Together in Mission was the theme for the USCMA 2016 Annual Conference - and it seemed most appropriate to have it as the theme for this issue of the Mission Update - the USCMA Quarterly Journal on Mission.

At the conference, we intentionally spent time looking to the past, probing our present, and looking to the future. In a stunning series of three talks, the conference lamented the "original sin" of slavery, the astonishing reality of human trafficking today, and reconciliation as one of the many expressions of mission in our world today. On Saturday, we considered the implications of The Joy of the Gospel as we engaged college students from Xavier University, dynamic breakout sessions, celebrated Eucharist together, and dedicated a tree in memory of Sr. Dorothy Stang, S.N.D. de Namur. Sunday, Julie Lupien helped us see with crystal clarity the future before us - us being long-term and life-long missioners, volunteers, short-term missioners, and our host communities. Stephen Scott, our Associate Director, is working on the proceedings. It will be a "must have."

In a similar way, we want to look to the past, the present, and the future in this "re-animated" issue of Mission Update. Seismic transitions in the USCMA national office suspended the publication of the Mission Update for 18 months. Please accept our sincerest apologies as we attempt to rekindle the dynamism and the spirit of our missionary journal - thoughtful and insightful reflections on mission by people in and from the missions. We are very happy to welcome Dr. Jem Sullivan as the Editor of the Mission Update. Jem's field is catechesis, she is published, she teaches at the Dominican House of Studies and she has a missionary heart.
We publish the USCMA 2021 Strategic Plan as one testimony to the future of mission. The USCMA Board of Directors, through the efforts of two Executive Directors, updated USCMA’s mission, vision, core values, and strategic plan. It is ambitious and urgent. Mission is the full flowering of the local Church just as naming and claiming one’s mission in life is the nature of apostleship. As always, we welcome your feedback.

The other testimonies to the future are provided by Stephen Scott in a Mission Bibliography, an invitation to review mission related books by our new editor, Dr. Jem Sullivan, and, of course, we give the last word to our Holy Father, Pope Francis, (in excerpt) who, for so many of us, embodies missionary discipleship.

Dry Bones or Pentecostal Fire: The Making of Ad Gentes

Sr. Madge Karecki, SSJ-TOSF

To provide an historical context for the development of the Decree on the Church’s Missionary Activity known as Ad Gentes is the purpose of this article.

It is one of the most fascinating stories of the Council. I remember speaking with the late Archbishop Denis Hurley, OMI., when I was on mission in South Africa. He was one of the youngest archbishops at the Second Vatican Council and gave a series of talks on the Council at Holy Trinity, the Jesuit Parish in Johannesburg. It was a privilege to be able to converse with him about the development of Ad Gentes. Later, in his memoirs of the Council, Archbishop Hurley gave an account of what happened to “Schema Thirteen” as one of the proposed documents of the Council. So let us begin by taking a few steps back to Saint John XXIII’s original inspiration.

Introduction

On October 11, 1962, a profusion of shades of ecclesiastical reds, purples, white and gold filled the piazza in front of St. Peter’s Basilica as cardinals and bishops assembled for the entrance procession for the Opening Mass of the Second Vatican Council. More than two and half years had passed since Pope John XXIII met with a group of Cardinals for the celebration of Evening Prayer at the Basilica of St. Paul-Outside-the-Walls to mark the end of the Week of Prayer for Christian Unity. It was in this context that he announced his plans to hold an ecumenical council. From all reports, the reactions were mixed: among those assembled some hoped for reform and renewal while others hoped to keep the status quo.

Historians of the papacy tell us that in the early 1950’s Pope Pius XII wanted to call a Council to continue the work of Vatican I; what John XXIII had in mind was entirely different (O’Malley 2008:17). This is evidenced in his prayer at the end of the announcement of the Council in which he prayed:

May there thus be repeated in the Christian family the spectacle of the Apostles gathered together in Jerusalem, after the Ascension of Jesus to heaven, when the newborn Church was completely united in communion of thought and of prayer with Peter and around Peter, the shepherd of the lambs and of the sheep. And may the divine Spirit deign to answer in a most comforting manner the prayer that everyday rises to him from every corner of the world: Renew your wonders in our time, as though in a new Pentecost, and grant that Holy Church, united in unanimous and intense prayer around Mary, the Mother of Jesus, and guided by Peter, may spread the Kingdom of the divine Savior, a Kingdom of truth, of justice, of love, and of peace. Amen.

The USCMA Mission Update is a quarterly magazine that provides information and reflections for its members. We are looking for articles, reflections, and scholarly works (periodic papers) on mission trends, spirituality, global concerns, mission education, and more.

If you interested in publishing your work in the Mission Update, please contact our editor, Jem Sullivan, at: jsullivan@uscatholicmission.org.
The imagery is clear. Pope John XXIII wanted the church to once again experience a rekindling of the fire of the Holy Spirit in the hearts of all the members of the church so that they could grow spiritually and would then more effectively be in dialogue with the world (O’Malley 2008:95). The surprise factor in the pope’s announcement left the officials of the Roman Curia reeling. In the preparations that the Curia made for the Council they drew the work of experts they thought were theologians who would advance their cause which was to keep the status quo as much as possible. (Gaillardetz & Clifford 2012: xii). Nevertheless, the pope’s conviction about the significance of the Council was evident in the words “Mother Church rejoices” from his opening address to the Council (O’Malley 2008:94). He believed the inspiration for calling a Council was a work of grace, a work of the Holy Spirit and hence a reason for joy and hope. This pneumatology would become an important thread throughout the documents produced by the Council Fathers.

The Struggle of Mentalities

Despite the efforts of those who maintained a pessimistic attitude, John XXIII’s call for aggiornamento at the opening Mass was heard by many bishops from around the world who came to participate in the work of the Council. They took the pope’s call seriously and for the most part worked to make aggiornamento a reality. They had been enriched by the research and teaching of the periti (theological advisors to the bishops), and so gave a direction to the work of the Council that could not have been imagined by the curial officials who framed the preparatory texts.

From the first session of the Council the “battle for meaning” (Faggioli 2012: title) was a continuing issue. This “battle” might have proved disastrous were it not for John XXIII’s insistence that the Council engage in “a deeper penetration of Church teaching in order to present its great wisdom in a manner intelligible to humanity today” (Gaillardetz & Clifford 2012: xiii). The pontiff was intent on leading the Council away from a pessimistic view of the world and moving toward a position wherein the Church would be ready to enter into dialogue with the world. This was necessary because as Karl Rahner put it, there was a need for the Church to see herself clearly, as “World Church” (in O’Malley 2008:13).

Even with John XXIII’s positive stance the “battle” for the use of pastoral language that would speak to contemporary believers continued during the many sessions of the Council. Some evidence of Scholastic thought patterns and language mark the various documents, but overall they are pastoral and biblical in tone. Jesuit Church historian, John W. O’Malley noted that the authors of the Vatican II documents “largely eschewed Scholastic language. Thus the style of the language moved from the dialectic of winning an argument to the dialogue of finding common ground” (O’Malley 2008:46). Overall, students of rhetoric will recognize the genre as epideictic because it seeks to invite readers to a deeper appreciation of the theological foundation for the Christian faith as is taught in the Council documents.

The issue of language was important because language is deeply related to identity and the Council sought to express the identity of the church using biblical and patristic language. It was an effort to “return to the sources” and utilize language that was more in line with the Fathers of the Church than with the Council of Trent or Vatican I (O’Malley: 43).

The bishops who gathered for the Council were looking for more than arguments and statements made by using syllogisms and language that was academic and philosophical. “They wanted something more pastoral, less scholastic” (Congar 2012:88). What they were looking for was a pastoral style which would inspire believers and “excite emulation of the ideal” (O’Malley 2008:76). This became evident in the debates on the schema on the missions.

