

MISSION UPDATE -- SPRING 2000 -- VOL.9, NO. 1

RELIGIOUS TASK FORCE ON CENTRAL AMERICA AND MEXICO MARKS ITS 20TH ANNIVERSARY

*Ms. Margaret Swedish, Executive Director, Religious Task Force on Central America and Mexico
reflects on 20 years of rich history.*

This March, the Religious Task Force celebrates the 20th anniversary of its founding by Catholic religious leaders and former missionaries in Washington, D.C. Its creation was an expression of the growing urgency within the US faith community to respond to the calls of Archbishop Oscar Arnulfo Romero for international solidarity with his persecuted church and people in El Salvador.

In July 1979, a popular insurrection led by the Sandinista Front for National Liberation overthrew the 45-year-old Somoza family dictatorship, a regime that had the unequivocal support of successive US governments. Indeed, the Nicaraguan National Guard which enforced the dictatorship and which was known for its brutality, had been created, trained and funded by the US.

Despite the legacy of repression and injustice that best represents the Somoza dynasty, the dictatorship protected US interests and thus had its support. This, of course, was true throughout the Central American isthmus.

Thus, the US government was shaken by the popular triumph in Nicaragua and looked immediately to blunt its more radical tendencies. This included regrouping the defeated National Guard and forming them into armed bands that, already in 1980, began attacks on the popular movement which was trying to forge a new revolutionary government out of the economic disaster and incredible destruction left by Somoza in his desperate efforts to hold onto power.

The US was concerned about the example of Nicaragua and so began stepping up its involvement in local governments' campaigns to wipe out their own political opposition. In El Salvador, Guatemala and Honduras, that meant supporting military governments with a long history of repression against their populations. Like Nicaragua, they all had a long history of support from the US government. But the Cold War was still raging, and the US foreign policy establishment interpreted the popular movements in Central America as subversive and expressions of a communist threat to this country.

By the end of 1979, El Salvador saw a marked increase in repression as the government there, with support from the US, sought to crush an incipient armed rebellion, and along with it, the growing popular movement. Targets of the repression included students, teachers, peasant leaders, trade unionists -- and the church in the form of catechists, Delegates of the Word, and even clergy.

In early 1980, President Jimmy Carter proposed sending a new package of military aid to El Salvador. Archbishop Romero responded to this proposal in a now-famous letter to Carter that received extensive media coverage in the US.

In that letter, Romero called upon Carter not to send the aid, saying it would only increase the efficiency and effectiveness of the government's repressive apparatus. He proclaimed that Salvadorans should not be denied the right to determine their own destiny.

Carter, of course, did not heed that call.

Various groups of religious had been meeting periodically in Washington DC to talk about how to respond to the emerging Salvadoran human rights crisis. Some of them knew Romero personally. Some had met him at the meeting of Latin American Bishops in Puebla, Mexico, in 1979. All had been touched by Central America in some way and were searching for effective mechanisms through which they could respond to the call of El Salvador's pastor.

In early March 1980, several of these religious leaders met in the Office of Justice and Peace of the Sisters of St.

Joseph of Peace in Washington, DC, which at the time was staffed by Sr. Dorothy Vidulich, CSJP. Among those attending besides Dorothy were: Joseph Sullivan, OFM, from the Conference of Major Superiors of Men, Scott Wright, now with EPICA, Peter Hinde, O.Carm., a former missionary in Peru, Ann Gormly, SND, of the US Catholic Mission Association, Bill Callahan of the Quixote Center, Simon Smith, SJ, of Jesuit Missions, Tom Quigley of the US Catholic Conference, Sally Hanlon, another former missionary in Peru and Bolivia, Dan Driscoll of the Maryknoll Fathers & Brothers Justice & Peace Office, Rita Hofbauer of the Leadership Conference of Women Religious, Sally Thomas of NETWORK, and Betty Campbell, RSM, who also had served in Peru.

This group sent off the first letter under the name, "Religious Task Force on El Salvador," on March 13, 1980. It went out to religious leaders and justice and peace offices around the country asking them to oppose military aid to El Salvador.

