

Herausgeber – Publisher: Steyler Missionswissenschaftliches Institut,
Sankt Augustin

Redaktion – Editors: Heribert Bettscheider, Eugen Nunnenmacher
Martin Üffing

Anschrift – Address: Arnold-Janssen-Str. 24
53754 Sankt Augustin,
Deutschland – Germany
Tel.: [00 49] (0 22 41) 23 73 64
Fax: [00 49] (0 22 41) 2 70 97
E-Mail: Missionswiss.augustin@t-online.de

ISSN-Nr. 0042-3696

Desktop publishing: Martina Ludwig, Steyler Missions-
wissenschaftliches Institut,
Sankt Augustin

Druck – Printing: Drukkerij Steyl b.v., Tegelen (NL)

Verbum SVD erscheint viermal jährlich mit etwa 400 Seiten.
Jahrespreis EUR 25,00.

Verbum SVD appears four times a year with a total of about 400 pages.
Annual subscription rate EUR 25,00.

© Steyler Verlag, Postfach 24 60, 41311 Nettetal, Deutschland – Germany.
Fax: [00 49] (0 21 57) 12 02 22, E-Mail: steyl.buch@t-online.de

Vorwort/Editorial	141-142
<i>Antonio Pernia, SVD</i>	
A Multicultural SVD in a Multicultural World	143-159
<i>Kurian, T. K., SVD</i>	
Formation for Interculturality	161-176
<i>Johannes Füllenbach, SVD</i>	
Some Thoughts on Cultural Orientation	177-188
<i>Eugen Nunnenmacher SVD</i>	
Vorbereitung für Interkulturalität in der empfangenden Provinz	189-203
<i>Heribert Bettscheider SVD</i>	
Das Vermächtnis von P. Dr. Johannes Schütte SVD (1913-1971)	205-221
<i>Patrick Claffey, SVD</i>	
Transnationalism or the New Catholicism?	223-232
BIBLIOGRAPHIA	
Bily, Lothar: Die Kultur als Ursprung der Humanität (K. J. Rivinius SVD)	233-235
Pivot, Maurice: Un nouveau souffle pour la mission (A. Michalek SVD)	236-237

EDITORIAL

Most of the articles in this issue revolve around the subject of interculturality and internationality. *Interculturality, internationality, multiculturalism* are terms associated with the development of the modern global societies. It is important first of all to recognize the present-day worldwide developments which have resulted from globalization and migration, among other factors. These developments represent an enormous challenge for the world church. On the one hand they cause a crisis in the mission of the church, on the other they offer a great chance. In this process the church is going to change its shape.

The subject of multiculturalism is of especial importance for an international missionary congregation like the Society of the Divine Word. Its last General Chapter in 2000 has declared internationality a special characteristic of the Society, that is to say a specific way of realizing its universal mission.

But internationality and multiculturalism do not simply come about, let alone function just like that. It is necessary to reflect on the implications of this whole topic. What does interculturality imply, which processes are going on? What, for instance, does intercultural hermeneutics mean? Interculturality involves everybody: a community which is international demands changes from those who come in from other places as well as from those whom they join.

Interculturality, then, is something that has to be learned. The training for interculturality has to begin in basic formation, but continues as an essential element in all phases of ongoing formation, as well.

We have been able to recruit very interesting contributors for this issue, namely the Superior General of our Society and the General Secretary for Formation as well as two confreres with long years of concrete experience in the field of interculturality.

Heribert Bettscheider, SVD

*Antonio M. Pernia, SVD**

A MULTICULTURAL SVD IN A MULTICULTURAL WORLD

The article reflects on the phenomenon of growing multiculturalism both in the world and in the SVD. The first section examines multiculturalism in the world as a phenomenon arising from and intimately connected with globalization and international migration. This phenomenon is seen as a particular missionary challenge for a missionary congregation which purports to be international. The second section looks at internationality in the SVD. It traces the experience of internationality in the history of the SVD, then dwells on internationality as an element in the fundamental identity of the SVD. The third section explores the mission of an international missionary congregation like the SVD in the context of multiculturalism. The mission of promoting a multicultural Church is underlined and linked with the fourfold prophetic dialogue. A fourth section concludes the article by laying out "ten theses on interculturality and the SVD."

The Statement of the SVD 15th General Chapter 2000, "Listening to the Spirit: Our Missionary Response Today,"¹ makes two rather interesting references to the theme of "interculturality" or "multiculturalism." These are in Nos. 20-21 which speak of the "cultural consequences" of the "major world-changing trends" mentioned earlier in the Statement (Nos. 11-14), and in Nos. 29-33 which describe "Our Society Today." In the first place, the Statement notes the growing multiculturalism of the world in general. "People from different cultures are in much closer contact today. Most cities are inhabited by widely diverse cultural groups" (No. 20). In the second place, the Statement adverts to the growing cultural diversity of our Society's membership. "Our membership is more diverse than ever Our global distribution of personnel allows for the formation of international/intercultural communities in many parts of the world" (No. 29).

