

From Subjects to Instruments: A Post-Colonial Reflection on Mission and Ecumenics

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At the eve of what the West calls the third millennium we live in a complex, convoluted world, far distant from the simplicities of the past.¹ Today, our world is an ever smaller place. The “emerging unipolar hegemonic power” of globalization brings us ever nearer to our once-far off neighbours from around the planet.² Major elements of the so-called “Second World” are collapsing around us, bringing closer together the peoples of the so-called “First,” “Third,” and “Fourth world.”³ And, on this small and shrinking planet, there are more and more people: the United Nations reported that on 12 October 1999, the population of the earth reached a staggering six billion people.⁴ Perhaps more tellingly, studies show that the number of slum dwellers is “mushrooming at a current rate of 89,000,000 each year.”⁵

In the area of geo-politics, we see the establishment of the unrepresented nations and Peoples Organization (UNPO), based in the Netherlands; the formation of the Association of South East Asian Nations (ASEAN), and the European Union (EU); and the birth of the North American Free Trade Agreement (NAFTA). In the arena of economics, we witness the launch of common currencies like the Eurodollar, as well as the rise of large, (relatively) cohesive trading blocks such as APEC (the Asia Pacific Economic Council), the EEC (European Economic Community), and MERCOSUR (the Mercado Cono Sur, or Southern Cone Common Market, in Latin America). In the field of technology, we watch the explosion of international and transnational media, such as computers, email, the internet, the world wide web, and LEO (low-earth orbit) satellites.

In the area of ecclesial and ecumenical relations, we see drastic changes. Gone are the days of “we” in the “First World” sending missionaries to “them” in the “Third World.” Gone are the days of large, powerful mission-sending bodies, with unlimited human, financial, and material resources. Indeed, gone are the days of the “receivers” of mission being the “subjects” of mission.

Today, in the Christian churches, we see formerly missionized Peoples organizing themselves around their own understandings of mission and ecumenics. This is evident in

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many different ways, from the formation of unique ecumenical and mission organizations to the establishment of cutting-edge ecumenical theological institutions.

How did these changes take place? What happened to the world of the missionaries, the world of the colonial masters? What happened to their outlook, their legacy?

Following are a few brief examples of how some of these changes have taken place in various regions of the world, including both historical and contemporary developments.

Historical Missions

In the past, the Christian Church conducted mission hand in hand with the State and, therefore, in nation after nation all around the world, missionization paralleled colonization and the path of destruction followed them both. Everywhere from Africa to the Americas, Asia and the Pacific, indigenous peoples were invaded and colonized. And, if the soldiers failed, the fail-safe weapon was deployed: the missionary. In case after case, records show that the missionary succeeded in peacefully “disarming” possible and actual resistance, and winning over Elders or other community leaders. The strategy worked beautifully. In Africa, the Americas, and the Caribbean, for example, one need only look at the collusion and complicity between church and State in the abominable history of slavery.⁶ In Aotearoa⁷ and Australia,⁸ we see similar institutional Church-State “Cooperation” in the systematic dispossession and deculturalization of the Indigenous Peoples. In Asia, Church and State worked together in large-scale politico-economic subjugations of nations such as India.⁹ The same was true in the Pacific, with exploitative Church-State power over economic and trade relationships creating dependencies that last to this day.¹⁰ These histories are repeated over and over again all around the globe. In short, throughout the world, First Peoples were “savaged” by the so-called “civilized” societies and their brands of Christianity (Sic)

Yet, contrary to the expectations of a world greatly influenced by such absurdities as phrenology, social Darwinism, and “Doomed Race” theories Indigenous Peoples and other Peoples of colour survived and, indeed, flourished.¹¹ They took the best of the Gospel message, and applied it to their own lives, and to the shock of the “North” and “West” their Christianity is flourishing.

Contemporary Mission

In contemporary times, mission has undergone tremendous changes. The 1960s, for example, brought about enormous upheavals in social fabric, political movement, and even ecclesiological and missiological expressions. Strategic shifts in mission that already has been taking place “in the field” began to appear in conference reports and publications. In 1961, the World Council of Churches (WCC) Assembly, meeting in Nairobi, pointedly separated “Christ Culture.”¹² For its part, the Second Vatican Council “affirmed the importance of all culture.”¹³ And, in 1969, the periodical then known as the *International Review of Missions* published a seminal editorial entitled “Dropping the S.”¹⁴ That piece not only marked an actual change in the name of the oldest ecumenical journal in its field, but also pointed out the important shifts away from the centuries-old biases of “north” and “west,” and toward more holistic emphases on mission as a central part of Christian witness for *all* Peoples.

