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**INCULTURATION:  
FORMULATING A MODEL  
FOR PASTORAL MINISTRY**

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## **Inculturation: Formulating a Model for Pastoral Ministry in Central and Eastern Europe<sup>1</sup>**

by Lucianne Siers, OP

The people of the former Soviet Union have experienced great changes in their lives since the late 1980s revolutions. Eastern Europeans may remark in conversation that their lives were easier under communism, but they also state that they are willing to put up with the chaos for a while. They generally understand that a new civil government will not be established overnight. The country must go through stages in order to become stable again. An examination of one example of these stages assists in understanding the levels of development which are observable throughout Central and Eastern Europe in the last several years.

Gerald Arbuckle, S.M., presents six stages which clarify what happens to cultures when they are pressured to change. Stage 1, cultural consensus, is the time prior to revolution or change, when the cultural status quo is generally accepted by the people. Stage 2, initial unease/stress, is the time when a movement threatens cultural consensus. At this stage, reactions are mixed. Some people may be threatened, and others may experience euphoria. Stage 3, political reaction, is the phase in which pressure from the social movement leads to legislation. Attitudinal changes are not viewed as necessary by those whose culture is threatened. Stage 4, chaos, exists because the people find that their identity is no longer intact. The social movement has undermined the people's security and sense of belonging. Stage 5, prophetic reaction, is the time when individuals emerge to lead the people out of confusion to a renewed sense of meaning. Stage 6, integration, takes place when there is a new or restored meaning system as well as a new consensus among the people.<sup>2</sup>

The peoples of the former Eastern Bloc have publicly struggled through these stages prior to their revolutions taking place during 1988-89, through the fall of their dictators and now in the aftermath of communism. Not so public, however, are the stages of change within the Catholic Church in each of these countries which lived within the structures of communism. With these stages of cultural change in mind, the discussion on inculturation proceeds. Pastoral ministers must be sensitive to the cultural changes within the Church as well as within the country because the people have so recently experienced a revolution of great magnitude.

This paper focuses on the approach to inculturation within the tradition of the Roman Catholic Church, particularly as it applies to the pastoral tasks of evangelization, catechesis, theology and pastoral care. This reflection has emerged from recent experiences of U. S. volunteers who served in positions of cross-cultural ministry throughout Central and Eastern Europe. It proceeds as follows: first, a definition of inculturation; second, principles for the development

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<sup>1</sup> This model may be used to formulate other dimensions of ministry and can be applied to other parts of the world.

<sup>2</sup> Earthing the Gospel, (Maryknoll, New York: Orbis, 1990) 64-67.

of inculturation; and third, a proposed method of inculturation for the pastoral task within the Catholic Church.

### Definition of Inculturation

Most authors today speak about a developing definition of inculturation rather than an agreed upon definition. The theologian Aylward Shorter states that "much of the history of our thinking about inculturation in recent years has consisted in the search for a more adequate terminology."<sup>3</sup> In fact, since the mid-seventies there are new understandings of the meaning of culture. For example, a classical understanding of culture is that human society becomes the criterion for culture. Culture is therefore what human beings learn or acquire as members of society.

A more recent understanding of culture reverses the order by claiming that a human society is defined in terms of culture, giving a more dynamic understanding to the notion. Thus, culture is what a group of human beings shares: customs, values and distinct ways of living.<sup>4</sup>

The anthropologist Clifford Geertz defines culture "as a system of inherited conceptions expressed in symbolic forms by means of which human beings communicate, perpetuate and develop their knowledge about and their attitudes toward life."<sup>5</sup> Shorter defines culture as "a transmitted pattern of meanings embodied in symbols, a pattern capable of development and change and it belongs to the concept of humanness itself."<sup>6</sup> Religion, then, to the extent that it is a human phenomenon or human activity, must affect and be affected by culture and is often the symbolic expression of that culture.