This article wishes to explore these two statements and proposes a response to the missionary challenge which a multicultural world poses to an international religious missionary congregation like the SVD. It concludes with "ten theses" on interculturality and the SVD which propose to summarize the basic insights or principles regarding internationality or multiculturalism as a fundamental characteristic of the SVD.

1. *An Increasingly Multicultural World*

Certainly one of the characteristics of our present-day world is its growing multiculturalism. Many factors have contributed to this characteristic of today's world. Among the most significant are the process of globalization and the closely related phenomenon of international migration.

1.1. *A Feature of the Global Village*

Anyone who talks today about globalization also inevitably adverts to the multiculturalism that the process of globalization brings about. Indeed, "multiculturalism" has become almost synonymous with "globalization." Thus, one can say that multiculturalism is simply a feature of the global village. Innovations in the communication, information and transportation technologies are bringing together people of different cultures if not physically, then virtually. Not only do more people today travel than ever before, people today also travel more often than ever before. This means encountering different peoples, different cultures, different religions, different lifestyles. And even those who do not travel get in touch with people of other cultures and places via the television, the internet, the mobile phone and other modern means of communication.

We can even say that individually most of us are multicultural persons. For instance, as a student, I had teachers and professors from the USA, Germany, England, the Netherlands, Ireland, Argentina, the Philippines, Indonesia, India. And if we consider still all the foreign authors who have influenced us with their books and articles, then we begin to realize how multiculturalism is a phenomenon that surrounds us, almost like the air we breathe. Apparently multiculturalism is here to stay. Benetton, one of Italy's giant multinational corporations, has an advertisement which carries the words: "United Colors of Benetton" and shows a group of happy children of different cultures and ethnic origins – Black, Chinese, Malay, Arab, European, etc. Such a picture can very well be the image, in many cases except the happy faces, of our present multicultural world.

1.2. *International Migration*

Closely connected with globalization is the phenomenon of international migration, or the massive movement of people around the world. It can be viewed as both a consequence of and a factor contributing to the process of globalization of the world. According to the IOM (International Organization for Migration)² based in Geneva,

Switzerland, there are about 150 million international migrants worldwide. That means that one out of 50 persons is a migrant or a person on the move. While migration is an age-old phenomenon, the global nature of migration in our age is what gives it a particular prominence. More people today choose or are forced to migrate than ever before, and they are travelling to an increasing number of countries. International migrants come from all over the world and travel to all parts of the world.

The largest numbers of international migrants are in Asia. Europe and North America (with equal numbers) come next, followed by Africa, Latin America and Oceania with progressively fewer numbers. More than half of all international migrants live in developing countries, with migration often occurring within the same continent. The most rapid growth in the number of international migrants tends to occur as a result of refugee crises. The Pontifical Council for the Pastoral Care of Migrants and Itinerant People estimates that there are a total of some 50 million refugees or forced migrants today. This means that about one out of 120 persons is a forced migrant.³ This had led the Holy Father to call the refugee phenomenon "a shameful wound of our times."

Just as the causes of international migration are complex, so too are its effects on both the source and the destination countries. Its impact cannot be characterized as solely positive or negative. Often the same factors that create benefits can also produce costs. In any case, one consequence of international migration is that societies are becoming more and more multicultural. As a result of migration, people from different cultures not only are in much closer contact today, oftentimes they are forced to live alongside each other. Many of the world's cities today are inhabited by widely diverse cultural groups. And often the diversity of cultures also mean a difference in religions. Especially for societies that have hitherto been ethnically homogeneous, this phenomenon can be very traumatic. Migration is, indeed, changing the face of our cities, as the following facts indicate:

- It is said that the second largest Polish and Greek cities in the world are found not in Poland or Greece but in the US. Long Beach, California is the second largest Cambodian city in the world, and East Los Angeles is the second largest Salvadoran city.⁴
- Our secretary for the English language at the Generalate spends his Sundays going around Rome. After some 12 years in Rome, he now knows almost every church and sanctuary in Rome. He often makes the joke that on Sundays, the only languages you hear in Rome's buses and trams are Polish and Tagalog.

