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THE CHANGED CONTEXT OF MISSION FORTY YEARS AFTER THE COUNCIL

The Second Vatican Council was especially aware of its context. Forty years on, the global context for the Church has inevitably changed. This article looks especially at those changes that have had a direct effect on mission. Specifically, globalization, urbanization, and mass migration have changed the global context. The instability caused by ethnic conflict and global terrorism places limits on our horizon of understanding. The resurgence of religion reframes previous understandings of the spread of secularization, and gives interreligious dialogue a new urgency. The article concludes with how this reshapes mission at the beginning of the twenty-first century.

Forty years is a long time in the life of any individual, and can also affect institutions and societies in significant ways. In reading the effects of the Second Vatican Council on the Church and the world around it, we may need a longer perspective. Understanding the effects of Councils – especially Councils that had an agenda to create deep-seated reforms – has often required a significantly greater period of time in order to be read properly.

There is a widespread sense among many within the Church that the full potential of Vatican II has yet to be realized. Reading the Council in this way has both negative and positive meanings. On the negative side, there has been disappointment that the collegiality and use of subsidiarity promised in the Council documents have been short-circuited or even nearly stopped altogether. The Church is seen as struggling with a new centralization, the undoing of which had

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been a major agenda item in the minds of the Council Fathers themselves. But on the positive side, there are few voices saying that the message of the Council documents has become superseded or obsolete. The teachings of the Council continue to be as relevant for the beginning of the twenty-first century even as they were for the middle of the twentieth. Nonetheless, a changing world means a changing context.

Major Demographic Changes in the World

The Church and its mission are first and foremost about people. The dramatic shift in focus on the meaning of the Church itself as presented in *Lumen gentium* – from seeing the Church as the "perfect society," a bulwark against the modern world, to affirming the importance of the Church as the "people of God" in pilgrimage through the world – attests to this fact. In this first section, I wish to explore three such changes in populations and their social relations. None of these figured prominently in the context in which the Council met and deliberated. But they are unavoidable aspects of the world – and thus also of the Church – today.

Globalization

The first major change is the phenomenon of globalization. Although the word "globalism" first appeared in *The Economist* in 1959, the concept of globalization only began to be known and widely discussed toward the end of the 1980s. It was only after the collapse of European Communism in 1989 and 1991 that the economic dimension of globalization became central to the world's consciousness.

There are three dimensions of globalization that have been primarily responsible for reshaping human consciousness, and raising the challenges we face today. The first (and fundamental) dimension is communications technology. Both the present era of globalization and its two predecessor eras – the era of European exploration of the rest of the world from the late fifteenth through the seventeenth centuries, and the era of industrial expansion in Europe from 1850 to 1914 – have been built upon advances in transportation and communication possibilities. The invention of methods for global navigation and the introduction of the large sailing ship were central to the first era of globalization; the introduction of steam power, the telegraph and the telephone, and finally the combustible engine, for the second. It was especially long-distance air travel and the improvements in telecommunication by satellite and the personal computer that have

set the current era in motion. This has created greater mobility and access to information that the world had ever seen before. The capacity to communicate and access information so rapidly and with so many people via the World Wide Web and the internet has changed the quality of human existence. That the Vatican itself has one of the most useable websites of any major organization is itself testimony to how things have changed. Although much of the world's poor still do not have this access, the introduction of cellular telephones has been the first step in changing this. When electrical supplies become more reliable, the conditions will be ripe for their joining in on this communications revolution.

The Council decree *Inter mirifica* could not have anticipated the advent of the personal computer and other means of electronic communication. Computer technology was still in its infancy in 1963. Subsequent Vatican documents on social communication, however, have been catching up.

What this has meant for mission is that the missionaries are far less isolated or subject to waiting long periods for communications to come and go as was once the case. To be sure, in the poorest parts of the world these new systems may still not be available. But the effect upon how missionary societies can communicate with the members, how missionaries on the scene can alert the rest of the world to ecological catastrophes and human rights violations, and how international opinion can be organized against oppressive regimes through international support networks has been considerable. If one thinks of the mass organization of people in recent years in Georgia, Ukraine, Lebanon, and Kyrgyzstan, one sees what communications technologies can do. It creates networks of solidarity that were heretofore unknown.

