

Spiritan Mission Forum

**'Some Challenges Facing
Missionary Groups Today'**

**FORUM PROCEEDINGS
AND SUMMARIES**



"One Heart and One Spirit"

**Held in Emmaus
6th and 7th July 2009**

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Workshop A: Mission, Evangelization, Discipleship

Anthony J. Gittins, C.S.Sp.

Biography

Dr. Gittins has taught Theology and Cultural Anthropology at the Catholic Theological Union in Chicago since 1984. He has held the Bishop Ford Chair of Mission Theology, and is currently Professor of Theology and Culture.

Born in Manchester, he has M.A.s in both Linguistics and Social Anthropology, and a Ph.D. in Social Anthropology from the University of Edinburgh, Scotland. In 1988 and 1991 he was a Visiting Research Scholar at the University of Cambridge and then the University of Oxford, England.

In his teaching, Tony touches the interface between the social sciences and theological disciplines. For the past twenty-five years he has worked with and among homeless women on the streets of Chicago and in a shelter. Before coming to Chicago in 1984, he worked for almost a decade among the Mende people of Sierra Leone, West Africa, as a missionary pastor, linguist and ethnographer. Since then he has done missionary anthropological work in a number of countries beyond Africa, including Pakistan, the Trobriand Islands and the Republic of Kiribati in the Central Pacific.

WORKSHOP A:

Mission, Evangelization, Discipleship

The subject of Mission is God: Mission, we might say, is “God’s Business.” Therefore, to speak of “my Mission,” “the Church’s Mission,” “my Parish’s Mission” or “my Congregation’s Mission” is, strictly speaking, preposterous: back to front. As a single word description of the activity of the Triune God, *mission* is quite appropriate. God *is* Mission, and theologically, *mission* refers primarily to

the *Missio Dei*, God’s Mission.

However, all theological language is metaphorical: although we try to identify what God *is*, we can only struggle to say what God is *like*, for God is Mystery, Transcendent, Incomprehensible. The most telling metaphor describing God’s activity is probably the organic metaphor of breathing, which consists of a double or reciprocal movement: breathing in and breathing out.

God’s breathing out (expiration) would be well expressed in the prayer “Send forth Your Spirit and they shall be created, and you will renew the face of the earth.” God’s out-breathing is creative: whatever is, exists by virtue of the breath (*ruac’h*) of God; nothing comes into existence without God’s creative breath. God’s breathing out, reaching out, pouring out – like God’s word (*logos*) – is creative, penetrating and ubiquitous.

What of God’s breathing in (inspiration)? The Hebrew Bible is the story of God’s finest creation, the Chosen People, constantly forgetting, becoming lost, turning away. God’s in-breathing then, is God’s constant and encouraging call: “come back to me my people.” But since the eternal Trinity existed long before the Chosen People, God has been “inspiring” people throughout recorded history, calling them through conscience and religious inspiration to turn, to convert, to repent. We can think of humanity as God’s scattered people and God’s gathered people: scattered to the four corners of the earth, and sometimes scattered by their unfaithfulness to the God who calls; and gathered into community by the God who always calls people to return, to re-focus, to repent.



Yet our bumbling talk of the Triune God is ultimately unsatisfactory: we can say so little about the Ineffable. Which is probably why the God who reveals sent Jesus – the Incarnate One – into the heart of human history, and at a particular time and place. Now the unseen and incomprehensible God is made visible and comprehensible!

Jesus is literally God's Mission brought down to earth, to eye-level, to my-level. Now I / we can grasp what God has in mind for all who love God: Jesus, the Incarnation of God. Philip speaks for us all when he asks, "Lord, show us the father!" And Jesus replies that to have seen him is to have seen the Father; that the Father and he are one; that the Father has been working from all eternity – and now, here, in time, Jesus has come to continue "on earth" what the Trinity is doing eternally "in heaven." As God's Mission brought down to earth, Jesus will reach out and gather in, not simply speaking but actually *becoming* what he preaches! His activity, in a word, is *evangelization* – a dynamic undertaking, *translatable* as "Good Newsing" rather than simply "Good News." Whatever Jesus does, in obedience to his *abba*, is part of *evangelization*; and *evangelization* is as good a one-word description of Jesus' Mission as we can find.



Unfortunately, not only have we – and the Church – tried to co-opt the word *mission* and make ourselves its subject (think about how many "Mission Statements" state explicitly who *we* are and what we intend to do for God); we have done the same with *evangelization*. We talk about evangelization as primarily something we do, or the Church does, as if it is our idea or initiative, rather than first and foremost something Jesus *does* and *is*. Worse, instead of seeing evangelization as *everything Jesus does in obedience to the mission of his abba*, we have restricted it very often to "proclamation." But that is only a part of what Jesus does, and therefore should only be part of what we try to do in his name. In other words, we must be very careful, to avoid both co-opting the notions of mission and evangelization and restricting them to programs of our own devising.

But that is getting ahead of ourselves: there is one more idea to add. Jesus was the incarnation of God's mission, and he brought it to earth, in Palestine, two millennia ago. But what would happen to God's mission when Jesus returned to his *abba*? Would the mission that had become incarnate, historicized and embodied – as *evangelization* or "good newsing" – cease? The answer, of course, is a resounding "no"! Jesus was at pains to call and form people, and to send ("co-mission") them to continue the mission he had received from his *abba*, and extend it, over time, far beyond the boundaries of Judea and the Galilee. Such people, women and men, are of course disciples, a word that simply means "a learner" (see Matthew 11:28). But Jesus reminded them in no uncertain terms that discipleship was not simply their initiative or whim: they had not chosen him; rather, he chose them and sent them out to bear much fruit (Jn 15:16). Their job was to do what they had received from



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Jesus and seen him doing (just as he came to do what he had received from his *abba*). And this, finally, takes us back to *evangelization*.

Evangelization is simply the way Jesus incarnates or embodies mission: it refers to everything he does in obedience to his *abba*.



Everything Jesus does would certainly include proclamation or preaching, but equally, healing, eating, conversing, traveling, listening, encouraging, praying, and so on. For simplicity's sake though, *integral evangelization* is understood today under four headings: proclamation, witness, dialogue and liberation. These are not arranged hierarchically, and none is optional. Jesus does them all; so must all faithful disciples (individually and collectively, for that is the nature of discipleship: personal but never private, and undertaken as a community of faith). Otherwise *integral evangelization* becomes dis-integrated, and disciples fail to do what they are called and sent to do.

Since *mission* refers primarily to the triune God, to talk of "the Church's mission" or "my / our mission" is *derivative* - legitimate, but derivative. The Church does not have the mission; the mission, we might say, has the Church, and the Church's job is simply to be faithful to the mission, as a servant, a disciple, called and sent. The initiative is not the Church's but the Holy Spirit's. When the Church is faithful servant of the Holy Spirit, it is at its most effective and attentive; when it forgets, it becomes bombastic and self-centred. Similarly, I / we do not have the mission; the mission has me, you, each and all of us together. When we remember, we are faithful servants and learners, we are true disciples; when we forget, we become self-important or dis-spirited. Individually and collectively, as disciples, our job is simply to be faithful to the mission, and to Jesus who embodied it until he was broken like bread and poured out like wine, as an example and a challenge to us all.



Mission, Evangelisation, Discipleship

1. Mission as Godly Behavior

- The subject of Mission is the triune God.
- The *Missio Dei*.
- The organic metaphor: breathing.
- God as *bonum diffusivum sui*.

2. Three Job Descriptions

- *Mission*: God's.
- *Evangelization*: Jesus'.
- *Discipleship*: ours.

3. God's Mission has a Church

- It is not the church's mission – God's mission has the church.
- It is not the Spiritans' mission – God's mission has the Spiritans.
- It is not your mission or mine – God's mission has you and me.
- The priority of mission puts everything else in its place.
- God's mission has you. What does this imply?

4. "Do This in Memory of ME"

- We are invited to imitate *the whole life* of Jesus.
- "Good Newsing" (evangelisation) consists of
 - Proclamation *Kerygma* Encounter
 - Witness OR *Koinonia* OR Table-fellowship
 - Dialogue *Diakonia* Foot-washing
 - Liberation *Leitourgia* Boundary-crossing
- "Good Newsing" is confided to the church (*ecclesia*), as *faithful servant*, and as community (*koinonia*), not simply as individuals/individualists.
- The church's primary responsibility is not to proclaim/extend the church, but to proclaim/extend the Good News of the Kingdom/Realm of God.

5. Mission is Outreaching, Centrifugal, Boundary-Breaking

- How are you (generally: as church, baptized) being faithful?
- How are you, both individually and as community, being faithful?
- What boundaries must you cross to proclaim the Good News today?
- Are you willing to be called and converted again?



Workshop B: Youth and Mission

George Boran C.S.Sp.

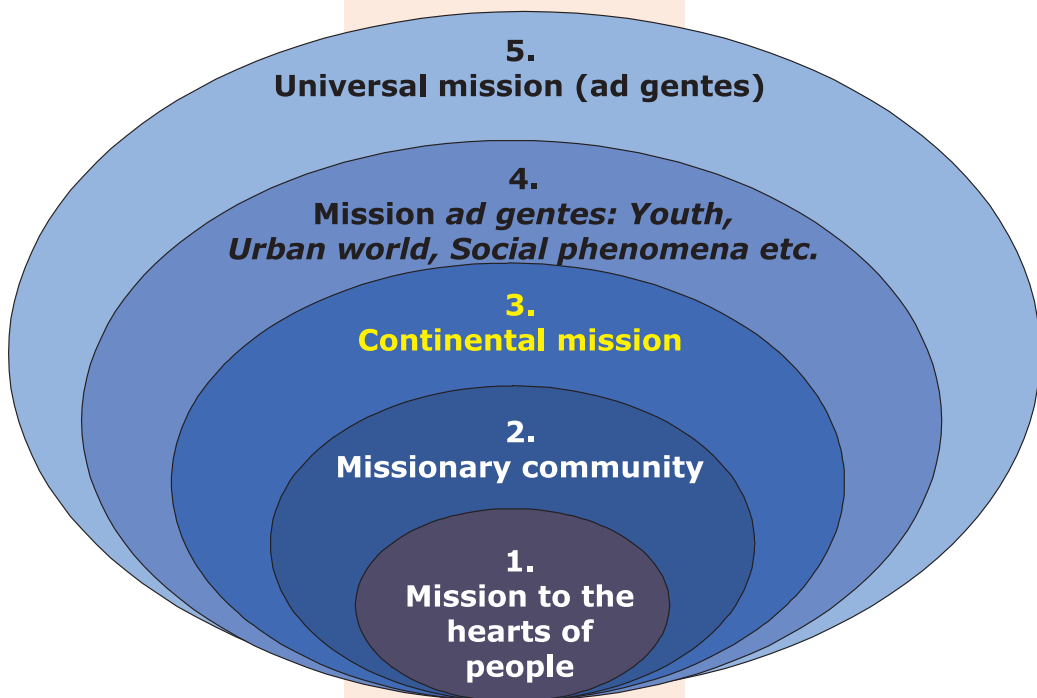
Biography

George has worked for many years as National Youth Director for the Brazilian Bishops' Conference (CNBB) and as a member of the Latin American youth coordination team for CELAM (Latin American Bishops' Conference). At present he coordinates the national youth training centre, Centro de Capacitação da Juventude (CCJ), in São Paulo.