More recently, the 1990s have seen another major shift, with the worldwide ecumenical focus on Gospel and Culture. The 1991 WCC Seventh Assembly in Canberra, for instance, had the significant participation of Indigenous Peoples of Australia, which in many ways forced the issues onto the ecumenical agenda.¹⁵ From the mid-1990s, the WCC promoted Gospel & Culture forums in many nations, and published a series of Gospel & Cultures pamphlets that covered many different groups and perspectives from around the world.¹⁶

Noted Latin American church historian, Professor Justo L. Gonzalez, summarizes the changes.

The surprise of our generation has been that the younger churches have provided insights into the meaning of the gospel and the mission of the church that the older churches sorely needed. From Asia, Africa, and Latin America, as well as from ethnic minorities in North America and in other places, and from ethnic minorities in North America and in other places, and from women all over the world, have come stunning visions of the meaning of the gospel, and a number of theologians in the traditional [Western] centers of theological learning have seen the value of these insights. The dialogue that has resulted means that theology will never be the same again.¹⁷

Today, the Christian Churches are affected by these changes in many different ways. Some still conduct mission by using the methods of the past: mission “to” and mission “for.” Others have learned from their mistakes, listened to the people to whom they reached out, and begun to develop mission partnerships that is, mission “with.”

In Africa, for example, Christians from different nations are cooperating ecumenically,¹⁸ breaking new ground in theology,¹⁹ and scholars are cooperating internationally with their African American sisters and brothers.²⁰ In the Americas, Indigenous Peoples are reassessing mission histories,²¹ and re-evaluating the relationship between traditional Indigenous religions and Christianity.²² African Americans are challenging “classical” theologies,²³ and introducing exciting new hermeneutical approaches²⁴ and at a popular level, introducing new Afrocentric religious celebrations.²⁵ Latinos/as also are attempting new approaches to theology,²⁶ as well as innovative forms of theological education,²⁷ and ecumenical and mission outreach.²⁸ In the Caribbean, people are exploring the relationship between theology and culture.²⁹

In Aotearoa and Australia, Indigenous Peoples are beginning to writing down their oral traditions and understandings of Christian theologies and ecclesiologies.³⁰ In Asia, theologians are “daring” not only to question mission from postcolonial perspectives,³¹ but also to propose contemporary links with ancient cultural traditions.³²

In the Middle East, Israelis and Palestinians are not just proposing, but also enacting ecumenical initiatives thought impossible in the past.³³ In the Pacific, Christians are actively renewing their links to traditional practices,³⁴ and reassessing their relationship to Christianity.³⁵ And, from throughout the globe, indigenous women and women of colour are meeting and publishing on women’s concerns, sexism, racism, womanist perspectives, theology, and praxis.³⁶ At long last, some of the Christian Churches have left the mission of Christ to the People of Christ: Indigenous and “Two-Thirds World” Peoples “doing it for ourselves.”

Recent developments in this vein cover a wide variety of areas, from Indigenous theologies, to ecumenics education, and mission. Indigenous theologies are emerging from such ecumenical gatherings as the various Encuentros-Talleres Latinoamericanos sobre Teología India (Latin American Encounters-Workshops on Americo-Indian Theologies).³⁷

Regional ecumenical bodies include the Caribbean Conference of Churches, the Christian Conference of Asia,³⁸ the *Consejo Latinoamericano de Iglesias* (Latin American Council of Churches), the Middle East Council of Churches, the Pacific Conference of Churches, and others.³⁹ Within regions, we are seeing the formation of distinct and more culturally appropriate ecumenical bodies at the nation-state level, such as the *Te Runanga Whakawhanaunga I Nga Haahi O Aotearoa* (the Maori Council of Churches), and the Aboriginal & Islander Commission of the National Council of Churches in Australia.⁴⁰ Others are putting energies into regional mission conferences, such as the numerous gatherings to date of the *Congreso Misionero Latinoamericano* (Latin American Mission Congresses).⁴¹

Ecumenical theological institutions and organizations include the innovative *Te Whare Wananga O Te Rao Kahikatea* in Aotearoa, as well as the Association of Theological Schools of South East Asia, the Melanesian Association of Theological Schools, the South Pacific Association of Theological Schools, and others.

These are only a very few examples of the many that could be given. Together, all of these initiatives reveal something very new and very different.

