



MISSION UPDATE

United States
Catholic Mission Association

Volume 18, Issue 2

Summer 2009

Blessings Amidst Tragedy

By Sr. Marita Bourque, MSC, Coordinator of the Marianite Bywater Project, a program established after the devastation of Hurricane Katrina to assist residents of the Bywater area of New Orleans, is a former staff member of NETWORK and founder of two agencies which assist the homeless; the House of Ruth for families and Lindy's Place for unaccompanied women. She is an unabashed Mardi Gras fanatic.

Shortly after Hurricane Katrina devastated the City of New Orleans and the surrounding area, our daily newspaper, the Times-Picayune, invited citizens to respond to the question, "Did you see God's hand in the destruction of our city?" Few respondents blamed God. Some blamed the U. S. Corps of Engineers for faulty engineering of the levee system; others vented their rage on FEMA for that agency's slow response in providing aid for the area. One of the most thought-provoking responses came from a rabbi who wrote that he saw God's presence not in the devastation, but in the response of the many residents who came to the aid of others by rescuing them, offering them food and shelter, and bringing them to safety.

Is the tenacity and courage which we witnessed immediately after Katrina still evident today, three and a half years later? Participants in the USCMA Annual Mission Conference to be held in New Orleans in October

will have an opportunity to answer that question for themselves. They will have a chance to visit Our Lady, Queen of Vietnam Catholic Church in New Orleans East. The parish is a wonderful example of a people,) under the leadership of their pastor, working together to bring back their neighborhood as well as their parish.



Brad Smith gives a big hug to facility volunteer Emily Bussen. Lunch is served to the homeless at 1 p.m. from Sister Vera Butler's trailer next to the St. Joseph Catholic Church, part of the facility's aid to the homeless is the Rebuild Center. (http://blog.nola.com/timespicayune/2007/09/new_homeless_service_complex_op.html)

Another example of the Church's efforts to provide, not only for the spiritual needs of their people, but also for their material and psychological needs, can be found at Our Lady of Prompt Succor Church in Chalmette, located on the outskirts of New Orleans.

Pre- Katrina there were five parishes in the area. Post-Katrina, it is the only Catholic parish.

They will be able to travel to the Ninth Ward of New Orleans to see how safer, more energy efficient homes, designed by world-renowned architects, are being built by Brad Pitt's Make It Right Foundation.

They will also visit Musicians Village which provides housing for some of the talented musicians for which the city is famous. That project was the brainchild of Harry Connick Jr. and Branford Marsalis. In that area they will also meet the Marianites of Holy Cross who came back to the complex where they have ministered for 160 years and set up the Marianite Bywater Project to help their neighbors, many of whom live below the poverty level. As of this date, they have assisted more than 600 families.

For all the

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*We Pray
that
the Church may
be the seed and
nucleus of a
humanity reconciled
and reunited in
God's one and
only family, thanks
to the testimony
of all the faithful
in every country
in the world*

Benedict XVI

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From the Director
Rev. Michael Montoya, MJ

As I write this message, I am with the more than 500 participants of the 70th Annual Tekakwitha Conference in Raleigh, NC. Their deep faith as expressed in the rich cultures and languages represented continues to give hope to our Church. Their spirituality is a fountain of wisdom that can deepen our own spirituality. I am also proud to hear our Vice President of the Board, Sr. Judy Gomila, MSC giving a well received keynote.

Summertime is upon us! For many families, this is a time for vacation. For us involved in mission, we see a growing number of short-term missionaries that choose to go to mission immersion over the usual vacation travels. We hope that these experiences, albeit short term, will blossom into long term commitment to mission. It is also our hope that as we enter into relationship with people of other cultures, we remember the cautions written by Rev. Paul Donahue, MCCJ in our Periodic Paper, *To Latinize or to Evangelize?* That “religious language reflects our deepest beliefs.... However, people hear religious language on the basis of their experiences and their hopes, ...”; that the “power is really with the listener, not the speaker.” And yes, “how evangelizers approach their ministry is always a relevant question.” Many things to ponder about, indeed, as we are sent to mission! This year, the United Nations has designated 2009 as International Year of Reconciliation and we are still within the Second International Decade for the Eradication of Colonialism (2001-2010).

All over the country, summer is also a time when we welcome thousands of missionaries from all over the world as they go to parishes sharing their stories of mission and allowing us in the US to hear first hand the good works of our Catholic missionaries. Let me take this opportunity also to thank the many Dioceses who have included the US Catholic Mission Association in their mission appeals program this year. And of course, thank you also to the many members of USCMA who have taken the time and effort to speak on our behalf. Your willingness

and generosity clearly say that WE, you and I, ARE USCMA! USCMA is us! Your stories are USCMA’s stories. Your mission is the mission of USCMA. Together, we promote mission and global solidarity, one story at a time.

Speaking of USCMA being *us*, I hope you have made plans to attend our upcoming 2009 Mission Conference “Behold, I Create a New Heaven and a New Earth: Seeing Mission with New Eyes” which will be held in New Orleans on October 23-25. This promises to be a very memorable one. Many of you that have already registered told us how relevant the topics are. For those who have not registered yet, please do so as soon as you can. You will find the brochure here in our Mission Update. Once again, we are very fortunate to have wonderful speakers, all respected in their fields. We will also see the creativity in the responses of many missionaries in New Orleans as has been wonderfully expressed by Sr. Marita Bourque, MSC in our lead article. And of course, the Mission Conference will not be complete without your participation. Your stories, your expertise really give a deepened and holistic view of mission. I hope to see you there. To read more, visit www.uscatholicmission.org.

Finally, there has been much anticipation for the new social encyclical of Benedict XVI “Caritas in veritate” (Charity in Truth). You can find a summary of the encyclical here. I hope that it can really lead us towards building a transformative global community.

May you have a safe and blessed summer!

From the President of the Board:
Mrs. Teresita Gonzalez de la Maza

It’s summer! And in the southern part of the United States, the search for a plunge-friendly body of water is in full swing. Once again I scurry with my kids to afternoon swimming classes, which consumes my energy and at times my intelligence. This means running from the office at 5 o’clock, battling Miami traffic, retrieving the over-stimulated children from summer camp, and then reaching the nearest pool, change into the dreaded bathing suit, and endure the chlorine splashes of ten other guppy-like 4 year olds. I love my youngest son Marco dearly, but yes, I do usually dread the whole swimming class experience.

The energetic and cheerful swim teacher is no match for my headstrong little guy. So here is where I lose my intelligence. I avoid getting myself in the water - trying persuasion, slight scolding and even “bribery” to get him to go swimming with the nice teacher but, inevitably, the 4 year old wins. He refuses, and prophetically says to me: “If you want *ME* to swim, *YOU* have to swim.” (You just have to love the wisdom of children.) Fair enough...I plunge in, but he still refuses the instruction of the teacher. And soon, I am doing the instruction and the swimming with Marco. I learn it isn’t enough to take him to the water, its not even enough to be *in* the water; rather what seems to count the most is that I am *happily* in the water *with* him. It’s time to wipe the scowl off my face and enjoy swimming together. I become the imperfect and albeit reluctant bearer of the joy of swimming.

