

Liberation nourished by Asian Christianity.

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Technologies and wisdoms have been unraveling since more or less 10 thousand years ago when rice began to be enjoyed in Asia, and since more or less 7 thousand years when corn and potatoes began to feed us in central and south America. However, few centuries of so-called 'western reason' pretends to replace Asian achievements throughout more than 20 centuries. This implies a cultural and spiritual crime. Moreover, different rationalities allow each one to transcend its limitations. We understand polyphonically.

Nothing can 'replace' what has been empowering people for centuries. In the midst of structural violence, pan-asian Mahayana Buddhism allows multitudes to attain peace; the enlightened legacy is to go ahead "for the happiness of the multitude, out of compassion for the world"¹. Sensitivity and understanding go hand in hand in Han/China and also in Japan; C.H. Song and Huang Po Ho underline "intuitive illumination" that is so different from western universal reason². In strands of Taoism and of Hinduism, cosmic spirituality allows most of humanity to be well grounded; a Bengali mystic said "as a lamp does not burn without oil, so a person cannot live without God"³. Milestones of wisdoms/theologies are mostly due to Asian peoples.

1) Basic concerns.

During thousands of years there have been understandings of ourselves in the universe, of taking care of sacred Life, of internal and environmental liberation. Not in north-atlantic academic towers, but rather in daily concerns throughout the ages, humanity enjoys life-giving theological heritages. Thus, everyone is empowered by an ultimate Light; moreover, such sources are addressed with different names.

Contemporary faith-traditions in several ways acknowledge God as principle of light, peace, truth, well-being. This is registered mostly in hearts and through dialogue (and

*International Conference: "Asian Christianities: Post-Colonial Encounters", Manila, Adamson University, June 29 - July 1, 2017. Published in Spanish: "Liberación en América del Sur nutrida por el Cristianismo Asiático", *Concilium* 374 (2018), 61-70

¹ Fragment of 16th discourse, *The Long Discourses of the Buddha*, Sutta 16, (Maurice Walsh, ed., Digha Nikaya, transl.), Boston: Wisdom Publication, 1996, pg. 253.

² See Huang Po Ho, "Modelos de pensamiento de la etnia Han y su impacto en las religiones y las teologías", *Concilium* 369 (2017), 37-39. Ethnic Han's are more than 90% of China, Macao, Hong Kong, Taiwan. For a controversial interpretation of the cultural context, see Daniel Bell, *China's New Confucianism: politics and everyday life in a changing society*, Princeton: University Press, 2010.

³ Saying attributed to Bengali mystic Sri Ramakrishna (1836-1886); see Sri Ramakrishna Paramahansa, *Ramakrishna, his life and sayings* (F. Max Muller, transl.), London: Forgotten Books, 2008.

not only through published texts). Contextual perspectives have been carried out in South Africa and elsewhere. Communities all over Africa have been rediscovering an Ancestor-Black Jesuschrist, and have been shaping post-colonial perspectives, and are developing autochthonous forms of Christianity (and 'independent' churches). Asians have been forerunners of merciful wisdom among the poor, interaction among spiritual paths towards the truth, awesome intellectual constructions. ¿How is all of this meaningful for biblical, systematic, indigenous, afro-american, feminist, ecological, works done in Latin America?

That is a first basic concern: reception of Asian inputs in other parts of the world. Unfortunately we lack interaction; and we have caricatures, like underlining past Asian civilizations or only today's economic success and internal conflicts. Another caricature is that 'theological liberation' was born and grew mainly in Latin America. May I mention two milestones in the Philippines. Liberation theology with "identity politics" and the "indigenous belief system and liturgy", as recorded by Karl Gaspar⁴. Other hopeful dynamics take place in catholic communities "following Jesus-in-mission who proclaimed God's kingdom", since "people, especially the poor, (are) being empowered to decide and act for themselves"⁵.