The Development of the Decree on Missionary Activity

The title of this paper, “Dry Bones or Pentecostal Fire” is borrowed from the impassioned intervention of Carmelite Bishop Donal Lamont from what was then the Diocese of Mutali in Southern Rhodesia (now Mutare, Zimbabwe). He was chosen to serve on the Secretariat for the Promotion of Christian Unity, but soon was drawn into meetings with the English-speaking bishops from the Southern hemisphere (Lamont 1986: 273). Their discussions centered on the schema on the missions. It was through these meetings that he learned that “the official organization of the Council did not intend to produce a comprehensive document on the work of the missions at all” (Lamont 1986:273).

The Coordinating Commission had decided that a document on the subject of missions was not needed: “It had been decided that an elaborate statement on the subject was not really necessary, because in fact, although perhaps summarily, the essential matters concerning the mission apostolate of the Church were already incorporated in the other Council documents which were awaiting approbation...It would be sufficient (so ‘they’ believed) to compress into a number of concise and weighty Propositions what this ecumenical Council had to say on the subject (Lamont 1986:273).

In the early part of 1964 Cardinal Döpfner from the Archdiocese of Munich and Freising “proposed limiting the number of schemas to six with the rest of the schemas “reduced to skeletal form, sets of propositions that could be voted on without discussion” (O’Malley 2008:200). This came to be known as the Döpfner Plan and as incredible as it seems to us now, it was adopted in February, 1964. Fortunately, it was later abandoned by the bishops because they knew much more was required if they were going to articulate a theology of mission that would reflect a deeper understanding of the nature of the church. (O’Malley 2008: 200).

Among the missionary bishops there was a sense that they needed to consult the theological experts and Cardinals, like Bea and Suensens who argued for a missiological understanding of the church. The bishops from what were then called “mission countries” needed to become familiar with the procedures that had to be followed that would enable them to voice their concerns about the process for presenting an alternative view to the proposed schema on the missions during an official session of the Council; hence, their reliance on their more experienced brother bishops who were more familiar with curial protocol.

As someone who spent many years in South Africa I found it interesting that Bishop Lamont credited the late Cardinal McCann of Cape Town for encouraging him to prepare an intervention during which he could present the concerns of the “missionary bishops” to the Council Fathers (Lamont 1986: 274). Lamont took up the challenge and set about the task of writing an intervention at the Council. As he reflected on the propositions he began to feel even more strongly about the need for a fully developed document that would be the result of more comprehensive research and discussions on the missions.

Opposition

Opposition to a separate decree on the missions was expressed by those who felt mission was dealt with adequately in the schema on the Church. Though there are numerous instances where the word mission can be found in what was originally called De Ecclesia and later renamed the Dogmatic Constitution on the Church (Lumen Gentium, LG) Cardinal Suensens was of another opinion, namely, that the text was not “sufficiently missiological in character” (Alexander 1967:1). In fact, this was the opinion of many of the bishops who came from the “young churches.” Along with Suensens, bishops from these local churches felt that the text did not pay sufficient attention to mission ad extra, beyond the borders of the church.
The evaluation of the document led these bishops to hold the opinion that the document did not give sufficient expression to the mission of the church in terms of “the history and geography of the world” and the reality of church growth around the world (Alexander 1967:2) and the changing vision of the theology of mission that was emerging at the time of the Council. This was, after all, the second draft of LG and Cardinal Suenens expected more. The first draft was rejected by the Council Fathers because it reflected the theology in the scholastic manuals. O’Malley summarized the attitude of those critical of the proposed text in this way: the critics of De Ecclesia saw it, therefore, as expressing an inadequate vision of the church because it moved in the tradition of a polemical mentality that took off in the sixteenth century in opposition to Protestantism and intensified, or at least got more authoritatively codified, in the late nineteenth and early twentieth centuries (O’Malley 2008:156).

Suenens won the day and persuaded the bishops that it was necessary to see the church “not so much as a society founded by Christ, but Christ Himself using us as His instruments to bring salvation to all humanity” (Alexander 1967:3). The first words of the final draft were inspired by a prophecy of Isaiah and quoted by Simeon at Jesus’s presentation in the temple found in Luke’s Gospel: “Christ is the light of the nations.” This was destined to become one of the central points of emphasis of LG and is echoed in AG.

Nevertheless, the bishops of the “young churches” in dialogue with some of the Cardinals and periti were convinced that Cardinal Suenens was correct, a decree on mission was indeed necessary. A set of thirteen simple propositions would be catastrophic (Congar 2012:661). They wanted a document that articulated a theology of mission that had the dynamism to motivate “foreign missionaries” to renewed dedication and vigor and inspire all the baptized to take seriously their call to mission. Hence, the need for Bishop Lamont’s intervention became apparent.

The story of Bishop Lamont’s intervention was shaped by the image of “dry bones” found in Ezekiel 36 and Pope John XXIII’s prayer for the Council in which was expressed the hope that the Council would be a “new Pentecost” (Congar 2012). The first words of the final draft were inspired by a prophecy of Isaiah and quoted by Simeon at Jesus’s presentation in the temple found in Luke’s Gospel: “Christ is the light of the nations.” This was destined to become one of the central points of emphasis of LG and is echoed in AG.

Bishop Lamont’s experience of delivering an intervention at the Council.

In Archbishop Hurley’s memoirs of the Council, we find an account of the debate on the schema on the missions that occurred during the Third Session of the Council. In his account he gave special attention to the interventions of Bishop Lamont and Bishop Fulton Sheen. Hurley described Bishop Lamont’s contribution to the debate in this way:

Bishop Lamont made heavy calls on his not inconsiderable endowments in the line of histrionics and humor and produced a sidesplitting lament of the emaciated condition of the schema. In glowing language he described what members of the Council had been expecting and contrasted with what they actually found in the schema...dry bones.

The Council was convulsed but the Bishop received an admonition from the Moderator, Cardinal Doghner, who did not seem to appreciate the “oratory” (Hurley 2005:112).

The humor did not end there. When Bishop Lamont went back to his seat he found a note on his chair which read: “Your mission subsidy has been cut by 50%, Signed Cardinal Agopian.” The note was actually written by Bishop Green of Port Elizabeth, South Africa (Hurley 2005:112) and proved to be a delightful ending to Bishop Lamont’s experience of delivering an intervention at the Council.

The journey of the Thirteen Propositions about missions to a decree on the missionary nature of the church was indeed a long one. Cardinals like Bea and Suenens, Bishops like De Smedt, Ntuyahaga and Lamont and theologians like Congar, Ratzinger, De Lubac and Rahner navigated the way through the process of creating a new document that is still flawed, but amazingly rich in its theological content. The task now, fifty years later, is full implementation.

The new theological perspective moved the understanding of mission out of the realm of missionary work done by priests and religious and gave it a theological foundation in missionary identity of the church by rooting it in the life of the Trinity. Hence, we have the oft quoted text: “The Church on earth is by its very nature missionary since; according to the plan of the Father it has its origin in the mission of the Son and the Holy Spirit” (AG 2). This text cannot be over-valued. It has had a transformative effect on Catholic missiological thought. Besides the movement away from a territorial understanding of mission it rooted it firmly in a theology of the Trinity and the life of the Trinity. Hence, we have the oft quoted text: “The Church on earth is by its very nature missionary since; according to the plan of the Father it has its origin in the mission of the Son and the Holy Spirit” (AG 2).

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to be a church-in-mission so that there can be a “New Pentecost” that creates “a missionary impulse capable of transforming everything” (EG 27) in the Church.

Note: this article was originally delivered as a paper at a symposium on Ad Gentes sponsored by the Pontifical Mission Society in New York, 2015.

References

Church Documents
AG Decree on the Church’s Missionary Activity of the Church
EG The Joy of the Gospel
LG The Dogmatic Constitution on the Church


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Saint John Paul II and Redemptoris Missio
Redemptoris Missio: Mission in the Vision of Saint John Paul II
Rev. James H. Kroeger, M.M.

