



Mission Update

United States
Catholic Mission Association

Vol. 14, No. 3
Fall 2005

CELEBRATING THE EARTH THROUGH ART



THE CREATION MANDALA

“Where do we come from? And where are we going?” These questions placed Vincent Busch on a spiritual journey to explore the unfolding miracle of the universe. During his journey Vince developed different artistic ways to be with creation and the Creator, e.g. photography, poetry, plays, and handicrafts. One result is the Creation Mandala.

“Mandala” is a Sanskrit word meaning “circle.” In the Hindu and Buddhist traditions mandalas are circles symbolically designed to represent the cosmic order. Mandalas belong to most spiritual and symbolic traditions as universal images of the human longing

to achieve order within diversity and integration within creation.

The rose windows of the Gothic cathedrals, Celtic stone circles, the yin-yang symbol, Navajo sand paintings, the Philippine Christmas Star, labyrinths, mazes, circle dances, wreaths, halos, and dream catchers are all mandalas that help individuals define themselves within a wider world of meaning and value.

The mandala also fits the human experience of the natural world. Indeed, everything we see passes through the mandala of our eyes. The bloom of a flower, the zodiacal circle, and the cycle of the seasons all have long inspired humans to reflect upon their place in the story of the universe.

Vince Busch, a Columban priest who has worked in the Philippines for many years, has designed eight images that make up the Creation Mandalas that are produced by artisans of the Subanen people of northwest Mindanao. These images symbolize events in the unfolding story of the universe: birth of the universe, birth of the galaxies, birth of the solar system, birth of the earth, birth of life, birth of the earth



JOVIE BALIDO PROUDLY
DISPLAYS HER WORK

Continued on Page 3

WE PRAY...

**FOR PEOPLE ALL OVER
THE WORLD SEARCHING
FOR GOD AND TRUTH:
MAY THEY ENCOUNTER
THE LORD JESUS.**

- Holy Father's Prayer Intentions

In This Issue

Celebrating the Earth Through Art.....	Cover
Message from USCMA Director; A Parting Word from Rosanne Rustemeyer, SSND; Staff.....	2
Mission Congress 2005 - Update.....	3
Periodic Paper: The Kingdom of God: The Mission of the Church.....	Center
World Mission/Eucharistic Synod; Book Review.....	5
Resources and Upcoming Events; Orbis Book List.....	7
Seasons Greetings.....	8

FROM THE DIRECTOR

MICHAEL MONTOYA, MJ

In the book "The World is Flat," Thomas L. Friedman mentioned that we are in the third period of globalization where the world is being "leveled." What has traditionally been ascribed to or claimed by a particular group of people or certain individuals does not necessarily hold true anymore. The convergence of several technological and political forces has produced "a global, Web-enabled playing field that allows for multiple forms of collaboration without regard to geography or distance - or soon, even language" (*Wired Magazine*, Issue 13-05, May 2005) and with it are challenges in the ways we have always perceived the world to be. In a different study, Jerome Karabel's "The Chosen," looked into practices of acceptance in 3 big schools in the nation. He pointed that "meritocracy" as a basis of acceptance in Ivy League schools has been challenged as well in the previous years.

What do these have to do with mission? A lot! The world is changing, or shall I say, has always been changing. And it is in this context of change that we find ourselves, missionaries, where we need to respond. And if Friedman is correct in his assessment, this "flat world" becomes for us the context of mission. And if the trend that Karabel has seen among the Ivy League schools is expounded, we begin to realize that the standards out of which we may have been operating for many years, may also be challenged.

Globalization has broken down a lot of barriers. Travel and communication have made the world a smaller place. We begin to realize that expertise in technology is no longer simply the domain of the West. Trade relations among countries and our role (perceived and/or real) in world politics have affected our perceptions of the world (and the world's perception of us). Hopefully, globalization has made us more aware of cultures other than ours. And hopefully, we begin to listen to voices other than our own. As we enter into relationships with people of other cultures and tradition, we begin to realize the richness in each person's story and history - a source of our own enrichment and transformation.

We at USCMA are aware of the impact that globalization has on mission. We have seen different movements in mission, which we believe are Spirit-led and inspired. While we continue to see religious missionary groups sending missionaries to work in far-off lands, we also see missionaries from other countries doing mission within our country. Ours is a mission territory! And while we are continuously inspired by missionaries coming from other countries, we also recognize the work of those doing home mission. The truth of the matter is: mission cannot be based simply on "geographics." For this reason, our discourse on mission must go beyond the "where" of mission and gives more focus on the "how" of mission.

If it is true that globalization has blurred the boundaries and has "leveled the ground," if it is true that globalization brought forth to our attention other voices, especially those of the subalterns, then our response to mission cannot simply be "business as usual." We cannot simply remain the same. We need to listen as we enter into a transformative dialogue with our partners in mission, or as

Continued

Steve Bevans and Roger Schroeder say in their book "Constants in Context," we need to engage in "prophetic dialogue!"