“The disciple’s joy is not a feeling of selfish well-being, but a certainty that springs from faith, that soothes the

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Mission Update: ISSN 1542—6130

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abuse heaped on Hurricane Katrina, no one can claim that she was discriminatory! As the Ninth Ward was populated by lower middle income families who struggled to purchase and maintain their homes, another equally devastated area, Lakeview, was populated by middle and upper income residents. Those who visit Lakeview will see another moving example of a people determined to “come back” from the devastation. They will visit Mt. Carmel Academy, one of the premier Catholic girls high schools in New Orleans. The damage was such that there was question if the school would ever reopen, and if it did, it would probably take years to do so. The Sisters of Mt. Carmel who operate the school, along with their faculty, alumni, parents, and area residents, thought otherwise. In record time, Mt. Carmel was back. Many area residents see Mt. Carmel as the catalyst for the resurgence of the area.

To care for the “forgotten people,” the homeless, a group of religious congregations worked together to establish the Rebuild Center. The Congregation of the Missions (Vincentians), the Daughters of Charity, the Presentation Sisters of the Blessed Virgin Mary, and the Jesuit Fathers pooled their resources to create a facility and a program which assists homeless persons by offering a myriad of services. Conference participants will have an opportunity to

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heart and provides the ability to proclaim the good news of God's love.” (Aparecida 29)

I chatted recently with a group preparing for a short summer mission trip in the Dominican Republic. They shared fears about the potential discomforts, complaints about mosquitoes, uncomfortable beds, and fears of cultural differences. I heard again Marco's voice in my head, now married to that quote from Aparecida. Do we sometimes approach the missionary experience with dread? Or are we clothed with hope and joy? It is natural to have fears, but do these overshadow the inner peace that “springs from faith?” Do I relish the opportunity to be challenged, taught, and led? Is it joy that others will see in me? As Marco seemed to imply, we cannot teach a love of swimming, without getting in the pool. We cannot show God's love to others, if we are not willing to dive into that love and be challenged ourselves. For short term missionaries setting out this summer and for all of us in the various forms of mission, as faithful disciples, we must be immersed in that sense of joy in “certainty” of God's love.

I am daunted by that challenge but God's persistent joy is modeled in the countless mission stories that grace our Christian life. There are people who with great humility live amidst cultures radically different from their own. There are those who choose to be instruments of transformation in the thirsty and, at times, oppressive structures of our own society. Finally, we recall the courage of those who brave overwhelming physical danger to stand with the poor and oppressed, at times making the ultimate sacrifice like Fr. Larry Rosebaugh, OMI who was killed in Guatemala just recently. These are our constant inspirations and teachers. The mission given to us in Baptism does share the

visit Rebuild Center.

It should be emphasized that area residents are quick to give credit where it is due- to more than a million volunteers of all ages who have come, and are still coming, to assist us. In rebuilding our houses, providing us with health care, education, and legal assistance, among other things, they have also given us hope and encouragement.



New Orleans is a city with a unique culture, a deep and abiding faith, and age-old traditions. In rebuilding the city, it is not only bricks and mortar which are being restored. We still have our Mardi Gras, we still “live to eat” while others “eat to live;” we are still a huge gumbo of people of all races and creeds. (Although age-old Catholic customs still prevail!) But behind the revelry and laughter, deep psychological wounds still remain. (Imagine knowing that your elderly mother died on the rooftop of her home! Or losing all of your material possessions!) Only time and the grace of God will heal those wounds.

same mandate: go on... get in the water!

There is so much good news as USCMA has been busy plunging, so to speak, in a number of communities of mission. The Transformative Dialogue Project (TDP) has continued successfully providing local spaces for missionary reflection in Milwaukee and New Orleans. Also, the Oblates of Mary Immaculate held a TDP inspired gathering in San Antonio to dialogue on ministry among and with Hispanics in the United States. We hope to soon share gleams of wisdom gathered from this recent conversation. And in Miami, where the first TDP pilot was held in 2006, the USCMA led a follow up session last February 2009. The participants gave birth to a new local archdiocesan missionary association for the purpose of mission formation and promoting missionary awareness. This local association already organized a mission gathering and a Eucharistic Celebration on Pentecost Sunday, which had a surprising turn-out of over 135 participants representing over 35 local parish groups and organizations. These gatherings across the country are fueled by the support and collective wisdom in the membership of USCMA.

I encourage all of you to share this good news and bring others to this plunge-friendly body of water! You make USCMA a broad and creative space for missionary reflection. Our 2009 Mission Conference “Behold I Create a New Heaven and a New Earth: Seeing Mission with New Eyes” will immerse us all into the newness of life of New Orleans, where the language of water and storm sacredly binds those who have lived through its recent history. We are blessed to be hosted by the vibrant and courageous New Orleans community to celebrate the joy of mission. The entire Board of the USCMA looks forward to seeing you there. Until then, happy swimming!

In Remembrance: Rev. Larry Rosebaugh, OMI

Rev. Lawrence Rosebaugh, a member of the Missionary Oblates of Mary Immaculate, was shot and killed the evening of 18 May 2009 while he and other members of the order were driving along a road in Laguna Lachúa National Reserve in Alta Verapaz, Guatemala, on their way to a religious meeting.

According to Gerardo Kapuska, who was not injured in the attack, several masked gunmen demanded the minivan Rosebaugh and the other Oblates were driving in stop; the gunmen then shot at the vehicle several times before the missionaries had a chance to get out, leaving three bullet holes in the front windshield.

Rosebaugh was killed in the attack and a Congolese Oblate, Jean Claude Ngomá, was injured and later taken to hospital in Cobán, Alta Verapaz. Three other Oblates were uninjured: Kapuska and Rubén Elizondo, both from the US, and Rodrigo Marcus from Canada. The attackers are reported to have taken just over \$100, a cell phone, and various religious ornaments before escaping.

Rosebaugh was born in Appleton, Wisconsin in 1935 and was ordained in 1963. During the Vietnam War, Rosebaugh was involved in the anti-war movement and was one of the "Milwaukee 14" who broke into the Milwaukee offices of the Selective Service and burned the 10,000 service records. He and the others were con-

victed and served a year in jail.

In 1975, he was assigned to the missions in Brazil and lived among the poor in Recife, helping street children set up a soup kitchen there. He was jailed in 1977, during the time of the military dictatorship, and reported being stripped and beaten in prison. Rosebaugh later spent time in El Salvador, during that country's brutal civil war, as a volunteer for the Christian Volunteer Ministries. As a result of his experience in El Salvador, he participated in a protest outside the School of the Americas in Fort Benning, GA. He and other protesters played the last sermon of Salvadoran Archbishop Oscar Romero, an anti-war sermon given the day before his assassination, at full volume near the barracks of several hundred Salvadoran soldiers who were attending training sessions there. Rosebaugh and other participants were sent to jail for 18 months as a result. In 1993, Rosebaugh was assigned to the Oblate mission in Guatemala, where he ministered to the poor and HIV/AIDS victims.

A colleague in Guatemala, Rev. Felix Garcia, stated that, "Lorenzo's violent and unexpected death has given us another saint."

Rosebaugh was buried in Guatemala City on Wednesday, 20 May 2009.

