

Fall 2021

## Spiritan Mission Post-COVID-19 as Healing the World: A Possible Framework

Matthew Broeren C.S.Sp.

Follow this and additional works at: <https://dsc.duq.edu/spiritan-horizons>



Part of the [Catholic Studies Commons](#)

---

### Recommended Citation

Broeren, M. (2021). Spiritan Mission Post-COVID-19 as Healing the World: A Possible Framework. *Spiritan Horizons*, 17 (17). Retrieved from <https://dsc.duq.edu/spiritan-horizons/vol17/iss17/11>

This Wellsprings is brought to you for free and open access by the Spiritan Horizons (English, French, and Portuguese) at Duquesne Scholarship Collection. It has been accepted for inclusion in Spiritan Horizons by an authorized editor of Duquesne Scholarship Collection.



Matthew Broeren, C.S.Sp. Matthew Broeren, C.S.Sp., is a Spiritan in temporary vows. Entering formation in 2016, he finished his B.S. (majors in Health-care Supply Chain Management and Philosophy, minor in Theology) in May of 2018. He finished his novitiate and professed vows in July 2019. Then, he continued his formation in Trinidad from August 2019 to May 2021, studying at the Seminary of St. John Vianney and the Uganda Martyrs. Currently, he is on PME with the *Brazil SW group*.

## SPIRITAN MISSION POST-COVID-19 AS HEALING THE WORLD: A POSSIBLE FRAMEWORK

### INTRODUCTION

Summoned by the Father in the Spirit of the Divine Physician, Spiritan are called to continue the healing mission of Christ, who initiated the emergence of the healed community of persons called the Kingdom of God (Mark 1:15, cf. *Spiritan Rule of Life* (SRL) 1, 11).<sup>1</sup>

For this healing mission today, Spiritan mission in the contemporary world finds itself in the context of a global sickness from both COVID-19 and the far-reaching impacts thereof. By no means are we unique in finding our mission amidst COVID-19, as its effects have been felt by everyone, especially by the poor and marginalized. Nonetheless, as the incarnation required that, “the physician of our souls and bodies,”<sup>2</sup> undergo a kenosis and enter the socio-historical context of First-century CE Judea (cf. Philippians 2:7),<sup>3</sup> Spiritan mission too must reframe itself to fit our new socio-historical context of COVID-19.

Every exposition on the meaning of mission requires a methodological framework, i.e. a certain way of presenting and elaborating upon the contemporary, missional task.<sup>4</sup> One possible framework comes from Pope Francis, who began to use a particular phrase amidst this global aporia: Healing the World. While this phrase has been taken up by others in recent days, he used it to describe the task of the Post-COVID Church, especially in light of Catholic Social Teaching, Tradition, and Thought.

The idea of healing within Christian thought is not new, as it has a significant place in the history of theology and the Church Mothers and Fathers works, as well as roots in the historical Jesus.<sup>5</sup> Thus, it is, perhaps, worthwhile to discuss ‘Healing the World’ a possible framework for considering contemporary Spiritan mission. In order to explore this possibility, we shall explore three things: why the world is sick, healing perspectives in Spiritan mission, and pathways forward for Spiritan Mission as global healing.

## FRAMING THE CRISIS: WHY IS THE WORLD SICK?

Prior to any discussion about healing any ailment, one must elaborate on the illness. However, in the case of the world, there are, in fact, several ailments from which the world is suffering that have been made more evident. Of course, these ailments are not merely bio-medical, as health refers to the “dynamic state of well-being of the individual and society,” with “emotional, physical, social, and spiritual” aspects, especially in a biblical understanding thereof.<sup>6</sup> These ailments can generally be divided into five categories: (1) Old Dynamics, New Conditions, (2) Necropolitics, (3) Ideology and the Post-Truth Era, (4) The Church, or the Lack thereof, and (5) The Interconnectedness of these Pathologies.

*Half a billion people worldwide will fall below the poverty line because of COVID-19*

### *Old Dynamics, New Conditions.*

For starters, COVID-19 is by no means an evil entity attempting to deliberately wipe out humanity and ruin its societies. As Žižek writes, “[COVID-19] is not an enemy trying to destroy us—it just self-reproduces with a blind automatism.”<sup>7</sup> Simply put, although responsible for much of the ravaging of the world (especially for the poor and marginalized), the COVID-19 virus itself is not introducing any new dynamics. Instead, conditions which were already oppressive reached their critical limits during the pandemic. In this sense, what has occurred is old dynamics being placed under the stress of new conditions,<sup>8</sup> amplifying inequalities, exacerbating differences in the social determinants of health, and continuing the “exploitation, extraction, and expansion” already rooted in the contemporary world system.<sup>9</sup>

Nonetheless, these new conditions within old dynamics still create an immense amount of damage. It was written from the Philippines that, “the problem of poverty coupled with the health crisis rose to an international scale and has become an immediate global concern, affecting not merely individuals but entire nations,” particularly damaging poor and marginalized communities.<sup>10</sup> Take the example of recent migrants from Venezuela in Trinidad, specifically those who found work as laborers under informal agreements. Several now struggle to find work due to the economic impact of COVID-19 while facing issues like obtaining legal status, wage theft, etc. Another particularly vulnerable group, LGBTQ+ persons, suffer the after-effects of COVID-19 due to previously existing conditions of discrimination.<sup>11</sup> World reports suggest that half a billion people worldwide will fall below the poverty line because of COVID-19; this particularly affects

women.<sup>12</sup> Numerous pre-existing factors (e.g. healthcare capacity, social services, ecology, etc.) are leading to various levels of death and economic damage to countries.<sup>13</sup> This is not to even mention the long-term effects that have occurred and will continue to occur in the ever-widening gap in educational outcomes between the rich and poor.

