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**BIBLIOGRAPHIA MISSIONARIA**

*Saluto di*

**Mons. Ambrogio SPREAFICO**  
*Rettore Magnifico della Pontificia Università Urbaniana*

*Intervengono*

**S. Em.za R.ma Card. Jean-Louis TAURAN**  
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*Conclusioni di*

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**6 dicembre 2007, ore 17.00**

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**Presentation of 70th BIBLIOGRAPHIA MISSIONARIA volume  
6 December 2007, at 17.00  
Puu Classroom Newman**

**Greeting**

**[Mons. Ambrogio Spreafico](#)**  
Rector of Pontificia urban University

**Interventions:**

**[S. Em.za R.ma Card. Jean Louis Tauran](#)**  
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**Conclusions**

**[P. Marek A. Rostkowski, OMI](#)**  
Director of Bibliotecin

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Greeting  
**Mons. Ambrogio SPREAFICO**  
Rector of Prontificia urban University

Eminence,  
Your Excellencies,  
Dear teachers and students of the University,  
Ladies and gentlemen

Thank you for being here for this important moment in the history of the University and our library. We present a volume, 70° c, a unique magazine, *Bibliographia Missionaria*. Begun in 1935 by Prof. Johannes Baptista Rommerskirchen, OMI, today presents itself as a significant contribution to reflection and research on all things related to the Church's mission. I therefore believe that never should be noted the release of 70° Edition of the magazine with this presentation. In fact, it cannot be said that the reflection on mission enjoy today of particular interest. If we only think that the chairs of Missiology at several universities have disappeared or have been transformed, this magazine attracts our attention to one of the essential tasks of the Church response to Christ's mandate.

The problem of mission arises at different levels and it is clear that here in our University ranks first in academia. I feel so on the one hand, the need to make available more widely the work that we do, especially in the Faculty of missiology, on the other hand the urgency of elaborating a missiological reflection reflection is more attentive to the demands of the world we live in and especially to retrace the history of the mission by drawing on the rich heritage of the historic archives of the Congregation.

In this regard I would like to announce that at the upcoming academic Senate propose the establishment of an Institute for the history of evangelization, to draw on the historical fact and the various documents and testimonies that marked the Church's mission in the two millennia of Christian life.



## Interventions:

**S. Em.za R.ma Card. Jean Louis TAURAN**

President of the Pontifical Council for interreligious dialogue

Interreligious dialogue as a constant presence in the documents cited by the "Bibliographia Missionaria"

At the beginning of the third millennium it is possible to observe a growing interest in world religions. Just think of the cultural, social and political importance.

For many centuries the Christians' relations with the world's great religions have been directed mainly towards Islam and Judaism.

The *missionary bibliography*, begun in 1935 by the librarians of the Pontifical Missionary library, since its inception has testified, through the works cited, the Church's openness to other religions.

The *missionary bibliography*, in fact, already in the first volume has a category, *missions in the East and among the Mohammedans*, which contains references to publications on the subject of interfaith dialogue. The article presented is very significant: *Stellung der katholischen Missionaere dem Islam gegenüber. (Position of Catholic missionaries in the face of Islam)*. The author tries to give the answer to three questions: you have to convert the Muslim? Are Muslims inconvertible? How do you convert Muslims? Here is a testament to the early 20th century Catholic thought.

The Second Vatican Council marks the beginning of a new era in the Church's official attitude towards other religions. Is not such a radical break with the past but only a gradual evolution. Even the *missionary bibliography* follows this very significant change: the volume XXIX of 1965 the section entitled *missions in the East and among the Mohammedans* is replaced with a new section: *Science of religions and Missions* that contains 126 bibliography on Buddhism, Islam and Hinduism.

There are various documents of the Second Vatican Council dealing with the different aspects of the Church's relationship with other religions, in particular the dogmatic Constitution on the Church *Lumen gentium*, Decree on the missionary activity of the Church *Ad gentes*, the Declaration on religious freedom *Dignitatis humanae*, and especially the Declaration on the relation of the Church to non-Christian religions *Nostra aetate*.

This Declaration, entitled " *Declaration on the relation of the Church with non-Christian religions*, was promulgated on October 28 1965 solemnly. Is the shorter document of the Council. The *missionary bibliography* on volume of 1966 has 73 references regarding the *Nostra aetate*.