From CMSM June 2009 J/P Alert

RECEIVE "MISSION UPDATE" ELECTRONICALLY

As you know, one of the Resolutions passed at the Annual Meeting in October 2007 focused on global climate change. One of the ways that USCMA can do its part in protecting the environment is to cut back on the amount of paper that we use. This includes our newsletter *Mission Update*. We would like to cut back on the number of hard copies of the *Mission Update* that we print and mail. While helping the environment it will also shift some of our cost back into mission.

We would send an email informing people when the next issue of *Mission Update* is available and include a link to the newsletter online. If you are interested in receiving your *Mission Update* electronically please let us know.

Contact Sr. Michael Theresa Brauer at
adminassist@uscatholicmission.org

Save The Date

Mission Congress 2010 ***"God's Mission, Many Faces: A Portrait of US Catholics in Mission"***



Dates:
 October 28-31, 2010
 Albuquerque,
 New Mexico

A Catholic Framework for Economic Life

A statement of the US Catholic Bishops 1996

In 1996 the Catholic Bishops of the United States issued an "after ten years" reconsideration of *Economic Justice for All*, the 1986 pastoral letter on the U. S. economy. The following are the basic principles of that document. Their relevance for the present-day crisis is evident.

As followers of Jesus Christ and participants in a powerful economy, Catholics in the United States are called to work for greater economic justice in the face of persistent poverty, growing income-gaps, and increasing discussion of economic issues in the US and around the world. We urge Catholics to use the following ethical framework for economic life as principles for reflection, criteria for judgment and directions for action. These principles are drawn directly from Catholic teaching on economic life.

1. The economy exists for the person, not the person for the economy.
2. All economic life should be shaped by moral principles. Economic choices and institutions must be judged by how they protect or undermine the life and dignity of the human person, support the family and serve the common good.
3. A fundamental moral measure of any economy is how the poor and vulnerable are faring.
4. All people have a right to life and to secure the basic necessities of life (e.g., food, clothing, shelter, education, health care, safe environment, economic security.)
5. All people have the right to economic initiative, to productive work, to just wages and benefits, to decent working conditions as well as to organize and join unions or other associations.
6. All people, to the extent they are able, have a corresponding duty to work, a responsibility to provide the needs of their families and an obligation to contribute to the broader society.
7. In economic life, free markets have both clear advantages and limits; government has essential responsibilities

and limitations; voluntary groups have irreplaceable roles, but cannot substitute for the proper working of the market and the just policies of the state.

8. Society has a moral obligation, including governmental action where necessary, to assure opportunity, meet basic human needs, and pursue justice in economic life.
9. Workers, owners, managers, stockholders and consumers are moral agents in economic life. By our choices, initiative, creativity and investment, we enhance or diminish economic opportunity, community life and social justice.
10. The global economy has moral dimensions and human consequences. Decisions on investment, trade, aid and development should protect human life and promote human rights, especially for those most in need wherever they might live on this globe.

According to Pope John Paul II, the Catholic tradition calls for a "society of work, enterprise and participation" which "is not directed against the market, but demands that the market be appropriately controlled by the forces of society and by the state to assure that the basic needs of the whole society are satisfied." (Centesimus Annus, 35). All of economic life should recognize the fact that we all are God's children and members of one human family, called to exercise a clear priority for "the least among us."

The sources for this framework include the *Catechism of the Catholic Church*, recent papal encyclicals, the pastoral letter *Economic Justice for All*, and other statements of the U.S. Catholic bishops. They reflect the Church's teaching on the dignity, rights, and duties of the human person; the option for the poor; the common good; subsidiarity and solidarity.

(Taken from the CMSM March 2009 J/P Alert)

ANNOUNCEMENTS

Position: **Executive Director, Jubilee Community Center**

Location: **Rome, Italy**—on the campus of the Generalate of the School Sisters of Notre Dame

Description:

The Jubilee Community Center is a multicultural, inter-congregational residence for sisters from congregations in developing countries who are pursuing higher studies in Rome. It provides a supportive community environment for sisters who are far from home and who may be facing difficulties adjusting to student life in a new culture. The Center is an initiative of the Rome Constellation of the International Union of Superiors General (USIG).

The position of Executive Director offers an opportunity to a qualified woman religious to exercise leadership and creativity in a collaborative, multicultural project for the empowerment of women religious. Principal duties include:

- Over-all responsibility for creating an atmosphere conducive to adult learning and community life
- Leadership for the Executive Board and implementation of their decisions
- Recruitment and supervision of staff (not more than 4)
- Assistance in financial planning and fundraising; relationship with scholarship agencies

The Executive Director ideally will have experience in leadership and administration, possess team-building and networking skills and be energized by intercultural experiences and living. The position is a full time with flexible hours. Italian language study, if necessary, is required prior to commencing position full time, August 2010. The opportunity exists to begin ministry along side the current Executive Director during the academic year 2009-2010.

For information, please contact: Sister Kathryn Berger, SSND
Secretary, JCC Executive Board, kberger@ssndroma.org

The **Felician Sisters** of North America are pleased to announce their new leadership for Our Lady of Hope Province, effective November 21, 2009. **Provincial Minister:** Sister Mary Christopher Moore, **Provincial Vicar:** Sister Danat Marie Brysch, **Provincial Councilors:** Sisters Nancy Marie Jamroz, Constance Marie Tomył, Mary GERALYN Mroczkowski, MaryAnne Olekszyk, Mary Jolene Jasinski, Judith Marie Blizzard

The **Congregation of the Holy Spirit** (Spiritans) are pleased to announce the formation of their new Province of the United States and the appointment of its **First Provincial**, USCMA member, Rev. John Fogarty, CSSp!

During the Catholic Health Association's annual Ecclesiology and Spiritual Renewal Program in Rome, CHA presented an award to Sharon Holland, IHM, in gratitude for her invaluable assistance to US Catholic health systems. Sharon is retiring from her position with the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, the Vatican office that oversees the activities of religious congregations, where she has served since 1988.

Home-mission education materials from Glenmary

Help students deepen their sense of mission—right here at home

"Bravo to Glenmary Home Missioners for producing these inviting and informative resources! Their goal is to make catechists, teens and children mission-minded right here at home...."

All highly recommended.—*Religion Teacher's Journal, March 2009*

A major commitment of Glenmary Home Missioners is to continually call young people into mission and raise awareness of mission needs here in the United States. That's the goal of *Educate & Inspire*, a series of home-mission education materials developed and reviewed by Catholic school teachers and religious educators. The collection includes:

- **Mission Trip Guide:** *Preparing for Your Mission Trip Journey*, a 50-page practical and spiritual guide to enhance mission trips for high school and college students and chaperones
- **Catholic Vacation Bible School Programs:** *Caring Close to Home* and *Missionaries in Our Own Land* (two five-day VBS programs, ages 4-12—also readily adaptable for school use)
- **Confirmation Supplement:** *Sacrament of Mission* (five sessions)
- **Elementary and Junior High Materials:** *We Are All Connected* poster (grades 1-4) and *Light Our Land* poster (grades 5-8)—with discussion/prayer suggestions and related activities on back. Companion prayer cards also available.
- For complete information, samples of reproducible pages, and order guidelines, please visit www.glenmary.org/mission-ed.

