgot that others were human, or was afraid to trust and share. He half-discovered that, disconnected and apart, we are impoverished and incomplete; but with others we can be mutually enriched. But really to discover someone demands openness and vulnerability and respect. When we sin or show our ignorant pride we must admit it, ask pardon, and resolve. Just because others acted badly does not excuse us, individually and as Church, from failure to admit genocide or injustice on a cataclysmic scale. Wallowing is not contrition; but contrition without public signs of an amended life, is not justice and absolutely no basis for new relationships of trust. If our world has forgotten how to apologize, our Church has failed to remind it of the need.

3. Columbus did not discover America; it was not "discovered" in 1492. But in 1992, we must urgently discover the land and its people. This means starting over; looking with new eyes; learning

history from their perspective; loving people for themselves and not for our salvation, or even theirs; healing their wounds and asking for our own to be touched. Reading more attentively; listening more carefully.

For 500 years we have talked about the Americas and about the poor; it is time to talk with the Americas and with the poor. For 500 years we have journeyed to these lands, but have we truly walked alongside the poor and the crushed, or only near them, or by them? Haven't we sometimes walked over them and on them? For if not us, who has done it? In 1992 a preferential option cannot just be a self-serving option for our own "vocation" or our own institutional justification: it must quite simply for, on behalf of, alongside, and giving preference to the poor.

### Bartimeus

1. Jesus' initiative was strikingly different from many of ours. Jesus said, unequivocally: "what do you want me to do for you?" You can only say this if you trust, and risk. You can only say this if you have respect and credibility. Those who patronize are only slightly less dangerous than Fascists, because they are sure they know what is suitable, better, right for others, and they only give what they want to give, not what people need to receive. If you believe people are fundamentally selfish, you will not allow them to say what they need because you will not believe them. Jesus encouraged Bartimeus to express his deepest need; the need to see. And Bartimeus received, not someone else's sight, but his own: his entitlement, his potential. As a church, have we failed to ask about human needs in our hurry to fulfill our agendas and meet our expectations?

2. Bartimeus also risked: he risked interference by the disciples, ridicule from the crowds, and an unstable future. He knew his limitations and his place, but he still had courage to jump up. And his place changed; he was transformed to follow Jesus; given, not



just sight, but with it, vision ...

3. Bartimeus' "inner history" was changed; that made discipleship possible. Richard Niebuhr describes a people's "inner history" as what is lived and apprehended from within: their perspective, their reality. Bartimeus stands for all the native peoples of the Americas, whose inner history is a history of having been exploited, conquered, humiliated, culturally and spiritually impoverished. If ours is the inner history of having brought the exploitation, conquest, humiliation and impoverishment, then we and they lack a common, binding experience. We absolutely must forge one: urgently, responsibly, today. You do not have to be a blind beggar to touch the soul of a Bartimeus. But you certainly do need to be at the roadside, if redemption is to be at hand for both of you. Theology unable to address human suffering and exploitation is maggot-ridden meat; homilies, unfamiliar with hunger and hopelessness, are poisoned wine. Both are unfit for human consumption.

Old World and New have never known each other as friends; millions of people have never heard the words: "what do you want me to do for you?" Until we redeem each other's inner history, we have not discovered America. Unless we repent of the gravest human injustices, which are indeed part of ourselves because embedded in our own "inner history", we are not ready for the restored vision that Jesus offers us.

#### Brave New World?

The central lesson for me is that nobility functions in an incomplete world. If everything were perfect, there would be no need for love, altruism, heroism. Perhaps our perfectionism, cultural and religious, has made us unjustly unaccountable and sinfully self-reliant. An Americanized culture, and the Roman form of Christianity, may both aspire to perfection. Maybe each has been too quick to believe its publicity, yet neither is complete or perfect; and both need heroes and lovers.

Huxley said his book was about "the

nightmare of total organization," the nightmare created by those who believe that total organization is life-giving and wholesome. We have sometimes believed that. As a Christian living in the United States, it is possible to have two nightmares, sometimes both at once, the other one when you awakened, in a cold sweat, running in slow-motion, leaden-legs unable to outrun the inexorable "Organizaticn"; The only effective solution is to wake up! But some people like to go back to sleep try to finish off their dream!

#### Institutionalism

Institutionalization is the enemy of spontaneity; rules are the antithesis of risk. Religion has sometimes domesticated the wild flowers of God's revelation, and put fences round God's love and our own availability. But this kind of "total organization" is the enemy of God, whose revelation and love are not to be confined. We do not, thank God, live in a finished world. Nor do we, thank God, live in an unredeemed world. But it is as bad to forget that the world is still in process as it is to forget that it has been redeemed. We are part of the process as much as part of the redemption: filling up, with Paul, what is still to be undergone by Christ for the sake of the whole body, assembly, church (Col. 1:24). There is something we can do; there is something we must do: risk, prophesy, witness. Huxley paints a world of sterility; we are called to be fertile, nurturing.

Religious institutions - even ferociously well-organized ones - will not save, any more than the Law will save. "The really revolutionary revolution is to be achieved, not in the external world but in the souls and flesh of human beings." (Huxley) Now, this does not mean we can switch from an imperialistic mode of mission, to a gentle persuasion of individual others; it means that we do not start with others, we start with ourselves; and not narcissistically, but by risking standing before others who might have good reason to mistrust or even despise us. We have to learn to trust them. This is for the brave.

## THREE STATEMENTS AND AN IMAGE

### 1. "Blessed are you who hunger"

We are neither hungry nor thirsty enough for justice. Ours is a culture of snacks and bite-sized pieces, nuggets of quick satisfaction and assuagement. Beneath it we are either dehydrated and starving, or bloated on the wrong food and drink. As believers, if we got in touch with our deepest hunger and thirst, we could discover America; and at the same time the transforming power of Jesus. But so long as we snack, we will never develop a big appetite; so long as we sip, we will never be thirsty. "Blessed are you who hunger" said Jesus; "Come to me, all you who thirst".

### 2. "Forgive our debts as we forgive."

As we measure out, so it will be measured to us. But as people starve in our cities, we check our institutional portfolios and deposits. We are wonderful stewards but the poor are still at the gate. When did we last miss a night's sleep? When did we go twelve hours, let alone twenty-four, without food? Chronic remorse is no answer, but some feeble understanding of reality is. In 1992, as we wait for, and even lobby, rich nations to remit the debts of the countries of the Americas, what of us? We, here at this Conference, for all our bleating, are the rich. We have money, for all our denials. Where is our prophetic stand for justice? Why not knock on our own doors and cry justice a bit louder?

### 3. "What do you want me to do?"

Mission in reverse is an attitude that starts by asking: "what do you want me to do?"; it allows agendas to be formed in dialogue with the needy and not only according to sensible, reasonable five-year Provincial or Regional plans. It is a different kind of mission, not just a different attitude, directed at needs and others, and not at wants and self. It is inseparable from martyrdom, because it is a direct, countercultural witness to the Gospel. And it is explicitly prophetic because it

attempts to speak in the words of God - about truth and mercy and love for sinners and outcasts. Mission in reverse starts by listening and discovering, and by our own transformation.

This leads us to the United States Catholic Mission Association (USCMA). Who are we? What do we stand for? Who is not here at this Conference? Whom should we hear? Are we hungrier and thirstier than when we came here, ready to jump up like Bartimeus, naked though we may feel? We are a national group; we need a national impact. What if we were prophetic, a group of disciples and martyrs, committed in 1992 to discovering America, determined to find ways to redistribute resources within and without, fired with the urgency of listening to the voices of the peoples of the Americas and responding to their "inner history" and muted voices? What if we acknowledged that by and large, in this room, we are a privileged elite, and we must hand the torch to others and raise up the voices of others? In twenty years or less, many of us will be at rest; who will be here then? The numbers of disciples are not getting smaller; but many are abused, silenced, excluded. We must address and redress this situation, in the name of justice and prophecy ...