The second dimension of globalization, however, has been the most salient, especially for the poor. This is the economic dimension, as it has developed into a market or neo-liberal capitalism. While this form of capitalism has created positive change at the macro-level for countries such as India and China, and has enriched countless individuals in rich countries and in a few poor ones, its overall effect for the poor and for working-class people has been negative.[1] Certain populations in Africa and Latin America have seen a deterioration of their economic status, reversing the gains made in the 1970s and 1980s. Along with worsening of economic well-being, neo-liberal capitalism has created an economistic worldview, where ruthless competition, winner-takes-all attitudes, and constant innovation shape the understanding of being in the world. Globalization in this regard does not aim at creating the good and the just society. It has no *telos* other

than its own expansion. In this regard, it creates an anthropology and view of society closer to the vision of Thomas Hobbes than to *Gaudium et spes*. For wealthy societies, happiness and success are based on an ever greater consumption. For poor societies, it means an ever greater exclusion.

The third dimension of globalization is political. Privatization of public services such as transport, electricity, water and sanitation services undermines the sense of the state's responsibility to its citizens. While in some instances such privatization has meant an improvement in services to consumers, it undercuts the sense of a civil society and the creation of a common good. The atomization of society into individual consumers – whether people have the means and capacity to consume or not – weakens the bonds of social solidarity. Creating market situations friendly to globalization and international investment has constrained the state's capacity to provide basic services to its citizens in terms of education, health care, and care for the elderly.

The appearance of the World Social Forum in the opening decade of the twenty-first century has been a significant response to some of the predatory dimensions of globalization. "Another world is possible" has become its slogan. While being perhaps wildly and unrealistically utopian in its first meetings, this alternative to world economic forums like meetings of the World Trade Organization and the Davos Forum is gradually moving toward constructing realistic alternatives to some of the worst effects of globalization. It has been helpful in holding up basic human values that are being sacrificed for the sake of greater globalization.[2]

Because so much of the work of mission is done amid and on behalf of the poor people of this world, missionaries who call the world's attention to what is happening in their locales play a significant role in countering the worst aspects of globalization. The relative success of theologies of liberation that galvanized the consciousness of many poor and rich Christians in the 1970s and 1980s has not been replicated thus far in view of globalization. The fact that globalization is an international – and therefore less locally centered – phenomenon; that who exactly is pulling the levers of the globalization process remains unclear; and the fact that globalization cuts through all dimensions of society, and not just issues of class and politics have made it harder to find a thoroughgoing and analytical theological response to it. But as the current era of globalization moves through its second decade, there is hope that such a response can be found.[3]

Urbanization

The second significant change has been the urbanization of the planet. Only a minority of the world's population lived in large cities in 1960. Today it is estimated that two-thirds of the world's six billion people are urbanized. There are now more than four hundred cities in the world that have a population of more than a million inhabitants.

Much of the increase in urbanization has been due to the attempt to improve one's economic well-being. Although employment possibilities for many who flock to the cities will be in low-paying jobs or in the informal economy, by and large their lot is still better than it was in the countryside. Cities can be especially confusing and disorienting for those coming from rural areas. Adults find themselves having to move between the premodern organization of the squatter settlements ringing the great cities, to modern and even postmodern economic relationships in their employment. Parents are more likely to lose control over their children's socialization and maturation processes because of youth gangs, drug cultures, and general lack of opportunity.