What has been unique to COVID-19, even if unspoken, is the understanding of its relationship to ecological issues.<sup>14</sup> At the economic level, it is ironic that we are compelled to participate in an ecologically unsustainable, consumption-based economy, disrupted during lockdowns, to ensure the economic survival of others.<sup>15</sup> Further, given the way that industrial food production is moving to satisfy global demands (particularly for meat) and the rate of deforestation (particularly in the Amazon), many more viruses will appear and/or be able to infect humans causing an unpredictable amount of wreckage. What is more shocking is that these conditions are not unforeseen.<sup>16</sup> However, various diseases that served as precursors in the past simply did not create a sufficiently severe economic impact to garner attention. Indeed, “diseases make history, but only as epidemiological vectors bound to commerce and empire.”<sup>17</sup>

### *Necropolitics.*

Secondly, political agency in the world today tragically “resides in the power and capacity to dictate who is able to live and who must die... To be sovereign is to exert one’s control over mortality and to define life as the deployment and manifestation of power.”<sup>18</sup> Within the crisis of COVID-19, who survives and who suffers and dies, especially in the long run, is made by those with sovereignty in the society (i.e. those with wealth and power), who are increasingly alienated from the rest of society.<sup>19</sup> Those without sovereignty are simply left to the whims of the Pandemic and its after effects. Take, for example, the American context, where Black, Latinx, and Indigenous communities often suffered from worse COVID-19 outcomes than their white counterparts, and face inequitable vaccine distribution.<sup>20</sup> This is directly linked to centuries of racism, whereby whites in power have tried to have control of the lives of persons of color, through legal and violent measures.<sup>21</sup> One can also look at South Africa, where many people had to choose between death from COVID or from starvation. In other words, unlike the wealthy and powerful, they had no agency over their own life and death.

Unable to find agency by other means, those who live without significant sovereignty (i.e. the poor and marginalized) must

*“The fear of death compromises our ability to love each other fully, deeply, and sacrificially.”*

either uphold, “the work of death” or suffer from a state of fear of the Other.<sup>22</sup> In this, “the fear of death compromises our ability to love each other fully, deeply, and sacrificially,” and encourages the development of forms of psychological anaesthesia.<sup>23</sup>

Therefore, it is increasingly the case that the achievement of subjectivity in necropolitical frameworks stands contrary to the Gospel, demonstrating that many societies today are in the process of losing the notion that all human life and all living things are gifts that come from the Lord (Romans 6:23). Granted, it is the same Lord, who by virtue of the crucifixion, suffered under the Necropolitics of the Roman Empire (John 19).

*We have reached a world where truth itself is challenged when it does not attune to one's ascribed ideology.*

### *Ideology and the Post-Truth Era.*

Thirdly, every society has used or currently is using a variety of ideologies to justify its existing conditions, especially its inequalities and structures.<sup>24</sup> In creating a pre-interpreted view of the world, these ideologies are not as obvious as they might seem. They often blend into the very *Lebenswelt* of a given society and, thus, pass without criticism (e.g. indifference and radical individualism).<sup>25</sup> Take, for example, how the relationship between science and developmentalism goes hand-in-hand. When critically examined, it becomes clear that the logic de-ployed is heavily based in a colonial, militaristic, and/or sexist attitude, which problematizes that which is non-Euro-American and non-male (i.e. women, persons in developing nations, and the environment).<sup>26</sup>

The most evident ideology of the world today is globalization, by which, “the god of free market capitalism... propagates a ‘soteriology’ of ‘saving’ the world through creation of undue wealth and prosperity.”<sup>27</sup> On the other hand, one cannot ignore the rise of “nativist” and “nationalistic” ideologies (especially when tied to inegalitarianism), which by virtue of creating, “grand mythological schemas,” leads to a justification of rights based in nationality or ethnicity.<sup>28</sup> Nonetheless, in the midst of COVID-19, the reach of ideology has worsened as, “a vast epidemic of ideological viruses which were lying dormant in our societies: fake news, paranoid conspiracy theories, explosions of racism,” have exploded.<sup>29</sup>

Even when one has the ability to deconstruct an ideology, we have reached a world where truth itself is challenged when it does not attune to one's ascribed ideology (e.g. climate change). In the long run, however, to discuss the post-truth character of our postmodern era (separate from ‘postmodernism’ as a philosophical movement) still fails to understand who is the exact victim of this vacuum of

truth. Indeed, “[t]o speak of the ‘postmodern world’ is a superficial response, and of little help,”<sup>30</sup> as, “the poor,” remain, “the bearers of truth,” suffering at the receiving end of the results of such ideologies.<sup>31</sup>

*The Church, or the Lack Thereof.*

Fourthly, while the pandemic has posed existential and religious questions, the Church is proving itself to be a vehicle of both hope and danger. While serving as a means for coping with the effects of the pandemic, providing material assistance to those in need, and disseminating important public health information, there have also been occasions where the Church has been a, “tranquilizer in the whole medical response,” to COVID-19, as one Ugandan professor put it.<sup>32</sup> The negligence by some religious leaders caused one pharmacy professor, although speaking in the Pakistani context, to say quite a profound truth: “the clergy needs to... convince the public to keep the faith not the germs.”<sup>33</sup> While part of this stems from an attitude of clericalism, where hierarchical and religious matters take precedence, the effects are still felt by the broader populace.

On the other hand, the Church is in decline, absent, or irrelevant in some parts of the world. While there is varying data surrounding religiosity during COVID-19,<sup>34</sup> there are also serious concerns about the acceleration of religious disaffiliation.<sup>35</sup> While solutions have been proposed (notably a relationship-based model of religious leadership),<sup>36</sup> enacting such models proves difficult even under conditions where it is possible (i.e. under non-lockdown conditions). Nonetheless, even if Christianity is itself popular in a given society, this does not necessarily mean that the Gospel is preached and lived.<sup>37</sup>

*Our ability to recognize the suffering of the world should not overwhelm and paralyze us, making a collective response impossible.*

*The world is sick and, despite this, we must go on living.*

*The Interconnectedness of these Pathologies.*

Lastly, unsurprisingly, all the issues listed above interact with one another, reinforcing and contributing to the perpetuation of the sickness of the world.<sup>38</sup> Ironically, it is, perhaps, our connected world, something perceived so often as good in itself, that leads to a local disaster triggering a global catastrophe.<sup>39</sup> In the same manner, it is ironic that the separation for the sake of public health (e.g. social distancing, quarantining, etc.) has become part of the solidarity necessary to reduce the spread of COVID.<sup>40</sup>

While signs of hope exist on the horizon (e.g. COVAX),<sup>41</sup> one cannot deny the world’s sickness. Nonetheless, our ability to recognize the suffering of the world should not overwhelm and paralyze us, making a collective response impossible. In other words, we find

*Spiritan mission is related to the idea of healing itself.*

*Healing is revealed through the Spirit's presence in the community and within the community's concrete pilgrimage of faith.*

ourselves at a critical missional point, whereby the context in which our mission occurs demands a response. To proceed, we must admit two things: the world is sick and, despite this, we must go on living. Betwixt these two points, we find ourselves like the Israelites in exile, where, sitting by the rivers of Babylon, we are shockingly aware of our issues and yet somewhat unable to move forward (Psalm 137). Therefore, we must begin to contemplate a *modus operandi* of healing whereby the path back to Jerusalem can be discerned, so that we can sing the song of the Lord once more.

