

A Tribute to
Dom Helder

The Promise of Hope

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"Providence has taken me by the hand" courtesy of Dom Helder Camara estate

Let every word
be the fruit
of action and reflection.
Reflection alone
without action...
is mere theory,
adding its weight
when we are
overloaded
with it already
and it has led
the young to despair.
Action alone
without reflection
is being busy
pointlessly.
Honour the Word eternal
and speak
to make
a new world possible.

Dom Helder Câmara
The Desert Is Fertile

My personal vocation is to be a pilgrim of peace.
Personally I would prefer a thousand times more
to be killed than to kill anyone.
We need only to turn to the beatitudes—
the quintessence of the gospel message—
to see that the option for Christians is clear.
We are on the side of nonviolence
and this is in no way an option of weakness and passivity.
Opting for nonviolence means to believe more strongly
in the power of truth, justice, and love
than in the power of war, weapons, and hatred.

Dom Helder Câmara

The Violence of a Peacemaker

The Good Samaritan today
would be dealing with the ever-growing number
of victims of injustice.
He would be here—he is here—
peacefully but boldly fighting
against the unjust structures
crushing the human race.
For it is not enough to help
the victims of evil.
Unacceptable evil
must be attacked at its roots.

Dom Helder Câmara

Through the Gospel with Dom Helder Câmara

DANIEL S. SCHIPANI

The two preceding quotes express well the main feature of Dom Helder's ministry and thought: his unique blend of concern and work for peace and justice. For he was, indeed, a "pilgrim of peace," committed to nonviolent resistance of evil and confident in the power of truth, justice, and love. Thus he fought peacefully and boldly against unjust structures while attacking evil at its roots. One might say that his Godbearing life represented faithfully as well as contextually the meaning and the implications of the words in Scripture (adapted from Ps. 85:10-11):

Love and Fidelity now meet,

and Justice and Peace now embrace;

Fidelity reaches up from earth

and Justice leans down from heaven.

Dom Helder's pacifism was spiritually grounded and nurtured. Together with the study of Scripture and the Catholic social teachings, Gandhi and Martin Luther King, Jr., inspired and modeled for him the way of nonviolent justice-seeking and peacemaking. He became the leading proponent of a nonviolent struggle for liberation in Latin America. Thus he taught and preached on the dignity of the human person and the role of humanity as co-creators with God of the world and its human structures. His consuming passion was the full humanization of people in body, soul, and spirit.

Early on, Dom Helder realized that unjust structures are present not only in the larger society but also within the church itself. Further, he realized that the church often fails to respond creatively to people's longings for liberation, justice, and peace. He confronted that challenge specifically by leading projects aimed at empowering people to improve their lives and to build a better society. Two of those projects are especially significant in light of the content of this chapter: first, the Movement for Grassroots Education, established in 1961 in collaboration with the Brazilian government; and the movement Action, Justice, and

Peace, founded in 1968 with the backing of Brazilian and other Latin American bishops. The latter initiative was launched on October 2—the 100th anniversary of Gandhi's birthday—with the broad goal of the humanization of Latin American people through economic, political, and social structural change. The movement committed itself explicitly to nonviolence, viewed as positive action and courageous nonconformity with unjust structures.

Education for transformation became a key dimension of these two and other related endeavors. Dom Helder cooperated with Paulo Freire—one of the great pedagogues and philosophers of education of the twentieth century—in designing educational programs focused on *conscientization*, a neologism coined by Dom Helder and then widely used. In a nutshell, conscientization is a process of cultural action in which men and women are awakened to their sociocultural reality, move beyond the constraints and alienations to which they are subjected, and affirm themselves as responsible subjects and co-creators of their historical future. With a deepening awareness of the reality that shapes their lives, people can realize their potential and their capacity to transform their society and themselves. Dom Helder thus highlights the significance of education for personal and social transformation, including the conscientization of oppressors and other privileged people.

Anything that is accomplished without educative work, without preparing minds to accept it, does not take root.

A transformation misunderstood by those who are forced to make concessions will bring nothing but bitterness and resentment....

It is a dream hard to realize but I hope realizable, my dream of creative revolutions that will bring about radical and effective change.²

The remainder of this chapter will consist of an interpretive report on an ongoing project aimed at transformation toward racial justice and reconciliation in the Christian faith community of which I am a member and an ordained minister, the Mennonite Church, USA. It is included in this book honoring Dom Helder Camara's life and ministry as a modest illustration of the kind of practical theological task that he graciously inspired and enthusiastically supported.

