



COMUNION
INTERCULTURAL

INTERCULTURAL COMMUNION

¿Por qué es importante la cultura?

- ▶ La fe cristiana se funda en la encarnación. Dios se hizo humano y asumió una cultura particular en un momento histórico.
- ▶ La realidad tiene una dimensión sacramental. El encuentro con Dios ocurre en nuestro mundo a través de cosas concretas. (Bevans 12).
- ▶ Los seres humanos siempre nos desarrollamos dentro de una cultura concreta.

“El Evangelio y, por consiguiente, la evangelización no se identifican ciertamente con la cultura y son independientes con respecto a todas las culturas. Sin embargo, el reino que anuncia el Evangelio es vivido por hombres profundamente vinculados a una cultura, y la construcción del reino no puede por menos de tomar los elementos de la cultura y de las culturas humanas” (EN 20).



Why culture matters? Why context matters?

- ▶ Christian faith is incarnational. God became human and assumed a particular culture, historical moment.
- ▶ Reality has a sacramental nature: Encounters with God continue to take place in our world through concrete things (Bevans 12).
- ▶ Human beings do not exist in a vacuum, they are always within a particular culture and context.
- ▶ *Evangelii Nuntiandii* suggests “always taking the person as one's starting-point and always coming back to the relationships of people among themselves and with God... The Gospel, and therefore evangelization, are certainly not identical with culture, and they are independent in regard to all cultures. Nevertheless, the kingdom which the Gospel proclaims is lived by men who are profoundly linked to a culture, and the building up of the kingdom cannot avoid borrowing the elements of human culture or cultures. ” (EN 20)



How do we understand culture? (Arbuckle)

CLASSICIST UNDERSTANDING identifies culture with spiritual, intellectual, aesthetic aspects of a society stressing superiority of those who have “culture”.

MODERN* DEFINITIONS OF CULTURE

- ▶ Functionalist approaches: Originates with sociologists Durkheim, Weber. Later developed by Boas and Malinowski.
- ▶ **Explains how the various aspects of a society are constituted and interrelate to form a cultural whole.**
- ▶ Systems of shared ideas, concepts, rules, and meanings that underlie and are expressed in ways that humans live.
- ▶ Emphasis on unchanging essential qualities. Culture is seen as static whole, ignores its transformation and symbolic aspects.

*MODERNITY: particular socio-cultural norms, attitudes and practices that arose in the wake of the Renaissance—in the "Age of Reason" of 17th-century thought and the 18th-century "Enlightenment". Post modernity in the 20th century, defies those attitudes.

post-modern definitions of CULTURE

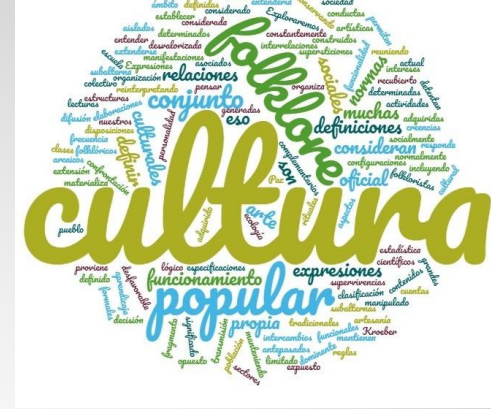
A. Anti-functionalism

- 1) Symbolic Interpretative: Clifford Geertz. Culture is a system of shared symbols and meanings that need to be interpreted with the collaboration of the people themselves.
- 2) Structuralist: Saussure, Levi-Strauss. Uncovers the structures. Identify the rules of language, but denies role of acting subject.

B. Post-Structuralism: Culture is not an entity, but a process of becoming, no one definition can capture the complexity of a culture. No observer can have a totally objective view.

- 1) Practice theory: Bourdieu, Sahlins, Giddens> Emphasis on individual action over deterministic influence
- 2) Foucault, Derrida, Lyotard> address issues of power and oppression in culture

Definición de



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Lazar T. Stanislaus-Martin Ueffing

1. Modo de vida típico de un grupo.
2. Sistema de símbolos, significados y esquemas cognitivos creados y transmitidos mediante códigos simbólicos que incluye mitos, narraciones, rituales.
3. Conjunto de estrategias de adaptación para sobrevivir que están relacionadas con la ecología y los recursos.
4. Comportamiento aprendido que se transmite por la comunicación o imitación.
5. La cultura es un código ideacional subyacente al comportamiento. La cultura es una serie de normas sociales que regulan el juego de la vida.

Working definition (Arbuckle 17)

After previous historical review of the understandings of culture, this is a summary conclusion.