Missiologist/anthropologist Louis J. Luzbetak, S.V.D. explains that there are a number of perspectives one can take on culture. He states: "A culture may be described as an adaptive system, a communication network, as an historical development, or as a psychological, ecological, biological, historical, evolutionary or sociological phenomenon."<sup>7</sup> Luzbetak comes to a working definition for missiologists by employing a composite model of culture. He thus defines culture as "a dynamic system of socially acquired and socially shared ideas according to which an interacting group of human beings is to adapt itself to its physical, social and ideational environment."<sup>8</sup>

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<sup>3</sup> Toward a Theology of Inculturation. (Maryknoll, NY: Orbis, 1988), 4.

<sup>4</sup> Shorter, 4.

<sup>5</sup> The Interpretation of Cultures. (New York: Basic Books, 1973), 89.

<sup>6</sup> Shorter, 5.

<sup>7</sup> The Church and Cultures: New Perspectives in Missiological Anthropology, (Maryknoll, New York: Orbis, 1989), 74.

<sup>8</sup> Luzbetak, 74.

Since the mid-seventies, definitions of cultural understanding have been developed which progressed from a common understanding of "accommodation" and "adaptation" to the theological term "inculturation". This term seems to have been introduced and popularized largely by the members of the Society of Jesus in the 1970s.

Developing a theological theme for the term inculturation, Pedro Arrupe, S.J., speaks of incarnational culture as bringing about the religious message. He points to:

The incarnation of Christian life and of the Christian message in a particular cultural context, in such a way that this experience not only finds expression through elements proper to the culture in question (this alone would be no more than a superficial adaptation) but becomes a principle that animates, directs and unifies the culture, transforming it and remaking it so as to bring about a 'new creation'.<sup>9</sup>

The term "inculturation" as applied to religious education appeared in the 1979 papal document "Catechesis in Our Times".<sup>10</sup> Pope John Paul II wrote:

The term 'acculturation' or 'inculturation' may be a neologism, but it expresses very well one factor of the great mystery...into the very heart of culture and cultures. For this purpose, catechesis will seek to know these cultures and their essential components; it will learn their most significant expressions; it will respect their particular values and riches. In this manner it will be able to offer these cultures the knowledge of the hidden mystery and help them to bring forth from their own living tradition original expressions of Christian life, celebration and thought. (53)

According to John Paul II, inculturation implies an ongoing dialogue between faith and culture. In this context, inculturation is the creative and dynamic relationship between the religious message of faith and a culture or cultures.<sup>11</sup>

In light of this theological meaning, the first task of pastoral ministers is to have a clear understanding of what inculturation is and is not, so that there is a common ground for the development and planning of inculturation.

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<sup>9</sup> "Letter to the Whole Society on Inculturation," *Aixala* 3:172-81, and as quoted by Shorter, 11.

<sup>10</sup> "Catechesi Tradendae: Apostolic Exhortation on Catechesis" *Living Light*. 17. (Spring, 1980): 44-89:53.

<sup>11</sup> Shorter, 11.

Arbuckle claims that inculturation is not the same as enculturation, acculturation, or adaptation, which are sociological terms. Neither can inculturation be understood as an expression to contextualize or localize the Gospel.<sup>12</sup>

Rather, for Arbuckle, inculturation is a theological word synonymous with evangelization. It is an interaction between two cultures, viewed as a process of exchange. Thus inculturation is a dialogue between a community of faith and culture taking place under the conditions of the evangelizers being converted to the Lord and informed of the Gospel mission. In addition, there must be an understanding of the culture so that an interaction between the believing people and culture can take place, resulting in an action.<sup>13</sup> According to Arbuckle,

The Roman Catholic approach to inculturation assumes that:  
(1) salvation is individual and corporate and the commitment to social justice is an integral aspect of the Church's mission.  
(2) There must be the proclamation of a hereafter. (3) Sin is at the root of all human evil; structures are unjust... (4) The removal of injustices demands not just structural changes but also personal conversion. (5) Inculturation is evangelization; the word emphasizes the depth of the interaction/dialogue/exchange that must occur between the Gospel message and cultures.<sup>14</sup>

Building on this understanding, it is necessary to reflect on the principles for development of inculturation with this definition as a starting point.