The Conciliar Declaration sees in the world religions the expression of human research of God and the meaning of life (cf. NA 2). It is worth mentioning the initial statement in this document that over time has lost none of its relevance today: "in our time where mankind joins from day to day more closely and growing interdependence among various peoples, the Church examine more closely the nature of its relations with non-Christian religions "(NA 1).

In the global context of Vatican II, *Nostra aetate* exerted a profound influence to create a new climate of quiet in the Church's attitude towards other religions with a view to accomplish his mission. This new climate is characterized on the one hand, from the open recognition of the positive values of other religions and on the other, from the sincere invitation to dialogue, respect, collaboration with their followers.

Pope Paul VI was very rich in events and significant initiatives for interreligious dialogue. He was the first Pope to travel to various countries around the world and to enter into dialogue with the followers of other religions, publicly expressing his sincere esteem for their positive values and spiritual treasures. In his first encyclical letter *Ecclesiam suam* 1964 's, often described as the Magna Carta of the dialogue, the Pope presents the dialogue as one of the key commitments of the Church. The other document, the Apostolic exhortation *Evangelii nuntiandi*, confirms the respect and esteem of the Church for other religions because they are "the living expression of the soul of vast groups of people. They carry within them the echoes of thousands of years of searching for God. (...) Are all sprinkled

with countless ' seeds of the verb ', and can be a genuine ' Evangelical ' preparation "(53).

Among the most important contributions of Paul VI in the matter we must mention the creation in 1964, the "Secretariat for Non-Christians" that, from the general reform of the Roman Curia of 1988, is currently called "Pontifical Council for interreligious dialogue "the official church body whose task it is to promote, in accordance with the Magisterium, the positive relationship at all levels with other religions.

On 22 October 1974 Pope Paul VI instituted the Commission for religious relations with the Jews, a separate body, but connected to the Pontifical Council for promoting Christian Unity. Its purpose is to promote and encourage religious relations between Jews and Catholics, with the possible collaboration of other Christians.

The *missionary bibliography* follows these changes and volume XLII of 1978 category *Mission and dialogue with other religions* is divided into several sections: *dialogue with Judaism; Dialogue with non-Christian religions in General; Islam; Hinduism; Buddhism, Chinese Religions*. For the first time also appears the section *Mission and atheism*. In 1979 *Korean Religions* section is added, but it remains only for the volume XLIII. In 1983 the Division on Judaism is moved to section on Ecumenical. In 1984 he introduces the section *African religions*.

John Paul II, although it has not disclosed any document devoted entirely to the issue of other religions, however, offers an impressive amount of speeches on this issue. Also this theme is present in a large number of his encyclicals, exhortations, letters and other documents. Of course the focus of John Paul II for other religions was not only from his writings, but his teaching was living in a context that was shaped, among other things, from the pastoral service and characterized by numerous meetings, frequent travel and a number of initiatives. Just to recall, for example, the encounter with young Muslims in Casablanca (1985), the visit to the synagogue of Rome (1986) and the day of prayer for peace in Assisi (1986).

Papal teaching a special mention is the first encyclical letter *Redemptor hominis* (1979). This document is the main reference point for the doctrine on other religions until the event in Assisi in 1986. The programmatic encyclical of John Paul II undoubtedly has great importance, not only because he spoke directly of other religions, but also for the presentation of the guidelines of the pontificate.

The event in Assisi and the promulgation of the missionary encyclical *Redemptoris missio* were two central elements of the teaching of the Pope on other religions.

The idea of the gathering arises in the wake of the UN initiative to proclaim the year 1986 International Year of peace. The Pope highlights that the religious character of the event had to be based on absolute faith in God, which is the guarantor of peace, and as a result, the need to ask him for this gift. Publications about the event were numerous and found in *Bibliographia Missionaria* in later years, particularly comments made by one of the architects of the encounter, father Marcello Zago, OMI, then Secretary of the Secretariat for non-Christians. His personal bibliography, collected in the volumes of the publication of the Pontifical Missionary library, has about 140 titles related to the topic of inter-religious dialogue and Buddhism.

In subsequent years, continuing the spirit of Assisi, the Pope points out that there is no opposition between faith dialogue and proclamation of the Gospel, because both the Church's activities are part of his mission "ad gentes".

Encyclical letter *Redemptoris missio*, published on 7 December 1990, has the subtitle: *About the permanent validity of the missionary mandate*.