## THE IMAGE

Santo Domingo is impoverished; but salvation is near. When Pope John Paul II steps ashore next year, he will be dwarfed by the Columbus Memorial Monument. Shaped like a cross, lying flat, it is still 122 feet high, with space for 21 chapels, 6 museums, 2 libraries. It was raised to house the remains of Columbus, though bulldozers have razed the houses which remained in its way. It cost around 250 million dollars and towers over a city without electricity or water. Along its half-mile length, pointing into the night sky, are the most powerful searchlights in the world. The reflection from the brilliant if grotesque cross projected aloft, incidentally provides more light than the people

have had for years. And as the world looks into the heavens above, on the earth beneath people will continue to be treated as abused animals.

Ironically, all this light commemorates one who, from the global vision of his youth, was reduced to blindness; who finished by being banished in chains and in poverty. Ironically, the dignitary who blessed the foundation was a blind Archbishop. Blindness is not a moral deficiency; but the irony remains, if we recall Bartimeus, who journeyed in the opposite direction: from blindness to sight and vision.

"They were all staring into the sky when suddenly two men in white were standing near them, and they said: Why are you looking up into the sky?" And why, 2000 years later, is the Cross projected into the clouds, when the earth is bleeding and its people crucified?

The New Jerusalem is not in the sky, and not just yet; there is work to be done, there is repentance and recommitment, rediscovery and transformation.

Shakespeare's play, *The Tempest*, is about ships and the sea, about voyagers and voyages, about good things and bad, about selfishness and heroism; close to our own experience. At the very end, Miranda sees her Fernando reunited with the father and uncle he had thought dead. The lost have been found; the dead have come back to life; there is rejoicing! And in her joy at their joy and reconciliation, Miranda echoes sentiments that, in 1992, the year of the re-discovery of the Americas we might be proud to apply to ourselves and all who call this land home:

"O brave new world, that has such people in it."

---

## INTERNATIONALITY - AT WHAT PRICE

---

Janet Malone, CND

*(Janet Malone is a Canadian member of the Congregation of Notre Dame. The following article is the result of research based upon several interviews with the major superiors of international congregations).*

What is the "price" of being an international congregation? Two possible responses are noted here. First, with consciousness raising about social-justice issues, some religious congregations are using social analysis as a tool to explore basic issues. This has meant asking hard questions about oppression and the dominance by groups within their congregations because of differences in race (racism), class (classism), culture (hegemony), sex (sexism), age (ageism), physical/mental ability (ableism), religion (anti-Semitism, anti-Islam, anti-Protestantism, and so forth). Second, many communities - with historical roots in the first world and the majority of members presently from the first world - are receiving vocations mainly from the third world.

Either in general chapters or in specific research projects, congregations with "missions" in several nations have begun to ask themselves questions related to their being "international". What attitudes are necessary for a congregation to become international? What are the characteristics of an international community? What is the "price" of being an international community?

This article looks at four areas related to congregational internationality. First, the corporate and individual conversion process that is essential for a religious congregation to become international beyond mere physical presence in other nations. Second, some salient characteristics of an international congregation. Third, the possible implications for general government membership and congrega-

tional committees set up to study the issues affecting the whole community. Fourth, the "price" of internationality for a congregation.

### Internationality: Conversion Process

Naming oneself international because of physical presence in other nations does not automatically make a religious congregation international. Becoming international is a conversion process. *Kenosis* and *metanoia* are the cornerstones of internationality within the Gospel framework of charity and respect for differences. Integral to this conversion process is the concomitant development of such qualities as trust, vulnerability, openness to change, inner strength, faith, and dialogue in mutual interdependence.

*Kenosis* and *metanoia* require the naming and owning of the *cultural hegemony* that has been part of many congregations for decades. Each congregation begins with particular cultural, historical, social, and political roots. Every international congregation today may well ask itself whether the culture that historically predominated at its foundation remains the dominant culture in the congregation for arbitrary reasons. Does the congregation emphasize the election of an international government group, or does the culture of the foundation still dominate, with the underlying notion (hegemony) that congregation members of other cultures and nations are "not ready yet"? Are the values, worldview, attitudes, and mentality of the dominant culture in the congregation's formation

programme, such that each member is "homogenized" to the dominant culture? In committee work affecting the total congregation, is there international representation, or does the congregation use the vow of poverty as the reason for choosing people physically near to the generalate? Finally, is the model of communication unidirectional so that all of the communications flow from the top down, precluding any dialogue and exchange of differences and richness? Within this context, what is the language of origin of the communications?

### Internationality as Supranationality

Internationality as delineated herein is not synonymous with internationality as it is sometimes used in secular social and political contexts. In such contexts, internationality can be reduced to one cultural group replacing the dominant cultural group, but keeping in place the status quo of domination and oppression.

Internationality within religious congregations is delimited within a Gospel context of *kenosis* and *metanoia*. It is *countercultural* in the sense that it becomes a role model for secular and political cultural groups. All cultural groups in the congregation are equal and interdependent. Questions of dominance and resulting oppression related to race, class, language, numbers, education, and so forth within a religious congregation are antithetical to internationality within this Gospel context. Internationality is synonymous with mutual respect, acceptance of differences, and dialogue regarding the cultural diversity and richness of group members.

Becoming international, as both a corporate and individual conversion process, involves an acceptance and pride in one's own ethnic group, one's own culture, one's own country, one's own nation with all of the pluses and minuses involved. It also means seeing the positive and negative in all cultures and nations, including one's own and the dominant culture of one's community. It challenges the congregation, corporately and individually, to move toward a living and working together in

harmony through dialogue and mutuality. In essence, internationality demands that one become marginalized and supranational.

Internationality involves a moving beyond the borders, psychologically and at times physically, of one's own ethnic group, culture, country, and nation.

### Characteristics of Internationality

A primary characteristic is the *challenge to be prophetic*. Because an international congregation is called to be supranational, it can be prophetic in its lived reality of respecting differences. From this prophetic stance, a congregation names its dominant culture of origin and examines its "selective memory" regarding its roots and traditions. Unexamined, the selective memory of a congregation can unconsciously perpetuate the *status quo* of the dominant culture with all of its sophisticated subtleties of domination and oppression.

A second characteristic of an international congregation is a *global vision, its charism and mission*. This breadth of vision encompasses the total congregation so that both leadership and individual members are cognizant that they belong to an international congregation and can be missioned anywhere in the congregation. Such a vision necessitates a re-education on the part of all, that on entering an international congregation an individual does not enter a particular province or region. Such a vision means "melting" the province and region boundaries and the "possessiveness" regarding personnel and resources this "provincial" vision engenders.

A third characteristic of an international congregation is *learning and accepting the different worldviews, values, attitudes, beliefs, and behaviours within the different cultures and nation of the congregation*. It necessitates relativizing one's own manner of communicating, solving problems, making decisions, as well as one's own symbol systems, customs, rituals, and ways of praying and relaxing. It is very difficult for the dominant culture of a congregation to respect differences

in these areas when the sole criterion of "evaluation" is the "standard" of the dominant culture. The conversion process, with its concomitant openness to and dialogue about differences, requires humility in admitting that the dominant culture does not have the best in people, resources, ideas, values, customs, rituals, ways of communicating, problem solving, decision making, praying, and relaxing.

A fourth characteristic of an international congregation is the *acceptance and promotion of linguistic flexibility among its members*. This means that every member of the congregation takes steps to learn a second language. If people lack the motivation to learn another language, they should examine themselves for subtle patterns of domination, ethnocentrism, and excessive nationalism.

Related to the linguistic flexibility of members in an international congregation is the challenge of understanding the nuances in a language other than one's first language. Because language is a symbol system that communicates a person's worldview, culture, attitudes, and beliefs, it requires an openness and a patience to listen for and pick up these nuances. Anyone who has been involved in meetings where there are as few as two languages knows the energy it takes to truly listen to what the other is saying and not presume from one's own cultural perceptions what the other person means.