### **Principles for Development of a Method of Inculturation**

The 1985 Extraordinary Synod of Bishops identified a theological principle of inculturation as a two-way process from cultures to Christianity and Christianity to cultures. Hence, inculturation is a process in which cultural values are integrated into Christianity and, therefore, Christianity takes root in a new way.<sup>15</sup>

In a further development of this principle, Arij Roest-Crollius, S.J., identifies the interior transformation and the regeneration of cultural values as the "hinge point" between the two dynamics of "integration" and "taking root". Roest-Crollius claims that these dynamics are both necessary to one another in the process of inculturation. On the one hand, without the deep rooting of Christianity within a culture, inculturation would stay on the surface, giving the

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<sup>12</sup> Arbuckle, 17-18.

<sup>13</sup> Arbuckle, 18-20.

<sup>14</sup> Arbuckle, 20.

<sup>15</sup> Origins. 15:27 (December 19, 1985): 450.

appearance of unity and uniformity without touching the depths of the people. On the other hand, without the integration of cultural values into Christianity, the rooting would be merely a scattering like that of the dispersion of Babel.<sup>16</sup> An example of this would be taking on the trappings of religion without living out the call to act like a Christian.

Roest-Crollius claims that being limited to the details of individual cultures and forgetting the aims of communication through transformed and regenerated cultures can lead to division. Roest-Crollius points out that both the transformation of cultural values and their integration into Christian and ecclesial communion are necessary to enter into a new communion which would be the plurality of expression identified in the Acts of the Apostles:<sup>17</sup> "We hear them speaking in our own tongues of the mighty works of God." (Acts 2:11)

In addition to the two-way dialogical principle, another principle of inculturation seems to be necessary, that of moving toward union or communion with the larger group of churches. Without the recognition of a wider community with its history and symbols, local churches can become isolated and take on distorted views of the meanings and values of the particular tradition they profess. The new church can close in on itself through cultural assimilation and lose its sense of belonging to the universal church.<sup>18</sup> Sensitivity to a balance of the local and universal church needs to be considered. According to Joseph Komonchak, "a different notion of the unity of the Church universal is thus being realized."<sup>19</sup> It is a unity that has a different character, not based simply on a one-way dependency of ecclesiastical authority. Komonchak states:

The unity is to be achieved through an active common sharing, presided over by the bishop of the church at Rome, of all that the one Gospel of Jesus Christ brings to be in the various churches of the world.<sup>20</sup>

He further claims that each local church runs the danger of becoming closed in on itself and losing the sense of belonging to the larger Catholic fullness. According to Komonchak, no

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<sup>16</sup> "Inculturation from Babel to Pentecost," Creative Inculturation and the Unity of Faith. Ed. Arij A. Roest-Crollius. (Rome: Centre "Cultures and Religion" Pontifical Gregorian University, 1986), 4-5.

<sup>17</sup> Roest Crollius, Babel, 6.

<sup>18</sup> Joseph A. Komonchak. "The Local Realization of the Church," The Reception of Vatican II. Ed. Giuseppe Alberigo, Jean-Pierre Jossua, and Joseph A. Komonchak. (Washington, D.C.: Catholic University Press, 1987), 88.

<sup>19</sup> Komonchak, 88.

<sup>20</sup> Komanchak, 88.

local church is exempt from the temptation to ethnic, racial, political or nationalistic exclusivism.<sup>21</sup>

This second principle, then, emerges from the "Constitution on the Church in the Modern World" of the Second Vatican Council which states: "For the bonds which unite the faithful are mightier than anything which divides them. Hence, let there be unity in what is necessary, freedom in what is unsettled and charity in any case." (92) The 1993 document, "Guide for Catechists," states:

Inculturation is genuine when it is guided by two principles: it must be founded on the word of God, revealed in the Scriptures, and must follow the Church's tradition and guidance of the magisterium: and it must never go against the Church unity that was willed by the Lord.<sup>22</sup>

When these two theological principles are applied, Christianity experiences something new. Religion begins to resonate with the tradition of a people in a cultural framework that is fresh and give new birth to the mystery of God among humanity.

The application of inculturation is a long term process. Roest-Crollius describes the inculturation process as follows:

The inculturation of the Church is the integration of the Christian experience of a local Church into the culture of its people, in such a way that this experience not only expresses itself in elements of this culture, but becomes a force that animates, orients and innovates this culture so as to create a new unity and communion, not only within the culture in question but also as an enrichment of the Church universal.<sup>23</sup>

In examining the meaning and principles of inculturation, one realizes that the integration of the Gospel into a particular culture is a vast and complex reality which is

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<sup>21</sup> Komanchak, 88.