Gaudium et spes devoted the second chapter of its second part (par. 53-57) to the proper development of culture. This was the most extended treatment of the concept of culture in a Vatican document up to that time. The development of culture has been a central theme in the papacy of John Paul II. What is striking when one reads that treatment of culture today is that, while its aspirations remain very true and on the mark, the document does not take into account what urbanization does to the process of cultural formation. If *Gaudium et spes* used what are now commonly called the "classical" (referring to the cultural achievements of a people) and the "modern" (referring to the unity of language, custom and territory) concepts of culture, urban life – for rich and poor alike – is bounded more by a postmodern concept of culture.[4] The postmodern concept of culture sees culture as a kind of force-field where identities are negotiated out of distinct, sometimes even contradictory elements. It is most evident, under the impact of globalization and urbanization, in youth culture. Youth may constitute their identities out of elements of their parents' culture (either appropriating them or profiling themselves against them), international youth music, style trends circulating in the urban sphere, and political elements gained from tensions in the larger urban environment. Youth may end up having more in common with their peers internationally than with the people immediately around them.

Such a *mélange* makes talking about proper formation in culture far more difficult. To a great extent this is a challenge that mission is still trying to face. What evangelization means in such settings has been on the missiological agenda at least since John Paul II talks about the new "aeropagoi" in *Redemptoris missio* (par. 37). Much of missionary activity has been more at home in rural areas and villages than in urban configurations. Here is certainly one of the areas where mission will need more reflection in the years ahead.

Migration

The increasing impoverishment of peoples in parts of the world, and the relatively easier access to means of long-distance transportation has set off a movement of peoples such as the world had not previously seen. The 2004 United Nations Development Report estimated that one out of every thirty-five people on the planet is now a migrant. In Europe, the number jumps to one out of twelve.[5]

One of the major impacts of such widespread migration has been the creation of multicultural societies. It is now common to have dozens of cultures or ethnicities sharing the same social space in cities. This has the potential to create conflicts and tensions among the incoming groups, tensions between the groups and the settled population, and create new forms of racism as well.[6]

This complicates the formation of cultural development, in the manner already noted in the previous section. But it also challenges the patterns of religiosity of immigrants. Immigrants often become more religiously observant in their new setting than they had been previously, inasmuch as religious belonging can constitute one of the threads of continuity in an otherwise discontinuous and interrupted existence. More seriously, however, it can cause migrants to embrace new forms of being religious. The large number of Latin Americans who have become Pentecostal Christians as they entered the cities from the countryside is perhaps the most stunning example of this. Severe social stress can strain patterns of belief and religious belonging to the point that old ways of believing and belonging cannot bear the burden of the new situation.

Migrants may also be faced with religious pluralism for the first time. This has been the case for Muslim migrants coming into Europe, for example. But Latin American migrants to North America will also be confronted with a bewildering array of forms of Christianity, not to mention other religions. These all constitute a challenge to missionary activity across the globe today.

The 2004 Vatican document *Erga migrantes caritas Christi* calls migration "a sign of the times and a concern for the Church" (par. 12). Migration at such a scale, and the multicultural cities it is creating, could not have been anticipated by the Second Vatican Council. There the guiding concern was much more for the development of independence of former European colonies. The ideals of the development of humanity outlined in *Gaudium et spes* remain very useful guidance. The conditions under which this is to be done, however, have changed considerably.

Instabilities in the World

One of the most striking features of rereading *Gaudium et spes* is the confidence it exuded about the world and its potential development. The Council was held in a decade when such optimism was at high tide. Europe was finally recovering from the devastation of the Second World War. The independence of former European colonies held out the hope of those countries finding a "third way" between capitalism and communism. North American economies were booming. A demographic bulge, created by all the postwar children coming into adolescence, gave the North Atlantic region a sense of youth, vigor and vitality. The language of "development" was widespread, and the hopes of the rapid development of Africa and Latin America were very strong. And space exploration was getting under way for the first time.

Forty years later, there continue to be reasons for optimism. The oppressive utopias of Marxism have disappeared from all but a few countries. New democratic movements are stirring in parts of the world. But since the fall of the Berlin Wall in 1989 the world has also been experiencing a new instability. The announcement of the "end of history" was quickly replaced by the announcement of the "clash of civilizations." Two features of instability are especially noticeable: ethnic conflict and global terrorism.[7]

Ethnic Conflict

The end of the Cold War permitted the surfacing of local, ethnic, intrastatal conflicts around the world. Some of these were long-seething disputes between adjacent ethnic groups that had been held in check by the bipolar political arrangements of the world. In other instances ethnic groups were breaking away from nation-states to form a new political entity. In all, there was a dramatic upsurge of

violent, armed conflicts where lines were drawn between ethnic and religious identities.