In this globalized world of technological and political warfare where the weak are eliminated and the powers converge and are redefined, another group of broken, voiceless, nameless people emerge from the shadows of the promise of globalization. Now more than ever, the call for mission - of God's mission, is exigent!

Let us continue to commit ourselves in building an alternative global community!

A PARTING WORD FROM ROSANNE RUSTEMEYER, SSND

In this beautiful season of Advent, we wait with expectation of the coming of the Savior always with that hope which provides strength for "being" in a world broken in so many ways and yet key to the coming Reign of God.

As I take leave from the work of USCMA in the National Office, I am reminded of the good times spent in building relationships which would support the work of the association and the Mission of the Church. Those positive thoughts recall all of the membership and our common efforts over these years.

I am particularly grateful for those endeavors which entailed ecumenical cooperation since this is a special mandate of the Association. Ecumenical mission projects have provided wonderful opportunities for learning for me. We look forward to the upcoming Ecumenical Consultation to take place in Monrovia, Liberia, January 22-25, 2006. This gathering is planned by the Continuing Committee on Common Witness along with a committee in West Africa representing the Christian Council of Churches as well as the Interfaith Councils of Sierra Leone, Liberia and Guinea. Please keep this event in prayer.

I take this opportunity to express my farewell and gratitude. I will continue to support the work of the association from the field more convinced than ever of its key role in the Mission of the Church. A Blessed Advent and Christmas to each of you,

Rosanne Rustemeyer

USCMA Staff

Michael Montoya, MJ, Executive Director
Charlotte Cook, Associate Director
Kathleen Bullock, Associate for Operations
Anne Louise Von Hoene, MMS, Accountant

Questions / Comments re: Meetings & Conferences
meetings@uscatholicmission.org

Questions / Comments re: *Mission Update* / Current Topics
news@uscatholicmission.org

E-Mail: uscma@uscatholicmission.org
 Web site: www.uscatholicmission.org

***Mission Update* ISSN 1542 - 6130**

Continued from page 1 community, birth of humans and the birth of the ecological age.

The Creation Mandala invites the viewer to enter into the story of creation and to appreciate your own life as part of the unfolding story. Such a reflection facilitates a ninth birth – the birth of your story. This ninth story honors your journey through life as someone who is seeking a mutually enhancing relationship with the earth community. According to Vince, the Mandala also honors the Creator. In the Biblical and in the Hebrew tradition, it is customary to thank the giver by praising the gift. The Creation Mandala thanks the Creator by celebrating, through art, the gift of creation.



SOME OF THE WEAVERS WITH

Basket weaving and bead craft have long been a part of the Subanen culture, and their weaving and beading skills are superbly rendered in these mandalas. Most beads used in the Creation Mandalas are made from coconut shell. The beads representing the asteroids, planets, and stars are made from cat's eye,

tiger's eye jasper, obsidian, lapis lazuli, howlite, mother of pearl, and mosaic shell. The thread in the Mandalas is waxed linen.

The spirituality of the Creation Mandala also befits the deep spiritual bond that the Subanen people have with their ancestral homeland. The people have long expressed concern for the reckless plunder and exploitation of their mineral, timber, marine and agricultural resources for the profit of a few. The Creation Mandala celebrates the earth as a gift to be cherished and nurtured.



TOM BERRY & VINCENT BUSCH
HOLDING MANDALAS MADE BY THE
SUBANEN ARTISANS

Income from the sales of their mandalas goes to Subanen artisans who use it for their education, their families and their land.

As you look into these mandalas created by the Subanen people does the story of the creation miracle come alive in you? Does the story touch your soul? Can you feel the celebration of the universe? Can you see yourself? Can you see your own story unfolding with the miracle of creation?

MISSION CONGRESS 2005 - UPDATE

The Mission Congress held in Tucson, AZ in October drew 335 missionaries to the Southwest desert location. The Mission Congress 2005 *Horizons and Possibilities* proved to be a major event for the Catholic Church in the United States. Through lively discussion, challenging speakers and celebrative multicultural prayer and liturgies, the participants reflected on the question: ***“What is the responsible contribution of the Church in the United States in mission with the global community?”***

Working in dialogue communities, participants called for a greater understanding and acceptance of other cultures. One of the overall successes of the Mission Congress was a true experience of opening hearts to multigenerational

MISSION CONGRESS 2005

Horizons and Possibilities
*The U.S. Church in Mission
with the Global Community*
October 13-16, 2005 • Tucson, AZ

approaches to mission which was greatly in evidence in the dialogue communities. Participants took to heart Pope John Paul II's call to envision new models of mission appropriate to the global context of our world.

The experience of the Congress strengthens our belief that global community is not only possible but already exists. To become aware of this communion is a “graced

moment.” We are deeply grateful that the Mission Congress fulfilled so many desired outcomes. It surely provides a framework on which to build. It also assures the prospect of Congresses to occur at regular intervals of five years.