<sup>22</sup> "Guide for Catechists" Document of vocational, formative and promotional orientation of Catechists in the territories dependent on the Congregation for the Evangelization of Peoples. (Vatican City: Congregation for the Evangelization of Peoples, 1993), 27-28.

<sup>23</sup> "What Is So New About Inculturation?" Gregorianum (1978): 735. Also see John Paul II. The Church in Africa and Its Evangelizing Mission Toward the Year 2000. Post-Synodal Apostolic Exhortation. Yaounde, Cameroon. September 14, 1995. John Paul states: "The new evangelization will thus aim at building up the Church as Family, avoiding all ethnocentrism and excessive particularism, trying instead to encourage reconciliation and true communion between different ethnic groups, favoring solidarity and the sharing of personnel and resources among the particular Churches, without undue ethnic considerations." (63)

ever-changing. Since culture is a living reality in a continuous process of change in its customs and values, there will always be choices to make for the local church.<sup>24</sup>

Roest-Crollius identifies the entire process of inculturation of faith and life in a given culture as one of integration involving three movements or stages: translation, assimilation and transformation.<sup>25</sup>

In the first stage, translation, churches come in contact with a new culture, presenting a religious message in the context of another culture. Adaptations are made, and translations are prepared. When people become members of the new religious group, they often leave behind their own culture. This is a process of acculturation in which missionaries and local members exchange and absorb elements of each other's cultures.

A second stage, assimilation, emerges when there are large numbers of the local population who have joined the church, particularly when there are local clergy who are active members. A proper inculturation process begins when indigenous leaders become principal agents of the process of inculturation.

The last stage of inculturation, transformation, emerges when the young church is less passive and takes on a more active role in the transforming of its own culture. Thus it is this stage in which there is active re-orientation of the local culture.<sup>26</sup>

In applying this inculturation process to the current situation in Central and Eastern Europe, the pastoral minister must realize that exposing a group to the theology of Vatican II or to new methodologies of catechesis or to renewal in religious life, is only the starting of a long term process of integration and would be only in the beginning of the first stage. Concepts being introduced are only part of the first stage of the process. Re-enforcement, ongoing education and practice need to continue after the initial program to assist in the integration.

The missionary needs to be aware of the laws and customs of the various sociological groupings. What might be an obvious injustice to the pastoral worker may be a blind spot for those who live in the area. Sensitivity and

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<sup>24</sup> Roest-Crollius, *Inculturation*, 729.

<sup>25</sup> Roest-Crollius, *Inculturation*, 733-34.

<sup>26</sup> Joseph Komonchak also identifies three stages of inculturation. He states: "The process includes an initial moment in which the Gospel is translated from the language of the received tradition into the language of the new culture, a second moment in which what Pope John Paul II calls "a dialogue of cultures" takes place, and a third moment in which the Gospel has so entered into the local culture that it can help form and direct it." See Komonchak, *Reception*, 82.



compassion, as well as patience and honesty are required in situations when awareness of bias emerges.

In addition, it must be recognized that Church tradition exists within a cultural context. Aylward Shorter claims that Christianity is an historical religion having a cultural patrimony of its own.<sup>27</sup> He states:

Christianity is a historical religion and it must needs have a cultural patrimony of its own. The originating experience of Christianity was culturally conditioned, and from the very beginning of the Church's history the dialogue between the Christ of faith and human cultures began to take place. Inculturation is essentially a historical phenomenon and the Church's history is a history of inculturation. Modern instances of inculturation cannot fail to be affected by previous cultural transformations of the Gospel.<sup>28</sup>