Only days after that letter was disseminated, an ecumenical delegation traveled to El Salvador as an expression of solidarity with Archbishop Romero who was under increasing pressure and constant threats of death. Tom Quigley was among them. They were present with Romero on March 23 when he gave his famous "Stop the repression" homily.

Romero was assassinated the following day and the RTF has been forever tied to that event.

Ten months later, the four US church women were assassinated -- on December 2, 1980. These five martyrs and what they represent in the larger context of El Salvador and all the martyrs of Central America became the foundations of the theology, spirituality, orientation and commitment of this task force.

It has been a remarkable history. That the RTF exists -- and thrives -- to celebrate its 20th anniversary is testimony to the enduring nature of the commitment of the US faith community to solidarity with our sisters and brothers of Central America. This commitment has broadened to other parts of our hemisphere, to Mexico and Colombia, to Haiti and Panama, and now to larger international struggles embodied in campaigns such as Jubilee 2000 and the Religious Working Group on the World Bank and IMF.

The RTF has been a part of that tendency, becoming the Religious Task Force on Central America in 1982, and then adding Mexico in 1995. A movement of solidarity created in a very special moment of crisis and struggle in Central America has become the foundation of a growing movement of international solidarity with marginalized, impoverished and exploited peoples around our globe struggling for justice and liberation from various forms of economic, political and social oppression.

It is a movement which in this case is nurtured in faith, steeped in a spirituality forged by the words and witness of the prophets of the Old Testament, the Exodus story, the gospel witness of Jesus of Nazareth, the contemporary prophets and martyrs of Central America, and the faith and courage of the people with whom we are in solidarity. For those on the journey of solidarity, the story of God's revelation in history does not lie dormant or finished within the pages of the bible, but is ongoing in the struggles of poor and oppressed peoples for justice, and in the commitment of those who walk with them, and struggle alongside them for a world that would more truly reflect the dignity of the human person, made as we all are in the image of God.

But not only in struggle: this spirituality is also steeped in joy and celebration, in hope, in the sharing of community across borders, in appreciating and enjoying that which already is -- and is being created -- among us. We witness not only the struggle for life, but also life -- in all its fullness -- the theme of this 20th anniversary year.

For now, on behalf of all of us at the Religious Task Force, I want to thank all of you who have shared in this journey with us, who have allowed us to be part of your own journey and commitment to solidarity. Your support, your hard work, your endurance, your prophetic vision and witness have helped guide the RTF, inspired our work, kept us going through the many hard days, and helped forge what I believe is a new and utterly unique expression of hope for our world, a new path of justice -- the path of international solidarity.

I have been with the RTF since 1981, something I could never have imagined back then. But then, none of us had any idea what we were creating back then -- it was created in the act of doing it, and now we

can look back with awe -- yes, also with grief, disillusionment at times, even despair -- but awe, still. For what was created was a new paradigm of solidarity that has become in just two decades an essential, inescapable and integral part of our faith. And despite the setbacks, the harsh reality that still exists in Central America and much of our hemisphere, hope lives. We are all testimony to that.

The RTF has from its very beginnings been blessed with the gifts of many great guides, advisors, leaders -- our founding steering committee and all those who served on that committee and the board of directors over these years. We give our special thanks to all of you for being "prophets of solidarity."

On March 12, we will hold a special liturgy in Washington DC to mark our anniversary. Some of our founders will be present with us, as will Lee Miller who co-coordinated the RTF for 15 years.

Because of everything said above, it is important to note that this is not just the anniversary of the RTF -- it is in many ways a celebration of 20 years of solidarity. You are all a part of that, and so we celebrate this anniversary with all of you. Let us take a moment to really honor all that has been done, all that was created and accomplished. It is truly remarkable.

As Rutilio Grande, SJ, preached in a homily in the month before his death, words that inspired the RTF logo on our masthead, "The material world is for everyone, without borders. A common table with a tablecloth big enough for everyone, like this eucharist. Each one with a seat so that each one comes to the table to eat."