A fifth characteristic of an international congregation is the *development of corporate and individual self-knowledge*. Each person has been socialized and "trained" regarding the "norm" for one's age, sex, social and economic class, culture, ability and religion. Consciously or unconsciously every person has definite prejudices and even bigotry. Hence, initial and ongoing corporate and individual formation is essential for an international congregation. Otherwise, what is corporate or personal prejudice, hegemony ethnocentrism, excessive nationalism or any of the other "isms" (racism, sexism, classism, ageism, ableism, and so forth) passes as the *other's* problem. Com-

ments like: "there is no working with such and such a group because the people are always late / have no sense of time / cannot make decisions / are not educated / are too emotional / have funny ways of doing things / have no taste," - can camouflage corporate or personal intolerance, prejudice, and bigotry. Self-knowledge can help differentiate definite personality clashes from ethnic, cultural, or national differences that lead to clashes.

A sixth characteristic of an international congregation is the recognition, acceptance, and promotion of what unites its members in their multiple differences: *unification in the essentials of charism and mission*. Each member has entered the community because of the charism and mission of the founder or foundress. Because of the universal appeal of this charism and mission to people of different cultures, ethnic groups, countries, and nations, it is essential that there be "space" for the diverse and rich expression of the founding charism and mission. This means a letting go of nonessentials and accretions of the years that have taken on a life of their own, to the extent that perhaps even the founder or foundress would not recognize the charism of the original community.

A seventh characteristic of an international congregation is the establishing of an ambiance and forum for honest exchange and *dialogue* regarding differences as detailed above. This means establishing a *model of communication* at all levels of the congregation that is *nonhierarchical* and *nonpatriarchal*, a model of communication that is *dialogic*, *collaborative*, and *mutual* in whatever communication channels used.

#### General Government

What are the implications of internationality, general government structures and membership?

First, an international congregation must be open to having as its *general government leader a person outside the dominant culture or origin*. Many reasons can be purported why this has not happened: sheer physical numbers of the dominant culture, lack of "readi-

ness" of members of other culture groups, and so forth. Again, a congregation that calls itself international must examine what "standard" is being used to determine leadership ability. It is essential to examine motives, conscious or otherwise, for maintaining the *status quo* of dominance. In addition, the survival of many congregations may very well rest in the vocations and eventual leadership from cultures other than the dominant culture.

Second, an international congregation *must have international representation on its general government council*. It is not sufficient to have a "nominal" international council, that is, one member outside the dominant group in the congregation.

Third, *the geographic location of the generalate* in an international congregation *must also be looked at*. Congregations that have already dealt with this question have attempted to move the generalate to a "neutral" location, particularly when the generalate was in the geographic place of foundation and where the majority of the dominant culture of origin resided. Related to this issue, rotation of geographic sites for general chapters and general council meetings, conferences, or assemblies is a must.

Fourth, in an international congregation, *committees set up to study anything pertaining to the whole congregation must be international*. Often the reason given for inviting the same people to be on almost every committee is that of travel costs and physical proximity to the generalate. Granted the costs of present-day travel, still an international congregation must ask itself if cost is the only reason.

Fifth, *the question of linguistic flexibility arises for members of the general government* in an international congregation. A number of congregations have linguistic flexibility as one of their election-eligibility criteria. Other congregations that do not as yet have many bilingual or multilingual members request that newly elected members learn a second language. Still other congregations are establishing international experiences for newer members where learning another language is part of the acculturation process.

## Price of Internationality

Internationality in a congregation comes at a cost. Many international congregations are beginning to realize that the benefits - including cultural richness and diversity, a more global vision, the opportunity to be prophetic and a role model for other organizations - are well worth the "price."

The "price" of internationality is in terms of time, personnel, money, travel, and witness. It requires an openness to and acceptance of differences. It necessitates dialogue about these differences and a readiness to change as a result of such dialogue. It also means a letting go of nonessentials. It exacts a willingness to be part of and at home in the global village of the congregation.

Because internationality affects all aspects of a congregation, it does not happen overnight. On the one hand, congregations are realizing the complexity of this conversion process as they come to grips with their specific types of domination and oppression. They sense and name the fear and resistance, on the part of many, to change the *status quo*. On the other hand, these same congregations reiterate that the richness, breadth of vision, potential for being prophetic and a role model for secular international organizations is worth the ongoing effort, struggle, and, tension involved.

## Recommended Reading

Gerald A. Arbuckle. "Beyond Frontiers: The Supranational Challenge of the Gospel." *Review for Religious* 46 (May/June 1987): 351-370.

"Organizations Must Ritually Grieve." *Human Development* 12, no. 1 (spring 1991): 22-27.

William A. Barry, Sheila Campbell, Judith Dieterle. "Culture Shock Afflicts Missionaries." *Human Development* 11, no. 4 (winter 1990): 19-23.

Allan Figueroa Deck. "Multicultural Sensitivities." *Human Development* 8, no. 2 (summer 1987): 32-34.

Ref. *Review for Religious*. January-February 1992, pp. 109-117.



# MEETINGS ON AFRICAN COLLABORATION (MAC.)



## SOME HISTORICAL BACKGROUND

The Symposium of the Episcopal Conferences of Africa and Madagascar (SECAM) held its first meeting in Kampala in 1969. This foundational meeting coincided with the first visit of Pope Paul VI on African soil. The bishops wanted to invite the Superiors General of the missionary congregations working for the evangelisation of Africa, to attend this historic meeting.

The invitation was renewed in subsequent years. That is how Meeting on Africa Collaboration (MAC) came into being; it gradually adopted structures, specified its operating methods and clarified its objectives.

During 1973, the members of the Permanent Committee of the (SECAM) contacted the President of the Union of (men) Superiors General (USG). Both groups then agreed to set up a structure which would be of general interest for the Church and the work of evangelisation in Africa. The wish was expressed that various reflections and more in-depth studies might be undertaken in common.

This initiative taken by the Permanent Committee of the SECAM was approved at its General Assembly which convened in Rome in September 1975.

Very soon after, the International

Union of (women) Superiors General (USIG) was invited to join this organism of reflection and sharing. Since then, MAC has always faithfully held its annual meeting. This is a very important time during which Bishops and men and women Superiors General confront together one or another of the current problems facing evangelization in Africa.

## THEMES STUDIED

From the Roman meeting until the present, MAC has taken up various aspects of the life of the Church in Africa, especially its efforts toward evangelisation, education, and development. To give you a rapid overview of these themes, we present them here in chronological order, according to the year in which each was studied.

1974 Evangelisation in co-responsibility: Suggestions for fruitful apostolic collaboration

The phenomenon of "small communities" or "basic communities" around the world: the African experience

Islam in Black Africa, and the Church's relations with the Muslim communities

The ability of local Churches to finance themselves

1976 Consecrated Life in Africa: New Foundations; Formation; Unions of Major Superiors

1977 Current Questions in Christian Education: in the Christian schools; in the nationalised schools.

1978 Evaluation of Apostolates: of the religious institutes; of the local Churches; their integration

1979 Speaking out for Justice: Information - Concerted effort - Speaking out effectively

1980 Justice, a Constituent Element of Evangelisation - the need for a pastoral programme for greater justice. (That work laid the foundation for the exhortation, "Justice and Evangelisation in Africa" published by the SECAM in 1981).

1982 Pastoral Work among Urban Youth - facing up to the massive exodus of rural youth, linked to the rapid urbanisation of Africa.

1983 Pastoral Work among Rural Youth.

1985 Fostering Vocations: the favorable factors and the difficulties; accompaniment and formation

1986 The Catholic Church in Africa.

1987-88 The Formation of Formation Personnel: existing structures; various programmes; expressed wishes and needs

1989-90 The Fundamentalist Approach to the Bible and its Influence on Young Africans. (As a follow-up to this research, MAC decided to compile a small book containing the Catholic Church's teaching in the face of the fundamentalism of the sects).

#### MAC TODAY

MAC is composed of 9 members of the Permanent Committee of the SECAM and 5 delegates of missionary Institutes whose General Houses are in Rome. These delegates are divided thus: 2 priests, 1 brother, 2 sisters. The Secretary of MAC is nominated by the Superiors General and approved by the President of the SECAM.

The annual meeting is normally held in one or another city in Africa, selected by the Permanent Committee.