George has a PhD in Church Leadership from Fordham University, New York. An international expert in the field of leadership

training and youth ministry, he has frequently given courses and conferences in Europe, United States, Africa, Latin America and the Ukraine.

He is author of a number of successful books on the evangelization of young people, published in Portuguese, Spanish, German, English and Ukrainian. Those in English are: Training Course for Leaders (Columba Press, Dublin); The Pastoral Challenge of a New Age (Veritas, Dublin) and Youth Ministry that Works (Paulist Press, New York).





WORKSHOP B: Youth and Mission

Mission to Youth within the Latin American Model

The Latin American bishops, in their Aparecida Document of 2007, propose a radical inversion of the ecclesiastical system, from a concentration by the Church on the conservation of the heritage of the past to a proposal that everything in the Church should be orientated towards mission. They talk of mission on five levels (see *facing page*):

The fourth level indicated by Aparecida is the mission *ad gentes*. The debate over this has intensified in recent decades, to the point where it is no longer possible to refer to it only in terms of territory or first evangelization. But mission is still an essential element of the Church and is still very much alive. Challenges such as youth stand out as an important challenge for mission *ad gentes* (cf. RMI 37).

I Importance of Youth as a Field of Mission.

If we ignore youth, we are decreeing our own extinction.

II Mission to Youth Involves Understanding the Surrounding Culture That Shapes Their Value

- a. Influence of Rural culture on practice of the faith;
- b. Influence of Modern culture on practice of the faith;
- c. Influence of Post-modern culture on practice of the faith.

III Pastoral Strategies for Moving Forward

1. We need to start with 'where young people are at'.
2. Young people as apostles of other young people.
3. Creating spaces or involving young people in some form of organization where they are in contact with like-minded people (Collaborative Ministry).
4. Present a model of Church which is attractive and challenges young people.
5. Faith is not about doctrine; it's about a personal encounter with Jesus Christ.
6. Building a Better World – a bridge between the micro and macro processes. To be credible, the Church can't be seen to be only defending the interests of the institution.
7. Using Information Technology to reach young people. Young people are connected through the internet so we need to be present to dialogue with them.
8. We need to create a unified Vision of the Way Forward if we are to be effective.
9. Form Leaders (Successful Experiences) - The programme "Training Course for Leaders – TCL"¹ is an attractive experience for young people because it presents the Gospel to young people in a way that takes into account their needs and aspirations and the contemporary culture that shapes their value-systems. It can be used as an educational tool for involving young people, training trainers, reproducing the programme to reach a large number of people, and strengthening a collaborative ministry which will guarantee continuity.

¹ Boran, G. (2002). *Training Course for Leaders*. A practical do-it-yourself-kit for forming people for team work, Dublin: Columba.



Summary of Debates of Workshops on Mission and Youth

CHALLENGES

- **Young people today are an urgent field of mission.**
- Without young people there is no future.
- We must diminish the distance between our congregation and young people.
- The evangelization thrust of our colleges is often smothered by multiple other activities. How can we deal with the fact that it is a priority only on paper?
- Graduation from our colleges often means graduation from the Church.
- How do we help young people to develop an intimate relationship with Jesus Christ through direct contact with the Word of God and celebrations that touch people when the ritual is relevant and creative? Our catechesis has not led to young people valuing Scripture or the person of Jesus Christ and has often been reduced to a nebulous “being nice to one another”.

WAYS FORWARD

To evangelize young people today means:

- **starting with where they are at.**
- training young people as apostles to other young people.
- providing life-giving spaces where they are in constant contact with and can be motivated by like-minded young people in some sort of ongoing ministry. This may mean networking between committed young people from our Spiritan colleges, parishes and works.
- Present a community / ministerial model of church which is at the service of building a better world. This can only be done by giving young people a positive experience of Church rather than talking at them. It means turning negative peer pressure into positive peer pressure.
- This can mean using successful programmes as an educational tool for training leaders and training trainers. This should lead to the setting up of some form of collaborative ministry to youth on the level of the province that can build on a lot of positive experiences such as: immersion experiences of youth from our colleges in some of our missions, vocational ministry, elaboration of study projects on the history and charism of the congregation etc. Advantage can be taken of the celebrations of 150 years of Spiritan presence in Ireland, 300-year anniversary of Poullart des Places etc. A Spiritan ministry to youth should also be open to integration into a wider church ministry on local and national levels.
- Information Technology is an important tool for contacting and involving contemporary young people and can be used effectively to strengthen networking and collaborative ministry: e-mail, homepage, discussion groups / Yahoo groups, facebook, MSN, data base etc.

There are no magic solutions that exclude hard and persistent effort, a clear vision and strategy to reach clear goals and contact with faith-filled Spiritans who are convinced of the importance of the Good News of the Gospel.



Workshop C: Reflections on Development Work in the 21st Century; Some Issues for Consideration

Eamonn Brehony

Biography

While a student with the Spiritans, Eamonn took degrees in Agriculture and Theology. After he left, he worked with CONCERN for 9 years as a development worker in Tanzania, Uganda, Sudan and Ethiopia. He also worked with the Irish bi-lateral aid programme in Tanzania for 2 years as an adviser. Having completed his Ph.D in UCD, he worked as a trainer and researcher at the Medical Missionary of Mary's Training Centre in Arusha, Tanzania for 8 years. He returned to Ireland in 2007 where he works as a part-time lecturer in Kimmage Development Studies Centre and UCD as well as some doing some consultancy work.

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WORKSHOP C:

Reflections on Development Work in the 21st Century; Some Issues for Consideration

A myriad of issues and challenges face missionaries as the 21st century unfolds. The demands of donors and the unfamiliarity of development language are just two that were identified by workshop participants. In the presentation, two key issues and two practical challenges were identified while a number of other challenges were also identified in group discussions.

Appropriate Paradigm

The first issue relates to the paradigm or thought pattern and framework within which missionaries carry out their work. When it comes to working with communities, missionaries have traditionally worked from a

paradigm based on development – they 'develop' others but is this the most appropriate paradigm in a world where development has come to be associated with westernisation? Development is a highly charged and value-laden term of recent origin. For many it is a process whereby other peoples are dominated and their destinies shaped according to an essentially 'western' way of conceiving and perceiving the world. It is often a euphemism for westernisation (Verhelst, 1990, p.62; Tucker, '92, pp.2-3).

A more appropriate paradigm for missionaries in their work of bringing new life to communities and one that is more in line with biblical tradition is liberation, it was argued. Liberation is a philosophy and a process, concerned about the way in which change takes place. It is about freeing people to assume control of their own lives so that they may be subjects in charge of their own future and not passive objects. It is about freedom from dependency, and freedom for a better way of life. Justice is at the heart of liberation and social analysis is a key tool used in working with communities. If one is to work out of a liberationist paradigm, a key question is 'am I giving people more control or less control over their lives?' Am I helping them to create a political, social, economic and spiritual environment where people are in control of their future and can take responsibility for it?

Appropriate Methodology for Working with Communities

A second issue that missionaries need to reflect on is the methodology they use in working with communities. Very often, the



approach used to plan with communities seeks to understand the needs of the community and the NGO then tries to design projects that they can sell to the community. It is often termed 'participatory planning' but in actual fact the organisation becomes a sales agency for its own projects and work. It uses techniques like 'facilitation' – facilitating the community in a manipulative manner.

However, one can query if this is the most appropriate and authentic way to work with and plan with communities. If one defines participation as 'outside development agents participating in the ongoing life of rural peoples using the worldview, logic, rationale, methods, concepts and procedures of the people' (Millar 1996, p.35), then a culturally sensitive approach is considered to be a more appropriate way to plan with communities.

People have their own culture which is fundamental to the communal / personal value system. They have their own way of describing the world, their own view of the world and their own way of coping with problems. They have indigenous systems like labour- and livestock-sharing and traditional distribution and production systems. So while people have developed their own solutions to their problems, many development projects have failed to recognize this and have gone ahead and designed projects which ignored the efforts of the people.

How can projects make use of peoples' own knowledge and practice?

One approach to using indigenous knowledge is to:

- ♦ Know the way a community thinks, believes and acts;

- ♦ Look at local cultural traditions and forms of communication like proverbs which are a storehouse of the accumulated experience, knowledge and philosophy of the people and are born from lived experience;
- ♦ Language: Language is a good indicator of thought and actions. It is difficult to know a culture or to understand a belief system unless one knows the language; language, behaviour and beliefs are all intimately linked.

The following are key points when planning from a cultural perspective:

- Recognising the existence of traditional systems e.g. indigenous organisations and groups. We need to spend time to get to know them. Informal leaders and community elders can help in knowing and understanding these systems.
- Get to know the worldview of the community and look carefully at the language / words people use for development, participation, income-generating etc.
- Explore key concepts in the community's culture.
- Find out what proverbs, myths, stories are commonly used.
- Begin with the knowledge and practices of the community.
- Build on the beliefs and knowledge behind the practices.

A key question that one needs to ask is 'are we communicating with communities, understanding their worldview, their culture and their ways of doing things or are we selling projects to communities'?

