

MISSIOLOGY AND MISSION THEOLOGY

- Topic: Mission of the Spirit, Mission of Jesus Christ,
Mission within Cultures
- Convener: Louis McNeil, United States Catholic Mission Association
- Moderator: Carl Starkloff, Regis College, Toronto School of Theology
- Presenters: Stephen Bevans, Catholic Theological Union
- God Inside Out: Notes toward a Missionary Theology of the Spirit
James Bretzke, Jesuit School of Theology at Berkeley
- Minjung Theology: An Expression of the Holy Spirit in Korea
Margaret Eletta Guider, Weston Jesuit School of Theology
- Discerning the Work of the Spirit: A Consideration of the Renovação Carismática Católica and Its Missiological Significance for the Church in Brazil

The theme of the Holy Spirit lent itself well to inaugurating a group on mission theology as a vital discipline, since it is accurate to say that "The mission has a Church" rather than that "the Church has a mission," as one discussant reminded us.

Stephen Bevans was the first presenter, with a foundational paper, "God Inside Out: Notes toward a Mission Theology of the Holy Spirit," using J. Hoekendijk's "Church Inside Out" image to emphasize the "ec-centric" role of the Church as moving "centripetally" into other cultures. The paper also emphasized the prior mission of the Holy Spirit, as discussed by Bernard Lonergan, Frederick Crowe and Elizabeth Johnson, to alert us that the Spirit is present in cultures before the proclamation of the gospel.

James Bretzke's "A Pentecost Parable: Minjung Theology as an Expression of the Holy Spirit in Korea," illustrated how this prior Spirit mission has been operative in Korea. Bretzke used the Pentecost imagery of Acts 2 to show Minjung theology as a unique kind of liberation theology that incorporates both biblical and Korean imagery to give a local "tongue" to Christian theology and to lead Koreans as well as their traditional enemies finally to the transcendence of "resentment" and to the conversion of all.

Margaret Guider's paper, "Discerning the Work of the Spirit: A Consideration of the Movimento Renovação Carismática Católica and its Missiological Implications for the Church in Brazil," argued that the *missio Dei* must receive greater attention than the *missio ecclesiae*, in the sense that the Church has

neglected to discern (as have liberation theologians) how the Spirit has worked in these more pentecostal movements, which meet not only certain social needs of the people, but their spiritual needs as well. The paper called for a more inclusive discernment of the work of the Spirit among the middle class as well as the poor, of women as well as men.

The ensuing conversation followed the question, "What issue arises for you from these papers?" Several argued for a fuller discussion of trinitarian theology, and one was concerned that Christ is neglected in Spirit theology. Several emphasized the importance of local culture in theology, and one was concerned with oppression, both political and ecclesiastical. A committee will develop next year's theme as it emerges from these comments.

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