This caught the world somewhat off guard. The principles and international understandings of the nation-state, based on the Peace of Westphalia, broke down in significant ways. Could outside powers intervene within sovereign states to protect human life? Could supranational powers, such as the United Nations or NATO, take action against individual states? Those powers standing by helplessly in Bosnia and Rwanda continue to haunt the world's memory. The power of television and electronic media made these conflicts not some remote occurrence, but brought them directly into ordinary citizens' homes.

Starting in the mid-1990s, religious and secular relief and development agencies began to make post-conflict reconstruction of societies a major item on their agendas. Caritas Internationalis, the umbrella organization for 164 Catholic relief and development agencies, was mandated in 1995 by its member organizations to develop programs in reconciliation and peace-building as a support for those organizations. The mandate continues ten years later.[8] Missionaries suddenly found themselves in the middle of war zones, often without the skills needed for mediation and peace-building.

The documents of the Second Vatican Council could not have foreseen this development. War and peace was viewed at that time through the lens of potential nuclear war and the bipolar confrontation of East and West. The need to overcome economic disparity was already recognized as a potential for peace-building in John XXIII's *Pacem in terris*. That mission would now be so regularly happening in such zones of conflict casts thinking about mission in a completely different light, something that *Ad gentes* could not have anticipated.[9]

Global Terrorism

Ethnic conflict has changed the nature of war. Global terrorism has done this perhaps even more. Often loosely connected networks of individuals will engage in both small and large-scale acts of terror to weaken the legitimacy of state powers. The attacks on the United States in 2001, in Indonesia in 2002, and in Spain in 2003 have been key moments in this new development. The war in Iraq is now being fought between invading powers and a collection of stateless forces. The prospect of such armed attack, of bombings, and the spectre of biological or small-scale nuclear attack have made terrorism a major source of instability in the world today. The costs to states of preventing and eradicating it have been enormous. It is having an impact on

globalization and migration directly. One of the challenges it raises is being able to discern that a terrorist threat has indeed been thwarted and, more importantly, ended.

The major use of terrorism at the time of the Second Vatican Council came from insurgents struggling for independence from a colonial power. Difficult as that was, it was nonetheless more circumscribed than the current situation. The winning of independence was likely to end the threat. Today there are no such clear ends in sight.

The challenge of global terrorism to Christian faith and to mission is multiple. One of the major issues is how living under the threat of potential terrorist attack changes attitudes toward plurality and difference. These two aspects of globalized existence come under particular strain when people do not feel safe or are unable to defend themselves. Attitudes toward foreigners in our midst harden, as these people become substitutes for the enemy we cannot see or find.

Added to the destabilizing character of life under the threat of terrorist attack is how religion is being used in some circles to legitimate violence. While all the great traditions claim to be religions devoted to peace, that assertion has not kept adherents in any of them of invoking religious principles to engage in terrorist violence.[10] Here is a major area that still needs adequate exploration, both theologically and sociologically.[11]

The instability created by ethnic conflict and global terrorism makes it more difficult for people to think about the entirety of the society in which they live. Ethnic conflict leads to choosing sides and identifying enemies. Terrorism undermines the fundamental trust that is indispensable for people to be able to live together. The issues about the "unity of the human family" raised in *Gaudium et spes* have taken on a new urgency. The complex nature of the plurality with which we now live raises questions about limits. Are there limits to how much difference people can absorb and negotiate?[12] How are we to assess human capacity for evil? Under what conditions can forgiveness and reconciliation take place? Because mission so often takes place in the midst of conflict and the struggle to deal with difference, these are central questions not just for society and the Church in general, but for the conduct of mission itself.