Immediate and Practical Issues

One area of immediate importance to missionaries in the 21st century is the need to ensure that there are proper systems of responsibility and accountability.

By responsibility we mean 'being obliged or expected to do something'. This is not necessarily the same as having authority. For example, a congregational leader may not have authority to decide what type of accounting system is to be put in place but does have the responsibility to ensure that it is implemented. Clearly defined responsibility for decision-making is essential to good management. The trust that existed between missionaries and donors and between missionaries and some communities has been eroded. Missionaries now have to earn trust. Trust is both an individual value and a congregational value. Congregations are made up of individuals but not all individuals live up to the trust that has been placed in them. Where that trust has been abused what does one do? A key challenge for congregations today is 'how to balance congregational accountability with individual responsibility'. There can be a tendency to individualism yet responsibility is corporate.

It is also acknowledged that there are cultural challenges associated with accountability and personal responsibility – individualism v collectivism, language related to these concepts and having a common understanding about these concepts, balancing the demands of donors and the practical situation on the ground where it can be very difficult to address these demands e.g. the difficulty of getting receipts etc.

A key question related to this challenge is 'have we as missionary congregations and each of us as individuals the processes and systems in place to ensure that we are transparent and accountable'?

Succession-Planning

Another issue that is getting increasing focus is 'how to ensure that the missionary legacy continues into the future'. A key question one needs to consider is 'have I a plan in place to ensure my legacy continues'?





Discussion on the Issues Identified

Workshop participants worked in groups “to identify three challenges facing missionaries ‘in their development work’ in the next decade and how can they address these three challenges”. The following emerged from these discussions:

- A tension can exist between pastoral and development work. Agencies want missionaries to separate the two but in reality ‘it is one and the same on the ground’.
- The language of development is not familiar.
- There is a tension between activism on the ground and the need to meet funders’ requirements e.g. numerous reports to be written.
- The pressure nowadays to produce visible and tangible results from our work. A linked idea is auditing; easy to audit ‘bricks & mortar’ but less easy to audit a course.
- Resolving the tension between ‘individual-led projects’ and congregational projects – should the congregation not take the lead to ensure succession? Where that does not happen, how do you deal with ‘lone rangers’, some of whom are very prophetic and work on their own with the blessing of the congregation while a small number do their own thing with no accountability to anyone? Such individuals can do a lot of harm to the Gospel message and the reputation of the Congregation.
- The challenge between sustainability and dependency-creation – how to get the community taking responsibility for, and control of, projects.
- How to get young missionaries (often from other countries) involved in mission-awareness in Ireland.
- How to pass on the ‘ethos of the congregation’ to others.
- There is a lack of awareness of ecological and environmental issues in many places where missionaries work.
- While the idea of promoting a ‘model of liberation’ is a good one, in reality it can be very difficult e.g. in emergencies.
- The lack of transparency.
- How to plan in a context of challenges with personnel resources and a lack of finance.
- Congregations tend to be process-oriented rather than working to blueprints but need to have a sustained discussion on the development policies and processes they use.

Suggestions to Address Some Issues that were raised

The following suggestions emerged as ways to address some of the challenges:

- Congregations need to have discussion on the approaches used in development with a view to having a development policy for the congregation.
- Avail of professional expertise.
- Get suitable volunteers to work with the congregation.
- The need to get congregations engaged in dialogue on the ‘best models of development’.
- The challenge and need to persuade ‘missionaries’ to be team players.
- Ensure that proper audits are carried out.
- Train young people in ‘the ethos of the congregation’.
- Employ lay people for mission-awareness.
- Balance the need for self-reliance with the imperative to serve the poor – we need creativity in how we do this.



Workshop D: Spirituality for Mission Today

John Fogarty C.S.Sp.

Biography

John is currently Director of the Centre for Spiritan Studies at Duquesne University, Pittsburgh. He also serves in an interim capacity as Executive Director of the Office of Mission and Identity at Duquesne. He has worked as a missionary in Ghana, both in pastoral work and formation. He has twice been a member of the Leadership Team of the Irish Province, once as Assistant Provincial, and, prior to his current post at Duquesne, as Assistant General of the Congregation for 6 years. He has a B.Sc Hons from UCD and an STL from Fribourg, with the focus on missionary spirituality.

WORKSHOP D:

Spirituality for Mission Today

1. Summary of Presentation

Introduction

John Main's parable, "A Tale of Secular City," underlines the vital importance of a vision that inspires our life and ministry. Equally, it reveals how easily we can lose touch with this vision in our anxiety to face new or unprecedented challenges, with the result that we ultimately have nothing to offer to "Secular City"; we are "no different to everybody else."

Always Old – Always New

Although the essential focus remains the same, the vision alters to some extent as our understanding of the mission entrusted to us evolves and as our congregational membership and the world in which we live and minister change. In a multi-cultural congregation with members from six

continents and ever-increasing numbers of laypeople who want to be associated with our spirituality and mission, it is important to realize that the different perspectives on the same vision are complementary and mutually enriching.

Re-discovering the Spiritual Dimension

Early rules of the congregation combined mission and spirituality in an inspirational way. But some elements of the spiritual dimension seem to have gone out of focus over the years:

- To some extent we lost sight of the fact that our commitment is primarily to a Person, not to a work / congregation / Church;
- An over-emphasis on achievement led us to forget that mission is primarily the work of God;
- The demands of ministry took precedence over community life and prayer, obscuring the reality that mission is primarily about the quality of the witness of our lives;
- The rediscovery of our weakness and fragility helped us to get things in focus again (Church scandals, uncertainty about our corporate future, a society that undermines our deepest faith convictions, internal congregational challenges in regard to a reluctance to trust and hand over responsibility to members of newer Provinces etc.);
- There is a growing realization of the need for a deep personal spirituality to underpin our lives, of the need for a more contemplative approach to mission ("Prophetic action is the public face of mysticism"); theology and preaching need to be grounded in personal experience of



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God; we need the support of a praying community that is life-giving; there is a growing awareness that community life must witness effectively to the values we profess if we are to be credible. In John's Gospel, mission is primarily a matter of living the community life of friends in equality and mutual service which draws others.

Keeping the Vision Alive Today

- God comes to us and calls us in the reality of our concrete human situation. This demands detachment from the past and creativity re. the future. **“A congregation does not need, for effective ministry, any more members than it has.”**
- The vision must inspire everything that we do. All that we have is at the service of

mission. Organizational re-structuring, if it is to be more than ‘administrative reshuffling,’ must be mission-driven.

- The evolving international membership requires a new way of seeing our missionary commitments – not simply as Irish Province undertakings with the assistance of members of other circumscriptions, but as Spiritan missionary projects in Ireland. This raises serious challenges regarding the issues of integration of new members and the creation of a sense of belonging, and identification with and commitment to local mission.
- “Spirituality is about being alive in God and for others.”





Summary of Workshop Discussions

Spirituality

- Some discomfort attaches to the word 'spirituality' because of past connotations (pious exercises; confrères at community exercises but difficult to live with...)
- There was general agreement that each one must be able to address and answer the question: "What keeps me going?"
- For some it is a quiet walk in the forest; for others, a good book...
- Fundamentally it is the conviction that I have committed my life to a Person, not to a work or a congregation.
- True spirituality must be life-giving for us and for those to whom we minister. "Spirituality is about being alive in God and for others." [Timothy Radcliffe]

Mission

- Mission originates in and is sustained by personal experience of the living God. "We cannot but speak of what we have seen and heard." [Acts 4, 20]
- Hence the need for personal communion with God on a regular basis. "Contemplation is the root of public engagement." [Sandra Schneiders]
- The quality of our personal and community lives is vital if we are to be credible and as we seek to attract others to join us.
- "We have come to enjoy life with you." Many agreed that this is an inspirational way of seeing mission today.

Directions

- Often community prayer is not life-giving. There is a need to explore new ways of praying together and to risk faith-sharing. Communities continue to need help in this area [cf. Decision of IPC, 2006]
- There is a need for creativity in the light of diminished resources and a changing world and new or creative approaches to our mission in collaboration with others.
- The focus should not be on fanning the dying embers of old flames but rather on allowing sparks from these embers to ignite new fires.



Workshop E - Moments of Mystery at the Margins; Faith-Development & Re-generation at the edges

Yvonne Daly and Gemma McKenna
of Figtree Gospel Reflection Group, Fatima Mansions, Rialto, Dublin 8

Biography

From 1964 to 1982, Gemma was a missionary in Kenya and Uganda. She was a staff member at Amecea Pastoral Inst., Gaba, Kampala, working on syllabus and textbooks for post-primary situations, and training teachers to use the life approach in R.E. She also trained in the DELTA approach to adult and community education.

Since her return to Dublin she has lived a ministry of presence for over 20 years in Fatima Mansions, an inner-city estate where she is host to the Figtree Gospel reflection, as well as being a volunteer member and chairperson of Fatima Groups United. With the late Fr. Kieran Earley, OMI, she was joint co-ordinator of Partners in Faith (PIF) Trust, an agency for the personal and social development of adults from a faith perspective, working in places where economic resources are low.

Academic qualifications: BA Hons French and English, UCD; Diploma in pastoral and catechetical work (Gaba); One year theology/biblical studies, cross-cultural studies at Catholic Theological Union, Chicago. 3 months at Lumko Institute S. Africa.

Continual learning from, among others, Baptists of southside Chicago, people of Fatima Mansions, Figtree participants, and from partners in Training for Transformation (DELTA in Ireland): "These are the most important learnings I have ever participated in, not to be found in academic institutions."

Theme: how God reveals Godself to us when we move out of our comfort zone

Focussing Activity: each one choosing a photo (unseen) and linking it with
(a) their own situation at this time
(b) how they see the photo linking in some way with God / faith / mystery

Three Moments of Mystery

First Circle: God at the edges in:

- Kenya, Gaba Institute East Africa,
- Chicago - through Baptist community;
- 'mission in reverse' in Fatima Mansions - origins of Figtree Group and how it got its name;

Poem 'The 14K gathering' from collection of poems (God of the Abused) - Susan Gannon.

Second Circle: regeneration in Fatima community of

- people
- place
- environment.

God reveals Godself through residents, community workers and a community transforming itself.

People telling their story in their own words, subverting the negative media image.