- The majority of the 11 million registered non-EU citizens living in the EU are in Germany (just over 5 million), France (2.25 million), the United Kingdom (over 1 million). In Germany, Turkish nationals form the largest contingent (nearly 2 million), followed by former Yugoslavs (more than 1 million). In France, Algerians and Moroccans are the largest non-EU groups (each community numbering about 600,000).⁵
- The Russian Federation has become a destination for labour migrants in Central and Eastern Europe and the Commonwealth of Independent States. The majority come from within the CIS, although a considerable number also come from 114 other countries, with significant numbers coming from Turkey, China, and the former Yugoslavia.⁶
- Every type of migration is found in sub-Saharan Africa. The major host countries of labour migrants are Côte d'Ivoire in West Africa, Gabon in Central Africa, Botswana and the Republic of South Africa in Southern Africa. The major countries of origin are Mali, Burkina Faso and Lesotho. Ghana, Nigeria and Senegal are considered as both receiving and sending countries. Whilst forced movements of refugees and internally displaced persons constitute the vast majority of Africans on the move, recent years have seen other forms of migration develop, such as temporary labour migration.⁷
- In Southeast Asia, economic factors determine three persistent, long-term migration subsystems formed by the attraction of labour across international borders to Singapore and peninsular Malaysia, East Malaysia and Brunei Darussalam, and Thailand. In the first two instances, Indonesia and the Philippines constitute the main source of labour flows; various nations in Indochina represent the main sources of migration into Thailand.⁸
- Within the Southern Cone in South America, Argentina remains the major pole of attraction for migrants. However, Argentinians also contribute to extra-regional migration movements as they make up the highest number of Southern Cone citizens residing in the United States. Argentina is host to some 2 million migrants; some 50% are Latin American nationals. More than 80% of all international migrants from the Southern Cone settle in Argentina.⁹
- In Oceania, Australia and New Zealand are the principal destinations for migrants. Australia continues its long tradition as an immigration country, and like other developed countries in Europe and North America, it has begun to set in place a more selective immigration policy to ensure immigrants will be well received and will contribute to the overall economy and society. This more re-

strictive policy stems from concerns about the magnitude and diversity of recent immigration. In 1996, reports from the Australian Bureau of Statistics confirmed that nearly 25 per cent of the population was foreign-born.¹⁰

2. The SVD as an International Religious Missionary Congregation

I believe no one can doubt the fact that the SVD is one of the most international religious missionary groups in the Church today. While it is difficult to specify and count nationalities and cultures, the latest SVD Catalogus reveals that our members originate from a total of about 65 different nations or countries. This fact, of course, did not just come by chance. It is a result of an openness to internationality which the Founder himself planted in the congregation from the very beginning.

2.1. Internationality in the History of the SVD

The history of the SVD shows several nuances to the phenomenon of internationality – from the initial, and perhaps cautious, openness to internationality which characterized the Founder to the present full-blown experience of internationality in the sense of a genuine “interculturality” or interaction of cultures.¹¹

2.1.1. Early Openness to Internationality

Three events or incidents are usually cited in order to indicate Arnold Janssen's openness to internationality from the very beginning.¹² First, already in 1875 Arnold Janssen began referring to his plan as a plan for a “German-Austrian Mission House” to which he hoped representatives from different nations would belong. Because of this, he thought of Rome as the place for its headquarters so as to avoid nationalistic conflicts and tensions. As we know, he was unable to start in Rome and did so instead in Steyl, Holland. Nevertheless, the small group which began in Steyl represented various nations: two Germans, one Austrian and one from Luxembourg.

The second event was the First General Chapter in 1885 which sought to “liberate the Society from its national limitations, provide it with far more members and helpers and thus ensure a greater development within a short time.” Thus the February Rule which resulted from the Chapter contained a strict prohibition to “criticize the nationality of a confrere or promote one's own at the expense of others.”

The September Rule developed this further, stating that confreres should "avoid false pride in their own nation. For that contradicted not only the goal of the Society but also the spirit of the Church and the Spirit of God."

The third event was the introduction of the Superior General's official gazette and the Latin name given to it, *Nuntius Societatis Verbi Divini*. Thinking of the future internationality of the Society, the Founder remarked: "Finally the possibility came to my mind that later, perhaps, the Society will recruit priests from places where German is not spoken. Maybe later it will be necessary to replace German with Latin in the text."

2.1.2. Geographic Internationality

In the light of this fundamental openness of the Founder to internationality, it is easy to understand the extremely rapid growth of the Society around the world. Within a relatively short time, the Society was able to establish itself in several countries in all five continents – China 1879, Argentina 1889, Austria 1889, Germany 1892, Togo 1893, Brazil 1895, USA 1895, Papua New Guinea 1896, Chile 1900, Japan 1906, Philippines 1909. After the Founder's death in 1909, the Society spread to even more countries – 22 countries in the period 1910-1964 and 29 in the period 1965-2000.¹³

The mere expansion to so many countries is noteworthy in itself. But even more noteworthy is the fact that wherever it established itself, the Society soon accepted members from the indigenous population. Although there was caution at the outset in some cases, the basic openness to internationality implanted by the Founder in the Society made this not just possible but also rather natural. Thus, by the time the Society celebrated its 85th year in 1960, someone wrote that "today the Society counts 35 nationalities in its ranks, and the biggest group, the Germans, do not comprise more than 40%."¹⁴ He goes on to note that after the Germans come the US-Americans (13%), the Dutch (11%), the Poles (6%), the Argentinians (4%), the Austrians (3.7%), the Brazilians (3.4%), the Czechoslovakians (3%) and Indonesians (2%).

