

mieron a miles de esclavos de África oriental para la libertad y los asentaron en una "aldea cristiana libre", para llevarlos al cristianismo. En mi contribución me cuestiono: ¿Qué motivó a los misioneros del siglo 19 a este punto de partida de la misión? Trabajo el material de los libros de bautismos y matrimonios de los años 1868 hasta 1893 para presentar el "modelo misionero de Bagamoyo" en sus primeros 25 años. Saco indicaciones sobre la esclavitud en África oriental de documentos que se encuentran en los archivos del museo católico de Bagamoyo y en otros archivos de los Espiritanos. Añado informaciones también de otros referencias bibliográficas.

Le Père Johannes Henschel utilise les inscriptions aux « registres de bap-têmes » et aux « registres de mariages » de la paroisse catholique de Bagamoyo en Tanzanie, de 1868 à 1893, pour décrire les 25 premières années de l'œuvre missionnaire des Spiritains en Afrique de l'Est. C'était au plus fort de l'esclavage, avec la capture de 1 487 000 esclaves de 1800 à 1890. Les missionnaires tentèrent de racheter le plus possible d'esclaves. Ils les établissaient dans un « Village chrétien libre » pour les conduire au christianisme. L'auteur se demande pourquoi les missionnaires du 19^{ème} siècle choisirent une telle approche missionnaire et s'ils forçaient les rachetés à embrasser le christianisme. En comparant les inscriptions de quelques-uns des rachetés dans les deux registres, il montre que les missionnaires avaient une conception remarquablement ouverte de leur travail pastoral. Beaucoup des rachetés – pas tous – devinrent chrétiens et, en tant que laïcs missionnaires, aidèrent à transmettre l'Évangile de Jésus Christ à d'autres Africains.

¹ Paul E. LOVEJOY, *Transformation of Slavery*, Cambridge: Cambridge University Press 1995, 150 ff.

² Edw. John DALY CSSp, *Spiritan Wellsprings*, Dublin: Paraclete Press 1986, 14.

³ *History of the Church in East Africa*; Museum Bagamoyo, ohne Autoren- und Jahresangabe.

⁴ Leo FROBENIUS, *Kulturgeschichte Afrikas*, (Zürich): Phaidon Verlag 1933, 12.

⁵ Fr. Paddy ROE CSSp, Of Nurseries and Beehives: *Mission Outlook* (Spiritanerzeitschrift) Dublin, August/September 2007.

⁶ Aus: Libermann aktuell; Manuskript, o. J., IX.

⁷ Daly, 119.

⁸ John BAUR, *2000 Years of Christianity in Africa*, Nairobi: Paulines Publications 1994, 109.

⁹ Baur, 226.

¹⁰ Brief von P. Anton Horner; Spiritanerarchiv Chevilly, 2k1-2k3.

¹¹ Zusammengefasst aus: „Bagamoyo Journal“.

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FORMATION FOR INTERCULTURAL LIFE AND MISSION

Inculturation as a mission method and multiculturalism as a way of life have come under some critique recently. Some voices within the church seem to be advocating a return to previous understandings that tied the Gospel to a particular culture, in order to avoid the perceived danger of relativism, while recent cultural studies seem to be in search of a new synthesis, under the rubric of interculturalism. In what follows I would like to take a look at this new development in missiological and cultural studies, and try to draw out some of its implications for our life and mission, and then turn to some more practical considerations for our formation today.

Internationality has been a mark of the SVD since its founding. As Superior General Antonio Pernia points out, the first community at Steyl was an international community, comprised of two Germans, one Austrian, and one from Luxembourg; the very first team of missionaries sent out by the Founder was an international team; the internationality of the Society was a major theme at the First General Chapter in 1885; the Society was already established on all five continents before its 25th anniversary (Pernia 2002: 147-148). The importance placed on internationality by the Society is reflected in our constitutions, where it is mentioned at least twelve times,¹ and it is expressed perhaps most clearly as a defining mark of the Society in the Prologue: "As a community of brothers from different nations and languages, we become a living symbol of the unity and diversity of the church." In our present age, marked as it is by globalization and increased migration, it is a characteristic that is more and more appreciated, and needed, by the local churches and the people among whom we live and work.