Experiencing their own power in the face of state bodies and agendas

Mesters statement



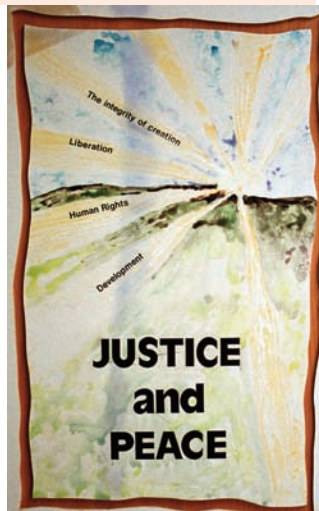
Third Circle: Partners in Faith

- Adult faith-development in places where people have few resources
- Solidarity with struggling people at the edges
- Linking their struggle with the great key texts of the bible
- People expressing their experience of God and understanding of God in their own words
- Discovering: Link between prophets and our situation

Feedback to Plenary Session

- People expressing their experience of God and understanding of God in their own words
- Discovering: Link between prophets and our situation

- Our Catholicism so complicated: back to basics, core essentials
- Our faith so strong can be an impediment – doubts can be real
- Creating new spaces: around new interests; sharing common humanity (faith), as equals
- Stop answering our own questions
- Creative listening – new freedom
- Finding a real connecting point
- Language: people's own word; music / rituals / culture; mother, father
- Finding a different way of being in a place
- Creating meaning
- Today priests are at the edge, trapped, vulnerable.





Workshop F: Mission in the Muslim World

Jim O'Connell C.S.Sp.

Biography

As a student, Jim spent two years in Kenya. Following ordination, he went to Pakistan in 1979 and has continued there until today. He has a B.Soc. Sc. from UCD and a B.D. from Kimmage / Maynooth.

In the workshop sessions, participants shared their experience of Muslim-Christian relations. The experience varied from place to place. There is tension of varying intensity in Pakistan, Northern Nigeria and the Philippines. Sierra Leone and Mozambique are different, with families easily accepting diversity of religions even within their own ranks.

WORKSHOP F: Mission in the Muslim World

Assertiveness

There is a dominant mood of assertiveness in the Muslim world today. There is a conviction of being on the right path and the only path to Salvation. At its most extreme this is expressed in JIHAD (holy war) which is to be waged until the whole world becomes Muslim. A similar path has been taken in the past – by both Christianity and communism.

A Muslim receives a blessing if s/he is the means of someone being converted to Islam. There is celebration if someone is converted.

This confidence and assertiveness of Muslims is rooted in the conviction that God distinguishes people on the basis of belief. God (Allah) favours Muslims and sees their

lives and destiny as having the greatest importance. In some cases their lives and destiny are all that matters in God's eyes. The assertiveness of Muslims also proclaims that, however powerful secularization is, there is a greater power.

Grievance

Muslim today harbour a great sense of grievance against Christianity and the Western World. They look back to the Crusades and tend to see Christianity and the West as the enemy.

They look to present times and see the slow reaction to the suffering of Bosnian Muslims (in the 1990s) and inaction on Kashmir, Chechnya and Palestine. The plight of Palestinians is the greatest cause of Muslim resentment towards the west. What hurts is not only the injustices that Palestinians suffer but the perceived reality that their lives and destiny are not equal to those of Israel and other peoples.

Minority within the Muslim world

In Pakistan the Christian minority does feel itself on the margins of society, sometimes in danger and always dominated by the majority thinking and practice. There is freedom to worship and a recognition that minorities have a place (generally in the margins of society).

This is not the universal experience of Christian minorities in the Muslim world but it is true where the greatest Muslim assertiveness reigns.

Challenges / Ways forward

Dialogue

There was a desire among workshop participants to engage with Muslims and not to compare the best of Christianity with the worst in Islam.

Islam has survived and thrived for over fourteen centuries. It is the way of Salvation for hundreds of millions of people around the globe. The following of Islam and the call to prayer are an invitation to see God at the centre of our lives.

It may be difficult to engage in specifically religious dialogue, but the dialogue of life between Christians and Muslims is already happening and can be deepened.

Thinking

In our deepest thinking, there is a challenge to examine who our God is – a God of mystery who is greater than our conceptions

and our Religion – a God of all people and especially those in greatest need.

There is a universal challenge to allow each minority – religious or other – the space to breathe and the right to truly develop.

For each minority, there is the calling to be true to its own identity and not to be pressed into copying the identity and journey of others.

For all there is the necessity to see our common humanity as paramount.

Political Challenge

The political challenge of reaching a just solution to the plight of the Palestinians is urgent. The Muslim world awaits a seriousness of intent and a passion for justice from the Western world in this regard. There is a pressing need to take the issue to heart, prayer and relevant action.





Workshop G - Towards a Spirituality for Justice Practitioners

Brian O'Toole C.S.Sp.

Biography

For 18 years Brian worked in Ethiopia in the areas of: ecumenical apostolate, first evangelization, community development and relief work. Since 2000 he is JPIC Coordinator for the Spiritans. He is also currently Justice Officer with the *Irish Missionary Union* and Country Director of *Africa Europe Faith and Justice Network*. Brian holds the qualifications of: B.Psy.Sc. (UCD); H.Dip.in Ed (UCD); B.D. (Maynooth); M.Theol. (Fordham, N.Y.); M.Phil.(London); M.Econ. in Info Sc. (Aberystwyth, Wales).

WORKSHOP G - Towards a Spirituality for Justice Practitioners

A possible set of Five Cs of Justice:

1. *The cry of the Earth and the Poor – a multiplicity of cries*

Western individualism is spreading throughout the world. It is part of neo-liberal globalization and, ecologically, it has brought us to the edge of chaos. Billions of people are being marginalized and excluded because there is no place for them in the economy. They are neither producers nor consumers. They are nobodies. Right relationships within the 'household - Oikos' means making right all the Economic, Ecological and Ecumenical relationships. Leonardo Boff argues that, if faith fails to appreciate the ecological paradigm, it only adds to the crisis of poverty & ecological degradation. (LB)

2. *Our concerns – a multiplicity of these too.*

We learn to take Jesus seriously (AN). What mattered for Jesus was people and their

needs. Everything else was relative to that. It is not an exclusively future event that we must sit back and wait for. God's kingdom is a present reality. Jesus was turning the world *right side up*. "Jesus spoke of this *right side up* world as God's world" (AN).

3. *Convictions – where do they come from? Where are they rooted?*

"The universe is not what it used to be. It is not a machine. It is a mystery" (AN). The immediate mission of Jesus was the introduction of a social and spiritual revolution. As Jesus erupted on the scene in Palestine, we need to step aside and allow 'the poor' to erupt on center stage (Tim R). Leonardo Boff re-introduces us to St. Francis of Assisi "where the world is seen as a place for encountering God and God's spirit".

4. *Courage – the call to be prophetic can be costly and unpopular*

The market exists only to make a profit; it determines prices so as to make maximum profit. Somehow we must get outside the Market! We talk of the Global Commons – the resources in which we are all supposed to have a fair share.

Our right is to have food for to-day – "give us this day our daily bread" – but the accumulation of goods beyond our needs is tantamount to murder and is the *First Violence*. It is world-wide and we are part of it. Not to protest against it is to collaborate with it. The *Second Violence* is the retaliation from the people who have been oppressed, exploited, deprived of their fair share.



The *Third Violence* is the intervention of the state seeking to suppress the second violence. Peace is only possible in a world where the three kinds of violence have ended, a world which begins to be the Kingdom of God.

5. Commitment – the long haul.

Reading the signs of the times would have been an integral part of Jesus' spirituality. We must *allow* the signs of the times to challenge us. We allow God to challenge us through our reading of the signs. Our aim is to find the truth about what is actually happening – whether we like it or not. Our commitment is nourished in detachment; it is not a matter of giving up everything but of being willing to give up anything when called upon to do so: our time, ministry or profession, ideas, certainties.

What is the real meaning of spirituality? (4 Ss)

John the Baptist summed it up: "He must increase, I must decrease". My desires decrease as I see the sufferings of others and it becomes my concern that others should live life fully. "[right] Desire is love trying to happen". The word from the cross is 'Go for life, it will cost you everything, but you will be changed, will utterly surprise yourself, and change the world'. (SM)

Sensitivity:

Statistical sensitivity – getting the information and being for the other.

Observational sensitivity implies seeing and being with the other.

Insertion – being of and among the others.

To move from the first of these through the second and on to the third is the function of inserted communities. Unfortunately, our possessions, our resources etc. often prevent us from making the journey. We should never

have a community permanently in a place; we need to withdraw in order to enable growth and prevent us being institutionalized.

Solidarity:

The idea of solidarity has gone through many incarnations! In 1967, it was the phrase "option for the poor", but it isn't really an option but an obligation.

In 1987 John Paul II used the phrase "solidarity with the poor".

In 1994 the Synod on Religious Life heard Mother Teresa declare that the focus of Religious Life should be on the poorest. There has to be an on-going discernment to discover who is at the bottom of the pile and that is where we must focus our attention.

Serviceability:

Serving Gospel values, because we are called to be disciples of Jesus and follow him in poverty, chastity and obedience. Pope Benedict in his book *Jesus of Nazareth* wrote as a disciple, not as a Pope, and speaks of "evangelium" – good news, which in Jesus' day was not a religious word but described any news brought by heralds of authority figures. For Jesus it signified news brought to those on the margins and he considered it good because it restored their dignity and value.

Sustainability:

This relates to the capacity to be in there for the long haul.

Beware of 'busyness' (AN). In truth, 'busyness' is the supreme distraction. It distracts us from self-awareness and from awareness of the *real* world. It distracts us from awareness of God. Live in the present moment and this is helped by spending time in silence, solitude and meditation. Jesus was conscious of everything in life as a gift from



God, a blessing. Gustavo Gutierrez says that “only one kind of person transforms the world spiritually, someone with a grateful heart”. Keeping alive a sense of wonder in the face of the instrumental thinking of the practical and pragmatic. This was the ground of the “amazing fearlessness” of Jesus (AN).