In mid-May Congresswoman Marcy Kaptur introduced resolution HRes441 in the US House of Representatives to draw attention to the impact of the contributions of Catholic Sisters on the history of our nation. She would like to call further attention to what she feels is an important message by bringing it to a vote in the House of Representatives, where she must collect at least 50 cosponsors. Women religious are being asked to reach out to their local Representatives and urge them to become cosponsors of HRes441, honoring the historical contributions of Catholic Sisters in the United States. At the time of publishing this newsletter, 25 Representatives had already signed on. A copy of the letter to her colleagues is available on the LCWR website at www.lcwr.org/what%27snew/HRres.doc. Any questions may be directed to Representative Kaptur's legislative assistant, Kate Byrne, at kate.byrne@mail.house.gov or call 202-225-4146

Sister Mary Medved, SNJM, 53, passed away on July 5, 2009, at her home in Portland, Oregon. Many of you remember her as the former Executive Director of the Jesuit Volunteer International, former Chair of the Board of the Catholic Network of Volunteer Service (CNVS), former Executive Director of the Intercommunity Ministry Volunteer program, and a former Jesuit Volunteer. She has also been part of many USCMA activities, most recently, as a panel speaker during our 2006 Mission Conference at Notre Dame, IN. Sr. Mary has touched many lives and dedicated herself to the work of God's mission. We join in prayers for her family and her religious community, the Sisters of the Holy Names of Jesus and Mary.

To Latinize or to Evangelize?

By Rev. Paul Donohue, MCCJ

a Comboni missionary, 63, born in Lorain, Ohio, and who served in Africa two years before ordination in 1975, and in Uganda, Kenya and the United States. Father Donohue blends fact and experience for the reader's pleasure and edification.

Whiffs of tension hang in the air as the Catholic Church of Ethiopia celebrates the new millennium, according to the ancient Coptic and Julian calendars, eight years after the Gregorian calendar used in much of the world.

One afternoon I landed in the middle of this tension between the Ge'ez and Latin Rites of the Catholic Church. Leaving the airport of Addis Ababa, I went directly to the Cathedral of the Nativity of the Blessed Virgin Mary. The rector, Father Gebre Mariam Amante, 85, led me into the sanctuary: "as you can see," he said, "we have our own church. Why do you missionaries come here?" The décor, the script, everything in the cathedral spoke of Ethiopia.

In the Acts of the Apostles (Acts 8:26ff) there is an allusion to Christianity reaching as far as Ethiopia. Philip explains a text of the prophet Isaiah to a eunuch of the queen of the Ethiopians and baptizes him. Nevertheless, the cultural adaptation of Greek Christianity's biblical-liturgical texts to Ethiopic symbols and language did not begin until Athanasius, bishop of Alexandria, ordains Frumentius bishop around 347. In the book, *Historia Ecclesiastica*, the 4th-century church historian Rufinus of Aquileia is able to document Frumentius' achievements in the region of Abyssinia, after meeting Aedesius in Tyre, Syria. Aedesius is Frumentius's colleague.

The distance between the Holy See in Rome and Aksum, the ancient capital of Ethiopia, together with the political and religious conflicts in North Africa through the centuries made ongoing communication between the churches difficult, but it did not destroy the "communion of faith." Under

the direction of the Ethiopian priest, Pietro Tesfatsion, the Vatican published in the Ge'ez language a missal for the celebration of the Eucharist according to the Ethiopian rite in 1548.

The current tension between the Ge'ez and Latin Rites emerges in the aftermath of the European Enlightenment and Protestant Reformation. There is no consensus on when to date the start of the Enlightenment. The Protestant Reformation begins 1517, when Martin Luther nails the 95 theses on the door of Castle Church in Wittenberg. These events—however indirectly— influence the modern history of evangelization in Ethiopia, where we see that two Italian missionaries embrace the mandate to announce the gospel, yet disagree on how to evangelize. Much later in 1975, Paul VI wrote in *Evangelii Nuntiandi*, №40, that the "question of 'how to evangelize' is permanently relevant."

Capuchin Cardinal William Massaja and Vincentian Bishop St. Justin de Jacobis announced the gospel in Ethiopia with very different methods. St. Justin de Jacobis labored 1839 until his death in 1860. Cardinal William Massaja worked in Ethiopia 1846 until he retired in 1880.

A Fides Dossier—Congregation for the Evangelization of People, May 2008—characterizes the different methods of De Jacobis and Massaja. Regarding St. Justin de Jacobis, the dossier suggests that he went to Ethiopia because the "Christians of Rome wish to be united with the Christians of Abyssinia." The aim of Cardinal William Massaja, on the other hand, was similar to the earlier policy of Bishop Alfonso Mendez and some Jesuits. Cardinal Massaja did not in-

tend “a renewal of the original Ethiopian Christianity,” but its “*Latinization*.”

The respect St. Justin de Jacobis had for what he found in Ethiopia enabled him to see the fruits of St. Frumentius, who long before had adapted and shaped Christianity for the Ethiopians without compromising either Christian scripture or tradition. Would this approach have worked in other parts of Africa? This question eluded Massaja and many other missionaries, who believe that in order to evangelize it is necessary to *Latinize* people. The reflection on these two religious missionaries applies to lay missionaries as well. In a real sense, Western missionaries created the tension between the two Rites in Ethiopia.

In fact, strains of the *Latinization* process mark other parts of Africa. When I am asked about my life among the Acholi of Uganda, people find it hard to get their mind around the fact that everything—everything in the Christian community of Uganda is the same as it is in Iowa, or Rome. “Well, does it make sense to them? After all, we do things our way; don’t they do things their way?” Let us look at examples of *Latinization*.

The most obvious expression of *Latinization* is the use of language. For example, the catechism for the Acholi people of northern Uganda is replete with Latin words written according to the Acholi phonetics: *sakramento*, *gracya*, *misa*, *konfirmacio*, *matrimonio*, to mention a few. What do the Acholi people understand of these words? The biting sarcasm of the Ugandan writer and poet, Okot p’Bitek, in his 1966 book *Song of Lawino* raises this very question.

“The things they shout
I do not understand,
They shout anyhow
They shout like mad people.

The padre shouts words,
You cannot understand,
And he does not seem
To care in the least
Whether his hearers
Understand him or not;
A strange language they speak
These Christian diviner-priests...

Studies by women scholars of theology, ethics and ritual have helped us recognize how religious language reflects our deepest beliefs, which missionaries have wanted to transmit faithfully. However, people hear religious language on the basis of their experiences and their hopes, which in this case is not in any way part of the Latin or Western culture. Nelle Morton argues that power is really with the listener, not the speaker. I think evangelists intuitively understood this and have attempted to attribute meaning to indigenous languages.

The translation of the Acholi word *ajwaka* is an example of some evangelists attributing meaning to indigenous language. Father J. P. Crazzolaro, who was one of the first Comboni Missionaries to reach Northern Uganda in 1911, believed that in the Acholi language there was no equivalent word for witchcraft—as it is understood in Europe. He rendered in English the Acholi word, *ajwaka*, as “priest or priestess of the spirit.” Comboni Father Alfred Malandra claimed that *ajwaka* should be rendered in English as “witchdoctor.” The difference between these two missionaries could not be greater. Other missionaries have lined up behind one or the other, mainly, the later. The English colonial officer G. A. R. Savage suggested that the Acholi word, *ajwaka*, should be rendered in English as “diviner.”