Thus, in the Christian heritage we have two important sources: Jesus Christ and the Church. As we develop our process/model of inculturation we need to be mindful of the cultural context of Christianity. Jesus Christ, who is the foundation of our faith, lived with his disciples in a cultural tradition. We interpret the meaning of the Gospel text by understanding as much as we can about Jesus' world. The interpretation of this meaning is filtered through the Christian community, which takes into account previous interpretations. But we cannot lose sight of the reality of the Paschal Mystery in our interpretation. Furthermore, Christ takes on new forms and new approaches as the Church becomes inculturated. Hence, now that we are becoming aware of our multi-cultural status as a world Church, do we not need to be more sensitive to customs, symbols, thought patterns, cultural idioms as well as language? In other words, does translation of texts complete the inculturation process?<sup>29</sup>

In our process/model of inculturation, we need to be mindful of the foundational images of Christ and the Church. Are triumphalistic attitudes maintained? Is there ethnocentrism? What are our Christological and ecclesiological understandings? Are these based in the meaning of the Paschal Mystery?

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<sup>27</sup> Shorter, 62.

<sup>28</sup> Shorter, 64.

<sup>29</sup> In 1979, Karl Rahner observed that the Church had become a world Church during the Vatican II Council. He stated: "The Second Vatican Council is, in a rudimentary form, still groping for identity, the Church's first official self-actualization as a world Church...While the Church must be inculturated throughout the world if it is to be a world Church, nevertheless we cannot overlook the fact that the individual cultures themselves are today involved in a process of change to a degree and at a rate previously unknown. As a result, it is not easy to say what content bearing importantly on the future the individual cultures can offer for a church that is meant to become a world Church in the full sense." "Towards a Fundamental Theological Interpretation of Vatican II" Theological Studies 40, (1979): 716-727.

In some cases, inculturation could be misused to form only a cohesive group identity, losing sight of an historical tradition and ties with the larger group. Serious questions ought to be asked: Are the communities that the churches are building leading toward a common identity steeped in the mystery of God or are they merely sociological models of unity leading to division and isolation in the larger community? Is there a creation and promotion of separatism? Do our pastoral goals reflect a sense of essential equality and mutual respect?

Further, pastoral ministers need to be aware that the process of inculturation takes time. As Roest-Crollius has identified, the inculturation process is continuous. It will not be accomplished in a few short years. Rather, the inculturation process will be one of the questions and decisions in light of continuous reflection on the meaning of the Gospel and the signs of the times. The process will always be in different stages and phases within each local church. This process is not controlled by any one ecclesial leader, but can be nurtured and assisted by every member of the community.

A framework for a methodology of inculturation for the pastoral ministry is thus proposed in light of these pastoral considerations.

### **A Proposed Method of Inculturation**

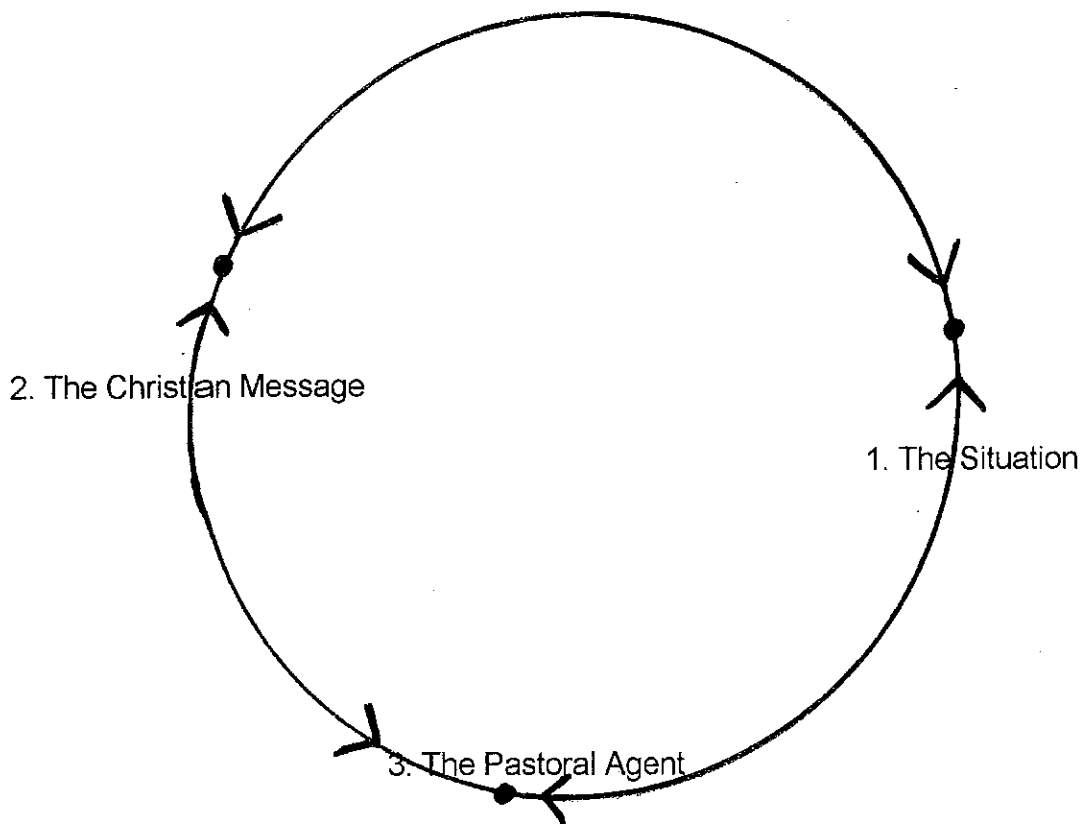
Peter Schineller describes a method for inculturation which includes three elements: the situation, the religious message and the pastoral agent or minister.<sup>30</sup> According to Schineller, the first element represents the given situation, which in this case is the persons in search of God's message. The second element represents the message, that is, scripture, tradition and the religious way of life which serves to enlighten one's present situation. The third element is the agent, in this case, the religious educator representing the entire community who mediates God's Word to the particular situation. For inculturation to take place, these three elements are essential.