¹ For a systematic presentation and analysis, see Daniel S. Schipani, *Conscientization and Creativity: Paulo Freire and Christian Education* (Lanham: Univ. Pr. of America, 1984); and Pr., 1988), chap. 1.

² José de Broucker, *Dom Helder Camara: The Violence of a Peacemaker*, trans. Herma Briffault

The work for dismantling racism, including reflection on this endeavor, may be viewed as a liberation and peace and justice concern within the Mennonite Church. That work is being done primarily through the Damascus Road Project, and it presents a unique challenge to our "historic peace church." The adopted definition of racism is as follows: racial prejudice plus the misuse of systemic and institutional power; further, and simply put, "power" is viewed as (1) racism's power to oppress people of color; (2) racism's ability to give white people power and privilege; and (3) the deeper shaping of people's identity as a direct consequence of racism.

The institution I represent, Associated Mennonite Biblical Seminary (AMBS), became involved in the project in 1999. The seminary is expected to make a unique contribution in light of our theological school's twofold mission—educating Christian leaders and providing theological leadership for the church's teaching ministry. As anticipated in AMBS's design for participation in the project, my qualitative research focused on the work of several successful Damascus Road teams and programs which have been active since 1996.⁴ As part of the research process, I encountered wonderful stories of racial vulnerability, transformation, and ministerial possibilities. In my written and oral communication with the leaders of those Damascus Road teams, I focused on two key, interrelated sets of questions, as follows:

1. What are the fruits of the antiracism endeavors led by Damascus Road teams? What have been the most effective approaches and activities that have contributed (or are contributing) to transforming people's perceptions, attitudes, relationships, and action? What about the experience of educating for transformation (that is, towards racial/social justice and reconciliation)?

⁴ The Damascus Road Project is an antiracism program started in 1995, designed especially for the historic peace churches in the Anabaptist tradition. Its purpose statement reads: "to lay the groundwork for the long-term work of dismantling racism in Mennonite and Brethren in Christ congregations, conferences, and institutions by training teams from those organizations." To date roughly 500 people from congregations, colleges, church conferences, and church organizations have taken part in antiracism training and started teams working for long-term change. About seventy Mennonite and Brethren in Christ institutions now have Damascus Road teams.

⁵ The selection of especially active Damascus Road teams to be studied was done in consultation with the national and regional coordinators. In addition to considering documentation available, direct contact was established with Damascus Road team leaders from Goshen College, Mennonite Board of Congregational Ministries, Fairhaven Mennonite Church (Ft. Wayne, Ind.), Calvary Christian Fellowship (Inglewood, Calif.), and Franconia (Penn.) Conference.

2. How have the understandings and normative convictions concerning peace and justice been confirmed, challenged, expanded, or corrected because of involvement in the Damascus Road process? Has the view of the reign of God been illumined, enhanced, or modified because of the work to dismantle racism? Considering our *Confession of Faith in a Mennonite Perspective*—especially articles 22, 23, 24⁵—in connection with the previous questions, is the content of those articles and commentaries satisfactory as stated? If not, what should be added or changed in order to deepen our understandings and clarify our stated faith convictions?

In the next two sections I summarize several findings pertaining to the questions of identifying transformative practices and significant learnings to be underscored. In the third section I highlight a number of key theological issues and concerns that stem from the Damascus Road project and process. Finally, I indicate four implications of my ongoing research for practical theology and theological education.

TRANSFORMATIVE PRACTICES

Leadership and education

The first observation I have been able to document is that, in all cases studied, effective leadership and focused, deliberate, and intensive educational endeavors play an essential role in effective work of dismantling racism. Some of the *leadership* issues and factors we were able to identify together are indicated below. The list is not exhaustive but rather illustrative of significant action taken in successful antiracism endeavors:

- Congregational and other leaders (such as board members and staff persons, administrators, etc.) participated in intensive antiracism training programs.
- Leaders were able to develop organizing and training competencies in addition to articulating vision and providing overall direction of Antiracism was explicitly included as a specific dimension of leaders' portfolios.
- There was a deliberate action taken to significantly include "minorities" in leadership committees and actual leadership

⁵ Articles 22, 23, and 24, respectively, focus on peace, justice, and nonresistance; the church's relationship to government and society; and the reign of God. *Confession of Faith in a Mennonite Perspective* (Scottsdale, Pa.: Herald Pr., 1995), 81-92.