The New Face of Mission

Church's Ministry in the Third Millennium

The change from "subject" to "Instrument" has many profound implications for the Church's ministry in the Third Millennium.

First, the former "Subjects" of mission now are the ones carrying out mission. Just two basic sets of statistics will illustrate the point. First, in the year 1900, there were 7.7 million non-white Indigenous Christians in the world; in 1970 there were 59.7 million (or eight times more than in 1900); in mid-1998 there were 264.8 million (or 34 times more); and, by 2025, there will be 491.5 million (or 63.8 times more).⁴² Second, in 1900, there were 8.7 million church members in Africa and 59.5 million in Northern America (a ratio of 1 to 6.8); in 1970 there were 120.2 million and 169.1 million respectively (a ratio of 1 to 1.4); in mid-1998 there were 329.8 million and 223.4 million respectively (an inverted ratio of 1 to 0.68); and by 2025, there will be 703.6 million in Africa and 273 million in Northern America (a ratio of 1 to 0.39).⁴³ The figures do not lie: White, "First World" Christians *already are a minority*, and their numbers are decreasing rapidly. And, the numbers of Christians "of colour" (non-White Christians) are exploding.

Second, mission now has become a two-way path. There are Indian missionaries in the United Kingdom, South African missionaries in the Netherlands, Latin American missionaries in Germany, Korean missionaries in the U.S.A., and so on. Indeed, mission now has become a multi-directional, multi-lane highway, with very complex traffic patterns. There are Tamil-speaking Indian missionaries from Fiji in Australia, and French-speaking U.S.A. missionaries from Cuba in India, and English-speaking Korean missionaries from the U.S.A. in Brazil, and

so on. It truly can be stated that mission has become a global enterprise.

Third, the ecumenical world has been unmasked. Perhaps the clearest example was the Seventh Assembly of the World Council of Churches, in Canberra, Australia, in 1991. During that Assembly the indigenous Australian Peoples played a major role not only in “presence” but also on “content.” Far from being “the entertainment” via only presentations of traditional Aboriginal and Islander cultural dances and music the Indigenous Peoples also were delegates, observers, and official visitors, and presented and family systems, and so on.⁴⁴ Professor Anne Pattel-Gray comments that Assembly Delegates were horrified, and began to ask very serious questions. “When Australia had been a part of the ecumenical movement from the very beginning, why had Australian Delegates to ecumenical conference the world over not ever raised such issues and concerns?”⁴⁵

Yet, it is not only the only the Church’s ministry that is affected by the changes.

Implications for Theological Education

The change “from subject to instrument” also has many profound implications for theological education.

First, we must incorporate the change “from subject to instrument” in the way we teach mission and ecumenics. No longer can we deny the vast pluralities that exist in our world: spiritual, religious, social, political, economic, ideological, ethical, and so on and, therefore, no longer can we teach mission and ecumenics from racist, ethnocentric, exclusivistic, triumphalistic, or universalistic perspectives. We must acknowledge the changes, and adapt, grow, and even learn along the way.

Second, in mission and ecumenics, we must be “learners” as well as “teachers.” Noted Brazilian educator Paulo Freire has much to offer in this area. *Conscientiza* (conscientization) is not just an educational or academic theory to be “taught,” but a reality to be lived.⁴⁶ It is a key to understanding the world around us, the lives we touch, the Peoples we encounter.

Third, in mission and ecumenics we must continue to unmark the flaws of the mission era. We must not be afraid of offending “the good name and intentions” of honest, committed missionaries of the past for they would acknowledge the excesses of the era, recognize limitations of misguided policies and practice, and empathize with the terrible pain and suffering caused. We also must not remain silenced, in fear of contemporary mission funding agencies cutting off our resources because we dare question the past, for a true commitment of mission fears not truth, repentance, and justice. The words of John 8:32 remind us: “...and you will know the truth, and the truth will make you free”; thus, we can know, and believe, that truth can be the freedom of us all.

Rather than cowering in fear or silence, we must stand boldly on the integrity of Christ. We must be free to state our experiences both positive and negative. We must express our faith and proclaim our understanding of the Gospel message, in our own way, on our own terms. If we truly believe that we all are equal in Christ and “There is no longer male or female; for all of [us] are one in Christ Jesus” (Ephesians 3:28), then we must stand together in Christ to proclaim our equality.