A culture is a general pattern of meanings , A WAY OF LIFE

- ▶ Encased in a network of symbols, values, myths, narratives, and rituals
- ▶ **Created** by individuals as they struggle to respond to the competitive pressures of power and limited resources in a globalizing and fragmented world.
- ▶ It tells members how to **view** the world, how to experience it **emotionally**, and how to **relate** to one another and to people of other societies.
- ▶ **Transmitted** through communication and imitation

Aspectos de la cultura

(Gittins 37-40)

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Material > artefactos, comida, herramientas, ropa, decoraciones...



Moral > valores, virtudes



Simbolico > musica, lenguaje, ritual, narracion



Instituciones > politica, familiar, economica, religiosa



Etnicidad es lo que somos. Cultura es cómo vivimos



Nombra en un elemento material, moral, simbólico o institucional de tu cultura

Aspects of culture (Gittins 37-40)

- ▶ Material>artifacts, tools, food, clothing, decorations...
- ▶ Moral > values, virtues
- ▶ Symbolic>music, language, ritual, narrative
- ▶ Institutions>politics, kinship, economics, religion



La historia marca la cultura

- ▶ La historia de cada país condiciona como las personas se ven a sí mismas, se relacionan con otros pueblos, con la autoridad, con la iglesia, etc.
- ▶ Los países de cultura occidental europea, tienen una historia marcada por gobiernos monárquicos en relación dialéctica con de la Iglesia en ese contexto. En ese mundo vivieron nuestros fundadores.
- ▶ Los países que experimentaron el colonialismo tienen una experiencia muy distinta de la Iglesia, de la fe.
- ▶ No podemos transportar significados de una realidad a otra sin tener en cuenta su historia.
- ▶ A pesar de la globalización, no podemos pensar que lo que ha sucedido en un lugar sucederá de la misma manera en otro sin tener en cuenta la historia y la idiosincrasia de los pueblos.



History shapes culture

- ▶ The history of each country or group of people will shape how they view themselves, their relationship to other countries, to the church, to authority, etc.
- ▶ Western European countries have a shared history of monarchical rule, of church/government relationship that explains anticlericalism, the efforts to separate church and state. Our founder's experience was conditioned by all those struggles.
- ▶ Countries who experienced colonial rule have a different experience of the church, of faith.
- ▶ One cannot transfer meanings across histories.
- ▶ In spite of globalization, to think that what happened in one place will eventually happen in another is to ignore the differences in people's history, reality.



Other variables that condition culture¹²

- ▶ **Geography and Social Location. Concept of family.**

La geografía y el ambiente social, la economía, la política, familia y la religiosidad condicionan la cultura.

¿En qué ambiente me desarrollé?

- ▶ **Embodiment or Body Tolerance:** Is your culture's style serene, ordered, disciplined or relaxed, spontaneous, uninhibited personal style.

Sentido corporal...¿es sereno, ordenado, disciplinado o espontaneo, relajado, sin inhibiciones?

- ▶ **Health, wellbeing, death:** How you deal with sickness, death. How familiar are you with these realities?

Salud y muerte, ¿cómo enfoca o vive mi cultura esta realidad?

- ▶ **Time and space:** Do you think of time as spent, or wasted, saved? Do you need your space, your privacy? Do you prefer quiet prayer or public prayer? Are you claustrophobic or agoraphobic? (afraid of closed spaces or of open spaces).

Tiempo y espacio...¿cómo vivo y uso el tiempo? ¿Cómo es mi sentido del espacio, de la privacidad? Prefiereo oración comunitaria o personal? Tiendo a ser claustrofóbica o agorafóbica (miedo a lugares abiertos)

Culturas colectivistas vs. individualistas



Colectivistas

- Aceptan bien relaciones verticales y desiguales.
- Se organizan verticalmente. La comunicación es indirecta e imprecisa. Evitan confrontar.
- En culturas colectivistas hay un contexto alto donde se anima a las personas a preguntar.

Las personas no hablan sin que se les invite
Se sienten amenazados por la competencia

Valoran la tradición

Valoran la paciencia, el pensamiento reflexivo y las decisiones colectivas.

Igualdad en la recompensa
Grupo se responsabiliza de la acción de unos pocos

Enfatizan sus responsabilidades

Armonía, modestia, moderación, colaboración dentro del propio grupo



individualistas

- Prefieren relaciones horizontales, de igualdad, alentando una comunicación directa, absoluta, precisa, puede parecer hasta agresiva. Actúan sin preguntar.
- Hay un contexto bajo.

Animan a las personas a decir lo que piensan.
No les amenaza la competencia

Valoran la novedad

Hay pensamiento rápido y toma de decisiones individuales

La recompensa está basada en el logro individual
Autonomía y responsabilidad personal

Enfatizan sus derechos

la libertad, la honestidad, el reconocimiento social, la comodidad

Colectivist cultures vs. Individualistic Cultures

Culture is not the only factor, temperament and personality also play an important part in everyone´s way of being. We cannot "blame" culture for everything.