A second major concern is a critical and also creative post-colonial agenda. Are we reworking evangelical criteria as we dialogue with other ways of faith? If there is a wish to be post-colonial and to creatively interact with African and Asian sources of wisdom, what happens to us latinamericans? In spiritual terms, are we open to growing contact with four and a half billion Asian peoples and their ways of understanding? Is Jesus seen with an Asian heart?

Asian experience is sometimes summarized as being in harmony and as daily unraveling of salvation. This allows us to acknowledge the Spirit in 'non-christian' symbols of faith. This does not mean leaving aside the Gospel; rather what are radically questioned are forms of neo-colonial Christendom which continue to frame western habits. This is changing and has to change.

Today's understandings of faith are grounded in a crucified and risen Jesuschrist, and his meaning for the church and the world with its crisis. Moreover, paradigmatic theological quests are focusing on the Spirit of Christ, that implies holistic spiritual liberation⁶. Being here in the Philippines, we are moved to recall that the Gospel was

⁴ Karl Gaspar, *Panagkutay*, Quezon City: Institute of Spirituality in Asia, 2017, 200; and its "see-judge-act method of theologizing" (pg. xxvii) that is interfaced with anthropology

⁵ Daniel Franklin Pilario (ed.) and a most creative itinerary: *Faith in Action*, Quezon City: Adamson University, 2017, 338 and 345. It develops 8 modules of grass-roots education and action.

⁶ During these decades, a leading latinamerican focus is pneumatological. This is the focus of the II Congress in Brazil, 2015: O. Elizalde, R. Hermano, D. Moreno (org.), *La Iglesia que camina con Espíritu y desde los pobres*, Montevideo: Amerindia, 2016; see its pneumatological focus in many essays (pages 21-260). In Asian contexts, such a focus has been developed in dialogue with faith traditions (Buddha, Hinduism, Islam, etc), with primal religions, socio-political movements, bible and church, in an outstanding 1998 document "The Spirit at work in Asia today", by the theological office of the Federation of Bishop's Conference (see Vimal

proclaimed and carried out by a galilean-semitic-asian prophet and healer of Nazareth; furthermore, we are moved to acknowledge Asian theological values, that are relevant and challenging to us.

A way of thinking, that is one dimensional and is of western origin, has been uncritically transplanted throughout the world. In Latinamerica we were and continue to be hypnotized by images and logics that have characteristics that pretend to renew Christendom. Moreover, geography and northern patterns separate Asians from persons in the Americas. Hopefully, we may choose to participate in a systematic dialogue with non-western feelings and thoughts about Ultimate Love, about Unconditional gifts within and with others.

As it has been said, two major concerns are interaction with Asian wisdoms and struggles for life, and post-colonial agendas being read with evangelical criteria. It all starts with a trustful reconnection with Jesus of Nazareth, a Galilean and semitic-asian prophet who is the light of the world.

This spiritual experience sprouts and grows in hearts and minds, and it moves ahead facing three issues. First, cutting edge insights and constructions in Latin America, that hopefully are meaningful in Asia. Second, thanks to roots in a semitic-asian Jesus, inter-faith priorities today include dialogue with social-cosmic spiritualities and with syncretic 'lived christianities'. Third, in each and all continents we deal with post-colonial paradoxes, we confront a sanctified market and a magic of technology, and we deal with tensions between catholic and evangelical forms of faith.

2. Cutting-edge inquiries.

Since the middle of the 20th century a renewal of faith-understanding is taking place within Christian denominations, programs due to the World Council of Churches, dynamics after the Vatican II Council, communities that listen to the Gospel and transform the world. Latinamerican experiences are often called a 'caminhada' (a journey) of the people of God; another good Brazilian metaphor is "teologias pé no chão" (which means earthly theologies). They are thus passionate reflections; they contribute to *intellectus amoris* (a formula used by Jon Sobrino⁷). These formulas reflect systematic work done for decades in regions of the continent, due to intellectual and church-based work. It is nourished by downtrodden peoples and by persons who think and pray among them.

