

MISSION, CULTURE AND A SPIRITUALITY OF THE HEART

ANTHONY ARTHUR msc

ANY SPIRITUALITY involves the process of communication (knowing—revealing—listening—being known, revealed, heard). Culture is the environment or context in which the act of communicating, and hence of spirituality, takes place. The fundamental context of the spirituality of the Heart is, of course, the culture within the Godhead: the culture of divine self-giving (*kenosis*): communicative action and interpersonal communion (*koinonia*). As human persons, we are being shaped and formed by God's self-communication and invited (drawn) into the culture of the Trinitarian life through the revelation of the Son and the action of the Spirit, the action of self-communicating love.

God comes to the human person as the one who loves. A lover creatively seeks a way of attracting the attention of the other. He or she tenderly seeks a way to the other's heart. The other is, of course, perfectly free to reject or accept the wooing. Freedom enables the loving quest for the way into the heart of the other person. Love can arise and grow only in the space of freedom. Love makes one sensitive to the other's behaviour and stimulates the lover's imagination. (Theo Sundermeier)¹

Evangelization—living the Gospel—is about embracing culture; it is not about rejecting the world and society. The Word of God embraced the world and its culture and ultimately challenged it by the witness of his way of living as a human being. Spirituality is always a way of embracing the central mystery of incarnation: becoming flesh. This is especially true of spirituality of the heart: the affective embrace of the world.

* * *

The culture of God—Trinitarian life-style

The divine persons have invited us into the culture of their lives. Every culture has its own depth of mystery, expressed in its symbols and values. Thus in the divine culture revealed to us in the Word made flesh, we encounter the mystery of the Trinitarian life, one of shared love (*koinonia*), and absolute self-giving or kenosis. The symbol for this divine culture is the 'Heart'. The Spirit draws us into the mystery of the culture of divine communion and self-communication, and invites us, in turn, to share its life with our brothers and sisters. This is what we call a 'spirituality of the Heart': the challenge to inculturate the way of God's Heart.

For those whom God knew before ever they were, he also ordained to share the likeness of his Son, so that he might be the eldest among a large family of brothers (and sisters); and those whom he foreordained, he also called, and those whom he called he also justified, and those whom he justified he also glorified' (Rom 8, 29 – 30)

In order that now, through the church, the wisdom of God in all its infinite variety might be made known.... (Eph 3, 10).

The Gospel message is not abstract, any more than God's love is abstract. God's involvement with our human world is essentially and actively relational—from the first! God's Word takes created form; it wants to be incarnated, to pitch its tent in a particular human culture and society; it wants to communicate culturally. In fact the only way the Word can communicate is culturally. This is the way in which God has always chosen to act in our regard. The culture of the people of the Old

Testament was shaped by God's self-revelation and in turn their cultural experience effected their understanding of God and God's 'way' of relating with them. The primitive Christian community's response to the Good News of the Risen Christ was shaped by a similar process: the dynamic interaction between the message of Jesus and the context in which his first followers were living (their cultural world)². The Word of God became inculturated—or contextualized—in the human culture of the Primitive Church and its life-style of shared communion and fellowship.

Our human culture is the only context in which we receive the Word, interact with it, and pass it on. This interaction between the cultural expression of our humanity and the revelation of the Word has continued throughout history. 'From the time the Gospel was first preached the Church has known the process of encounter and engagement with culture' (*Fides et Ratio* # 70). This encounter has shaped Western culture, has shaped the culture of the Religious Life and of the Church.

Culture and Inculturation

The Gospel needs to be inculturated and commitment to living a spirituality is a way of inculturating the Gospel. A culture structures life-experiences into thinking processes, attitudes, values, providing 'names for important feelings and significant environmental features, and permits communication with other persons of the same culture'³.