Changes in the Religious Environment of the World Today

It has been commented upon frequently that two of the principal challenges that the Second Vatican Council was convoked to address were the advances of secularization and of atheism. Sociologists pre-

dicted that the secularization that had been unfolding since the be-
ginning of the twentieth century would continue to marginalize reli-
gion in society and lead eventually to the disappearance of religion
altogether. This phenomenon growing out of the European Enligh-
tenment would spread inexorably throughout the entire world. With
it would come the advance of atheism, perhaps first as agnosticism,
but then the extinction of religious faith altogether. The stated athe-
ism of communist regimes only enforced this pattern.

The settled populations of Europe have continued on their path of
secularization, although the nature of that secularization is more
complex than it was once thought to be.[13] But much of the rest of the
world has seen a religious revival. The hypothesis about the gradual
secularization of the world may hold for Europe, Canada, Australia
and New Zealand, as well as cultural elites in other countries, but
few sociologists would make that generalization today.[14]

There has clearly been a resurgence of religion in the world today.
Why this is so is not an easy question to answer. The pressures of
globalization and urbanization, for example, have contributed much
to the rapid rise of Pentecostal and Charismatic faith in much of the
global South.[15] The instability of the times no doubt is causing some
people to turn to the certainties of religious faith. The vacuity of
modern life is causing still others in secularized societies to seek spi-
ritual nourishment. The rapid growth of religious faith in avowedly
atheist countries such as the People's Republic of China adds yet
another dimension.

The quality of faith in those different settings is also quite varie-
gated. While the religious resurgence associated with *comunidades
eclesiales de base* in Latin America in the 1970s was a progressive
movement within Christianity, more conservative and even funda-
mentalist versions of Christian faith lead the resurgence today. In
the United States, one of the great exceptions to secularization, the
Christian Right has been making significant inroads into politics. In
Islam, which has also experienced a considerable new growth, both
fundamentalist and revivalist forms of Islam are much in evidence.
The encounter of deeply religious (often Muslim) immigrants with
secularized (mostly Christian) countries in places such as Europe has
created some stark contrasts. That this religious resurgence often
comes paired with violence makes understanding what is happening
even more urgent.

Atheism and secularization do not represent the same challenges
today as they once did. Understanding this resurgence of (largely
conservative) religion, both within nations and its impact on interna-
tional politics, is still in its early stages.[16]

In its attempts to incorporate themes of inculturation into the practice of mission, missionaries have already some appreciation of the workings of religion in contemporary cultures. Studying the role of popular religion, of dual belonging and of synthesizing practices helps understand the situation of the world today. As already noted, the pairing of religion and violence continues to be a major problem. But because of the concern of mission for culture in the decades since the Second Vatican Council, its commitment to justice and liberation, as well as the need for proclamation missiology is perhaps better able to address the current world than other branches of theology.

Interreligious Dialogue

The Council decree *Nostra aetate* opened up new horizons for the relation between religious traditions. Building upon more dogmatic statements to be found in *Lumen gentium* and *Ad gentes*, the dialogue between religions has grown to become one of the major religious hallmarks of the decades since the Second Vatican Council.

Interest in dialogue in the first years after the Council focused upon establishing friendly relations with other religious bodies and getting to know the tenets of those traditions. For missionaries, especially those living with Christian minorities amid other religious majorities (particularly in Asia), the "dialogue of life" and the "dialogue of shared social action" gave new vitality to the dialogue movement.

At the point we now find ourselves in history, another dimension of dialogue has taken on a new missiological interest. In view of the close proximity of adherents of different religious traditions, the linking of religion and violence, and the general social instability of much of the world, interreligious dialogue has become important in creating religious coalitions that will prevent violence, promote peace, and help working together in the reconstruction and stability of deeply divided societies.[17] "No peace in the world without peace between the world's religions" has been the cry of theologian Hans Küng for some time. Various efforts at establishing a global ethic have been aimed at finding a common moral and social framework in which the world might live in a more peaceable way.

Conclusion:
Directions in Mission in the Twenty-First Century

The decree *Ad gentes* provided what was perhaps the most theologically grounded case of Christian mission that the Catholic Church had seen. Its seeing mission rooted in the Trinity, and its making

mission central to the whole sense of the meaning of the Church have
significantly reshaped the meaning of mission.