In mission and ecumenics, we must move from being subjects of mission and

being crucified by oppressive secular and ecclesial authorities committed to the *status quo*, to becoming instruments of mission for Christ and committed to becoming a *statusquorum* for Christ, to validate and activate the mission of Christ in our world in the next millennium.

NOTES

1. Cf., Alvin Tofler, *Power Shift: Knowledge, Wealth, and Violence at the Edge of the 21st Century* (New York: Bantam Books, 1990).
2. I. John Mohan Razu, "Globalization, TNCs and exploitation of the Poor The Case of Less Developed Countries," in *Globalization: A Challenge to the Churches*, ed. by P. Jegadish Gandhi and George Cheriyan (Chennai and Nagpur: Association of Christian Institutes for Social Concern in Asia and National Council of Churches in India-Urban Rural Mission), p. 27.
3. The author acknowledges that there are significant problems with using the categories of "First," "Second," "Third," and "Fourth" worlds; they are used here because reference is being made to both historical and contemporary periods, in which all of the terms have been variously celebrated as well as derided. Cf., Julian Burger, *The Gaia Atlas of First Peoples: A Future for the Indigenous World* (London: Penguin Books, 1990).
4. United Nations, "World Population Day 1999 and the Day 1999 and the Day of Six Billion," UN Newsletter (New Delhi) 54,27 (10 July 1999):3.
5. David B. Barrett, and Todd M. Johnson, "Annual Statistical Table on Global Mission: 1998," *International Bulletin of Missionary Research* 22,1 (January 1998):26.
6. Cf. Stanley M. Elkins, *Slavery: A Problem in American Institutional and Intellectual Life* (Chicago: University of Chicago Press, 1959); Enrique Dussel, *A History of the Church in Latin America: Colonialism to Liberation (1492-1979)*, Translated (from the Spanish) and revised by Alan Neely (Grand Rapids, MI.: William B Eerdmans Publishing Co., 1981)
7. Cf., Pourob Ngaropo, "Preservation and Continuation of Traditional Forms of Communication and Culture," in *Indigenous Communications in Aotearoa New Zealand and the Pacific*, ed. by Anne Pattel-Gray (London and Garbutt, Australia: World Association for Christian Communication and Centre for Indigenous and Religious Research, 1998), pp. 15-20; Suzanne Sarich, "Communication as a Form of Resistance in Our Struggle for Human Dignity," in *ibid.*, pp.21-22; and, Alan K. Davidson, *Aotearoa New Zealand, Gospel and Cultures Pamphlet, 12* (Geneva: WCC publication, 1996).
8. Cf., Bruce Elder, *Blood on the Wattle: Massacres and Maltreatment of Australian Aborigines since 1788* (Sydney: National Books, 1988); Neville Green, *The Forrest River Massacres* (South Fremantle, W.A.: Freemantle Arts Centre Press, 1995).
9. Cf., Jacob S. Dharmaraj, *Colonialism and Christian Mission: Postcolonial Reflections* (Delhi: Indian Society for Promoting Christian knowledge, 1993).
10. Cf., Pattel-Gray, *Indigenous Communications in Aotearoa, Australia, and the Pacific*, op. Cit.; Charles W. Forma, *The Island Churches of the South Pacific: Emergence in the Twentieth Century* (Maryknoll, N.Y.: Orbis Books 1982); John Garrett, *To Live Among the Stars: Christian Origins in Oceania* (Geneva and Suva: WCC Publications and Pacific Conference of Churches, (1982) 1985); and, John Garrett, *Footsteps in the Sea: Christianity in Oceania to World War II* (Suva and Geneva: Pacific Conference of Churches and WCC Publications, 1992).
11. Cf., Russell McGregor, *Imagined Destinies: Aboriginal Australians and the Doomed Race Theory, 1880-1939* (Melbourne: Melbourne University Press, 1997).
12. World Council of Churches, the New Delhi Report and The Third Assembly of the WCC (London: SCM, 1962), p. 98, cited in Anne Pattel-Gray, *red Ochre Theology: Toward an Aboriginal Systematic Theology*, Ph.D. Thesis (Adelaide: Flinders University of South Australia, 1999-forthcoming), p.40.
13. S. Wesley Ariarajah, *Gospel & Culture: An ongoing Discussion Within the Ecumenical Movement*, *Gospel and Cultures Pamphlets, 1*. (Geneva: World Council of Churches, 1994), p.29.
14. William H. Crane, "Dropping the S [Editorial]," *International Review of Mission* 58,230 (1969): 141-144.