The year 2015 marked the anniversaries of two significant mission documents of the Church: the fiftieth anniversary of Ad Gentes, the mission decree of the Second Vatican Council (December 7, 1965-2015); and the twenty-fifth anniversary of Redemptoris Missio, the mission encyclical of Saint John Paul II (December 7, 1990-2015). These two documents, along with Blessed Paul VI’s Evangelii Nuntiandi (December 8, 1975) have had a pivotal effect on the “mission consciousness” of the contemporary Church. Recently, Pope Francis made another significant contribution with his masterpiece, Evangeli Gaudium, issued on November 24, 2013, the Solemnity of Christ the King.

This modest reflection focuses on the one mission document written by a recently canonized saint: John Paul II. It is an attempt to capture the highlights of Redemptoris Missio (RM) in a medium length presentation (in the Vatican-issued text the original document runs to 153 pages). In addition, this piece seeks to manifest the enduring importance of RM for the Church’s commitment to missionary evangelization in the contemporary world.

Introduction of the Author

Karol Józef Wojtyła was elected pope on October 16, 1978 and took the name John Paul II. Under his leadership the papal ministry became focused on evangelization and global mission, as he traveled to numerous countries, strengthened local Christian communities, encountered the followers of other religions, spoke on the social teachings of the Church, canonized saints and honored blessed, met with youth and government leaders. Remarkable, indeed, are the contributions of this 264th pope of the Catholic Church whose pontificate extended over 26 years (1978-2005).

When John Paul II died on April 2, 2005 the Reuters News fact sheet noted some remarkable statistics regarding his pontificate. He traveled a total of 775,231 miles around the world; this is 3.24 times the distance from the earth to the moon. John Paul II issued more than 100 major documents, including 14 encyclicals, 45 apostolic letters, 14 apostolic exhortations, and 11 apostolic constitutions. John Paul II beatified 1,338 and canonized 482 people, more than all of his predecessors in the last four centuries combined.

Pope John Paul II asserted that the Second Vatican Council set the direction for his papacy. In 2000 he noted: “The Second Vatican Ecumenical Council has been a gift of the Spirit to his Church. For this reason it remains an extraordinary apostle of Jesus Christ. He used “statistics” have a much deeper significance: they reflect the extraordinary mission commitment of John Paul II.

Earlier in this essay, some “statistics” of John Paul II were noted—and one could add many more. But, the “statistics” have a much deeper significance: they reflect the extraordinary mission commitment of John Paul II. He used every opportunity to spread the message and person of Jesus. “JP2,” as he came to be called by many, was an extraordinary apostle of Jesus Christ.

This presentation now turns to sketching a synthetic overview of Saint John Paul II’s encyclical, Redemptoris Missio, commemorating, as has already been noted, its twenty-fifth anniversary (1990-2015) as well as the fiftieth anniversary of Vatican II’s Ad Gentes (1965-2015).

Gift of a Mission Encyclical

John Paul II’s eighth encyclical Redemptoris Missio (RM) was issued on December 7, 1990 in the twelfth year of the pope’s pontificate. In RM, the pope sounds a clarion and urgent call to all Church sectors to renew their enthusiasm and commitment to evangelize the world. Composed of eight chapters plus an introduction (1-3) and conclusion (92), RM has a “doctrinal” section (4-30) and a “pastoral” section (31-91), respectively treating the “Why” and “How” of contemporary missionary evangelization.

John Paul II begins by stating his conviction about “the urgency of missionary activity, a subject to which I am devoting the present Encyclical” (1). The pope asserts: “Missionary activity specifically directed ad gentes [to the nations] appears to be waning.” This fact “must arouse concern among all who believe in Christ.” Why? Because “in the Church’s history, missionary drive has always been a sign of vitality, just as its lessening is a sign of a crisis of faith” (2).

The pope urges a “fresh impulse to missionary activity,” the deepening of “commitment of the particular Churches,” and the harnessing of “all of the Church’s energies to a new evangelization” (2-3). In a word, the focus of John Paul II is direct and clear: “I wish to invite the Church to renew her missionary commitment” (2). All are invited to participate: “Peoples everywhere, open the doors to Christ!” (3).

Vision of Evangelization

What view of evangelization emerges from a comprehensive analysis of RM? Repeatedly, the document speaks of mission, evangelization and salvation in a holistic fashion: “Jesus came to bring integral salvation, one which embraces the whole person” (11); “evangelical witness ... is directed towards integral human development” (42); “action on behalf of integral development and liberation ... is most urgently needed” (58).

Integral evangelization, as repeatedly affirmed in the encyclical (20, 41-60), reflects current missiological thought...
as well as recent magisterial teaching. Pope Paul VI in EN clearly encouraged Catholics to view evangelization holistically; the second chapter of EN speaks of the complexity of the evangelizing action and its various complementary and mutually enriching elements. RM echoes this vision: “Mission is a single but complex reality, and it develops in a variety of ways” (41). Again, “mission is one and undivided, having one origin and one final purpose; but within it, there are different tasks and kinds of activity” (11). This is the vision of evangelization that the pope consistently promotes throughout RM.

**Foundational Mission Theology**

RM clearly affirms the foundations of mission theology and the centrality and urgency of mission in the life of the Church. The years following the Second Vatican Council were a golden opportunity to explore and debate, renew and clarify the Church’s mission; and, it is true that the Council “has already borne much fruit in the realm of missionary activity.... Above all, there is a new awareness that *missionary activity is a matter for all Christians*” (2). Yet, John Paul II also discerned a need to reaffirm diverse aspects of the Catholic Church’s foundational theology of Christian mission and evangelization.

At least one third of the encyclical (three chapters out of eight) deals with theological questions. Chapter One includes core elements of the dogmatic theology of Revelation and Faith, Christology and Soteriology, as well as Ecclesiology and Missiology. Chapter Two focuses on biblical theology, particularly the Kingdom of God. And, to the delight of missiologists, Chapter Three is completely devoted to Pneumatology, examining the role of the Holy Spirit in the life of the Church and her evangelizing mission.

The following are key emphases in the opening chapter: (a) All mission is centered in God’s wonderful, generous loving plan of salvation (mysterion), made known through Jesus and accepted in faith. Jesus is the “definitive self-revelation of God” and “the fundamental reason why the Church is missionary by her very nature” (5); (b) While affirming with the Scriptures (1 Tim 2:4) the universality of the Kingdom of God, “the Church believes that God has established Christ as the one mediator and that it has been established as the universal sacrament of salvation” (9); (c) The Pope unhesitatingly reaffirms these basics of Church teaching, noting that “Mission is an issue of faith” (11).

The biblical theme of the Kingdom (basileia) is the integrating *leitmotif* of the second chapter. Preaching the Kingdom and promoting its values are the evangelizing tasks of the Church which “effectively and concretely at the service of the Kingdom” (20). The encyclical offers clarity and interpretation on other dimensions of Kingdom theology: the Kingdom of God and the Christ-event are complementary proclamations (16); the Kingdom necessarily has a transcendent horizon (17); the Kingdom “cannot be detached either from Christ or from the Church” (18); theocentrism and ecclesiocentrism demand a nuanced critique which is consistent with Church teaching (17-18).

Currently, the theology of the Holy Spirit (pneumatology) is of particular interest to missiologists and missionaries alike. “The Holy Spirit is indeed the principal agent of the whole of the Church’s mission of evangelization. The Holy Spirit’s action is preeminent in mission ad gentes” (21). The Spirit’s centrality is emphasized because the Holy Spirit’s “presence and activity affect not only individuals but also society and history, peoples, cultures and religions” (28). Ask any missionary and you will receive an eloquent personal testimony of the presence and power of the Spirit active in peoples, cultures, and religions—renewing the face of the earth! The acts of today’s apostles continuously write the Gospel of the Holy Spirit!

