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Dear Readers

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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,

We are proud to present “Nurt SVD”, issue 132, in which you will find a selection of texts echoing the current research in missiology and the science of religions.

The topic of evangelising methods has always stirred many questions, or even much controversy. The question about a model co-relation between faith and culture does not die out in the moment the missionary Church becomes the local Church. It is presented by K.-H. Arenz in the analysis of the concluding document of the 5th General Conference of the Latin American and Caribbean Bishops in Aparecida (2007). The invasive *worlding* of the continent is becoming a new missionary challenge to the local Churches.

In 2011 we celebrated the 25th anniversary of the first inter-religious meeting in Assisi (October 27, 1986). How have the theologians for the past twenty-five years defined the two – concurrent, yet non-interchangeable – dimensions of Christian faith: the proclamation of the Word and the conducting of the inter-religious Dialogue? This delicate and contentious issue is analysed by M. Pivot. Invoking the Council’s adjudications, the author creates the vision of the “Church – a place of dialogue” for the believing and the seeking.

In the issue’s part devoted to the science of religions, the Muslim feature prevails. A.M. Piwko analyses the significance of fashion in religious life on the example of Islam. The research’s conclusion is revealing: the “religious fashion” in the Islamic world’s culture is a synthesis of the sharia and the local customs. The rules of women’s and men’s dress code have been established in the virtue of modesty (*haja*), which on the other hand constitutes faith’s integral part.

The conclusions after the article by D. Cichy are no less elevating. The author indicates that the phenomenon of migrations is not only sociological in nature, but it is also the subject of concern for the after-the-Second-Vatican-Council Church. The announced by Paul VI *Pastoralis migratorum cura* Instruction (August 15, 1969) – when it comes to the “people on the move” – points to the theological and pastoral priorities of the Catholic Social Science.

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