In paragraphs 55, 56 and 57, the Holy Father stands in the wake of two previous documents of the Magisterium of major importance: the Conciliar Decree *Ad gentes* and Pope Paul VI exhortation *Evangelii nuntiandi*. This Encyclical missionary presents a series of doctrinal considerations with effort to reaffirm as legitimate and timely the evangelizing mission of the Church. It involves various treaties in Christology, Soteriology and pneumatology that make constant reference to the problem of theological significance of other religions.

The title of this section of the Encyclical shows the Pope's personal zeal in bringing other believers. The title is *The dialogue with our brothers from other religions*, and not "non-Christian religions", as we find in *Nostra aetate*, nor "the followers of other religions", as he used the Secretariat for non-Christians.

In *Redemptoris missio* the Pope points out that "interreligious dialogue is part of the Church's evangelizing mission. Intended as a method and means of knowledge and mutual enrichment, it is not in opposition to the mission *ad gentes*, indeed has special links with it and it was an expression "(RM 55).

It is clear that there is no conflict between proclaiming Christ and engage in interfaith dialogue. The two concepts are linked in the context of the Church's mission. But the two activities are separate. They are not interchangeable.

The *Redemptoris missio* treats other religions as a positive challenge to the Church: "the dialogue tends to purification and inner conversion that, if pursued with docility to the spirit, will be spiritually fruitful" (RM 56).

Volume LXIV of 2000 in *Bibliographia Missionaria* appears the new category *New Religious Movements*, which shows the rich world of cults and new religions.

Volume LXV of 2001 introduces a specific category on interfaith dialogue which each year presents a growing number of publications on the subject.

The lure of other religions during the preparation for the Great Jubilee of the year 2000 took place in different ways and degrees, particularly in the apostolic letter *Third millennio adveniente*, disclosed the 10 November 1994. Also special synods of bishops, especially those of Africa, Asia and Oceania, held during the last decade before the Jubilee, have given occasion to the Pope to comment further on the topic of other religious traditions. All these events were widely discussed in the world and in the Church and we can find the rich bibliography in volume of *Bibliographia Missionaria*. Only the *Redemptoris Missio* were presented more than 150 articles and books.

Finally we must mention an important role of interreligious dialogue for peace. Suffice it to recall that in messages directed to the card. Edward Idris Cassidy, President of the Pontifical Council for promoting Christian Unity, during the meeting, usually promoted by the community of Sant'Egidio, the Pope expresses his confidence in a more peaceful future, thanks to the Millennium own contribution of religions.

One of the latest documents of the pontificate of John Paul II on the subject of interfaith dialogue, the Declaration of the Congregation for the doctrine of the faith *Dominus Iesus*, subtitled *on the Unicity and universality Salvation of Jesus Christ and the Church*, was approved on 6 July 2000. The document asks to differentiate between the "theological faith" as human response to revelation, and the "belief" in other religions, which is the result of the experience and thoughts of man in his search for God. The paper stresses that the revelation of Jesus Christ is final and complete, this makes it impossible to recognize additional revelations in other religions and that the qualification of "inspired texts" belongs to only the canonical books of the Bible. However, the holy books of other religions can help their followers to establish a religious relationship with God. The declaration confirms the uniqueness, universality and absoluteness of Christ towards other religions.

The volume 70 of *Bibliographia Missionaria*, that today we present shows ever more lively attention to topics of religions and interreligious dialogue. 3474 were inserted references provided only 947 for interreligious dialogue and in particular:

- dialogue with the Jews: 54 quotes
- inter-religious dialogue in General: 163 quotes
- General religions: 268 quotes
- Islam: 234 quotes
- Hinduism: 39 citations
- Buddhism: 59 citations
- Chinese religions: 15 citations
- Traditional African religions: 35 quotes
- New religious movements: 74 quotes



**S.E.R. Mons. Robert SARAH**

Secretary of the Congregation for the evangelization of peoples

To mark the publication of 70th *Bibliographia Missionaria* volume, it is my privilege and honour to address you, gathered here to recognize the extraordinary contribution to the study, especially the Missiology, that this publication offers for over seventy years.

In 1935, father Johannes Rommerskirchen, OMI, Assistant to the Director of the Pontifical Missionary library, father Johannes Dindinger, OMI, compiled the first volume of this valuable source of information for Missiology. From the beginning, the focus of this work was not addressed only to the Catholic Church, but was made available for all Christian communities involved in evangelization, in every corner of the world, as well as any researcher interested in this topic.