A more complete report on the Mission Congress will appear in the Winter edition of Mission Update.

Periodic Paper #3 Fall 2005

VOICES FOR MISSION - ENGAGING A GLOBALIZED WORLD PROJECT: A THEOLOGICAL REFLECTION

Eleanor Doidge, LoB and Roger Schroeder, SVD

Eleanor Doidge is Associate Professor of Cross-Cultural Ministry and directs the World Mission Program at Catholic Theological Union. Roger Schroeder is Associate Professor of Cross-Cultural Ministry. The following theological Reflection was part of the preparation materials for Mission congress 2005.

INTRODUCTION

Every day we take part in so many different types of conversations. Some are informal and spontaneous, while others are quite focused and structured; some deal with superficial topics, while others touch the core of who we are; some are with people with whom we share many interests, while others are with those whom we consider quite different from ourselves; some are moments for sharing information and trivia, while others are moments for sharing values/opinions and for making an important decision.

In this paper, we are bringing together two sets of conversations into a third conversation. On the one hand, we have a rich collection of thirty narratives by local people and missionaries in a variety of contexts who describe and reflect upon how they experience globalization and how mission may best be done in light of this globalized situation. On the other hand, we have another equally rich collection of current missiological reflections by the teachers and writers of mission studies who are in dialogue with one another. They also draw upon experiences and reflections from a variety of different contexts around the world. The primary focus of these two sets of conversations represents human experience and Christian tradition, respectively. In this short paper of theological reflection, we are bringing together these two collections of voices—experience and tradition, practice and theory—into conversation with each other. The goal of this process is to mutually affirm, challenge and enrich both sets of partners. First of all it provides missionaries with theology and reflections for the future practice of mission in their situations and secondly it provides missiologists with experiences and reflections for future teaching and writing. Moreover, this conversation is a resource for the reflections, deliberations and actions of the Mission Congress 2005.

We begin with the recent missiological image of *prophetic dialogue* which serves as a framework for our theological

reflection. Secondly, we reflect theologically on globalization which is the primary context for the conversations of the local people and the missionaries. In the third section of this paper, we describe the theology and spirituality of mission which emerges commonly in both the stories and missiological writings. Fourthly, we focus on the agents of mission. And finally we conclude with challenges for the next step.

PROPHETIC DIALOGUE

In the final chapter of *Constants in Context: A Theology of Mission for Today*, Stephen Bevans and Roger Schroeder use the term “prophetic dialogue” as an overarching “umbrella” for a mission theology and spirituality today. Mission must first of all be an exercise of *dialogue*—a dialogue with God’s movement in human experience (personal and communal), culture, history, religion and events in the world (“signs of the times”). “And just as the triune God’s missionary presence in creation is never about imposition but always about persuasion and freedom-respecting love, mission can no longer proceed in ways that neglect the freedom and dignity of human beings” (Bevans and Schroeder, 348). This theology and attitude of dialogue is very prevalent throughout the thirty mission/globalization stories. For example, in the words of Maryknoll Sister Janet Hockmann from her years in the Marshall Islands: “...to tend to wounds inflicted by and associated with my own heritage [as a U.S. citizen]” in the current context of globalization, there is the need and hope for “inclusive dialogues.” Writing from Nepal, Sr. Rosita Kavilpurayidathil, SCN, advises those entering the work of mission today to “be prepared to listen to the people regarding their needs before enforcing any activities.” After the Second Vatican Council, the call for dialogue in mission initially came most strongly out of the pervasive multi-religious context of Asia, and later this call was expanded by the Federation of Asian Bishop’s Conferences (FABC) to a three-fold dialogue: with the

**...MISSION NEEDS
TO BE PROPHETIC,
PRESENTING THE
CONSTANT CALL
OF THE GOSPEL...**

poor, with culture and with other religions (cf. Rosales and Arévalo, 11-25). Soon, dialogue with the “seeds of the Word of God” (cf. AG 11, 22; EN 53) in its variety of forms was recognized by the church in every part of the world as

not only as an essential element of post-Vatican II mission theology and strategy, but furthermore, an essential element of mission and basic Christian spirituality and church life in general.

At the same time, mission needs to be *prophetic*, presenting the constant call of the gospel to conversion from sin, individual and communal. Together with the above mentioned three-fold dialogue within the Asian reality, mission involves speaking out against what continues to cause poverty and injustice. It critiques human cultures and guards against globalization’s tendency to degrade cultural distinctiveness. It also maintains in respectful inter-religious exchange the conviction that Jesus is the Way, the Truth and the Life (Jn 14:6). This prophetic aspect of mission theology and spirituality was likewise consistently present throughout the missionary narratives and reflections. Sr. Pashal Maria Fernicola, SCN, writes that the most difficult aspect of her ministry with Latino migrants in Kentucky is dealing with “the dehumanization of peoples—placing money, gains and greed before human needs, compassion and the well-being of ‘those left behind.’” Another SCN, Sr. Joel, working in India, describes the future of mission passionately as “raising our voices of dissent” and the absolute necessity to “stand for truth no matter the opposite current [of globalization].” This prophetic element of mission was most strongly represented in the early post-Vatican years through the voices of the Latin American Church, beginning with the 1968 Medellín Conference, and, like dialogue, it is now clearly a non-negotiable for all local, national and regional churches.