That is a true vision of solidarity, a metaphor for what our world should look like.

Thank you for sitting at that table with us, and for working so hard to ensure that one day, all people will sit at the table of the fullness of life.

Message from the Director

Rosanne Rustemeyer, SSND

Jubilee and Lent

In her book, **LENT**, (Orbis Books, 1996) Megan McKenna refers to this holy season as a time to return to the image of God which we were fashioned to reflect. It is a time to turn to our God and accept again the tasks of reconciling and peacemaking. In doing this we are reminded that the grace of reconciliation is not just for us but for all the world.

In the second session of the Encuentro 2000 process now being used by parishes across the country in preparation for the July celebration, **Many Faces in God's House: A Catholic Vision for the Third Millennium**, (USCC Secretariat for Hispanic Affairs), the topic of solidarity and justice is addressed. As a part of the pastoral reflection participants engage in actions related to solidarity. They use John Paul II's definition of the virtue of solidarity, "a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all" (*Sollicitudo Rei Socialis*, no.38).

The Lenten season gives each of us opportunities to "*Choose Life*" to bring faith and life into perspective over and over again. This is necessary for peacemaking! The call of Jubilee is all around us!

Mission Congress 2000 is an integral part of Jubilee for USCMA members. The registration materials will be mailed (bulk mailing) by March 22. Please register early so as to assure your place among the 700 participants!

Easter Blessings!

Update on Jubilee 2000

Expanded Debt Relief Program Update

At the G7 Summit in Cologne, Germany last June, hopes for debt relief were high as the world leaders agreed to an expanded Heavily Indebted Poor Countries (HIPC) initiative--a plan to wipe off \$100 billion of debt for up to 36 countries. In September, finance ministers at the annual meetings of the IMF and World Bank confirmed their support for this plan and approved a shift in emphasis from economic reform to poverty reduction. The IMF's Enhanced Structural Adjustment Facility (ESAF) was renamed the Poverty Reduction and Growth Facility. Plans were made to have each country seeking debt relief draw up a Poverty Reduction Strategy Paper (PRSP). This strategy plan was to be worked out with full participation

of governments and civil society in a transparent and democratic process.

The hope of Jubilee 2000 and other groups working for debt cancellation was that this Poverty Reduction Strategy would replace the policies of forced economic reform embodied in the Structural Adjustment Programs (SAP's) which-according to our southern partners-have caused far more harm than good in their countries. Not enough time has elapsed yet to pass judgment on this new strategy, but so far it seems that it is being **added to** structural adjustment requirements rather than replacing them. The need for a country to produce a PRSP is being used as an excuse for delaying debt relief. As of early February, only three countries, Uganda, Bolivia and Mauritania, had qualified for some debt relief under the expanded HIPC plan.

US Congress and Debt Relief

As reported in our last issue, Congress agreed to finance President Clinton's pledge to cancel 100% of the debts owed to the US (bilateral debt) by over two dozen nations with heavy debt burdens. For this purpose, \$110 million was appropriated for this fiscal year. **No** authorization was given nor any money appropriated, however, for a contribution to the Heavily Indebted Poor Countries (HIPC) Trust Fund to assist regional development banks (like the African Development Bank and the InterAmerican Development Bank) to write off countries' "multilateral debts" (those owed to international financial institutions).

The US Administration has now submitted a supplemental Fiscal Year 2000 request to Congress to authorize \$600 million for the HIPC Trust Fund over the next three years and to appropriate \$210 million of this money for this fiscal year. The Administration is also requesting authorization for the IMF to use the rest of the proceeds from the off-market gold sale that occurred last year, solely for debt relief for the world's poorest countries.

For Fiscal Year 2001, the Administration has requested Congress to appropriate \$75 million to reduce bilateral debt and \$150 million for the HIPC Trust Fund. Advance appropriation requests have also been made for Fiscal Years 2002 and 2003. Approval of all of these requests would be necessary to contribute the US's share of the Cologne agreement to expand the HIPC initiative to give at least partial debt relief to as many as 36 countries by 2003.