Culture embraces all manifestations of social habits of a community, the reactions of the individual as affected by the habits of the group in which he lives, and the products of human activities as determined by these habits. (Franz Boas)⁴

Arbuckle makes an important distinction between two contemporary models of culture: the static classicist and the modern experiential (represented by Boas' definition above). Culture structures our life-experiences and our thinking processes, *i.e.*, our interpretation and



Anthony Arthur has worked in Papua New Guinea and the Central Pacific and on the editorial board of the South Pacific Journal of Theology. In recent years he was responsible for the media and communications desk of the MSC General Administration.

evaluation of those experiences. Another definition by Kelly and Kluckohn is perhaps illuminating with regard to our present concern with spirituality of the heart: 'A culture is an historically derived system of explicit and implicit designs for living, which tends to be shared by all or specially designated members of a group'⁵. We might suitably adopt this, equally well, as the definition of our spirituality. Our spirituality of the heart seeks to create a culture, an environment for living and making decisions—and to challenge the prevailing culture in church and society.

This, I suggest, was the intention of Fr Jules Chevalier in promoting devotion to the Sacred Heart. He wanted to create, as an anthropologist would say, a 'new pattern of meanings', a 'new network of symbols, myths narratives and rituals'⁶. By developing cultures we humans seek to respond to the 'competitive pressures of power and limited resources in a rapidly globalizing and fragmenting world'.⁷ Culture is not a static entity, it is a 'process of becoming' based on hidden assumptions of political, gender and ideological power. Integral to any culture are its symbols, which make a definitive statement, touch the heart and the imagination and direct us to certain ways of acting. All of this is surely relevant to considerations of any kind of spirituality of the heart! 'For communication to occur in theology and liturgy, the structure of the symbols must first be able to express something relevant to the culture of the people; otherwise what is said is meaningless'⁸. One is also reminded here of Pope John Paul's statement that a faith that

does not become culture fails to take root.

Any definition of a spirituality of the Heart will have to embrace the two disciplines of ‘missiology’ and of ‘anthropology’: God’s self-sending of the word, or self-communication, and humanity’s self-expression and self-experience. The process of inculturation takes place at the ‘intersection’ of mission and human experience: ‘mission is rooted in the mystery of communion’ (John Paul II, *Ecclesia in Oceania* # 10). Today we have come to better appreciate the nature of ‘mission’, that in the missionary enterprise there are not so much senders and recipients of the message, rather only participants in the shared process. This awareness of the dynamic of missionary communication, may help us come to a better appreciation for what is involved in the living of the spirituality of the Heart. It involves our intimate participation in the culture of the Heart of God: a culture in which God shares his innermost being in a communion of love shared, given and received.

We need to note an important distinction between inculturation and acculturation. Inculturation is intentional and critical, acculturation is simply the uncritical adoption of the values of the surrounding culture, ‘the process of culture change in which contact between two or more culturally distinct groups results in one group taking over elements of the other group or groups’⁹. An example is the way in which the medieval Church assimilated the patterns of feudalism into its clerical and authority structures.

The challenge facing any authentic spirituality of the heart is to restore the central role of God’s love in culture. Spirituality of the Heart is by nature a critical spirituality, opposed to ‘utilitarian individualism’. This was the challenge faced by Fr Chevalier in the 19th century (what he named the ‘mal modern’, modern evil) Our post-modern world is searching for a meaningful and truly dignified human culture. Many Christians have reacted to modern culture by embracing reactionary fundamentalism, itself a static form of human

culture and religious spirituality, with little appreciation of the character of the Church as a living communion (rather than an unchanging institution).

Following Vatican II and the breakdown of the premodern structures of the church, Catholics in general became exposed to the full force of modernity and its values. Whenever this secular cultural model is uncritically internalized, Catholics accept only those beliefs and practices that do not conflict with the mainstream values of the secular culture, manipulating the church to fit their personal aspirations. For them the church has become just another organization to be evaluated not in faith but in the requirements of utilitarian individualism.¹⁰

We need to take charge of our own process of communication and inculturation, and critically interact and dialogue with the context in which we live. ‘The conditions of the society in which we live oblige all of us therefore to revise methods, to seek by every means to study how we can bring the Christian message to modern man. For it is only in the Christian message that modern man can find the answer to his questions and the energy for his commitment of human solidarity.’ (Paul VI, Address to the College of Cardinals, 2 June 1973)¹¹

Inculturation, as we have said, is not the same as acculturation. Because of its extraordinary power, the modern media can have an acculturating impact – people simply absorb and accept information and images, unreflectively and uncritically. As a result a new mentality and culture is being shaped without our interactive participation. In his encyclical *Redemptoris missio* the pope refers to the capability that modern communication technology has to form and shape a ‘new psychology’ (# 37), not only a world-view¹².