IN MY CULTURE...

1. Is the focal point for decision making the individual or the group?
2. People more often invoke their rights or their duties, responsibilities?
3. People are valued by their role or by their personal merits?
4. People tend to voice their opinions, talkative or quiet, speak when asked
5. People prize novelty or tradition
6. People tend to value individual achievement or collaboration, team-work?

1. Egocentric.....	Sociocentric
2. Rights-based.....	Duty-based
3. Personal.....	Positional
4. Elaborated communication.....	Restrictive
5. Novelty.....	Tradition
6. Competition.....	Collaboration



¿DONDE ME SITUO YO?

PLACE YOURSELF IN THE CONTINIUM

COLECTIVISTA.....|.....INDIVIDUALISTA

¿qué comportamientos de los que no “son como yo” me cuesta mas aceptar respecto a...

- ▶ Sentido del tiempo-Sense of time
- ▶ Comunicacion-Communication
- ▶ Actitud vertical-horizontal/vertical or horizontal attitude
- ▶ Responsabilidad-iniciativa/responsibility and initiative

Para el Papa Francisco...LA DIVERSIDAD CULTURAL

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- ▶ no amenaza la unidad de la Iglesia. Es el Espíritu Santo, enviado por el Padre y el Hijo, quien transforma nuestros corazones y nos hace capaces de entrar en la comunión perfecta de la Santísima Trinidad, donde todo encuentra su unidad. ...No haría justicia a la lógica de la encarnación pensar en un cristianismo monocultural y monocorde. Si bien es verdad que algunas culturas han estado estrechamente ligadas a la predicación del Evangelio y al desarrollo de un pensamiento cristiano, el mensaje revelado no se identifica con ninguna de ellas y tiene un contenido transcultural.
- ▶ is not a threat to Church unity. The Holy Spirit, sent by the Father and the Son, transforms our hearts and enables us to enter into the perfect communion of the blessed Trinity, where all things find their unity. We would not do justice to the logic of the incarnation if we thought of Christianity as monocultural and monotonous. While it is true that some cultures have been closely associated with the preaching of the Gospel and the development of Christian thought, the revealed message is not identified with any of them; its content is transcultural.



Pope Francis says...Cultural diversity

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- ▶ Hence in the evangelization of new cultures, or cultures which have not received the Christian message, it is not essential to impose a specific cultural form, no matter how beautiful or ancient it may be, together with the Gospel. (EG 117).

Por ello, en la evangelización de nuevas culturas o de culturas que no han acogido la predicación cristiana, no es indispensable imponer una determinada forma cultural, por más bella y antigua que sea, junto con la propuesta del Evangelio. EG 117



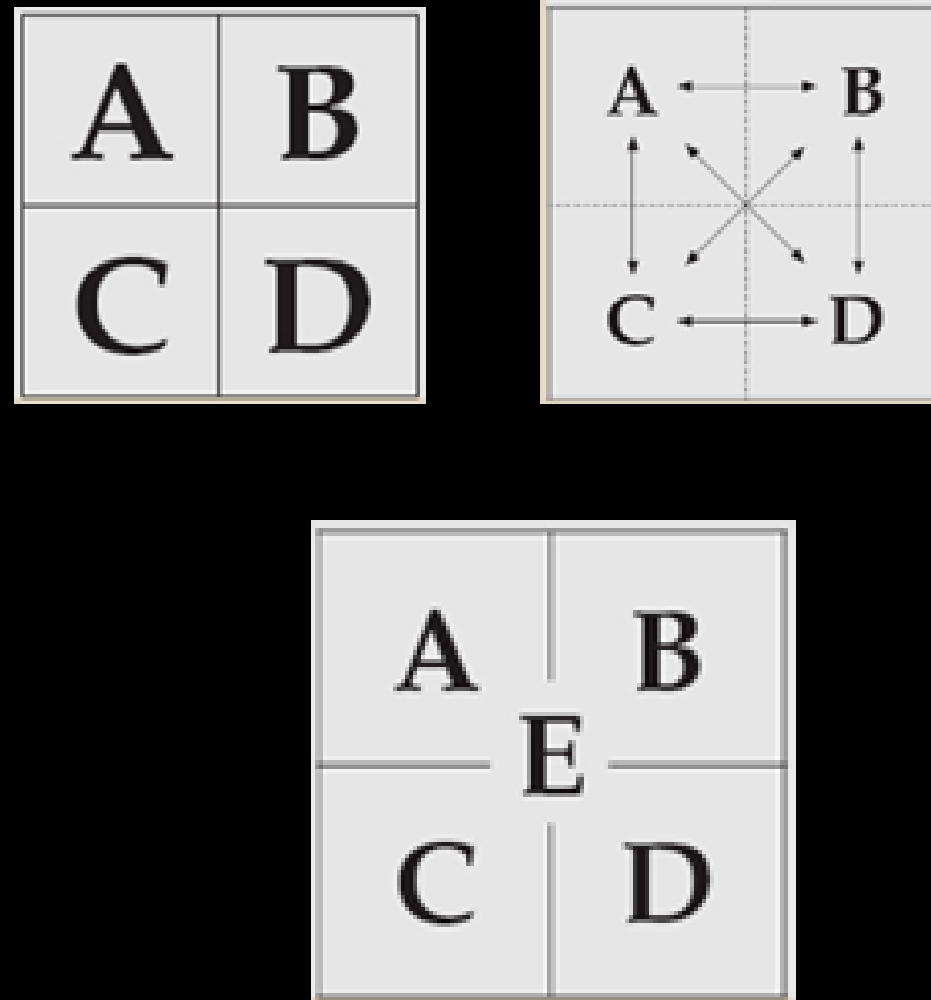
The Holy Spirit builds up the communion and harmony of the people of God. The same Spirit is that harmony... It is he who brings forth a rich variety of gifts, while at the same time creating a unity which is never uniformity but a multifaceted and inviting harmony.