### **SPIRITAN MISSION AND HEALING: PERSPECTIVES**

Unsurprisingly, our *modus operandi* as Spiritans is mission (SRL 2). However, its exact ability to respond to the sickness of the contemporary world is uncertain. Thus, it is necessary to develop a perspective which shows how Spiritan mission is related to the idea of healing itself. Generally, healing is a missionary act, rooted in the witness to and proclamation of the Kingdom of God by Jesus Himself.<sup>42</sup> It is this same healing Lord who entered into the socio-historical context of ancient Israel to initiate the Kingdom, redeem the entirety of humanity, and begin the healing of the world (Romans 1:3). “[I]nvited to witness,” Christ’s own incarnation,<sup>43</sup> i.e. taking it as our *norma normans non normata*, Christ calls us to enter into a particular socio-historical context and proclaim the Kingdom, the on-going healing of the world begun in Christ. Thus, the beginning of all Spiritan missionary activity is an incarnation, a *kenosis* of sorts, by which we find the meaning of our created being and purpose within history (i.e. *charism*) (SRL 16).<sup>44</sup>

This *kenosis* allows us to become fully a part of a wounded community and join the people we serve to journey through life, which cannot be reproduced in secular ideologies (cf. SRL 15, 16.1, 1 Peter 2:24).<sup>45</sup> Of course, despite our *kenosis*, the process of healing is not ours (cf. Deuteronomy 32:39). Instead, as the Spirit, “is the mission strategist,” that, “precedes us,”<sup>46</sup> healing is revealed through the Spirit’s presence in the community and within the community’s concrete pilgrimage of faith (cf. Galatians 5:25).<sup>47</sup> Further, as with Libermann’s psycho-spiritual approach in spiritual direction, the applied healing is particular, requiring specific remedies rather than broad stroke miracle cures.<sup>48</sup> Therefore, engaging in a *theopraxis*,<sup>49</sup> the Spiritan healing mission proceeds as a common journey of a people to follow the life-giving path of the Divine Physician, who beckons us to participate in the on-going creation of a healed world

*Any healing associated with a preferential option for the poor must be the work from and/or of the poor.*

in the Holy Spirit (John 14:6, cf. Ephesians 2:22).<sup>50</sup>

It is within this healing (and liberating) experience of the Spirit that a healing self-creation takes place (John 6:63),<sup>51</sup> gaining critical importance in a world where the sickness thereof often turns one away from such. In Spiritan terms, we call this *integral liberation* (SRL 14), which summarizes Libermann's doctrine.<sup>52</sup> Integral liberation, of course, presupposes three things: (1) *the preferential option for the poor*, (2) *ideoclastism*, and (3) *its integral nature*.

First, integral liberation presupposes a preferential option for the poor, who are the *raison d'être* of the congregation (Luke 4:18, SRL 4).<sup>53</sup> This is particularly relevant for our contemporary world, as, "most often, diseases themselves make a preferential option for the poor," (barring some exceptions, e.g. gout historically was the disease of European kings).<sup>54</sup> In one sense, Spiritans since their foundations have been aware of this, as Des Places himself died after Le Grand Hiver which caused a "weakened state of public health," the greatest victims of which were the poor who succumbed to a variety of illnesses.<sup>55</sup> Nonetheless, following from the Spirit's revelation of healing in the community, any healing associated with a preferential option for the poor must be the work *from* and/or *of* the poor, rather than for and/or towards the poor.<sup>56</sup>

Second, integral liberation presupposes a certain ideoclastism, i.e. a deconstruction of ideology as such, especially those which would be oppressive or otherwise inegalitarian. Pointing principally towards experience, Libermann himself was quite ideoclastic. One only has to look at his harsh critique of, "that middle-class aristocracy," that was, "refusing... any semblance of justice and sweeping aside the interests of the poor," during the Paris Revolution of 1848.<sup>57</sup> Thus, our missional healing, from this perspective, also has the task of unmasking the wound covered up by ideology (cf. Matthew 10:26, Luke 8:17).

Third, integral liberation presupposes its own integral nature.<sup>58</sup> That is, it supposes a holistic transformation of reality, allowing for the liberation of both the oppressed and the oppressor.<sup>59</sup> In order to complete such transformation, integral liberation allows for the emergence of a new reality, overcoming the previous problematic dynamics and creating a new set of social, personal, and ecological dynamics under the inspiration of the Holy Spirit (Romans 8:19-25).<sup>60</sup> Indeed, one must always, "find the pulse of the Spirit to give impetus, together with others, to dynamics that can witness and channel the new life that the Lord wants to generate at this concrete



*The advancement of Spiritan mission has very little to do with institutional expansion, but far more with fidelity to the Gospel.*

moment in history.<sup>61</sup> In other words, integral liberation as a healing praxis involves the healing of all persons, both the oppressor and the oppressed, leading not necessarily to a return to previous conditions, but leading to a (re)creation of a healed reality.

It is, perhaps, this direction towards the integral liberation of a community on its pilgrimage of faith that Spiritan mission, in deploying critical analysis, cannot understand history as accidental, i.e. as a chance development (cf. SRL 14.1). Nor can Spiritan mission understand history as merely *farcical*, as a process that is leading nowhere. Instead, oppressive socio-historical constructs (i.e. social wounds) appear by the real actions of people, perpetuated by those who benefit from them. Liberation, thus, comes from human cooperation in the mission of the Holy Spirit of the horizontal expansion of the Good News, the redemptive healing wrought in Christ (2 Corinthians 3:17-18, 2 Thessalonians 2:13). However, critical analysis and engagement with the present does not necessarily lose focus on the *final* coming of the Kingdom of God, i.e. the complete healing of the world. Although human history has meaning in the Spiritan idea of mission, any present-oriented discussion on the contemporary missional task must constantly reflect, “its eschatological nature without annulling the dialectic of this age and the age to come, the uncreated and the created, the being of God and that of man and the world.”<sup>62</sup> Thus, the advancement of Spiritan mission has very little to do with institutional expansion, but far more with fidelity to the Gospel and witness to the eventual arrival of the healed Kingdom.<sup>63</sup>

Nonetheless, simply because wounds can be healed, that does not mean that they should be simply forgotten. Stated differently, the history of human suffering should never be lost. Instead, it impels us towards specific and concrete commitments as, “[t]he memory of suffering... brings new moral imagination into political life, a new vision of other’s suffering which should mature into a generous, uncalculating partisanship on behalf of the weak and unrepresented.”<sup>64</sup>

