

United States Catholic Mission Association

MISSION UPDATE - Summer 2000

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What Hope for the People? The Point of Mission

World Mission Institute- Chicago Center for Global Ministries

With the Emmaus story from the Gospel of Luke as a framework, the presenters at the 2000 World Mission Institute led participants on a journey of reflection on the above question and statement in relation to their particular geographic location.

The journey began with a critical look at vast amounts of unjust suffering throughout the African continent. Rev. John Sivalon, MM shared the reflections of Maryknollers in mission in East Africa focusing on three main issues: poverty, refugees (internal and external) and AIDS. After sharing some stories and statistics around each of these issues (e.g. there are over 5« million refugees in Africa) he concluded with a reflection on the mystery of the significance of Jesus' innocent suffering and death in relation to the suffering of many Africans. "What is the meaning of Jesus' suffering to those who suffer? That God is in relationship with them, the Trinity is present and therein lies the mystery of hope."

Next we traveled to Latin America with Belgian theologian Rev. Jos, Comblin who has spent 40 years in Brazil and Chile. He reflected with us on the present and future hopes and fears of Christians throughout Latin America. Focusing on the cultural, economic, political and religious challenges facing communities in the region, Rev. Comblin stated that a strong dependence on US ("Empire") culture (television, individualism, consumerism) and politics have brought about a false sense of security and prosperity. Although some people in Latin America are "better off" politically and economically than they were 15 years ago, there is a huge and widening gap between the rich and the poor and in reality only small gains have occurred for the majority of the population. "Politics does not interest young people anymore because everybody knows that what people think will never be of any consequence. Democracy is merely formal and those who rule are the usual powerful persons."

One challenge to people of faith is fidelity to the gospel. "This challenge is not very new, but it becomes more urgent because the deviation of the religions become more perfected with the aid of the human sciences. . . . Essentially, the challenge to ecclesiastical institutions is always the same: 'How can you be a Christian without living the gospel? How can you preach the gospel without practicing it?'" The hope lies in the continued struggle for justice, the voice of prophets and the vision of liberation on earth for every person.

Dr. Musimbi Kanyoro of Kenya led us to the next step on our journey in her presentation entitled "Hope: The Ultimate Alternative for Africa." She began her address by reflecting on the African challenge to resist hopelessness despite the seemingly endless struggles the people of the continent experience despite their hard work and conscientious actions. "We labor and toil. We bend over and we produce, but we neither get the credit nor the fair remuneration to compensate for our sweat of blood. . . . we produce exports to inflate other peoples financial gains on Wall Street while we remain known as 'poor Africa.'"

As she outlined some of the challenges in Africa today, poverty, crime, violence, corruption, etc., she said one phrase that has continued to motivate her, "live as if freedom exists." (Adam Michka, Polish human rights activists of the 60s and 70s). The stubborn hope of the resilient populations of African countries is evidence of this freedom. "To have faith and to hope means to engage hour by hour with life

in such a way that our deeds express that which we hope for, while acknowledging the realism of disappointment, frustration, anger, brokenness and even despair. . . . Mission has to be about sustaining this hope amidst all that seeks to negate it. Mission has to deal with the everyday questions that people ask, including those that push hope to the brink of hopelessness. . . . Mission in the 21st century in Africa can only be possible if it opens doors for the suffering masses to experience the hospitality of God. . . . The involvement of the church in social issues should not be merely a push of structural changes, but a promotion of Christ centered values in a holistic way to people."

Next Dr. Kanyoro focused on dialogue as a method for mission in Africa. She stated that one of the most helpful services that churches can provide is a safe place for dialogue to take place. A place where shared wisdom is spoken as communities articulate a vision of their hopes for the community and all are given credit. Dialogue presupposes a willingness to compromise on the part of all the participants. It takes time, but without it, "the only results are misunderstanding and crisis of which Africa has had a fair amount." Dialogue, according to Dr. Kanyoro, is walking the road of Jesus. Scripture is full of examples of how dialogue with Jesus changed individuals and often changed Jesus' own priorities (e.g. Matthew 15:21-28).