Chevalier’s response to cultural change

Father Jules Chevalier, recognized in the way of the Heart of God an effective response to the cultural challenges of his time, especially, as already noted, the challenge

of what he called the *'mal moderne'*—but what was this mal modern? He identified these 'modern evils' as egotism and indifference and recognized that in devotion to the Sacred Heart he had found an effective means of challenging and changing the social mores of his contemporaries. Like most churchmen and practicing Catholics of the France of his day, Chevalier was reacting against the cultural and social changes resulting from the impact of the French Revolution (and the philosophy of the Enlightenment) on traditional Catholic life in France. But did he also recognize the challenge posed by the immense cultural transformation that was taking place as a result of the French and Industrial Revolutions? I suggest that there is some evidence that he did. This may provide us with an interesting insight into his understanding of the social impact of devotion to the Sacred Heart. We should never forget that Chevalier saw the devotion as a powerful instrument for social as well as personal change. Moreover his vision of the way of the Heart was fundamentally missionary—right from the beginning.

One of his aims in promoting his lay project, the 'Chevaliers of the Sacred Heart', appears to have been the grouping together (under its banner) of what he called 'Catholic militants', as a political and social force for change. At one point he was in contact with one of the leading French Catholic social reformers of the day, Albert Count de Mun, about the political implications of the movement. De Mun, although apparently initially supportive of the project, was reluctant to become involved because Pope Leo XIII opposed the formation of a Christian political party in France. The project came to nothing much to the disappointment of Chevalier, who saw in the movement a major means of counteracting the political and social influence of the Freemasons and of the French Revolution in civil society. Chevalier shared de Mun's (and Leo XIII's) corporatist vision of social culture

and was opposed to socialism—he wanted to find another way to encourage social reform in changing times. He expressed his disappointment at the failure of the project to Father Victor Jouët:

Our indolent Catholics do not seem to recognize the danger. Since modern societies are entering a new phase, we also need to take new means to enter into the necessary combat and struggle. There has been too much discussing, hesitating and temporizing; there is no other way to triumph over evil than the one which Our Lord himself has given us. This is his divine Heart.

I think it is fair to say, then, that Chevalier saw in the devotion to the Heart of Jesus a powerful and effective instrument for social and cultural change: the formation of a truly Christian culture (of love). He intuited that new cultural values and structures needed to be put in place to effectively challenge the direction in which post-revolutionary and post-Enlightenment French culture was moving. He seems to have recognized the possibility of constructing a more Christian political and social movement animated by the culture of devotion to the Sacred Heart—the culture of the Heart of God. Certainly, in keeping with Catholic mentality at the time, there was a 'reactionary' aspect to his plan, but it was also, more importantly, a culturally constructive one. Today, one would say that he had a dream of cultural transformation based on the dynamic of the spirituality of the Heart, perhaps akin to Paul VI's vision of a 'civilization of love'. The 'Chevaliers of the Sacred Heart' were to be active social, cultural and political agents. There was an 'inculturated face' to his understanding of the 'devotion'. This socio-cultural vision is reflected in the text of the modern version of the MSC Constitutions (# 24).

In a constant effort to share in the sentiments of the Heart of Christ, we will be attentive to all human needs and aspirations, such as, the need to be respected as persons, the need for love and peace, for freedom, justice and truth, and

the search for meaning in life.

Mission and culture—the example of Jesus

One of the principal ways in which we ‘discover’ and come to believe in the culture of the Heart of God is obviously through our own prayerful and contemplative openness to the mystery of God in our lives. One central dimension of that experience is mission. Mission is not simply about giving something to others it is also—and perhaps more fundamentally—about openness to receive from others: mission is dialogue (see Paul VI, *Evangelii nuntiandi*). We are drawn more intimately into the life of the Heart of God through those whom we allow to ‘shape’ us when they invite us into the culture of their lives.