In this sense, Spiritan witness to healing unto, “the ends of the earth,” (Acts 1:8) cannot be a theodicy, especially since all theodicies fail to stand up to the critique of the depth of human suffering. Nor is such a theodicy even theologically valuable, since, “Christ’s curing sick people had a cosmic significance,”<sup>65</sup> and, thus, cannot be contained within mere anthropocentric categories. Hence, an eschatological defence of a just God despite the presence of human suffering misses something about mission both in the present and even in the eschaton. In avoiding these pitfalls, Spiritan mission must con-

*Spiritan mission as healing begins with a kenosis that allows us to partner with the healing work of the Holy Spirit.*

cretely proclaim that the Spirit is working in the world towards the eschatological reality of the Kingdom of God (2 Corinthians 5:5). It is proclaiming that the healing of the world *has begun* by virtue of the incarnation (Galatians 4:4-5) and *will be completed* in Christ in the fullness of time (Colossians 1:19-20).

As we enter into the socio-historical contexts of communities, solidarity becomes the healing mode by which we live this history with the Body of Christ (cf. 1 Corinthians 12:13),<sup>66</sup> drawing us, “closer to people among whom we live, especially those who are the most vulnerable, poor and excluded from society,”<sup>67</sup> (cf. SRL 24.1). However, solidarity is never a good unto itself, but merely the mode by which good, as well as evil, can be accomplished (e.g. many bishops and religious superiors were in solidarity with their accused and guilty clergy/members when covering up abuse). Solidarity, in this way, is much like any medicine, whereby an incorrect dose can be fatal, while a correct dose can be life-saving.<sup>68</sup>

In summary, we might say that Spiritan mission as healing begins with a *kenosis* that allows us to partner with the healing work of the Holy Spirit who, present in the community, leads us towards integral liberation. Integral liberation, in its historical dimensions, points to the historical character of healing itself, with constant reference towards the final healing event, i.e. the *eschaton*, towards which we walk in solidarity with the community.

## TOWARDS GLOBAL HEALING: PATHWAYS AND OBSTACLES

Finding a missional sense of “hope, joy, and... a radical meaning of life in the midst of existential absurdities,”<sup>69</sup> we are strengthened to continue our mission and boldly proclaim the Risen Lord in the power of the Holy Spirit (Matthew 10:20, Acts 4:31). However, as elaborated on earlier, Spiritan mission is not about a maintenance of the status quo. Especially when placed side-by-side with the world’s sicknesses, we recognize that, “*nothing* can remain the same,” and that we must, “create new spaces and reinvent a future worth living for,” directed towards the healed future of the Kingdom.<sup>70</sup>

Naturally, we assume that Spiritan mission has a part to play in building this future, though perhaps not as a universalized treatment. Suggesting treatments for various ailments is certainly within the bounds of scripture and tradition. We can reflect on Paul’s suggestion to Timothy to take a little wine for the stomach (1 Timothy 5:23) and Thomas Aquinas’ remedies for sorrow or pain of tears,

*If Spiritan mission is to be a viable option in the process of global healing, it cannot assume a hegemonic, universalized approach.*

*Intersectional fronts by which our work can more fully contribute to the healing of the interconnected woundedness of our world.*

sympathy, contemplation, sleeping, and bathing (*Summa Theologiae* I-II.38). Yet, it is clear from the analysis above, if Spiritan mission is to be a viable option in the process of global healing, it cannot assume a hegemonic, universalized approach. In fact, it may be downright reckless to suggest a consistently universalized approach. Thus, it is preferable to understand the Spiritan mission of healing as a diagnostic tool that suggests a variety of pathways forward that require discernment to apply concretely and eventually develop into practical commitments in particular contexts. These pathways include solidarity, options within the Church, academia, and inter-sectional fronts.

### *Pathways.*

The first direction to take is towards solidarity, without which there is no healing. By encouraging a renewal of social relations through concrete relations with each other, we can bring communities together in a liberative and non-ideological way, building solidarity to progress along the path of healing.<sup>71</sup> This solidarity within communities requires that we learn to relax and celebrate amidst the fear, and so deepen bonds of friendship with one another.<sup>72</sup> As our bonds deepen, the healing Spirit will emerge within the community setting, creating a horizontal (rather than vertical) expansion of mission. That is, rather than a purely descending mission, the development of the community towards healing is a process of collective ascent.

Second, as healing is part of the *esse* of the Church and is, “placed at the heart of all activity,”<sup>73</sup> thereof, one can also consider initiatives within the Church as a possible pathway.<sup>74</sup> For example, the Vatican has called for “an alliance between Catholic and non-Catholic educational institutions in order to confront the challenges stemming from or exacerbated by the COVID-19 pandemic.”<sup>75</sup> Especially as Spiritan education involves, “responding to the most pressing educational needs of the people of their times,”<sup>76</sup> the possibility of having a particularly Spiritan missional approach suggests that an ecclesial pathway for healing in a post-COVID world can and, perhaps, should exist.<sup>77</sup>

Third, Spiritans engaged in academic settings have a unique opportunity to engage in critical analysis. Here we follow the example of Fr. Libermann who “included the tasks of fostering conscience of the duty to work and to understand the working of tools (‘how things operate’) as integral parts of a missionary’s

*If we assume that all answers to the need for healing in our present context can be articulated within the Spiritan tradition (even covertly), we run the risk of a baseless triumphalism.*

work.”<sup>78</sup> We cannot separate academic education from praxis, that is, the ability to dissect the critical issues at hand in order to consider what direction one can take to bring about healing. Such praxis provides an invaluable asset for the Congregation’s mission. Healing itself is a concrete phenomenon and, thus, all academic work needs to be linked to practical commitments to the process of healing.<sup>79</sup>

Last and most important, we can discern intersectional fronts by which our work can more fully contribute to the healing of the interconnected woundedness of our world. Three examples stand out. First, there are the links between Inter-Religious Dialogue and Service/Liberation through a Dialogue of Life or Action, by which, “universal basic consensus on basic convictions,” can be practically built, despite being in a world of increasing scepticism towards collaboration with the “other.”<sup>80</sup> Second, as healing in its fullness entails a reconciliation between humanity and creation, the healing mission extends to include ecological justice, which itself cannot be separate from other issues such as economics, conflict, and disease (including COVID-19).<sup>81</sup> Third, one can look at the intersections between liturgy, social psychology, and social structure. As liturgy, “immerses us in a larger reality that bursts the limits of our social imagination,”<sup>82</sup> the chance for persons to build relationships and develop a greater communal consciousness through the liturgy creates an opportunity to consider a *theopraxis* for social rebuilding.<sup>83</sup> While all of these fronts present interesting paths, one’s context is often the main key that shapes it, e.g. Diane Jagdeo suggests that “healing land and healing lives (ecology and human well-being),” is best for the Caribbean context.<sup>84</sup> Indeed, it is only within the missionary’s context that exact fronts can be discerning and developed that will advance concrete commitments for a common journey of the people and achieve the end goal of integral liberation.<sup>85</sup>