**Transmitting the Urgency of Mission**

The English subtitle of *Redemptoris Missio* is: “On the Permanent Validity of the Church’s Missionary Mandate.” Thus, mission is always and everywhere essential; it is “not considered a marginal task for the Church but is situated at the center of her life, as a fundamental commitment of the whole People of God” (32). Mission is “the greatest and holiest duty of the Church” (63). The pope’s affirmations resonate throughout the work: “I have chosen to travel to the ends of the earth in order to show this missionary concern” (1); “mission ad gentes is still in its infancy” (40); “I see the dawning of a new missionary age” (92).

No one seeks to minimize the pope’s assertions about the centrality and urgency of missionary evangelization; however, it is a valid question to ask about strategies for implementation. Words of exhortation must give way to programs of concrete actualization. In the considered judgment of this author, the encyclical is strong on the why of mission, but is only moderately successful on the how. Mission animation—the how of mission—requires continued discussion. While it is best accomplished locally, within the local Church, one can highlight some creative suggestions found within RM.

The Christian family is a key and irreplaceable force in evangelization (42); this insight is consistent with the teaching of Vatican II which termed the family the “domestic church” (LG 11). Promoting Christian family life should redound to mission awareness and animation. Material and financial donations are gratefully received, yet families are challenged to offer “a special contribution to the missionary cause of the Church by fostering missionary vocations among their sons and daughters” (80).

Saint John Paul challenges Christians: Do you wish to promote mission? True disciples are urged to “carry out a sincere review of their lives regarding their solidarity with the poor” (60). As followers of Jesus, “we should reassess our own way of living” (81); “Fight hunger by changing your lifestyle” (59); “We cannot preach conversion unless we ourselves are converted anew every day” (47).

The role of missionary institutes and societies is crucial in worldwide evangelization; missionarie themselves should continue their “radical and total self-giving,” initiate “new and bold endeavors,” and “not allow themselves to be daunted by doubts, misunderstanding, rejection or persecution” (66). Diocesan seminarians and priests “must have the mind and heart of missionaries” (67). The Church must seek to expand the spheres “in which lay people are present and active as missionaries” (72). Missionary dynamism should become contagious!

Youth involvement is essential to mission and evangelization. They should be offered opportunities to visit overseas missions, to meet and offer hospitality to non-Christians and migrants within their own country (82). The idealism of youth is a potential resource—their rejection of violence and war, their desire for freedom and justice, their rejection of racism and closed nationalism, their affirmation of the dignity and role of women (86). The vision of Charles de Foucauld (as a “universal brother”) can fire the imagination of youth (89) and can be a path toward missionary commitment.

**Additional Major Emphases**

In composing a popular overview of a papal encyclical one faces the challenge of providing a balanced presentation. This writer sees several other major emphases on evangelization within *Redemptoris Missio*; he devotes a paragraph to each theme (indicated by the italicized words found in each paragraph).

Around the world local Churches are the central actors in mission today; all evangelization necessarily is harmoniously accomplished in, with, and through the local Church which is responsible for the totality of mission. This is a sea change in the dynamics of mission; both local Churches and missionaries alike must explore the ramifications of this new reality. Many leads are found in the encyclical (26, 30, 39, 48-52, 62-64, 71, 83-85, 92).

Authentic evangelization is a freely-offered gift, not an external imposition which violates human dignity and freedom. Or again, witnessing and proclaiming Christ are not at odds with people’s dignity as persons or their freedom of conscience (7-8). Genuine mission does not restrict freedom, but rather seeks to advance it; RM is clear: “The Church proposes; she imposes nothing” (39).
The Church needs missionary vocations. Individuals who receive the permanent, life-long vocation to foreign, transcultural mission are a treasured resource of the Church. Their vocation is necessary for the Church (32); it is a unique calling (27, 65); it is the model of the Church’s missionary commitment (66); it is to be assiduously cultivated (79, 84), particularly by mission institutes themselves (65-66).

The encyclical looks positively upon interreligious dialogue, devoting several sections to presenting it comprehensively (55-57). Interfaith dialogue “is part of the Church’s evangelizing mission, ... is not in opposition to the mission ad gentes, ... [and] does not dispense from evangelization.” This same section (55) speaks of God’s call to all peoples and his presence to them “of which their religions are the main and essential expression.” The Church’s reverence for the followers of other faiths and religions is clearly affirmed by the encyclical.

In a work as long as RM one expects to find several details that demand further reflection. This synthesis presents note of five additional themes and their importance for evangelization (the specific theme is identified by the italicized words).

The process of inculturation and its relationship to mission receives extensive treatment (25, 52-54, 76). Authentic evangelization involves the Church in the inculturation process, an “intimate transformation of authentic cultural values through their integration in Christianity and the insertion of Christianity in the various human cultures.” This task is never finished and today it encounters new challenges—especially in large cities, “where new customs and styles of living arise together with new forms of culture and communication” (37). Mission and inculturation demand fresh initiatives and creativity in the complex age of the megalopolis!

The entire final chapter of Redemptoris Missio treats missionary spirituality (87-91). Four elements characterize Jesus’ disciples-become-missionary: the missionary is to be led by the Spirit, to live the mystery of Christ who himself was sent, to love the Church and humanity as Jesus did, and to desire the holiness of saints. In a word, mission spirituality is “a journey towards holiness” (90) and the success of renewing the urgency of the Church’s missionary impulse “demands holy missionaries” (90).

Precious Details—Not to be Lost

In a work as long as RM one expects to find several details that demand further reflection. This synthesis presents note of five additional themes and their importance for evangelization (the specific theme is identified by the italicized words).

The personalist philosophy and orientation of John Paul II is manifested throughout the work. The person is always central in evangelization and all mission apostolates: in work for justice (42), in fostering interreligious dialogue (55-57), in promoting development; the human person “is the principal agent of development, not money or technology” (58). In uniquely personalist terms, the missionary is described as “a person of the Beatitudes” (91) and it is personal love that is always “the driving force of mission” (60).

The encyclical profusely expresses the Church’s gratitude to its missionaries (2, 57, 60, 70). The Church’s theologians provide an important service to the cause of evangelization (36) and should promote the study of world religions and science of missiology (83). The Church needs a renewed commitment to ecumenism within mission (50).

The Church needs missionary vocations. Individuals who receive the permanent, life-long vocation to foreign, transcultural mission are a treasured resource of the Church.

Integral Evangelization: A Synthetic Overview

Without doubt, during his lengthy pontificate, John Paul II gifted the Church with a rich understanding of the theology and praxis of missionary evangelization. This piece has consciously limited itself to one pivotal document on mission and evangelization, Redemptoris Missio of John Paul II is a microcosm for understanding missionary evangelization. However, can the discussion be taken further?

Much enlightenment can be drawn from two documents issued by the Secretariat for Non-Christians (founded in 1964 by Paul VI and renamed in 1988 the Pontifical Council for Interreligious Dialogue). On Pentecost Sunday, 1984, the Secretariat promulgated the document entitled: “The Attitude of the Church toward the Followers of Other Religions: Reflections and Orientations on Dialogue and Mission” (DM). Hidden in this little-known work on the interrelationship between dialogue and mission is a pivotal statement. This source affirms that mission and evangelization are understood “in the consciousness of the Church as a single but complex and articulated reality” (13).

Later, on Pentecost Sunday, 1991, the Pontifical Council for Interreligious Dialogue in conjunction with the Congregation for the Evangelization of Peoples presented the document: “Dialogue and Proclamation: Reflections and Orientations on Interreligious Dialogue and the Proclamation of the Gospel of Jesus Christ.” Once again, the evangelizing mission of the Church is understood as a “single but complex and articulated reality” (2).
These two documents (DM and DP) emphasize the unity and integral nature of evangelization, while at the same time affirming that evangelization necessarily comprises many dimensions; it is a complex reality. In addition, they assert that this multi-faceted concept can be explained, articulated, and elaborated.