The USG and the UISG are ordinarily informed of the themes discussed by MAC. (The same holds true for Commission VI).

The various meetings held so far have been marked by great simplicity, remarkable frankness, and mutual cordial openness.

At the Plenary Assembly of SECAM, which is held every three years, MAC has always been present to make its specific contribution and to present a detailed report of its activities during the preceding three years.

Until the next Plenary Assembly in 1993, MAC will take up the following topics for study and reflection:

- Collaboration in the light of *Mutuae Relationes* (1978)
- *Redemptoris Missio* (1990)
- THE COMING AFRICAN SYNOD.

During the last meeting, held in Accra on 7th March 1991, Cardinal Tumi, the President of the SECAM, expressed the esteem and satisfaction with which the Permanent Committee welcome the presence and contribution of the Roman delegates to these meetings. The hope was expressed that none of these delegates will miss future meetings. Which indicates the importance the bishops attach to MAC. It is certain that the USG and UISG attach the same, if not more, importance to it.

#### MAC MEMBERS

(Since 1990 General Assembly, Lomé)

##### SECAM Delegates

S.Em. Cardinal Christian Tumi, President  
 S.Ex. Gabriel Ganaka, Vice-President  
 S.Ex. Jaime Pedro Goncalves, Vice-President  
 S.Ex. Robert C. Dosseh-Anyron, CERA  
 S.Ex. John Njue, AMECEA  
 S.Ex. Basile Mve-Engone, ACERAC  
 S.Ex. Henri Tessier, CERNA  
 S.Ex. Faustin Ngabu, ACEAC  
 S.Ex. Jean-Guy Takotondravahatra, Madagascar/Islands  
 S.Ex. Joseph Sarraf, AHCE  
 S.Ex. Michael K. Francis, AECWA  
 S.Ex. Patrick Mutume, IMBISA

Rev. Msgr. Hilary Senoo, Secretary-General of SECAM

##### Missionary Institutes Delegates

Fr. Patrick Harrington, SMA  
 Br. Charles Howard, FMS  
 Fr. Étienne Renaud, MAFR  
 Fr. Giuseppina Tresoldi, SMC  
 Sr. Marie Heintz, MSOLA

Fr. L. Kasanda Lumembu, CICM. Secretary of MAC.

---

## SOME THEOLOGICAL REFLECTIONS ON THE ASIAN CONTEXT OF EVANGELIZATION

---

*(The office of Evangelization of the Federation of Asian Bishops' Conferences (FABC) organised a meeting in Hua Hin, Thailand, 3-10 November, 1991 to reflect on the theological issues raised by the Asian situation where the Church is a religious minority.*

The CONCLUSIONS reached in SECTION I of the REPORT deal with the Social and Religious Situation in Asia:

*the dynamic economic development characterised by dependence and exploitation leading to mass poverty; the cultural-religious situation characterised by world religions which in the public sphere seem to be almost impenetrable to each other and the cosmic religions of tribal peoples where Christian churches have met with some success; the local Churches characterised as powerful social institutions but not often seen as spiritual guides, lacking practical identification with the poor, institutions planted in Asia rather than evangelizing communities of Asia. The meeting, however, identified many seeds and signs of hope in this situation.*

SECTION II of the CONCLUSIONS calls the Churches to CONVERSION - to be churches in dialogue with the poor, in dialogue with the cultures and religions of Asia, to be servant churches.

SECTION III of the CONCLUSIONS dealing with Dialogue and Proclamation follows: The complete text is available in SEDOS DOCUMENTATION - Ed.).

### SOME THEOLOGICAL REFLECTIONS ON THE ASIAN CONTEXT OF EVANGELIZATION

In the first part of these conclusions we reviewed the Asian scene and asked what image our Asian Churches are projecting; in the second part we indicated some lines along which the Churches need to undergo a conversion in order to respond more adequately to the situation in Asia. This third part is a short attempt to reflect theologically on the questions which arise when the Church's evangelizing mission is confronted with the Asian context.

The main questions are the following:

How do we understand the centrality and decisiveness of Jesus Christ in the context of religious pluralism?

What is the role of the Church if the Kingdom of God is present and operative beyond her boundaries?

In what does the mission of the Church consist if salvation in Jesus Christ is available to members of other religious traditions in the concrete circumstances of their lives?

If interreligious dialogue is by itself an expression of the Church's evangelizing mission, why does announcing Jesus Christ and inviting people to become his disciples in the Church remain urgent?

If people can be saved through Jesus Christ outside the Church, what motivation remains for proclaiming the Good News?

Why, in the last analysis, must the Asian local Churches be poor and inculturated?

## JESUS CHRIST AT THE CENTRE OF OUR FAITH

Jesus Christ, the son of God made man, is at the centre of our Christian faith. In Him God's age-long self-manifestation through human history has come to a climax. In Jesus, God has personally entered human history and become a member of the human race. This total identification with us of the Son of God is ordained to sharing with us his Sonship of the Father. Jesus accomplished this mission throughout his earthly life, and singularly through the paschal mystery of his death and resurrection and the outpouring of the Holy Spirit at Pentecost. The paschal mystery in which the Christ-event culminates thus ushers in the renewal of creation and marks the decisive step in the establishment by God of his Kingdom on earth. It has cosmic implications and universal significance.

## THE KINGDOM OF GOD

The Kingdom of God is therefore universally present and at work. Wherever men and women open themselves to the transcendent divine mystery which impinges upon them and go out of themselves in love and service of fellow humans, there the reign of God is at work. "Where God is accepted, where Gospel values are lived, where man is respected... there is the Kingdom." (BIRA IV/2). In all such cases people respond to God's offer of grace through Christ in the Spirit and enter into the Kingdom through an act of faith.

The document *Dialogue and Proclamation (DP)* explains that, "concretely, it will be in the sincere practice of what is good in their own religious traditions and by following the dictates of their conscience that the members of other religions respond positively to God's invitation and receive salvation in Jesus Christ, even while they do not recognize or acknowledge him as their Saviour". (cf AG 3,9,11; DP 29). Thus they become sharers of the Kingdom of God in Jesus Christ unknowingly.

This goes to show that the Reign of God is a universal reality, extending far

beyond the boundaries of the Church. It is the reality of salvation in Jesus Christ, in which Christians and others share together; it is the fundamental "mystery of unity" which unites us more deeply than differences in religious allegiance are able to keep us apart. Seen in this manner, a "regno-centrism" calls for "Christo-centrism", and vice versa, for it is in Jesus Christ and through the Christ-event that God has established his Kingdom upon the earth and in human history, (cf *Redemptoris Missio* 17-18).

## THE ROLE OF THE CHURCH

In this universal reality of the Reign of God the Church has a unique and irreplaceable role to play. This has been well indicated by the Theological Advisory Commission (TAC) of FABC in its *Theses on Interreligious Dialogue* (1987) when it said: "the focus of the Church's mission of evangelization is building up the Kingdom of God and building up the Church to be at the service of the Kingdom. The Kingdom is therefore wider than the Church. The Church is the sacrament of the Kingdom, making it visible, ordained to it, promoting it, but not equating itself with it" (FABC Paper No.48, p.16.)

The encyclical *Redemptoris Missio* explains the reason for this unique and irreplaceable role of the Church in relation to the Reign of God at whose service she is placed: "It is true that the church is not an end unto herself, since she is ordered towards the Kingdom of God of which she is the seed, sign and instrument. Yet, while remaining distinct from Christ and the Kingdom, the Church is indissolubly united to both. Christ endowed the Church, his Body, with the fullness of the benefits and means of salvation. The Holy Spirit dwells in her with his gifts and charisms, sanctifies, guides and constantly renews her (LG 4). The result is a unique and special relationship which, while not excluding the action of Christ and the Spirit outside of the Church's visible boundaries, confers upon her a specific and necessary role." (RM 18).