Formation in international communities has also been present in the Society since its early days, and it has increasingly become the norm. St. Gabriel was from its inception the international seminary for the Society in Europe. From at least the 1950s there were international formation communities in St. Augustin, Techny, Rafael Cal-

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zada in Buenos Aires, Christ the King in Manila, and Rome. In 2002, the Secretary for Formation and Education, T. K. Kurian, reported that among the 42 countries with formation programs, 22 countries have candidates from more than one country (Kurian 2002: 161). With the movement in the zones towards common formation programs, this number has no doubt increased, and will continue to increase.

Our concept of mission, and the role that our internationality is to play in that mission, has developed over the years, with consequent changes in our formation programs. Until the 1960s, our idea of mission was largely the geographic expansion of a Euro-centric church, and this was reflected in the way we lived our internationality and formed our young members. As Antonio Pernia points out, quoting from an article by Carlos Pape:

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. (Pernia 2002: 149)

From the 1960s, inculturation was adopted as our way of mission, and multicultural living was emphasized. Our understanding of mission as inculturation was described by the 13th General Chapter in 1988 as follows:

Evangelization, to be meaningful, has to be associated with the religious, socio-cultural, political, economic and historic reality of people.... Inculturation, therefore, is the process by which there comes about an ongoing integration of the Christian experience of a local church into the culture of its people. This experience not only expresses itself in elements of the culture, but it becomes an animating force creating a new unity and communion. (*Following the Word*, 1: 22)

Multicultural living in the Society is described by Antonio Pernia in a similar way:

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. (Pernia 2002: 150)

However, inculturation as a mission method and multiculturalism as a way of life have come under some critique recently, both within the church as well as in broader cultural studies. Although some voices within the church seem to be advocating a return to previous understandings that tied the Gospel to a particular culture, in order to avoid the perceived danger of relativism, recent cultural studies seem to be in search of a new synthesis, under the rubric of interculturalism.

Intercultural Life and Mission

I begin with two somewhat related observations, made in very different contexts. In a recent article on mission and globalization, Robert Schreiter describes three waves of responses to immigration:

The first largely ignored the role of culture in people's lives and urged pathways of assimilation on all levels: economic, social, and cultural. A second wave, beginning in the 1970s, argued for immigrants maintaining their culture. It was from the policies flowing from this stance in progressive social democracies that the term "multiculturalism" first emerged. In a number of places – again, especially in Europe which had had little experience with multicultural realities – this led to the isolation of immigrants and contributed to their remaining at the bottom of the economic ladder. More recently, sociologists have become interested in a new approach, beginning with an acknowledgement of the limits of how much difference can be tolerated by a community, and seeking ways to develop an approach that aims at assimilation in some areas of the immigrants' lives as well as maintaining cultural patterns of distinctiveness. (Schreiter 2008: 164)

The second observation is by Frans Wijzen, a Dutch missiologist and former missionary to Tanzania, now Professor at Nijmegen University and Director of the Nijmegen Institute for Mission Studies,

who argues for a shift from inculturation to interculturalization in mission. Wijzen contends that modern Christian mission has been marked by three paradigms: the translation of Christianity into other cultures, resulting in the plantation of Euro-centric churches; inculturation of Christianity in other cultures, which dominated in the late-20th century; and the coming interculturalization of the church. I will return to the arguments for interculturalization shortly, but first would like to point out that Wijzen summarizes the movement from one paradigm to the other in this way:

Scholars of intercultural communication distinguish three models, the mono-, the multi- and the inter-cultural model. The mono-cultural model starts from the assumption that we and the others are basically the same (identity). The multi-cultural model starts from the assumption that we and the others are essentially different (alterity). The inter-cultural model starts from the assumption that there are cultural overlaps between us and them (analogy). We and the others are similar but not the same.²

Both these observations indicate an appreciation of the problems of multiculturalism, in Western society as well as in mission, that is, that it tends to emphasize difference and can be connected with a radical relativism. However, the solution offered is not a return to past practices, that is, assimilation based on a mono-cultural model of presupposed universalism, but a new synthesis that recognizes similarities beyond cultural distinctiveness. In calling this "interculturalization," Wijzen is acknowledging a debt to recent developments in anthropology, cultural studies, and missiology.

