



Mission Update

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Seeking Solidarity and Justice

by Sr. Joan Mumaw, I.H.M.
Solidarity with South Sudan

“Solidarity is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, near and far, rather it is a firm and persevering determination to commit oneself to the common good.” (Sollicitudo Rei Socialis)

Students returning to their studies at the Solidarity Teacher Training College in Yambio, South Sudan, during the recent civil unrest had some observations about what is happening in South Sudan. Mary, from Rumbek, who has lost uncles, aunts and grandparents in civil wars, remarked how, “Life is crucial to us all, but is not appreciated by some.” Benjamin, who sees himself as Sudanese rather than a member of a particular tribe, asks “Why are we killing ourselves?”

Many of these students have only known civil war since their birth. Over the last several decades, the Sudanese experienced an ongoing civil war that pitted the tribal cultures of the south against the Arab and Muslim north. It was hoped that with independence in July 2011, peace and reconciliation would unify the new country of South Sudan. Nation-building, however, has not been easy. Historically unresolved issues in the south have once again brought this new nation to the brink of civil war – this time, not with the north, but among themselves.



Sr. Celine and Br. Christian with children from a local village. Photo by P. Jeffrey.

Recent political and ethnic rivalries have created anxiety and unrest in the country. Violent clashes took place within the Presidential guard in Juba in December 2013 spreading violence through fear, rumors and tribal retaliation across several states. What began as a political dispute has degenerated into ethnic violence, primarily between the Dinka and Nuer tribes. Unrest continues in parts of Jonglai, Unity

By her very nature the Church is missionary; she abounds in effective charity and a compassion which understands, assists and promotes.

- Pope Francis
Evangelii Gaudium, 179

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State, and Upper Nile near the northern border areas, and in areas which produce oil, the resource that supports the economies of both Sudan and South Sudan.

More than a million South Sudanese have been displaced during this time and an estimated 10,000 have been killed in ethnic fighting. While there has been an effort to negotiate a peaceful solution, the prolonged negotiations taking place in Ethiopia have allowed old wounds to surface and fester. Adding to this turmoil, there is a looming humanitarian crisis that will further destabilize the country. The large numbers of displaced people are about to face the prospect of a famine during the region's rainy season because food supplies have not been pre-positioned and many existing warehouses have been looted and are now empty.



Sr. Cathy visiting children at one UN Camp in South Sudan. Photo by P. Jeffrey.

In the few states west of the Nile, not directly impacted by the war, a new hope for the future is rising in the form of capacity building and training programs for health care workers, teachers, farmers, and pastoral teams. Religious priests, brothers and sisters from around the globe collaborate with the laity, as they walk with the people of South Sudan and assist them to become leaders for the future in this new nation. *Solidarity with South Sudan's* work continues in areas not consumed by violence with the commitment of the religious volunteers who have chosen to remain in country.

Why South Sudan?

After over fifty years of civil war, a fragile Comprehensive Peace Agreement (CPA) was signed in 2005 and promised a referendum on the future unity or separation of the Southern region from its Northern counterpart in the country of Sudan. The referendum held January 9, 2011, after an extensive prayer and civic education campaign, resulted in an overwhelming vote for separation. Independence Day celebrations on July 9, 2011 were joyous, thankful that the long years of war were at an end.



Sr. Felistus at the Maternity Clinic.

The last two years had seen progress in building the new country and in creating unity among different tribes and clans. Fundamental infrastructure and basic human services were beginning to be put into place. But progress has been slow. Government and church leaders need to be encouraged and supported; diocesan and parish leaders need to be re-energized and basic physical structures need to be built in order to deliver the 5 R's of the CPA: reconciliation, rehabilitation, repatriation, reconstruction, and re-education.

Due to the overwhelming displacement of the country's residents, reaching over 85%, the social structures for health and education have been completely disrupted. This displacement has a major impact on the country's educational system. The population's illiteracy rate is equal to the country's displacement percentage of 85%, making the South Sudan the most illiterate country in the world. The literacy rate for young women between the ages of 15-24 is only 28% as compared to 55% for young men. Less than 10% of its teachers have had any kind of training. There is a current unmet educational need for 26,000 new primary school teachers in South Sudan, while of the current teaching cohort of 24,000 are largely untrained, many with just a few years of primary education.

From a health perspective, the need for trained health personnel is equally severe: one out of six children will die before the age of five due to health related illnesses in a country where there is only one physician per 100,000 people. There was no government health department prior to 2005 and only 36 trained doctors in the country. Rates of maternal death at childbirth are among the highest in the world.

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In an effort to address critical needs in education and health, the combined efforts of Roman Catholic religious congregations from around the globe are providing professional expertise in training teachers and health care workers through *Solidarity with South Sudan*. Through our work of providing and training qualified teachers, registered nurses, and midwives we are helping to put a fractured country on the road to recovery and stabilization.

Solidarity with South Sudan

The initiative known as *Solidarity with South Sudan* was influenced by two separate but important events. First, the Sudan Catholic Bishops' Conference (SCBC) invited the International Union of Superiors General (women religious) and the Union of Superiors General (men religious) to send a delegation to South Sudan to see the needs of the country after many decades of civil war. This "solidarity" visit, which took place in March 2006, was also seen as a response to the call for "a new imagination" made at the *Congress on Consecrated Life – Passion for Christ, Passion for Humanity*, held in Rome during 2005. The Congress invited religious to search for "a new paradigm.....born of compassion for the scarred and downtrodden of the earth - around new priorities, new models of organization and open and flexible collaboration between men and women of good will."

The first members of *Solidarity* arrived in South Sudan early in 2008. Currently, *Solidarity with South Sudan* has 33 religious women and men from 19 different congregations and 20 countries working together with lay persons in South Sudan. Of these religious volunteers, seven are from the United States and are representatives from the following congregations –

School Sisters of Notre Dame, Sisters of Charity of Leavenworth, SND de Namur, IHM (Monroe) and the Maryknoll Fathers and Brothers. The synergy created by blending the many gifts of these religious presents a unique opportunity to serve the church in South Sudan, which in turn revitalizes the charisms of religious life worldwide.



Teaching practice at Yambio TTC.

This synergy is also helping the Church re-establish its presence in South Sudan, which is crucial in helping this new country shape its future. The Sudan Catholic Bishops' Conference has requested that *Solidarity with South Sudan* take responsibility for training teachers, nurses, midwives, and pastoral teams. This mandate in South Sudan belongs to all religious congregations and those called to share in our mission.

Two teacher training colleges have been built and their curriculum programs were developed in concert with the Ministry of Education. So far, two programs have been developed – one, an in-service program for those already teaching and the second, a pre-service program for those holding a secondary certificate with knowledge of English. These programs were developed because South Sudan has elected to have English as its official language after fifty years of having Arabic imposed as its dominant language. Many of the programs carried out by *Solidarity* staff are preceded by remedial English. In addition, distance education in-service programs are being carried out in several remote areas of the country.