Churches can help ensure that more inclusive practices of dialogic participation and process are provided. The African continent gives the universal church an opportunity to do mission. We must be willing to be stretched, to give our all, and to give to all those in need, not only the church which has been good to us. We must "be part of a worshipping faith community that helps us encounter the crucified and risen one . . . the ultimate hope for Africa." Our next step on the journey was to Asia with Filipino theologian Dr. Jos, de Mesa. In the Asian context the hope for the people and the point of mission according to Dr. de Mesa lies in making Jesus real to the people of the local community. Although much of Christianity arrived in Asia tightly wed to western colonialism, much has changed since the Second Vatican Council. There is a triple dialogue between Christianity and the poor, the religions and the cultures of Asia. A common theme which has emerged in this dialogue among Asian theologians is liberation from social injustice. Dr. de Mesa spoke of the importance of rooting an image of Jesus in the context of the local community. There is a method called the Asian Integrated Pastoral Approach which is used to help small communities reflect on scripture in light of their current situation and to determine their own image of Jesus. This approach has worked very well. "Images of Jesus are capable of transforming a person's attitude toward life. They can integrate perceptions, change value systems, reorient loyalties and create a sense of commitment and attachment far stronger than abstract concepts. They also suggest attitudes, feelings and courses of action. The images of Jesus inspires believers who utilize them as well as help unite people into a common bond of affection and commitment. Truly, naming Jesus is in a real sense naming our lives."

The journey continued with workshops from the denominations represented at the Center for Global Ministries and concluded with a Bible study on the Emmaus story by Anthony Gittins, CSSp, professor of Missiology at Catholic Theological Union. "Having been in the company of Jesus - the stranger - the dispirited disciples experience the renewal of hope and the life-giving nourishment of companionship. . . . The outcome of the encounter with Jesus the stranger is clarity of vision, a renewed sense of self-worth, and a commissioning or sending out to others who are still dispirited, undernourished, isolated and bruised or broken in some way."

God in relationship with those who suffer, liberation from injustice, inclusive dialogue and making Jesus real give hope to those who struggle to carry out the mission of Jesus in each of their respective contexts. The presenters challenged each of us to reflect on our role in mission in light of this hope and how we can participate in the hope of the gospel as well as be sustained by it in all our encounters with another.

Jesuit Centre for Theological Reflection

On the Cutting Edge of Economic Justice in Zambia

By Larry Goodwin, Africa Faith & Justice Network

On April 6, Crispin Mphuka, a Senior Policy Analyst at the Jesuit Centre for Theological Reflection (JCTR) and head of Zambia's Jubilee 2000 Campaign for debt cancellation, spoke at an NGO session hosted by AFJN and Bread for the World. His absorbing presentation focused on ways in which the JCTR is spearheading a campaign for economic justice in Zambia, placing particular emphasis on the involvement of civil society in public policy decisions about poverty.

The JCTR takes on issues like how Zambia's debt burden penalizes poor people, how the cost of living affects ordinary incomes, the effects of global trade policy on Zambia and the need to mobilize NGOs, trade unions and students to engage the government and International Financial Institutions on economic justice. For example, its Food Basket Project tracks what it costs a family of six to buy food for a month. Using basic survey techniques, it has found that in the last few years the cost of food has gone up while median incomes have remained static. The Debt Cancellation Project, a joint effort with the Catholic Commission for Justice and Peace that has gathered over 300,000 signatures in Zambia, has proposed a mechanism whereby debt savings would be placed in a social fund for poverty alleviation. The proposal envisions a steering committee comprised of government ministers, NGOs and parliamentarians to be accountable for the fund. In a related initiative, the JCTR is investigating the scope of debt inherited from the apartheid era and its continuing effects on the economic life of the people. Preliminary results indicate that a large portion of the current debt stock is apartheid caused.