Another element which needs to be noted is the practice of sending international teams to the mission, i.e., assigning confreres of different nationalities to work in the same mission territory. This practice began with the very first team of missionaries sent out by the Founder, John Anzer, a German, and Joseph Freinademetz, a Tyrolese (Austrian), missioned in 1878 to China. This practice continued to be cultivated in the history of the Society and has led to the establish-

ment of provinces and regions with an international composition. Thus, it is not rare that a province or region of the Society would be made up of confreres belonging to 5, 10, 15, 20 or more nationalities.

At this time, of course, internationality was nothing more than just geographic expansion or the presence of the Society in several countries in the world. This, obviously, is only one aspect – indeed, only an exterior aspect – of internationality. For one can indeed be present in a country, learn the language of the people and still live like a stranger in that country. The Society was international only in the same sense as the Church was universal for being present in almost all countries in the world. But such a presence was basically the presence of a Euro-centric Church and of a Euro-centric SVD. The Church was like an international firm exporting to Asia and Africa, via its American agents, a fundamentally European religion.¹⁵

In a similar manner, in whatever country we worked, the SVD was present as a European (German) religious missionary congregation. What was done in Europe or Germany was repeated or imitated in Argentina, Papua New Guinea or India.

We SVDs, like many other Institutes, were international by geography but Euro-centric in culture and formation. Doing the novitiate in Japan or Chile did not make much of a difference. Studying theology in Buenos Aires or Bombay was about the same thing. One studied the same subjects and consulted the same authors. The prayers followed the same so-called "universal" methods, and everywhere the same norms of religious life applied, i.e. those of the post-Tridentine Catholic tradition.¹⁶

Indeed, at this time, one had the impression that everything was a copy of Germany. St. Augustin was copied in Techny (USA) and Rafael Calzada (Argentina). And Techny was copied in Christ the King (Philippines) and Rafael Calzada in Pamplona (Spain). What was at work was a certain centralized uniformity rather than genuine internationality. While this gave a strong sense of unity to the Society, it also did not take into account the particular richness of each specific culture. Only one kind of SVD was being created, and obviously only one way of living the religious life and doing missionary work. Indeed, one had the feeling that in order to be an SVD one had to give up being an Indonesian, Japanese, Brazilian or African.

2.1.3. Internationality as Interaction between Cultures

This situation began to change with the coming of Vatican II and its positive evaluation of the culture, history and socio-economic con-

texts of peoples and nations. Theology began speaking of inculturation and the building up of the local Church. There was no longer just one way of being Church or being Christian in the world. There are as many modalities as there are cultures. Similarly, in the SVD, the insight began to develop that there was not just one way of being SVD and that the charism of the Founder could find different expressions among the various cultures of different peoples. Like the Gospel, the original charism of the Society not only could enrich but also be enriched by the cultures in which it incarnates itself. This led to a situation whereby the Society came to be seen as being composed no longer of members from different nationalities all learning the one "SVD culture" but of members from different nationalities sharing the richness of their cultural diversity. Gradually the SVD became not just the home of one culture but the place for the interaction of various cultures.

Two developments in recent years served to sharpen all the more the multiculturalism of the SVD. The first was when what used to be "mission-receiving" provinces and regions began to regularly send missionaries to other parts of the world. This turn of events took place among the main Asian provinces in the mid-1980s. This has led to a situation whereby there are now about 170 Indonesian SVDs, 130 Filipino SVDs and 120 Indian SVDs working outside their own countries. The presence of these 420 Asian missionaries in Africa, Europe, the Americas and other parts of Asia has given "color" to what has heretofore been a white man's domain.

The second development is the so-called "Roscommon Consensus," the statement of the provincial superiors of the European zone gathered in Roscommon (Ireland) in 1990, which declared secularized Europe to be also a "mission territory" analogous to the mission situations in Africa, Asia and Latin America. Thus, it was felt that Europe had also the right to ask for and receive missionaries from elsewhere. A practical consequence of this was that the older European provinces, which used to receive "first assignments" only from their own formation houses, were now receiving missionaries from Asia, Africa and Latin America. Multiculturalism, then, has become a characteristic of even the formerly largely homogeneous provinces of Europe.