Unfortunately, even our programs are not immune to the violence in South Sudan. The new *Solidarity Teacher Training College* at Malakal, dedicated in early 2013, has been totally looted and damaged, while the population of the town of 250,000 has been scattered to the four winds with many of its people brutally killed. Out of this violence however, the desire for unity and peace continues to grow. Thanks to the generosity of our donors, students from the Malakal Diocesan area (comprised of the three states most impacted by the civil unrest) will be accepted for studies at the TTC in Yambio. Students are also being accepted in Yambio and at the Catholic Health Training Center from the Nuba Mountains area of Sudan, which is the site of continued bombing by the Khartoum government. Recent graduates of both training centers have returned to their home in the Nuba Mountains to serve their own people.



Nursing and Midwifery students at the Comboni Hospital in Wau.

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The agricultural program in action.

The Catholic Health Training Center at Wau in Bahr el Ghazal has been renovated after standing empty for over twenty years due to civil war. Two programs are offered: a three and a half year program for training registered nurses and a three year midwifery program. The first registered nurses to graduate took seven out of ten top honors in the national exam in 2013. This program is certified by the Ministry of Health which has asked for an expansion of the program. Collaboration with the University of Bahr el Ghazal may lead to a bridging course that would provide students with a BA degree in nursing.

Solidarity has also undertaken the formation and training of church personnel (religious sisters and brothers, local clergy, catechists and pastoral leaders) across the dioceses. The aim of all of these projects is to build the capacity of the South Sudanese so that they can assume responsibility for these initiatives in the distant future. Currently there is a need for trauma counseling and programs for peace and reconciliation.

Agricultural projects are taking root in three sites: Riimenze, Wau and Yambio. As most of the displaced persons have lost their knowledge of sustainable agricultural practices, this program is key to sustainable living for 85% of the people who live in rural areas. In addition, projects at Wau and Riimenze are intended to help support the health training center and teacher training college at Yambio. Teachers are also being taught agricultural methods so as to supplement their meager state salaries and to share their knowledge with their students.

Sustaining this new inter-congregational initiative in South Sudan requires a regular supply of religious volunteers and vast financial contributions from the international community. There is a need for qualified personnel to train teachers and health care workers, but also for those with administrative and financial skills which are in short supply in the country. Religious congregations worldwide have played a vital part in meeting this financial challenge through financial contributions, by making connections with donor agencies and foundations on behalf of Solidarity and by requesting their development offices or congregational NGOs to submit projects on behalf of *Solidarity*. *Solidarity* has recently opened an office in Silver Spring, MD at the invitation of the Leadership Conference of Women's Religious (LCWR) which views this initiative as a concrete expression of the commitment of religious women in the US to develop relationships and collaborate with religious around the world.

While the various projects being undertaken are clearly important for South Sudan, we also realize that the witness of the Solidarity religious communities is an equally important contribution to reconciliation and peace-building. Quite often we are asked, "How is it that these people from different tribes live together in community?" And those of us who have experienced the ministry of Solidarity know that this initiative is a model that has the possibility of revitalizing religious life and ministry in the church.

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We Are Together

Janice England
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It is so easy for me to be overwhelmed by all of the injustices throughout our world. Injustices committed by individuals, institutions, and governments towards individuals and communities. What can I, or even the organization I work for, do to make a difference, to make an impact?

Here at Lay Mission-Helpers (LMH), our lay missionaries serve overseas in the fields of education, healthcare and social services for a minimum of 3 years. In the beginning, they often question what difference, if any, they are making. I asked the same question, because I felt that I wasn't saving lives or changing systems [during my time in service](#). Thank God there are organizations and individuals who are making that difference. But what about the rest of us?

There is a phrase that is often heard by our Lay Mission-Helpers serving in Cameroon: "We are together." Although this seems like such a simple phrase, when reflecting on it, it is one that holds a lot of meaning. As I understand it, and as our lay missionaries have reflected upon it, what it says to us is that what happens to one affects the whole.

Our lay missionaries are not just individuals or families who will go and work at a school or a clinic or building clean water systems during their time of service and then return home and pick up where they left off. During their service they leave their home and become a part of a new community. Sharing the lives of the people around them – their joys and blessings – as well as learning about their struggles and injustices. Thanks to the third wave of globalization, especially the ability to stay in touch through email and social media, they are able to connect with their home community and inform their friends, family and communities back home of the realities they are encountering in their new community.

For our missionaries they see the faces of people who are living with injustices and are able to share these faces with their home communities. This is so important because once you put a name and face to the injustices in our world, you can no longer ignore them. This will change you and your world view that you will never be the same. You become a person who wants to know, who has to know, what is going on in the world, because *we are together*.

As program director for LMH, I am fortunate to keep my ear to the ground through our lay missionaries and this helps me to live in solidarity with people around the world. But on a larger scale, being a part of USCMA and attending the annual conference allows me the opportunity to cast my net even wider. To know what is happening in other parts of the world that LMH does not serve and are not on the radar of the media allows me to be energized by what other USCMA members and friends are doing. It gives me the opportunity here in the United States to seek justice for those with whom we are in solidarity. In a special way, this year's annual conference in Alexandria, VA will help us reflect on the importance of our call as missionaries to live in solidarity and strive for justice in all we do because *we are together*.

I hope you enjoy this issue of Mission Update. There are several articles regarding the work of social justice and its importance in our work. I ask you to take time and reflect on how you can help bring justice to your life and activities. One way that you can make a difference in the lives of your fellow USCMA members is to consider nominating a friend or colleague for our Board of Directors. As a member of the Board you can help provide greater insight to USCMA's vision and work with the staff to ensure that our programs benefit all the people we serve. You can go online to USCMA's Members Resource Portal and download the new 2014-2015 Membership Directory, as well as a nomination form to submit a name for the Board of Directors slate.

We hope to see you in Alexandria in October.

Mission in the Third Wave

by Rev. John R. Nuelle, M.S.
Executive Director



In mid-June I participated in the annual members' meeting of the American Society of Missiology (ASM) in Minneapolis, Minnesota. The ASM is a professional association made up of members from Independent (Evangelical, Pentecostal, etc.), Conciliar, and Roman Catholic communions of the Christian church. It did not surprise me that so many participants knew of, admired, and spoke highly of Pope Francis. As an ecumenical association for mission studies in North America, ASM includes more than 600 academicians – missiologists, anthropologists, sociologists, theologians, historians and experts from other related disciplines – as well as mission agency executives, and missionaries, uniquely blending together in scholarship and mission. In a milieu where Catholic presence has long been minimal, the daily life-giving witness and energetic emphasis on mission which Pope Francis provides for the world seemed to be acknowledged by all.

The annual meeting of ASM membership provides a dynamic and exciting forum for a symposium where a lively yet scholarly exchange of ideas and issues can focus on the church's call to participate in God's mission – “*missio Dei*” – to the world. Over 100 presenters, including plenary speakers Virgilio Elizondo (Notre Dame), Marla Frederick (Harvard University), Tite Tienou (Trinity Evangelical Divinity School), and Robert Schreiter (Catholic Theological Union), spoke on the this year's primary theme: *Contextualization in the Contemporary World*. Most also addressed the secondary theme: *Third Wave Mission*, which highlighted lay involvement, short-term missions, twinning, and sister-church partnerships. This last was the one that drew my particular interest, and I offer a few reflections on what is meant by *Third Wave Mission*.