Interculturalization

The term "intercultural" is widely used to indicate the movement between cultures, as in "intercultural communication" or "intercultural living." It is used in this sense in some of our recent documents, as, for example, when the 13th General Chapter proposes "that Divine Word students take courses in intercultural communications" (*Following the Word*, 1: 23). In our most recent chapters it is used in parallel with international, to indicate that different cultural groups can exist in the same country (IDW 1: #102; IDW 6: #93). The terms "intercultural theology" and Wijzen's "interculturalization" are perhaps less familiar to many of us. What these terms emphasize, I think, is the mutuality of the process. In a paper given at the International

Mission Congress OFM Conv in Cochin, India, in 2006, Daniel Pietrzak defines interculturalization as follows:

Interculturalization, as it is increasingly understood, involves a challenging and probably never-ending process of development through interaction between members of different cultural groups. It certainly means more than mere "living in peace" with one another, "equal but separate." It cannot be reduced to some token cultural interaction, e. g., foods, music, and similar folkloric expressions. Interculturalization cannot be imposed by creating an artificial unity which suffocates all differences. Denial of the existence of differences does not foster unity; neither does defensive separatism. In effect, interculturalization comes as the result of the integration of contributions from various cultural expressions to form something NEW without diminishing the value of each cultural component. (Pietrzak 2006: 3)

In his call for mission as interculturalization rather than inculturation, Frans Wijzen attributes the coining of the term to the Dutch missionary Joseph Blomjous, now deceased bishop of Mwanza in Tanzania, who called for a new term "in order to express that the process of inculturation must be lived in partnership and mutuality" (Wijzen 2006: 4).

We are accustomed to terms such as enculturation to describe the introduction of a person into his or her own culture, and inculturation for the person's immersion into another's culture. I doubt whether these have ever been understood as a purely one-way process, that there was ever a complete lack of appreciation that both the person and the target culture are in some way changed by the encounter. However, the use of intercultural and its derivatives (interculturalization, interculturalization) serves to emphasize and make more explicit the essential mutuality of the process of cultural interaction on both the personal and societal level. It also makes explicit that the goal of this process is neither assimilation nor the ghettoization of different people or cultures, but the appreciation and acceptance of similarities and differences that both Schreiter and Wijzen have indicated as the concern of current sociological and missiological thought.

Developments in the Understanding of Culture

Two reasons can be given for this current enhanced appreciation of mutuality in cultural encounters, and both have to do with our understanding of culture. One has been highlighted by globalization,

and the other comes from a more critical view of culture in contemporary anthropology. The first is a greater appreciation of culture as dynamic and changing, not static, and the second is an understanding of culture as an overlapping of various orientations rather than an organic whole.

Regarding the first point, once again, I don't mean to say that there was ever a lack of understanding of cultural change, but there was, perhaps, at least an implicit understanding of culture as a rather stable entity and cultural change as a somewhat slow process. However, as a consequence of globalization some of the main agents of cultural change – the encounter of different peoples through migration and the exchange of cultural items through trade and information technologies – have an exponentially greater effect on cultures today.

The second point also is not completely new. When the pioneer anthropologists spoke of the Nuer or the Trobrianders they were, of course, aware that what they were describing was, to a certain extent, an abstraction gleaned from interviews and observations, that, although it might not be universally valid for every single person in that society, more or less describes the beliefs, practices, customs, mores, etc. of many, if not most, of the members of that society. Anthropologists today are more aware of the limits of such an approach, some going so far as to say that there is no such thing as culture, that, in fact, what is called culture is just a construct, promoted by elites, academics, or others for political, economic, or social gain. While most do not take such an extreme position, there is widespread acknowledgment that there are inherent problems in trying to describe a culture. First, there is the problem of defining the target group. For example, who is included in "Japanese culture"? Those born in Japan? Those born even abroad but to Japanese parents? All those who reside in Japan at a certain time, or those who have resided for some fixed period of time? Does it include those born or residing in Okinawa? How about the Northern Territories (Kuril Islands)? Being an island country, borders are easily definable here, but in the case of European countries, for example, to what extent can those living just across the border from Germany, in Steyl for instance, be said to share in German culture?