Thus it is seen that if the Church is

the sacrament of the Kingdom, the reason is that she is the sacrament of Jesus Christ himself who is the mystery of salvation, to whom she is called to bear witness and whom she is called to announce. To be at the service of the Kingdom means for the Church to announce Jesus Christ. For this task she is endowed with special gifts and charisms and guided by the Spirit. Due to such endowments the Reign of God is sacramentally present in the Church in a special manner; "she is the seed, sign and instrument" of the Reign of God to which she is ordained (RM 18).

### Servant Churches

Nevertheless, the Church as a pilgrim in history belongs to the order of signs and as such needs to be conformed to Jesus and his Reign, lest the quality of her witness be impaired and her signifying power obscured. This is why the Church must reproduce in herself the model of her master who became poor that we might become rich. The "self-emptying" of the Son of God in Jesus Christ is the decisive theological reason why the Church must be a poor Church; his identification with the figure of the "Servant of God" is the reason why she in turn must be a servant. The preferential option for the poor, which the Asian context demands from all local Churches, is in deep harmony with the nature of the Church herself as the sacrament of Jesus Christ, who for us became poor and made himself a servant. In order to be an effective sign and bear a convincing witness, the pilgrim Church not only in her members but, "in so far as she is an institution of men on earth" is constantly in need of renewal and reform. (cf UR 6; DP 36).

### Inculturated Churches

The same conformity of the Church to her master is the decisive theological foundation for the inculturation of local Churches. The Son of God became man in Jesus in a particular place at a particular time of history, two thousand years ago in Palestine. Jesus was a Jew, deeply inserted in the culture of his people. The revelation he conveyed of the mystery of God as well as the

way in which he accomplished his messianic and saving mission are steeped in the religious tradition of Israel, even while they fulfil it in an unforeseen manner. The mystery of the incarnation and the paschal mystery are at once the foundation and the model for the deep insertion of local Churches in the surrounding cultures, in all aspects of their life, celebration, witness and mission.

### The Evangelizing Mission of the Local Churches

Local Churches, servant and inculturated, are the subject of the evangelizing mission. This mission, as the Secretariat for Non-Christians explained in a document of 1984, "is a single but complex and articulated reality". While not claiming to be exhaustive, it mentioned the "principle elements" as follows:

1. simple presence and living witness;
2. concrete commitment to the service of humankind and all forms of activity for social development and for the struggle against poverty and the structures which produce it;
3. liturgical life and that of prayer and contemplation;
4. dialogue in which Christians meet the followers of other religious traditions in order to walk together towards truth and to work together in projects of common concern;
5. finally, there is proclamation and catechesis in which Jesus Christ is announced as Saviour and people are invited to become his disciples in the Church. "The totality of the Christian mission embraces all these elements" (*Dialogue and Mission*, 13).

Speaking of the relationship between dialogue and proclamation DP wrote: "dialogue...does not constitute the whole mission of the Church... it cannot simply replace proclamation but remains oriented towards proclamation in so far as the dynamic process of the Church's evangelizing mission reaches in it its climax and fullness" (DP 82; cf RM 55).

In response to the questions raised by the Asian context it seems important to expand further on dialogue and

proclamation, and to indicate the relationship which obtains between those two forms of expressions of the one evangelizing mission of our Churches.

## DIALOGUE

In the pluralistic socio-political, cultural and religious context of Asia as delineated in the first part of these conclusions, the Church is called upon to be committed to dialogue in a special way. The Church, being committed to the Gospel of the Kingdom of God, should acknowledge the same Kingdom at work in socio-political situations and in cultural and religious traditions and enter into dialogue with them. The foundation of such a commitment to dialogue is not merely anthropological but primarily theological. In Christ God has entered into a dialogue with human beings, offering them salvation. It is in faithfulness to this divine initiative that the Church should be committed to a dialogue of salvation with all women and men (DP 38). Moreover this dialogue is founded on the fact that Christ, the new Adam, is at work through his Spirit in all human persons to bring about a new humanity (DP 15).

The local Churches of Asia have to be committed to dialogue with socio-political movements and forces working towards integral development, social justice and peace. Possessing the same cultural heritage, we commit ourselves to dialogue with the various cultural traditions of Asia, for the construction of a more humane society. We engage in dialogue with the different religious traditions of Asia and collaborate with them in promoting human and spiritual values. We extend our commitment to dialogue to all those involved in preserving the integrity of creation.

The prophetic role of the local Churches in Asia urges them to act also as catalysts in facilitating dialogue between different socio-political forces, religions and cultures, so that they work together in building up a better society based on the values of the Kingdom.

## Interreligious Dialogue

Interreligious dialogue is of special importance in Asia where the great religious traditions continue to inspire and influence the lives of millions of people. The religious traditions of Asia command our respect because of the spiritual and human values enshrined in them. These are expressions of the presence of God's Word and of the universal action of his Spirit in them. For the Churches in Asia, therefore, to establish positive and constructive interreligious relations with individuals and communities of these religious traditions is an integral part of their evangelizing mission. Such a dialogue with other religions will also prepare the ground for interreligious and common actions for justice and peace, which will enable the local Churches of Asia to fulfil their prophetic role more effectively.

### Dialogue between Local Churches

In order to have an authentic dialogue between the Church and other religious traditions, there should be a real dialogue between the different local Churches and other Christian communities in Asia. A divided Christianity can never enter into a real dialogue with people of other faiths. Hence it is of utmost importance that the different local Churches of Asia foster dialogue and communion among themselves. In this context practical ecumenism, common witness and concerted action become vital.

Dialogue leads the partners to inner purification and total conversion if pursued with docility to the Spirit (RM 56). An authentic dialogue on the socio-political, cultural, religious and cosmic levels will help the Churches of Asia to be purified of their sin and to grow in their commitment to the Spirit of the Risen Lord who is universally present and active. In the same way such a dialogue will also make a demand on the other partners for a deeper commitment to the values of the Kingdom.

This on-going process of dialogue, effecting a deeper conversion to the

Kingdom of God and commitment to the Spirit of the Risen Lord, will purify the local Churches more and more from sin and enable them to fulfil more effectively their evangelizing mission in Asia. At the same time, the multifaceted dialogue among all human groups, in whom the power of the Kingdom of God is at work, will eventually lead the Asian peoples to a fuller communion with God and among themselves, which is the ultimate goal of all evangelization.

### PROCLAMATION

Having recognised the universal reality of the Kingdom of God in which Christians and others belong and which they are called to promote together through interreligious dialogue, we are faced with a double question: why then does the proclamation of Jesus Christ remain necessary and urgent? Which motivation will spur the Asian local Churches to invite others to become Jesus' disciples in his Church?

The Church has received from the Risen Lord the commission to proclaim his Good News and to make disciples from among all nations (cf. Mat.28:18-20; Mk.16:15-16; Lk.24:46-48; Jn.20:21; Acts 1:8). This commission takes on various shades of meaning in the different texts: "announcing the Good News", "witnessing", "making disciples", "baptizing" and "teaching". Meanwhile the apostle Paul on his part stresses the urgency of such proclamation when he writes, "Everyone who calls on the name of the Lord shall be saved, but how are they to call... without someone to proclaim him?" (Rm. 10:13-15). the same urgency of proclamation has been expressed by recent popes, especially in the apostolic exhortation EN (22) and the encyclical RM (1-3). How are we to understand and implement the Lord's commission to his Church in the light of the Asian situation?

### The Holy Spirit

The Holy spirit, in ways known to God, gives to all human persons the opportunity of coming into contact with the paschal mystery of Jesus Christ,

and thus to obtain salvation (cf. GS 22). The Church, as the visible sign and sacrament of the mystery of salvation, is in a unique position to offer them the opportunity of sharing in this mystery in a fully human way. She alone can convey to them the explicit knowledge of Jesus Christ their Saviour and Lord and invite them to celebrate in joy and thanksgiving the mystery of his passover at her eucharistic table.

Only in the life of the Church is found the full visibility of the mystery of salvation. Only there do the children of God come to the full realization of what it means to share in the Sonship of the Son. Thereby the Church's proclamation meets the deepest longings and aspirations of the human heart for liberation and wholeness of life. There the seeds of the Word contained in the religious traditions of the world grow to maturity and come to fulfilment. In this manner the Church shares with others, "the fulness of the benefits and means of salvation" (RM 18) which she has received from her Lord and Master.