Jubilee 2000/USA supports President Clinton's requests to Congress for these additional funds for debt relief but has strong reservations about IMF involvement in poverty reduction efforts and is concerned that the PRS will become an additional form of conditionality rather than replacing structural adjustment programs. Jubilee 2000 also believes that the debt relief which would be made possible by the above funding is only a first step which would benefit some of the countries in need and only give partial relief to those countries.

Events

On April 9th (see box on pg. 7 for further details) Jubilee 2000/USA is sponsoring a huge rally in Washington to send a message to both the US Congress and Administration and the International Financial Institutions based in Washington (the World Bank, the IMF, the InterAmerican Development Bank) to cancel the debts of the world's poorest countries. Many of those who come to this demonstration will stay on and lobby their members of Congress on Monday, April 10th. There will be a lobby day briefing from 9:00 to 10:30 A.M. on April 10th at the Church of the Reformation (where Jubilee's offices are) on Capitol Hill. On April 11th, the Religious Working Group on the World Bank and the IMF will hold its annual Economic Way of the Cross (see box for details). Other events will also be taking place during this week, culminating in a demonstration on April 16th, sponsored by some of the groups who demonstrated in Seattle at the time of the World Trade Organization (WTO) meeting in November. The timing of these rallies and demonstrations is linked primarily to the Spring meetings of the World Bank and IMF (which begin April 16th), but this time is also important for influencing legislation in Congress especially in this year when the focus of Congress in the Fall will be on the election.

CHALLENGING ASIAN MISSION STATISTICS

Fr. James Kroeger, MM, professor of missiology and systematic theology at the Loyola School of Theology in Manila, Philippines shares some insights about mission in Asia.

The challenge of being a missionary church in Asia can effectively be highlighted by understanding important demographic realities throughout the continent. Current Asian statistics may surprise and often startle; they can shake our complacency; they concretize the task at hand: *mission and evangelization in modern day Asia.*

Asia, the world's largest and most populated continent, constitutes one eighth of the land area of the whole world (17,124,000 square miles) and is home to almost 60% of humanity. It is a continent of the young (about 40% are below 15 years of age); there are more than 30 mega-cities in Asia with populations ranging from 5 to 20 million. The nine most populous nations (in descending order) are: China, India, Indonesia, Japan, Bangladesh, Pakistan, Vietnam, Philippines and Thailand. China's population exceeds one billion; India's populace is predicted to cross the one billion mark this year. With this massive bulk goes a wide variety of diversity and contrasts - physical, ethnic, social, economic, political and religious.

As Cardinal Stephen Kim Sou-hwan of Korea noted at the Asian Synod in Rome (April 19 - May 14, 1998), Asia is not only made up of "various nations, but, one might say, many worlds." Thus, there are in a sense many Asias. It is a conglomerate of "continents" and giant archipelagos; it has a rich mosaic of cultures and sub-cultures; it also has a wealth of spiritual heritages. In a word, any attempt to weld this diversity together will sacrifice some detail and result in generalizations. Although they reflect accuracy, statistics have their limitations.

Asia is content rich in non-Christian cultures. It is the homeland of three eminent world religions: Hinduism, Buddhism and Islam; 85% of all the world's non-Christians are in Asia and they adhere to several of the great religions. Hinduism, born about 5,000 years ago, has about 650 million followers, most of them in India and neighboring countries. Buddhism is a religion and philosophy developed from Hinduism by Siddhartha Gautama (the "Enlightened One"); it has 300 million followers, mostly in Asia.

Islam, established by Muhammad in the seventh century, is a monotheistic religion; it incorporates elements of Judaic and Christian belief. Islam numbers some 700 million followers in Asia alone. The two largest Islamic nations in the world are found in Asia: Indonesia and Bangladesh - each have well over 100 million Muslims. Other significant religious and philosophical-ethical systems in Asia are Confucianism, Taoism, Shintoism, as well as many indigenous, traditional belief systems.