**Identifying the Elements of Integral Evangelization**

Despite the lengthy and complex titles of the 1984 and 1991 documents just mentioned, these two sources have added considerable clarity to a Catholic understanding of missionary evangelization. The clarity results from the fact that “principal elements” are specifically named. Thus, mission and evangelization are composed of: (a) presence and witness; (b) commitment to social development and human liberation; (c) interreligious dialogue; (d) proclamation and catechesis, and (e) liturgical life, prayer and contemplation (cf. DM 13 and DP 2). In a word, the one evangelizing mission of the Church is comprised of several component elements and authentic forms. This is integral or holistic evangelization; this is—in compact expression—the wide view of evangelization promoted by John Paul II in RM.

This five-point vision has served the Church well over the past decade; this approach takes the thought of John Paul II in *Redemptoris Missio* (as well as in DM and DP) and expresses it in a manner that ordinary Catholics can readily grasp and appreciate. At the same time, it does not do violence to the richness and complexity of missionary evangelization. One easily perceives that the thought expressed in RM is adequately captured in this five-point schema; in turn, employing this helpful schema enables a smooth maneuvering through lengthy papal documents. Viewing evangelization through its various essential dimensions results in clarity, insight, and proper integration. Undoubtedly, this is a Catholic vision of evangelization!

**The Five Elements: Further Discussion**

Additional insight into the integral nature of evangelization is attained by specifically relating these five principal elements of evangelization with *Redemptoris Missio* (RM) as well as with *Evangelii Nuntiandi* (EN) of Paul VI and *Evangelii Gaudium* (EG) of Pope Francis. This exercise will illustrate the integral nature of the Church’s task of evangelization which includes “bringing the Good News into all strata of humanity” (EN 18).

For Paul VI, *Christian presence and witness of life* form the “initial act of evangelization” (EN 21). Daily activities, living together in harmony, lives as individuals of integrity, duties in the community—all these are to be a basic “faith-witness” that demonstrates how Christian living is shaped by Christian faith and values. “Through this wordless witness, ‘Christians stir up irresistible questions in the hearts of those who see how they live’” (EN 21). People desire and respect authentic witnesses (cf. RM 11, 42; EN 41; EG 14, 20, 119-121, 149-151). Mother Teresa of Calcutta (canonized in 2016), known for her loving and selfless care of the poorest of the poor, is an “icon” of Christian presence, life, and service (*Ecclesia in Asia 7*).

Living in harmony as good neighbors based on faith convictions should naturally issue in a mutual commitment to social development and human liberation, a genuine service of humanity. This means serving the most unfortunate, witnessing to justice, defending the integrity of creation; this dimension of evangelization includes preaching, catechesis on Christian life, teaching the content of the faith; it is catholic evangelization in a word, this means “telling the Jesus story.” When the Holy Spirit opens the door and when the time is opportune, Christians do tell the Jesus story, giving explicit witness and testimony to the faith. Others are invited, in freedom of conscience, to follow, to know Jesus. Through proclamation Christians themselves are further instructed in their faith; this is the process through which the Christian faith is communicated to the next generation of believers (cf. RM 44-51; EN 22, 27, 42; EG 3, 12, 24, 110-111, 246).

Finally, integral evangelization will necessarily include *liturgical life, prayer and contemplation*. No one can effectively be engaged in the Church’s mission without a strong faith and prayer-life. Evangelization needs holy men and women who are themselves on fire with the love of Christ; spreading the fire of the Gospel will be accomplished only by those already burning with an experience of Christ. Holiness is an irreplaceable condition for evangelizers. The “God-experience” achieved in prayer and contemplation, in sacramental and liturgical life, will illumine and transform all other dimensions of evangelization (cf. RM 46-49, 87-92; EN 23, 43-44, 47; EG 47, 173, 259-288).

Obviously, these five “principal elements” of an integral understanding of evangelization complement and reinforce each other. In speaking of the complexity of the Church’s evangelizing action, Paul VI (EN 17) gave a timely admonition: “Any partial and fragmentary definition which attempts to render the reality of evangelization in all its richness, complexity and dynamism does so only at the risk of impoverishing it and even of distorting it” (see also EG 176). The pope continued: “It is impossible to grasp the concept of evangelization unless one tries to keep in view all its essential elements” (EN 17).

Thus, this holistic view sets aside an older concept of the Church’s mission. No longer are the elements of social justice, interfaith dialogue, peace-building, education and health care, life-witness, etc. simply “preparatory” to evangelization (*praeparatio evangelica*); all five “principal elements” are constitutive of an integral understanding. Popes John Paul II, Paul VI, and Francis have expanded the horizons of evangelization; the more restrictive view, which held that only explicit Gospel proclamation and sacramental life constituted mission, has been superseded.

Concomitant with this expanded vision of evangelization, one finds a renewed emphasis on the missionary nature of the entire Church (cf. AG 2; RM 61-76; EN 14, 59; EG 14, 20, 119-121). Every baptized member of the Church is an evangelizer, whether layperson, ordained, or religious. Previously, when evangelization was linked more exclusively with explicit Gospel proclamation and sacramental life, laity often found it difficult to appreciate how they were to be evangelizers. Today, Catholic evangelization engages the entire Church (from top to bottom; especially, all the local Churches), all states of life (lay, religious, ordained, married, single), all apostolic activities and forms of witness (the five principal elements). Yes, the totality of Christian missionary evangelization embraces all these aspects.

**Conclusion**

This piece has presented an overview of John Paul II’s *Redemptoris Missio*, highlighting its key insights; it has also elucidated a panoramic overview of a Catholic vision of evangelization. When many words have been written, when various definitions and categories have been clarified, and when one more presentation has been completed, Catholic Christians must step back and radically affirm: All mission and evangelization is God’s project. The Holy Spirit is always the principal agent of evangelization. For evangelizers, missionaries, catechists, religious and lay alike, mission necessarily means trying to find out what God wills and what he is doing. Then, the authentic evangelizer bends his/her will to God’s will, joyfully surrenders to God’s loving plan, and expends
all efforts and energy to become a worthy instrument that enables God’s design to unfold. Evangelization, at heart and center, is “an issue of faith, an accurate indicator of our faith in Christ and his love for us” (RM 11). For Christians, for all local Churches, to live is to evangelize!

**Selected Redemptoris Missio Bibliography**

This brief bibliography of commentaries related to Saint John Paul II’s mission encyclical *Redemptoris Missio* limits itself to twenty-five pivotal authors (on the twenty-fifth anniversary of its publication); thus, this bibliography, while including many significant sources, does not claim to be an exhaustive presentation of the literature available on this important missionary document.


**D’Souza, H.** (A) “Pope John Paul II’s Challenge to Asia (Reflections on *Redemptoris Missio*),” *L’Osservatore Romano* 24:14 (April 8, 1991), 6, 8; (B) “*Redemptoris Missio* Confirms FABC Statements,” *Asia Focus* 8:26 (July 10, 1992): 7.


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A Brief Look at Modern-day Slavery and What the General Public Can Do to Combat It

Lara Green
End Slavery Now

There are an estimated 20.9 million people trapped in some form of slavery today. Let that sink in. 20.9 million. And that is a more conservative estimate. A more recent study from the Global Slavery Index estimates that there are as many as 45 million women, men and children entrapped today. But regardless of which estimate is deemed more accurate, the truth is clear: slavery is very prevalent in our world today, and I would argue, as many others have, that this is the most horrendous human rights issue of our time.

To combat an issue, we must first define it. Because without defining it, it’s not just hard to measure, but impossible. And without measurement, it’s difficult to understand if we are making headway against tackling it. So what is human trafficking? Human trafficking is the recruitment, harboring, transportation, provision, or obtaining of a person for labor or services, through the use of force, fraud, or coercion for the purpose of subjection to involuntary servitude, peonage, debt bondage, or slavery. In short, human trafficking is compelling someone to work or engage in a commercial sex act through the use of force, fraud or coercion.

Understanding the magnitude of this issue, how fundamentally unjust it is, and hearing stories like this one about individuals that have been enslaved, inspires people to want to take action. Even if we aren’t in a position to fight slavery from the front-lines, we all have a role to play in ending slavery.