On several occasions, in more recent years, renowned experts in Missiology were invited to submit certain editions of *Bibliographia Missionaria*, and three in particular, fathers Joseph Masson, SJ, and Harry e. Winter, OMI, and Professor Gerald H. Anderson, were able to offer a complete overview of the history and development of this important publication. These authors have pointed out especially the spread of material included in new editions of *Bibliographia Missionaria*, allowing you to reach a wider international audience, taking advantage of a database computer science. Special thanks to various people with talent and ingenuity, that have been able to ensure its publication in various stages of development, people like fathers Nikolaus Kowalsky OMI, Josef Metzler, OMI, and Willi Henkel, OMI, and today, father Marek a. Rostkowski IMO. The Congregation for the evangelization of peoples, the Pontifical Urbaniana University, experts in Missiology and those interested in missions around the world, feel a tremendous debt of gratitude to these enthusiasts Oblate fathers of Mary Immaculate, for their generous contribution to research, which clearly appears in the pages of *Bibliographia Missionaria*.

Today, on the occasion of the publication of the 70th Edition (2006), I would like to make some comments on the value of this search tool, not just experts in Missiology, but also for pastors and missionaries, to all those who operate in the context the "locus" of this activity, as well as for those who wish to arrive at a clearer understanding of the concepts of mission and evangelization, as part of Christian history and tradition.

**The missionary and *Bibliographia Missionaria***

In the introduction to *Bibliographia Missionaria*, stating: "***Bibliographia Missionaria*** offers a rich documentation (books and articles) regarding the missionary world, both from the point of view of history (religious orders, missionary congregations, missionary, missionary territories) as well as for the praxis (methodology, Great Religions of the world, ecumenism, interreligious dialogue, development, new religious movements). It is a unique publication of its kind on the international level and it brings together the publications of all the principal Christian Churches ". In fact, if one reads the volume index, will see how extended this "World Mission" and how much comprehensive view is the area covered by this search tool.

For a person who begins his journey as a missionary and is actively involved in the world of mission ad gentes, *Bibliographia Missionaria* offers information on hundreds of books and articles that provide a wide range of material for an introduction to the history of mission countries missionary practice, programs, missionaries, mission strategy and related topics that help to understand better what it means to be a missionary and getting involved in the mission.

Although *Bibliographia Missionaria* is considered mainly a research tool for scholars, it is also an invaluable resource for priests, religious and laity in mission in various ways, able to offer access to useful books and articles in the Ministry for information that may help you better understand people and cultures who are sent to serve, providing at the same time, valuable cues for reflection and deepening of theological individual spirituality. For this reason, it is an extraordinary and unparalleled bibliographic resource for libraries of seminaries and houses of formation worldwide as well as for institutes of formation of lay people involved in mission.

#### Tidal volume

The current index of **volume LXX** has 22 titles and 15 sub-titles. Under these themes, there are 37 3,474 revenue, with an appendix special on *Fifty Years of the Encyclical Fidei Donum of Pope Pius XII* and excellent reviews, with the usual index of authors and persons as well as the index by topic. With this we see not only the amplitude of the missionary enterprise, but also the depth of scholarly research on the mission that took place in the time period covered by the volume LXX. In any case, the amount of material presented in *Bibliographia Missionaria* shows once again how prophetic were the opening words of the *Redemptoris Missio*: "the Mission of Christ the Redeemer, which is entrusted to the Church, is still very far from completion "(RM 1). The longer headline, in terms of resources, it is *religion in General* (267) and this shows that, in the third millennium, faith and mission are still relevant as ever.

Given the current situation of the happenings in the world, it is no surprise that the topic of Islam is the second largest in terms of bibliographic entry (234). The third most popular theme is the *theology of mission* (193), closely followed by that of *methods of evangelization* (180). And while *ecumenical and mission* are still a good number of entries (93), the renewed push toward dialogue appears in the category of *interreligious dialogue* (163), which probably also reflects the abovementioned interest for Islam. VA also detected significant amounts of research material present in the theme *mission & culture* (158), which reflects the continued interest not only for dialogue with other religions, but also between different cultures.

As for the sub titles relating to geographical areas, it is interesting to note that the largest amount of research under this general theme is focused on Africa (172), followed by Latin America (169) and Asia (80), while as a nation separate, China (129) collects the most items. One last interesting statistic on the topics listed is related to the theme of "spirituality", under which register 79 revenue. This is significant especially in light of the interest shown, in many different languages, on the role of spirituality of mission today, and about the dynamics between mission and sacraments, mission and formation, mission and prayer.