THE CATHOLIC CHURCH IN ASIA

Catholics worldwide constitute 17.2% of all people; all Christians are 33.1% of humanity. In Asia, Catholics (105.2 million in 1997) represent only 2.9% of the nearly 3.5 billion Asians. Significantly, well over 50% of all Asian Catholics are found in one country alone -- the Philippines. Thus, if one excludes the Philippines, Asia is only about one percent Catholic. This leaves very small minorities of Catholics in most Asian nations.

The Church in Asia continues to grow. In 1988 there were 84.3 million Catholics; by 1997 that number had increased to 105.2 million (an increase of 20.9 million or 25%). The number of priests rose from 27,700 to 32,291 during the 1988-1997 nine year period. Asian seminarians increased from 19,090 to 25,842 in this same period. Asian countries with the most seminarians (given in descending order are: India, Philippines, South Korea, and Vietnam. In 1997 Asia had 617 out of the 4,420 bishops in the world.

The 1997 statistic of 32,291 priests in Asia includes 17,789 diocesan priests and 14,502 religious priests. Two-thirds of all religious priests are Asians. The vast majority (86%) of religious sisters are also Asia. The countries with the largest number of indigenous sisters (in descending rank are: India, Philippines, South Korea, Japan, Indonesia and Vietnam.

The Church in Asia is known for its commitment to education. 1998 statistics present the following data: kindergartens: (9,388) with 1,861,530 students; elementary/primary schools (13,467) with 4,660,914 students; secondary schools (7,935) with 4,195,208 students. The number of students in Catholic higher institutes is 703,834.

An interesting exercise is to shrink the entire earth's population into a village of precisely 100 people, with all the existing human ratios remaining the same. In this village there would be 57 Asians, 21 Europeans, 14 from the Western Hemisphere, both north and south, and 8 Africans. Of these 100 persons 52 would be female and 48 would be male. There would be 70 people of color and 30 would be white. Religiously, 67 would be non-Christians and 33 would be Christians. Out of 100 people 70 would be unable to read; 50 would suffer from malnutrition; 1 would be near death; 1 would be near birth; 1 (only 1) would have a college education; and 1 would own a computer.

INDIVIDUAL COUNTRY STATISTICS

This presentation now turns its focus to individual Asian nations. Abundant statistics are available; only two items will be included. For each country the estimated population in millions for the year 2000 is listed; this is followed by the percentage of Catholics in that nation.

Bangladesh (145.8 m/0.27%); Bhutan (1.8m/0.02%);
Burma/Myanmar (48.8m/1.3%);
Cambodia (10.3m/0.02%); China (1,239.5m/0.5%);
Hong Kong (6.9m/4.7%); India (990m/1.72%);
Indonesia (202m/2.58%); Japan 127.7m / 0.36%);
Korea-North (22.6m/?); Korean South (47.2m/6.7%);
Laos (6.2m/0.9%); Macau (0.5m/5%); Malaysia (22m/3%); Mongolia (2.5m/?); Nepal (23m/0.05%);
Pakistan (142.6m/0.6%); Philippines (74.8m/81%); Singapore (3.1m/6.5%); Sri Lanka (20.8m/8%);
Taiwan (22.1m/1.4%); Thailand (61.6m/0.4%);
Vietnam (78.2m/6.1%).

CONCLUDING REFLECTIONS

These few secular and religious statistics already indicate that “being a missionary church in Asia” demands creative, innovative, dialogical and inculturated approaches to Gospel proclamation. In addition, although beyond the scope of this short presentation, one should also consider diverse cultural, political, social and economic realities in envisioning a pastoral program of integral evangelization. The task before the local churches is great; they must respond with enthusiasm and insight!

Though numerically small, the churches of Asia are a blessed and vigorous minority. This fact was clearly recognized during the Asian Synod; some of its words in the *Final Message* (nos. 7-8) can be a source of genuine optimism for Asia’s local churches. Why? “Our greatest reason for hope is Jesus Christ, who said: ‘Take heart, it is I’ have no fear (Mt 14:27), and ‘I have overcome the world’ (Jn 16:33).” “So let us be confident. The Spirit of the Lord is obviously at work in Asia, and the church is quite active on this continent.” “This is the work of the Holy Spirit, who is always the one at our side to help us.”