### Motivations

Motivation behind the Church's proclamation of Jesus Christ flows indeed from obedience to the mandate received from the Risen Lord. However a clearer perception of the Church's mission in the context of the Asian reality helps us discover even deeper motivations. Members of other religious traditions already in some way share with us in the mystery of salvation. If the Church is in love with her Lord she will feel the urge of sharing with them what she alone can offer: the Good News that the human face of God and his gift of salvation is found in Jesus of Nazareth. "Here we are at the heart of the mystery of love" (DP 83).

The local Churches of Asia will proclaim Jesus Christ to their fellow humans in a dialogical manner (DP 70 ; cf. 77). The proclaiming Church encounters people among whom the rays of that Truth, which enlighten everybody coming into the world, are already present. This hidden presence is the starting point for the Church's proclamation. Thus, in announcing the



Good news, both the proclaimers and the hearers will grow into the fulness of the mystery of salvation in Jesus Christ.

## CONCLUSION

We have reflected upon and tried to clarify some of the theological issues raised by the Asian situation where the Church is in a religious minority, in particular upon the question of the centrality of Jesus Christ in the context of evangelization, dialogue and proclamation. We do not claim to have fully succeeded. Our response remains tentative and open. In this reflection it has become clear that there are more questions than answers. Documents of the Church from Vatican II (LG, AG, NA, GS, UR) to the present time (RM, DP) have been a first prophetic attempt at formulating the crucial problem of the relationship between dialogue and proclamation. Yet they are not the last word. They are open to new horizons. "Interreligious dialogue and proclamation, though not on the same level, are both authentic elements of the Church's evangelizing mission. Both are legitimate and necessary." (DP 77). The implications of this statement remain to be more fully investigated.

## Doing The Truth

Since doing the truth comes before the formulation of doctrine, the Churches in Asia should not await a satisfactory theological answer before going further in the praxis of dialogue and proclamation. It is in the systematic reflection on sustained praxis that we shall discover what God is saying to the Churches. Therefore everybody has to be encouraged to become more and more involved in the threefold dialogue and in proclamation at grassroots level. In the meantime theologians should be given the freedom to work creatively on these issues, reflecting upon the dialogical praxis of the local Churches.

We are aware that deeds speak louder than words and that it is better to love than to preach about love, to dialogue rather than to write about it. Clearly both are necessary, yet love is the greatest gift of all, the one charism that perseveres to the end (I Cor. 13:13).

The Asian Churches have to overcome their fear of the unknown, and have the courage to leave the one sheep in the fold to seek out the ninety-nine outside. And so we dream of a Church without conditions or calculations, at the service of the followers of other faith traditions, a reconciling Church at the service of human communities in conflict, an open Church at the service of the poor. This service entails risk, the risk of losing our life in order to find it (Mk. 8:35). Have we the courage to ask the Lord that we might follow him until the end?

---

## 500TH ANNIVERSARY

### REFLECTIONS FROM PERU

Gustavo Gutierrez



A moderate count puts at between 35 to 45 millions the number of indigenous people who died during the first 80 years of colonization. Not all of them died a violent death, of course. New diseases were the greatest killers. Latin America had been up to that point an isolated continent and its inhabitants did not have the natural protection that Europeans, Asians and Africans had against some diseases such as smallpox, typhoid, the flu, measles, to name but a few.

To disease one must add forced labour, especially in the mines, to which the people were not used. Wars and other types of violence did the rest. All of these factors together contributed to a demographic catastrophe. Hand in hand with physical elimination these populations also experienced the destruction of their traditional cultures. In fact, some ethnic groups and some cultures disappeared all together. Of the Taino people of Santo Domingo, the island where the Spaniards first landed, there is nothing left, except for some words such as *huracan* (hurricane). The stronger groups, such as the *Aztecs* and the *Incas*, resisted the invasion and were eliminated.

#### Encounter With The Local People

Spain, being a Catholic country, brought to the Americas a missionary dimension. But the first missionaries were faced with a problem:- What is the right way of dealing with the local people? The first theologian to address the question was John Mayor, a Scot who taught in Paris. In 1508, barely 16 years after Columbus' discovery, he wrote about "*The Indies*." He himself, had never been there (this happens often in Europe), but this is what he wrote anyway: "*Europeans have every right to be there and this right includes waging war to the Indios in order to evangelize.*" No need to be scandalized, because that was the mentality of the time.

Mayor based his writings on a text from Aristotle, which he interpreted in this manner: "*There are two classes of human beings, those who are born to rule and those who are born to serve.*" Evidently, the Europeans were born to rule, while the others were born to serve and "servants do not know what is good for them." Servants must be forced, because they are like children. The inhabitants of these new lands have to be forced to listen and to adhere to the gospel and war is the only way to do it.

Mayor was not alone. If he had been, we could ignore him, because there are always a few strays in history. Instead his thinking was accepted by Spanish theologians as well. At least Spain recognized that there was a problem. The Dutch, the French, the British and the Portuguese never even asked themselves whether they were doing the

right thing. It was so obvious to them that they were. At least the Spaniards argued over it. Some were in favour of the conquest and some were not. They fought over the problem. Not the others. The fact remains that many missionaries were in agreement with Mayor, while others were not. It became a very hot question and it is still relevant today in our missionary dialogue.

We all know the name Las Casas. Many people think that he advocated slavery for the Africans. It is not correct. In his first book, *THE ONLY WAY TO BRING THE GOSPEL MESSAGE TO PEOPLES*, he wrote, "*The Gospel can only be accepted by free human beings. Persuasion, not coercion or war, is the only correct method of evangelization.*" Persuasion means respect for local cultures and civilizations. Thanks mostly to him, we know of several American cultures, including some that have disappeared. He described them to prove that the indigenous people were capable of complex civilizations and of facing theological problems.

#### Evaluation Includes The Present

From the very start there has always been a debate on how to be present on this continent. I think that the 5th Centenary is a great occasion to evaluate what we have done so far in order to implant the Gospel. This evaluation must include the present. There is the danger of stopping at the 16th century. I have spoken of the destruction of peoples and cultures that took place at that time. But I am just as worried about the poor in Latin America who are dying today. I cannot help those who died in the past, but I can certainly do something about those who are faced with death today.

Today's Latin Americans are not only the descendants of the indigenous population. There are Indios, blacks, mulattos, mestizos, whites and Asians, "*many bloods.*"

#### Latin American Racism?

Beware of a pitfall, however. You often hear it said that in Latin America there is no racism. It is a lie. This is a

terribly racist continent. In Latin America there are no racist laws (what's the use of having laws when no one keeps them!). We have something worse than racist laws, we have racist customs....

In many institutions (Peru), indigenous people are not present at all. Have you watched our TV programmes? You would think that there are many white people in Peru. In reality there are very few. Watch TV and then go out on any street. Of course, there is always a person of colour on TV, because we like folklore. There is always a dancing *moreno* in a TV coffee commercial. This is a very racist country. I can say it freely, because it is my country. The fact that Peru is made of "*many bloods*" does not mean that there is no racism.

But Latin America today is not made up only of people of Indio, *mestizos* and white descent. The white stain in Latin America - and I say this, because also the colour white stains - such as the south of Brazil, Argentina, Uruguay and Chile are made up of people who came in the 19th century. There are the descendants of Spaniards, Italians and Germans who are just as much Latin Americans as those of us who have mixed blood. Is it my fault that I am not 100% Indio? I live here, my family lives here, even though I do not know how long it has been here.

#### The Missionary Perspective

Whenever I speak of the 500th, I do my best to shed the romanticism connected with the events of the 16th century, even though it must be kept in mind. I believe that in the 16th century, we had an encounter between the Gospel proclamation and a new people, a different people. I also believe that this proclamation was mixed with violence. This is the question: what remains of it now? Can we say that it is all in the past, or is the presence of the Gospel still tied to a certain type of power? A power which is of service, perhaps?