However, missionaries and local churches sometimes have considered the dialogical and prophetic dimensions of mission as contradictory, as an “either/or” arrangement. The late South African missiologist, David Bosch, described the complementarity of these two elements as “*bold humility*” (Bosch, 489)—a humility to listen for God’s stirrings in humanity and the world, Jesus Christ. The phrase “prophetic dialogue” builds and elaborates upon Bosch’s image underlying mission theology and

spirituality. With their stories, a number of missionaries explicitly reflect this “both/and” perspective. For example, the MM lay missionary Joanne Blaney in Brazil on the one hand urges the church to “embrace a spirituality of truth, justice and solidarity when there is so much injustice and exclusion,” and at the same time, her vision for the future of mission “would flow from faith in God as revealed in the gospel, human history, and the natural world and would include experiences of grassroots groups, particularly the oppressed....” We will be using the theology and spirituality of “prophetic dialogue” as the backdrop and overall perspective for our theological reflection.

GLOBALIZATION

The thirty narratives of mission were intentionally focused on the context of globalization. Megeen White-Testa and Sr. Mary Ann Smith, MM, have already done a splendid job of drawing out threads and compiling insights from these stories. Building upon their work, what further reflection can we make regarding globalization?

In describing the challenges facing mission after the fall of the Berlin Wall in 1989 (which many historians consider the end of the twentieth century), Robert Schreiter would support USCMA in choosing globalization as the focus for these mission reflections. “Globalization appears to be the best frame by which we can interpret and engage the world in response to our call to participate in the bringing about of the Reign of God in our world” (“Globalization and Reconciliation,” 122). Globalization, on the one hand, promotes *connectedness*, as witnessed by the immediate worldwide and inter-religious response to the tsunami disaster, but on the other hand, globalization also promotes *exclusion* to the point that the position of approximately 80 percent of the world population has worsened because of globalization (Schreiter, 125). While pointing out some of the positive benefits of globalization, the stories relayed from the local communities certainly testify much more strongly to the negative consequences.

**“GOD IS THE
FOUNTAIN OF
SENDING LOVE”**

Schreiter describes four dimensions of human life which are being affected by globalization:

ommunications, economics, politics and the sociocultural sphere (127-132). Put simply in the words of Joseph

Callahan in El Salvador, “The challenge is to put a human face on this phenomenon of globalization,” and that’s what our set of mission stories accomplishes. The narratives illustrate many tragic consequences of globalization, which include breakdown in family and village community life, suicide among farmers, urbanization, massive migration, growing poverty, local ethnic violence in places like Rwanda, Burundi and Sierra Leone, and the trafficking of women and children for sexual purposes.

Let us now turn to the particular theology and spirituality of mission which emerges in response to globalization today.

INCARNATION, ACCOMPANIMENT, SOLIDARITY

A major missiological breakthrough of Vatican Council II was the recognition that all mission is of God. Maryknoll Sister Claudette LaVerdiere, working in Kenya, reminds us, “As faith-filled people we know that God is there with us and that mission is God’s work.” The work formerly cited by David Bosch lifts up for our reflection the reminder that all mission is God’s mission, the *missio dei*, and we are invited, called, to participate in God’s mission. Mission has its beginning “in the heart of God.” God’s love for creation not only gives meaning and purpose to human existence, it also establishes how we are to relate to each other and to all of creation. God’s love for creation defines what it means to be truly human. “God is the fountain of sending love” (Bosch, 392).

In the same article mentioned earlier, Schreiter says our response to globalization should build on the missiological developments after Vatican Council II (134). “[W]ords that capture the theology and spirituality of Catholic missionaries since the Second Vatican Council, ...[are] incarnation, accompaniment, and solidarity” (136). These words, concepts and spiritualities echo repeatedly in the stories from missionaries and the communities they represent. Roselyn Karakattu, SCN, writes from Nepal about her work with women rescued from the sex trade, most of whom became HIV or AIDS positive. “As I look back into those days of accompanying these girls in their time of loss and grief, I know that it was the God in me who prompted me to the incarnational spirituality of walking a risky path with them....In their pain I have witnessed the suffering face of Jesus and in their joy, His resurrection.”

TO WALK WITH JESUS IS TO WALK WITH THE PERSONS IN THE WRONG PLACES.