And so it is that the picture of the Society now has radically changed from that of 1960. There are now about 65 nationalities in the Society (compared to 35), and the biggest group now are the Indonesians who make up 24.81% of the total membership. They are followed by the Indians (12.35%) and the Poles (9.98%). The Germans now come in fourth place and comprise only 9.45% of the total. Then

follow the Filipinos (8.84%), the US-Americans (4.88%), the Vietnamese (2.86%), Dutch (2.68%), the Slovaks (1.86%) and the Austrians (1.68%).

2.2. Internationality and the Identity of the SVD

Internationality is not just a phenomenon that has marked the history and development of the SVD. It is also a fundamental element that forms an essential part of the identity of the SVD. An earlier article of mine has tried to make this point.¹⁷ And it does so by a careful reading and interpretation of our Constitutions.

A first reading of Cons. 104, of course, would seem to belie this. It says that the charism of our Society is *further* characterized by the fact that "we give witness to the universality of the church and the unity of all peoples through the international character of our Society" (along with accomplishing "our missionary service in a fraternal community of laymen and clerics," and having "the openness of our founder ... to always discern anew the will of God and be available, flexible and ready to venture into new situations"). In other words, this constitution seems to imply that internationality is only something that is added on to SVD identity, and that there is already an SVD identity even before it is further characterized by internationality.

In other constitutions, however, internationality appears not just as a further characteristic but as a fundamental element in the charism of our Society. For instance, the Prologue, which, as we know, provides a description in a nutshell of the fundamental nature of our Society, already contains the idea of internationality: "As a community of brothers from different nations and languages, we become a living symbol of the unity and diversity of the church." Perhaps clearer still is Cons. 501 which states that "the goal of all formation and education in our Society is growth by the power of the Holy Spirit into unity with the Incarnate Word of the Father and *into a missionary community comprising members from many countries and cultures ...*" In other words, along with growth in discipleship as a religious missionary, a fundamental requirement in becoming an SVD is internationality. This constitution almost says that one cannot be an SVD if one does not learn to live in international and multicultural communities.

Internationality, then, is not just an accident in the history of the SVD. It did not just happen by chance that the SVD became an international religious missionary congregation. Internationality is a value that is willed or intended in the SVD. It is something that is

embedded, as it were, in the constitutions of the Society or in its fundamental self-understanding. This is quite clear from a reading of both the Prologue and Cons. 501.

Thus, as other constitutions show, internationality is seen as an ideal to be sought after in the SVD. Cons. 303.1 tells us that “a distinguishing feature of our community life is that confreres from different nations live and work together.” Thus, as Cons. 116.2 puts it, “because of the character of our Society, confreres are appointed to various provinces according to the principle of relative internationality.” And since the goal of formation in our Society is “growth into a missionary community comprising members from many countries and cultures,” our formation programs and structures will have to be pluriform (Cons. 504.1) and opportunities for cross-cultural experiences are to be made available to both our brother and clerical candidates (Cons. 515.3; 516.4). For clerical candidates, theological studies may even be taken in another country on a limited basis (Cons. 516.5). The tertiate program in Nemi is also encouraged as a way of strengthening the family spirit of our international community (Cons. 519). Even the election of councillors and the appointment of officials at the generalate should take into account the international character of our Society (Cons. 619.2).

It is clear that, according to our Constitutions, internationality is something which is to be consciously promoted in the Society – in our basic formation programs, in our ongoing formation programs, in our community life, in our missionary work, in the administration and government of our Society. As such, internationality is seen as an element that enriches our religious missionary life and work. Cons. 504.1, in fact, speaks of “the enriching quality of our Society’s internationality,” while Cons. 303.1 says that internationality “becomes a mutually enriching experience when based on deep respect for one another’s nationality and culture.” Thus, Cons. 113.1 reminds us that “our Society learns how to live its own internationality more richly and profoundly” by promoting pluriformity in theology, spirituality, formation programs and structures.

3. Mission in the Context of Multiculturality

It is clear that an increasingly multicultural world poses a special missionary challenge to an international religious missionary congregation like the SVD. In discerning how to respond to this challenge, the first thought might be about what we can do to minister to the people who are affected by globalization or migration. One response would be to organize a special ministry to migrants, refugees or dis-

placed people. Such a ministry will naturally embrace several dimensions which will attempt to address the vastly complicated needs of people on the move, e. g., needs in the socio-economic-political, the social-psychological, the religious-pastoral areas. Another response would be to engage in related ministries like urban ministry (since most migrants and refugees are found in the cities), ministry among women (since women make up the bulk of migrants and often have to carry the heaviest consequences of migration), interfaith and ecumenical dialogue (since migration brings together not only people of different cultures but also invariably people of different religions).