Definiciones (Lazar T. Stanislaus-

Martin Ueffing)

- ▶ **Multicultural:** La multiculturalidad es la coexistencia de culturas diversas con mayor o menor grado de integración.
- ▶ **Vida intercultural:** un intercambio recíproco entre culturas que puede conducir a la transformación y el enriquecimiento de todos los implicados. El centro lo ocupan la construcción de relaciones (no la supervivencia), las conexiones profundas, las interacciones, la donación recíproca, el respeto y el aprendizaje mutuo.
- ▶ Las personas son capacitadas para aprender unas de otras y valoran y trabajan juntas por una causa común. Existe un espacio para expresar dificultades y apertura a la corrección.
- ▶ La interculturalidad implica desplazarse desde la tolerancia de las diferencias hacia la valoración y celebración de la diferencia en las culturas y el desarrollo de una NUEVA CULTURA DE COMUNION INTERCULTURAL (E).

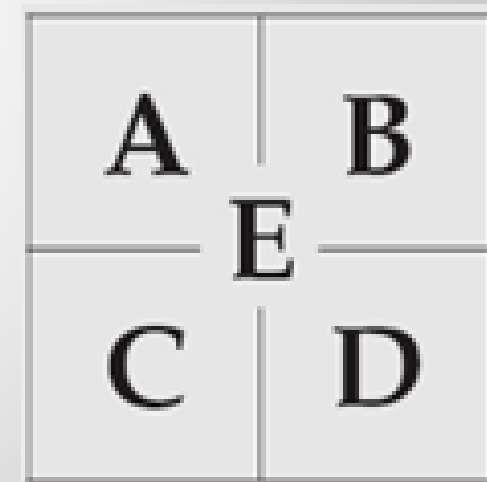
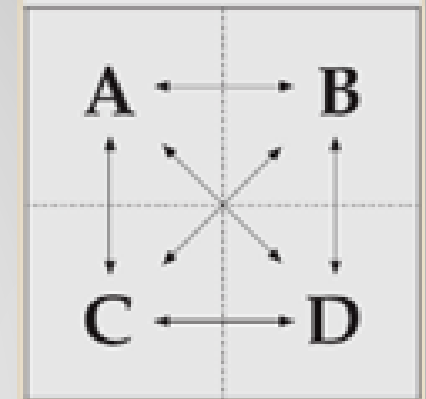
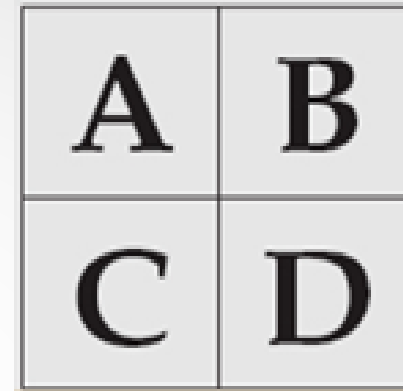
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Modelos según Anthony Gittins

Definitions

- ▶ **Multicultural**: people of many cultures living and coexisting together. Does not qualify that life. It can range from indifference to hostility, tolerance to friendship, civility to collaboration (Gittins 18).
- ▶ **Intercultural living (theological approach)**: When people of different cultures come together and share their differences allowing each to be transformed and develop a shared identity, or common culture (E).
- ▶ Characteristics of intercultural living: intentionality and commitment to a common project, individual commitment, moving beyond mutual tolerance, forum for articulating frustration, appropriate correction, clarification of the vision (Gittins 21).