I think that the missionary perspective has always been a source of

renewal in the Church. Vatican II and the Latin American Church have shown us the way, "We must walk along the paths of our own poverty." Our history has reminded us of the importance of the encounter with peoples and cultures that are different. Culture does not relate only to the past. Right here in Lima and all across the continent new

cultures are still being born today. Culture means values, patterns of behaviour. As followers of Christ, 500 years after the first impact, our task must be to make the Gospel present in the reality of today.

Ref. *New People*. January 25, 1992  
P.O. Box 21681, Nairobi.

## INDIAN PEOPLES IN CENTRAL AND LATIN AMERICA

Five hundred years after the discovery of the Americas by the Europeans and the ensuing now-controversial colonization process, the surviving Indian population is estimated at 48,950,406 thus distributed:

Argentina	197,500
Bolivia	4,283,200
Brazil	220,000
Colombia	500,000
Costa Rica	32,000
Chile	925,000
Ecuador	3,340,000
Salvador	293,000
Guatemala	4,200,000
Honduras	245,000
Mexico	23,500,000
Nicaragua	152,000
Paraguay	126,480
Peru	66,662
Venezuela	10,288,850
Antilles	331,929
Guyana	215,000
Suriname	38,367
	4,850

The statistics, prepared by Latin American Episcopal Council (CELAM) in view of the coming celebration of the 5th Centenary of evangelization, show that 90% of the Indians live in five Latin American countries - Mexico, Peru, Bolivia, Guatemala and Ecuador.





## mission moments

### ISLAM FUNDAMENTALISM

(SUDAN)

"Greetings to you in the name of Jesus our brother. From 7-10 January 1992, Maryknoll Missioners (brothers, laity, priests) gathered in Musoma, Tanzania for our Tanzania Regional Assembly. Delegates at this meeting included missionaries in Tanzania, Kenya and Sudan.

We are writing to you to express our concern about the situation of the Church in Sudan. We have become aware of increasing incidents of persecution, harassment, human rights violations, repression and violence.

In El Obeid Diocese the right of the local Church to gather together for prayer and worship has been discouraged for some time. Local Sudanese Christians find it more and more difficult and dangerous to exercise their right to worship.

Recently, the Church was required to produce a document from the 1950s giving them permission to build the existing buildings at their present sites. Freedom of travel for local personnel to perform their pastoral and sacramental duties is increasingly restricted. The movement of two Maryknoll

priests in the diocese has always been carefully monitored but recently they were prevented from seeing each other while in the same town. As persecution of the Church continues it seems the presence of expatriate Church personnel will be limited to certain centers in the North....

It is very important that all Christians in Sudan know of our concern and support. We ask that you join with us in making known the Church's solidarity with them in their difficulties and to assure them of the Church's support through prayers, letters and making their plight known to others in Africa and throughout the world.

We ask that you, as a body representing all Catholics in seven Eastern African countries, speak out publicly to inform others of the events taking place in Sudan. We also request you contact other episcopal conferences throughout the world to inform them and encourage their support. A united international effort is needed to pressure the authorities in Sudan to recognize and respect the right of religious freedom in their country...."

From an open letter to the AMECEA Bishops (Association of member Episcopal Conferences of E. Africa) signed by Michael J. Snyder, MM and the 52 missionaries attending the meeting in Musoma.

### INTEGRAL DEVELOPMENT

(ZAMBIA)

The little clinic was not very impressive to look at. Only two small rooms, dimly lit with makeshift windows. The mud and cement blocks were roughly made and not always squarely laid. The thick branches that served as rough supports were crooked. The small well outside did not contain much water. And the simple shelves were almost bare of medicines beyond aspirin.

But what the clinic in Headman Hamapande's village in rural south-eastern Zambia lacked in looks, it more than made up for in terms of human achievement. It was the proud product of local people's efforts at cooperation and self-help.

Over the period of a few years, the villagers worked together in a programme called "Training for Transformation." The programme, sponsored by the local Catholic diocese and based on the ideas of Brazilian educator Paulo Freire, aims to help people identify their most pressing needs, to plan how to meet them by themselves, and to work cooperatively to accomplish their goals....

The villagers collected small

amounts of money among themselves. More importantly, they contributed their labour: women and children carried sand to the site, young men molded the bricks, experienced men built the walls and raised the roof....

As I watched the clinic go up, I thought of Paul VI's great social *encyclical* *Populorum progressio*, "The Progress of Peoples" (1967). Paul had been a pioneer in critiquing the economic-centered emphasis of development and had urged more social considerations. First and foremost, development is about people. According to Paul VI, authentic development is "integral development" of the whole person. True development takes account not only of what is achieved but of how it is achieved....

The social teaching of the church was being put into practice in Hamapande. If only it were as active in other parts of the world. I believe that the social teaching about "integral development" can contribute much to correct the "maldevelopment" around the world, in the industrialized nations of the North as well as in the poor nations of the South.

Ref. From a letter received from Peter Henriot, SJ, Harare.

---

## FIRST IMPRESSIONS

### (PAKISTAN)

---

On 21st of October 1990 - Mission Sunday, Pilar Timos,

Emma Pabera and Gloria Canama arrived in Pakistan, the "land of the pure", in response to the Columbans' invitation to be their partners in Mission.

"It has been a year since then, a fairly good one with the excitement and joy of new mission and with its pains and difficulties too. Leaving home, loved ones, friends and all that's familiar wasn't easy. Lots of pain, uncertainty and fear in being uprooted from one's home, in letting go of established relationships and known ways to go to new frontiers and enter another place, be with people of another tradition and cultures. Gratefully, support and encouragement have not been lacking both from home and from this new mission. Specifically, the Columbans in Lahore, including the Sisters who were studying Urdu then, have made our first year much easier, enjoyable, life-filled.

Basically the first stage was orientation and familiarization. A good part of the year, (10 months), was spent in language study, - Punjabi. One thing we have learned is to laugh at our own mistakes. We are still a long way from fluency. Maybe after our 3-year term!

In between language study, some Pakistanis shared with us about their life; about women in the country; about youth, family life, their culture. We have joined in a number of celebrations both with Muslims and Christians - simple get-togethers with friends; birthdays and weddings; Christmas and Easter with Christian communities; Ramazan and Eids with Muslim friends. Opportunities for trips to historical and

beautiful places were always welcomed - from the nearby local park in Lahore to the China border up north.

While doing language in Lahore, we lived with a Muslim family. The whole family and later their relatives have been very welcoming, nice and helpful to us. We could not have a better way of knowing, experiencing Pakistani and Muslim life so soon. Being accepted as members of the family, we have found a home away from home and most of all a fertile ground for Muslim-Christian dialogue.

Life in mission has been full of surprises; some quite pleasant, some shocking. With all its ups and downs, with all the enrichment, challenges and hopes it offers, we feel "it is good to be here". For all that has been, THANKS. For all that will be, YES.

Ref. Columban Intercom.  
Jan./Feb. 1992.

---

## HUMAN RIGHTS

### (EAST TIMOR)

---

This is information gathered by a visitor during a visit in the month of January (1992) in conversations with responsible individuals regarding the November shootings reported in the international press. According to this information, 314 people died in the massacre. The bodies were taken to three large holes prepared by bulldozers for graves and buried there. Some of the people were still alive and

shouting not to be buried. Over 500 people were wounded and taken to the military hospital. The most seriously wounded were not attended to and allowed to die. Bishop Belo requested permission to go to the three grave sites to pray but was not allowed. However, he was allowed to visit the wounded in the military hospital.

Many families living near the grave sites who witnessed the mass burials have since disappeared, men, women, and children. Under the cover of night, the military have gone from house to house picking up the young men and women who participated in the November 12th funeral procession. Many of these have disappeared.

There were some who took refuge in the bishops' house and in the houses of religious. Others have escaped to the mountains. Militarization of zones and military hamleting still goes on all over East Timor.

At the beginning of January, president Suharto admitted 50 people were killed and 90 disappeared. He also charged high military commanders with the killings to save face in front of international pressure. Due to economic and political interests many nations unfortunately were satisfied with this. However the Timorese people are not satisfied. In spite of all that has happened almost all are against integration with Indonesia. The situation is still very tense. The popula-

tion lives in fear.

