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The relationship between religious identity of the missionary, and the tasks undertaken by him

In the period after Vatican II, a number of intriguing pulses, aimed at strengthening and credibility of missionary activity of the Church like for example imperative of interreligious dialogue, inculturation and interculturalism. These standards have been discussed in numerous documents of the church and many missiological studies. However, their implementation constantly faces multiple obstacles and difficulties.

What could be the reason therefore that the above standards and criteria of missionary church, are so often performed superficially and incompetently or are neglected and ignored? To what extent, such a state of affairs affects the human factor, in the form of labile religious identity of people involved in these issues, in theoretical (misjologists) and practical (missionaries)?

In making such difficult and important topics for missionary work, you need a strong and mature religious identity, including a high level of ecclesial identification. Only on this foundation it can be adequate implementation of the most vital aspects of the missionary task in today, so pluralistic and secularized world.

Every person identifies himself/herself in some way with the group of origin and cultural group, with which it identifies itself (it shares with its members similar beliefs and views). In the case of the missionaries there is an additional factor in the form of simultaneous belonging, or identity with a diverse array of cultural components, which are mutually reinforcing, overlap or exclusive. These are: the origin of culture, education, formation and religious education, as well as the lived experience in the process of growing into a new (subsequent) socio - cultural.

The amount of these components in conjunction with constantly new impulses for many missionaries may appear to be a too difficult challenge. That is why so often the temptation of stubborn insistence on 'his' (what known) or neurotic shaping its identity. In both cases, this leads to a generally serious disorders, and also prevents the realization of missionary service in a mature and responsible manner

Looking toward the beautiful patterns in the history of the Church, for example. Mateo Ricci in China or Roberto de Nobili in India it should be noted that what they achieved in the field of rooting of Christianity in other cultures, they owe their crystallized religious identity and mission, as well as a solid education and formation and creativity and consistency in action. They were characterized not merely by uncritical and superficial 'openness to otherness', but sought to creatively explore their habitats in order to initiate the process of cultural transformation, working out and taking into account the criteria arising from the Christian faith.

In missiological discussions it is stressed that the missionary should look at the world around him, as a *locus teologicus*, and it requires him to constantly read new challenges by key evangelization. These tasks, however, requires a lot of preparation, solid knowledge and readiness for a long-term commitment to their realization. Therefore, it is important to mature religious and ecclesial identity in order to be fully aware of the consequences of any negligence and tardiness or excessive timidity in relation to new challenges.

With regard to the issue of religious identity in the context of interreligious dialogue, inculturation and interculturalism, there is no place in *hamletyzowanie* (from Hamlet saying?) "to be or not to be" or "to act or not to act." It is because in this case there is the fundamental question, 'how to be' and 'how to act', in other words it is about the strategy and the quality and intensity of the missionary presence in the socio – cultural environment, which undertakes the task of proclaiming the Good News on the foundation of a credible witness. Therefore, the deeper and more mature religious identity of the missionary, the greater is the possibility of making effective and fruitful by him, even the most difficult tasks and challenges.