Despite this clearer understanding of the nature of mission, mis-
sion itself underwent a severe crisis in the 1960s and 1970s. The in-
dependence of former European colonies called into question the close
linking of colonialism and mission, and there were calls for a morato-
rium – if not a complete cessation – of missionary activity. It was only
in the early 1980s that mission was able to shape a new identity. The
1981 SEDOS seminar was indicative of that new identity.[18] In the
conclusion to the collection of papers given at the seminar, it was
noted that mission now had a fourfold task: proclamation, interreli-
gious dialogue, inculturation, and the liberation of the poor. These
four tasks of mission continue to be valid into the present time.

I have already spoken of the changes that have gone on in the un-
derstanding of interreligious dialogue. Inculturation has likewise
continued to develop new meanings. While first understood as some-
thing primarily for the so-called younger churches, it became impor-
tant too as a means of revitalization of the Church in Europe and
North America. Most recently, inculturation studies have been inte-
racting with the field of postcolonial thought, and the reconstruction
of Christian faith in post-communist countries.[19] The liberation of the
poor continues to be a central task of mission, even though theology
has not kept pace with the shift from national security states and
South African apartheid to globalization as a principal cause of po-
verty.[20]

Given what has been explored here, a fifth task or mode of mission
can be added. The theme of mission as reconciliation has been emerg-
ing especially strongly in recent years.[21] In a world marked by the
profound changes wrought by globalization, urbanization, and migra-
tion and characterized by greater instability, it is not surprising that
this theme is being taken up.

The teaching of the Second Vatican Council on mission – both di-
rectly in *Ad gentes* and in the other documents in a more indirect way
– has stood up remarkably well over the course of four decades. For a
Council that struggled so hard to be contextually sensitive (even
though the language of contextualization had not yet come into be-
ing), there was a great risk in being so attuned to the signs of the
times. What we have learned from this is that reflection that tries to
plumb the times deeply will continue to have relevance even as those
times change.

ABSTRACTS

Das Zweite Vatikanische Konzil war sich seines Kontexts sehr stark bewusst. Vierzig Jahre später hat sich der Gesamtkontext für die Kirche zwangsläufig verändert. Dieser Artikel befasst sich besonders mit den Änderungen, die sich direkt auf die Mission ausgewirkt haben. So haben vor allem Globalisierung, Verstädterung und Migration die Welt verändert. Die durch ethnische Konflikte und weltweiten Terrorismus verursachte Instabilität setzt unserem Verstehenshorizont Grenzen. Das Wiedererwachen von Religion gibt der früheren Vorstellung von der Ausbreitung der Säkularisierung eine neue Gestalt und dem interreligiösen Dialog neue Dringlichkeit. Am Schluss des Artikels wird dargestellt, wie dadurch die Mission zu Beginn des 21. Jahrhunderts umgestaltet wird.

El Segundo Concilio Vaticano estuvo plenamente consciente de su contexto. Cuarenta años más tarde el contexto total cambió necesariamente. Este artículo trata especialmente de los cambios que tuvieron un efecto directo en la misión. Así la globalización, la urbanización y la migración son los factores principales del cambio mundial. La inestabilidad causada en el mundo por conflictos étnicos y el terrorismo universal pone límites a nuestra comprensión. El nuevo despertar de la religión obliga a revisar el concepto anterior de la expansión de la secularización, y urge el diálogo interreligioso. Al final del artículo se describe como a consecuencia de este proceso se reorganiza la misión al comienzo del siglo 21.

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[1] For an assessment of the positive dimensions of globalization, see Martin Wolf, *Why Globalization Works,* New Haven: Yale University Press 2004. For an exploration of its negative dimensions, Richard Falk, *Predatory Globalization: A Critique,* University Park: Pennsylvania State University Press 1999.

[2] For a review of these movements of resistance to globalization, see Richard Appelbaum and William Robinson (eds.), *Critical Globalization Studies,* New York: Routledge 2005.

[3] I have tried to respond to the early stages of globalization in all its ambivalence in *The New Catholicity: Theology between the Global and the Local,* Maryknoll, NY: Orbis Books 1997.