Being this a short essay, I only mention some achievements (unraveling among us, and that are hopefully relevant in Asia). First: in a shared latinamerican journey its major roads exist because of challenging understandings of the Good News of Jesus. (It is not

Tirimanna, ed., *Sprouts of theology from the Asian soil. Collection of TAC and OTC Documents, 1987-2007*, Bangalore: Claretian, 2007 (document about Spirit: pgs. 167-254).

⁷ Jon Sobrino, "muchos hoy lamentan el divorcio entre teología racional y teología espiritual; con más razón habrá que lamentar el divorcio entre teología racional y teología amorosa, misericordiosa" (*El principio misericordia*, (Santander: Sal Terrae, 1992, 74-75).

because of a particular geographical privilege, or because liberation language is used). The key is the heritage of Jesus of Nazareth and its meaning today in the world.

Second, what is often controversial are mediations, namely specific spiritual and rational frames in our continent. Our categories and goals are different from dominant western thinking; and due to this, latinamerican products are discriminated. On another part, internal critique shows limited conceptual and symbolic creativity, and imitation of speculative inquiries that are meaningless for people of God in our regions of the world.

However, positively, in only five decades there is systematic thinking within lived christianities in our continent. It is an outstanding continental production, it draws from people's *sensus fidelium*, it has particular methodologies and hermeneutics, it carries out inculturated and intercultural ways of understanding faith's tradition, and has biblical and systematic quality, and it also develops feminist, indigenous, afro-american, eco-spiritual kinds of theology⁸. It arises from and also deepens common people's experience of God.

These praiseworthy although provisional achievements include shortcomings and obstacles. It is significant that in the past 40 years much of latinamerican fertile theological work is not at the heart of academic institutions, editorial endeavors, pastoral programs (due to widespread neo-colonial structures). There is limited dedication to ecology and faith (with exceptions like Ivonne Gebara's ecofeminism, Leonardo Boff's outstanding eco-theology, and a few others). There are also few inquiries into joyful, loving, suffering cultures, that are the main dynamics of people's experience of God. Here again there are exceptions, such as Angel Mendez's writings on mexican food and theology; Maximiliano Salinas comprehensive works on nourishment and on love; Antonio da Silva, Sonia Querino, Marcelo Barros's afro indigenous theologies⁹; and others in biblical and in gender research.

These discourses of faith (marginalized by leading institutions, but well rooted in people's journeys with God) may interact with quests by Christian minorities in Asia. You prompt us latinamericans to continue dealing with cutting-edge issues, and also to be truly catholic and evangelical. We are not employees of an omnipotent Christendom; rather we are inter-faith explorers.

⁸ See I. Ellacuría, J. Sobrino (eds.) *Mysterium Liberationis. Conceptos fundamentales de la Teología de la Liberación* (Madrid: Trotta, 1990); M.F. dos Anjos (org.) *Teología e novos paradigmas* (Sao Paulo: Loyola, 1996); L.C. Susin (org.), *O mar se abriu. Trinta años de teología na América Latina* (Sao Paulo: Loyola, 2000); J.J. Tamayo, J. Bosch (eds.), *Panorama de la teología latinoamericana* (Estella: Verbo Divino, 2001); I.A. Reblin (org.), *A teología contemporánea na America Latina e no Caribe* (Sao Leopoldo: Oikos, 2008); Carlos Palacio, *Deslocamento da teología, mutacoes do Christianismo*, Sao Paulo: Loyola, 2011; A. Brighenti, R. Hermano (org.), *La Teología de la Liberación en perspectiva. Congreso continental de teología* (Santiago: UCSH, 2014); Amerindia, *Pueblo de Dios y Espíritu de Vida*, II Congreso Continental (Santiago: UCSH, 2017).

⁹ See Angel Mendez, *Theology of Food* (London: Blackwell, 2000), Maximiliano Salinas, *Gracias a Dios que comí* (Mexico: Dabar, 2000), *Lo que puede el sentimiento* (Santiago: Ocho Libros, 2015), Antonio da Silva, Sonia Querino (org.), *Teología Afroamericana II* (Sao Paulo: Atabaque, 2004), Marcelo Barros, *O sabor da festa que renasce* (Sao Paulo: Paulinas, 2000).