If the *ajwaka* is a priest or priestess, she or he could rival the evangelists. If, on the other hand, the *ajwaka* is a witchdoctor, it is easy to roundly condemn her or him. The question to ask is:

How much of their own cultural meaning do missionaries project onto the language they use to evangelize?

As Tanzanian theologian Laurenti Magesa points out in his 1997 book *African Religion*, a critique of this kind of prejudicial projection surfaces in the writings of Cameroonian theologians F. Eboussi Boulaga and Jean-Marc Ela. In his 1984 book, *Christianity Without Fetishes*, Boulaga demonstrates “how Christianity of the empire imposes itself only by tearing up its converts by the roots, out of where-they-live, out of their being-in-the-world, presenting them with the Faith only at the price of depriving them of their capacity to generate the material and spiritual conditions of their existence.”

People uprooted and systematically destroyed in this manner, Boulaga explains, “will be able to find their truth only outside themselves, as the utterly-other-from-themselves-and-their universe. The missionary discourse has a habit of propounding God, or the content of the faith, as the irruption into one’s world of the purest Strangeness, and conversion as the snatching of the candidate for Christianity from the jaws of perdition, which is confused with one’s traditional mode of living and being human.”

Latinization has other less obvious expressions. For example, cultures have methods for dealing with tension and division within families and the ethnic group. These methods have been in place for centuries and heal painful divisions. In fact, it is inconceivable that a culture would not have some mechanism to deal with human foibles. Whether missionaries are able to adopt these mechanisms is a question.

Among the Acholi, for example, there is a ritual

named *tumu kir*, which deals with divisions within the extended family. Unless these tensions are resolved through the ritual *tumu kir*, some tragedy other than the division itself would likely befall the family. Early on, missionaries were aware of the ritual, which involves the sacrificing of a lamb. The protagonists of the division are anointed with the lamb’s rumen, which alerts the protagonists to the bitterness which division generates. A meal is prepared with the meat of the lamb and the

two, who were anointed, eat from *one* bowl at the same time, demonstrating their reconciliation.

Even though the missionaries celebrate the Eucharist daily, many can see no religious connection whatsoever with the Acholi ritual of *tumu kir*. Yet, after the consecration in the Eucharist, the celebrant holds up the host and says: “This is the Lamb of God who takes away the sins of the world.” Those

missionaries, who are attempting to Latinize people, do not wrestle with the obvious question: who inspired this ritual of *tumu kir*? Certainly it was in place before the missionaries arrived. It was not brought by slave traders. The Acholi have practiced this ritual, I would like to think, since God scattered this seed of the gospel amongst them. If that is true, however, it begs for cultural dialogue, which may be threatening for missionaries.

While Ethiopia and Uganda present their particular issues regarding *Latinization*, the most appalling example comes from Malidoma Patrice Somé in his 1994 book: *Of Water and the Spirit*. Born in West Africa in the early 1950s—Somé is indefinite about the year—he testifies that a French Jesuit missionary sequestered him at the age of four in order to

...the” question of ‘how to evangelize’ is permanently relevant.”
Pope Paul VI,
Evangelii Nuntiandi, No. 40

train him as a priest. For the next 15 years Somé endured the harsh regimen of a seminary where his native language and tribal traditions were systematically suppressed. At age 20, he fled on foot for several days and nights before reaching his home village among the Dagara people of Upper Volta—now Burkina Faso. At this point, Somé could no longer speak his native tongue, his family hardly recognized him and the villagers regarded him with suspicion. To reconnect with his native culture, Somé underwent a month-long initiation, after relearning his native tongue.

In an interview with D. Patrick Miller at the time of the book’s release, Somé said, “the West is going to have to understand one thing: the importance of native spirituality in the life of Africans.” He continued, “Historically the customs and traditions of day-to-day life in Africa have been dismissed by Western cultural anthropologists as primitive, chaotic, pagan activities that should be replaced by Christianity, the only civilized religion,” and then, he added, “The West has long assumed that it should convert tribal cultures to literacy, which is to say an entirely different way of looking at the world, of living in the world.”

Somé, who holds a doctoral degree in political

science from Sorbonne University and another in literature from Brandeis University, is a speaker at men’s movement conferences in the US. He lives with his wife in Oakland, California.

The revitalization of evangelization in Africa will happen when the missionaries—lay and religious—gather in the evening around a fire in the middle of the compound outside the home of the elders. At this special time of the day, the grandparents pass on by word-of-mouth their knowledge and their traditions handed down from the ancestors. What is spoken at this time, is not only heard conscientiously, but is memorized and eventually interiorized. This evening gathering is comparable to the *Areopagus*, the lay and religious missionaries following the example of St. Paul must join this gathering, if they wish to hand on the message of the Gospel from our forbearers of the faith.

In conclusion, the question cannot be repeated too often: how evangelizers approach their ministry is always a relevant question. Imperial approaches do not make connections between the spirituality of the evangelizer, and that of the evangelized. As a result the people of God suffer.

... language reflects our deepest beliefs,...

Periodic Papers are published by USCMA

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SUMMARY OF ENCYCLICAL "CARITAS IN VERITATE"

Vatican City, 7 Jul 2009 (VIS) - Given below is a summary of Benedict XVI's new Encyclical "Caritas in veritate" (Charity in Truth) on integral human development in charity and truth.

The Encyclical published today - which comprehends an introduction, six chapters and a conclusion - is dated 29 June 2009, Solemnity of Sts. Peter and Paul, Apostles.

A summary of the Encyclical released by the Holy See Press Office explains that in his introduction the Pope recalls how "charity is at the heart of the Church's social doctrine". Yet, given the risk of its being "misinterpreted and detached from ethical living", he warns how "a Christianity of charity without truth would be more or less interchangeable with a pool of good sentiments, helpful for social cohesion, but of little relevance".

The Holy Father makes it clear that development has need of truth. In this context he dwells on two "criteria that govern moral action": justice and the common good. All Christians are called to charity, also by the "institutional path" which affects the life of the "polis", that is, of social coexistence.

The first chapter of the Encyclical focuses on the message of Paul VI's "Populorum Progressio" which "underlined the indispensable importance of the Gospel for building a society according to freedom and justice. ... The Christian faith does not rely on privilege or positions of power, ... but only on Christ". Paul VI "pointed out that the causes of underdevelopment are not primarily of the material order". They lie above all in the will, in the mind and, even more so, in "the lack of brotherhood among individuals and peoples".

"Human Development in Our Time" is the theme of the second chapter. If profit, the Pope writes, "becomes the exclusive goal, if it is produced by improper means and without the common good as its ultimate end, it risks destroying wealth and creating poverty". In this context he enumerates certain "malfunctions" of development: financial dealings that are "largely speculative", migratory flows "often provoked by some particular circumstance and then given insufficient attention", and "the unregulated exploitation of the earth's resources". In the face of these interconnected problems, the Pope calls for "a new humanistic synthesis", noting how "development today has many overlapping layers: ... The world's wealth is growing in absolute terms, but inequalities are on the increase", and new forms of poverty are coming into being.