Given the wealth of material presented, *Bibliographia Missionaria* is also an excellent source of research for Ecumenical and mission studies for libraries in theological schools and seminaries Orthodox and Protestants; It could also be of great value in promoting interreligious dialogue in the faculties of universities have departments of religious studies, or studies of the major religions of the

world. Here a student or researcher can find material written by authors from Asia, Africa, the Americas, Europe, Oceania and the Caribbean. *Bibliographia Missionaria* presents their ideas to a much wider audience and universal, giving voice to their hopes, aspirations, and critical perspectives. The special *Appendix* to Volume LXX concerns the Encyclical *Fidei Donum* of Pope Pius XII on the 50th anniversary of its promulgation. After having listed the sources of the original document, the *Appendix* presents, in an orderly and easy to follow, commentaries, articles and dissertations dealing with this important issue, from 1957 to 2005. This is a unique contribution and appreciated. For this volume, I would like to extend a special thanks to the editor and his assistants, for completing work together in time for the celebration of the fiftieth anniversary of the promulgation of the Encyclical.

In thanking a father again Rostkowski, his team and his predecessors, I would like to add a word of encouragement for an even wider distribution of this important bibliography. It is true that each volume is expensive for the Subscriber, but the extent of the research work needed to accomplish each volume, as well as the value of that resource, for all those involved in research in Missiology, you can clearly understand the reason for such cost.

At the conclusion of his Encyclical *Redemptoris Missio*, the late and beloved servant of God, Pope John Paul II, so he wrote: "*Vale, first of all, the information by printing the missionary and the various audiovisual AIDS. Their role is of great importance, because they know the life of the universal Church, the voices and experiences of missionaries and the local churches, where they work ... The theological teaching cannot and must not regardless of the Church's universal mission, ecumenism, the study of the great religions and of missiology. I recommend that especially in seminaries and houses of formation for religious men and women will face such a study, taking care that some priests, or students specialize in different fields of Sciences missiological. Entertainment activities should be geared to their specific purpose: to inform and educate the people of God to the Church's universal mission, give rise to vocations ad gentes, elicit cooperation to evangelisation*"(RM, 83).

In presenting this seventieth volume of *Bibliographia Missionaria* you can tell easily that this book embodies the lofty aspirations and the missionary zeal of the late Holy Father, John Paul II.



**Prof. Gianni COLZANI**  
Professor of Missiology at the Puu

Introduced *Bibliographia Missionaria* means presenting scientific research on mission and discipline

that studies, Missiology.

If, to frame the subject, we start a bit from afar, we can say that research typically belongs to the dignity of the human person; man has always sought to know and to increase his know why this gave security to his life and substance to his lordship over the world. Know what to believe, what to do and what hope is, according to Kant, the fundamental questions of each person: you with knowledge, giving guidance to these questions which runs the heartache and replace it with the serenity of those who can frame as the happens without feeling buffeted to and fro like a leaf.

On the other hand, the research is, by training, one of the fundamental tasks of any University; rather it is the premise of teaching: a teaching up to the challenges of the times is always the result of a search.

Research is the engine of critical knowledge, creativity, innovation, competitiveness and quality of teaching. Appears here a particular aspect of research, namely that it is increasingly a collective and community levels; the expansion of knowledge and the growing needs of social development led to a new research organisation which replaced the individual path with different specializations that coordinate projects with a view to a common purpose. I am pleased to acknowledge that, in theology, we are very far from similar perspectives: the highest existing today are groups of theologians collected, rather than around a project, around some charismatic or around some production center theological faculty, publishers, magazines, movements ...

In this context of collective research around a project you should mention research in Missiology, *Bibliographia Missionaria* necklace, the Faculty of missiology and the same urban University as reality between them interdependent. Looking at the history of the last century, at least briefly, you may also be glad; is the 'science missions course 1919» held by G.B. Tragella at urban College, enlargement of this discipline in more subjects will lead to institution of the *Institutum Scientificum Missionary* in November 1932, finally in July 1986 the two sections of the Institute, namely the legal and missiological reflection, are raised to Faculty of law and Missiology. Before long, 67 years, has moved from the introduction of a discipline on missions to a Faculty of missiology. To this we must add the publication of 30 volumes of the *Biblioteca Missionum* begun by Robert Streit in Germany but attended by authors such as Johannes Dindinger, Johannes Rommerskirchen and Joseph Metzler who long worked in urban University; Similarly they recall the 70 volumes of *Bibliographia Missionaria* began in 1933 under the leadership of Johannes Rommerskirchen and then continued with the direction or the help of fathers Johannes Dindinger, Nicolas Kowalski, Joseph Metzler, Willi Henkel, Olegario Dominguez and, finally, our Marek Rostkowski.