- positions; for instance, in several cases the intentional increase of "people of color" would reach no less than 20-25 percent of the "full-time equivalent" of a given institution.
- Specific attempts were made to nurture and model interracial and intercultural relationships among the leadership.
- Structures of support were established, such as "racial reconciliation prayer teams," personal intercessors, and others, and accountability for team members as well as some form of auditing for institutions.
- Members of Damascus Road teams were strategically utilized as consultants to congregational and organization leaders.
- Allies and other resources beyond congregations, conferences, and churches were identified and utilized.

Among the *education* issues that we were able to identify as crucial for the success of the efforts to dismantle racism and work toward justice and reconciliation, the following may be highlighted:

- the effectiveness of holding well organized and resourced, intensive workshops for in-depth analysis of racism and power issues, including the importance of developing a shared language and perspective;
- follow up events with a praxis approach aimed at institutional and personal transformation dealing with issues such as structural racism, white privilege, and internalized racist superiority;
- equipping youth and adults to read and study the Bible with an antiracist awareness and commitment to peace with justice;
- teaching and learning the biblical and theological foundations of antiracism as a peace and justice concern;
- equipping youth and adults for direct, nonviolent antiracist action as an appropriate response to divers manifestations of racism;
- educating consistently for peace and justice through preaching and through reflection and action groups;
- teaching and practicing spiritual disciplines—prayer, hospitality, confession and forgiveness, and others—for dismantling racism and working towards transformation and reconciliation;
- promotion of literature and other resources for children, youth, and adults about racism and ways to build genuine multicultural communities.

Ecclesial practices

A second general observation is that congregational transformation becomes apparent in the three essential dimensions of the church's life

and ministry, namely, worship, community, and mission.⁶ Further, it has been established that intentional antiracism work must take place deliberately within those essential dimensions of the church's life and ministry. Thus, a set of interrelated faith practices necessary for racial justice, as well as the result of the struggle against racism, can be highlighted as follows:

- especially connected with the practices of *worship*: music and singing (which is a discipline and a sacrament for most Mennonites) intentionally becoming more inclusive in worship (leadership, participation, styles, content, language issues, etc.); development of focused, disciplined prayer; revisioning stewardship of money and other dimensions;
- especially connected with the practices of faith *community* life: explicit acknowledgement of brokenness in the body of Christ; confession and testimony in the face of experiences of marginality, exclusion, and inclusion; review and reframing of hospitality; communal discernment for decision-making and action; language awareness and "language care" within congregations and institutions;
- especially connected with the practices of Christian vocation and *mission*: intentional hospitality to strangers (minorities particularly); accountability to people of color effectively sought and exercised; prophetic witness (for example, resisting harassment and vandalism perpetrated against members of other ethnic and religious groups and institutions); service to wider community (for instance, providing antiracism training for city council and department heads); people joining the local chapter of the National Association for the Advancement of Colored People; financial support for minority students and others.

LEARNINGS UNDERSCORED

Again, the following list is illustrative of empirically documented outcomes which we have identified as significant as well as potentially transformative:

- For people of color—especially African-American—analysis of racism leads to a heightened awareness of internalized oppression

⁶ A similar finding is documented in my earlier study of the Reba Place congregation, presented in Daniel S. Schipani, "Education for Social Transformation," in Jack L. Seymour, ed., *Mapping Christian Education: Approaches to Congregational Learning* (Louisville: Abingdon Pr., 1997), 23-40, 130-2.

- reflected in low self-esteem and hopelessness (the so-called "sins of the weak") as a starting point for dismantling racism.
- For white people, understandings of white privilege and internalized superiority (so-called "sins of the powerful") are crucial within a "perspective transformation" experience that many describe as nothing short of life-changing, real conversion.⁷ In short, transformation is experienced and perceived as new ways of seeing and knowing (vision), of being, valuing and relating (virtue), and of living, working, playing, serving (vocation).
- Youth can play a significant role in the process of unveiling and dismantling racism.
- Opportunities may be created and made available for reading the Bible differently, namely, welcoming diverse perspectives.
- Potential exists for deepening ethical and theological reflection (e.g., around foci such as sinfulness and evil, violence and nonviolence, divine-human partnerships, possibilities of transformation, reconciliation and healing, and so on).
- Consistent work to dismantle racism helps the church and church-related institutions to reclaim some lost credibility with people of color over historical issues of racism, slavery, and many others.