In the face of the severe criticisms of World Bank (WB) and International Monetary Fund (IMF) structural adjustment policies, the JCTR and the Zambian Jubilee 2000 campaign have had to determine their stance toward recent claims of improved poverty alleviation policies by the WB and IMF. While continuing to push for complete debt cancellation, they will maintain a critical posture toward the WB and IMF, working to ensure that debt savings genuinely help poor people. The JCTR will participate in developing a Poverty Reduction Strategy Paper (PRSP) for Zambia, one of the WB/IMF requirements for debt relief. Mphuka noted that civil society organizations in Zambia are still relatively weak and need to strengthen their platforms in order to have maximum impact on the PRSP process. Organizations that legitimately speak for civil society must be clearly identified, and through them information passed to and gathered from the grassroots about the effects of WB/IMF policies. This needs to be done using local languages, drama and other means of facilitating communication with ordinary citizens.

The urgency of involving grassroots people in the PRSP process is underscored by the fact that many people are reduced to eating one meal a day as a direct result of WB/IMF structural adjustment programs in Zambia, Mphuka said. A JCTR survey indicates that debt savings should first go to service the health sector, but that agriculture, food security and education are critically important. He explained that food production for local consumption in the rural areas is inadequate.

Trade was another issue addressed by Mphuka. Participants at the session asked him to reflect on the Africa Growth and Opportunity Act (AGOA), a trade bill recently passed by the U.S. Congress. One of its purported advantages for Africa is to increase the importation of local textiles and apparel duty-free to the U.S. market. Questioners wanted to know who would actually benefit from the textile provisions in the bill. Mphuka pointed out that when Zambia started to liberalize in 1991, the textile industry was among the first hit because it could not compete with the influx of cheaper second-hand imports. Most of the textile industry that still exists is already owned by foreign rather than local interests. Many of the profits are expatriated and local workers are often relegated to the lowest paying jobs. The large number of unemployed in the country serves to keep wages down which likewise restricts the tax base. In his

view, the pattern of foreign ownership and inadequate wages means that AGOA's textile provisions would make little difference to local workers.

He remarked that pressure from the WB/IMF to privatize industries could often have detrimental effects on workers. For example, the WB insisted that the government not raise the minimum wage as a way to keep costs down, even though, as seen in the Food Basket Project, incomes have not kept up with the rise in food prices.

Mpuka came back to the need for civil society to take an active role in the country's economic decisions, including ones involving WB/IMF prescriptions because of their direct impact on ordinary peoples' lives.

FROM THE DIRECTOR

Rosanne Rustemeyer, SSND

By the time this copy of Mission Update reaches you, we will have welcomed summer! For most of us this entails a change of schedule in our workweek, plans for vacation, retreat or at least a few long weekends. Hopefully the rest and relaxation will also afford the opportunity for renewing resources of energy and creativity.

I want to share with you one of those re-energizing opportunities I recently experienced. On April 1, 2000, Sr. Christine Beckett, President of the USCMA Board and I boarded a plane destined for Rome. We had accepted the invitation of Fr. Walter Von Holzen of Sedos to participate in the Sedos Missionary Congress for the Jubilee. Many of you will recognize Sedos as a documentation service for leadership of mission-sending institutes working out of Rome.

The Missionary Congress highlighted a particular area of the world each afternoon Monday through Saturday. A similar format was followed each day beginning with a major address, followed by a response, group sharing and finally dialogue in the assembly with a closing resume of the day. The Congress was facilitated by Fr. Robert Schreiter CPPS who gave one of the major presentations and closed each day with a summation noting evolving common threads.

Sr. Kim Sung-Hae SC of South Korea opened the week with her presentation on An East-Asian Understanding of Mission and the Future of the Christian Presence. The Congress participants also listened to the issues and attitudes informing the "heart of mission" from the perspectives of South Asia, Africa, Europe, Latin America and North America. Two major themes that recurred were the importance of the dignity of every human being - as formed in the image of God and the religious need for a sustaining spirituality. We often heard the words: culture, dialogue, remnant, the poor, reconciliation

Each of the presentations was both informational and inspirational. I came away renewed! N.B. The talks will be posted on the Web site www.sedos.org in the near future.