At End Slavery Now, we encourage people to learn, connect, and act. Learn as much about the issue as you can by reading books, listening to survivor stories, watching documentaries, listening to experts in the field. It’s also important to learn the identifiers, and if a case of trafficking is suspected, call the National Human Trafficking Resource Center (1-888-373-7888). Someone is available to field the call 24/7/365.

We also encourage people to understand the role that they play in slavery abroad, thru the demand of cheap products. We must look in the mirror and understand that we are all part of this problem, and we must become part of the solution. We suggest becoming conscious consumers. Understand where your products are being produced. Consider buying products that are certified fair-trade or survivor-made goods. With online shopping becoming more widespread, we have more information than ever about the products we buy. We must leverage that. End Slavery Now has created a Slave Free Buying Guide that is available for download at EndSlaveryNow.org.

Further, there are ways to get involved by volunteering time, or working part-time or full-time with one of many anti-trafficking organizations. Many of these organizations also accept financial donations that enable them to continue to do the work that they do.

Lastly, we encourage people to use their voices. Raise awareness of the issue, inspire others to join the growing army of freedom fighters, talk to your politicians to encourage policy and law changes, and speak with businesses to encourage them to look at their own supply chains.

While the magnitude of modern-day slavery can feel overwhelming at times, we must remember to focus on the light, and not the darkness. Focus on the 15 survivors rescued from sex trafficking yesterday. Focus on the 15 survivors rescued from sex trafficking yesterday. Focus on the light, and allow Him to be the lamp at our feet and the light to our path.

Lara Green is the Program Manager of End Slavery Now at the National Underground Railroad Freedom Center. Prior to her role at the Freedom Center, she volunteered with various organizations involved in the fight against modern-day slavery, including Freeset USA, International Justice Mission, and Jeevan Aadhar aftercare services. The seeds of freedom fighting were planted in her heart in 2010 and truly began to take root during a 2013 mission trip to Kolkata, India, where she witnessed the powerful redemption and restoration of sex trafficking survivors.

USCMA Member Resolutions on Human Trafficking

Over the years USCMA and its members have worked to end human trafficking in all of its forms. Here are past resolutions that have been adopted by USCMA's members. To learn more about the resolutions, go to http://www.uscatholicmission.org/uscma-resolutions.

- Resolution Against the Trafficking of Human Beings (2011)
- Resolution to End Child Trafficking in Africa (2006)
- Resolution on Human Trafficking (2002)
US Catholics and the Church in China
A conversation between Dan Troy and Don McCrabb

Dan Troy is a member of the Missionary Society of St. Columban and has lived in China for the past 16 years. He and I had an opportunity to visit recently at the USCMA offices and he shared his experience in China, his vocation and spirituality, and explored ways US Catholics can strengthen the Church in China.

The most important thing to know is that the Catholic Church in China is alive and growing. Although less than one percent of the population (1.357 billion in 2013), there are a significant number of Catholics in China – with some estimates as high as 20 million. There are 137 dioceses in China. Many people are confused by the “underground” and the “overground church” because the Church was suppressed in China for 30 years. While it is true that the question of episcopal appointment is a sensitive issue between the Vatican and the People Republic of China, 95% of the Catholic Bishops in China are in communion with Rome.

The story of Peter Zhang Boren illuminates the trials and triumphs of the Church in China. Peter was born in China in 1915 to a devout Catholic family. At the age of 21 he entered the seminary and then went on to study in Rome. He was ordained in 1942. When the Communist Party of China took over the government in China in 1949, he was told to renounce his loyalty to the Pope. He refused and was eventually sent to jail and forced labor for 24 years. He was ordained the second bishop of Hanyang in 1986. The first bishop of Hanyang was Edward J. Galvin, the co-founder of the Missionary Society of St. Columban, who was forced to leave China in 1953 after serving there for 33 three years.

Dan, who knew Bishop Peter, tells of his witness, and his service to his people. After prison, he taught English to children due to his fluency in the language from his years as assistant pastor in Boston in the 1940s. Eventually, he reached out to the Catholics of Hanyang – his diocese in central China. As he was dying, countless visitors came to be with him – even climbing into his death bed to be close to him in his final hours. He was so respected, the government allowed his funeral to be public and priests, from both the underground and the “overground” communities, religious, and seminarians – as well as the faithful – attended his funeral.

The understanding of the meaning of terms “underground church,” “overground church,” and Chinese Patriotic Catholic Association can cause confusion for many observers. The “underground church” is the community that does not register with government. The “overground church” is the community that does register with the government but is not necessarily comfortable with supervision. The Chinese Patriotic Catholic Association is the government agency that keeps a close eye on the Catholic Church. A helpful statement by Pope Benedict XVI was contained in the 2007 letter to Catholics in China. He stated that there is one church in China, even though it contains communities with different experiences and viewpoints. This has been a help in bringing reconciliation to a wounded Church.

Dan sees his role as supporting the growth and development of the Chinese church, serving the needs of English speaking Catholics who work in or visit China, and building bridges between the Church in China and the rest of the world. Dan lives and works in Wuhan, a city of about 10 million people. It is an industrial city – over 100,000 people work in one steel company. They are also developing the Chinese version of the Silicon Valley – called the Optics Valley. Wuhan has also emerged as a center for trade and there are 1.2 million students attending the universities in the area.

When asked about the ways the Church in America can help, he quickly shared his own experiences of China. China is not the police state he thought it was. The people of China are very curious and are open to learning more. They are particu-
larly interested in learning English and are very curious about the Catholic faith. “Just having a picture of the Blessed Virgin Mary on your desk is enough to begin a conversation.” Dan stressed that American Catholics – especially those who work, study, or travel to China – can really strengthen the Church in China by connecting with the local faith community. “There are Catholic Churches in China – some who celebrate Mass in English. Come, connect with the Chinese Catholics and other Catholics from around the world who are working or studying in China. These personal encounters strengthen the universal bond – the Catholic bond – for the Church in China.”

Dan’s ministry is China involves some teaching English. He also has the opportunity to teach English to the seminarians and to the sisters. Building relationships of trust, Dan is able to provide pastoral care, reconciliation, and spiritual direction to the laity, religious, seminarians, and the clergy. Dan has also had the opportunity to develop a retreat ministry. In many ways, Dan is a “link in a chain,” to use Newman’s words, connecting the Church in China to its past (Bishop Galvin), to the global church, and to its own future.

This past Easter, Dan and the other Columbans in China had the opportunity to host Archbishop Lucas from the Archdiocese of Nebraska. In one of his columns in the Catholic Voice Online, Archbishop Lucas wrote:

During my recent visit to China, I was able to meet a number of bishops, priests, seminarians, sisters and lay faithful. Father Greisen and I enjoyed warm hospitality wherever we went. I feel that one way in which I am able to repay that hospitality is by remembering all of them to you. They are our brothers and sisters in Christ. Their experience of Catholic life is surprisingly (to me) vibrant and similar to ours in very many ways. The ability to live and profess the faith openly is also subject to political and cultural realities very different from our own.

Dan, like Edward J Galvin one of the founders of the Missionary Society of St. Columban, was born in County Cork, Ireland. The fourth child of twelve, Dan studied engineering in college. While he was in college, he felt pulled to work “overseas.” Through his grandparents, who had befriended a Columban from Australia studying in Ireland, he felt drawn into mission work. Dan joined the Columbans in 1991, was ordained in 1999, and went to China in February 2000.

In reflecting on his spirituality of mission, Dan talked about the vastness of China, its unique cultural history, and the Gospel. China is so big and populous. Catholicism is barely a blimp on the screen and yet, due to the population of China, there are a significant number of Catholics. In the face of this “bigness,” Dan sees his work as “small” – teaching English to 4-5 seminarians, visiting with a priest in a distant village for a few days, providing pastoral care, counseling, and spiritual direction, working with the sisters – all to build relationships and a network of care and concern.