Some of our richest experiences of the meaning of an authentic spirituality of the Heart can come through opening ourselves to sharing the experience of other cultures and spiritualities, of the marginalized and neglected members of human society¹³. The culture of the heart is essentially a missionary one: sent forth from the Heart of God to share and communicate the life of God (John 1, 18). In Jesus God did not simply become a human being, bestow divinity on a human being. In the man Jesus God also opened God’s own self to ‘receive’ the gift of human culture that God might enrich it with his own divine culture. In the mystery of the incarnation—and of the redemption—there is an inter-active process of giving and receiving at work in the life and ministry of Jesus.¹⁴

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.

When interacting with members of his own complex culture and with peoples of other cultures Jesus Christ fosters this dialectical exchange characteristic of inculturation.

As Jesus inaugurates the reign of God through

proclaiming the Good News of God’s Love for all, healing the sick, welcoming outcasts, he is in fact at the same time dialectically interacting with cultures and providing us with examples of inculturation.¹⁵

Today we find many forms of theology. Karl Rahner has said that ‘there will no longer be any one single and universal basic formula of the Christian faith applicable to the whole Church and, indeed, prescribed for her as authoritatively binding’.¹⁶

It needs to be stressed that the challenge of inculturation does not only apply to the insertion of the Good News into what may be called ‘traditional’ (‘primitive’) cultures—the ‘new’ Churches. The ‘old’ Churches (and the Consecrated Life) of the West also need to continually discern how to inculturate the Gospel in their rapidly changing ‘modern’ contexts, if the Word is to have relevance in their changing societies. To do this we need to critically interact with the culture in which we ‘live and move and have our being’. Culture is not something that belongs in a museum or in an opera house—it is the vital context in which we live, make our decisions, shape our societies and form our values. Culture is the very ‘heart’ of human society and modern communication; it is the point where the spirituality of the Heart encounters our humanity.

As human persons, we are immersed in culture, a culture that is increasingly being imposed on us (uncritically) by the powerful forces that shape our attitudes and responses today—especially the media. This is true of all societies, not only of those in the West. We can choose to accept critical responsibility for our interaction with the surrounding culture, or we can simply let ourselves be carried along uncritically by the dominant culture.

An authentic Spirituality of the Heart must challenge acculturation

It is appropriate here to quote the observations of Pope John Paul II in his message for ‘World Communication Day’ 2005—written in the shadow of the unfolding drama resulting from

the tsunami in South Asia and events in the Middle East.

Modern technology places at our disposal unprecedented possibilities for good, for spreading the truth of our salvation in Jesus Christ and for fostering harmony and reconciliation ... Yet its misuse can do untold harm, giving rise to misunderstanding, prejudice and even conflict. When others are portrayed in hostile terms, seeds of conflict are sown which can easily escalate into violence, war or even genocide.

In contemporary Western societies (and increasingly also in non-Western ones), the increasing evidence of the uncritical acculturation effected by the instruments of mass media poses a serious challenge to any authentic spirituality of the Heart, for this spirituality is concerned with responsible love and freedom. It is rooted in God's creative and critical self-gift, a gift that demands from us a conscious and proactive response (see the quotation above from Sundermeier). If we are to live this spirituality authentically we have to accept responsibility for our affective decisions and judgments, to critically evaluate and choose those values that we allow to shape our lives and commitments. The model against which we need to measure our response is the revealed culture of the Heart of God for the world (see John 3, 16. 19-20).

The process of inculturation follows the way of communion and communication: it is a shared process that involves us all. There are a number of models of inculturation (or contextualisation) but all of them involve some form of human interaction (affective, social, ideological, practical)¹⁷. It is through the process of inculturation that, in fact, the church discovers the work of the Spirit in the world (see Acts 10). Without openness to cultures (and the freedom of heart that such openness demands of us) we will not be able recognize the revelation of the Heart of God in our world today.