REVISITING PEACE THEOLOGY

Participants in the Damascus Road Project sooner or later encounter key theological issues and questions. Unfortunately, however, we have not found evidence of significant and intentional biblical-theological reflection involving issues and questions such as the following (which were identified in conversation with my interviewees):

- Peace and justice are found to be, indeed, central to the gospel: a normative conviction that is commonly reconfirmed and directly related not only to the moral and political teachings of Jesus but to the soteriological questions of the atonement as well.⁸

⁷ Indeed, successful anti-racism work provides, among other things, a clear illustration of the kind of transformative learnings and growth associated with concepts such as "conscientization" and "paradigm/perspective transformation" in the fields of critical pedagogy and adult learning research and theory.

⁸ On this and related theological issues, see Gayle Gerber Koontz's essay, "The Liberation of Atonement," *MQR* 63 (April 1989): 171-92. See also Daniel S. Schipani, ed. *Freedom and Discipleship: Liberation Theology in an Anabaptist Perspective* (Maryknoll: Orbis Bks., 1989); in the final article of that book, "Implications for Peace and Justice Witness," Leroy Friesen helpfully summarizes fundamental questions that must be raised, such as, "What are the biblical teachings as to the nature and extent of the lordship of the risen Christ, and what view of the world is rooted in the degree of expansiveness of that lordship? ... Is invitation

- Peace theology as such may and should be enhanced with the explicit and concrete inclusion of justice, due to the reality of racism and the struggle to dismantle it; hence, a more comprehensive "shalom theology" may be embraced together with the perceived tension involving "discipleship" and "citizenship."
- By the same token, participants in antiracism endeavors discover that a (passive) nonresistance stance—a significant strain for Mennonites as a historic peace church—needs to be challenged and corrected. The language of nonresistance appears too restrictive, protective of the church as such,¹⁰ as if the church were primarily focused on maintaining its own purity while avoiding direct involvement in the public arena. In sum, this perspective and commitment illustrate the revolutionary ethical and theological movement from *pacifism as nonresistance* (essentially, for the church only) to *peacemaking as nonviolent resistance* to evil for the sake of social justice in light of the reign of God.
- Nonviolent resistance is considered an appropriate response to racism; it is also viewed as a special case of ministry in solidarity with oppressed and victimized people.¹¹ More specifically, the

to justice-making in the larger society part of the Good News of shalom? (justicemaking understood in the biblical sense of God's call to the righting of relationships)" (177).

"John A. Coleman makes a helpful contribution in this regard, in "The Two Pedagogies: Discipleship and Citizenship," in Mary C. Boys, ed., *Education for Citizenship and Discipleship* (New York: Pilgrim, 1989), chap. 2. Coleman—who discusses John Howard Yoder and Jon Sobrino, among others—insightfully argues that the church must educate for both discipleship and citizenship, and that they must be integrated. He demonstrates that, on the one hand, discipleship may add to citizenship the values and alternatives of utopia, counterculture, and vocation; on the other hand, citizenship may add certain qualities to discipleship: (a) it widens the reach of Christian solidarity by reminding the church that God's grace reigns outside its contours and that the community of faith exists for the world; (b) in the often intractable day-to-day reality of politics, it teaches humility so that Christian citizens learn the way of shared responsibility and solidarity in history; and (c) it represents a reality test, an experiential proving ground for Christian claims for this-worldly, liberative, restorative potential in grace and redemption so that Christians put flesh on their hopes for a transformed future, the new creation based on the transforming power of Christ in history.

¹⁰ A classic work focusing on the nonresistance motif as the guiding principle of an Anabaptist peace theology is Guy F. Hersherberger, *War, Peace, and Nonresistance* (Scottsdale: Herald Pr., 1944). Consideration of several other current peace theology streams—including "radical pacifism," "social responsibility," "political pacifism," and "liberation pacifism"—can be found in John Richard Burkholder and Barbara Nelson Gengerich, eds. *Mennonite Peace Theology: A Panorama of Types* (Akron: Mennonite Central Committee Peace Office, 1991).