What gives us energy for Justice Works:

- From life experience; contact with people and situations; ‘being with’ others; knowing the experiences of other people’s lives.
- The example of Jesus’ love for the poor and for creation; justice was an integral part of the mission of Jesus.
- From anger, rage, annoyance at injustices; seeing what injustices can bring about; nurturing our sensitivity to injustice; being shocked.
- The ministry of hospitality.
- The need for reconciliation and forgiveness.
- Belief that a better world is possible.
- Drawing strength and energy from the Lord.
- Learning from hopelessness and fragility.

What one thing to do for Justice NOW:

- Promote awareness programmes and lifestyle change; promote alternatives.
- Put a care and support system in place for sexual abusers; work to get beyond scapegoating.
- Overcome our fears in regaining credibility; confront our apparent irrelevance in this post-Ryan Report Period.
- Promote justice as integral to preaching the

Gospel.

- Promote the role of lay and religious women in the church.
- Work at the local level on ‘fair trade’ issues.
- Being willing and ready to respond and react.

Future challenges:

- The courage to speak out and make efforts to be heard.
- Remain faithful and steadfast.
- Practice ‘mindfulness’; being present when busy.
- The challenges of violence, crime, drugs, greed.
- Promote networking.
- Stay objective: not to be disillusioned.
- Value meditation and praying in different ways.

Note: Quotes are taken from:

- * *JESUS Social revolutionary?* by Peter McVerry SJ, Veritas 2008.
- * *JESUS TODAY A Spirituality of Radical Freedom* by Albert Nolan OP, Orbis Books, Maryknoll, 2007
- * *THE CONTAGION OF JESUS* by Sebastian Moore OSB, Darton Longman Tood 2007.
- * *SPIRITUALITY Our Deepest Heart’d Desire.* by Donal Dorr SPS, Columba Press, 2008.



Workshop H - "The New Creation Story"

Sr. Thérèse Dillon, MSHR

Biography

Thérèse is a former Congregational Leader of the Missionary Sisters of the Holy Rosary. As well as being a part-time chaplain in Dublin's Beaumont Hospital, Thérèse, who has worked in Zambia and Brazil, is a key player in her congregation's work on issues to do with climate change and the environment.

WORKSHOP H - "The New Creation Story" Workshop

This will begin with a meditative, powerpoint presentation on the History of the Universe from its beginning to present day, integrating new scientific discoveries with faith. Group work will be done by using the 'Focused Conversation Method' in order to look at implications for us as missionaries.

The New Creation Story is the story of the Cosmos, the story of the earth, all forms of life, the story of the human, of Jesus, of you and me – the story of one, single, integrated, sacred Universe.

The DVD Presentation of The New Creation Story helped to bring the knowledge of the 13.7 billion-year Universe process from our heads to our hearts. It starts with the Prologue of St John: "In the beginning was the Mystery, through the Mystery all things came to be. Not one thing came to being but out of the Mystery".

Every moment of the evolutionary story is a mystery, but significant moments of the story were highlighted and commented on:

- Out of the mysterious chaos some 13.7 billion years ago time, space and energy stabilise into the gift of existence. Our universe is born, known as the great Flaring Forth or The Big Bang!
- The Supernova - mother star - collapses, dies and gives birth to the Solar System. Birth, death and rebirth are an ancient theme of the Universe.
- The rate of expansion of the Universe is accelerating, guided by principles that hold it in being: differentiation, interiority and communion.
- Photosynthesis, the cells of the earth learn to take energy from the sun, their feasting liberates oxygen which nourishes all of life.

Humans have the capacity to know that they know. They can reflect on their own experience, ask questions about their origin, meaning and purpose. They are the Universe become conscious of itself. They are part of the mystery and magnificence of the Universe, not "lords of the manor" but partners with God in enabling creation grow and prosper.

JESUS embodies the next major evolutionary step in human consciousness. Here, in one person at a given moment in history, God's self-communication is both given irrevocably and accepted radically. Evolution is an ongoing process. Jesus said to his disciples, "The one who believes in me will also do the works that I do, and, in fact, will do greater works than these". John 14:12. We all have access to the same Divine Spirit that permeates the Universe, and continues to



create. To be conscious of this, contemplate it, and live out of it day by day, is to be co-creators, continuing the Mission of Jesus.

This is the radically amazing Story of “The New Creation”.

Reflection time and responses to the presentation

- What an amazing story! We are one in the web of life, one sacred community, humans and all other life forms.
- New awareness of the interconnectedness and interdependence of all of life.
- Sharing of God’s presence in daily experiences: recitation of “I see His blood upon the rose....” Joseph M. Plunkett. Story of a Sudanese Refugee, a victim of torture “...and when I look at flowers I feel nearer to God”. To him the flowers and garden meant everything.
- All of life is created in the Image of God. “God saw everything he made and it was good, very good”. “Creation is the primary revelation of God” - St. Thomas Aquinas.
- We hold the great Universe in our small hands. We can choose to heal or destroy the planet by our lifestyle.
- We are born out of love and for love. Beautiful quotes from the Astronauts’ “Earth’s pulse felt” etc.
- Our vision so small compared with the vision of The Creation Story.

St Paul’s letters reveal a deep understanding of the Creation Story: Romans 8: 19 – 24; Ephesians 1. 1 Corinthians 12.

- Our Celtic Tradition and Spirituality are rooted in creation.

Destruction of our beautiful Planet

- Damage to systems sustaining life - animals and plants disappearing due to human action.
- Destruction of the ozone layer, cutting down of forests, pollution of the air, poisoning of the oceans.
- Threat of nuclear destruction, and nuclear waste.
- Destruction of eco systems, and extinction of species.

Some Challenges to Mission:

- To grow in Awareness of this Sacred Community of life with its interconnectedness and interdependence.
- To foster a mutually-enhancing human / earth relationship in our activities.
- To deepen our faith, reverence and respect for the sacredness of God’s creation.
- To listen to the cry of the earth, respond with gentleness and care.
- To explore the implications of the New Creation Story for our Theology and Spirituality, and take them on board in our lifestyle.
- “Be the change” - I wish for the plane - and engender hope and enthusiasm.
- Share the Good News of this Story with youth and adult groups. Nature’s beautiful surroundings can deepen reflection.
- Divest and invest, the call to let go of all superfluities and commit myself to Christ and his mission.
- Tell the Universe story in simple language to children, encourage their spirit of wonder, praise of God and a questioning attitude.

- Awaken in politicians, world leaders and others the urgency of saving our planet so that future generations may live.
- Pressurise multinationals to reduce carbon emissions and be involved in dealing with climate change.

Suggested Ways Forward:

- Networking and Advocacy with groups engaged in healing our planet, e.g. Fairtrade, Friends of the Earth, Greenpeace, Climate Chaos, AVAAZ.
- Monitoring our carbon footprints re. light, water, energy, transport

- Growing our own food, cultivating a garden or allotment, using local products.
- Recycle materials.

We ended the Workshop with **words from Chief Seattle** and an **extract from "The Mass on The World"** by Teilhard de Chardin. Finally, one of the greatest challenges for Mission today is to contribute to the healing of our planet. Thomas Berry, the single greatest disciple of de Chardin, died on 1st June 2009. He dedicated his life to "The Great Work"; may we do likewise.





Workshop I - Learning for Change

Paddy Reilly, Kimmage Development Studies Centre

Biography

Paddy has been employed by Kimmage Development Studies Centre (KDSC) since 1983, where he has been Executive Director for the past 15 years. He also conducts courses in adult learning and facilitation practice. He is committed to exploring the ways in which adult education principles, theories and practices can impact upon the work of development and change. A graduate of Kimmage (Development Studies), UCD (History and Politics), and NUI Maynooth (Adult Education), his most recent written work was 'An Introduction to Principles and Practices of Development Education' for a training manual for Mary Immaculate College (University of Limerick) PG/MEd programme in 2006.

WORKSHOP I - Learning for Change

Aim and Theme of Workshop:

This workshop set out to explore different adult learning approaches which can contribute to work for justice & peace, development and leadership. As well as examining certain aspects of adult learning, I sought to draw upon the experience, knowledge and insights of participants to the workshops, and in so doing, model an approach towards education / learning favoured in the programmes of Kimmage Development Studies Centre (KDSC).

The overarching theme of the workshop was inspired by the paradoxes highlighted by Peter Jarvis (1992), i.e.

(a) Learning is a response to change, but also creates it.

(b) Learning is a mechanism of adaptation [conformity] but also has the capacity to evoke [change].

(c) People learn to be safe, but learning is also a risk-taking activity.

In the workshop these different aspects were touched upon, for example, by an exploration of the different purposes of education – in which participants discussed what they saw as a predominant understanding or interpretation of learning in society, and also what they would ideally like to see as a principal aim of education today. To encourage sharing from participants' experiences, I decided to use (in at least 3 of the sessions) a methodology of storytelling.

Explanation of the Methodology Used:

"What we have to learn to do, we learn by doing." - Aristotle

Within adult education literature two main modes of learning have been identified, sometimes labelled as 'information-assimilational' and 'experiential', which Alan Rogers (1992) prefers to call 'input' and 'action' models. 'Input learning' sees the learner as relatively passive, receiving knowledge and skills or understanding from an outsider (teacher). Much of the formal education that we are familiar with can be said to conform to this model. 'Action learning' - sees the learner as active, taking initiative, and testing the relevance of the material for his or her own needs and interests. In my introduction and explanation of the rationale for the sessions, I expressed my preference for working from an approach which emphasised Interaction/Inquiry and experiential learning, rather than a lecture-



orientated / Input model. Within the Interactive / Inquiry model, the assumption is that adults can learn effectively by reflexive observation on our experience, followed by action, which leads to further learning through reflexive observation, and so on (Rogers, 1992). This 'learning cycle' was given the term 'praxis' by Paulo Freire, who is seen as the innovative 'Father of adult and development education'.

Within our exploration of different ideas about education and learning, a crucial aspect is recognising the significance not only of the *cognitive* aspect of learning, but the *affective* or *emotional* aspect of learning, and also the importance of the *social context* within learning. Knud Illeris (2002) refers to these as 'three dimensions' of learning. The third dimension – our context – is pivotal in terms of how our critical reflection on the relevance of certain ideas, beliefs and approaches, may enable us to respond to changes within our social, cultural and economic environments.