If one googles “third wave” one will see a variety of applications, from coffee, to democracy, to feminism, to technologies, and so forth. Even when referring only to mission, the term “third wave” has a variety of interpretations and understandings. While in no way proposing a detailed critique of their content, I offer a few examples. The “Third Wave of World Evangelism” refers to the situation wherein indigenous “nationals” replace “foreign missionaries” in church structures – educational, financial, pastoral, etc. On the other hand, the “Third Wave Movement” denotes the third of three distinct Pentecostal/Charismatic movements in modern Christianity.

The “Third Wave Mission” on which we focused must be understood in the context of a presentation Fr. Robert Schreiter, CPPS gave in 2011 at the Maryknoll Centennial Symposium in Chicago. He was not speaking specifically about a third wave “of mission” but rather about the opportunities, outreach, demands, and challenges, as well as the pitfalls of Mission ad gentes occasioned by the “third wave of globalization.”

The first wave of globalization could be characterized as “the age of exploration” when technological developments allowed the expanse of oceans to be navigated safely, whereby European nations, mostly Catholic, gained access to the whole world. It was also the beginning of the age of massive colonization of peoples. Catholic orders and mission societies piggybacked on opportunities presented, and sent out missionaries, heroically represented by figures such as St. Francis Xavier, SJ and Junípero Serra, OFM, who brought the Gospel to hitherto unknown peoples.

Utilization of steam to power ships and trains, as well as the advent of electrical power, drastically altered means of communication and changed life within nations and around the globe. This induced the second wave of globalization, known as “the age of mobilization.” It was also the age of massive migration, of Christian reformation in Europe, of the founding of many Catholic and Protestant mission societies of men and women willing and able to travel far and wide

to help spread the Gospel and bring to their ministries specialized social gifts – such as education, hygiene, health, and scientific development. Mission ad gentes flourished.

We are a few decades into the third wave of globalization which is producing even faster and more drastic changes. We could perhaps label it “the age of instant communication.” [It is characterized by world-changing events, among which we find de-colonization and independence, as well as the Second Vatican Council, with a new understanding of “mission” which includes the role of laity in the ministry of the church.] Technology has once again altered our understanding of time and space; think of the surge into cyberspace, and of travel – on the planet and in outer space. It entails also the resurgence of Islam as a world religion—and ecumenical efforts of Christian confessions and agencies such as the ASM. All these have produced a profound effect on mission—the way mission is understood and carried out. While fewer people commit to long-term mission, short-term mission engagement has increased. Deeper relationships are created as mutual partnerships are forged, sister churches are built, and twinning bridges gaps.

The full text of Fr. Robert Schreiter’s presentation entitled The Future of Mission ad Gentes in a Global Context can be found in the publication, *The Gift of Mission, Yesterday, Today, Tomorrow*, edited by James Kroeger, MM (Maryknoll, N.Y.: Orbis Books, 2013), 36-54.

This age of cyberspace communication allows USCMA to consolidate various items of mission interest in its Mission Monthly through easy access on its web site (www.uscatholicmission.org). The biweekly *Faces of Mission Blog* helps members – both short and long-term – share their joy and fulfillment as they reach out in mission. Each *Mission Update* offers a position paper to stimulate new thinking of the role of mission in today’s Church. USCMA’s annual conferences provide in-depth research and analysis into areas of mission concern. This year we invite you to Alexandria, Virginia from October 24-26 where we will look at ***Gospel Justice – A Living Challenge for the Church in Mission***. Further information is offered in this publication. We hope to see you in Alexandria.

Fr. Jack Nuelle, MS

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Some Thoughts on the Justice and Peace Ministry of the Church in the Setting of the Kingdom of God

Presentation by Fr. John Fuellenbach, SVD
Given in Rome, 15 February 2012

The Central Message of Jesus: The Kingdom of God

There is a unanimous agreement today among all theologians and exegetes that the main topic and the central message of Jesus was the **Kingdom of God**. A brief look at the Gospels will immediately show that Jesus was driven (so to speak) by a vision, which he expressed in the following words: *"I came to throw fire on the earth and I want to see it burning"* (Luke 12:49). This vision contains two basic concepts or symbols. The first is the word **Abba**, the human expression, Jesus used for God whom he experiences so intensely that he called the Father's will his food. The second is the symbol: **Kingdom of God** which he defined as God's plan or vision for the whole of creation. Jesus himself used this "Kingdom" symbol 92 times. Most of his parables are about his vision of the Kingdom that is coming to earth with him. The phrase Kingdom of God, therefore, contains in a nut shell all he wanted to bring and to communicate. We could say: in order to bring us God's Kingdom he came down to earth, he became one of us so that we could share with him the life of God's Kingdom for ever.

His vision, which Saint Paul called the *unfathomable mystery kept hidden through all the ages in God, the Creator of everything* (Eph ff. 3:3-11), is to be conceived as both Christo-centric and all embracing.

First, Christo-centric means: in view of Christ everything was created, everything will be re-created and everything will find its fulfillment in him. The Incarnation is the starting point and the endpoint of creation: in the words of Saint Paul:

He is the image of the unseen God, the first-born of all creation, for in him were created all things in heaven and on earth: everything visible and everything invisible, ...all things were created through him and for him. He is before all things and in him all things hold together, and he is the head of the Body, that is the Church. He is the Beginning, the first born from the dead, so that he should be supreme in every way; because God wanted all fullness to be found in him and through him to reconcile all things to him, everything in heaven and everything on earth, by making peace through his death on the cross. (Col 1:15-20)

Secondly, all-embracing, meaning embracing everything ever created *"in heaven and on earth."*

This symbol is therefore not just any vision. As many scholars have pointed out: it is the grandest vision the world has ever seen. This vision can replace the discredited ideologies of the past century. It is this vision [for] which Jesus lived, labored, suffered, and died. And it is this vision he entrusted to his disciples and the Church. It is this vision which discovers the central theme of the Bible. It is this vision which is the "consummation of history" the accomplishment of God's own intention for his entire creation. It is this vision which provides the "most powerful symbol of hope" in the history of humankind. And it is this vision that provides the believer with a calling and a purpose that is higher than oneself. Indeed, it is a vision worthy to work for, to live for, to suffer for and even to die for.

Kingdom as belonging to this world as well as to the future world to come

Jesus did not envision the Kingdom that he preached as something that belongs totally and exclusively to the world to come. His Kingdom-vision leaves room for interpreting it as belonging to this world as well as for proclaiming a future that cannot be deduced from the circumstances of present history. The future, as the Bible understands it, is something qualitatively new. It lies beyond human planning and capability, something we can only allow to be given to us. While this symbol takes the world and human effort in history seriously, it does not surrender openness to a transcendent future in the fullness of God. Only God can ultimately guarantee the fulfillment of humankind's deepest aspirations. Yet, it is equally important to realize: the Kingdom of God is incarnated in history, in human society and in the world. Although it is not purely and simply identical with the world, it is identifiable in the world. We could also say that the Kingdom shows itself in society and is encountered in society, but this society is not the Kingdom. This aspect finds its expression in the only definition of the Kingdom which we find in Rom. 14:17.