One might suppose that the above are basically political questions, but they do point out the problem of defining with any certainty who is a member of any given culture. The issue of overlapping cultural identities is perhaps even more problematic. One is not only a Japanese, but also, perhaps, a native of Osaka, or Nagoya, or Akita. Within Nagoya, one might live in one of the older neighborhoods in the

northwest, or in one of the new developments in the southeast. Or, more broadly, as a Japanese, one might identify him/herself as an Asian. One would be male or female, or perhaps sexual preference might be held to be more important by some. One would be young or old, a student perhaps, or a factory worker, bank employee, teacher, or doctor. One might be a supporter of the Liberal Democratic Party, the Democratic Party of Japan, or a socialist or communist. All of these might have been described as subcultures in the past, but now there is a greater awareness that all members of a society belong to multiple groups, participate in multiple cultures, and have multiple cultural identities.

As a consequence, we are left with a culture that is hard to define with any certainty, except perhaps in the most general terms, and that is also changing more or less rapidly. Any attempt to identify what cultural items need to be adopted in order to "inculturate" must be done with a measure of skepticism. If I might give one mundane example, shortly after I arrived in Japan, when I was staying with a host family, one morning at breakfast I was eating a mikan (tangerine). When my host mother saw me tearing apart the skin and piling the pieces on my plate, she said to me, "Look, this is how we peel a mikan." Then she proceeded to pull the peel down from the top bit by bit, like tulip petals, leaving the peel in one piece. She said that the seeds or any remaining parts can be placed in the peel, and when you are finished you can fold the whole thing up, one tulip petal at a time, and throw the whole thing away. I was excited to learn "how things are done in Japan," and I thought how typically Japanese the custom was – neat, orderly, making efficient use of what is there, harmonious. Shortly after my stay with my host family I lived in a university dorm for a year, and I observed how the students didn't seem to know how to peel a mikan. I attributed it to their age, and mourned the loss of Japanese culture, the effects of cultural change. Later I lived in Tokyo, and noticed that people there also didn't peel mikans "properly." I thought it might be a local difference, one of a long list of things that people say distinguishes eastern Japan from western Japan. However, after many years of observing how people peeled mikans, and not once seeing someone do it as I had been taught by my host mother, I came to the conclusion that the "we" in "this is how we peel a mikan" perhaps meant my host mother's family, one of many overlapping cultural identities. Although in this case the overall effect on my understanding of "Japanese culture" was perhaps insignificant, the story illustrates that we need to be cautious in accepting "this is how we do it here" statements that seek to give a definitive view of a particular culture.

This more nuanced view of culture, as dynamic, changing, and hard to define with any degree of certainty leads to a greater appreciation of the essential mutuality of intercultural contact. While a certain degree of adaptation is necessary in moving between cultures – learning the language, becoming fluent in common social practices, appreciating and understanding differences in belief and outlook – there is also an appreciation of the positive contribution that the “outsider” can bring to the process of social change, as well as the fact that the differences of approach within a culture allow the one entering the culture some latitude in choosing his or her own approach.

Some Implications for Our Life and Mission

The increased awareness of mutuality in interculturality has implications for both our life together in international communities as well as our mission. Let me briefly mention some of these implications, before moving on to some more practical considerations for our formation today.

In terms of our life in international communities, the mutuality of the process calls us to take another look at our expectations regarding the “inculturation” of members from other countries or cultural groups. It is our common practice, enshrined in our constitutions, that “whenever a community is made up of persons of different languages, the language of the country in which they are living should normally be used, especially in the chapel, refectory and during recreation” (Con 303.2). The constitutions also prescribe “a thorough introduction to the language and culture” (Con 518.1) of the place where we live and work. This is certainly practical for our life together, and necessary for our missionary service of intercultural witness to the Kingdom, and these norms are generally followed in our communities. A greater appreciation of the mutuality of the process, however, could give more emphasis to the response and change called for in the receiving community or province/region as well. In learning how to be proficient in another language and culture, we are not asking our members from other countries or cultures to give up their own cultural identity, but rather to share the riches of their own culture in the community. Perhaps more attention needs to be given to a thorough introduction of the members already in the community or province/region to the culture(s) of the new members entering the community in order to facilitate the mutuality of intercultural interactions in our communities.