3.1. Promoting a Multicultural Church

But aside from the challenge of what the Church, through religious congregations like the SVD, *can do* for migrants and refugees, there is also the challenge of what the Church *can be* or should be for these people on the move. And this challenge is for the Church to become itself a multicultural Church to be a home for people of different cultures, an instrument of the intercultural dialogue, and a sign of the all-inclusiveness of the Kingdom of God.

3.1.1. Home for People of Different Cultures

A multicultural Church will be seen by strangers and foreigners not just as a more tolerant but also a more welcoming Church. And for the Church to be more welcoming, three elements are essential,¹⁸ namely, that it be a Church that fosters the recognition of other cultures (i. e., allows the culture of migrants, strangers or foreigners to be visible in the community), encourages respect for cultural difference (i. e., avoids any attempt to level off cultural differences by subsuming the minority cultures into the dominant culture), and promotes a healthy interaction between cultures (i. e., seeks to create a climate in which each culture allows itself to be transformed or enriched by the other). With these characteristics, a multicultural Church will be a community where people of various cultures will feel they belong.

3.1.2. Instrument of Intercultural Dialogue

A truly multicultural Church, however, cannot limit itself to just caring for those who belong to its community, i. e., strangers and foreigners who are Christians or Catholics. A truly multicultural Church must also look beyond itself and minister to non-Christian migrants, refugees and displaced people by being an instrument of

intercultural dialogue in the larger society. It must work towards creating in the larger human community the conditions whereby the three elements mentioned above can be realized, i. e., recognition of other cultures, respect for cultural difference, and healthy interaction between cultures. Often this will mean undertaking a wider ministry to migrants or refugees, making its voice heard in regard to immigration laws, or taking a stand in regard to the rights of migrant workers. But at all times this will mean promoting genuine dialogue among people of various cultures.

3.1.3. Sign of the All-inclusiveness of God's Kingdom

A Church that fosters genuine interculturality within itself and promotes intercultural dialogue outside itself will be a truly credible sign of the all-inclusiveness of the Kingdom of God. It will be witness to the universality and openness to diversity of God's Kingdom. Such a witness is especially needed in the age of globalization. For globalization tends on the one hand to exclude and marginalize the poor and the weak and on the other hand to create a uniformity which eliminates all differences.¹⁹ A multicultural Church will be a proclamation that the Kingdom includes everyone and excludes no one, and that in it there are no strangers or foreigners but only brothers and sisters. It will be an image of the universal gathering of all peoples about which the prophet Isaiah speaks: "Thus says the Lord: 'I am coming to gather all nations and tongues; and they shall come and shall see my glory'" (Is 66:18).

I believe it is part of the mission of international religious missionary congregations like the SVD to help promote a truly multicultural Church. With the experience of internationality and multiculturalism in their own ranks, their members would be well positioned to help create genuine dialogue and interaction between people of various cultures in society. Moreover, their vocation as religious places them at the service of God's Kingdom. For in the Church, religious are the official witnesses to the Kingdom of God: they are the witnesses to the Kingdom by profession – both in the sense that this is their "profession" or their primary job or role, and in the sense that their profession of the evangelical counsels makes them privileged witnesses to God's kingdom. As *Vita Consecrata* puts it:

It is in this perspective that we can understand more clearly *the role* of consecrated life as an *eschatological sign*. In fact it has constantly been taught that the consecrated life is a foreshadowing of the future Kingdom. The Second Vatican Council proposes this teaching anew when it states that consecration better "foretells the res-

urrected state and the glory of the heavenly Kingdom" (VC 26).

3.2. The Fourfold Prophetic Dialogue

The 15th General Chapter spoke of SVD mission as a mission in terms of the "fourfold prophetic dialogue" – with people who have no faith community and faith-seekers (nos. 56-59), with people who are poor and marginalized (nos. 60-63), with people of different cultures (nos. 64-67), and with people of different religious traditions and secular ideologies (nos. 68-71).

Helping promote a multicultural Church goes in the direction of the third of the dialogues mentioned above, i.e., dialogue with people of different cultures. Although the third dialogue seemed to have been conceived with the process of inculturation in mind, the promotion of a multicultural Church can be an added element in this dialogue. After all, in a multicultural context, the process of inculturation will need to be not just a single process (the encounter between the Gospel and the culture of the place) but multiple (the encounter between the Gospel and the various cultures of a particular multicultural milieu). Indeed, no. 64 seems to advert to this reality:

Our call to mission is a call to prophetic dialogue with people of different cultures so as to learn from and share in the diversity of gifts given by the God of Life. We also recognize that all cultures need redemption from elements of sin and death. As witnesses to God's Reign, we promote a life-giving encounter between the Gospel and the particular cultural and multicultural milieus.²⁰

Indeed, "dialogue with people of different cultures" involves not just inculturation but also the attempt to promote within the Church and in society at large the recognition of other cultures, a respect for cultural difference and a healthy interaction between cultures.