¹¹ For a thorough study that traces significant changes in the practices and normative convictions of Mennonites in the twentieth century, see Leo Driedger and Donald B.

struggle for racial justice and reconciliation reveals that siding with the oppressed and marginalized people is a requirement, even if taking sides is not done in narrow partisan ways. It is impossible to be neutral. In other words, a kind of "preferential option" on behalf of the victims of racial injustice is a necessary dimension of the efforts to dismantle racism. For many Mennonites, however, nonviolent confrontation is controversial, particularly with regard to practices of advocacy, strategizing, organizing, and acting in the midst of social and political conflict at institutional, personal, and structural levels.

- The relationship between "peace and justice" and "mission evangelism" needs to be reenvisioned in light of new questions and challenges (for example, how to relate to people of color who happen to be non-Christian).
- The view of God's reign¹² needs to be illuminated and enhanced in connection with the work to dismantle racism. For instance, a more holistic and comprehensive view of salvation is required (that is, more than individual and personal; historical as well as eschatological; involving people outside the church, etc.). Also needed are new images and perspectives to visualize, long for, and participate in the "normative culture" of the reign of God.

Kraybill, *Mennonite Peacemaking: From Quietism to Activism* (Scottsdale: Herald Pr., 1994).
 Sociologists Dridger and Kraybill document the influences shaping the emergence of active peacemaking between 1950 and 1990 within four categories of macro forces: societal (urbanization, education, mobility, individuality); political (civil rights, Vietnam war, nuclear arms, women's rights, Central America); denominational (missionary experience, MCC service overseas, I-W and voluntary service in the USA); and theological (recovery of an "Anabaptist vision," ecumenical conversations and collaboration, liberation theology). The outcomes identified include a number of institutional programs, such as Christian Peacemaker Teams, Victim Offender Reconciliation Program, Mennonite Conciliation Services, local peace centers, criminal justice ministries, Women's Concerns, etc., in addition to the production of literature and other resources, such as curriculum materials. Ongoing antiracism work obviously continues and enhances this development in which justice becomes an essential part of the shalom theology of an increasingly public church.
¹² Article 24 of *Confession of Faith in a Mennonite Perspective*, "The Reign of God," is found to be woefully inadequate in that it reduces the vision to our hope beyond history. It is only in the explicitation of the article that we find a reference to the church being called "to live now according to the model of the future reign of God," and in the commentary section we read that "the reign of God is relevant to this world, and the ethics of God's rule [as embodied in our life together] should not be postponed to some future time." However, there is no reference whatsoever to the possibility of discerning the reigning of God beyond the "life together" of the church, let alone the possibility of being called to participate in liberating and reconciling work—where God is supposedly at work as well—beyond the contours of the mission of the ecclesial community narrowly defined.

IMPLICATIONS FOR PRACTICAL THEOLOGY AND THEOLOGICAL EDUCATION

Finally, I wish to highlight four sets of observations which stem from my research and which merit further discussion and reflection, as indicated in the following paragraphs.

First, the study suggests that it is possible to detect fundamental analogies and structural continuities among the following interrelated areas: (a) faith-based and ministry practices aimed at dismantling racism; (b) corresponding theoretical reflection (as, for instance in my own theory of education for peace and justice);¹³ (c) pertinent curriculum and pedagogy questions of theological education (what to teach, and how best to teach for peace and justice in our theological schools); and (d) constructing practical theology.¹⁴

Second, the study confirms the essential place and role of practical theology as a theological discipline understood as a theory of action. In Gerben Heitink's helpful conceptualization, such a theory of action involves hermeneutical (understanding), empirical (explanation), and strategic (action/change) dimensions.¹⁵ Actually, focusing on the challenge of racism in the USA provides an opportunity for further exploration regarding the following: (a) commonalities among diverse conceptualizations of practical theology as a theological theory of action; and (b) the contribution of practical theology to a theory of ecclesial, social, and personal transformation.