(Periodic Paper continued on page 9)

The Kingdom of God is a matter of justice, peace and joy in the holy Spirit (Rom 14:17).

With justice, peace, and joy, Paul describes the content of the Kingdom of God which he sees as already concretely present in the eschatological community. We might call these three characteristics the fundamental values of the Kingdom. Albert Schweitzer called Paul's definition "a Creed for all times." The phrase could be seen as a rule of faith or of Christian conduct.

After all, peace primarily means the opposite of war, the tranquility of order, social order; justice means the virtue proper to social relations; and joy, although it has an individual dimension to it, can mean a rejoicing precisely in the blessings brought by peace and justice. These are realities which are meant for this world already and not just something that will come at the end. It is because of the fact that God's Kingdom means the transformation of this earth into the fullness of the Kingdom still to come in the future, that it is the Church's obligation to stand up and promote the true values of the Kingdom already on earth. After all, it was this insight since Vatican II that created the justice and peace commissions in the Catholic Church as an integral part of Evangelization.

The *New Heaven and New Earth* are understood as being this world transformed, renewed, cleansed and made new. It is this old, sin-permeated, corrupt world, a world in which there is so much hatred, egoism, oppression, despair and suffering, that will be the object of transformation. It will become something totally new. Our world is the arena where God's ultimate plan for creation unfolds. The 'Kingdom of God' happens here, in the midst of human affairs. It is meant for this world here and now. It has happened already in our presence although the fulfillment is still to come. This aspect of the Kingdom as belonging to this world was expressed in Vatican II most pointedly as follows:

Hence, while earthly progress must be carefully distinguished from the growth of Christ's kingdom, to the extent that the former can contribute to the better ordering of human society, it is of vital concern to the Kingdom of God. For after we have obeyed the Lord, and in His Spirit nurtured on earth the values of human dignity, brotherhood and freedom, and indeed all the good fruits of our nature and enterprise, we will find them again, but freed of stain, burnished and transfigured, when Christ hands over to the Father: 'a kingdom eternal and universal, a kingdom of truth and life, of holiness and grace, of justice, love and peace.'(24) *On this earth that Kingdom is already present in mystery. When the Lord returns it will be brought into full flower. (Gaudium et Spes 39)*

The two ways of how to perceive the plan of God for our salvation

One reason why so many Christians are still feeling somewhat uneasy with the justice and peace issues in their faith perception originates (at least in my opinion) from a spirituality in the past, which still determines their faith conception in daily life. Even at the risk of belaboring the obvious, it needs constant attention and reflection. What it comes to is this, that the spirituality of Vatican II has hardly changed the how many people perceive their salvation. Even among religious one still finds a considerable number of members who hold on to a past spirituality without being conscious of it. This might also be the reason why so many who are in the ministry of justice and peace often encounter in their own communities a lack appreciation and support. In order to clarify the matter I would like to present briefly the main outline of the two basic understandings of the concept of salvation which are found in the Church.

(1) Individualistic view of salvation (Common view before Vatican II)

The plan of God for creation is here primarily conceived as totally otherworldly and transcendent with no connection to this present world and its social dimensions. We could describe such a view in this way: God created human beings with the intention of leading them here on earth to their final destiny which we usually call heaven. The individual human being, however, must prove himself or herself worthy of such calling. For this reason he or she is put into this world which is sin-permeated, corrupt and therefore, dangerous. This world resembles a huge testing-ground created to provide for human beings the perfect occasion for gaining or losing his or her eternal salvation. If the person stands the test, God will reward him or her with eternal life. The individual is regarded as a self-contained unit, a Robinson Crusoe, to whom God's call is addressed as to someone on an island, whose salvation takes place exclusively in terms of a relationship with God. What is overlooked, is the fact that no individual exists in isolation. It is not possible to speak of salvation without reference to the world of which one is part.

Such a picture is, of course, accompanied by a corresponding spirituality concerned only with the salvation of one's own soul. In such a view salvation is easily conceived of as being totally individual and deprived of any connection to one's fellow human beings, to this world and its destiny. The present world does not matter at all. It is totally unimportant whether one is rich or poor, sick or

(Periodic Paper continued on page 10)

healthy, of high esteem, or of a low caste. The only thing that matters is that I will stand the test and get to heaven, no matter what else I or we accomplish here on earth. Such an understanding reveals a decidedly pessimistic view of history and its unfolding through the centuries. There is no future for it. The world will only get worse and its end will be total destruction in order to give way to something absolutely new. In this interim period, the community of faith experiences God's Kingdom *personally, inwardly, spiritually and vertically*. (Most Pentecostal or Free Churches operate out of this model still today).

(2) Universal view of salvation (The view that emerged in Vatican II)

In contrast to the above view, the view that emerged in Vatican II reaffirmed what the Early Fathers held, namely that this creation is the arena of God's redemptive plan. Creation was conceived in Christ, brought about by Christ and redeemed through Christ and will find its ultimate fulfillment in Christ. The incarnation of Jesus demonstrates salvation happens here and now, in our concrete world. Salvation is not out of this world but experienced in and for this world (Col 1:15-20). This is God's ultimate plan for the entirety of creation.

If we accept this view of God's plan for creation, our whole understanding of salvation will change. Being saved does not mean being taken out of this world and being transferred elsewhere. Being saved means *remaining part of the whole of creation* that has been transformed into the New Heaven and the New Earth. I will be saved because creation as a whole will be saved. My salvation is imbedded in the salvation of all human beings. Because my brothers and sisters will be saved, I will be saved since I am one with them. Strictly speaking, we cannot talk about individual salvation since we are tied with a thousand strings to each other and to creation as a whole. The salvation offered to us in Jesus Christ is universal in scope.

God wants all people to be saved. (1 Tim 2:4)

The first view seems to envision the number of those to be saved as rather limited and almost an exception. They are saved by being taken out of a world that is doomed to be destroyed and will vanish into nothing. The second view envisions salvation as embracing all, no matter of their religion or faith. God's saving grace is to be found everywhere and not limited to the Church.

The Second Vatican Council (1962-65) has reaffirmed this doctrinal stand in unambiguous terms in its Dogmatic Constitution on the Church (Lumen Gentium, 16-17), as well as in its declaration on the relationship of the Church to non-Christian religions (Nostra Aetate), its Decree on the Church's Missionary Activity (Ad Gentes), and its Pastoral Constitution on the Church in the Modern World (Gaudium et Spes). A celebrated passage of the last document, after stating how Christians come in contact with the paschal mystery of the death and Resurrection of Jesus Christ, affirms clearly that the same applies "*in a way known to God*" for members of other religious traditions. It says: 'All this holds true not for Christians only, but also for all men of goodwill in whose hearts grace is active invisibly. For since Christ died for all, and since all men are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partners, in a way known to God, in the paschal mystery' (GS 22). (Jacques Dupuis, A Religious plurality and the Christological debate@ Sedos Bulletin 28 (1996) pp. 329-333)

One could also say: since the values of the Kingdom (justice, peace and joy) are at the heart of every human being, it is in following these values that they will come in contact with God who wants to save them all. In working with them for the realization of these values we will guide them to the source of all salvation, the Kingdom of God.