FROM INVITATION TO RADICAL WELCOME

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	INVITATION	INCLUSION	WELCOME
MESSAGE	Come join us and share the riches of our cultural and religious tradition	Come join our community and help us diversify internally and internationally	Bring your cultural and religious values, your voice and yourself: help us to become intercultural community
PURPOSE	ASSIMILATION We invite people to become one of us as part of our community. They need to adapt and conform.	INCORPORATION Others are welcome, but the community remains unchanged	INCARNATION The community is open to the gifts of the newcomer. It will be transformed by each person's talents and faith commitment. This does not mean that the community loses its identity and core values.

De la INVITACION a LA ACOGIDA RADICAL

	INVITACION	INCLUSION	ACOGIDA
MENSAJE	Unete a nosotras y compartiremos las riquezas de nuestro grupo.	Unete a nosotras y ayúdanos a diversificar nuestra comunidad	Trae tus valores culturales y religiosos, tu voz y juntas construiremos una comunidad
FINALIDAD	ASIMILACION Invitamos a otros a ser parte de nuestra comunidad. La persona tiene que aprender, adaptarse y adoptar ese estilo de vida.	INCORPORACION Hay una acogida, pero el grupo no admite hacer cambios a su forma de funcionar.	ENCARNACION La comunidad esta abierta a acoger la novedad que la persona ofrece y la incorpora sin perder su identidad de grupo.

INTERCULTURAL DEVELOPMENT

DESARROLLO INTERCULTURAL

DENIAL

Misses
Difference

POLARIZATION

Judges
Difference

DEFENSE | REVERSAL

MINIMIZATION

De-emphasizes
Difference

ACCEPTANCE

Comprehends
Difference

ADAPTATION

Bridges Across
Difference

MONOCULTURAL MINDSETS

MULTICULTURAL MINDSETS

Competencia Intercultural

Consiste en la actitud de apertura a cualquiera que sea culturalmente “diferente” a uno mismo y en las habilidades necesarias para una interacción armónica mediante las diferencias culturales (Stanislaus-Ueffing). Según Milton Bennett es pasar del...

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DIVERSIDAD-ETNOCENTRISMO			INCLUSION-ETNORELATIVISMO		
Negacion	Defensa	Minimizacion	Aceptacion	Adaptacion	Integracion

Negación. No ve el carácter cultural de las diferencias. Intolerancia ante las diferencias, considerando otras culturas inferiores.

Defensa/Polarización: Prejuicios, justificación de todo bajo el lema de cultura. Modo Reverso: para sobrevivir, adoptar todo de la cultura, el acento, el modo de ser al costo de perder la propia identidad.

Minimización: Considerar que lo de la propia cultura es universal y los demás han de aprender, adaptarse y conformarse. Énfasis en lo que hay en común, pero no las profundas diferencias.

Aceptación es creer que hay otras maneras de ver las cosas. Autoconciencia. Empezar a superar el dogmatismo.

Adaptación es la habilidad de acoger el punto de vista de otro y la disponibilidad de hacer cambios en visión-comportamiento. No significa perder la propia identidad, sino valorar lo que mas conviene.

Integración se da cuando personas diferentes encuentran una base común y aceptan diferencias en el grupo con respeto.

Developing Intercultural competence 24

(Milton J. Bennett)

DIVERSITY-ETHNOCENTRISM	INCLUSION-ETHNORELATIVISM
Denial → Defense → Minimization	Acceptance → Adaptation → Integration

Denial of the cultural basis of differences, the attitude of not tolerating cultural differences, regarding them as ignorance.

Defense-Polarization: Uncritical of one's culture and critical of other's. REVERSAL: Sometimes minorities accept uncritically the dominant culture as better than one's own.

Minimization: one sees one's cultural views as universal. Newcomer is expected to learn, adapt, and conform. Individual differences are minimized.

Acceptance means that my ways are not the only possible ways. Overcome dogmatism and non-negotiable absolutes.

Adaptation is the ability to see another's point of view and even adopt it if one sees it adequate. Does not mean becoming absorbed and losing one's identity.

Integration is the result of the process whereby people living together can agree to a common base while respecting certain differences

BUILDING COMMUNION CONSTRUYENDO COMUNION

WHAT ARE THE TASKS IN EACH OF THE
FOLLOWING SCENARIOS?

CUALES SON LAS TAREAS EN LAS DIFERENTES
SITUACIONES?