Jesus, the *incarnate* Word, God’s love poured out for us, teaches us how to *accompany* others and be in *solidarity* with them. Donald Pelletier, M.S., who has worked in Madagascar since 1958, writes, “My mission was to witness to Christ. The only reason I came on mission was Christ....Any missionary must insert in his or her time schedule mission to the poorest, prisoners, mentally retarded, sick, marginalized, loving presence to the poor.” Elizabeth Johnson, in her celebrated book, *She Who Is*, writes how Jesus, God’s love incarnate, reveals through his words and actions the preferred object of God’s love:

By becoming one with humanity in incarnation and suffering, Sophia [Jesus], whose paths are justice and peace, shows that the passion of God is clearly directed

toward the lifting of oppression and the establishing of right relations. The table is set for those who will come, the bread and wine ready to nourish the struggle. What is needed is to listen to the loud cries of Jesus-Sophia resounding in the cries of the poor, violated, and desperate, and to ally our lives as the wisdom community to the divine creative, redeeming work in the world (166).

God’s love is also incarnate in the stories of missionaries and their communities. Julie Driscoll, SCN, served as Executive Director of the House of Ruth in Louisville, KY caring for families and individuals affected by HIV and AIDS. She offers the advice to “develop a loving relationship with Jesus in order to learn deep compassion and servant leadership....As missionaries we will keep our hearts focused on the vision of Jesus to ‘bring good news to the poor, freedom to prisoners and to set the downtrodden free’.” Medical Mission Sister, Gemma Mendes, writes from India in response to globalization’s impact, “We need to globalize hope.” She is expressing a lived faith in the power of humans to be signs of God’s loving presence in the world. “Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence” (I Peter 3:15).

Jesus lived God’s mission in his total immersion into the lives of the poor, alienated and oppressed and in his commitment to justice, peace and the sacredness/integrity of creation. He did this by becoming one *with* those among whom he lived and exercised his ministry. “As the humanity of Jesus is not abstract, neither is his relationality. The relationships which define Jesus are themselves mediated and defined physically: as

accompaniment, as “being with” or “walking with” (Goizueta, 68). To be in mission is to be with people. IHM Sister Joan Mumaw working in Johannesburg, South Africa, imagines the future of mission to involve reconciliation and healing, bridge-building between cultures and religions and “walking with those who are marginalized and offering compassion and support.”

According to Goizueta, the fact that Jesus accompanied the poor and the outcasts meant that he put himself in the “wrong” place. To walk with Jesus is to walk with the wrong persons in the wrong places (203). Teresa Madassery, SCN, writes from Nepal that her approach to mission has been affected by globalization. “For the suffering people of Asia, Nepal - Jesus is the suffering servant. [This calls us to a] readiness to face the challenges of pain and suffering that make us credible witnesses to justice and peace.” As Eleanor Doidge has written, “Anyone who has been invited into relationship with the victim of physical or sexual abuse, the prostitute, the mentally ill, the chemically addicted, refugees and displaced persons, people haunted by past traumas, soon loses the romantic idea of ‘helping the poor’. A spirituality of accompaniment asks us to “walk with” rather than to “do for.” It asks us to “care about” and “care for” the other in a way that honors their dignity and humanity. It asks that we be transformed by love, compassion and mercy as we walk with the other” (169). Dennis Leder, SJ writing from Guatemala names this very clearly. “This calls for a careful balance between accompanying and empowering the communities and being a protagonist, with skills in areas like education, communications and the arts, architecture and urban planning, health, economy, the sciences, psychology.” Accompaniment asks us not to walk in front, not to lead. It asks that we support the voices and actions of individuals and communities we are living and working among. Accompanying and walking with challenges our desire to initiate and take charge, or to make decisions for individuals and/or communities. Leder suggests that the missionary accompany and empower local communities while at the same time having professional skills that make one’s voice heard in public policy that might affect social transformation on a national level.

“I DON’T EVER WANT TO BE COMFORTABLE IN THE FACE OF INJUSTICE...”

CHRISTIAN WOMEN AND MEN BY VIRTUE OF THEIR BAPTISM ARE CALLED TO PARTICIPATE IN GOD’S MISSION...

“Heartfelt solidarity” is not just a desire to alleviate other’s needs, pain and suffering, rather it is a genuine compassion for those whose lives are threatened (Aquino, 105). “This “heartfelt solidarity” is a deeply felt relationship with the one in danger. It gives life and energy to the struggle for justice, peace, freedom and the humanization of all relationships. Solidarity in mission asks us to go to the foot of the cross with the one suffering” (Doidge, 166). As Claudette LaVerdiere says, “bear the heat of the day with them.” It is not always possible to save them or to take the cross away. Solidarity asks that we stay with them, doing what we can to make the cross lighter. Maryknoll Father Joseph Healey tells the story of Little Sister Davita who works as a nurse in Central Prison, Kigali Rwanda. She visits the prison three times a week and the prisoners asked her to come everyday. When she asked why, they answered, “Just to be here with us.” It reminded her of the words of their foundress, Little Sister Magdeleine, “To be with them,” and of Brother Charles de Foucauld, “Be a brother to each one, a sister to each one.” For Little Sister Davita it is obvious on the one hand that she cannot change the prison sentences, she cannot take from the prisoners their crime or suffering. They asked only that she be present with them.