3. Inter-faith priorities.

Latin American thinking is often acknowledged for its focus on the signs of the times, on faith as experience, on Christ as beloved savior and prophet among the poor¹⁰. Moreover, indigenous, afro-american, feminist, and other scholars have been exploring paths of faith with autochthonous hermeneutics, so as to unravel the meaning of God in each context and culture. In a postmodern Latin America, there is more debate over paradigms, stronger spiritualities and paradoxically unreliable religions, intercultural and syncretic forms of Christianity. A key challenge today is being inter-faith in behavior and theory. Having these concerns, Asian and African experiences and expertise are most relevant and allow us to raise questions as we search for truth. For example, activity in the Philippines, where logging, miners, plantation companies decide what to do with nature, and after the 2013 typhoon, with persons of other faiths Christians share struggles to reconstruct their lives and share “the promotion of the integrity of creation” as witnessed by Karl Gaspar¹¹.

Let us focus now on inter-faith concerns due to experience with the Ultimate (and with Jesus’ mediation). This happens, in many areas of Asia¹², where ways of love and knowledge are due to Buddhists, Muslims, Taoists, Catholics, Protestants, Pentecostals, innumerable local and regional chamanistic rituals, ancestor worship, multidimensional Hinduism, *Sakti* in villages. Transcendence is also experienced with Korean *minjung-*

¹⁰ For example, focus by Maria Clara Bingemer, *O misterio e o mundo* (Rio de Janeiro: Rocco, 2013, who deals with experience, after 4 centuries of being led by reason); Jorge Costadoat, *Trazos de Cristo en América Latina* (Santiago: UAH, 2010, who develops christology in historical terms), my essay on people’s faith “Latinamerican images of Christ”, *Journal of Reformed Theology*, 1 (2007), 50-71; Maria del Pilar Silveira, *Mariología popular latinoamericana* (Caracas: UCAB, 2013, that shows people’s intimacy both with Mary and with Jesus).

¹¹ Karl Gaspar, “An ecological theology of liberation”, *Voices* 2014/2-3, pg. 202; and his recent *Panagkutay, Anthropology and theology interfacing in Mindanao Uplands* (Quezon City: ISA, 2017). Other works: Rey Raluto, *Ecological theology of liberation. A people’s option: to struggle for creation* (Quezon: Claretian, 1990); Arch Ligo, Virginia Fabella (eds.), *Dugo-Duga ng Buhay (Vital Sap of Life)*, Manila, 1995.

¹² Many paths to truth are inter-faith; see R.S. Sugirtharajah (ed.), *Asian faces of Jesus* London: SCM Press, 1993; Peter Phan, *Christology with an Asian face*, New York: Orbis, 2003; Jimmy Belita, *God was not in the Wind, Evolutionary understanding of popular religion in the Philippines*, Manila: Adamson University, 2006; Jan Peter Schouten, *Jesus as Guru*, Amsterdam: Rodopi B.V., 2008; A.M. Abraham Ayrookuzhiel, *The sacred in popular Hinduism*, Madras: Christian Literature Society, 1983 (focusing on *Shakti*); Edmund Chia, “Theological themes of Asian Christianity for the immediate future”, *Digital EATWOTS’s Journal Voices*, 2016/2, 179-182 (who deals with neo-colonial Asia, and comments how people claim ‘multiple religious belongings’). Evangelical approaches: B.R. Ro, “Asian theologies”, in Walter E. Elwell, *Evangelical Dictionary of Theology*, Grand Rapids: Baker Academic, 1984 (<http://mb-soft.com/believe/txo/asian.htm>), Simon Chan, *Grassroots Asian Theology*, Downers Grove: Intervarsity Press Academic, 2014 (with critique of what he considers elite Asian theology).

*ochlos-Jesus*¹³. In the Philippines outstanding rituals take place with *Black Nazarene*, with Cebu's *Santo Niño* and its *sinulog* dance patterned after Muslim ceremonies, with *Pasyon* of tagalog people who in *sinakulo* (passion play) represent intimacy with a suffering and healer Christ¹⁴. Persons do not own sacred realities; these do allow deep and healing interaction.