At a cultural level, the Encyclical proceeds, the possibilities for interaction open new prospects for dialogue, but a twofold danger exists: a "cultural eclecticism" in which cultures are viewed as "substantially equivalent", and the opposing danger of "cultural levelling and indiscriminate acceptance of types of conduct and lifestyles". In this context Pope Benedict also mentions the scandal of hunger and express his hope for "equitable agrarian reform in developing countries".

The Pontiff also dwells on the question of respect for life, "which cannot in any way be detached from questions concerning the development of peoples", affirming that "when a society moves towards the denial or suppression of life, it ends up no longer finding the necessary motivation and energy to strive for man's true good".

Another question associated with development is that of the right to religious freedom. "Violence", writes the Pope, "puts the brakes on authentic development", and "this applies especially to terrorism motivated by fundamentalism".

Chapter three of the Encyclical - "Fraternity, Economic Development and Civil Society" - opens with a passage praising the "experience of gift", often insufficiently recognised "because of a purely consumerist and utilitarian view of life". Yet development, "if it is to be authentically human, needs to make room for the principle of gratuitousness". As for the logic of the market, it "needs to be directed towards the pursuit of the common good, for which the political community in particular must also take responsibility".

Referring to "Centesimus Annus", this Encyclical highlights the "need for a system with three subjects: the market, the State and civil society" and encourages a "civilising of the economy". It highlights the importance of "economic forms based on solidarity" and indicates how "both market and politics need individuals who are open to reciprocal gift".

The chapter closes with a fresh evaluation of the phenomenon of globalisation, which must not be seen just as a "socio-economic process". Globalisation needs "to promote a person-based and community-oriented cultural process of world-wide integration that is open to transcendence" and able to correct its own malfunctions.

The fourth chapter of the Encyclical focuses on the theme: "The Development of People. Rights and Duties. The Environment". Governments and international organisations, says the Pope, cannot "lose sight of the objectivity and 'inviolability' of rights". In this context he also dedicates attention to "the problems associated with population growth".

He reaffirms that sexuality "cannot be reduced merely to pleasure or entertainment". States, he says, "are called to enact policies promoting the centrality and the integrity of the family".

"The economy needs ethics in order to function correctly", the Holy Father goes on, and "not any ethics whatsoever, but an ethics which is people-centred". This centrality of the human person must also be the guiding principle in "development programmes" and in international co-operation. "International organisations", he suggests, "might question the actual effectiveness of their bureaucratic and administrative machinery, which is often excessively costly".

The Holy Father also turns his attention to the energy problem, noting how "the fact that some States, power groups and companies hoard non-renewable energy resources represents a grave obstacle to development in poor countries. ... Technologically advanced societies can and must lower their domestic energy consumption", he says, at the same time encouraging "research into alternative forms of energy".

"The Co-operation of the Human Family" is the title and focus of chapter five, in which Pope Benedict highlights how "the development of peoples depends, above all, on a recognition that the human race is a single family". Hence Christianity and other religions "can offer their contribution to development only if God has a place in the public realm".

The Pope also makes reference to the principle of subsidiarity, which assists the human person "via the autonomy of intermediate bodies". Subsidiarity, he explains, "is the most effective antidote against any form of all-encompassing welfare state" and is "particularly well-suited to managing globalisa-

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cont'd from p. 7 tion and directing it towards authentic human development".

Benedict XVI calls upon rich States "to allocate larger portions of their gross domestic product to development aid", thus respecting their obligations. He also express a hope for wider access to education and, even more so, for "complete formation of the person", affirming that yielding to relativism makes everyone poorer. One example of this, he writes, is that of the perverse phenomenon of sexual tourism. "It is sad to note that this activity often takes place with the support of local governments", he says.

The Pope then goes on to consider the "epoch-making" question of migration. "Every migrant", he says, "is a human person who, as such, possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance".

The Pontiff dedicates the final paragraph of this chapter to the "strongly felt need" for a reform of the United Nations and of "economic institutions and international finance. ... There is", he says, "urgent need of a true world political authority" with "effective power".

A NEW SOCIAL ENCYCLICAL

VATICAN CITY, 7 JUL 2009 (VIS) - This morning in the Holy See Press Office a press conference was held to present Benedict XVI's new Encyclical "Caritas in veritate". Participating in the event were Cardinal Renato Raffaele Martino, president of the Pontifical Council for Justice and Peace; Cardinal Paul Josef Cordes, president of the Pontifical Council "Cor Unum"; Archbishop Giampaolo Crepaldi, secretary of the Pontifical Council for Justice and Peace, recently appointed as bishop of Trieste, Italy, and Stefano Zamagni, professor of political economy at the University of Bologna, Italy and consultor of the Pontifical Council for Justice and Peace.

In his remarks Cardinal Martini spoke of the need for a new social Encyclical twenty years after John Paul II's "Centesimus Annus" of 1991, and dedicated some attention to changes that have taken place over the last two decades.

"The political ideologies that characterised the period prior to 1989 seem to have lost their virulence, but have been replaced by the new ideology of technology", he said. "Various aspects of globalisation have been accentuated, due on the one hand to the fact that there are no longer two opposing power blocs and, on the other, to the worldwide computer network. ... Religions have returned to the centre of the world stage. ... Certain large countries have emerged from a situation of backwardness, notably changing the world geopolitical balance. ... The problem of international governance remains vital".

These "great novelties ... would be enough by themselves to motivate

[Source: [United Nations High Commissioner for Refugees \(UNHCR\)](#)]

The UNHCR Office in Colombia is deeply concerned about a recent wave of death threats against human right workers and social activists, including displaced leaders working to defend their communities' rights. In the most recent wave of intimidation, pamphlets, signed by one of Colombia's new illegal armed groups, were distributed last week around the country, including in the Atlantic Coast region and in Bogotá.

The sixth and final chapter is entitled "The Development of Peoples and Technology". In it the Holy Father warns against the "Promethean presumption" of humanity thinking "it can re-create itself through the 'wonders' of technology". Technology, he says, cannot have "absolute freedom".

"A particularly crucial battleground in today's cultural struggle between the supremacy of technology and human moral responsibility is the field of bioethics", says Benedict XVI, and he adds: "Reason without faith is doomed to flounder in an illusion of its own omnipotence". The social question has, he says, become an anthropological question. Research on embryos and cloning is "being promoted in today's highly disillusioned culture which believes it has mastered every mystery". The Pope likewise expresses his concern over a possible "systematic eugenic programming of births".

In the conclusion to his Encyclical Benedict XVI highlights how "development needs Christians with their arms raised towards God in prayer", just as it needs "love and forgiveness, self-denial, acceptance of others, justice and peace".

ENC/CARITAS IN VERITATE/...VIS 090707 (1390)

the writing of a new social Encyclical", said the cardinal, "yet there is another reason: ... 'Caritas in veritate' was conceived by the Holy Father as a commemoration of the fortieth anniversary of Paul VI's 'Populorum Progressio' although the theme of this new Encyclical "is not the 'development of peoples', but 'integral human development'. ... We could say, then, that the perspective of 'Populorum Progressio' has been broadened".