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15. Cf., David M. Gill, ed., *Gathered for Life: Official Report, VI Assembly, World Council of Churches, Vancouver, Canada, 24-July-10 August 1983* (Geneva/Grand Rapids, MI.: World Council of Churches of Churches/William B. Eerdmans Publishing Co., 1983).
16. Cf., Ariarajah, *Gospel & Culture*, op. Cit.
17. Justo L. Gonzalez, *Manana: Christian Theology from a Hispanic Perspective* (Nashville, TN.: Abingdon Press, 1990), p.49
18. Cf., e.g., J. Mugambi, J. Mustiso-Mbinda, and J.Vollbrecht, *Ecumenical Initiatives in Eastern Africa* (Nairobi: AACC/AMECEA, 1982).
19. Cf., Itumeleng J. Mosala, *Biblical Hermeneutics and Black Theology in South Africa* (Grand Rapids, MI.: William B. Eerdmans Publishing Co., 1989).
20. Cf., Simon S. Maimela, and Dwight N. Hopkins, eds., *We Are One Voice* (Johannesburg: Skotaville Publishers, 1989).
21. Cf., Vine Deloria Jr., *Custer Died for Your Sins* (New York: Macmillan, 1969; Norman: University of Oklahoma Press, 1988); and, George E. Tinker, *Missionary Conquest: The Gospel and Native American Cultural Genocide* (Minneapolis: Fortress press, 1993).
22. Cf., Goyo de la Cruz Cutimancu, *Cristianismo y religiones indigenas en Abia Yala*, Interview with the Author, Mexico, October 1995; Juan Sepoelveda, *The Andean Highlands: An Encounter with Two Forms of Christianity, Gospel and Cultures Pamphlet*, 17 (Geneva : WCC Publications, 1996); and, Guillermo Cook, ed., *Crosscurrents in Indigenous Spirituality: Interface of Maya, Catholic and Protestant worldviews* (Leiden: E.J.Brill, 1997).
23. Cf., James H. Evans, Jr., *We Have Been Believers: An African American Systematic Theology* (Maryknoll, N.Y.: Orbis Books, 1992).
24. Cf., Cain Hope Felder, ed., *Stony the Road We Trod: African American Biblical interpretation* (Minneapolis: Fortress Press, 1991); Kelly Brown Douglas, *The Black Christ, The Bishop Henry McNeal Turner Studies in North American Black Christ Religion*, 9 (Maryknoll, N.Y.: Orbis Books, 1994); and, Robert e. Hood, *Must God Remain Greek? Afro Cultures and God-Talk* (Minneapolis: Fortress press, 1990).
25. Gerald Early, "Dreaming of a Black Christmas," *Harper's Magazine* (January 1997): 55-61, cited in Ana Maria Diaz-Sevens, and Anthony M. Steven Arroyo, *Recognizing the Latino Resurgence in U.S. Religion: The Emmaus Paradigm, Explorations: Contemporary Perspectives on Religion* (Boulder, Co.: Westview press, 1998), pp. 54-55.
26. Cf., Diaz-Stevens and Stevens Arroyo, *Recognizing the Latino Resurgence in U.S. Religion*, op. cit.; Roberto [S.], Goizueta, ed., *We are A People: Initiatives from Hispanic American Theology* (Philadelphia: Fortress Press, 1992); Allan Figueroa Deck, ed. *Frontiers of Hispanic Theology in the United States* (Maryknoll, N.Y.: Orbis Books, 1992); and, Andres P. Guerrero *Theology* (Maryknoll, N.Y.: Orbis Books, 1987).
27. Cf., Justo L[uis]Gonzalez, *The Theological Education of Hispanics* (New York: The Fund for Theological Education, 1988).
28. Cf., Presbyterian Church in the U.S., and United Presbyterian Church in the U.S.A., *Latin America and the Caribbean: A Brief Survey of Participation in Mission with Churches* (Atlanta and New York: Presbyterian Church in the U.S., and United Presbyterian Church in the U.S.A., 1980).
29. Cf., Lewin L. Williams, *Caribbean Theology* (New York: Peter Lang, 1994); and, Lewin L. Williams, *The Caribbean: Enculturation, Acculturation and the Role of the Churches, Gospel and Cultures Pamphlet*, 10 (Geneva: WCC Publications, 1996).
30. Cf., Anne Pattel-Gray and John P. Brown, eds., *Indigenous Australia: A dialogue About the Word Becoming Flesh in Aboriginal Churches, Gospel and Cultures Pamphlet*, 18 (Geneva: WCC Publications, 1997); and, Anne pattel-Gray, ed., *Aboriginal Spirituality: Past, Present, Future* (Melbourne: Harper Collind. 1996).
31. Cf., Dharamaj, *Colonialism and Christian Mission*, op. cit.
32. Cf., C[hoan]-E[ng] Song, *third Eye Theology: Theology in Formation in Asian Settings* (Maryknoll, N.Y.: Orbis Books, 1979); Kwok, Pui-lan, *Discovering the Bible in the Non-Biblical World, Bible and Liberation series* (Maryknoll, N.Y.: Orbis Books, 1995); and, Chung Hyung, *Struggle to be the Sun Again: Asian Theology* (Maryknoll, N.T.: Orbis Books, 1990). Professor Chung's plenary presentation at the World Council of Churches Seventh Assembly in Canberra caused a storm of controversy, drew