Update on Jubilee 2000/USA and Religious Working Group on the World Bank & IMF Washington Demonstrations, April 9th-17th

On Sunday, April 9th, about 6,000 Jubilee 2000 supporters from around the country gathered on the National Mall in a mass rally, urging both the US Congress and Administration and the World Bank and IMF to cancel the debt of the world's poorest countries. In speech and in song, the presenters portrayed the plight of people deprived of proper nutrition, education, health care and jobs because of the heavy burden of debt repayments and of the strict economic policies (Structural adjustment Programs) imposed

on them by the IMF and World Bank. Towards the end of the Rally, the participants formed a colorful human chain around the Capitol Building.

On Monday, April 10th, about 800 Jubilee supporters gathered on Capitol Hill to lobby their members of Congress, urging them to appropriate the money needed to fulfill the promises made last year at the G8 Meeting in Cologne. First those lobbying assembled in two churches on Capitol Hill for a briefing, including a role play, showing what to expect from the upcoming visits and how best to proceed. Then they set off in small groups to the Senate and House Office Buildings to meet with their own Senators and Representatives (or their Aides). At the end of the day, there was a sense of hopefulness that their voices had been heard. To date, however, there has been little progress on this issue of appropriation of funds.

On April 11th, the Religious Working Group on the World Bank and the IMF (the RWG) held its annual ECONOMIC WAY OF THE CROSS. About 100 of us, carrying banners and small white crosses and led by a large cross, walked from the West steps of the Capitol to the World Bank, stopping to pray and sing appropriate Stations at various government and financial buildings, including the White House. Our permit for the march was only to walk on the sidewalks and obey traffic signals, but as we approached the first crossing, we realized that the police had other plans. At every crossing, they stopped traffic. At times they had us walk in the street rather than on the sidewalk. At all times, we were accompanied by 5 or 6 motorcycle police, supported at various points by squad cars. When we reached the IMF and World Bank buildings, we found metal fencing all around their perimeter and a line of police. We continued to pray and sing and all remained peaceful. At the World Bank, representatives of the RWG presented senior officials of the Bank and the IMF with copies of a statement recently prepared by the RWG and signed onto by many groups, including USCMA. This statement, A Moral Assessment of Progress Toward Jubilee: From Structural Adjustment to Just Economic Relationships is an update on the Moral Imperatives Statement issued by the RWG several years ago.

From April 11th through the 15th, there were a number of small, mostly peaceful demonstrations around Washington and a strong police presence in preparation for the April 16th-17th events around the Spring Meetings of the IMF and World Bank. Police confiscated some equipment that was to be used in the April 16-17th demonstrations, closed down a warehouse being used as a "Convergence Center" (claiming fire code violations) and-without warning- arrested about 600 people demonstrating on Saturday without a permit (including a Washington Post photographer and some tourists and onlookers).

On April 16th about 10,000 people gathered at the Ellipse behind the White House for the "Permitted" Rally and March. They represented a great variety of causes with large groups from the Steelworkers and other Unions, many environmental groups, some Jubilee 2000 supporters, Pax Christi... All age groups were represented, but the participants seemed to be mostly middle class. There were many police and barriers preventing one from going in some directions, but this area was quite peaceful. A few blocks away, the more militant groups were defying the police, trying to get closer to the IMF and World Bank. There were a few incidents of minor damage to cars and of police pepper spraying protestors, but the day ended fairly peacefully (AND-most important from the police point of view-the IMF/World Bank Meetings went ahead as planned). On Monday, April 17th, a much smaller number of protestors gathered in the pouring rain to confront the police and to try (unsuccessfully) to prevent delegates from getting to the meetings. After about 4 hours, a compromise was worked out. Several hundred protestors were allowed, a few at a time, to cross police lines and be arrested.