The final goal of creation can be envisioned as the great gathering of all human beings that have ever lived, live and will live together with all creatures of any kind celebrating an eternal feast, "the great banquet" pictured by Isaiah 60. Here everyone will know everyone and know him/her intimately as an enrichment, a gift to be immensely enjoyed. The possibility of exclusion of some (hell) is possible and cannot be denied as a real possibility. However, if some will really be excluded from the banquet, it is not ours to know nor decide who they will be. Only God will make this decision. That means to say, following the New Catechism, about the existential reality of hell we cannot say anything.

Church and Kingdom

Most important for any basis concerning a justice and peace ministry is the fact, that the Kingdom of God present in history now is not identical with the Church but reaches beyond its borders since it is intended for the whole of creation. The alignment of these

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three important concepts is essential: Kingdom - world - Church. The Church is not an end in herself but is seen in the service of the Kingdom which aims at the transformation of creation. In the words of Vatican II: "In the Church the 'eternal plan of the Father is realized and manifested in Jesus Christ: to bring humanity to its eternal glory.' Here the Church is seen in connection with the 'bringing about the secret hidden for ages in God' (Col 1:16; see Eph 3:3-9; 1 Cor 2:6-10). Therefore, the Church has to be seen in this broad perspective of God's plan of salvation, which includes all human beings and creation as a whole (1 Tim 2:4; Rom 8:22 ff)."

Church and Kingdom not identical

Jesus' message of the Kingdom is indeed addressed primarily to his disciples. To them the Kingdom belongs: they will celebrate it and be in it. But this group's special proximity to the Kingdom does not turn them into a closed society. In the same way, the Church has no monopoly on the Kingdom of God. Citizenship in the Kingdom is not so much a privilege, but rather a summons to carry on Jesus own ministry in solidarity with people, particularly with the excluded and discriminated against.

One of the chief temptations for the Church in history is to claim the Kingdom for herself, to take over the management of the Kingdom, and even to go so far as to present herself as the realized Kingdom of God vis-a-vis the world. The Kingdom of God is not the Kingdom of the Christians (cf. Lochman, *Church and World*, p. 69).

The majority of theologians today (although not all) hold that the Catholic Church in Vatican II did distance herself from any identification with the Kingdom in history now. The theological basis for doing so is seen in the Council's definition of the Church as a "Sacrament of the Kingdom" (LG 9). Since God's saving grace can never be bound exclusively to a sacrament, one has to accept that the Kingdom is still broader than the Church. Such a separation is indirectly expressed in article 5 of LG and in article 45 of GS. McBrien sees in this separation of Kingdom and Church a major achievement of Vatican II. He comments:

The nature and mission of the Church are always to be understood in relationship and in subordination to the Kingdom of God. This principle is expressed in article 5 of Lumen Gentium and again in article 45 of Gaudium and Spes. It replaces what was perhaps the most serious pre-Vatican II ecclesiological misunderstanding, namely, that the Church is identical with the Kingdom of God here on earth. If it is, then it is beyond all need for institutional reform, and its mission is to bring everyone inside lest salvation elude them (Catholicism, p. 686).

While one can still argue as to whether or not Vatican II really made this distinction, it is clear that in *Redemptoris Missio* (RM) and in the document *Dialogue and Proclamation* (DP), a joint statement of the Council for Interreligious Dialogue and the Congregation for the Evangelization of People, this distinction is clearly made. Both documents confess that the Kingdom of God is a broader reality than the Church.

RM and DP appear to be the first two documents of the recent central doctrinal authority to distinguish the pilgrim Church from the reality of the reign of God in history; both documents profess that the reign of God is a broader reality than the Church which is present and operative beyond her boundaries among the members of other religious traditions (Dupuis, *Dialogue and Proclamation*, p. 150).

Equally significant is the fact that these documents not only clearly distinguish Church and Kingdom, recognizing that the one larger reality of the Kingdom cannot be encompassed by and contained within the Church, but the documents also unambiguously subordinate the Church to the Kingdom by affirming that the Church is meant to be a servant of the broader and more important Kingdom of God.

It is true that the Church is not an end unto herself, since she is ordered towards the Kingdom of God of which she is the seed, sign and instrument (RM18).

The Church is effectively and concretely at the service of the Kingdom (RM 20).

The Church's mission is to foster the "Kingdom of the Lord and his Christ" (Rev 11:15) at whose service she is placed (DP 35; see also 59).

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The Kingdom present in the Church

Although the Kingdom may not be identified with the Church, that does not mean that the Kingdom is not present in her. The word Church may not appear often in Jesus' teaching but the very concept of the Messianic community, intrinsically bound up with the Kingdom, implies the same thing as the concept of Church. It is, therefore, correct to say:

The Kingdom of God and the Church are two key New Testament concepts, both are crucial for the understanding of God's plan for humanity. They are central to the fulfillment of his redemptive purpose. While the Church cannot be identified with the Kingdom, for the latter is a larger and more comprehensive term, the two are nevertheless in such close correlation that they cannot be separated either (Kuzmic, Church and Kingdom, p. 49).

It is the Kingdom now that creates the Church and keeps her constantly in existence. Therefore, we can say that the Kingdom makes itself present in the Church in a particular way. The Church is an "initial realization" or a "proleptic anticipation" of the plan of God for humankind; or in words of Vatican II, "She becomes on earth the initial budding forth of the Kingdom" (LG 5). Secondly, the Church is a means or sacrament through which the plan of God for the world realizes itself in history (LG 8; 48).

Kingdom Consciousness

The identity of the Church depends, therefore, ultimately on her Kingdom consciousness based on Scripture. She is to reveal this through her alertness to the priority of the Kingdom. A commitment to the justice and peace ministry in the Church depends thoroughly on such consciousness. We are called first to serve the Kingdom and to do that as members of a Church which received her Identity from the Kingdom and not the other way around. Such consciousness includes the following five aspects:

1. Kingdom consciousness means living and working in the firm hope of the final triumph of God's reign. In the face of contrary evidence, Kingdom Christians hold on to the conviction that God will eventually swallow up all evil, hate, and injustice. It is their firm belief that the leaven of the Kingdom is already at work in the dough of creation, to use Jesus' own parable. This gives Christians an unworldly, audacious confidence that enables them to go right on doing what others say is impossible or futile.

As committed to this ministry we should let ourselves be reminded what M. Buber once said: "The word success is no word used for God in scripture." The Bible put in that place the word *faithfulness*. If we, who are called to carry on the Kingdom mission of Christ, should forget this, we will easily fall into frustration and discouragement in our spiritual life and pastoral work. God has called us to carry on his mission *in faithfulness and trust* and we should not worry neither about success nor failure but just go on doing our work for God's Kingdom. After all, it is *not our* mission we are called to proclaim but his. We are only his faithful representatives or his *ambassadors* as Saint Paul puts it. We have to expect that at times we may not feel well accepted in this ministry even among our confreres and co-sisters.