[4] On theories of culture, see Kathryn Tanner, *Theories of Culture,* Minneapolis: Augsburg Fortress 1997.

[5] The Report may be found at: www.un.org/esa/policy/wess.

[6] On some of the capacities of immigrant people to live together, as well as investigating how the tensions are working themselves out in one setting (Britain), see Paul Gilroy, *Postcolonial Melancholia,* New York: Columbia University Press 2005. On the racisms of globalization, see Stephen Castles, "The Racisms of Globalization," in his *Ethnicity and Globalization,* London: Sage 2000, 163-186.

[7] This general climate of instability and how it is changing views of the world are outlined in Robert Schreiter, "Pluralism after 9/11: Living with Difference and Instability," in: *The Ecumenist* 41 (Spring, 2004) 12-16.

[8]   The working group has produced two manuals that have been translated into many languages: *Working for Reconciliation: A Caritas Handbook,* Vatican City: Caritas Internationalis 1999; and *Peacebuilding: A Caritas Manual,* Vatican City: Caritas Internationalis 2002.

[9]   I have tried to explore this in the 2003 BIAMS lectures, collected in Howard Mellor and Timothy Yates (eds.), *Mission, Violence and Reconciliation,* Sheffield: Cliff College Publishing 2004, 11-59.

[10]   An excellent account of this in Christianity, Judaism and Islam is Mark Juergensmeyer, *Terror in the Mind of God: The Global Rise of Religious Violence,* Berkeley: University of California Press 2002 revised edition.

[11]   One of the most comprehensive has been R. Scott Appleby, *The Ambivalence of the Sacred: Religion, Violence, and Reconciliation,* Lanham, MD: Rowman and Littlefield 2001.

[12]   This was the subject of an excellent study led by Peter Berger, entitled *Die Grenzen der Gesellschaft: Konflikt und Vermittlung in pluralistischen Gesellschaften,* Gütersloh: Bertelsmann 1997.

[13]   See Andrew Greeley, *Religion in Europe at the End of the Second Millennium: A Sociological Profile*, Lanham, MD: Rowman and Littlefield 2003.

[14]   See Peter Berger, *The Desecularization of the World: Resurgent Religion and World Politics*, Grand Rapids, MI: Eerdmans 1999.

[15]   See Allan Anderson, *An Introduction to Pentecostalism,* Cambridge: Cambridge University Press 2004.

[16]   One of the best efforts to understand religion's role in international politics has been done by Richard Falk, *Religion and Humane Global Governance,* Princeton: Princeton University Press 2001.

[17]   A significant effort in this regard has been among Muslim, Orthodox and Catholic leaders in Bosnia and Herzegovina, who have established an interreligious council. For some of the documentation from the Catholic side that has contributed to this, see Mato Zovkic and Andrew Michaels III (eds.), *Pastoral Letters, Statements and Appeals of the Catholic Bishops of Bosnia and Herzegovina, 1990-1997,* Sarajevo: Bishops' Conference of Bosnia and Herzegovina 1998.

[18]   The proceedings of that seminar can be found in Mary Motte and Joseph Lang (eds.), *Mission in Dialogue,* Maryknoll, NY: Orbis Books 1982.

[19]   I have explored these developments in "Culture and Inculturation in the Church: Forty Years on Dovetailing the Gospel with the Human Kaleidoscope," in: *New Theology Review* 18 (February, 2005) 17-26.

[20]   One area where traditional liberation theologies still function well is in the Dalit theology of India. That may be so because the conditions that made liberation theology so effective (national boundaries and a clear cause of oppression) are still in place there. See in this regard Santianathan Clarke, *Dalits and Christianity: Subaltern Religion and Liberation Theology in India,* New Delhi: Oxford University Press 1998.

[21]   Stephen Bevans and Roger Schroeder make this point in their *Constants in Context: A Theology of Mission for Today,* Maryknoll, NY: Orbis Books 2004, 389-394. Mission as reconciliation is also the theme of the 2005 Conference of World Mission and Evangelism of the World Council of Churches (www.mission2005.org).