China was isolated for 30 years. They are slowly opening themselves up to the world. One of the ways they do that is through education. The government of China welcomes foreign visitors – especially those who want to learn the language. They also want to learn – trying to catch up with all the developments in the sciences, language, and the arts. They are resourceful, curious, and respectful people.

When asked about the passage in the Gospel that spoke most to him about mission, Dan lifted up the story of Bartimaeus, the blind beggar crying out “Jesus, Son of David, have mercy on me.” (Mark 10: 46–52).

“This is a very personal encounter – a one on one meeting – between Jesus and Bartimaeus. Jesus is very respectful. He does not presume what is wanted, “What do you want me to do for you?” Dan, like Jesus in the story of Bartimaeus, mission begins with a personal encounter. In this way, Dan and the other Columbans in China, are “watering” the gift of faith that was first planted in China as far back as Tang Dynasty in the 6th century, through the coming of the Jesuits and St. Francis Xavier in the 15th century up to and including Bishop Galvin in the 19th century.

As for myself, I was humbled in the presence of this holy man. He opened my eyes to see my own blindness – my own assumptions about China, her people, and the Church there. While the Church, like most institutions, is closely monitored by the government, there are conversations between the Vatican and China that fan the flame of hope while the heroic faith of the people breeds its own resolve and confidence. The Church is alive in China and welcomes opportunities to connect to the universal church.

Excerpts from Pope Benedict XVI’s Letter to the Catholic Church in the People’s Republic of China, 27 May 2007

“The Church, always and everywhere missionary, is called to proclaim and to bear witness to the Gospel. The Church in China must also sense in her heart the missionary ardor of her Founder and Teacher.

Addressing young pilgrims on the Mount of the Beatitudes in the Holy Year 2000, John Paul II said: “At the moment of his Ascension, Jesus gave his disciples a mission and this reassurance: ‘All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations … and behold, I am with you always, until the end of the age’ (Mt 28:18-20). For two-thousand years Christ’s followers have carried out this mission. Now, at the dawn of the third millennium, it is your turn. It is your turn to go out into the world to preach the message of the Ten Commandments and the Beatitudes. When God speaks, he speaks of things which have the greatest importance for each person, for the people of the twenty-first century no less than those of the first century. The Ten Commandments and the Beatitudes speak of truth and goodness, of grace and freedom: of all that is necessary to enter into Christ’s Kingdom.”

Now it is your turn, Chinese disciples of the Lord, to be courageous apostles of that Kingdom. I am sure that your response will be most generous (17). .

“…At the conclusion of this Letter I pray that you, dear Pastors of the Catholic Church which is in China, priests, consecrated persons and lay faithful, may “rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ” (1 Pet 1:6-7).

May Mary Most Holy, Mother of the Church and Queen of China, who at the hour of the Cross patiently awaited the morning of the Resurrection in the silence of hope, accompany you with maternal solicitude and intercede for all of you, together with Saint Joseph and the countless Holy Martyrs of China.

I assure you of my constant prayers and, with affectionate remembrance of the elderly, the sick, the children and young people of your noble Nation, I bless you from my heart.” (20)
The study of Christian mission has been undertaken from numerous perspectives, and increasingly engages disciplines that have long avoided the topic. At the same time, some missionaries and mission administrators also feel distant from academic missiology. This year’s conference will bring together for our plenary sessions scholars and practitioners who, though perhaps not formally missiologists or theologians of mission, consider Christian mission—in practice or theory, past or present—from their particular academic homes or vocational settings. Scholars with similar disciplinary orientations and from within mission studies—that is, within the ASM’s existing guild—will briefly respond.

The goal will be to help reconnoiter the edges of mission studies—often settings where the word “mission” goes unspoken—and to think about implications of those edges for the missionary life of the churches and scholarly approaches to Christian mission.

For a full statement of the conference theme, visit the ASM website. Registration for the annual meeting will open in January 2017.

Plenary Speakers
Kristin Colberg – Theology Department, St. John’s University
Hunter Farrell – World Mission Initiative, Pittsburgh Theological Seminary
Naomi Haynes – Social Anthropology, University of Edinburgh
Paul Kollman – ASM President, Center for Social Concerns & Department of Theology, University of Notre Dame

Call for Presentations
This year’s conference will consider missiology at the places where it meets other disciplines and the practice of mission, seeking to create conversations among the three plenary speakers and other ASM members about the ways missiology and mission practice interact, and how mission studies ought to relate to academic disciplines that missiologists engage in their work—especially theological and social-scientific fields.

To this end, we invite presentations that consider the relationship of mission practice, missiology, and other scholarly fields. Examples of topics in line with the conference theme might include:

- Ethnographic analyses of missionary practice that draw upon historical and social-scientific scholarship in pursuit of missiological insight.
- Studies of Christian churches pursuing missional ecclesial practice that use quantitative or qualitative data to understand Christian practice and self-understanding.

A Special Thanks to this year’s Together in Mission Sponsors

We would like to thank the many sponsors who made this year’s USCMA conference a great success.

St. Therese of Lisieux Circle
Catholic Health Association
Missionaries of the Precious Blood (US Province) and the Sisters of the Precious Blood (Dayton, OH)

St. Francis Xavier Circle
Archdiocese of Cincinnati Mission Office
Missionaries of Our Lady of LaSalette, North American Province

St. Junipero Serra, OFM Circle
Black and Indian Mission Office
Glenmary Home Missioners

Sr. Dorothy Stang, SND Circle
Franciscan Province of the Sacred Heart, OFM Sisters of Charity of Cincinnati
USCMA 2021 Strategic Plan
October 31, 2016 – Version 1.0

1. Mission
The United States Catholic Mission Association (USCMA) aspires to be a national coalition of organizations and individuals dedicated to world mission, both foreign and domestic. It provides members opportunities to convene, connect, and collaborate on efforts to animate missionary disciples and accompany them through recruitment, preparation, service, integration, and leadership. In this way, USCMA cultivates the missionary spirit of the Catholic Church in the United States of America and advances global mission and solidarity. Blessed with Jesus’ mission to go “to all nations,” USCMA implements its national vision of a renewed missionary vigor in the United States of America through the values of respect, dialogue, collaboration, and solidarity.

2. Vision
USCMA envisions the day when:
§ all U.S. Catholics have heard and responded to the call to be a missionary disciple;
§ those serving are adequately prepared, effective, and committed to the well-being of those they serve;
§ all mission organizations work together for the good of mission by sharing their strengths, their strategic initiatives, and their needs;
§ mission itself is honored as an effective instrument for justice and peace in the world;
§ and the U.S. Catholic community is in authentic solidarity with her brothers and sisters around the world in a mutual effort to advance the common good.

3. Core Values
USCMA embraces and presumes the Gospel and the teachings of the Roman Catholic Church. It its efforts to carry out its mission as a national coalition of organizations, it embodies four core values:
§ Respect – USCMA recognizes the God-given dignity of each person and values their involvement in global mission.
§ Dialogue – USCMA believes that true dialogue, a sincere meeting of minds and hearts, emerges out of respect for one another and is necessary for discernment and collaboration.
§ Collaboration – USCMA believes global mission needs the gifts of everyone within the community if it is going to be a faithful witness of the Gospel.
§ Solidarity – USCMA seeks relationships of mutual respect ordered to the common good.

4. Mission Areas and Goals
1. Animation – to inform, engage, and form U.S. Catholics in global mission so they will personally support, collaborate with, participate in, and improve the missionary efforts of the U.S. Catholic Church.
   1.1. Identify and enter into the USCMA database 75-80% of all Catholic organizations that send people on mission, by September 30, 2017.
   1.3. To identify core principles for mission animation among young adults, through a young adult “sounding board,” by June 30, 2018.
   1.4. To maintain the Mission Cooperative Program and provide Mission Appeals to 20-25 dioceses, by December 31, 2017.
   1.5. To grow the readership by 80-100% for the Mission Monthly by revising it to be a newsletter about mission and the activities of our members, by March 31, 2017.

