

Adam Michałek

Dear Readers

Nurt SVD 45/1 (129), 8

2011

Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej bazhum.muzhp.pl, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

Dear Readers,

Why does the *ad gentes* mission come back to the Old Continent? Does the Muslim mysticism complement the radical Islamic orthodoxy? How do the missionary countries become the local Church? – these are the leading topics of “Nurt SVD’s” 129th issue.

Often identified with the pioneer Church’s activity in the “overseas countries” – the *ad gentes* mission is, *de facto*, God’s dynamic which permanently constitutes the Church in every aspect of its existence and at every stage of its development in history. Referring to the *Redemptoris misio* Encyclical, M. Pivot points to the unknown areopagi of “new evangelisation” in the Old Continent. The mission’s target is to restore the Christian foundations in Europe, these that have been creating Her until now – as P. Szuppe adds while referring to the *Ecclesia in Europa* Apostolic Exhortation. We can discover a remarkable example of engaging the *ad gentes* in an article by R. Kurowski: social and charity engagement as well as M. Delbrêl’s silent certificate of faith in Yvry-sur-Seine – the proletariat environment on the outskirts of Paris (in 1930-1940) – appear both as a new, unconventional evangelising method.

Sufism and Muslim mysticism constitute the mainstream of the Islamic spirituality, which, by expanding the faith doctrine and the meaning of the religious practices, enables also the supra-perceptive cognition and a union with God. Since the 12th century, Sufism has been working within the structures of the mystic brotherhoods. R. Markowski discusses the complex process of assimilating Sufism by the Islamic orthodox dogmatism and “initiates” the Readers to the *mawlawiyya* brotherhood’s hierarchy and aspirations. Can the mysticism teach by the method of radical uninvasive orthodoxy?

The history of evangelisation of the Andes Region has been lasting for five centuries. The article by T. Szyszka attempts the multiple-aspect evaluation of evangelisation of what is today’s Peru. The local Church there persistently faces new social, political, theological, inculturating, cultural and ecclesial challenges. The permanent (for five centuries) presence of the outside-continent missionaries in the life of the Church of the Andes Region – including priests from Poland – deserves special attention.

Adam Michatek SVD