In our missionary activity as well, while immersion in the language and culture, in the social and ecclesial realities of the place

where we are engaged in missionary service remains a given, perhaps we also need to consider more seriously whether the contributions of members from other countries and cultures are seen as a positive influence on the local church and culture. To what extent do we find within ourselves, within our communities and provinces/regions, the often implicit attitude that it would be best to have a native confrere in this job or ministry, but since a native confrere is not available somebody else will have to do the best he can substituting for the unavailable native confrere – which is to say, acting as much as possible as a native confrere would? Without denying the importance of developing the capacity to work in another culture as someone from that culture would, mutuality invites us also to appreciate the positive contributions that members from other cultures bring to our missionary service, precisely as members of other cultures. Perhaps we need to reflect more on what it means to the church in Japan and to Japanese society that we as a community are able to offer the gift of members from Indonesia, India, the Philippines, the Congo, and so on.³

Formation for Interculturality

In what follows I would like to sketch the outline of what might constitute a minimal program for formation for interculturality in initial formation. Of course, interculturality and cultural sensitivity are issues that we continue to deal with individually and as communities throughout our lives, and so applications must be made for ongoing formation as well. Three factors can be identified as important in formation for intercultural living and mission: development of proper attitudes towards cultural difference, knowledge of different cultures, and behavior skills.

Attitudes towards Cultural Difference

Proper attitudes towards cultural difference are perhaps most often seen as respect and appreciation for other cultures, attitudes that one could almost assume in someone who chooses to join an international community such as the SVD. Certainly this is essential, and having these attitudes goes a long way towards forming members with intercultural competence, but I sometimes get the impression that we too easily leave the matter there, believing that if the heart is in the right place then everything else will follow. While such an approach has worked to a certain extent, it can mask the contribution that a more systematic course of inputs can make to the development

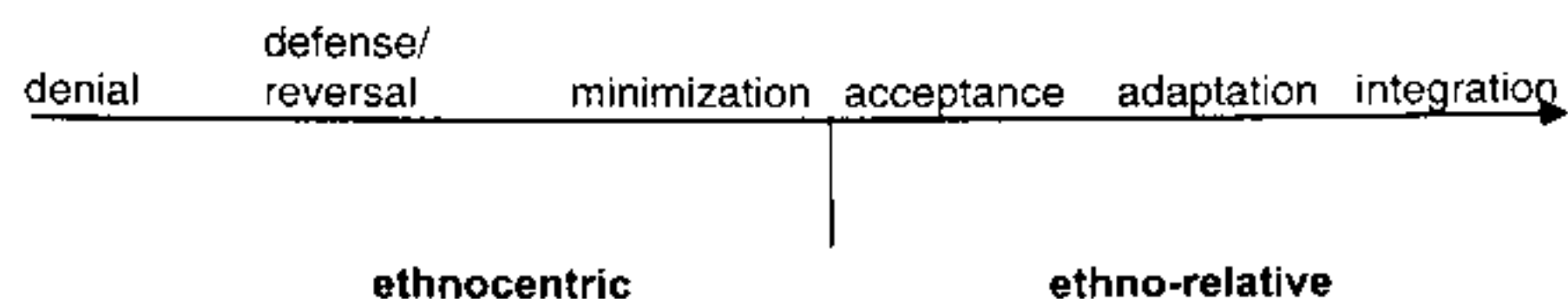
of intercultural competency during initial formation, as well as ongoing formation.

In reflecting on Con 501, which says that "the goal of all formation and education in our Society is growth... into a missionary community comprising members from many countries and cultures," Superior General Antonio Pernia makes the point that:

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. (Pernia 2002: 151)

Evaluating a candidate for his ability to live in such a community and to participate in intercultural mission, therefore, is one of the tasks of initial formation. A tool for evaluation of a candidate's attitudes towards cultural difference would also be helpful for encouraging growth in intercultural competency, by indicating what stage a particular candidate might be at and providing concrete steps that can be taken for growth towards further stages. While any such tool will have its limitations, one widely used model that I would suggest might be useful in our initial formation programs is the Developmental Model of Intercultural Sensitivity proposed by Milton Bennett. Bennett has been active in intercultural research and training for over forty years, and his model suggests that there are six stages towards the development of intercultural competency. The stages are listed in the table below, and while the first three stages (denial, defense/reversal, minimization) indicate that the candidate still has a fundamentally ethnocentric attitude, in the latter three stages (acceptance, adaptation, integration) the candidate has already moved to an ethno-relative point of view and has acquired a certain level of intercultural competence.