But not only does the promotion of a multicultural Church relate with the third dialogue, it also relates in particular with the second and fourth dialogues – i. e., the second dialogue: dialogue with people who are poor and marginalized (for usually those who belong to other cultures are migrants, refugees or displaced people), and the fourth dialogue: dialogue with people of different religious traditions and secular ideologies (for often a difference in culture also entails a difference in religion). One can even say that the promotion of a multicultural Church relates also, at least tangentially, with the first dialogue, i. e., dialogue with people who have no faith community and

with faith-seekers (for one can surmise that there will be also such people among the migrants, refugees and displaced people).

In a certain sense, then, the promotion of a multicultural Church is one particular way of undertaking the fourfold prophetic dialogue. It can therefore be considered a mission specifically for SVDs. Promoting a multicultural Church, as described above, is one task we need to do in the four frontiers identified by the 15th General Chapter: "primary evangelization and re-evangelization, commitment to the poor and marginalized, cross-cultural witness, and interreligious understanding" (no. 52).

4. Ten Theses on Interculturality and the SVD

I wish to conclude by offering "ten theses" on interculturality and the SVD which I hope would summarize the basic insights or principles regarding internationality or multiculturalism as a fundamental characteristic of the SVD.

1. Internationality is a fundamental element in the missionary charism of the SVD. This can be seen not only from a study of the history and development of the Society but also from an analysis of its self-understanding as expressed in its Constitutions. To be an SVD requires learning how to live in international communities and work in multicultural teams. In the SVD, then, internationality is an ideal to be sought after. It is a value which is to be consciously promoted in our programs of basic and ongoing formation, in our community life, in our missionary work, and in the administration and government of our Society.
2. Internationality does not just happen by putting together under the same roof people of different cultures. Rather it is something that needs to be consciously created, intentionally promoted, carefully cared for and attentively nurtured. It requires certain community structures, some basic personal attitudes and a strong missionary spirituality.
3. Internationality calls for a specific program of formation. The OTP/CTP, international theologates or formation houses, cultural-anthropological studies are some of the possibilities in this regard. There is need to develop more programs of formation for internationality especially for those who do not have the opportunity to join the OTP or an international formation program.
4. The Society's centralized or global distribution of personnel allows for the formation of international or intercultural communities in many parts of the world. Especially when done according to the

principle of relative internationality (cf. c. 116.2), this system of distribution ensures the international or multicultural composition of our provinces and regions.

5. The international or multicultural composition of our provinces and regions helps create a "culture of internationality" in our Society, i.e., a climate whereby confreres seem to take it for granted that in one way or another and at one time or another they would have to be living and working in an international or multicultural context. This encourages candidates and young confreres to apply for a mission appointment abroad. As long as confreres continue to volunteer to work outside their own countries or cultures, the internationality of our Society is guaranteed.
6. A genuinely international or multicultural community needs to have a "local base," i. e., members belonging to the culture of the place. Without a local base, a community of confreres from various nationalities would remain a completely foreign presence in a country or mission area. A local base usually links the community to the complex realities of the place.
7. It is usually not advisable to allow a situation whereby a province/region or community is limited or reduced to having only very few nationalities (two or three). Polarization can easily arise if a province/region or community is composed only of a few identifiable national or cultural groups. And obviously polarization is detrimental to a healthy internationality or multiculturalism.
8. Internationality is already mission. In other words, even before we exercise our missionary task, we are already missionaries simply by what we are as an international community. Through the international character of our Society, we give witness to the universality of the Church and the unity of all people. We are saying that God's love excludes no one and that everyone has a place in the Church – regardless of his or her culture, race, language or nation. At the same time, we give hope to a world more and more divided along cultural differences and ethnic affiliation.
9. Our internationality acquires an added significance in the context of a world that is becoming increasingly multicultural. As an international religious missionary congregation we consider it an integral part of our mission to promote a multicultural Church in a multicultural world. We do so by helping to promote within the Church and in society at large the recognition of other cultures, a respect for cultural difference and a healthy interaction between cultures.

10. Our internationality requires that dialogue become our way of life. The more international we become the more we need to learn to dialogue among ourselves. This dialogue "ad intra" among ourselves makes us "persons of dialogue" and prepares us to undertake the fourfold prophetic dialogue which the 15th General Chapter identified as our SVD call to mission today. As a community of brothers coming from different nations and cultures, we are called to respond to the call to mission at the "four frontier situations: primary evangelization and re-evangelization, commitment to the poor and marginalized, cross-cultural witness, and interreligious understanding" (no. 52).