Each phenomena and spiritual horizon has its own symbolic quality. They may be seen as approaches to God (and to the meaning of Jesus) that do have some common denominators. There are hermeneutical keys. For example Felix Wilfred's feels that 330 million gods and goddesses in Hinduism may be valued as "expressions of the divine mystery that cannot be exhausted in any single form... and this is a contribution to tolerance, peace and harmony"; and another text highlights *Christubhaktas*, a hindu *Bhakti* movement in which the "message of *Ishtavedata*-Jesus appropriated and interpreted by them becomes a liberating experience"¹⁵. Thus, a reasonable attitude is not to use tags (such as 'polytheism', 'guru Jesus', and other unilateral concepts). What is really fascinating are quests and questions in Asian contexts, since they expand latinamerican inter-faith and liberating journeys.

Asian women deal with radical issues, such as "distancing from west Euro-American influences, drinking deep into our own springs... How can Asian women be the 'womb' of a life-giving spirituality? (moreover) they truly question the craze for 'monetization' and the power that comes from money which threatens all forms of life; this certainly is Mamon which must be confronted"¹⁶. There is also willingness to reconstruct "theological paradigms" and to "discover the hidden face of Christ in Hinduism and other Indian religions which will be the basis of a new theology of Harmony and Hope"¹⁷. The Philippines has systematic and prophetic thinking (Virginia Fabella, Rosario Battung, Mary John Mananzan¹⁸). Cosmic religions are acknowledged, and liberation and creation are held together "within the struggle of women for full humanity"¹⁹. Fabella underlines collective theological work, integrity of creation, so as to bring about "a renewed church, a new society, a new earth"²⁰. Biblical treasures are read anew in India by L. Ralte, E. A. Rajkumar; in Indonesia, Judith Lim presents the pagan Syrophoenician of Mark 7:24-30 as

¹³ Byung Mu Ahn, "Jesus and people (minjung)", in Sugirtharajah, op.cit., 167.

¹⁴ Salvador Martinez, "Jesus Christ in popular piety in the Philippines", in Sugirtharajah, op.cit., 247-257.

¹⁵ Felix Wilfred, *Asian Public Religion*, Delhi: ISPCK, 2010, 294, *Margins. Site of Asian Theologies*, Delhi: ISPCK, 2008, 143.

¹⁶ Marlene Perera, Stella Baltazar (eds.), *Towards a new dawn* (Consultation of Asian Eatwot Women), Chennai, 1999, pgs. 113, 115.

¹⁷ Stella Baltasar and Rini Ralte, "Indian women for a just world order", in *Towards a new dawn*, pg. 11.

¹⁸ See Virginia Fabella, Mercy Amba Oduyeye (eds.), *With passion and compassion: Third World Women doing Theology*, Maryknoll: Orbis, 1985; Mary John Mananzan (ed.), *Woman and religion. A Collection of essays and personal histories*, Manila: St. Scholastica's College, 1998.

¹⁹ See Rosario Battung and others, "Towards an Asian principle of interpretarion. A Filipino Women's Experience" in *To Be Fully Human*, 36-59.

²⁰ V. Fabella, *Beyond Bonding*, Manila: Institute of Women's Studies, 1993, 111 (her formula is "bring about a renewed Church, a new society, a new earth").

a paradigm of “resilience, wisdom, tenacity, perseverance and faith”²¹. Inter-faith thinking and praxis are understood courageously, as latinamerican may also wish to do so.

Openness to each other’s thinking leads to basic principles. A shared ultimate ground is the message of a marginal Jesus. He is scorned since “no prophet comes” (John 7:52) from that so called pagan Galilee. However, he is a healer, prophet of the Kingdom of God, son of Abbá, giver of Spirit. Therefore, today’s spiritual theology is grounded in a galileen who is semitic-Asian. This implies that persons throughout the world interact with Asia’s wisdoms and politics.