### ***Obstacles.***

While the above pathways may seem straightforward, they are not without obstacles. First, in our articulation of the healing, a balance is needed between being too rigid about the categories we use and being too vapid. Both extremes would result in meaningless articulations and/or refusal to appreciate particular contexts for mission. Further, if we assume that all answers to the need for healing in our present context can be articulated within the Spiritan tradition (even covertly), we run the risk of a baseless triumphalism

(cf. 1 Corinthians 5:6); exclude the wisdom of other legitimate responses to COVID-19 (cf. James 1:16-17); and ignore legitimate criticisms that can be applied to Spiritan mission as such.

*Unless we come to understand how we are preventing the healing of the world, “we will continue to resist our own conversion.”*

Second, we can be tempted to attach ourselves to an institutionalized or ideological conception of what Spiritan mission entails and become prideful of it. It is important to note that, “Libermann saw pride as the enemy, pride that hides so successfully in the labyrinth of our inner self, pride that needs our illusions to sustain it.”<sup>86</sup> Thus, in remaining attached to our illusions, we are not being true to our Spiritan vocation and the obstacles which stand in the way of our contributing to healing the world remain stubbornly in place.<sup>87</sup> This ultimately leads to a pragmatic disjunct between the claims of who we are and what we do which can be described in terms of practical relativism,<sup>88</sup> or a dangerous metanarrativistic approach. Such attitudes can only be resolved by an authentic conversion and commitment to mission (James 1:22). Unless we come to understand how we are preventing the healing of the world, “we will continue to resist our own conversion.”<sup>89</sup>

## CONCLUSION

If the above research and reflections show anything, it is that the concept of “Healing the World” has a legitimate place in Spiritan mission in the contemporary world, or perhaps a necessary one. Spiritan mission has the ability to respond to the contemporary sicknesses of the world in a healing way and, despite obstacles, provides pathways for the future. Granted, this study is by no means the final word on the topic, but rather serves as the beginning of a conversation on both academic-theoretical and practical-pastoral levels. Though, more generally, it is my hope that this research positively contributes to the study of Spiritan missiology.

Nonetheless, despite any progress that will be made in healing the post-COVID world, we must admit that *ce n'est pas la lutte final*. It is quite likely that other pandemics will emerge, but, if we do not learn how to create healing now, the wounds of the world will only become worse.<sup>90</sup> Indeed, “[t]he most important thing we have to nurture, now, is hope: hope that we can make something great and beautiful in the future.”<sup>91</sup> We are not abandoned in this task, as the Divine Physician, “offered us his Spirit as a lasting source of vitality, holiness, and liberative action in every age.”<sup>92</sup> Let us pray that we might have the strength to continue Christ’s healing mission in the world today.

*Matthew Broeren, C.S.Sp.  
Brazil.*

## ENDNOTES

1. Cf. Nalunnakkal, George Mathew, "Come Holy Spirit, Heal and Reconcile: Called in Christ to be Reconciling and Healing Communities." *International Review of Mission* 94, 372 (Jan 2005) 13-14, 19.
2. Catechism of the Catholic Church, 1421.
3. See Costas, Orlando, "Contextualization and Incarnation," in *Christ Outside the Gates: Mission Beyond Christendom*. Maryknoll, NY: Orbis Books, 1982, 13.
4. Cf. Dussel, Enrique, "General Introduction," in *The Church in Latin America 1492-1992*. Edited by Enrique Dussel. Maryknoll, NY: Orbis Books, 1992, 1. Dussel states that, "every history of the church supposes a certain way of handling ecclesial facts." In some sense, mission is itself an ecclesial fact, which, therefore, requires a method-ological elaboration.
5. For a brief introduction, see Love, John W., "The Concept of Medicine in the Early Church." *The Liancre Quarterly*. 73, 3 (Aug 2008) 225-238, DOI: 10.1179/002436308803889503
6. Christian Medical Commission, "Healing and Wholeness: The Churches' Role in Health." German Institute for Medical Mission (DIFAM), 1990: 5. Cf. Kamba, Micheline. "Holistic Healing in Acts 3:1-10." *International Review of Mission*. 105, 2 (Nov 2016): 268-79. And cf. Basil the Great. *Letter to Eustathius the Physician*, 1
7. Žižek, Slavoj, *Pandemic! COVID-19 Shakes the World*. New York and London: OR Books, 2020, 110.
8. See Marmot, Michael, and Jessica Allen, "COVID-19: exposing and amplifying inequalities." *J Epidemiol Community Health* 74, 9 (2020) 681-682.
9. Horvat, Srećko, "Introduction: Everything Must Change, So That Nothing Remains the Same," in *Everything Must Change!: The World After Covid-19*. Edited by Renata Ávila and Srećko Horvat. New York and London: OR Books, 2020, 4. One article from India was quite right in saying, "epidemics reveal who and what is genuinely valued in a society." Bhanot, D., T. Singh, S. K. Verma, and S. Sharad, "Stigma and Discrimination During COVID-19 Pandemic. *Front.* Public Health 8 (2021), DOI: 10.3389/fpubh.2020.577018.
10. Deguma, Jabin J., and Melona C. Deguma, Jemima N. Tandag, and Harlene Marie B. Acebes, "Where is the Church in the Time of COVID-19 Pandemic: Preferring the Poor via G. Gutierrez' 'Liberation' and the Catholic Church's Social Teaching in the Philippine Setting." *Journal of Social and Political Sciences*. 3, 2 (2020) 364, DOI: 10.31014/aior.1991.03.02.175.
11. Goldberg, Suzanne B., "COVID-19 and LGBT Rights," in *Law in the Time of COVID-19*. Edited by Katharina Pistor. Columbia Law School, 2020, [https://scholarship.law.columbia.edu/faculty\\_scholarship/2687](https://scholarship.law.columbia.edu/faculty_scholarship/2687).
12. See Gnciting, Uwe and Nicholas Lusiani and Irit Tamir, *Power, Profits, and the Pandemic: From Corporate Extraction for the Few to an Economy that Works for All*. Oxford: Oxfam International, 2020, 4. Cf. Fratelli Tutti 23. This may also contribute to an increase in human trafficking, as many factors which drive human trafficking have increased since the advent of COVID-19.