2. Understanding God's Kingdom means that the line between "sacred" and "secular" does not exist in concrete reality. God's Kingdom means that all things are in the sphere of God's sovereignty and, therefore, are God's concern. All spheres of life are Kingdom *foci*.

He who works for the ministry of justice and peace is an evangelizer not withstanding what others may think.

3. Kingdom awareness means that ministry is much broader than Church work. Christians who understand the meaning of God's reign know they are in the Kingdom business, not just Church business. They see all activity as ultimately having Kingdom significance.

4. In Kingdom perspective, concern of justice and concrete commitment to the Word of God are necessarily conjoined. An awareness of God's Kingdom, biblically understood, resolves the tension between these two vital concerns. Those committed to the Kingdom want to win people to personal faith in Jesus Christ, since the Kingdom is the ultimate longing of every human heart. They are also committed to peace, justice, at every level of society because the Kingdom includes "all things in heaven and on earth" (Eph 1:10) and the welfare of every person and everything God has made.

Those who dedicate themselves to the justice and peace ministry are not just human development agents, they want to serve the mission of Christ and to bring Christ through their ministry closer to God's saving will for all.

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5. The reality of the Kingdom of God can be experienced now through the Spirit who gives the believer the first fruits of the fullness of the Kingdom in the here and now. Kingdom people, particularly in their liturgy, anticipate the joy of the Kingdom. The JPM is biblically speaking a charism, that means, a gift given by the Holy Spirit to witness concretely to the Kingdom present. As such it ought to be appreciated by all members of the Church as a clear manifestations of the powerful presence of the Kingdom in the midst of their daily life (cf. Marcus Bork, *Models of the Kingdom*, pp. 154-155).

Cautions and Fears Voiced by the Official Church

The Official Teaching Authority in the Church has fully admitted the distinction between Kingdom and Church and defined the Church as being a servant of the Kingdom. Yet the official documents are worried that this view easily leads to two pitfalls. The Kingdom-centered approach seems to stress the Kingdom to such a degree as to leave out the Church almost entirely. Additionally, in so doing it forgets to bind the Kingdom to Jesus Christ. These are clearly the worries voiced in the encyclical *Redemptoris Missio*:

One may not separate the Kingdom from the Church. It is true that the Church is not an end unto herself, since she is ordered towards the Kingdom of God of which she is the seed, sign, and instrument. Yet while remaining distinct from Christ and the Kingdom, the Church is indissolubly united with both (RM 18).

The many qualifications voice themselves by constantly insisting that whatever “traces of the Kingdom” may be found outside the Church, these traces must be seen and related to the Kingdom that Christ proclaimed and brought. There cannot exist any ‘Kingdom revelation’ in the world that is not related to or independent of Christ. “It must be remembered nevertheless that this is indeed an inchoate reality, which needs to find completion through being related to the Kingdom of Christ already present in the Church yet realized fully only in the world to come” (DP 35).

There remains the unsolved theological problem: *How to relate a Kingdom outside the Church to the Kingdom that Christ proclaimed and gave to the Church.* Should one assume that there are other revelations of the Kingdom not related to Christ? While such views are voiced today by a number of theologians, the official Church has so far steadfastly refused to allow any such propositions to be even considered.

The official response of the Catholic Church to this question of how the Kingdom of God, which Jesus brought irrevocably into this world through his life, death and resurrection, is now also to be found outside the Church is this: God’s Kingdom entered this world finally and definitely with the Incarnation of Jesus but took on a more comprehensive presence in the resurrection of Jesus, the Christ. In the resurrection the limitations of Jesus’ earthly existence are gone. The Kingdom was definitely present in the Jesus who walked this earth but its presence was - so to speak - restricted to the physical body of Jesus. This is to be concluded from the fact that John could speak about the Spirit who “*was not yet because Jesus was not yet glorified*” (Jn 7:39). But in his death and resurrection the Kingdom he had proclaimed as having arrived with him took on a new dimension: it now embraced the whole of creation. In the risen Christ matter has been transformed into the state of the New Creation. Christ is, in his risen body, the cosmic Christ, the world to come. He, therefore, assumes a new global relationship with reality as a whole: he is present in creation in a new way.

Those who maintain a distinction between Kingdom and Church argue as follows: the Pope in *Redemptoris Missio* (RM 10) asserts that “for those people (non-Christians), salvation in Christ is accessible by virtue of a grace which, while having a mysterious relationship to the Church, does not make them formally part of the Church, but enlightens them in a way which is accommodated to their spiritual and material situation. This grace comes from Christ.”

This text is seen as a clear rejection of *ecclesiocentrism*. The necessity of the Church for salvation does not mean that access to the Kingdom is possible only through the Church. One can partake in the Kingdom of God without being a member of the Church and without passing through her mediation (cf. Dupuis, *Jesus Christ and the Encounter of World Religions*, p. 6).

Theologians who take this stand in no way deny that the salvation of any human being is based on Christ’s death and resurrection. For them all grace is Christo-centric. That means that any involvement in Justice and Peace Ministry should always remind itself that the engagement is Kingdom work equal to proclamation in word and sacrament.

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The Threefold Mission of the Church

Once the Church is no longer seen as the sole holder of the Kingdom, the Church does not have to define herself anymore as 'the Kingdom of God under siege' by the powers of this world. Since Vatican II she sees herself more as *leaven* of the Kingdom or in the *service* of the Kingdom that is broader than herself. In other words, a theology of transcendence gives way to a theology of transformation. Out of such a view of Church and Kingdom the mission of the Church has been outlined as follows:

1. To proclaim in Word and Sacrament that the Kingdom of God has come in the person of Jesus of Nazareth. Sacrament means that, the Church symbolically opens up the everyday world to the ultimate, the Kingdom of God. But, in doing so, the Church is also forced to accept her provisional character. In the words of Schillebeeckx:

The Church is not the Kingdom of God, but bears symbolic witness to the Kingdom through word and sacrament, and her praxis effectively anticipates that Kingdom. She does so by doing for men and women here and now, in new situations (different from those in Jesus' time), what Jesus did in his time: raising them up for the coming Kingdom of God; opening up communication among them; caring for the poor and outcast; establishing communal ties within the household of faith and serving all men and women in solidarity (cf. Church: The Human Face of God, p. 157).

2. To create Church communities everywhere and to offer its own life as a test case which demonstrates that the Kingdom is present and operative in the world today. By concretizing, in the Church's own life, justice, peace, freedom, and respect for human rights. The Church should offer herself as a *contrast* or a countersign to society at large.

Vatican II, being fully aware of the mystery of the Church, shunned definitions and fixed concepts. The Council Fathers, however, were very concerned with correcting a Church image that was generally conceived as being too rigid and in many ways out of touch with the reality of the present world. They wanted to present a vision of the Church that showed a real concern for the massive problems of justice and peace in the present time by relating these matters to the values of the Kingdom of God.