We do not control the message—the message controls us—but our cultural and social environment shapes our understanding and

proclamation of the message.

A true spirituality of the Heart will be critically open to our cultural experiences and to the work of the Spirit in our opened hearts. Steven Bevans suggests that God has turned his own heart 'inside out' that we might see what is in God's heart; in turn we need to allow our hearts to be so turned 'inside out' that the world may see through us the Heart of God. One could say that the basic challenge of inculturation of the Word is the willingness to have our hearts 'turned inside out'!

The Spirit is the Spirit as God turned inside out; the Spirit given to Jesus turned him inside out and opened him up to the vision of God's reign among men and women; the Spirit lavished through Jesus turns his disciples inside out as they include the unthinkable people and go to unthinkable places. Thinking missiologically about the Holy Spirit can turn the church inside out, perhaps make it more responsive to where God is really leading it in today's world.¹⁸

Incarnation and cultural change

The mystery of the Incarnation might also be described as a mystery of inter-culturation: God in Christ has intentionally become personally and intimately involved with human culture, and humanity, as a result, has become intimately involved with the divine culture of inter-active self-giving love and interpersonal communication. In Jesus these two cultures interact.¹⁹

The mystery of the Incarnation challenged Jewish culture and Jewish ideas about God and human society. Jesus' own cultural world was not homogeneous but complex and fragmented. He used socially dramatic parables to communicate his message, to bring those individuals who were isolated by a subculture of poverty and exclusion into the community of God's people. His religious 'culture' was person-centred not law/culture-centred; he saw people as persons and rejected the culture of ritual and violence that marginalized people (*i.e.* religious fundamentalism). He permitted the poor and marginalized to speak, gave them a voice and

rejected the culture that kept them silent.

The story of his encounter with the Syro-phenician woman (Mark 7, 24 – 30) demonstrates how Jesus was able to put aside his Jewish prejudice against gentiles and women, and the exclusive priority of Israel.

Jesus puts aside cultural prejudices through the persistence of a woman. This is not the only time that Jesus is successfully challenged to act through the tenacity of a woman (see John 2, 12). The incident is also a reminder that to encounter those who are marginalized, evangelizers themselves must risk being marginalized. By challenging the cultural prejudices Jesus allows himself to be pushed further toward the boundaries of his culture.²⁰

Arbuckle also has a perceptive and interesting interpretation of the scriptural accounts of Jesus' agony in the garden and on the cross as examples of dramatic cultural change.

His prayer in the terrifying darkness of Gethsemane reveals the degree of abandonment expected of him if he listens to his Father (Mark 14, 36). This darkness is shattered by the heartrending cry: 'My God, my God, why have you forsaken me?' (Matt 27, 46). This cry is the definitive break with the cultural expectations of his people, who so yearned for a human king. Letting go of what is culturally familiar to us in order to venture into the unknown demands abundant faith. Inculturation is not human technique, but above all a journey of faith, a journey of listening and letting go (Rom 1, 15—17).²¹

In the anguish of Jesus, God does not simply communicate a 'message', God communicates God's own personal self-giving; the message is the revelation of the inner life of the tri-personal God. This revealed truth also has implications for multiculturalism. It challenges our secularism to be more sensitive to the central importance of 'relationality' in human society. An authentic spirituality of the Heart thrives on differences; it is about relationship rather than achievement. And it will be characterized by genuine 'mutuality'.

... the Council committed the whole Church to listen to people of the day in order to understand them and to invent a new kind of dialogue

which would permit the originality of the Gospel message to be carried to the heart of contemporary mentalities. Indeed, leaders today are asked to rediscover the apostolic creativity and the prophetic power of the first Disciples in order to face contemporary cultures.²²

The Mission of the Son

Today we have become much more sensitive to the dynamic interaction between evangelization and culture. I suggest that both of these elements—evangelization and inculturation—are integral to our understanding of and living out of a genuine spirituality of the Heart. The basis of this spirituality will always be the 'culture' of God, which wants to reflect itself in our human culture. The roots of the spirituality of the Heart are to be found in God's way of being rather than in the human condition. We learn the way of the heart from God, for we have been made to mirror the Heart of God.