Developmental Model of Intercultural Sensitivity



I won't go into an extensive explanation of the model here,⁴ but in general it indicates that one moves from the denial of other cultures as real or important; to the attitude that while other cultures may exist only one's own is good (defense), or, conversely, that only the

new culture one has moved into and adopted is good (reversal); to the point of view that, after all, all cultures are the same (as one's own culture); to an acceptance of cultural difference; conscious adaptation to different cultural situations; and finally to the point where one can move back and forth between different cultures, adapting almost unconsciously to various cultural situations.

Some facility in the use of this or other models could help formators and supervisors in their accompaniment of seminarians studying outside their country or participating in OTP/CTP/PFT, as well as those accompanying new missionaries. It can also help young confreres to understand and process their own experiences in intercultural living and mission, and thus would be a useful part of a program for developing intercultural competence that should be a part of initial formation for all. Since concrete steps are suggested to move from one stage to another, it is not only an evaluative tool (Where am I on the way to intercultural competency?) but also an educative tool (How do I get to intercultural competency?). To the extent that there might still be members in one of the ethnocentric stages even after many years in the community, or to the extent that it helps veteran confreres understand their own experience as well as the experience of younger confreres in the community or province/region, the model could also be important as part of ongoing formation.

Knowledge of Different Cultures

The second area, knowledge of different cultures, should include not only knowledge of the specific target culture for younger confreres leaving for an exposure program such as OTP/CTP/PFT and new missionaries – which can be provided in programs offered in the home province before leaving and should be a part of the introduction program in all provinces/regions – but should also include providing the tools for analyzing any culture, to facilitate moving between different cultural areas in the province/region to which one is assigned, or moving between different provinces/regions, if necessary, as well as for understanding the various cultures of the confreres in the community where one lives. At the very least it should provide knowledge concerning where one can go to read up on the various major cultures about which one will need to have some proficiency, but since perhaps not much has been written about some of the cultures where our confreres live and work, providing the tools for at least an initial self-analysis of any culture remains important.

Ideally this would be covered in anthropology courses, which have been part of our tradition in initial formation since the founding of

the Society, and were specifically mandated by the 13th General Chapter (*Following the Word* 1: 70). However, since we do not necessarily have control over the content of these courses, it may be necessary to include it as part of a specific program for developing intercultural competence in initial formation. Such a course should include practical means to uncover the 90% of culture that remains hidden behind the more obvious cultural items such as food, rituals, fashion, art, music – things such as values, concept of self, general world view, the importance of time, rules of social etiquette, etc. A framework, such as that offered by Geert Hofstede, for assessing culture could be introduced as a useful tool that can be used to analyze any culture.⁵ I personally think some of his conclusions can be open to question, perhaps because of the data on which his analyses are based, but at least it provides an example of a framework for analyzing any culture.

Behavior Skills

As for the third area to be included in the formation program for intercultural living and mission, that of behavior skills, I must admit that my suggestions are still sketchy and vague. Certainly a good part of learning behavior skills must be done by hands-on practice. Mentoring in these skills should perhaps be a specific part of OTP/CTP/PFT supervision, as well as the introduction programs for new missionaries. To do this the supervisors and mentors would obviously have to have acquired these skills themselves, and have some facility in guiding others to develop their own skills. In addition, members in the province or others who are recognized as having achieved the stage of integration in Milton Bennett's developmental model can be called upon as resource persons for courses in initial formation on intercultural living and mission. Bennett says that people at this stage are common among minority groups, long-term expatriates, and "global nomads" – those who for business or other reasons spend much of their life travelling between different cultures.

Conclusion

In his talk at the symposium to celebrate the centennial anniversary of the death of Sts. Arnold Janssen and Joseph Freinademetz, Superior General Antonio Pernia describes what is new in the concept of interculturality in contrast to our more traditional understandings of our community life in the following way. It can also be

applied to our missionary service, as Antonio Pernia did earlier in his talk.