- numerous official and unofficial protests, and almost caused a literal split in the ecumenical movement when several Orthodox Churches threatened to withdraw from membership of the WCC.
33. Oral Testimony: Anne Pattel-Gray, Interviews with Ruth Lewin, and Jeremy Jones, Sydney, N.S.W., Australia, 1991-95. Cf., Naim Stifan Ateek, *Justice, and only Justice: A Palestinian Theology of Liberation* (Maryknoll, N.Y.: Orbis Books, 1989).
 34. Cf., Dave Passi, "From Pagan to Christian Priesthood", in Garry W. Trompf, *The Gospel is Not Western: Black Theologies from the Southwest Pacific* (Maryknoll, N.Y.: Orbis Books, 1987), pp. 45-48.
 35. Cf., Lalomilo Kamu, *The Samoan Culture and the Christian Gospel* (Suva: Donna Lou Kamu, 1996); and, John Garrett, *Where Nets Were Cast: Christianity in Oceania Since World WarII* (Suva and Geneva: Institute of Pacific Studies of the University of the South Pacific, and World Council of Churches, 1997).
 36. Cf., Delores S. Williams, *Sisters in the Wilderness: The Challenge of Womanist God-Talk* (Maryknoll, N.Y.: Orbis Books, 1993); Ada Mar'a Isasi-D'az, *En la lucha-In the Struggle: A Hispanic Women's Liberation Theology* (Minneapolis, MN.: Fortress Press, 1993); and, Mar'a Pilar Aquino, *Our Cry for Life: Feminist Theology from Latin America*, Trans. (from the Spanish) by Dinah Livingston (Maryknoll, N.Y.: Orbis Books, 1993).
 37. Cf., Various, *Teologia India: Segundo Encuentro-Taller Latinoamericano* (Quito: Ediciones Abya-Yala, 1994); and , Various, *La iglesia y los Indios: A500 Anos de dialogo or de agresion? Coleccion 500 Anos, 12* (Quito: Ediciones Abya-Yala, 1993).
 38. Cf., Yap, Kim Hao, *From Prapat to Colombo: History of the Christian Conference of Asia (1957-1995)*(Hongkong: Christian Conference of Asia, 1995).
 39. Cf., Charles W Forman, *The Voice of Many Waters: The Story of the Life and Ministry of the Pacific Conference of Churches in the Last 25 years* (Suva: Lotu Pasifika, 1986).
 40. Cf., Anne Pattel-Gray, *Through Aboriginal Eyes: The Cry from the Wilderness* (Geneva: WCC Publications, 1991), esp. chap.6.
 41. A sixth COMLA meeting, scheduled to take place in late 1999, will widen the focus to include more of the AmericasNand, actually, will be the first Congreso AM ricano de Misi-n.
 42. Barrett and Johnson, "Annual Statistical Table one Global Mission: 1998," *op.cit.*, p.27.
 43. *Ibid.*
 44. Cf., *Between Two Worlds: Report of a Team Visit to Aboriginal Communities in Australia*, PCR Information No. 28 (Geneva: World Council of Churches, Program to Combat Racism, 1991); Carmel Bird, ed., *The Stolen Children: Their Stories* (Sydney: [Australian] Human rights and Equal Opportunity Commission, Bringing Them Home (Sydney: [Australian] Human Rights and Equal Opportunity Commission, 1997).
 45. Pattel-Gray, *Red Ochre Theology*, *op.cit.*
 46. Cf., Paulo Freire, *Pedagogy of the Oppressed* (New York: Continuum Publishing Co.,[1970] 1003).