3. To challenge society as a whole to transform itself along the basic principles of the Kingdom now present: justice, peace, brotherhood/sisterhood and human rights. Interreligious dialogue, as the second element of evangelization, must be added to this. These are 'constitutive elements of proclaiming the Gospel' since the ultimate goal of the Kingdom is the transformation of the whole of creation. The Church must, therefore, understand her mission in the service of the imminent Kingdom.

Church - World - Other Religious Traditions

The distinction made by the Council between the Kingdom and the Church bore immediate fruits in the development of a post-conciliar theology, at least in two theological fields: in the theology of Liberation and in the theology of Religions and related to both issue of inculturation. The symbol Kingdom of God provides the horizon for a solution of these theological problems.

First, in the context of work for justice, liberation, and peace, it provides the bridge between the historical achievement of justice and liberation of the oppressed in this world and the eschatological Kingdom still to come in fullness at the end of time. It shows how work for justice and liberation inside and outside the Church is intrinsically linked with the Kingdom present now, since the ultimate goal of the Kingdom of God is the transformation of all reality.

Secondly, in inter-religious dialogue, the Kingdom symbol furnishes theologians with a broader perspective for entering into dialogue with other religious traditions. If the Kingdom is the ultimate goal of God's intentionality with all of humanity, then the question no longer is how these other religious traditions are linked to the Church but rather how the Kingdom of God was and is concretely present in these religions.

A third dimension of dialogue is related to inculturation. It consists in the Church's obligation to enter into dialogue with any culture since God reveals himself through culture as well, that means, the Kingdom of God is already partially present in every culture and therefore, any culture must be the object of the church's mission to seek the Kingdom there, to bring it out more clearly and to cleanse the culture from all that is not gospel like.

The distinction between Kingdom and Church can help us relate to this world and its destiny more fruitfully and enter into a more open and creative dialogue with other religious traditions, cultures and ideologies.

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The Kingdom that Jesus brought has cosmic dimensions that go beyond the confines of the Church. It demands the transformation of all religious, socio-political structures and institutions as well as cultures. Consequently, the Christian community has no other choice than to engage in dialogue with the world, cultures and other religious traditions for the sake of the Kingdom present. The teaching office of the Church in *Dialogue and Proclamation* takes up this challenge by stating that dialogue constitutes an integral and essential part of the Church's mission. The Church must dialogue with the world, with culture and with other religious traditions in order to carry out her mission and realize her identity (DP 2).

Final Observations

A theological basis for a Justice and Peace ministry in the Church can easily be found in the Church's theology after Vatican II. The often bewailed resistance to this ministry is more related to the integration of this faith dimension into our Christian Spirituality as an essential demand of our being disciples of Jesus and the implementation of this demand into the concrete situation in which we find ourselves. To stand up for justice and peace issues is not a picnic. It needs courage and dedication to an entrusted mission.

It should be expected that those who take up this ministry in their respective religious orders or dioceses experience, at times, a lack of appreciation and interest in what they are doing and promoting. Change of spirituality is a long and often painful process. They should not let themselves be discouraged and be mindful (as was said earlier) that not success but being faithful to the mission entrusted to them is what counts in the Kingdom of God. A constant process of consciousness building for the justice and peace issues might be exactly what most communities still need. To provide their communities by their mere presence with an opportunity to become gradually more alert to this constitutive aspect of the Christian mission in general might be exactly what is asked for in such communities. Under this aspect, their ministry becomes a ministry of growth for the missionary spirituality of their community as well. They become - so to speak, missionaries to their own communities as well.

Our hope for the world to come is not based on purely human optimism but solely on the unshakable belief that Christ, the crucified one, is risen. Our hope is a hope against hope, that God will make the great vision, the Kingdom of God, come true as the prophet Isaiah 25:6-8 foretold it:

Here on Mount Zion in Jerusalem, the Lord Almighty will spread a wondrous feast for everyone around the world--a delicious feast of good food, with clear, well-aged wine and choice beef. At that time he will remove the cloud of gloom, the pall of death that hangs over the earth; he will swallow up death forever. The Lord God will wipe away all tears and take away forever all insults and mockery against his land and people. The Lord has spoken--he will surely do it. In that day the people will proclaim, "This is our God, in whom we trust, for whom we waited. Now at last he is here."

What a day of rejoicing.

A Christian of today is someone who walks behind the Crucified Lord singing the Easter Alleluia.

(Pope Benedict XVI.)

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FACES OF MISSION is USCMA's bi-weekly blog series that highlights our members and their sending organizations to share your stories among USCMA members and with the broader public. With your help we will be able to share stories representing the mission work that USCMA members do, have done, or support.

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Join us for USCMA's 2014 Conference - *Gospel Justice: A Living Challenge for the Church in Mission*

Pope Francis reminds us how, “at the very heart of the Gospel is life in community and engagement with others.” (EG 177) Throughout his first Apostolic Exhortation, he guides the Church and the whole world toward an understanding of missionary discipleship that is permeated by solidarity and justice. In a special way, Pope Francis challenges the Church to gain a deeper understanding of what it means to follow Christ, and to continue Christ’s mission with our own actions and prayers in today’s globalized world.

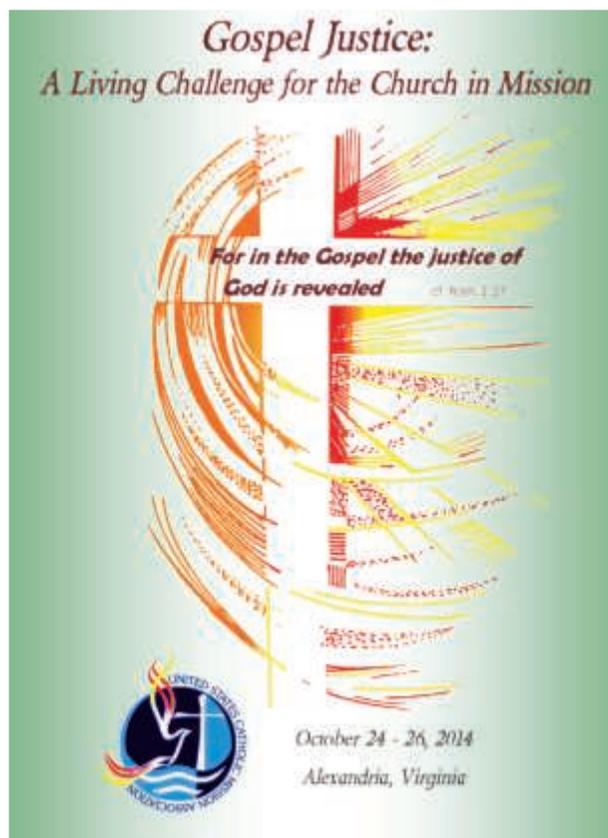
In this edition of the Mission Update, Fr. John Fullenbach, SVD shares some thoughts on Justice and Peace ministries within the Church. Throughout the paper he calls each of us to see how justice and peace ministries are a challenge for us today as a Church and for ourselves, whether we are part of a diocese or a religious community. Each of us, as baptized Christians, shares in Christ’s Mission and though it is truly a challenge, we must continue to proclaim the Good News with our lives. We also read throughout this Mission Update how we are called to live in solidarity with people around the world and to recognize how each of us can work to bring peace and justice to societies to the people we encounter in our days and to others around the world. As we draw closer to USCMA’s Annual Conference it is important to ask ourselves *how we understand our role in the Kingdom of God as the Lord’s missionaries and as members within the Church.*

While it is true that many USCMA members and organizations live out the mission of the Church by striving for justice, we are reminded how not every member of our community, parish, or diocese fully understands why we need to work for peace and justice. Sometimes, when we work for justice and peaceful solutions, we become discouraged because our activity appears to be fruitless and we wonder how can we continue in our work. During this year’s annual USCMA Conference, **Gospel Justice: A Living Challenge for the Church in Mission**, we will delve deeper into the questions of how mission and justice are rooted in the Gospel, of how these concepts are interrelated, indeed even constitutive of each other, and of how we can be nourished to continue our lives as *missionary disciples*.