2. Education – to develop, implement, and assess educational resources and programs so those who are serving in mission are well prepared to serve as missionaries, are sustained in mission, and can lead mission.
   2.1. Provide an annual meeting of the members for 2017, 2018, and 2019 for their ongoing formation in mission.
   2.2. Provide 3-5 webinars on various aspects of mission designed for mission educators and leaders, by August 31, 2017.
   2.3. Develop adult formation materials for priests and parishes to support them in their efforts to educate missionary disciples, by June 30, 2018.
   2.4. To build a “beta” version of the Online Forum for the ongoing formation and enrichment of all those involved in mission, by September 30, 2017.
   2.5. To offer 3-5 training sessions in the Third Wave of Mission, by December 31, 2017.

3. Research – to identify, describe, and report on the organizations and individuals involved in mission, the countries where mission takes place, the theological implications of mission, the spirituality of mission, and best practices for mission so those in mission have the “state of the art” easily accessible to them and their communities.
   3.1. Identify and enter in to the USCMA database 75-80% of all Catholic organizations that send people on mission, by September 30, 2017.
   3.2. Secure grants for the first 1-3 phases of the National Study on Short-Term Mission trips, by December 31, 2017.
   3.3. Develop a profile on 12-15 of USCMA organizational members that identifies the particulars, charism, strengths, priorities, and needs of the member, by March 31, 2017.
   3.4. To identify core principles for mission animation among young adults, through a young adult “sounding board,” by June 30, 2018.
   3.5. To inform, engage, and form U.S. Catholics in global mission so they will personally support, collaborate with, participate in, and improve the missionary efforts of the U.S. Catholic Church.

4. Networking – to identify, engage, and, and form partnerships or alliances with organizations and networks in order to advance the vision of USCMA.
   4.1. To engage and inform the USCCB Committee on Evangelization and Catechesis on the mission, vision, values, and strategies of the USCMA, by December 31, 2016.
   4.2. To assess the type and degree of commitment the members of the Catholic Mission Forum have for the continuation and development of the forum by June 30, 2017.
   4.3. To recruit 3-5 partners for the National Study on Short-Term Mission trips, by December 31, 2017 and before Phase One.
   4.4. To identify and introduce the USCMA to 5-10 other Catholic Mission Associations from around the world by December 31, 2017.
4.5. To identify and introduce the USCMA to 3-5 other Christian Mission Associations, by September 30, 2020.

5.  **Stewardship** – to develop, sustain, and grow the necessary financial resources, governance, and internal operations USCMA needs to accomplish its mission.

5.1. Revise the USCMA Chart of Accounts and budget to reflect actual expenses for the conference and Mission Cooperative Program, by December 31, 2016.


5.4. Secure $80,000 - $100,000 in grants for USCMA initiatives, operating costs, and capacity building, by December 31, 2017.

5.5. Conduct an internal capacity audit of the USCMA national office and staff, by September 30, 2018.

### 5. Responsibility and Accountability Matrix

There are 24 goals associated with 5 mission areas. These goals are written in SMART goal language meaning each goal is specific, measurable, achievable, relevant, and timely. The benefit of a SMART goal is threefold:

1. The goal is specific and measurable. The end result can be clearly identified and measured. Either the budget deficit is reduced by 20-40% or it is not.

2. The goal is relevant and achievable. Relevancy relates the goal to the mission area which is an expression of the mission of the organization itself; creating a national coalition of mission sending organizations is the basis for the animating efforts of the association. The goal should also be achievable in relation to other goals and activities within the mission area.

3. The goal is timely because there is a clear deadline for the goal; a date when the goal should be accomplished and can be evaluated.

The SMART goal approach encourages high performance. It does not, however, associate responsibility to the goal itself. A further refinement is the identification of tasks that are linked to the SMART goal. These tasks can then be assigned to staff, the board, and volunteers.

At this point in time, it seems prudent to present to the Board of Directors a strategic plan without tasks and, as mentioned in the footnote, entrust those to the Executive Director. Nevertheless, the Board of Directors needs a way to hold the Executive Director accountable for efforts directed at the achievement of goals. To that end, a responsibility and accountability matrix was developed that assigns goals to particular roles.

### 6. Creating a Planning and Performance Culture

We envision the strategic plan as a living and breathing document. It will become the basis of the conversation between the Board of Directors and the national office staff. It will become our operational culture.

Mission, Vision, Values and Mission Areas are set for the foreseeable future. Goals are established, they are either achieved or not. In either case, they will give birth to new goals, revised goals, and new tasks.

May God bless our efforts in support of world mission and those who answer the call to mission from and in the Church in the United States of America.

*United States Catholic Mission Association*

*Board of Directors*

*October 31, 2016*

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### Endnotes

1. The 2021 Plan refers to the 40th anniversary of USCMA as a free-standing association and the 72 anniversary of its founding in 1949. The approval of this plan provides a common understanding of the mission, vision, core values, and mission areas for the association as it envisions its future for the next five years.

2. Approved by the Board of Directors October 31, 2016.

3. “Mission” is understood as the mission Jesus Christ entrusted to his apostles (Matthew 28:16-20) and affirmed by the Roman Catholic Church as its nature (Ad Gentes, 2). The word is, at times, qualified (global, world, domestic, foreign) to focus and illuminate its scope and magnitude. Sometimes the word “mission” is used as the purpose of the organization.

4. This vision emerged out of the crucial conversation at the April 13-15, 2016 Board meeting.

5. The values emerged out of the crucial conversation at the April 13-15, 2016 Board meeting. One value, dialogue, was added through the 2016 Online Membership Meeting Ballot.

6. This strategic plan uses “key responsibility areas,” SMART Goals, and tasks for the basis of organizing the work of the association. Mission Areas are the “key responsibility areas” for the organization. Anything the organization does – all activities – fits under one of these areas of responsibility. While all tasks fit under these areas, not all tasks are goals. Payroll, for example, is an aspect of stewardship but there are no goals associated with this task. Goals are an attempt to either 1) initiate a new program, 2) enhance current programs, or 3) solve problems within a mission area. The goals are SMART meaning they are specific, measurable, achievable, relevant, and timely. The tasks associated with each goal is the responsibility of management, will be reported by the Executive Director, and revised quarterly – even monthly – based on results.

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*The Quarterly Journal of the U.S. Catholic Mission Association*

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A BASIC BIBLIOGRAPHY ON MISSION
(compiled by Steve Bevans, SVD for the USCMA)


Study Guide to the Aparecida Document

In his Papal Exhortation, Evangelii Gaudium, Pope Francis speaks about the importance of the Aparecida Document published by CELAM, of which Pope Francis was a member before his election.

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Invitation to USCMA Members to review mission themed books

The USCMA office receives mission themed books for review from time to time. We are happy to offer USCMA members an opportunity to write a review of one or more books. Your review will be considered for publication in USCMA’s Mission Update journal.

By writing a review of a mission themed book you deepen your commitment to mission and share the author's wisdom with USCMA members.

If you would like to review any of the books listed below, please contact Jem Sullivan, Mission Update editor, at jsullivan@uscatholicmission.org for details. Thank you for considering this invitation!

Books for review


“Each one of you has the great privilege, and at the same time the responsibility, of being at the vanguard of evangelization...Coming to Rome in this Holy Year of Mercy, you join the many pilgrims from all over the world. This experience is very good for us: it makes us aware that we are all pilgrims of mercy, and we are all in need of the grace of Christ to be merciful like the Father. ... Every bishop experiences first-hand this reality and, as a vicar of the ‘great shepherd of the sheep’, is called to express in his life and in his episcopal ministry God’s paternity, goodness, care, mercy, and the gentleness and authority of Christ, Who came to give His life and to make of all men a single family, reconciled in the love of the Father.”

- Pope Francis, Address to New Bishops of Mission Territories (excerpts), September 9, 2016