The act of the incarnation (the inculturation of the Word) expressed this divine culture in a humanly historical way that invites us into its mystery: God invites our hearts into communion with the Heart of the Son who reveals the Heart of God. Through this 'process' of inculturation we will come to know our true selves (our 'heart') in communion with the Heart of God: As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me (John 17, 21). Inculturation is about an interior change of heart and relationship:

What matters is to evangelize human culture and cultures (not in a purely decorative way, as it were by applying a thin veneer, but in a vital way, in depth and right to their very roots), in the wide and rich sense which these terms have in *Gaudium et Spes*, always taking the person as one's starting-point and always coming back to the relationships of people among themselves and with God. (Paul VI, *EN* 20).²³

Is this not the challenge of living a spirituality of the heart? Let me quote two passages from Jules Chevalier's writings to illustrate this.

A day will come, when we will know our own heart by knowing the Heart of Jesus; we will be able to say with the apostle: ‘Everything belongs to us, we belong to Jesus, and Jesus belongs to God’ [see 1 Cor, 3, 22f]. Then the universe in its entirety will appear as it really is, as a word uttered in time to express the secrets of eternity.

We know from where the Word comes; he comes from the unfathomable depths of the divine essence, from the Heart of God. If he is the splendour of the glory of his Father, he must also be the substantial expression of the Heart of God from which he is brought forth. He must be love eternal. And this infinite love, which constitutes the very depths of God, is contained in a human heart born from the blood of a Virgin. Christ is the whole of God, his living sacrament, his complete gift, he is his Heart with which to love us.

The key test of inculturation is: are people’s lives and cultures being transformed in faith? It is Gospel-faith that needs to be inculturated; for Gospel-culture is about the way of living and reacting to life-situations. ‘Inculturation is the call to relive the Incarnation and the Paschal Mystery’ (Arbuckle)²⁴. The principle of inculturation affirms that Christian faith is not anti-world – and the same must be affirmed of any spirituality of the heart, which seeks to embrace the world in all its diversity: ‘in the drama of inculturation people are telling their stories of what it means for them to wrestle with the tension between their own cultural narratives and those of the Gospel’²⁵.

The Gospels are full of stories of people who were challenged to let go of what felt culturally familiar and secure. See, for example, the story of Jesus’ encounter with the woman at the well in Samaria (John 4), who had to step out of her own secure religious and cultural world to accept the promise Jesus offered.²⁶ Another example is the story of the Good Samaritan which challenges the Gospel’s readers to question their own religious and social mythologies; similar is the experience of Peter when challenged by Jesus in Mark 8 over his image of the Messiah.

The spirituality of the Heart challenges us to abandon the mythologies of the insular and defensive culture of a static post-Reformation Catholicism, and our own national story (as evidenced in the ‘culture wars’ of recent history) and interact in Gospel freedom with a changing world.

Challenges of contemporary culture—a conclusion

The trend in contemporary culture is to emphasize the immediate, the now, and instant material self-gratification, the globally abstract rather than the personal. It is easy to become acculturated to such impersonal values because they are all around us in the world of the media and of political ideologies. Technological and economic achievement easily becomes more important than human persons or human communication.

The culture of the heart stands for something very different: it is about weaving relationships, and establishing risky inter-personal communication. It challenges us to work hard to develop cross-cultural connections in a cultural environment that tends to divide and isolate. We are well aware that many people are searching for spiritual meaning in a world of instant information and distraction. The spirituality of the heart focuses on the true meaning of the person.

Contemporary culture tends to relativize truth and commitment. ‘In the now society’s electronic eye, no truth is eternal and unchanging. The now culture deals not in commitment but in sensation, not in eternity or in the ‘yet to be’, but in evanescence, in the ephemeral’.²⁷ The culture of the spirituality of the Heart, on the other hand, is constructed on confidence in the eternal truth of God’s loving and compassionate relationship with and commitment to us, in the central importance of mutual relationships for human truth and meaning, in the lasting quality of interpersonal commitment and dedication to truly human goals of hope and redemption.