1. A sister arrives at a established community in a different country
2. A group of multicultural sisters live in a country other than their own
3. Sisters in community live in their own country with some sisters of another country



Exploring our
CHARISM through
the lens of **CULTURE**

EXPLORANDO EL CARISMA A TRAVÉS DEL LENTE
DE LA **CULTURA**

EVANGELII GAUDIUM 129. 131

- ▶ Lo que debe procurarse, en definitiva, es que la predicación del Evangelio, expresada con categorías propias de la cultura donde es anunciado, provoque una nueva síntesis con esa cultura
- ▶ The ultimate aim should be that the Gospel, as preached in categories proper to each culture, will create a new synthesis with that particular culture. This is always a slow process and at we can be overly fearful.
- ▶ Las diferencias entre las personas y comunidades a veces son incómodas, pero el Espíritu Santo, que suscita esa diversidad, puede sacar de todo algo bueno y convertirlo en un dinamismo evangelizador que actúa por atracción. La diversidad tiene que ser siempre reconciliada con la ayuda del Espíritu Santo; sólo Él puede suscitar la diversidad, la pluralidad, la multiplicidad y, al mismo tiempo, realizar la unidad.
- ▶ Differences between persons and communities can sometimes prove uncomfortable, but the Holy Spirit, who is the source of that diversity, can bring forth something good from all things and turn it into an attractive means of evangelization.

Inculturación

- ▶ **Enculturación:** Es un término antropológico que se refiere primeramente al proceso por el que un niño aprende y adquiere la “cultura autóctona” en la que ha nacido. En segundo lugar, se refiere al proceso por el que una persona (por ejemplo, un misionero extranjero) aprende y adquiere posteriormente los modelos de pensamiento y conducta de un grupo o pueblo distintos a los suyos.
- ▶ **La aculturación** es el proceso por el que los miembros de un grupo cultural adoptan las creencias y los comportamientos de otro grupo.
- ▶ **Transculturación.** Ir de una cultura a otra y tratar de incorporarse a ella
- ▶ **Inculturación** se refiere la relación entre fe y cultura. Podemos aplicarla a la evangelización y al carisma. Con frecuencia practicado de forma unidireccional, como en el caso de muchos misioneros. EG 68-69)
- ▶ **Idealmente la inculturación**
 - ▶ Comienza con la escucha y la apertura a aprender del otro
 - ▶ Se centra en la persona, respeta la dignidad humana
 - ▶ Proceso colaborativo que requiere dialogo
 - ▶ Reafirma las culturas, la bondad de sus mitos



Inculturation

- ▶ **Enculturation:** (or socialization) is the cultural process whereby a newborn child learns his or her culture and becomes an adult member of a social group (Gittins 57).
- ▶ **Acculturation:** The effects of encounter between two cultures. Efforts to embrace the differences.
- ▶ **Transculturation moving from one culture to another**
- ▶ **Inculturation is** one way to relate faith and culture. It can be applied to both evangelization (the gospel and cultures) and charism (the charism and cultures). Often practiced as unidirectional approach by missionaries trying to incarnate faith in another culture.
- ▶ “Inculturation is a dialectical interaction between Christian faith and cultures in which these cultures are challenged, affirmed, and transformed toward the reign of God, and in which Christian faith is likewise challenged, affirmed, and enhanced by this experience” (Arbuckle 152).
- ▶ **Ideally** Inculturation
 - ▶ Begins with listening, openness to learn
 - ▶ Is person centered, respects human dignity
 - ▶ Collaborative process, requires dialogue
 - ▶ Reaffirms the goodness in Mythology



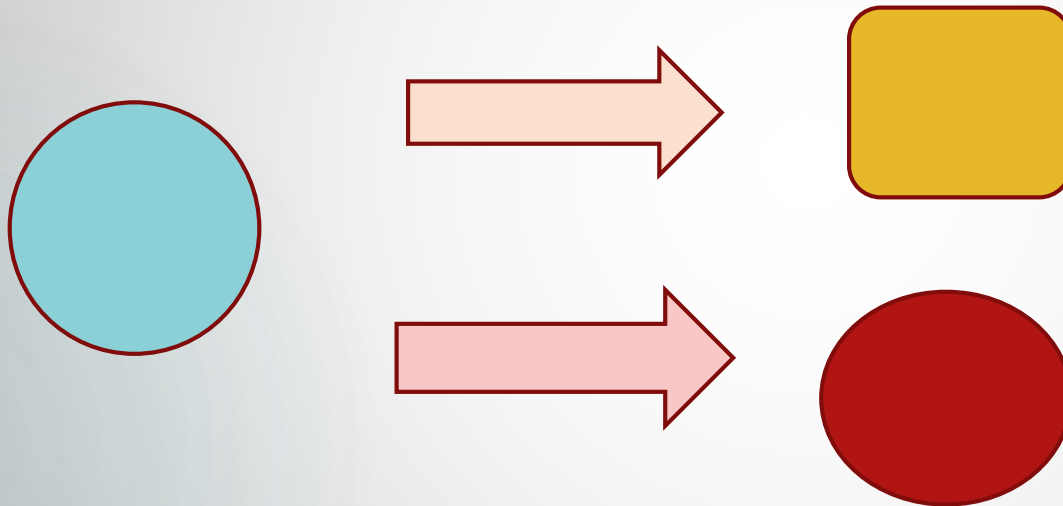
Contextualization

- ▶ **Contextualization** takes into account human experience, social location, culture, popular religiosity, and contemporary globalization- Contextualization is dialogical and mutually critical.
- ▶ Theologians prefer this term today to that of inculturation when they develop theologies that are rooted in the reality of a people or situation.
- ▶ Let us explore different ways to relate faith and culture

Los teólogos hoy prefieren este término al de INCULTURACION porque parte de la cultura de las personas. Miremos varios modelos de relacionar fe y cultura.