Joanne Blaney writes, “As I walk through the center of São Paulo, I am constantly confronted by homeless people and street children. It causes me to continually question myself about my lifestyle. I don’t want to ever be comfortable in the face of injustice, whether it be economic poverty or the violence against women which I witness at the domestic violence center...I am trying to be on the side of those who are oppressed and marginalized, accompany them in solidarity, and work to enable them to become advocates in the process of their own formation.”

There were many other examples in the missionary narratives that give evidence that these women and men live a theology and spirituality of incarnation, accompaniment and solidarity in their day-to-day presence with the people among whom they live. We now turn to name the different actors, or agents, of mission revealed in the narratives.

AGENTS OF MISSION

Following the breakthroughs of Vatican II, we have no doubt that Christian women and men by virtue of their baptism are called to participate in God's mission, and that this is to be done in collaboration with movements and peoples who represent the "signs of the times", that is God's goodness and justice in the world and outside the Catholic Church. Within this context, let us now address the question of the "who" of mission.

The feedback from the narratives provides us with a litany from local people who are responding to the challenges of globalization in their own particular situations. Indian women "who were afraid to speak in public, are able to come together...to change society by constructive works like digging roads to the villages, constructing wells, halls for them to gather together and to educate their children" (Kavilprayidathil). In El Salvador, basic Christian communities within a parish offer "a venue for prayer, scripture reflection, catechesis, fellowship and community action" (Callahan). "The victims of globalization have realized the need for asserting themselves....[The World Forum of Fisher People] is involved in a campaign to establish the rights of fishing communities to own water bodies, fishing implements and distribution of fish" (Carol Huss, MMS, in India).

A second agent of mission is the missionary, who, as we have already noted in sufficient detail above, sees herself or himself more and more today as one who incarnates oneself, and who accompanies and lives in solidarity with the people of the local communities. Sr. Mary Paul Asoegwu, DDL, reminds us in her narrative that this mission theology and spirituality applies equally for those from the South coming as missionaries to North America. A third agent of mission is the local church itself, with which the missionaries are interacting and which of course includes the local people, but it is much broader. As one concrete example, in response to the situation of migrants in the United States, a parish needs to be "a caring Community of Faith that reaches out to the newcomers and assimilates them into the life of the parish" (Fericola).

The fourth set of agents of mission includes those "in the world," that is the members of other Christian churches, followers of other world religions and secular authorities

and agencies. Joanne Blaney has found inter-church competition very destructive and hopes "to see more ecumenism and inter-religious dialogue." Furthermore, she celebrates joint efforts by Brazilian Bishops and certain NGOs as hopeful "instances of collaboration and mobilization." In her involvement with HIV/AIDS ministry, Julie Driscoll, SCN, notes the importance of establishing "community relationships with local, state and federal officials as well as other organizations...." It is surprising that these two final groups of agents of mission are not more strongly represented throughout the stories.

CONCLUDING REFLECTIONS: CHALLENGES FOR THE NEXT STEP

**SUCH A CONVERSATION
CHALLENGES ALL OF US
WHO ARE CALLED TO BE
WITNESSES AND
SERVANTS OF GOD'S
MISSION OF PROPHETIC
DIALOGUE.**

In reflecting on the voices and experiences of the thirty narratives, we have proposed that the most appropriate mission response to globalization today is a mission theology and spirituality of *incarnation, accompaniment and solidarity*. Such a mission theology finds its beginning and end in the *missio Dei* and it needs to be *prophetic dialogue*. On the one hand, we need to

recognize and be in dialogue with God's stirring presence in human experience, history, faith and creation. At the same time, we as church need to be a prophetic voice of the gospel calling all peoples, including ourselves, closer to the fullness of God's reign through a process of conversion and transformation. Finally, mission is a collaborative effort between local people, missionaries, the local church and the broader human family of fellow Christians, followers of other faiths and secular agencies.

Several days ago, one of us (Roger Schroeder) was describing this theological reflection process at a missiology seminar of doctoral students. One of the students, a Native American from South Dakota, stated that this process would be more complete if the theological reflection was also done by an African, an Asian, an Hispanic and/or an African-American, etc. This is a challenge not only for the two of us as U.S. born Anglos, but also for all missiologists, USCMA and the participants and supporting mission agencies of the Mission Congress. On the grassroots level of mission, the parallel task for missionaries is to engage/facilitate their local communities and fellow missionaries in the ongoing process of

collaborative theological reflection, based on the thoughts of this paper and other missiological resources, the experiences and wisdom drawn from the mission narratives, and the entire process and event of the U.S. Catholic Mission Congress.