We are participants in modern culture and

it is from the context of our own participation in that culture that we dialogue with the world around us. Something that Nicholas Lash wrote about the responsibilities of theologians can challenge us also as prophets of the spirituality of the Heart.

For the theologian to discharge his responsibilities within the community, he must experience the tensions between the spontaneity of faith, the pragmatic exigencies of social order, and the critical quest for truth for its own sake, within his life experience.

NOTES

1. 'Missio Dei today: on the identity of Christian Mission' in *Sedos Bulletin* 2004 (vol 36, no 3/4 – March-April) 52-53.
2. 'Christianity first encountered Greek philosophy; but this does not mean at all that other approaches are precluded ... [but] the Church cannot abandon what she has gained from her inculturation in the world of Greco-Roman thought .. to reject this heritage would be to deny the providential plan of God.' (John Paul II, FR 72)
3. Gerald Arbuckle, *Culture, Inculturation and Theologians*, (Collegeville, Liturgical Press, 2010), p xxiv.
4. quoted Arbuckle, p 3
5. quoted Arbuckle, *loc cit*.
6. see *ibid*, p 17.
7. *loc cit*.
8. Mary Douglas, *Natural Symbols, Explorations in Cosmology*, (New York: Pantheon, 1970), p 38.
9. Arbuckle, p 167 – 268. As will be obvious, I am very much indebted to the work of Fr Arbuckle for the analysis in the following pages. He has helped me clarify my own thinking!
10. *ibid*, p 127.
11. quoted in *Evangelii Nuntiandi*, 3.
12. see Anthony Arthur, 'Global Communication Culture' in *Compass*, 47 (2013.2) p 9ff, for further discussion of modern media and spirituality.
13. See, as an example, the way in which the leper invites Jesus into the 'culture of his life' and thus reveals Jesus' mission to him (Mark 1, 40 – 41).
14. 'Jesus, himself the Good News, was the very first and the greatest evangelizer; he was so through and through: to perfection and to the point of the sacrifice of his earthly life.' (EN 7)
15. Arbuckle, p 152
16. quoted Arbuckle, p 149.
17. See Stephen Bevans, *Models of Contextual Theology* (1992) and Aylward Shorter, *Evangelization and Culture* (1994).
18. Stephen Bevans, 'God inside out: notes toward a missionary theology of the Holy Spirit',

SEDOS (www.sedos.org).

19. Jules Chevalier expressed it thus: 'The Heart of God descends in haste to his creation with the weight of infinite love, and the heart of creation rises toward God, drawn by an attraction that dominates all others in it. It is in Jesus that these two Hearts meet, and they unite so profoundly that the two Hearts become one, and this single Heart is the fruit of heaven and earth' (*Sacré Cœur*, p 76).
20. *ibid*, p 158. See also his encounter with the leper referred to above.
21. *ibid*, p 165.
22. William Friend, 'Leadership in the Church', *Sedos Bulletin* 2004 (vol 36, no 3/4 – March-April) 78. Friend was Bishop of Shreveport, Louisiana USA.
23. Father Pedro Arrupe was the one who developed the seminal ideas about culture that Pope Paul enunciated in *Evangelii Nuntiandi*. He described inculturation as the process whereby the Christian faith becomes incarnated within 'a particular culture, in such a way that this experience not only finds expression through elements proper to the culture in question, but becomes a principle that animates, directs and unifies the culture, transforming and remaking it so as to bring about a new creation'.
24. *op cit*, p 170. 'Liberation without inculturation ... sees humans simply as economic beings, while inculturation without liberation becomes an elitist, antiquarian quest irrelevant to people's lives'. (Peter Phan)
25. Arbuckle, p 183.
26. 'Increasingly alert to God's presence the Samaritan woman realizes that her acculturation or acceptance of Christ's narrative must mean a change in her behaviour. is she prepared for this transformation? She must abandon attachment to aspects of her Samaritan mythology. She assents and immediately goes to share her joy with others'. (Arbuckle, p 181)
27. William Friend, *loc cit*.