This examination will penetrate each aspect of this year’s conference, even aspects that may seem to be ordinary and familiar. For example, a familiar component to USCMA conferences is the USCMA Members’ Resolutions. You can see some of USCMA’s recently approved resolutions on our website (www.uscatholicmission.org/uscma-resolutions). Traditionally, during the members’ meeting, USCMA members vote on a few resolutions to call for members’ united action in areas of justice, peace, human dignity, caring for those in need, and many more. While there will be a resolution that follows as previous years, this year each person will be called upon to share in this resolution process.

During this year’s conference, participants will be called to reflect on their own lives in light of this year’s theme and craft a personal resolution to carry with them as part of this year’s conference. As each of us reflects on our resolution during the conference, we will strive to live out our personal resolution in the coming year as members of the Church and sisters and brothers with each person around the world. We hope you will be able to join us for this year’s conference and look forward to walking this journey together in October and beyond.

Register Today for USCMA's 2014 Conference!



We invite you to join us at this year's Conference from October 24 to 26, 2014 in Alexandria, VA!

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Dialogue Sessions & Workshops Highlight

Skills Building: How To Identify and Form Leaders for Global Justice Mission

Who are the leaders and potential leaders in whom the seeds of justice have been planted, and who have the ability to engage others in global mission and advocacy? What practices, in a diocese or parish, can gather, inform and engage them? What resources and programs can form and sustain leaders as they act for justice? The two presenters will share principles, practices and stories to help participants identify leaders with the motivation and ability to act for Gospel Justice in the context of global mission.

Presenters: Vicki Compton who directs the Missions Office and CRS in the Diocese of Springfield, IL, and Kathleen O'Toole, a Capacity Building Specialist at CRS, will share principles, practices and their experience forming leaders to act in the public sphere on the gospel imperatives for global justice and mission.

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Job Opportunity at the Blessed Nuno Society

Position: **Executive Director**

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Candidates for this position must:

- Have a strong personal prayer life, a solid knowledge of Catholic social teaching, familiarity with the principles of Catholic mission, and embrace the teaching of a consistent ethic of life.
- Be willing to work from home and have a valid driver's license and use of a dependable personal vehicle for travel.
- Be willing and able travel when needed to the Society foreign projects and to mission conferences and Society events (requires having or obtaining a valid passport).
- Have strong writing skills.
- Have experience or sensitivity to cultures in which our missions function.
- Be a self-starter able accomplish goals without on-site supervision.
- Have basic computer skills (familiarity with Word, Excel, Website content development, Facebook, SKYPE, e-mail).
- Be able to do basic bookkeeping, log membership enrollments and donations on a timely basis, produce a balance sheet and financial reports, prepare meeting agendas, expense reports, reconcile of banking statements and issue timely payments for expenses and grants.
- Have the ability and willingness to do public speaking and to develop visual and audio-video presentations.
- Be familiar with grant-writing.
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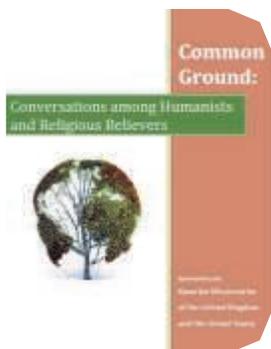
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This job requires a significant amount of writing and correspondence, including but not limited to the development of newsletters, solicitation letters, weekly acknowledgment of all contributions, major donor annual recaps, reports to the Board of Directors, and annual reports to bishops. Spanish language skills would be helpful but are not essential. Due to the particular charisma of this apostolate, the ideal candidate will have a greater sense of quiet evangelization, prayer, spirituality and religious mission than might be required by many other small non-profit organizations. This quiet person needs to have the ability to interact with the people necessary to maintain and grow the organization.

Applicants should send a resume to:

Monsignor Thomas Cahalane, Search Committee Chair
Our Mother of Sorrows Parish
1800 S. Kolb Road, Tucson, AZ 85710

New e-Journal Available



The Xaverian Missionaries published an e-journal called COMMON GROUND: CONVERSATIONS AMONG HUMANISTS AND RELIGIOUS BELIEVERS, based on the an international conference they planned last year. The journal contains the talks and reflections of humanists, atheists, and religious believers searching for common ground together. You can order your copy today by searching for the title with these vendors, or clicking on the link to the right:

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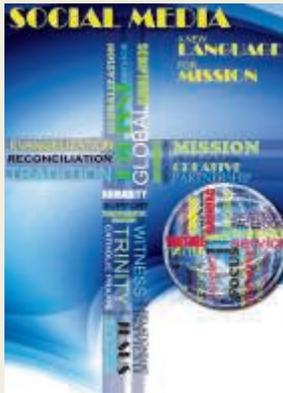


Resources for Mission

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In his latest 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. The Study Guide is in both English and Spanish (offered in a bilingual edition) and is perfect for group discussions, parish trainings and further study into what it means to be a missionary. The **Study Guide for use with the Aparecida Document** is only \$10.00 plus shipping. To order your copy, contact our office staff at uscma@uscatholicmission.org or call us at (202) 832-3112.

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The USCMA office has DVDs of previous Mission Conferences. The DVDs contain Keynote presentations and Panel discussions. Here are some of the Mission Conference DVDs that we currently have available:

- 2012: Forging News Paths- Interreligious Dialogue
- 2009: Behold, I Create a New Heaven and a New Earth... Seeing Mission with New Eyes
- 2008: Mission: A Journey of Hope
- 2007: "Are Not Our Hearts Burning?"

We also have DVDs of the Keynotes from:
Mission Congress 2010
God's Mission, Many Faces:
A Portrait of US Catholics in Mission

To order, please email the USCMA staff
uscma@uscatholicmission.org.
All prices include USPS Media Mail shipping cost.

DVD Year	Member Price	Non-member Price
2012	\$15.00	\$17.50
2010	\$11.00	\$13.50
2009, 2008, 2007	\$ 8.00	\$12.50

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<http://www.uscatholicmission.org>

Questions? Do you have a mission related event? Send us the information and we will help to publicize!

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Jesus wants evangelizers who proclaim the Good News not only with words, but above all by a life transfigured by God's presence.

Evangelii Gaudium, 259

Thank you Sr. Anne Louise for over 16 years of service to USCMA's members. May the Lord continue to bless you in your ministry.



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