Schineller's diagram,<sup>31</sup> below, indicates movement in two directions thus identifying a dynamic consistent with the dialogical principle of inculturation that requires a mutual stance. It is also congruent with the principle that sees the universal church needing to be in communion with the wider community with its history and symbols.

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<sup>30</sup> A Handbook of Inculturation (New York: Paulist Press, 1990), 62-63.

<sup>31</sup> Schineller, 62.



When applying this method of inculturation to the pastoral task in Central and Eastern Europe, this process of reflection provides a framework that includes: 1) an integration of the theology of inculturation, 2) respect and understanding of the people of Central and Eastern Europe, particularly regarding their historical circumstances, and 3) an appropriate posture for the pastoral agent as missionary and minister.

Schineller's first notion, the situation, provides an opportunity to identify the needs of a group. The first task for the minister is to become acquainted with the factual data and the values present or absent. The study is to begin with the real situation and can include history, anthropology, sociology and economics as well as the humanities, arts and rituals.

Schineller states that the analysis should be done by looking back in time as well as identifying the present life of the people. Most importantly, the analysis should not be done exclusively by the agent but should involve the self-analysis of those in the situation. According to Schineller, if the situation is not adequately understood, the pastoral action and direction will be inadequate. However, Schineller notes that because of the complexity and difficulty of the study no analysis is ever complete. Cultures continue to evolve, but familiarity with the situation is essential.<sup>32</sup>

The second element of Schineller's theory, the Christian message, involves the entire Christian heritage--our common Christian memory in scripture and tradition. Schineller identifies two questions for reflection. First, consideration must be given to the relative weight of the varied expressions of the message found in scripture, tradition, pronouncements of the magisterium, the sense of the faithful, and theology. The second question is related to this first

<sup>32</sup> Schineller, 63-65.

one. Is there an unchanging and unchangeable kernel of the Christian message? If so, what is it?<sup>33</sup> Schineller claims these questions are not easily answered, but require study, dialogue and prayer.

The third element of Schineller's model is the agent or minister. Schineller states that the minister should be aware of his or her own strengths and weaknesses, biases and prejudices as well as the cultural experience in which one thinks and acts and forms a vision of church and theology. The agent of inculturation must to some extent remain outside the situation. The agent acts as a facilitator, offering perspectives and resources so that those in the situation can make their own informed decisions. The agent then helps those in the situation to explore values, goals, visions and options. Hence the minister must keep a delicate balance between the necessary involvement in the situation and the offering of a critical perspective to those immersed in it.