At the beginning of this paper, we described this theological reflection as bringing together two sets of conversations—narratives by missionaries and their local communities, and insights from the teachers and writers of missiology. This endeavor was intended not only as a mutual enrichment of both parties, but also as a resource for Mission Congress 2005. Such a conversation challenges all of us who are called to be witnesses and servants of God's mission of prophetic dialogue.

Bibliography

- AG. 1965. Vatican Council II, *Ad Gentes (Decree on the Church's Missionary Activity)*.
- Aquino, Maria Pilar. 1993. *Our Cry for Life*. Maryknoll, NY: Orbis Books.
- Bevans, Stephen and Roger Schroeder. 2004. *Constants in Context: A Theology of Mission for Today*. Maryknoll, NY: Orbis Books.
- Bosch, David. 1991. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll, NY: Orbis Books.
- Doidge, Eleanor. 2000. "Accompaniment: Mission in the Heart of God." in Stephen Bevans, Eleanor Doidge and Robert Schreiter, eds. *The Healing Circle: Essays in Cross-Cultural Mission*. Chicago: CCGM Publications. Pp. 162-175.
- EN. 1975. Pope Paul VI, *Evangelii Nuntiandi* (apostolic exhortation).
- Goizueta, Roberto S. 1995. *Caminemos Con Jesús: Toward a Hispanic/Latino Theology of Accompaniment*. Maryknoll, NY: Orbis Books.
- Johnson, Elizabeth A. 1992. *She Who Is: The Mystery of God in Feminist Theological Discourse*. New York: The Crossroads Publishing Co.
- Schreiter, Robert. 2001. "Globalization and Reconciliation: Challenges to Mission." in Robert Schreiter, ed. *Mission in the Third Millennium*. Maryknoll, NY: Orbis Books. Pp.121-144.
- Rosales, Gaudencio and Catalino Arévalo, eds. 1974. *For All the Peoples of Asia: Federation of Asian Bishops' Conferences Documents from 1970-1991*. Maryknoll, NY: Orbis Books. Pp.11-25.

Periodic Papers are published by the U.S. Catholic Mission Association (USCMA). They feature short reflections on issues pertaining to mission. Additional copies may be requested from:

USCMA
3029 Fourth St., NE
Washington, DC 20017-1102
Phone: 202-884-9764
Fax: 202-884-9776
E-Mail: uscma@uscatholicmission.org

World Mission/ Eucharistic Synod

Mission: Bread Broken for the Life of the World

This year World Mission Sunday coincided with the close of the Eucharistic Synod. Citing Pope John Paul's message for World Mission Sunday, Pope Benedict XVI said the Eucharist "urges the Christian to be 'broken bread' for others and to work for a more just and more fraternal world."

The bishops called for a greater emphasis on the missionary aspect of the Eucharist. It is their hope that the special year of the Eucharist might be "a point of departure for a new evangelization of our globalized humanity that begins with the Eucharist."

In the name of Christ, the pope said, missionaries today "proclaim and witness the Gospel, at times even to the sacrifice of life."

Annually, World Mission Sunday is celebrated on the next-to-last Sunday in October. As described by Pope John Paul II, World Mission Sunday is "an important day in the life of the Church because it teaches how to give: as an offering made to God, in the Eucharistic celebration and for all the missions of the world" (see *Redemptoris Missio* 81).

Pope John Paul II also spoke of the Propagation of the Faith's General Fund of support, calling this a "central fund of solidarity." In a message delivered on a recent World Mission Sunday, the former Pope said: "The offerings that will be collected [on World Mission Sunday] are destined for a common fund of solidarity distributed, in the Pope's name, by the Society for the Propagation of the Faith among the missions and missionaries of the entire world."

Every year the needs of the Catholic Church in the Missions grow - as new dioceses are formed, as new seminaries are opened because of the growing number of young men hearing Christ's call to follow Him as priests, as areas devastated by war or natural disaster are rebuilt, and as other areas, long suppressed, are opening up to hear the message of Christ and His Church. That is why the involvement and commitment of Catholics from around the world is so urgently needed.

Offerings from Catholics in the United States, on World Mission Sunday and throughout the year, are combined with offerings to the Propagation of the Faith worldwide. Mission dioceses - about 1,100 at this time - receive regular annual assistance from the funds collected. In addition, these mission dioceses submit requests to the Congregation for the Evangelization of Peoples for assistance, among other needs, for catechetical programs, seminaries, the work of Religious Communities, for communication and transportation needs, and for the building of chapels, churches, orphanages and schools. These needs are matched with the funds gathered in each year. The world's national directors of the Propagation of the Faith vote on these requests, matching the funds available with the greatest needs. These funds are then distributed, in their entirety, to mission dioceses throughout the world. (This article was taken from the website of the Pontifical Mission Societies www.worldmissions-catholicchurch.org/spof/)

Book Review

Small Christian Communities Today: *Capturing the New Moment*

Joseph G. Healey, Jeanne Hinton, editors
Orbis Books, 240 pp.