4. Post-colonial paradoxes.

Mahatma Ghandi, being Hindu and admiring the Beatitudes of Jesus²², moves us to honestly examine paradoxes of today. With pseudo-spiritual and technological novelties our churches and theologies continue to reproduce hegemonic western standards. Even ‘transgressive’ and ‘liberational’ languages are strangers to ways of faith that are autochthonous and syncretic, lovable and truthful²³. Briefly I spell out some tensions and incongruities.

On one side, there is praiseworthy open-ended official renewal in action and thinking (from the Episcopal Conferences of Medellín in 1968 up to Aparecida in 2009), and also a mature corpus of latinamerican theologies, and also grass-roots work mainly with the Bible. On another side, we also do have routine and clerical reproduction of teaching and moral patterns, ‘liberation’ often is mostly subjective and intrasystemic, and our progressive attitude is unable to handle secularism and market idolatry.

Allow me to also mention tensions happening in Asia. On one side, networks of creative communities and institutions, a courageous federation of bishop’s conference²⁴, cutting edge transrationality of experience (*anubhava*) and of voyage (*yatra*)²⁵, interaction with ordinary people (seen as theologians, because of their pathos, wisdom, power, art, prophecy, struggle, culture, religiosity, history)²⁶. On another side, there is a transactional spirituality where “we offer our devotion in return for a wish, a US visa, a winning ticket at the lotto, the return of a prodigal spouse, an overseas job... devotees of the Black Nazarene

²¹ See Lalrinawmi Ralte, Evangeline Anderson Rajkumar (eds.), *New eyes, new reading, new women*, New Delhi: IWIT/ISPCK, 2002; and Judith Lim, “Aspiration for new life emerging from women of action”, in *Towards a new dawn*, pg. 105. See also *Asian Horizons*, issue n° 3, 2019 with its focus on “Biblical Theology: a few contributions from Asia” with 9 outstanding and scholarly biblical essays.

²² See *Gandhi, An autobiography*, Boston: Beacon Press, 1957; Louis Fischer, *Gandhi*, New York: Penguin, 1954. Gandhi’s *satyagraha* (forceful resistance) today inspires theological creativity in the global south.

²³ See issue of EATWOT’s digital Journal *Voices. Liberation Theology and poscolonial thought*, 2014/1.

²⁴ Vimal Tirimanna (Ed.), *Sprouts of theology from the Asian soil. Collection of TAC and OTC Documents, 1987-2007*, Bangalore: Claretian, 2007 (it covers interreligious dialogue, local church, politics, harmony, Spirit, theological methodology, religious freedom, respect for life).

²⁵ See, for example, Felix Wilfred, “Fe cristiana y racionalidades socioculturales. Reflexión desde Asia”, *Concilium* 369 (2017), 107-118.

²⁶ In areas of India, Anthoniraj Thumma in his *Wisdom of the Weak, Foundation of People’s Theology* (Delhi: ISPCK, 2000) thus understands ‘theologies from below’.

redeem a personal pact, *panata*, they make with God²⁷; so, one sees devotions by Asians and at the same time there is a behavior influenced by European-Americans patterns.

All over the world other huge tensions and paradoxes are market hegemony vis a vis spiritual truth claims, the paradox of technological magic vis a vis evangelical signs of liberation, tensions between inculturated catholicism and pentecostalism vis a vis cruel forms of fundamentalism and intolerance. Each of these paradoxes may unleash energies towards more coloniality or they may offer possibilities of shared freedom. Moreover, these paradoxes have an impact on communities of faith and their theologies. Concerning the first one, ethics may abstain from a prophetic evaluation of economic inequality, or, we may offer socio-spiritual criteria in the global market; the latter is being done in many places²⁸. Concerning the second one, our discourse may be cyber-theological or it may enter debates over tecno-digital revolution²⁹. Concerning the third paradox, inculturation as a route for decolonization is both a hopeful and a controversial proposal in Asia and in the Americas. Contextualization and inculturation are attractive theological agendas; since often they are part of deductive thinking, they require debate.