13. See World Bank, "The cost of containing the pandemic," in *The Cost of Staying Healthy: Semiannual Report of the Latin America and the Caribbean Region*. World Bank Group, 9 Oct 2020, 33-37.
14. For an introduction, see Vatican COVID-19 Commission, *Executive summary: Ecology Taskforce*. 3 May 2020, <http://www.humandevlopment.va/content/dam/sviluppoumanol/vatican-covid19-response/doc-newsletter/ecology/book/COVIDComm-Wk4-ecology-3-May-2020.pdf>.
15. See *Laudato Si'* 22, 26, 61.
16. See Žižek 91, cf. *Laudato Si'* 140.
17. Moore, Jason W., *Capitalism in the Web of Life: Ecology and the Accumulation of Capital*. London: Verso, 2015, 37.
18. Mbembe, Achille, *Necropolitics*. Translated by Steven Corcoran. Durham and London: Duke University Press, 2019, 66. See Fratelli Tutti 15.
19. See *Fratelli Tutti* 22, and *Laudato Si'* 49.
20. Inequitable vaccine distribution has, of course, been an *international* issue as well as an *intranational* issue.
21. See Pirtle, Whitney N. Laster, "Racial Capitalism: A Fundamental Cause of Novel Coronavirus (COVID-19) Pandemic Inequities in the United States." *Health Education & Behavior* 47, 4 (2020) 504–8, <https://doi.org/10.1177/1090198120922942>, and Zhang, Christine and Claire Bushey, "Racial inequality plagues US vaccine rollout," in *Financial Times*. 20 Feb 2021, <https://www.ft.com/content/7b0db882-a369-4e32-a86a-eb7fda2a0da0>. See also "The COVID Racial Data Tracker." The COVID Tracking Project. The Atlantic, 2020. <https://covidtracking.com/race>.
22. Mbembe 68. See *Fratelli Tutti* 27.
23. Beck, Richard, "An Eccentric Identity," in *The Slavery of Death*. Eugene, OR: Cascade Books, 2014, 59.
24. See Piketty, Thomas, *Capital and Ideology*. Translated by Arthur Goldhammer. Cambridge, MA and London: Belknap Press of Harvard University Press, 2020, 1, 1035.
25. Cf. *Laudato Si'* 135, and *Fratelli Tutti* 14, 20, 45, 105.
26. See Mies, Maria and Vandana Shiva, *Ecofeminism*. London: Zed Books, 2014, 48-89 (of 321 of ePub version).
27. Mor Coorilos, Geevarghese, "Mission towards Fullness of Life." *International Review of Mission* 103, 1 (April 2014) 40, DOI: 10.1111/irom.12037. Cf. Sobrino, Jon S.J. *No Salvation Outside the Poor: Prophetic-Utopian Essays*. Maryknoll, NY: Orbis Books, 2008, 38 and cf. Nulannakkal 15.
28. Mbembe 52. See Piketty, Thomas, "Social Nativism: The Postcolonial Identitarian Trap," in *Capital and Ideology*, 862-965.
29. Žižek 39.
30. Gutiérrez, Gustavo, "Theology from the Underside of History," in *The Power of the Poor in History*. Translated by Robert R. Barr. Maryknoll, NY: Orbis Books, 1983, 213.
31. Sobrino, *No Salvation Outside the Poor*, 60.
32. See Isiko, Alexander, "Religious construction of disease: An exploratory ap-

- praisal of religious responses to the COVID-19 pandemic in Uganda.” *Journal of African Studies and Development* 12, 3 (July-Sept 2020) 77-96, DOI: 10.5897/JASD2020.0573 and Deguma 363-374, and see Meza, Diego, “In a Pandemic Are We More Religious? Traditional Practices of Catholics and the COVID-19 in Southwestern Colombia.” *International Journal of Latin American Religions* 4 (31 Aug 2020) 221-224, DOI: 10.1007/s41603-020-00108-0.
33. Mubarak, Naccm, “Corona and clergy – the missing link for effective social distancing in Pakistan: Time for some unpopular decisions.” *International Journal of Infectious Disease* 95 (30 April 2020) 431-2.
  34. E.g., there was a seeming increase in the experience of faith in the U.S. vis-à-vis a stagnation in religious participation, while in Colombia there was a no change in the experience of religious faith. See White, Christopher, “Study Finds Young Strong in Faith amid Virus, but Increasingly Lonely.” *Crux*, April 20, 2020. <https://cruxnow.com/church-in-the-usa/2020/04/study-finds-youth-strong-in-faith-amid-virus-but-increasingly-lonely/>, and see Meza, Diego, “In a Pandemic Are We More Religious?” 224-228.
  35. “Cardinal: Pandemic May Have Accelerated Secularization of Europe by 10 Years.” *Catholic News Agency*, September 4, 2020, <https://www.catholicnewsagency.com/news/cardinal-pandemic-may-have-accelerated-secularization-of-europe-by-10-years-33881>.
  36. Springtide Research Institute, “A New Model for New Realities: Relational Authority,” in *The State of Religion & Young People*. 2020, 48–93.
  37. Cf. Segundo, Juan Luis S.J., “Mass man—Minority Elite—Gospel Message,” in *The Liberation of Theology*. Translated by John Drury. Maryknoll, NY: Orbis Books, 1976, 213.
  38. See *Laudato Si’* 117.
  39. See Žižek 55. Cf. *Fratelli Tutti* 32, 34.
  40. See Žižek 42.
  41. See “COVAX.” World Health Organization. World Health Organization, 2020, <https://www.who.int/initiatives/act-accelerator/covax>.
  42. See Thomas, John Christopher, “The Spirit, Healing and Mission: An Overview of the Biblical Canon.” *International Review of Mission* 93, 370/371 (July/Oct 2004) 429, DOI: 10.1111/j.1758-6631.2004.tb00471.x, and cf. *Gaudium et Spes* 40.
  43. Tien, Phung Manh C.S.Sp., “The Holy Spirit in Spiritan Life.” *Spiritun Horizons* 12 (Fall 2017) 27.
  44. Cf. Zizioulas, John D, *Being as Communion: Studies in Personhood and the Church*. Crestwood, NY: St. Vladimir’s Seminary Press, 1997, 97.
  45. See Ambrose of Milan, *De Fide* 2:11.90. Cf. Uzuoku, Eugene C.S.Sp. “Missionary and Mission.” *Spiritun Life* 4 (Dec 1991) 30, and cf. Zizioulas 224. One might also recall the famed statement, “that which He has not assumed He has not healed,” as a statement about the healing found in the Incarnation. Gregory Nazianzen, *Letters*, 101.5 (translation from New Advent, <https://www.newadvent.org/fathers/3103a.htm>).
  46. Fradet, Yves-Marie C.S.Sp., “Our Spiritan Identity: We are Religious Missionaries Consecrated to the Holy Spirit.” *Spiritun Horizons* 7 (Fall 2012) 18.
  47. See Mor Coorilos 44. Cf. Koren, Henry C.S.Sp., “Our Spiritan Charism,” in *Essays*