"'Caritas in veritate' clearly shows not only that the pontificate of Paul VI was no 'backward step' for Church social doctrine, as has unfortunately often been said, but that that Pope made a significant contribution to forming a view of the social doctrine of the Church in the wake of 'Gaudium et spes' and earlier tradition, and provided the foundation upon which John Paul II could then build".

For his part, Archbishop Crepaldi spoke of various new topics dealt with in this Encyclical. "For the first time the two fundamental rights: to life and to religious freedom", he said, "are given explicit and extensive space in a social Encyclical. ... They are", he went on, "organically linked to the question of development. ... In 'Caritas in veritate' the so-called 'anthropological question' becomes to all intents and purposes a 'social question'".

Another two themes contained in the Encyclical are: the environment - in which nature is seen not as a "deposit of natural resources" but as "created word" entrusted to the human beings "for the good of everyone" - and technology - "the first time an Encyclical deals with this theme so fully". And the archbishop went on: "The continuous reference to Truth and Love infuses 'Caritas in veritate' with great freedom of thought which cuts through all the ideologies that

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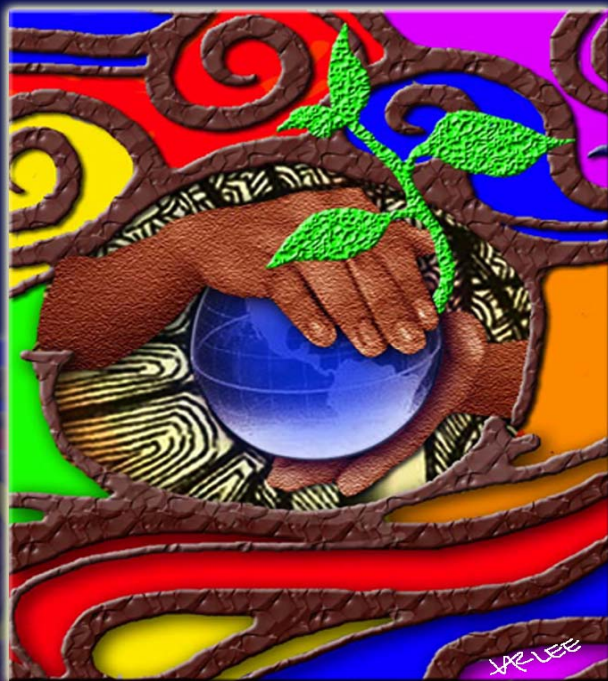
The pamphlets issued threats against several state bodies as well as civil and human rights organizations. They particularly targeted the national Ombudsman Office for a series of early warnings the office has issued alerting people to the critical human rights situation in the same areas.

The Ombudsman Office is the National agency in charge of overseeing the protection of Civil and Human Rights within the legal framework of the state. It is one of UNHCR's closest partners in Colombia. Its Early Warning

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Four hundred years ago, Galileo's breakthrough use of the telescope provided the world with a new vision - one that extends to the stars and planets of our galaxy.

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The Mission Conference is set in New Orleans whose rich history illustrates an ability to integrate cultural diversity, create a new musical form (jazz), and rise above the recent misery and chaos from Katrina to build a new city of God. It is to this area where the eyes of many young people have been opened to the call to be of service to God's people in need.

Keynote Speaker

ANTHONY GITTINS, CSSP

Mission Conversation (Panel)

A moderated panel discussion that looks into how experience of pervasive poverty and desperation lead to hope-filled response to mission.

Sr. Judy Gomila, MSC and Bishop Yves Marie Pean, CSC

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Using the lens of the New Orleans' rebuilding experience, we explore mission creativity, partnership, and effectiveness arising out of chaos and disorder.

Dialogue Sessions

Extending Our Vision and Responding Creatively to Mission

Lay Leadership in Mission: Seeing Mission with New Eyes

Dcn. Mickey Friesen, DMin. and Ms Kim Smolik

How does an increased presence of laity in mission bring a new perspective and a new response to the church's missionary efforts? What do we see as challenges and possibilities for formation, economic sustainability, and a lifelong response to mission?

Mission in the New Economic Reality: Resourcing the New Perspectives in Mission

Dr. David J. Suley, PhD.

How do we remain faithful to our mission when economics force us to narrow our priorities? What resources are revealed by the pressure of necessity?

"Guess Who's Coming to Church?" Immigration with New Eyes

Dr. Alicia Marill, DMin. and Rev. Bill Morton, SSC

What aspects of the immigrant experience re-form our perspectives of Church and mission? How are immigrants, missionaries in our time?

Religious Charism: Leading Us Creatively to Mission Today

Sr. Jane Burke, SSND

How does a founding sense of urgency draw religious to a new sense of partnership and a sharpening of our missionary responses? What cries out for a new heaven and a new earth that religious can uniquely respond to?

Out of the Womb of Katrina:

Forming Future Missioners Through Short-term Immersion Experience

Matt Rousso and Jim Houck, Jr.

What has Katrina taught us about the youth sense of mission? How does being faced with pressing needs like Katrina become formative experience to tomorrow's missioners? How are short-term immersions transforming how they see themselves, the Church, and mission?

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Cardinal George, Bishops Ask President Obama, Congress To Enact Comprehensive Immigration Reform Before End Of 2009

SAN ANTONIO—Cardinal Francis George of Chicago called on President Barack Obama and Congress to enact comprehensive immigration reform before the end of 2009,

He called for this action June 18, at the Spring meeting of the United States Conference of Catholic Bishops in San Antonio, Texas. The statement follows.

ARCHBISHOP OF CHICAGO PRESIDENT, UNITED STATES CONFERENCE OF CATHOLIC BISHOPS JUNE 18, 2009

On behalf of the United States Catholic Bishops, gathered in San Antonio, Texas, at our annual spring meeting, I would ask President Barack Obama and congressional leaders of both parties to work together to fashion and enact comprehensive immigration reform legislation before the end of the year.

It has been clear for years that the United States immigration system requires repair and that reform legislation should not be delayed.

We urge respect and observance of all just laws, and we do not approve or encourage the illegal entry of anyone into our country. From a humanitarian perspective, however, our fellow human beings, who migrate to support their families, continue to suffer at the hands of immigration policies that separate

cont'd from p. 8 unfortunately still weigh upon the question of development".

Cardinal Cordes explained how, "if the Pope's first Encyclical 'Deus caritas est' on the theology of charity contained certain indications on social doctrine, we now find ourselves with a text entirely dedicated to this subject".

After highlighting how "the social doctrine of the Church is an element of evangelisation", the cardinal warned against reading it "outside the context of the Gospel and its announcement", because doctrine "is born and must be interpreted in the light of the revelation".

The president of the Pontifical Council "Cor Unum" explained that "the heart of social doctrine is always mankind", and he went on: "The anthropological question requires us to respond to a central question: what kind of man do we wish to promote? ... Can a civilisation survive without fundamental points of reference, without looking to eternity, denying mankind an answer to his most profound questions? Can there be true development without God?"

Referring finally to the concept of progress, the cardinal highlighted

cont'd from p. 8 System provides a unique mechanism for prevention of rights abuses and of forced displacement. UNHCR reiterates its support to the Ombudsman and its staff at this difficult time.