Third, the study further points to the possible complementarity among different settings and levels of theologizing, and educating and working for peace and justice, such as congregations, theological schools,

¹³ Daniel S. Schipani, *Religious Education Encounters Liberation Theology*; "Liberation Theology and Religious Education," in *Theologies of Religious Education*, ed. Randolph Crump Miller (Birmingham, Ala.: Religious Education Pr., 1995), 286-313; "Education for Social Transformation," and Daniel S. Schipani and Paulo Freire, *Educacion, Libertad y Creatividad: Encuentro y Dialogo con Paulo Freire*, 2nd. ed. (San Juan: Universidad Interamericana de Puerto Rico, 1998).

¹⁴ A number of studies have considered the relationship between practical theology and Christian religious education; see for instance, Don Browning, "Religious Education As Growth in Practical Theological Reflection and Action," in *Education for Citizenship and Discipleship*, ed. Mary C. Boys, 133-62; Richard R. Osmer, "Teaching As Practical Theology," in *Theological Approaches to Christian Education*, ed. Jack L. Seymour and Donald E. Miller, (Nashville: Abingdon Pr., 1990), 216-38, 283-7. Also, Robert O'Gorman has recently suggested that a practical theological approach such as Browning's offers us a way to analyze theological pedagogy from a practical theology perspective (in APT's Occasional Papers no. 4 (spring 2000): 2-5). I am not aware, however, of any study that explores main fundamental analogies and structural continuities as suggested above.

¹⁵ See Gerben Heitink, *Practical Theology: History, Theory, Action Domains*, trans. Reinder Bruinsma (Grand Rapids: Eerdmans, 1999).

and other church-based institutions.¹⁶ Our research also underscores (a) the challenge to find a common language and methodology to make communication and collaboration possible;¹⁷ (b) potential mutual enrichment and partnership; and (c) the need for mutual accountability in addition to the requisite of accountability to people of color.

Fourth and finally, the research calls for the explicit inclusion of two essential features in theological and educational endeavors. Those features are (a) (paradoxical) clarity in regard to the theological vision which undergirds and orients our praxis, that is, wisdom in the light of God together with a commitment to participate in God's trinitarian praxis in the world and for the sake of the world; and (b) a communal and personal spirituality as an essential dimension of all the processes involved,¹⁸ in the actual ministry for racial justice and reconciliation, in theological education, and in doing practical theology.

At the end of this discussion, we are again reminded of the extraordinary example of Dom Helder's life and ministry. Like him, we are called to integrate the outward ministry of justice, peacemaking, and reconciliation with the inner journey of contemplation, meditation, and reflection. Service and prayer must embrace each other so our call may be fulfilled, for in the last analysis our human vocation is to become partners with the creative, liberating, healing, and empowering Spirit of God. As Dom Helder used to pray:

"Thus, borrowing imagery from Latin American liberation theologians, we might say that a tree of praxis as well as a tree of theology may be visualized as follows: first, we have the level of congregational or grassroots peace and justice witness and theologizing; second, the trunk of such a tree is represented, for example, by Mennonite institutions and programs such as Damascus Road antiracism project and certain peace statements (especially helpful is the 1993 statement of Mennonite Central Committee, "A Commitment to Christ's Way of Peace"); and third, the limbs and foliage of the tree are represented by academic involvement and reflection, such as the substantial contributions of AMBS faculty in our systematic work on the Bible, history, theology and ethics, and practical theology pertaining to peace and justice concerns.

¹⁷ For instance, I find that one way to encourage ethical-theological reflection on the congregational level, as well as conversation and collaboration across levels of theologizing is by consistently raising fundamental practical questions such as, "How shall we love the neighbors who are oppressed and victimized by racism?"

¹⁸ James W. Fowler alludes to the questions of theological vision and spirituality I wish to underscore, in the context of his discussion of common characteristics of practical theological approaches, in "The Emerging New Shape of Practical Theology: New Life for Practical Theology," in *Pastoral-Theologische Informationen* 16, no. 2 (December 1996): 205-23; see especially the references to practical theology reclaiming the approaches of a theology habitus, practical theology working in two languages—the "language behind the wall" and the "language on the wall"—and the need for shared visions of the praxis of God and of human vocation.

Don't extinguish the light of your presence within me.
O Lord, look through my eyes,
listen through my ears,
speak through my lips,
walk with my feet.
Lord, may my poor human presence
be a reminder, however weak,
of your divine presence.¹⁹

¹⁹ Quoted from a prayer of Cardinal Newman, in "A Most Transparent Life: Interview with Dom Helder Câmara," *Sojourners* 16, no. 11 (December 1987), 17.