- on the Spiritan Charism and on Spiritan History*. Bethel Park, PA: Spiritus Press, 1990, 17, and cf. Basil the Great. *De Spiritu Sancto* (On the Holy Spirit) 16.39, 19.49.
48. Van Kaam, Adrian C.S.Sp., "Troubled Souls," in *A Light to the Gentiles*. Denville, NJ: Dimension Books, 1959, 129.
49. Walking and living the mystery of God and the process that God has initiated in Christ. See Sobrino, Jon, "The Death of Jesus (3): The Crucified God," in *Jesus the Liberator: A Historical-Theological View*. Translated by Paul Burns and Francis McDonagh. Maryknoll NY: Orbis Books, 1993, 246.
50. See *Evangelii Gaudium* 23-24.
51. Cf. Davis, Kortright, "Praxis for Theological Emancipation," in *Emancipation Still Comin': Explorations in Caribbean Emancipatory Theology*. Maryknoll, NY: Orbis Books, 1990, 103.
52. Martins, Amadeu C.S.Sp., "Libermann's Respect for Persons (Continuation)—Libermann and Human Freedom." *Spiritan Papers* 3, no. 3 (1977) 26, <https://dsc.duq.edu/spiritan-papers/vol3/iss3/5>.
53. ND IX, 300, XIII 170. See Boran, George C.S.Sp. and John Assey, C.S.Sp., editors, "Reflections on Educational Commitments in the Congregation of the Holy Spirit," in *Spiritan Pedagogy: A Handbook*. Pittsburgh, PA: Center for Spiritan Studies March 2017 (orig. pub. 2009), 3. Cf. Freire Paulo, *Pedagogy of the Oppressed*. Translated by Myra Bergman Ramos, 30th Anniversary ed. New York, NY: Bloomsbury Academic, 2000, 133.
54. Farmer, Paul, *Pathologies of Power: Health, Human Rights, and the New War on the Poor*. Los Angeles, CA: University of California Press, 2005, 140. Cf. *Laudato Si'* 48. Gregory of Nyssa has an important extension, "The sick who is poor is doubly poor." Gregory of Nyssa. On the love of the Poor (*De Beneficentia*), PG 46.460 (translation from *The Hungry are Dying*. Edited by Holman, Susan, Oxford: Oxford University Press, 2001, 195).
55. Farragher, Sean C.S.Sp., "The Great Winter," in *Led by the Spirit: The Life and Work of Claude Poullart des Places, founder of the Congregation of the Holy Spirit*. Paraclete Press, 1992, 228. See Michel, Joseph C.S.Sp., "There is no Greater Love," in *Claude-François Poullart des Places: Founder of the Congregation of the Holy Spirit (1679-1709)*. Translated by Vincent O'Toole C.S.Sp. Pittsburgh, PA: Center for Spiritan Studies, n.d., 107-115.
56. Cf. Boff, Leonardo O.F.M., "Models and Pastoral Practices of the Church," in *Church: Charism and Power*. Translated by John W. Dierckmeier. New York: Crossroad Publishing, 1985, 2-11, and cf. Freire 48, 65, 79.
57. ND X, 148. See ND IX, 42.
58. Cf. Boff, Clodovis O.S.M., *Feet-on-the-Ground Theology: A Brazilian Journey*. Translated by Phillip Berryman. Maryknoll, NY: Orbis Books, 1987, 173.
59. See Freire 44-8, 56.
60. See Gutiérrez, Gustavo, *A Theology of Liberation: History, Politics, and Salvation*. Translated and Edited by Sr. Cardia Inda and John Eagleson, 15th Anniversary ed. Maryknoll, NY: Orbis Books, 1988, 104.
61. Francis I, *Life after the Pandemic*. Città del Vaticano: Libreria Editrice Vaticana,

- 2020, 47.
62. Zizioulas 20.
  63. Cf. Comblin, Jose, "The Church and History," in *The Meaning of Mission: Jesus, Christians and the Wayfaring Church*. Translated by John Drury. Maryknoll, NY: Orbis Books, 1978, 108.
  64. Metz, Johann Baptist, "The Future in the Memory of Suffering," in *Faith in History and Society: Toward a Practical Fundamental Theology*. Translated by David Smith. New York, NY: The Seabury Press, 1980, 117-8.
  65. Delkeskamp-Hayes, Corinna, "Christian Credentials for Roman Catholic Health Care: Medicine versus the Healing Mission of the Church." *Christian Bioethics* 7, 1 (2001) 118, DOI: 10.1076/chbi.7.1.117.3770.
  66. "[T]he Holy Spirit does not give... gifts of healing without a natural love for [humanity]." Maximus the Confessor. *Quaestiones ad Thalassium*, 59.4. (translation from *On Difficulties in Sacred Scripture: The Responses to Thalassios*. Translated by Maximos Constas. Vol. 135. The Fathers of the Church (A New Translation). Washington, D.C.: Catholic University of America Press, 2018, 414).
  67. General Council. "Living Spiritan Spirituality." I/D 60 (February 2007), 18. Cf. *Querida Amazonia* 20.
  68. One might recall the famous adage of Paracelsus: *allein die Dosis macht es, daß ein Ding kein Gift ist*. ('The dose alone makes a thing not a poison.' Sometimes shortened as, 'The dose makes the poison'). See Tsatsakis, A. M., et al, "The dose response principle from philosophy to modern toxicology: the impact of ancient philosophy and medicine in modern toxicology science." *Toxicology reports* 5 (2018) 1111, DOI: 10.1016/j.toxrep.2018.10.001.
  69. Boff, Leonardo O.F.M., "Jesus Christ and Christianity: Reflections on the Essence of Christianity," in *Jesus Christ Liberator*. Translated by Patrick Hughes. Maryknoll, NY: Orbis Books, 1978, 262.
  70. Horvat, Srećko, "Introduction: Everything Must Change, So That Nothing Remains the Same," in *Everything Must Change!*, 6-7. Cf. Francis I. General Audience, Catechesis "Healing the World": 9. *Preparing the future together with Jesus who saves and heals*." Città del Vaticano: Libreria Editrice Vaticana, 30 Sept 2020, [http://www.vatican.va/content/francesco/en/audiences/2020/documents/papa-francesco\\_20200930\\_udienza-generale.html](http://www.vatican.va/content/francesco/en/audiences/2020/documents/papa-francesco_20200930_udienza-generale.html).
  71. See *Fratelli Tutti* 36, 150.
  72. See Temelkuran, Ecc and Srećko Horvat, "Corona-Neo-Facism: A Deadly Combination," in *Everything Must Change!*, 88.
  73. Aram I, "GEN 2 Report of the Moderator." Oikoumene. World Council of Churches, Feb 2005. Accessed 4 Dec 2020, <https://www.oikoumene.org/resources/documents/gen-2-report-of-the-moderator>.
  74. Pope Francis created the Vatican COVID-19 Commission, which has proposed several solutions to date.
  75. Arocho Esteves, Junno, "Vatican: Educational Alliance Needed to Confront Pandemic Challenges." *Crux*, September 10, 2020, <https://cruxnow.com/vatican/2020/09/vatican-educational-alliance-needed-to-confront-pandemic-challenges/>.
  76. Duaimé, Jeff C.S.Sp., et al, "4. 'The Heartbeat of Spiritan Education in the United