What was the net effect of these demonstrations and rallies? Media coverage was very high, especially of the April 16-17th events. Things were much more peaceful in Washington than last November in Seattle, but the effect was similar-a strong call to Governments and International Financial Institutions

to listen to the concerns of the people and a consciousness raising among ordinary people who might never have known before what the IMF and World Bank were all about. An excellent article by a sociologist in the Washington Post pointed out that two types of activism are needed to bring about change. The noisy, sometimes simplistic slogans of the more radical, usually younger activists is necessary to cause a commotion, to stir things up. This commotion then makes the institutions more open to change and encourages the professionals, the academics and others who choose to work for change from within, in dialogue rather than in confrontation. US Congress and Debt Relief A total of \$810 million for bilateral and multilateral debt relief is required to fulfill the US commitment to the Cologne Debt Initiative (the promises made by the US at the G7 Meeting in Cologne, Germany last June). This funding is intended to allow as many as 33 heavily indebted poor countries to receive substantial debt relief by 2003. To fulfill this commitment, \$435 million is needed by the end of fiscal year 2001, with the remainder provided in FY2002-2003. Additionally, Congress must be discouraged from delaying debt relief by tying it to additional conditions. At the moment, approval of this money is tied up in Committees in Congress. For those wishing more information on this subject, visit Jubilee 2000's web site: www.j2000usa.org Jubilee 2000 and the G8 Meeting in Okinawa The G8 (G7 plus Russia) meeting this year will be hosted by Japan and will take place on Okinawa July 21-23. Several actions have been proposed by Jubilee movements around the world before and during this meeting. An action being supported by J2000/USA is the sending of a postcard (preferably with a picture of the sender's home city) to Prime Minister Mori of Japan, strongly encouraging the inclusion of further debt relief on the G8's Agenda.

Guatemala and the Struggle for Human Rights

On May 10th Bishop Alvaro Ramazzini of the Diocese of San Marcos in Guatemala presented an update on: The Church and the Struggle for Human Rights in Guatemala at a meeting sponsored by the Campaign for Peace & Life in Guatemala. He spoke of Guatemala as being in a special time - a moment of discerning and uncertainty. Although the peace accords are in place, the war is over, the guerillas have demobilized and the power of the military is less than before, there are fundamental problems that have not been solved. The current socio-economic structures in Guatemala are generating increasing poverty and disillusionment which is creating a greater movement of people towards the North (Mexico, US). The human rights situation has been stabilized compared to what Guatemalans lived through during the war. People are working hard at the task of reconstructing the social fabric of the nation yet there is still a daily struggle for life.

Bishop Ramazzini works with the REHMI project which is at the stage of returning information and results to communities who participated in the project. They have developed a popular version of the report which will be distributed throughout communities in Guatemala. He has asked Catholic schools to teach the Report as part of their history curriculum. "We cannot let this history and Bishop Juan Gerardi's death get lost." Every year there will be an activity around the anniversary of the death of Bishop Gerardi who was assassinated on April 26, 1998. This year there was a Mass in the cathedral and a special event in the lowlands attended by over 2,000 people despite the fact that it was a work day and was difficult for people who work on plantations to get the day off.
> A mental health project sponsored by the country of Denmark works with the vision of REHMI by providing moral, psychological, and spiritual support to victims of trauma from the war. Many people are realizing that three years after the peace accords the consequences of the violence suffered are much deeper than they first thought. Evidence of this is seen through the increased amount of lynchings and mob justice. The war made people accustomed to a culture of violence and force. Since formal education in many areas has not been restored and rumors spread quickly, violence continues to be a way of dealing with mistrust. Thus, this project is important to healing the wounds of violence and helping communities to deal with the results of the conflict, their fears and anger.