Within the limitations of the time available, participants were encouraged to briefly reflect on their own contexts, share their experience and insights about the kind of change with which they saw themselves engaged, and what approaches to learning might best support such change.

I used the approach of storytelling to facilitate interaction and reflection on participants' learning and particularly upon the contexts within which missionaries find themselves working today. Using the story adapted by Partners Training for Transformation (see Sheehy et al, 2007) called 'The Eggs', participants were invited to share their thoughts regarding to what extent one should intervene in the lives of others, and to reflect on how we all can so easily work from misguided assumptions. With reference to

this approach, I recalled the ideas of Michel de Verteuil C.S.Sp., a Spiritan from Trinidad, who talked about the merits of 'Homecoming Stories' (those stories which can resonate with us and 'bring us home' to an understanding of our reality) against those of 'Alienating Stories' (those stories which can upset us, or distort our perspectives on life). We discussed how this notion of storytelling is updated by Jessica Senehi (2002) in the context of contemporary peacebuilding work, where she uses the terms 'constructive' versus 'destructive' storytelling to mean much the same things Michel was talking about.

Reflections on Discussions:

(As discussion was an integral part of the workshop, rather than a separate section, what follows is a summary of some of the issues raised within the various sessions.)

"An education of answers does not at all help the curiosity that is indispensable in the cognitive process.

On the contrary, this form of education emphasizes the mechanical memorization of contents.

Only an education of question can trigger, motivate, and reinforce curiosity."
- Paulo Freire (1993)

At the beginning of each session, participants were asked to write questions or comments concerning issues raised in the workshop, and these were then collected together to form a 'reflective gallery' which was displayed in the final panel/plenary session. These included: "some people may never learn!" (This may seem pessimistic but was qualified with the view that we should aim for a 'critical mass' and not try to change everyone.); another was the rather heartfelt statement "if only I was starting over again - and I was 30



years younger - I would engage with such approaches!"

A prominent observation concerned the risk involved in engaging in a learning approach that invites or provokes change – what if the change that emerges is one that we don't want? In believing that this is a risk which is worth taking, I would concur with the keynote speaker, Anthony Gittins C.S.Sp., who called for risk-taking and a spirit of imagination, and with Albert Einstein (whom we both cited) as saying "Imagination is more important than knowledge".

From my (clearly biased) perspective, I would argue that an interactive, experientially-based learning model – and one which involves engaging with people's own stories – is a necessity if we truly seek the transformation of community. The presumption here being that other educational approaches can be seen (quite legitimately and validly) to primarily equip people to 'fit better' into society's values, norms and aspirations, rather than guide individuals towards a more creative, imaginative and deep-seated critical reflection on their own context and the meaning of their lives.

Finally, the reflections produced by the Forum as a whole convinced me that the themes of risk-taking and change are best approached by ensuring that we always look for the human being within the story we wish to share. "To see a face is already to hear: thou shalt not kill" wrote talmudic scholar Emmanuel Levinas. This core quality of empathy may only be achieved by finding the other person (and ourselves) within the story

we reflect upon. In accordance with all of the themes raised by Anthony Gittins in his talk 'The Dignity of Difference', I suggest this is an essential condition to be included within this challenge for missionaries today.





Workshop J: Contemporary Migration and Mission

Paddy Roe C.S.Sp.

Biography

Paddy was involved in the founding and administration (1999 to 2008) of SPIRASI, the Spiritan Asylum Services Initiative, in Dublin, which gave him an insight into the issue of migration, particularly in an Irish context. In 2006-8 he delivered an undergraduate course on "Migration Studies" at Milltown Institute. He worked previously in Kenya for 23 years, especially in the field of education. Returning to Ireland, he spent 13 years in education in KMI and Milltown Institute before returning to Kenya in 2008. He has a Doctorate of Divinity from Maynooth, and an International Diploma in Humanitarian Assistance from RCSI.

WORKSHOP J: Contemporary Migration and Mission

There are fundamentally two **types of migration**:

1. By choice, whatever the motivation

- To seek a better life, higher standard of living, professional fulfilment.
- Perceived better opportunities for the prospects of one's children.
- Fulfilment of personal vocation as in the case of missionaries.

In the contemporary world people are more aware of disparities of standards of living elsewhere, and more aware of possibilities of fulfilling one's dreams through the influence of the mass media. In addition, relative to other costs transport has become much cheaper and quicker.

2. By fear – a refugee is driven by the need to:

- flee the danger of war and violence;
- escape poverty, famine and destructive natural threats; or
- escape oppressive cultural circumstances.

Humans have always been inclined to migrate. At present about 3% of humans (190,000,000) live outside their countries of birth. This is not the first time in history that economic changes created large exoduses.

- From 1846 to 1939, 59 million people left Europe for various destinations.
- From 1965 to 2000 total world migrant numbers doubled to 150 million.

International migration must be seen in the context of globalisation. Population growth and the changes in agricultural production (capital-intensive) create a huge imbalance in the ability of agriculture to absorb labour. Much of this excess will migrate, some internally to cities, others to international destinations, legally or illegally. The imbalance is exacerbated by inequalities of wealth, ethnic wars and tensions, and new forms of economic integration (new economic communities).

Effects of migration on the human situation:

- Enrichment of the human genetic pool;
- Cross-fertilisation of ideas (literary and technology);
- Cross-fertilisation of cultural riches - religious, artistic;
- Increase of personal and collective insecurity.



Dynamics of Migration

In the post-industrial situation much migration happens from areas of sparse population to areas of great population density in the industrial world.

- Push Factors (factors encouraging departure) include climate change, other natural disasters, demographic pressure and conflict.
- Pull Factors (factors attracting the migrant) include: opportunity, empty space; promise of prosperity, weak opposition.

Who Migrates?

While many migrants come from poor countries, one cannot assume that it is the poor of those countries who migrate. The decision to move implies courage, initiative, openness to risk-taking and a determination to improve one's lot. The longer in distance the migration the more resources needed to carry it out: air or boat fares, subsistence etc.

- Unless there are compelling reasons of violence, migrants will tend to be from the younger adult population.
- Voluntary migrants will tend to be better educated than the average, and thus contribute to a brain/training drain in the donor country.

A Theory of Cumulative Causation of Migration

Cumulative causation is a mechanism whereby events and trends reinforce each other:

- In sending countries the fact of migration can create a critical threshold which changes attitudes towards migration and encourages further migration.
- In a sending community the income disparity created among families encourages further migration by those who
- see themselves as relatively deprived compared to other families, some of whose members have migrated.
- Migrants tend to provide capital for the purchase of land at home when it becomes available, thus increasing land values, but also are prepared to let the land lie fallow in view of retirement, thereby decreasing the demand for farm labour, and thus increasing the pool of potential migrants.
- Migrants will also tend to be more capital-intensive in their use of land.
- Attitudes in local communities can change to subtly pressurise the young into temporary migration with the implication that remaining at home shows a lack of initiative and imagination. (This might even be apparent in the way employers would judge a CV in favour of those with foreign experience).
- Those who migrate for a temporary period, intending to return permanently, may very well find the attraction of a more affluent life-style tempting, so as to encourage further temporary expeditions, or the intention of staying permanently if legal requirements allow.
- The initial migrants will tend to be among the highly motivated and able. As networks are established, it becomes easier and less costly for others to migrate.
- This cycle of migration may well lead to the depletion of human resources in sending communities and their accumulation in receiving communities.
- Social conventions often occur which implicitly designate certain jobs as the preserve of immigrants, discouraging locals from pursuing these jobs.
- Cumulative causation will never be a continuous curve. Many of the variables peak, decline and reverse.



It should be noted that in migration, human capital does not transfer perfectly between societies, leaving aside the question of discrimination. Thus migrants will often find difficulty in getting their education, qualifications and job experience accepted in the host country. It involves language differences, cultural differences and change of economic systems. In addition many trades and professions exercise self-regulation which will act against the interests of the migrant, and the migrant has to expect that he/she will begin work at a lower level than their qualifications in their home countries might suggest.

Implications for Christian Mission

The experience of migration is at the heart of the biblical imagination, be it the Exile in Babylon in the 6th century or in the flight of the Holy Family to Egypt. There is a practical intuition of the Christian Church as a result of this history that many people are at their most responsive to divine initiative when they are at their most vulnerable and insecure. However, it is in just such situations that others find their faith threatened by the most profound doubt and despair.

The Christian Churches often view the world of the migrant from a locus of secure orientation, financially and emotionally, and are often thereby prevented from empathising with the experience of insecurity. Thus they are unable to share this experience and extract from it a significant element of incarnating the biblical experience in a contemporary setting.

Possibilities for involvement of Christian groups and the Churches in migrant issues, thus proclaiming the Good News in the particular context of migrants and working to preserve and restore human dignity, would include:

- **Welcome:** a culture of welcoming the stranger: centres for socialising, contact with welcoming indigenous families. Parishes and houses which exercise a ministry of welcoming strangers. Agency for providing information on suitable residences for rental. *Fáilte Isteach*.
- **Solidarity:** keeping abreast of legislation, assistance with neglectful or prejudiced bureaucracy.
- **Humanitarian Aid:** much more needed in a developing world situation. Hunger creates its own imperative. It may well come about that with decreasing sympathy with the stranger coming in our midst that subsistence will again become the concern of NGOs.
- **Social Action and Advocacy:** for supportive legislation, interventions re. state bureaucracy, working with other NGOs in becoming advocates of the laws needed to improve the lot of the migrant and the refugee. (A source of great irritation for state bureaucrats)
- **Training and Christian Formation:** language, other courses available, particularly those geared towards skills relevant to employability.
- **Special needs:**
 - rehabilitation from incidents of trauma & torture in country of origin, or in transit; sexual exploitation; shelter & housing.
 - Provision of information** on the following, relevant to migrants:
 - destinations,
 - cultures of host communities,
 - labour laws,
 - social security relevant to migrants,
 - health rights and services.



FEEDBACK FROM PARTICIPANTS

Group 1:

- In dealing with asylum seekers it is not the role of the Christian minister to judge legal claims; this is to be left to the state bureaucracy, with a discerning oversight by the NGO sector, on possible injustices.
- Generally, our liturgies would not appeal to the stranger in terms of their lack of a celebratory element.
- Giving outlet to a person's artistic talent can be a very liberating experience.
- Generous provision of tea and coffee can open many closed avenues.
- Spiritans still have an enormous potential to respond to the needs of the stranger in the Irish Church.
- The ministry of welcome-making starts with invitation.