Different Models of Relating

Faith and Culture (Schreier 7-19)



Tres modelos de relacionar la cultura y la fe (ver graficos en 33-35)

- ▶ **Traducción:** Pretende extraer los elementos claves de la fe y traducirlos a la nueva cultura. Lo que hemos llamado inculturación. Parte del mensaje y lo inserta en la nueva cultura.
- ▶ **Adaptación:** Parte también del mensaje y trata de adaptarlo a la nueva cultura, revistiéndolo de nuevos elementos pero salvaguardando lo esencial.
- ▶ **Contextual:** Diferente a los dos modelos anteriores, este parte de la propia cultura, los interrogantes que surgen ahí y busca dejarse iluminar por el elemento de la fe, lo carismático. Explora cómo esos elementos culturales también enriquecen la tradición y como esa tradición ilumina y reta la cultura.
- ▶ El Evangelio contiene los valores que retan y transforman todas las culturas. Sin olvidar que las semillas del Verbo, del Evangelio ya están presentes en los pueblos.

Translation Model

- ▶ **This model is the most common.** Starts with the message and tries to preserve it, while expressing it in ways that are more relevant to new culture. More like inculturation.



Two step approach:

- 1) free the message as much as possible from its previous cultural elements.
- 2) translate it into the new situation preserving the essential elements. Has been used in liturgy (Vat II's call to adapt liturgies to local settings), in missions.

Weakness: It assumes that patterns in a culture can be quickly decoded. It looks at the culture only to find parallels with patterns in previously contextualized Christianity. It assumes that we can easily extract the truth of faith, the purity of charism from the cultural and historical context that led to its development. Then, place it in another culture.



Adaptation Model

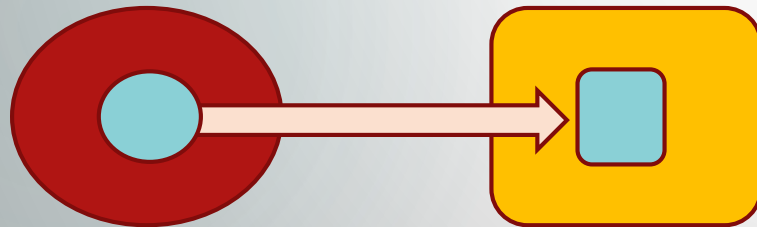


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Also starts with the message or charism, but understands that it may need to adapt to the new reality.

Approach: Tries to find parallels between Western theologies and cultures. Begins with categories or themes of the Western theologies. Looks at culture through the lens of Western themes or categories. Sows seeds of faith in cultural ground, something new arises.

Weakness: Tries to force cultural data into foreign categories. Accommodates the message to a culture.



Culture A

Culture B

Contextual Model

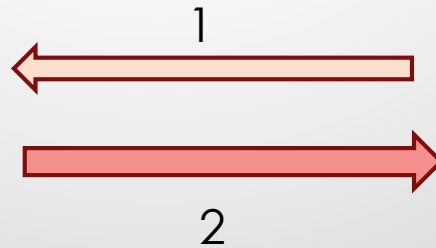
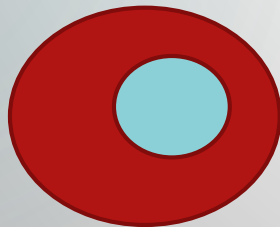
Starts with the culture-context and tries to read the message or charism from there (1).

Concentrates more directly on the cultural context, begins with the questions of the local place, and from there moves to the traditions of faith.

Takes culture seriously, creates a dialogue between the two. Explores how cultural elements endorse and enrich the tradition and how this tradition also enlightens culture and challenges it (2).

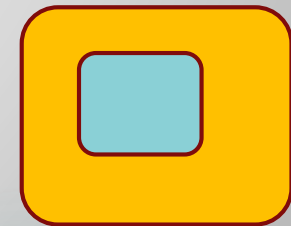
Accepts that sometimes there are no parallels, that what is significant to one group, may not be to the other. Recognizes that the seeds of the gospel (charism?) are already in the cultures.