Bishop Ramazzini notes several areas of concern:

1. Political problems: The Guatemalan Republican Front (FRG) which won the majority of seats in Congress including that of General Rios Montt, president of the Congress, and many mayorships across the country, continues to present a conservative and authoritarian form of leadership. Although President Portillo has been lining up a diverse group of people for governmental positions there are signs of struggle between him and the FRG. For example, he wanted to raise the national minimum wage. Many workers were then dismissed from plantations and other types of work. Now the people are waiting to see if the Ministry of Labor will act within the law and punish those who have fired employees because of a better living wage. There is opposition in the FRG to the raising of the wage, so the outcome does not look good. President Portillo also wanted to lower the price of sugar, which caused the sugar growers to complain. Quite interestingly these people are always calling for a free and open market, but now not their market! The President may not have strong enough decision making power. To what degree can he implement the peace accords if there is not support in the FRG political party? His continued struggle with the FRG is not beneficial for the changes needed in the country.

2. Impunity: The problem of impunity remains. There needs to be a serious renovation of the judicial system. It has not changed much since the end of the conflict. The administration of justice is inefficient. This is clearly shown by the case of Bishop Gerardi's murder. There are doubts about the current judge and both previous judges, and prosecutors have received death threats. They are still trying to use Fr. Orantes, who lived at the Bishop's residence, as a scapegoat. Also, people are being arbitrarily fired from their jobs, and individuals who had been thrown out of the Health Department because of corruption are now re-hired.

Edgar Gutierrez, a former animator of the REHMI project, currently in the Office of the Secretary of Strategic Planning, is trying to make positive changes from within his post in the government. He is helping with the fiscal reform plan and has direct access to the President, thus enabling him to make sure the President knows what the people think. He also has been courageous by turning over a CD with information about 65,000 people from the Archives. Now it is public and Guatemalans can look to see if their names or those of their relatives are on that secret list. Bishop Gerardi name is on this list.

3. Religious struggles: There has been a continued struggle with dialogue between the Catholic Church in Guatemala and Evangelical movements over use of aggressive forms of proselytism which are strongly anti-Catholic. There has also been some political maneuvering with members of certain churches and the media. Anglicans in England have formed an inter-religious group including Muslims, Buddhists, Catholics and Protestants who have engaged in dialogue with the World Bank. The group is looking at the causes and problems of migration. There are about 10 million Guatemalans in the U.S. The group informs Guatemalans about ways they can unite forces to stop social injustices and see the connections between migration and poverty.

4. Poverty: Impoverishment continues to increase. Although the current government is trying to do fiscal reform it has been risky and difficult because the wealthy do not want things to be done differently. The wealth of the country still remains concentrated in 59 families. Many people do not have enough to eat. The debt incurred from international financial institutions' loans continue to be more than the government can handle, although there have been some reductions. Agrarian reforms were not part of the peace accords, yet there has been recent strengthening of diocesan commissions on land and the Bishops are working on a pastoral letter with concrete proposals based on these commissions.

Bishop Ramazzini is most concerned with immigration, poverty eradication, basic human rights and political justice and stability. He has great hope for the people of Guatemala, yet is keenly aware of the many struggles that lie before them. The Campaign for Peace & Life in Guatemala will continue to be in contact with Bishop Ramazzini to keep the struggles of our Guatemalan brothers and sisters before

us.Jesuit Centre for Theological Reflection.

The Toxic Legacy of the U.S. Military in the Philippines

By Christina Leño

Crizel was a strong child. At six years old, she was smart and sassy, able to hold her own in front of the TV camera. Once, when asked her name by a reporter, she told him quietly, "Crizel Jane Valencia." She did the same with her age. And when he asked her what sickness she had, she told him she had leukemia.

Several months later, after battling with the cancer, Crizel passed away. Crizel became one of over 100 people in the Philippines whose deaths are attributed to the toxic contamination left behind in the former U.S. military bases at Clark and Subic.

When the U.S. closed down its bases in the Philippines in 1992, they left behind toxic contamination that is now seeping into the environment, threatening the lives of thousands of people in surrounding communities. Up until that point, Clark and Subic were the largest military facilities the U.S. had overseas. The bases were in operation for almost 50 years, playing key roles in the Korean War, Vietnam War and interventions in the Gulf region.