Group 2

- The workshop was concerned about the lack or inaccuracy of information available to interested parties on migration issues and organisations. It was suggested that the Churches should take the initiative in providing a booklet with information on services and legal rights of migrants, together with information on what various organisations are actually doing, and how they may be contacted. It was pointed out

that there is an Intercultural Handbook available from Partners, Northbrook Road.

- The ministry of welcoming in the Irish Church needs to involve participation of migrants in liturgy.
- It was felt that migrants are often exploited in Irish society e.g. having their visas retained in police stations.
- There is no doubt that welfare fraud undermines the confidence of many Irish people in migration processes.

Group 3:

- Migration issues should include emphasis on internal population movements within a country (rural to cities).
- There is latent racism in every society, provoked by fears and often seen in parallel with invasion. A lot of fears are, at the root, economic. Others are: the result of perceived lack of respect for local tradition and culture. Ireland's position as an island contributes to elements of paranoia.
- There is widespread anger about abuse of the asylum system, often acting against the interests of genuine asylum seekers.
- Most migration is economic in motivation.
- There is a limit to the ability of people in host countries to manage the rate of change expected of them.
- It is important to make a clear distinction between asylum and migration issues.



Workshop K - Reconciliation as an Integral Part of Mission

Brian Starcken C.S.Sp.

Biography

Brian is the current Provincial of the Irish Province of the Spiritans. From 1975 he worked in a variety of ministries in Sierra Leone, including as Director of the Pastoral Centre in Bo, the National Caritas Office and the Caritas International Working Group on reconciliation. When civil war broke out in 1991 and Bo became a major centre for humanitarian relief, he coordinated a camp for up to 80,000 displaced people. From 1999-2003 he was involved in an IMU Reverse Mission project in Athlone before returning to Sierra Leone as Director of the Pastoral and Social Centre in Kenema. In 2006 he was elected Provincial. He has coordinated and conducted peace-building training workshops for Caritas and church agencies / personnel in the Middle East, Balkans, East, West and Southern Africa, Oceania, Asia, Europe and the Americas.

Academic Qualifications:

BA, HDipEd, HDip (UCD) Adult Ed (Maynooth) and MA Peace Studies (University of Bradford, UK).

WORKSHOP K - Reconciliation as an Integral Part of Mission

How do we see reconciliation in terms of mission?

The recent rise in the need for reconciliation must be seen in the context of the world political order: There was great hope for world peace when the Berlin wall came down. However, from 1990-1998 we saw an upsurge

in civil conflicts around the world and a rise in the numbers of civilian casualties to as high as 98% of all casualties in some prolonged wars. Globalisation and communications brought these wars closer to us at home. The numbers of refugees and 'internally displaced persons', especially in Africa, reached unprecedented levels.

The result was that people were worse off:

- Loss of autonomy
- Economic loss, both nationally and personally
- The root causes of conflicts were not addressed
- There was a sense of exclusion
- High levels of trauma.

The question is raised – how do we work within this context and how do we bring reconciliation to people?

In the workshops we explored both **the spirituality and the process of reconciliation**. To do this we used three stories from scripture – The Prodigal Son, Jacob and Esau and the Disciples on the Road to Emmaus. These stories, taken together, contain most of the elements of reconciliation. In reconciliation work, a basic assumption has to be that people want to be reconciled and are prepared to understand and engage in the process. On our part we need a spirituality of reconciliation.

We read the scripture passages 'through the lens' of reconciliation.



A The Prodigal Son

1. Serious offence – the son alienates himself from his family, his social community, his religious community. He insults his father saying ‘I wish you were dead!’
2. The journey ‘out’ and ‘away’. There is separation – both physical and emotional. This is normal. We see reconciliation as not one journey but one out and one back.
3. For good measure further offence is committed – wasting money, living a lifestyle that could not be condoned.
4. Change of circumstances leads to a shift in perspective. ‘He came to his senses’. In the reconciliation story there has to be ‘a turning towards the other’. The outward journey cannot continue forever. What causes us to turn? The reason can be different in each story of reconciliation.
5. Truth, justice and mercy are all essential in true reconciliation
 - There is a question of TRUTH – I have sinned (admission of guilt).
 - There is a question of MERCY – he will ask for forgiveness - and receive it.
 - There is a question of JUSTICE – restitution is involved - he has reduced expectations in returning home (hired servant). In all of this the son sees a different future and the ‘return journey’ can now begin. He journeys now towards his father.
6. The father sees him from a long way off. The father has been waiting – scanning the horizon for any sign of the son returning.
As ‘victim’ the father keeps the door open for the son’s return.

7. The father goes out to meet him – is this our experience in reconciliation? Do we go out to meet people who want to reconcile with us?
8. There is FORGIVENESS. The cloak is a sign that the son is welcome back into the family. The ring means his inheritance is restored. The shoes show that the son is free to go away again. The feast is a celebration of the son’s return. Note that there are no conditions attached to the father’s forgiveness and welcome. This is true forgiveness.
9. The older brother is not reconciled. He has a different narrative – he even disowns his brother: ‘This son of yours’. The father corrects the narrative to ‘this brother of yours’ was dead, was lost.
10. Many stories of reconciliation are not complete.

B The Road to Emmaus

1. The disciples are fleeing from a dangerous place. They are trying to reach a ‘safe place’. (Refugees). This is the experience that many of us have after a trauma in our lives.
2. This is again the story of a journey out and away.
3. They carry their fears and anxieties, hurt and pain with them and they are telling their story along the way (discussing). They separate from their friends. Victims always have a ‘story’ to tell.
4. Jesus joins them. They are so caught up in their own ‘story’ that they do not recognise Jesus. This is often the experience of those who suffer trauma.
5. Jesus accompanies them. How? He listens to their ‘story’. He ‘walks’ with them at their own pace. They tell him



their story. They have all the words right but the story does not come together for them. 'We had hoped' – they have lost hope. Reconciliation is difficult when hope is lost (This can be explored further). Jesus retells their story and he helps them to see 'the larger picture'. There are implications here for us as reconcilers/accompaniers. How do we accompany people on their reconciliation journey?

6. The 'shift in perspective' begins – though not complete yet. Later they say 'did not our hearts burn within us as he spoke?'
7. They invite Jesus to stay with them and recognise him in the breaking of bread. (Reconciliation becomes a Eucharistic event and healing takes place).
8. They return immediately to Jerusalem – the place that they had fled from. This is the journey back. They share their news – they bring healing to others.

C The Story of Jacob and Esau

1. There is a serious quarrel over the issue of inheritance. A familiar tale!
2. Emotions are high. Esau is angry – 'I will kill my brother'. He has been deceived by a family member and he feels betrayed. He wants to seek revenge. Jacob experiences emotions of fear, guilt, anxiety and insecurity.
3. We cannot seek reconciliation when emotions are high.
4. Jacob begins the journey (he flees) away from his brother and his family. Again the 'journey out'.
5. Jacob is tricked by his uncle into marrying Leah instead of Rachel – he himself is cheated. Eventually he has a serious row with his in-laws and is forced

to flee again. This time he has nowhere else to go but back home! Interesting turning point for Jacob.

6. His fears have stayed with him! 'How can I return to that which threatens my life?' 'Esau will kill us all – even the women and the children'.
7. In this story we see reconciliation as a journey – but also as encounter. Jacob must first of all encounter his own self. He has to face up to his own fears and overcome them. He cries out to God for help. God will accompany him on the journey back. God will not solve his problems but promises to be with him. God accompanies those who are on the journey towards reconciliation.
8. Along the journey Jacob has another encounter – this time with an angel with whom he struggles all night. We see this as an encounter with God – or at least with the spirit within him – a 'dark night of the soul'. There are no easy paths to reconciliation. After his long struggle Jacob says 'I have seen the face of God'.
9. Only now is he prepared for his encounter with Esau (the other).
10. Jacob is practical – he sends gifts to his brother.
11. When he meets his brother he is well received by Esau (Is this because Esau himself has done well?). Because he is received well he says to his brother 'seeing your face is like seeing the face of God'. Do we see the face of God in 'the other'?
12. They separate again – another story of reconciliation being incomplete. Full reconciliation only takes place in the fullness of time.



What is the Christian contribution to Reconciliation?

We are all called to the ministry of reconciliation. The sacrament of reconciliation is vertical reconciliation - we are sinners and we need to be reconciled with God who 'reconciles the world to himself'. Horizontal reconciliation is between people / groups; the guilty should repent and ask for forgiveness – then reconciliation would be easy. St Paul brought the word into the Christian context. 'Christ through his suffering and death has reconciled us to himself'. 'Christ has passed on this ministry of reconciliation to us.'

Points to note:

1. It is God who reconciles; we participate in His work. Forgiveness is at the heart of reconciliation and this has to come from outside. Only God is big enough to be all-forgiving. Human forgiveness is God working through us.
Reconciliation is more of a spirituality than a strategy.
2. God's reconciliation process begins with the victim. When there is no repentance the victim can be held hostage to the situation. Can we forgive without being asked for forgiveness? In the Christian view, God can heal the victim.
3. When reconciliation takes place between the victim and the wrongdoer they become 'a new creation'. The relationship cannot be restored but there can be a 'new' relationship. They can come to a new place.
4. We pattern our suffering on that of Christ. Suffering of itself is destructive but we must connect our suffering with something larger. With St. Paul, we can say 'I want to be like Christ, to share his sufferings and become like him in death

in the hope that I myself will be raised to new life'. In other words, in order to know the resurrection we have to understand suffering. This is not a new spirituality! It does allow us to accompany those who are suffering.

5. Full reconciliation can only take place at the end of time. The reconciliation of the world is not yet there. All stories of reconciliation are somehow incomplete.