Note: These composite statistics are drawn from nearly twenty sources such as yearbooks, almanacs, encyclopedias, news services, country profiles. They aim to be accurate as well as to indicate trends and developments in Asia.

National Summit on Africa

Africa Faith & Justice Network (AFJN) staff were among some 2,300 delegates who gathered from February 16-20 in Washington, DC, for a summit whose stated purpose was to build a political coalition for Africa. The summit’s program was weighted heavily toward the presence of U.S. and African government officials. U.S. corporate interests were much in evidence throughout the proceedings, and African expatriates were highly visible among the delegates. There was good representation from the NGO and faith based communities.

The National Summit on Africa (NSA) was the culmination of a four-year effort funded largely by the Ford Foundation and the Carnegie Corporation of New York. The end result was approval of a 254-point platform – an at-times contradictory list of policy recommendations – called the “National Policy Plan of Action for U.S.-Africa Relations in the 21st Century.”

Beginning in May 1998, the National Summit on Africa convened a series of regional summits around the U.S. that focused on five broad themes:

- democracy and human rights
- economic development, trade and investment, and job creation
- education and culture
- peace and security
- sustainable development, quality of life, and the environment.

Regional summits in Atlanta, Chicago, Boston, Denver, San Francisco and Baltimore elected state delegates who, together with 500 national at-large delegates, were charged with formulating the recommendations for the National Policy Plan of Action. Many of the proposals endorsed by the summit urged the U.S. to commit to laudable things like providing increased funding for AIDS prevention, supporting a ban on land mines, ending small arms sales to Africa, funding peacekeeping missions, protecting Africa’s environment and comprehensive debt relief for Africa. However, in spite of considerable opposition, an obvious pre-determined goal of the summit’s leadership was to promote passage of the Africa Growth and Opportunity Act, a trade bill supported by U.S. corporate interests but opposed by AFJN and other social justice groups. Even though a fractured deliberative process resulted in a contested final statement of support for the bill, a press release at the end of the summit dubiously attributed backing for passage of the Africa Growth and Opportunity Act to the entire delegate assembly.

As originally conceived, the NSA was meant to disband after the formulation of the National

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Policy Plan of Action. However, the NSA leadership are now urging that the summit be institutionalized under the name of the "American Council for Africa," headed by a board with 50% corporate representation. Many summit participants and even some NSA board members oppose this move. In fact, some board resignations have resulted from this proposed action.

Many African and NGO delegates were angered at sponsorship of the summit by corporations like Chevron with their poor social and environmental records in Africa. They were equally offended by the appearance of Kenyan President Daniel Arap Moi as the sole African head of state to address the meeting. Demonstrations against his presence gave voice to their feeling that his human rights record did not provide a sound basis for constructive U.S.-African relations.

Indeed, the question of who was speaking for Africa at the summit was highly disputed. A petition signed by scores of delegates noted that "Whereas representation by African official and privileged sectors is strong, representation within the official summit process by other Africans in the U.S. and by African civil society, including women's, farmers', labor, human rights, youth and other grassroots organizations is woefully inadequate. If the NSA is about people's participation in policymaking, why are these views and voices not given equal prominence?" The petition also charged that the summit process was concentrated in a small, centralized group. It called for a "full evaluation of the strengths and weaknesses" of the summit and the adoption of a "Framework of Guiding Principles" on governance, participation, and transparency before any decisions are taken on the organization's future.

The National Summit on Africa did demonstrate that a vital network of activists committed to working on African issues exists in the United States. It also conveyed the impression that the summit's leaders were largely focused on business concerns and gaining mainstream acceptance of current U.S. policy toward Africa. Notwithstanding the laborious efforts by many of the delegates to articulate a principled basis for U.S.-Africa relations, AFJN and other social justice advocacy groups were dismayed by the summit leaders' seeming lack of urgency about human rights, conflict resolution, debt cancellation and broad based sustainable development. It was correspondingly apparent in the deliberative sessions that the justice and peace community was not prepared to endorse a U.S. and corporate dominated agenda that it believed could work against the interests of the majority of Africa's people.