Ref. Claretian. Via Sacro Cuore di Maria, 5, 00197 Rome. Jan. 26, 1992.

---

## MEDICAL MINISTRY

---

### UGANDA

---

I came to live among these people in July, 1979. What does it mean for me to live here with the Bankonzo? It means discovering a people who have experienced so many injustices, so much oppressions. They have been denied education. There are no decent schools in the whole district, no decent health services, and there is no proper system to enable them to export their coffee, cotton, and other products. With all the resources that are available, one would expect more development in this area, more help from the government.

This situation has frustrated and angered me. At the same time, it has helped me to change my own attitudes. In the 1980's, overseas students came here for two months or so to do so-called "research". They used the people as "specimens". All of this was done in the name of the Gospel. This confused the people. It was terrible to treat them this way. It has left a bitter taste in my heart.

My presence among the

Bakonzo has caused me to place a different emphasis on certain values. My love for Uganda has grown; my religion and my call to M.M.S. has deepened; my profession as a healer has been strengthened. I appreciate more the land and the home where I was born. I took all these values for granted before.

Let me tell you a little story that influenced me. Earlier this year, there was fighting between guerrillas and the government soldiers. Many people were displaced. One day, I happened to be at the refugee camp. Suddenly, my eyes caught a family embracing each other. The mother had run away from the fighting, taking her four little ones with her. She did not know where the father was. The woman told me she knew life was worth living no matter how much she suffered. She had faith, and now she found her friend, her husband. This whole idea of faith in God and people is not myth but reality for me now. It is often the subject of my prayer.

The immersion with the Bakonzo has also helped me to appreciate the people and their values. It has re-enforced my call to follow Christ, the Healer. These country men and women of mine are special gifts to me from God. They have gone through perpetual upheavals and untold suffering from times past and today they still believe in God, the Creator of us all.

Ref. Sr. Speciosa Babikinamu, Intercontinent - June 1991



# FIFTEEN OUTSTANDING BOOKS OF 1991 FOR MISSION STUDIES

The editors of the *INTERNATIONAL BULLETIN of MISSIONARY RESEARCH* have selected the following books for special recognition of their contribution to mission studies in 1991. We have limited our selection to books in English, since it would be impossible to consider fairly the books in many other languages that are not readily available to us. We commend the authors, editors, and publishers represented here for their contribution to advance the cause of missionary research with scholarly literature.

Ariarajah, S. Wesley.

*Hindus and Christians: A Century of Protestant Ecumenical Thought.*  
Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co.; and Amsterdam: Editions Rodopi. Paperback \$21.95.

Barker, John, ed.

*Christianity in Oceania: Ethnographic Perspectives.*  
Lanham, Maryland: Univ. Press of America. \$46.75; paperback \$29.75.

Bonk, Jonathan J.

*Missions and Money: Affluence as a Western Missionary Problem.*  
Maryknoll, N.Y.: Orbis Books. Paperback \$16.95.

Bosch, David J.

*Transforming Mission: Paradigm Shifts in Theology of Mission.*  
Maryknoll, N.Y.: Orbis Books. \$44.95; paperback \$24.95.

Burridge, Kenelm.

*In the Way: A Study of Christian Missionary Endeavors.*  
Vancouver: Univ. of British Columbia Press. \$39.95.

Dupuis, Jacques.

*Jesus Christ at the Encounter of World Religions.*  
Maryknoll, N.Y.: Orbis Books. \$39.95; paperback \$18.95.

Fujita, Neil S.

*Japan's Encounter with Christianity: The Catholic Mission in Pre-Modern Japan.*  
Mahwah, New Jersey: Paulist Press. Paperback \$13.95.

Jenkinson, William, and Helene O'Sullivan, eds.

*Trends in Mission: Toward the Third Millennium.* SEDOS 25TH Anniversary  
Maryknoll, N.Y.: Orbis Books. Paperback \$26.95.

Kumazawa Yoshinobu and David L. Swain, eds.

*Christianity in Japan, 1971-1990.*  
Tokyo: Kyo Bun Kwan. Distributed in the United States by Friendship Press, P.O.  
Box 37844, Cincinnati, Ohio 45222. \$35.

Lossky, Nicholas, José Míguez Bonino, John Pobee, Tom Stransky, Geoffrey Wainwright,  
Pauline Webb, eds.

*Dictionary of the Ecumenical Movement.*  
Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., and Geneva: World  
Council of Churches. \$79.95/£44.95.

Pope-Levison, Priscilla.

*Evangelization from a Liberation Perspective.*  
New York: Peter Lang. \$39.95.

Samartha, Stanley J.

*One Christ—Many Religions: Toward a Revised Christology.*  
Maryknoll, N.Y.: Orbis Books. \$39.95; paperback \$16.95.

Schreier, Robert J., ed.

*Faces of Jesus in Africa.*  
Maryknoll, N.Y.: Orbis Books. Paperback \$16.95.

Smalley, William.

*Translation as Mission: Bible Translation in the Modern Missionary Movement.*  
Macon, Georgia: Mercer Univ. Press. \$22.95.

Taber, Charles R.

*The World Is Too Much with Us: "Culture" in Modern Protestant Missions.*  
Macon, Georgia: Mercer Univ. Press. \$22.95.

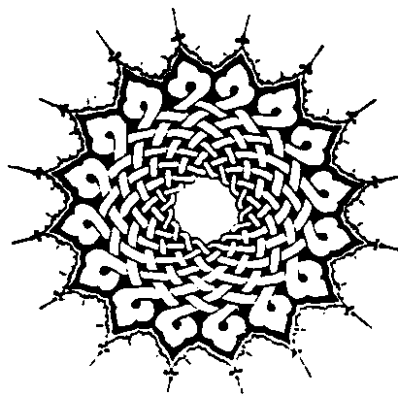
---

## TWO SUMMER SESSIONS

---

### SESSION D' ETE D' ISLAMOLOGIE

30 JUIN - 10 JUILLET 1992



Comment lire

les principaux textes de l'Islam?

P.I.S.A.I.

Viale di Trastevere 89

00153 ROMA

Tél. 588 2676



### CENTRE FOR the STUDY OF ISLAM and CHRISTIAN-MUSLIM RELATIONS

14TH INTERNATIONAL  
SUMMER SCHOOL ON  
ISLAM AND CHRISTIANITY  
15 - 24 JULY 1992

Centre for the Study of Islam  
and Christian-Muslim Relations  
(CSIC)  
Selly Oak Colleges  
Birmingham B29 6LQ  
United Kingdom

Tel : 021-472 4231

Telex : 334 349 SELLYO G

Fax : 021 472 8852

---

## THREE CONFERENCES ON ISLAM

### 1. INTRODUCTION TO THE FAITH OF ISLAM

Speaker: TOM MICHEL, SJ

February 20, 1992; 3.30 - 6.00 p.m. at S.V.D. College

---

### 2. QU'RAN: ISLAMIC REVELATION AND BASIC TEACHING

Speaker: MGR. MICHAEL FITZGERALD

March 5, 1992; 3.30 - 6.00 p.m. at S.V.D. College

---

### 3. FUNDAMENTALISM IN ISLAM

Speaker: TOM MICHEL, SJ

March 26, 1992; 3.30 - 6.00 p.m. at S.V.D. College

The Speakers are from the Pontifical Council for Inter-religious Dialogue

---

## VILLA CAVALLETTI 1992 SEMINAR

### 5TH CENTENARY - A NEW AGENDA

FR. GUSTAVO GUTIERREZ  
S. MARIA CLARA LUCCHETTI BINGEMER

(Early registration is recommended)

---

## WOMENS' CONCERNS: WOMEN BELIEVING

February 25, 1992; 3.30 - 6.00 p.m. at SEDOS

---

ZAIRE UPDATE: 3.30 p.m. on March 23, at SVD College

---

HAITI UPDATE: 3.30 p.m. on March 30, at SVD College