On a very practical level, the pastoral agent takes on an important role in the inculturation process. The missionary as outsider and guest and stranger becomes the interpreter of cultures, the animator of the community and the bridge between the truths of our faith and a particular group. In this process, one is able to render explicit dialogue between Christ and the local culture.<sup>34</sup>

Schineller provides a pastoral framework consistent with the theological underpinnings of a cross-cultural ministry experience. It would seem that a proposed method of inculturation for the pastoral task would include both Schineller's method of experience, message and agent, and Roest Crolius's three stages of translation, assimilation and transformation.<sup>35</sup> Factors that are important in this method are: (1) the dialogical nature of inculturation, (2) the fact that the churches are enhanced by new and growing groups brings new interpretations of their experience of mystery, (3) the mediating role of the missionary as agent between a people and the message, and (4) the expanded experience of the unity of all peoples.

Through further exploration and application of this inculturation process, and ongoing pastoral theological reflection on our ministry with and for Central and Eastern Europe continues to develop. The following questions are proposed as guidelines for continuing this ongoing process.

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<sup>33</sup> Schineller, 67.

<sup>34</sup> Shorter, 62.

<sup>35</sup> These stages are considered in the next chapter which focuses on the message and the implementation of the message to the people.

## REFLECTION I: THE SITUATION

Elements of Social Analysis: A Beginning<sup>36</sup>

History: Why was the group founded? Who founded/developed the group? Who identifies with the group? Who is outside (marginalized) of the group? Where does the group want to be/do in the future?

Structure: Who controls the budget and money? Who is the powerful leadership in the group? Who is the powerful leadership outside the group that influences what goes on inside the group?

Social Divisions: Are there cultural and/or racial differences in who controls the money and leadership? What are the classifications within the group? Example: race, age, gender, religion... Who makes decisions? Who benefits from these decisions? Who bears the cost of these decisions?

Levels of Issues: Are there local, regional and national issues the group is dealing with? Who has the power to respond to the issues named? What values guide the decisions? What is the vision of the future for this group?

## REFLECTION II: THE MESSAGE<sup>37</sup>

In your situation, what group (s) and individuals would be considered the marginalized...the poor...the oppressed? Explain the reasons why they are considered so.

### **The language and presence of Jesus:**

- What would be considered miracles for the marginalized.. the oppressed...the poor?
- From your point of view, how would Jesus heal each of these individuals and groups?
- In your situation, who might be considered sinful, ignorant and/or unclean?
- If Jesus were to hold a gathering after his resurrection, whom would he invite?
- How would this gathering be an event of healing?
- How do you imagine that healing and forgiveness would be manifest in your situation if Jesus were bodily present?

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<sup>36</sup> Formulated from Joe Holland and Peter Henriot. Social Analysis Linking Faith and Justice. Washington, DC: Orbis Books and the Center for Concern, 1983.

<sup>37</sup> Albert Nolan. Jesus Before Christianity. Maryknoll, NY: Orbis, 1992. Chapters 3-5.

### **REFLECTION III: PASTORAL AGENT<sup>38</sup>**

How do you view your ministry, taking into account your understanding of Jesus' life and ministry and the situation in which you are currently involved in ministry?

Use the following questions as guideposts for your reflection:

#### **Yourself:**

- In what ways have you come to know Christ in your current ministry?
- What has challenged you most?
- What is life-giving to you?
- How have your colleagues and mentors in the situation assisted you in your ministry?
- In what ways are your views of ministry similar to those of your colleagues/mentors?
- In what ways are your views different than your colleagues/mentors?

#### **Your Hopes and Dreams:**

- What do you hope for the people with whom you work and serve?
- How do you as a minister bring about faith and hope among those with whom you work and serve?
- In what ways might you continue to bring about an understanding and experience of the Kingdom of God?

#### **You as Minister (Conclusion):**

- How do you function as a pastoral agent in your situation?
- Whom do you represent? Who sends you? Who receives you as minister?
- What do you give? What do you receive in this situation?

June 26, 1996  
Address to General Chapter  
Whitehall Franciscan Sisters  
Pittsburgh, PA

This article is part of a book on Inculturation soon to be published.

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<sup>38</sup> Nolan, Chapters 6-12.

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