Asian theologies are deeply renewed throughout coherent methodological phases (as shown in documents of the Federation of Bishop's Conference³⁰). First, an examination of positive and negative situations; this challenges Latin Americans since often what predominates is a critique of domination. Second, human and faith inspired ways of responding to different situations. Third, thinking and being co-responsible as a Christian minority clearly on the side of distressed people and their struggle for life. Thus communities and their theologies become servants of humanity (and not intermediaries of colonial guidelines). So did Jesus, a Galilean and Asian healer and prophet.

Moreover, theology has non-neutral and realistic understandings of harmony in terms of social movements, of inputs by primal religions and by Confucian and Taoist patterns of joy, etc.³¹. Such understandings dwell on our particular sources and it trusts on the life-giving God of all peoples³². Asian Pneumatology pays attention to major resources

²⁷ Randolph David, *Understanding Philippine society, culture and politics*, Madaluyong City: Anvil, 2017, 181-182. Taking into account fatalism, David's concern is most relevant: "can faith be harnessed for the common good?" (idem, pg. 185). Due to its colonial burden, faith needs a critical analysis. See also Mary John Mananzan, *Shadows of Light, Philippine Church history under Spain. A people's perspective*, Quezon City: Claretian, 2016.

²⁸ See Jung Mo Sung, *Deseo, Mercado y Religión*, Santander: Sal Terrae, 1999; Vincent J. Miller, *Consuming Religion*, New York: Continuum, 2005; William T. Cavanaugh, *Being Consumed, Economics and Christian desire*, Grand Rapids: Eerdmans, 2008; Alberto Moreira (org.), *O capitalismo como religião*, Goiania: PUC, 2012 Joseph Duggan, "Disonancia epistemológica", *Concilium* 350 (2013), 13-22; .

²⁹ See XXXII Semana Argentina de Teología, *La transmisión de la fe en el mundo de las nuevas tecnologías*, Buenos Aires: Agape, 2014; A. da Silva Moreira, C. Teles, E. de Gusmão Cuadros (org.), *A religião na mídia e a mídia na religião*, Goiania: America, 2012.

³⁰ See *Sprouts of Theology from the Asian soil*, 71ff.

³¹ *Sprouts*, 119-138. Earlier, it stresses obstacles and conflicts. So, it is not a naive view on harmony (see pgs. 112-119). See also Felix Wilfred, *Margins, Site of Asian theologies*, Delhi: ISPCK, 2008, 118-134.

³² *Sprouts*, 377-418.

in Hinduism, Buddhism, Taoism, Islam, and primal religions; it also gives witness to the Spirit at work in social movements, suffering, spirituality, technology³³. Often it is praised for its humble and holistic approach to Mystery, since the Spirit binds together the universe, and it means power for the powerless, community, vision about the future.³⁴ Such spiritual experience and wisdom is most relevant for people of good will anywhere. It is like a symphony of talents, moving persons towards holistic transformations.

Those of us who are in Latin America may be nourished by so many human journeys and experiences of the sacred (which I have only briefly mentioned throughout this essay). The bottom line is being faithful to a galilean-semitic-asian Jesus, that invites us to an inter-faith praxis. This means solidarity and struggle together with all who are marginalized, so as to share life. It also means dialogue between social-cosmic spiritualities. Furthermore, it means being enriched by syncretic 'lived christianities'.

Our brief and energetic wandering between Asia and America concludes with a vision:

*Far, far into the distant horizon we gaze,
trapped within this unrelenting web of ugly deceit, cruel plot and hate;
anguishing for the break of a new dawn.
From amidst the dark clouds and haze
there arises a vision bright,
of a new world, in the pangs of birth.
A vision of communities of women, men, children,
and all of nature too, moving together in harmony.*³⁵

³³ *Sprouts*, 167-209. We also enjoy rediscovering traditions of Spirit in the world and the Church (209-245).

³⁴ *Sprouts*, 245-254. This understanding of Spirit is non-colonial and inter-faith. Most challenging.

³⁵ Asian women's theology and spirituality, *Towards a New Dawn*, Consultation in Chennai, India, 1999, pg. 74.