The NSA organizers have indicated that they want to head in a corporate friendly direction. This means that Africa-focused groups centered on socio-economic justice will very likely feel obliged to channel their energies in other directions. In spite of their lofty rhetoric, the National Summit on Africa leadership did not manifest an overriding or inclusive commitment to issues of human rights, equitable trade and investment, conflict resolution, sustainable agriculture, food security, the environment and economic justice as they pertain to U.S.-African relations. The hard work of turning those issues into political reality will remain with the NGO, grassroots and faith-based organizations -- and with the many summit delegates fired up by the same principles and concerns. Perhaps one of the summit's most important outcomes was to reinforce within the social justice community its need to be more intent than ever on mobilizing effectively to ensure that U.S. policy benefits Africa's people in a fair, broad based way.

--By Larry J. Goodwin, Executive Director of the Africa Faith & Justice Network

Christian Thought Revisited: Three Types of Theology. By Justo L. González. Maryknoll, NY: Orbis Books, 1999. 175 pp. Paper.

This is a revised edition of the author's work originally published in 1989. The book expounds three types of theology which it claims to have found in the early church and which it calls A, B, and C. Type A theology was developed in Carthage and its foremost expositor was Tertullian. Type B theology was cultivated in Alexandria and its representative was Origen. Older than these two types is type C theology, which was elaborated in Asia Minor and Syria and was primarily pastoral, not moral (A) nor metaphysical (B) and was not influenced by any particular philosophy, not Stoic (A) nor Platonic (B). Its main category is history, not law (A) nor truth (B).

The work goes on to illustrate the differences among these three types of theology in their teachings on God, creation, original sin, salvation, and the use of scripture. It also shows how these three types fared in Augustine, the Middle Ages, and the Reformation.

González suggests that a retrieval of type C theology, already initiated by the Reformation,

RESOURCES and PROGRAMS

Barthian theology, the liturgical renewal, Vatican II, and liberation theology, will offer the best possibilities for the Church in the third millennium, both in realizing its catholicity and in struggling for justice and peace. Whether one agrees with González's (brilliant) interpretation of the history of Christian thought, his insight that no theology is socially and politically neutral should command universal consent.

Written by Rev. Peter C. Phan, The Warren-Blanding Professor of Religion and Culture, Catholic University of America, Washington, D.C.

THE ECONOMIC WAY OF THE CROSS

The **Religious Working Group on the World Bank and the IMF (RWG)** will hold its annual Economic Way of the Cross on Tuesday, April 11th, 2000, beginning at 12:00 noon at the foot of the west steps of the Capitol (facing the Mall). The Way of the Cross consists of prayers, songs and readings related to justice issues at each station, held in front of various Government offices and financial institutions, including the White House and the World Bank and ending at the IMF.

WORLD MISSION INSTITUTE 2000

What Hope for People? The Point of Mission

"Give an account of the hope that is within you." (1Peter 3)

Will the 21st century become a 'springtime for mission' -- a time of hope for all people -- or will it be marked by internal doctrinal and power controversies within the Christian communities and by divisions among the world's faith traditions? Will mission reflect current trends in North-South polarization, or will it develop in mutual respect and inclusiveness?

This year's World Mission Institute will focus on reasons for people to continue to struggle with renewed hope in mission.

WMI Guest speakers: Rev. José Comblin, José de Mesa, Musimbi Kanyoro, and John Sivalon will bring their experiences from around the world and give an account of their hope. Representatives from US mission agencies will offer their insights as well. You are invited to join them in asking *What hope for the people?* and to reconsider *the point of mission*.