Elements of a Spirituality of Reconciliation

- In reconciliation we have to learn to celebrate the small victories as signs of hope.
- In reconciliation we participate in something God is doing in the world.
- To be instruments of reconciliation we must live it. It must pervade our lives and be integral to our lives. Love your enemies! We are called to be WITNESSES.
- We need to know our own wounds – do they dominate our lives? They can be a hindrance if we don't deal with them. We should not lie to ourselves.
- Our wounds can help if healing takes place and can lead us to greater compassion.
- Wounds don't disappear – they become markers. They look back but they point the way forward. Isaiah says 'By His wounds we are healed'.
- We have to have the capacity to create safe spaces – where people can examine their wounds. We need to be able to create hospitable and welcoming spaces. When wounded people experience hospitality, then there is grace.
- Can we be trusted? Trust-building is the key in reconciliation and is another way of talking about faith. It is something very sacred in people's lives.



Workshop L- Liturgy and Mission

Dr. Tom Whelan, C.S.Sp.

Biography

Tom worked in Sierra Leone for 12 years, half of this time teaching at St Paul's Seminary (originally in Liberia, then Sierra Leone). Since then he has taught at the Kimmage Mission Institute and is at present Dean of the Faculty of Theology and Spirituality at the Milltown Institute. He also lectures at The National Centre for Liturgy (Maynooth) on the relationship between Liturgy and Culture and is currently Chairperson of BIAMS (British and Irish Association of Mission Studies). He has degrees in music and theology, as well as a doctorate in liturgical theology.

WORKSHOP L - Liturgy and Mission

1. Liturgy is not just a "nice thing to do".
The encounter with the divine that takes place in liturgical celebration is essential to the health of our lives as Christians. Liturgy provides the ritual space wherein we find nourishment through Word broken and Food shared. In and through our celebration of liturgy we are invited to become more deeply inserted into the Paschal Mystery through which Christ opened salvation to us and which in turns becomes the paradigm for our Christian living.
2. In the Paschal Mystery (PM) we encounter the Risen Christ who destroyed the force and power of evil through his own *kenosis* – self-emptying – as well as through his life of perfect and uncompromising obedience to the Reign of God which he preached and embodied. The assembly that gathers and, through the transforming and salvific work of the Spirit, actualises this paschal mystery in its midst so as to be sustained in and by it, engages in a self-implicating act. For its act of worship to be authentic, it needs to attempt, however imperfectly, to mirror in its collective and individual lives the dying and rising that is at the heart of the PM. This transformation happens at all levels and in all dimensions of life. Through the tasks of evangelisation and mission, the desire that is deep-seated in God that "all be saved and come to the knowledge of the truth" (1 Tim 2:4) finds expression in how Christians en flesh the mission of God in the events and contexts in which they find themselves. The embodiment of Christ (grace-filled, if still tainted by sin, 'communion-ed' through Eucharist, made real through Presence, and become corporate through sacramental act) in the liturgical assembly is intrinsic to this 'mission-movement' that is central to what it means to be baptised. In a sense we can say that the liturgy supplies the 'ontological environment' (a privileged through not exclusive locus) for the sacramental nourishment that is found in gathering, in the Word, in bread and cup shared, and in the church ministry that flows from this assembly.
3. Liturgy and mission both find their origins in the Trinity. This is a teaching that is affirmed of each and both by the writings of Vatican II. Among the many implications that this has for us is that we realise that neither liturgy nor mission is



an arbitrary ecclesial activity. They are not optional extras, things that are the preserve of the pious or the activist. Both liturgy and mission, each in its own way, are 'of the nature' of being a corporation of believers, of being church. The recovery of this ancient insight on the part of the Council also points to the fact that both liturgy and mission, each in their own way, are expressions of the essence of who God is. God can almost be defined in terms of 'sending', of that outward movement that takes place between the persons of the Trinity: the sending of Christ by the Father is extended by Christ's own sending of the apostles. The act of glorification of God, which is essentially what worship is about, is nothing other than a reflection back to God of God-self – and the baptised are caught up in this movement which can only be authenticated in and through their corporate and individual lifestyle.

4. Liturgy / worship flows from the Trinity, and is therefore a participation in the life of the Trinity. It is rooted in the salvific work on the Triune God, through Christ and in the Spirit. Indeed, such is the relationship with the salvific work of God that it can be said that the liturgy itself is a participation in this salvific work and is therefore a 'final moment of salvation history for each and every generation of people'. This liturgy, therefore, is not carried out simply for its own sake, but is, in the words of the Russian Orthodox theologian Alexander Schmemmann, "for the life of the world".
5. This unique and fundamental source allows for various expressions:
 - Where liturgy gives expression to the priestly dimension of baptism, mission

is an exercise of the prophetic dimension of baptism;

- St Paul often describes his mission in terms and language of worship.
6. Liturgy is not a 'tool of mission' but rather a 'space' in which believers are formed for mission. A parallel statement is that catechesis is not the purpose of liturgy, but rather happens because of 'good liturgy' - liturgy is supposed to be a 'rehearsal for life'. How we celebrate liturgy will reflect on how we live as Christians.
 7. We can understand mission in various ways. It used to be understood in a number of circles as being simply and primarily about "winning souls for God", and the subsequent implanting of the church in a territory. Today, we see mission differently. It is our participation in God's mission, which means that we must constantly try to discern what this is for us in our contexts. John Paul II spoke of there being various spheres of existence (economic, social, cultural, political, etc.) which are in need of evangelisation (*Redemptoris evangelium*); this implies that mission is less defined by geography and territory that it once was.
 8. How we define mission will affect how we conceive liturgy and therefore celebrate it. Factors that we must take into consideration today in our exercise of mission (and therefore also, in our celebration of liturgy), include questions around post-modernism, secularisation, fundamentalism. Part of this discussion relates to how we understand 'cultural diversity' as against a strong sense of the need for 'cultural identity' (and this is central to how we will deal with questions of a multicultural culture and church).



9. Among other things, mission often relates to people on the margins of society in order to 'bring them to the inside'; so also should liturgy.
10. Both liturgy and mission are exercised in the midst of society. The type of society within which we live influences both how we celebrate liturgy and how we 'do' mission. Therefore how we situate ourselves in the face of secularization, post-modernism, cultural diversity / identity; fundamentalist movements in society etc. affects the way we 'do mission' as well as how we celebrate liturgy. Anything less than that means that our mission is no longer the *Missio Dei* and our liturgy is no longer a conscious celebration of the sacramental mode of encounter that is at the heart of our God's way of dealing salvifically with us. Incarnation is at the heart of both mission and liturgy.
11. Liturgy that tries to reflect the Kingdom will influence how an assembly will 'do mission'. The mission of God (*Missio Dei*) has as its aim the manifestation (*epiphanea*) and unfolding of the Reign of God; liturgy is an *epiphanea* of the Kingdom, an experience of God's bounty, a 'rehearsal', if we may, of how to behave in a Kingdom way – however impoverished and incomplete this may be.

From Participants:

1. Church and liturgy: as church is, so is its liturgy. A church without any sense of mission will attempt to celebrate liturgy that has no sense of its own *raison-d'être*. There is a danger that liturgy can become a tool of other agendas or a moment set aside to 'teach' people. Nor

is the purpose of liturgy 'self-expression' of one's faith, as such. If local church has a strong sense of mission, then the liturgy will support and help enable this because it is a participation in the life of the very same Triune God who invites us to participate in God's mission.

2. Liturgy will be coloured by the concerns of people. When these concerns are geared towards the Kingdom, towards social transformation in the name of the Gospel, towards challenging forces of deprivation and inhumanity, and towards the re-direction of economic and social policy to Kingdom values, then the liturgy itself becomes self-implicating and will facilitate the deeper conversion of the assembly so that it will be better able to participate in the mission of God. Liturgy must be an experience, even in the form of a shadow, of the Kingdom. Liturgy ought to enable people to pray and name the important things in life.
3. It is important to acknowledge the role popular piety plays in the lives of people. This often reflects where people's sense of prayer and world is, and offers a support to the more formal worship of the local assembly when it gathers weekly. Examples given related to Brazil, and how people are rooted in their beliefs, in certain understandings of ecology and its place in Christian belief. It is sometimes difficult to identify a dividing line between popular piety and formal belief. But we need to be able to 'read' and theologise for the context within which we find ourselves.
4. Fundamentalism versus post-modernity: These are among a number of other 'contexts' in which people in the so-called 'West' live, and are to be found in



various ways in the cultures of most other places in the world. In extreme forms, each becomes a challenge to the preaching of the gospel of Jesus. This gospel has a holistic understanding of the human person, not just simply 'this worldly' or 'next worldly', and is concerned for the economic as well as political and social contexts in which all people find themselves. Post-modernity, among other things, realigns older value-systems, but in its extreme forms questions the possibility of universal ethical norms (which it deems to be private and not of public concern), as well as the uniqueness of salvation in and through Christ (it holds that all religions – and none – can be equally valid ways for people to give expression to their sense of the 'spiritual').

5. Importance of the ecumenical both for mission and for liturgy since Vatican II.
6. Eastern churches / western churches. In the two great traditions we could say that we have mysticism versus the material. The 'activism' that is sometimes associated with mission in the West could be tempered by the more mystical approach to both liturgy and mission that we find in the traditions of the various eastern churches.
7. Both liturgy and mission have in common the important aspect of giving glory to God (glorification of God and sanctification of humanity). Mission is primarily about numbers: a central part of mission is the glorification of God (see 2 Thessalonians 3:1), just as it is in worship. There is a danger of a form of pelagianism if we think that all depends on our own (mission) work, if we don't "see results" in mission, or "get things" in

liturgy. There is a sense in which we can say that both mission and liturgy are redundant in that they have no purpose beyond themselves: the core of each is nothing other than glorification (which has the effect of bringing about sanctification). The phrase "glorification of God and sanctification of people" is one we encounter both in the Liturgy Constitution (see nos. 7 and 10) as well as in the Decree on Mission (AG 1, 7, 11)

8. Importance of breaking witness – 'liturgy and mission not about numbers', but about bearing witness to the presence of God. Part of the mandate of Jesus as reported in John is "You shall be my witnesses". Often the best missionary act that we can make is to bear witness. It is easier to count numbers and measure 'success', but bearing witness is at the heart of mission and can be more the challenging thing to do. Liturgy, through its nourishment in Word and Sacrament, gives strength and focus to the witness we are called to bear because this witness is ultimately to the Kingdom and the paschal way in which salvation has been achieved for us in Christ.



"One Heart and One Spirit"