"Capturing the New Moment" is a misleading sub-title for this book, as Small Christian Communities have been around for decades world-wide. However, according to the editors and contributors, these small groups stand poised on the precipice of evolution.

In the Introduction to the book, editors Joseph Healey and Jeanne Hinton attempt to present a detailed yet concise overview of SCC's - the history of the movement, the mechanics of the groups, challenges facing SCC's today and a look to the future of Small Christian Communities.

The contribution of non-Western voices to the story of SCC's was invaluable. I found that they brought a warmth and a joy to what sometimes began to feel like an academic exercise: "In the Diocese of Kiyinda-Mityana... Small Christian Communities can be traced back to the Time of the Martyrs of Uganda... who are our Christian ancestors in the faith." Phrasing simple information such as this in a delightful style more music than prose inspires the reader to continue through the sometimes dense and challenging material. Within each regional section, different authors bring very different backgrounds and goals to his/her narrative. The hope and optimism expressed by Robert Pelton in Cuba is not echoed in Rev. Gerry Proctor's analysis of SCC's throughout South America.

The overwhelming conclusion throughout **Small Christian Communities** is the need for better communication and contact between all SCC's worldwide. Many of the contributors discuss the need to utilize technology to create websites to help unite all groups. Large regional conferences for SCC's have been well attended, and have help to provide networking opportunities.

As these SCC's move into the 21st century, they face the daunting balancing act of greater connectivity with SCC's around the world while retaining their grassroots, local origins.

Finally, the Resources section found at the back of the book is a must have for anyone already in a Small Christian Community or thinking of starting one.

RESOURCES & UP-COMING EVENTS

UN Orientation Days

January 25-27, 2006

Church Center, 777 UN Plaza and UN Headquarters, NY

Contact: Lucianne Siers, OP - Telephone: 201-333-2454

Email: LSiers6720@aol.com

Cross-Cultural Re-Entry Workshops

February 14-24, 2006

San Antonio, TX

March 23-26, 2006

Rosemont, PA (near Philadelphia)

Contact: Julie Lupien - Telephone: 720-494-7211

Email: missiontomission@qwest.net

Global Economics Workshop

May 31-June 2, 2006

Church Center, 777 UN Plaza, NY City

Contact: Lucianne Siers, OP - Telephone: 201-333-2454

Email: LSiers6720@aol.com

Maryknoll Mission Institute

March 20-24 The Psalms

May 21-26 Living Contemplatively

June 11-16 Serving God's People

June 18-23 Our Original Fire

June 25-30 Mark's Story of Jesus

July 9-14 The Four Seasons of Grace

July 16-21 Comedy, Tragedy & the Cross

July 23-28 Nature and God

July 30-August Leading From Inside Out

September 27-30 Beatitudes and Discipleship

October 1-6 Beatitudes and Discipleship

Telephone: 914-941-7575

Email: missinst@mksisters.org

ORBIS BOOKS RECEIVED AT USCMA

A SELECTION OF BOOKS PUBLISHED BY ORBIS BOOKS, MARYKNOLL, NEW YORK

Seeking the Hidden God, Jane Kopas, 2005

Caryll Houselander: Essential Writings, Selected with Commentary by Wendy M. Wright, 2005

We Walk the Path Together: Learning from Thich Nhat Hanh & Meister Eckhart, Brian J. Pierce, OP, 2005

Salvador Witness: The Life and Calling of Jean Donovan, Ana Carrigan, 2005

The Cave of the Heart: The Life of Swami Abhishiktananda, Shirley du Boulay, 2005

Here I am Lord: The Letters and Writing of Ita Ford, edited by Jeanne Evans, 2005

The Way We Were: A Story of Conversion and Renewal, Joan Chittister, 2005

Eucharist with a Small "e", Miriam Therese Winter, 2005

Walk in a Relaxed Manner: Life lessons from the Camino, Joyce Rupp, 2005

Henri Nouwen: His Life and Vision, Michael O'Laughlin (illustrated with 140 photos), 2005

The Gospel of Faith and Justice, Antonio Gonzalez, 2005

Grant Me Justice!: HIV/AIDS & Gender Readings of the Bible, Edited by Musa W. Dube and Musimbi Kanyoro, 2005

Albert Schweitzer: Essential Writings, Selected with and Introduction by James Brabazon, 2005

You can order these and other fine books at <http://www.maryknoll.org/MALL/ORBIS/>.



U.S. Catholic Mission Association
3029 Fourth Street, NE
Washington, DC 20017-1102

**NON-PROFIT
U.S. POSTAGE
PAID
Woodbridge, VA
PERMIT NO. 70**

ADDRESS SERVICE REQUESTED