April 27th -29th at the Lutheran School of Theology at Chicago, 1100 East 55th St., Chicago, IL. The Institute is free!! For a registration form and information about housing at LSTC please contact Nina Bliese at Chicago Center For Global Ministries, 5401 S. Cornell Ave., Chicago, IL 60615 or call (773) 363-1342, e-mail: CCGMinistry@aol.com.

POSITIONS AVAILABLE

Please Note: USCMA Annual Resolutions were sent to all USCMA members in August and no new resolutions were posed from the floor at the Annual Conference. If you would like a copy of the 3 resolutions call, fax or e-mail us.

Cabrini Mission Corps

Co-Director

Cabrini Mission Corps, a Catholic non-profit, international lay mission program is seeking a dynamic and energetic **Co-Director** to administer and coordinate the program.

Responsibilities include recruiting, screening and placement of new missionaries. The directors must also communicate and advocate the program to key constituents, supporters and funding sources. Ideal applicants are committed to social justice and their Christian faith, have a passion for mission and are

open and committed to advancing the vision of the program. Excellent communication, interpersonal and organization skills and a sense of humor are essential. Working as a team player, you must be flexible to deal with changing environments always seeking creative solutions.

Applicants must be computer literate, a college graduate, and have experience in international mission/volunteer service. Must be available for travel and occasional evening and weekend meetings. Spanish is helpful but not necessary. Salary negotiable, benefits. Send cover letter and resume no later than March 24 to: Cabrini Mission Corps, 610 King of Prussia Road, Radnor, PA 19087, fax: (610) 971-0396, e-mail: cmcorps@aol.com.

**We need you to join Jubilee 2000/USA's
National Mobilization for
Debt Cancellation**

**Sunday, April 9, 2000 at Noon
The Mall - Opposite the Air & Space Museum,
Washington, DC**

Be part of a massive, peaceful witness - Demand that the World Bank, IMF and the U.S. ACT NOW to cancel the debt of the world's poorest countries.

Parishes, citizen action groups, religious organizations, students and all who care about impoverished countries in Africa, Latin America and Asia will gather that day on the Mall in Washington, DC to peacefully insist that the U.S. and the International financial Institutions act justly toward poor countries.

**There will be morning religious services for those interested.
The rally will begin at 12:00 followed by a Human Chain.
Nationally known speakers and entertainers are being invited.**

***Stay for the Monday, April 10 Lobby day
Meet with your members of Congress to urge their commitment to debt cancellation.***

**Register for the rally at <http://www.loga.org/rallyform.htm>
Sponsored by the Jubilee 2000/USA campaign, a coalition of national religious, environmental and social justice groups calling for lifting the crushing debt of poor countries, through a fair and accountable process, by the end of the year 2000.**

**For more information, contact Jubilee 2000/USA at (202) 783-3566
Or by email at <coord@j2000usa.org>
Visit <http://www.j2000usa.org>**

**USCMA's Web Site is up!
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www.uscatholicmission.org

Over 80 pages filled with all sorts of mission information: networking agencies, current news and announcements, an outline of our activities, publications and handy resources.

A REMINDER OF OUR NEW E-MAIL BOXES:

**uscma@uscatholicmission.org - replaces uscma@igc.org
rustemeyer@uscatholicmission.org - Rosanne Rustemeyer, SSND, Exec. Dir.
megeenwhite@uscatholicmission.org - Megeen White, Assoc. Director
smcquate@uscatholicmission.org - Sharon McQuate, Assoc. Dir. for Operations
vonhoene@uscatholicmission.org - Anne Louise VonHoene, MMS, Accountant/Admin.Asst.
meeting@uscatholicmission.org -for questions/comments related to meetings & conferences
news@uscatholicmission.org - for questions/comments related to Mission Update, Periodic Paper, or Current Topics**

***Celebrate the gift of Jesus' mission. Reflect on current trends in mission.
Consider mission for the Church in the U.S. Envision mission in the new millennium.***

MISSION CONGRESS 2000

The Mission of Christ in the New Millennium

September 28 - October 1, 2000

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**Watch for Your Registration Packet Soon!
Space Is Limited -- Register Early!!**