* Born in Bohol, Philippines, in 1949. Ordination 1975. Holds a doctorate degree in Theology from the Pontifical Gregorian University in Rome and a Master's degree in Philosophy from the Divine Word Seminary in Tagaytay, Philippines. Taught philosophy and theology at the Divine Word Seminary in Tagaytay and at the Regional Major Seminary in Davao, Philippines. Was provincial superior of the Philippine Southern Province from 1993 to 1994 and vice-superior general of the Society from 1994-2000. Elected SVD superior general at the general chapter held in 2000.

ABSTRACTS

Der Artikel behandelt die wachsende Multikulturalität sowohl in der Welt allgemein als auch in der Gesellschaft des Göttlichen Wortes. Der erste Teil untersucht die Multikulturalität in der Welt als Phänomen, das aus Globalisierung und internationaler Migration erwächst und eng mit ihnen verbunden ist. Dieses Phänomen ist eine besondere missionarische Herausforderung für eine Missionsgesellschaft, die behauptet, international zu sein. Der zweite Abschnitt betrachtet die Internationalität in der SVD. Zuerst geht er den Erfahrungen mit Internationalität in der Geschichte der Gesellschaft nach, dann behandelt er Internationalität als grundlegendes Element der Identität der SVD. Der dritte Teil untersucht die Tätigkeit einer internationalen Missionsgesellschaft wie der SVD im Zusammenhang mit Multikulturalität. Die Aufgabe, eine multikulturelle Kirche zu fördern, wird betont in Verbindung mit dem vierfachen prophetischen Dialog. Der letzte Teil bietet „zehn Thesen zu Interkulturalität und SVD“.

El artículo considera la creciente multiculturalidad tanto en el mundo como en la SVD. La primera parte examina la multiculturalidad en el mundo como un fenómeno que surge de la globalización y migración internacionales y está íntimamente conectado con ellas. Este fenómeno es un desafío misionero particular para una congregación misionera que pretende ser internacional. La segunda parte contempla la internacionalidad de la SVD. Primero investiga las experiencias que la congregación tiene históricamente con la internacionalidad, luego trata de la internacionalidad como elemento de la identidad fundamental de la SVD. La tercera parte examina la actividad de una congregación misionera internacional como la SVD en el contexto de multiculturalidad. La misión de promover una iglesia multicultural es subrayada y

relacionada con el cuádruple diálogo profético. La última parte ofrece "diez tesis sobre la interculturalidad y la SVD".

¹ Cf. SVD, "XV General Chapter Statement," *In Dialogue with the Word*, No. 1, September 2000.

² Cf. IOM (International Organization for Migration), *Global Migration Trends: An Era of International Migration*, Geneva: IOM Publications, (<http://www.iom.int>).

³ Cf. Michael Blume, *Il fenomeno globale dell'immigrazione*, Pontificio Consiglio della Pastorale dei Migranti e degli Itineranti, Città del Vaticano, 29 maggio 2000.

⁴ Cf. Robert Schreiter, *Ministry for a Multicultural Church*, (<http://www.sedos.org>, Articles in English).

⁵ Cf. *Global Migration Trends: An Era of International Migration*.

⁶ *Ibid.*

⁷ *Ibid.*

⁸ *Ibid.*

⁹ *Ibid.*

¹⁰ *Ibid.*

¹¹ Cf. Carlos Pape, "Esperienza di internazionalità nella Congregazione del Verbo Divino," *Il Verbo nel Mondo 2001-2002*, Steyl: Editrice Steyl, 2002, 10-13.

¹² Cf. Josef Alt, *Journey of Faith: The Missionary Life of Arnold Janssen*, trans. by Frank Mansfield and Jacqueline Mulberge, (Analecta SVD 85), Rome: Collegio Verbo Divino, 2002, 916 ff.

¹³ Cf. "SVD Weltweit," Steyler Missionare in Europa (und weltweit), <http://www.steyler.de>

¹⁴ Cf. Fritz Bornemann, "Die Gesellschaft des Göttlichen Wortes – Ein internationaler Orden," *Steyler Missions-Chronik 1960/61*, Steyl: Steyler Verlag, 1961, 183.

¹⁵ The imagery comes from Karl Rahner, "Towards a Fundamental Theological Interpretation of Vatican II," *Theological Studies* 40 (1979) 716-722.

¹⁶ Carlos Pape, "Esperienza di internazionalità," 11.

¹⁷ Cf. Antonio Pernia, "Internationality and SVD Identity," *Verbum SVD* 38 (1997) 45-61.

¹⁸ Cf. Robert Schreiter, "Ministry for a Multicultural Church."

¹⁹ Cf. SVD, "XV General Chapter Statement," nos. 48-51.

²⁰ Cf. *ibid.*, no. 64.