Weakness: cultural romanticism



Culture A

Culture B



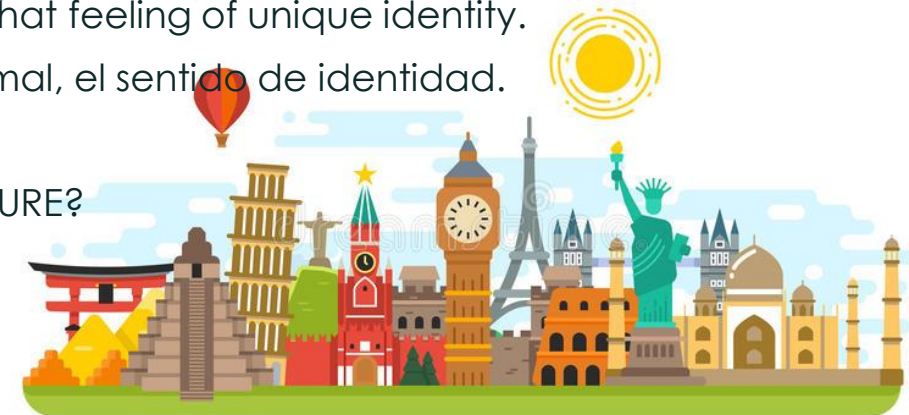
Symbols, myths, and codes *codigos

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- ▶ What are the codes, symbols, and myths in my culture that speak to the theme I have chosen: consecration (poverty, chastity, obedience), family-community life, renewing the church or transformation, change...
 - ▶ **CODES:** Set of rules, agreements, and institutionalized habits on the grounds of which we interpret something to be a sign of something else (van der Ven 106).
 - ▶ **Codigos:** Normas o acuerdos que nos permiten interpretar que algo es un signo de otra cosa.
 - ▶ **SYMBOLS:** Any reality that by its very dynamism or power leads to another deeper reality. They not only point to (as signs do), but represent other realities.
 - ▶ **Simbolo**> es un signo henchido de valores emocionales, culturales, religiosos, o de cualquier otra índole. Un símbolo es un signo que ha crecido.
 - ▶ **MYTHS:** Story symbols. Value-filled beliefs or stories that bind people together. They tell people who they are, what is good and bad, and how to organize themselves to maintain that feeling of unique identity.
 - ▶ **Mitos**> creencias o historias que unos unen y nos explican el bien y el mal, el sentido de identidad.

WHAT ARE SOME OF THE MAIN SYMBOLS, CODES, AND MYTHS OF MY CULTURE?

Cuales son algunos de los símbolos, códigos y-o mitos de mi cultura?



Identities (Identidad) and Rituals

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- ▶ What narratives in my culture reflect our common identities?

¿Qué historias de mi cultura reflejan nuestra identidad común?

- ▶ What religious or non-religious rituals connect to my theme?

¿Qué rituales (religiosos o no estrictamente religiosos) conectan a mi tema?

Contextual Theology Method

1. Begin by reflecting in the culture you want to use as a lens, its symbols, traditions, myths, values THAT MAY RELATE TO YOUR TOPIC.
2. Explore the charismatic topic chosen
 1. Historical and cultural elements that shaped our FF's reading of the Gospel on this subject.
 2. Our founders' particular understanding of the topic.
3. Develop a critical mutual correlation between the charismatic aspect and your culture of choice.
 - ▶ What are the echoes of that topic in my culture?
 - ▶ How do you, from your culture, understand consecration to God, obedience, chastity, poverty, fraternity, church...(only respond on your theme)
 - ▶ Are there any **cultural** hermeneutical keys, symbols, traditions that connect to these themes? Contributions and threats
 - ▶ What do these charismatic themes (practices related to them) contribute or challenge my cultural traditions?

Método de Teología Contextual



Comienza reflexionando sobre la cultura que quieres usar como lente para leer tu tema...sus símbolos, tradiciones, valores....



Explora el tema carismático que has escogido

Identifica elementos del contexto socio-histórico que influyó en los fundadores en relación con este tema

¿Cómo entendían este tema?
Desarrollo de elementos claves.



Desarrolla una correlación entre el tema carismático y aspectos culturales relevantes

¿Qué ecos de ese tema surgen en mi cultura?

- ¿Cómo desde esa cultura se entiende el tema que has escogido?
- ¿Hay claves hermenéuticas en esa cultura que conectan al tema? Aportes y amenazas
- Estos temas carismáticos, ¿aportan algo a la cultura, retan o cuestionan practicas culturales?

Conclusion

- ▶ This work should reflect a mutually enriching dialogue between our charism and our cultures.
- ▶ Consider also the challenges that postmodern culture places on our understanding of religious life and our charism.
- ▶ Este trabajo reflejara un dialogo enriquecedor entre nuestro carisma y las culturas.
- ▶ Tener en cuenta que la cultura postmoderna también representa un reto a la comprensión de la vida religiosa y nuestro carisma

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