Our ideal is not just a community composed of people from different nationalities or cultures – this is what is normally described by the term "internationality." Nor is it simply a community where people of different cultures or nationalities can co-exist side by side each other – this is what is expressed by the term "multi-culturality." Our ideal is a community where the different cultures of the members can interact with each other and thereby mutually enrich the individual members of the community as a whole – this is what would be designated by the term "inter-culturality." (Pernia 2008: 10)

Our formation for intercultural living and mission must be based on the principle of mutuality emphasized by the word "intercultural" and needs to be specific, not left to chance. Where they do not already exist, programs for understanding interculturalization and enhancing intercultural competency should be introduced, both in initial formation and ongoing formation. While what has traditionally been called "inculturation" in our international community life and our missionary service – that is, proficiency in the language and culture of the place where we live and work – remains of utmost importance, we perhaps need to appreciate and value more the multi-vectored intercultural world in which we live. This has implications for how we interact with each other in community, as well as the way the Society as a whole and the individual provinces/regions envision their missionary service. In this way we can come closer to fulfilling the promise of "our charism of internationality" as described by the 15th General Chapter:

The particular contribution that we are called to make in witnessing to the Reign of God is to highlight its universal inclusiveness and its openness to diversity. Indeed our SVD identity is rooted in this call to bear witness to God's love precisely in situations where its inclusive embrace is not recognized and where its openness to the rich diversity of peoples is not appreciated. (IDW 1: #48)

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ABSTRACTS

In letzter Zeit sind Inkulturation als Missionsmethode und Multikulturalität als Lebensweise in die Kritik gekommen. Einige Stimmen in der Kirche scheinen dafür zu plädieren, zur früheren Auffassung zurückzukehren, die das Evangelium mit einer bestimmten Kultur verknüpfte, um der Gefahr des Relativismus zu entgehen, während die jüngere kulturwissenschaftliche Forschung auf der Suche nach einer neuen Synthese unter dem Stichwort Interculturalität ist. Ich möchte diese neue Entwicklung in missionswissenschaftlichen und kulturwissenschaftlichen Studien beleuchten und versuchen, daraus Schlüsse für unser Leben und unsere Mission zu ziehen, um anschließend einige praktische Überlegungen für unsere heutige Ausbildung anzustellen.

La inculturación como un método misionero y el multiculturalismo como manera de vivir han recibido mucha crítica recientemente. Algunas voces dentro de la iglesia parecen levantarse en favor de una vuelta a perspectivas anteriores que relacionaron el evangelio a una cultura particular, para evitar el peligro aparente del relativismo, mientras que la antropología actual parecería buscar una nueva síntesis bajo el signo del interculturalismo. En lo que sigue quisiera echar una mirada sobre este nuevo desarrollo de la misionología y antropología y sacar algunas conclusiones para nuestra vida y misión. Finalmente llegaré a algunas consideraciones más prácticas para nuestra formación hoy en día.

On a récemment critiqué l'inculturation comme méthode missionnaire et le multiculturalisme comme mode de vie. Des voix dans l'Église semblent prôner un retour à des conceptions antérieures qui liaient l'Évangile à une culture particulière, de façon à éviter le danger de relativisme, tandis que de

récentes études culturelles semblent à la recherche d'une nouvelle synthèse sous le vocable d'interculturalité. Dans cet article, je vais examiner ces nouveaux développements dans les études missiologiques et culturelles et essayer d'en tirer des implications pour notre vie et notre mission. Je m'attacherai ensuite à des considérations plus pratiques pour notre formation aujourd'hui.

¹ Prologue, 104, 113.1, 116.2, 303.1, 303.6, 501, 503, 504.1, 516.5, 519, 619.2.

² From a paper delivered by Frans Wijzen at a symposium on "The Future of *Missio Ad Gentes*" to celebrate the 150th anniversary of the SMA, held on 25 November 2006 at the SMA Generalate in Rome.

³ In a recent talk at the symposium to celebrate the centennial anniversary of the death of Sts. Arnold Janssen and Joseph Freinademetz (6 Dec 2008, Collegio del Verbo Divino, Rome), Superior General Antonio Pernia described this and the above observation regarding our intercultural community life as the "disorder of religious orders."

⁴ Since the model is widely used, explanations can be found in numerous books by Bennett and others. A short, initial explanation can be found at <http://www.library.wisc.edu/EDVRC/docs/public/pdfs/SEEDReadings/intCulSens.pdf>

⁵ Hofstede's cultural dimensions are widely used in workshops and courses on intercultural living, and explanations can be found in numerous books and articles, as well as webpages. Hofstede's homepage can be found at <http://www.geert-hofstede.com/>, and includes his analysis of over fifty countries/cultures.

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