Documentation from the U.S. government and American environmental firms have confirmed the presence of severe contamination. The situation in Clark and Subic, according to the U.S. General Accounting Office, is of "Superfund proportions," referring to environmental disaster areas in the United States requiring millions of dollars for clean up.

The United States claims that it has no responsibility for clean up. The base agreement between the U.S. and the Philippines did not include specific provisions for environmental cleanup which, according to the U.S., absolves them from any legal responsibility.

But the Philippine government and non-governmental organizations in both the U.S. and the Philippines argue that the United States has a moral responsibility. They claim that the base agreement did not permit the health of nearby communities to be compromised.

At a memorial service, Crizel's mother, Dina, urged the audience to continue to fight for U.S. responsibility. She said that she would still be at the front fighting, so that her child's death would not be in vain.

A current movement in the United States is educating the American public and government to this little known disaster. If you would like to know what you can do to seek justice for children like Crizel, please contact:

Filipino/American Coalition for Environmental Solutions (FACES), c/o the MCC Washington Office, 110 Maryland Ave., NE, #502, Washington, DC 20002, (202) 544-6564 ext. 5; faces@mcc.org, or see www.bknet.org/faces.

BOOK REVIEW

Water Buffalo Theology

By Kosuke Koyama. Maryknoll, NY: Orbis Books, 1999. 187pp. Paper. \$18.

This is the 25th anniversary edition of the work by the same title (though "water buffalo" is now spelled as two words). In the revised edition two chapters have been dropped: "Particular Orbit Theology" and "The Man wears the Coat" and a new preface as well as an autobiographical essay has been added.

The book was written when the author was a missionary in Thailand and reflects his three geographical and intellectual contexts: Tokyo (his birthplace), New Jersey (his theological training ground) and Bangkok (his mission field). The book is a concrete exercise in contextual theology which includes a twofold task: "to articulate Jesus Christ in culturally appropriate, communicatively apt words" and "to criticize, reform, dethrone, or oppose culture" (xiii). With regard to interreligious dialogue, the book is remarkable for its concrete approach, or as Koyama puts it, "it is more rewarding to know a Buddhist than to know Buddhism" (150). The last chapter ("Three Modes of Christian Presence") is particularly useful in its emphasis on the importance of the Cross in missionary presence, or as the author puts it in his inimitable style, "all scattered things are held together in the glory of the crucified Lord" (160). The book is highly recommended for those engaged in contextual theology and in dialogue with Buddhists, especially in Thailand.

Reviewed by Rev. Peter C. Phan, PhD.,
The Warren-Blanding Professor of Religion and Culture
Catholic University of America

RESOURCES & PROGRAMS

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POSITIONS AVAILABLE

San Solano Missions - Staff Position

A parish of 9 districts of the Tohono O'Odham Nation in southern Arizona on the border with Mexico, south of Phoenix and west of Tucson, the Missions is looking for someone who wants to live in Chuichu, at the northern most point of the reservation, and serve six other villages.

Duties would include:

- Visiting people in their homes,
- Watching for and training local ministers,
- Helping to prepare young people for sacraments,
- Being part of the San Solano Missions staff.

For more information Contact: Tom Frost, OFM
HC 01 Box 8100
Sells, Arizona 85634

Tel: (520) 361-2419

The Catholic Diocese of Worcester, MA

African Priest needed for Ministry among African Immigrants and Refugees The Catholic Diocese of Worcester, MA is looking for an African priest not from Ghana, Kenya, or Liberia where most of the immigrant/refugee populations in the diocese come from. Duties would include basic evangelization and outreach, assist with access for social service needs of the community and much more!

Contact: Sr. Marie Prefontaine, SNDdeN,
Office of Ethnic Ministries
49 Elm Street, Worcester, MA 01609
Tel: (508) 791-7171 ext. 328 for the full job description and requirements for the position.

If you would like submit news items, contact us at news@uscatholicmission.org



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