- States,” in *Spiritan Pedagogy*, 23.
77. For references about a particularly Spiritan approach, see *Guide for Spiritan Education*, 2.1-2.9
78. Koren, Henry C.S.Sp., “Faith, Science and Evangelization of the Poor,” in *Essays on the Spiritan Charism and on Spiritan History*. (Bethel Park, PA: Spiritus Press, 1990), 80. Cf. *Laudato Si'* 209-215.
79. Cf. Gutiérrez, “Theology: A Critical Reflection,” in *A Theology of Liberation*, 3-12. A great example would be understanding vaccine distribution and hesitancy theologically, sociologically, psychologically, medically, etc., especially as the main way out of the pandemic is through broad vaccination. One can study vaccine hesitancy, certainly, but one must also practically work towards (1) equitable vaccine distribution and (2) reducing vaccine hesitancy.
80. Küng, Hans, “Lack of Orientation—a world problem,” in *Christianity: Es-sence, History, Future*. Translated by John Bowden. New York, NY: Continuum Publishing, 1995), 787. Cf. Johnson, Elizabeth CSJ, *Quest for the Living God: Mapping the Frontiers in the Theology of God*. New York, NY and London: Continuum Publishing, 2007, 161-5, and cf. Salomon, Jean-François C.S.Sp., “Spiritan Interreligious Dialogue, India.” *Spiritan Horizons* 15 (2020) 120-124, <https://dsc.duq.edu/spiritan-horizons/vol15/iss15/21>.
81. *Laudato Si'* 216-218. Cf. World Bank, “Navigating Tough Terrain: Sound Principles, Good Maps, and Adaptive Learning,” in *Poverty and Shared Prosperity 2020: Reversing Reversals of Fortune*. World Bank Group, Oct 2020, 159-178, and cf. Barouki, Robert, et al, “The COVID-19 pandemic and global environmental change: Emerging research needs.” *Environment International* 146,1 (2021), DOI: 10.1016/j.envint.2020.106272. Pope has developed a three-fold approach to this (the three T’s): Techo (roof, i.e. housing), Tierra (land), Trabajo (work). See Francis I. *Life after the Pandemic*, 38.
82. Massingale, Bryan N., “Toward a More Adequate Catholic Engagement,” in *Racial Justice and the Catholic Church*. Maryknoll, NY: Orbis Books, 2010, 124.
83. Cf. Kruger, Ferdi and Ben de Klerk, “Continuous formation of liturgy through social cognition.” *HTS Teologiese Studies* 72, 3 (2016), DOI: 10.4102/hts.v72i3.3170. For context on the psycho-social impact of COVID-19, see Khan, Maryam, and Sana Zeb, “An Adaptive Approach towards COVID-19: Managing Psycho-social Crisis.” *Foundation University Journal of Psychology* 4, 2 (2020), 13-14, DOI: 10.33897/fujp.v4i2.166
84. Jagdeo, Diane O.P., “To All My Dominican Brothers and Sisters,” in *Building Bridges: Dominicans Doing Theology Together*. Dublin: Dominican Publications, 2005, 85.
85. The Vatican COVID-19 commission notably discussed the need for a ‘local flavour’ in vaccine distribution and access to ensure an equitable administration thereof. See Vatican COVID-19 Commission, *Vaccino per tutti. 20 punti per un mondo più giusto e sano* (Vaccine for all. 20 points for a fairer and healthier world). 29 Dec 2020: 16, <http://www.humandevlopment.va/content/dam/sviluppoumano/news/Vaccine%20IT%20EN%20ES%20-%20Paper%20DSSUI->

[PAV\\_dec%202020.pdf](#)

86. Kelly, Bernard A. C.S.Sp., *Life Began at Forty: The Second Conversion of Francis Liberation*. Second ed. Dublin: Paraclete Press, 2005, 94.
87. Cf. Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, *New Wine in New Wineskins*. Città del Vaticano: Libreria Editrice Vaticana, 2017, 22.
88. Cf. *Evangelii Gaudium* 80, and cf. Laudato Si' 122-123.
89. Gittins, Anthony C.S.Sp., "Root, Shoot, and Fruit: From Missio Dei to Mission Today." *Spiritun Horizons* 1 (Fall 2006) 38.
90. We might take inspiration from Camus' character Dr. Rieux in *The Plague*. Rieux's friend, Tarrou, states, "But your victories will never be lasting; that's all." Rieux's face darkened. 'Yes, I know that. But it's no reason for giving up the struggle.'" Camus, Albert, *The Plague*. Translated by Stuart Gilbert. New York: Vintage International, 1991, 118 (of 276 in NOOK version).
91. Eno, Brian and Yanis Varoufakis, "Reflecting on Your Post-Virus World," in *Everything Must Change!*, 174.
92. Prevot, Andrew, *Thinking Prayer: Theology and Spirituality amid the Crises of Modernity*. Notre Dame, IN: University of Notre Dame Press, 2018, 332-3.