A climate of rising intimidation, originating from various armed groups, has targeted indigenous communities, social leaders and representatives of displaced people, threatening their rights to life, freedom of expression and participation in public life. The victims have been forced to leave their communities in order to save their lives. In some cases the threats ended in death. Often, the survivors refrain from denouncing the murders for fear of reprisals.

rate them from family members and drive them into remote parts of the American desert, sometimes to their deaths. This suffering should not continue.

Now is the time to address this pressing humanitarian issue which affects so many lives and undermines basic human dignity. Our society should no longer tolerate a status quo that perpetuates a permanent underclass of persons and benefits from their labor without offering them legal protections. As a moral matter, we must resolve the legal status of those who are here without proper documentation so that they can fully contribute their talents to our nation's economic, social and spiritual well being.

Only through comprehensive reform can we restore the rule of law to our nation's immigration system.

We urge President Obama and congressional leaders to meet as soon as possible to discuss and draft comprehensive immigration reform legislation, with the goal of making it law by the end of 2009. The Catholic bishops of our country stand ready to assist in this effort.

For media inquiries, e-mail us at commdept@uscpcb.org

Department of Communications, 3211 4th Street, N.E., Washington, DC 20017-1194, (202) 541-3000

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the fact that the Encyclical, "apart from unifying the two dimensions [of human promotion and announcement of the faith], introduces a further element into the concept of progress, that of hope", to which the Pope dedicated his second Encyclical "Spe salvi".

Professor Zamagni pointed out that the Encyclical is favourable "to the concept of the market typical of the civil economy, according to which it is possible to experience human coexistence within a normal economic framework, and not outside or on the margins thereof".

"There are", he explained, "three structural factors to the current crisis. The first concerns the radical change in the relationship between finance and the production of goods and services that has become consolidated over the last thirty years. ... The second factor is the spread, at the level of popular culture, of the ethos of efficiency as the ultimate criterion with which to judge and justify economic matters. ... The third cause is connected to the specificity of the cultural environment that has become consolidated over recent decades on the crest, on the one hand, of globalisation and, on the other, of the advent of the third industrial revolution, that of information technology". OP/PRESENTATION CARITAS IN VERITATE/... VIS 090707 (910)

UNHCR strongly condemns these acts and is extremely concerned that new illegal groups that have begun operating in Colombia in the past few years are increasingly turning into another factor behind forced displacement in a country that already counts a very large IDP population.

Some 3 million are on the national registry for internally displaced person in Colombia, with an average of 300,000 new cases registered yearly in the past two years. UNHCR has 12 offices in the country and works hand in hand with the displaced population, supporting the State's efforts to provide them protection, assistance and long-term solutions.

Resources and Up-Coming Events

Maryknoll Mission Institute

July 12-17, 2009

In the Footsteps of Jesus: Being a Missionary in the Church Today—John Fullenbach, SVD

July 19-24, 2009

Chaos Point—The Great Turning: Called to Be a Mystic—Nancy Sylvester, IHM

July 26-31, 2009

Science and Theology: Religious Implications of the New Cosmology—John F. Haught, Ph.D.

September 30-October 3, 2009

Luke's Jesus and Sabbath Economics—Ched Myers, MA
Los Altos, CA

October 4-9, 2009

Luke's Jesus and Sabbath Economics—Ched Myers, MA
Monrovia, CA

Tel: 914-941-7575

E-mail: missinsst@mksisters.org

World Refugee Day

June 20, 2009

Website: www.unhcr.org

Uganda Martyrs Day 2009

July 11, 2009

St. Mark the Evangelist Church, Adelphi, MD at 2:00 pm

NNOMY—National Counter-Recruitment and Demilitarization Conference

July 17-19, 2009

Chicago, IL

Contact: 1-866-338-2378

E-mail: crconf@gmail.com

Website: www.nnomy.org

Annual Social Action Summer Institute

Seton Hall University

South Orange, NJ

Contact: Hope Vilella 212-431-7825 ext 213

E-mail: hvillella@nplc.org

Website: www.nplc.org

Leadership Conference of Women Religious (LCWR) Assembly

August 11-15, 2009

New Orleans, LA

Website:

<http://www.lcwr.org/lcwrannualassembly/assembly.htm>

From Mission To Mission Workshops

July 9-12, 2009

Denver, CO

September 22-October 1, 2009

Denver, CO

October 8-11, 2009

Ringwood, NJ

Tel: 720-494-7211

E-mail: missiontomission@@hotmail.com

Website: www.missiontomission.org

Conference of Major Superiors of Men

Called to Proclaim the Gospel

August 5-9, 2009

Millennium Hotel St. Louis

St. Louis, MO

Tel: 301-588-4030

Website: www.cmsm.org

Orientation Days to the United Nations

September 22-24, 2009

Partnership for Global Justice

Church Center, 777 UN Plaza, NY

Tel: 212-682-6481

E-mail: lsiers6720@aol.com

Website:

www.partnershipforglobaljustice.com

2nd Special Assembly for Africa of the Synod of Bishops *The Church in Africa at the Service of Reconciliation, Justice and Peace; You are the Salt of the earth... You are the light of the world*

October 4-25, 2009

The Vatican, Rome, Italy

Website: www.cisanewsafrika.org

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Contact: Prins Jørgens Gård 11

1218 Copenhagen K, Denmark

Tel: 45-33-92-33-00

Fax: 45-33-92-33-00

Website: www.unfccc.int

ORBIS BOOKS RECEIVED AT USCMA

Ambassadors of Reconciliation, Vol 1, New Testament Reflections on Restorative Justice and Peacemaking, Ched Myers and Elaine Enns, Orbis Books 2009

Building Bridges, Doing Justice, Constructing a Latino/a Ecumenical Theology, Orlando O. Espin, Editor, Orbis Books 2009

Catholic Identity and the Laity, Tim Muldoon, Editor, Catholic Theology Society 2009

Dom Helder Camara, Essential Writings, Introduction by Francis McDonagh, Orbis Books 2009

Encounters with God in Quest of the Ancient Icons of Mary, Sr. Wendy Becket, Orbis Books 2009

Franz Jägerstätter, A Man of Conscience, DVD by Franz Film Project, Orbis Books 2008

Franz Jägerstätter, Letters and Writings from Prison, Erna Putz, Editor, Orbis Books 2009

Henri Nouwen, His Life and Vision, Michael O'Laughlin, Orbis Books 2005

In Spite of Darkness, A Spiritual Encounter with Auschwitz, DVD by Loyola Productions Munich & Renovabis, Orbis Books 2008

Landmark Essays in Mission and World Christianity, Robert L. Gallagher & Paul Hertig, Editors, Orbis Books 2009

The Consistent Ethic of Life Assessing Its Reception and Relevance, Thomas A Nairn, Editor, Orbis Books 2008

The True Cost of Low Prices, The Violence of Globalization, Vincent a. Gallagher, Orbis Books 2006

Uncommon Faithfulness, The Black Catholic Experience, M. Shawn Copeland, Editor, Orbis Books 2009

What They Taught Us, How Maryknoll Missioners Were Evangelized by the Poor, Joseph A. Heim, MM, Editor, Orbis Books 2009



The current crisis obliges us to re-plan our journey, to set ourselves new rules and to discover new forms of commitment, to build on positive experiences and to reject negative ones.

(Caritas in Veritate #21)



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