The magnitude of this tool leads me to resume the dream that probably inspired the beginnings of this process, namely to create a totally missionary theology. In his work *The Mission of Theology and Theology of Mission* (Trinity Press International, Valley Forge 1997), Andrew Kirk leaves an intellectual vision to describe the mission as the Church's reflection aimed at understanding the the mystery of faith, to describe the implications of this mystery in the Christian life and to reveal to the world his conception. The Mission of theology is a theology of Mission (p. 7). Simply put mission and theology are deeply intertwined; It must be recognized that, in this regard, *Bibliographia Missionaria* is a step up from the Faculty of missiology and the entire urban University.

Just look at his setting, just that is carefully examine its contents. *Bibliographia Missionaria* moves within a framework of international knowledge circulation, ranges in a multidisciplinary framework which includes the Bible, history, theology, practical theology, religionistica and so on. In practice it works as a sort of "anagrafe della ricerca" and provides a useful tool for documenting and monitoring the activity of missiological research. What maybe it impoverishes the action is the lack of translation of this work in research institutes who videoed and prolong the signs; a recovery in terms of theological initiative and dialogue would suppose a close relationship between existing institutions, others who may come to life and *Bibliography*. Today, colleges, there is the Institute of the study of non-belief, religion and cultures, higher Institute of catechetics and missionary spirituality, the Scalabrini International Migration Institute, incorporated into the Faculty of theology, the Chinese study center and the Centro Studi "Cardinal Newman". Paradoxically an educational institution of missiology which can make faculty afference of history or pastoral or of writing that have these specific interests. In this condition, the role of forerunner of *Bibliography* is likely to be an isolated role, is in danger of collapse in on itself without producing all the advantage he could. Is dreaming too dream of a partnership between *Bibliographia Missionaria*, Faculty of missiology, Congregation for evangelization and

missionary institutes operate on the model of the relationship between the public and private sectors to optimize resources and improve the results?

It remains to reflect on the quality of this working tool and the first thing that strikes you is the abundance, richness of the bibliography. A comparison could be made with the journal of the Institute of Aachen: *Mission Theologies in Context*, however, it seems to me to have ceased its activities in 2002 after 23 (1980-2002). Like pagination, convenience of indexes, breadth of bibliography, sections of deepening *Bibliographia Missionaria* is for sure winning. Bibliographical updates with annual regularity, I do not think there is more on Missiology.

Obviously the quality of bibliographic tool is not offered only by the amount of the bibliography but also by the criteria of your choice and its organization. In this respect may have some interest in the analysis of thematic grid. To do so I compared the initial year of 1935, *Bibliography*, with some vintages of the second doguerra, other years around 1965 and the closing of the Council and other recent years. It can be said that until after the Council, the grid remains unaffected: after the obvious General entries there are rumours *current missions in General, life and cooperation at home, missionary institutes, Medicine in missions, indigenous missionary Staff* who either disappear or will be formulated differently, in a more general way, as *Missionary Cooperation*, which takes over from *life and cooperation at home* aside from the one *in Home* who knows too much about mission *ad intra* and *ad extra*.

As for the geography is certainly surprising to note that, until the Council, the dominant interest is for Asia. Geographical grid entries collected by continent North America, Latin America, Africa and Australia-Oceania but devote six entries to Asia: *Eastern and Missions among the Mohammedans, India, Indochina, China and Manciuco, Japan and Korea, Indian archipelago and Philippines*. These are the terms of the 1935; with some variation of terminology as *the near and Middle East* which replaces *the East and among the Mohammedans*, and *India Pakistan Sri Lanka Burma* that replaces the simple *India*, the six directions Geography will remain until the Council. These are signs Asian will become seven post-Conciliar numbers with the logical separation between Japan and Korea; on the other hand, there will be the introduction of Europe and a better presentation of Africa that distinguishes between Arab Africa and black Africa. In practice, especially with the introduction of Europe between the mission lands, I seem to notice a trend line that moves towards a world conception of the mission.

Even properly scientific voices change much. Until around the second scientific entries are just three: *key missionary Doctrine, missionary practice, Teaching General history of missions*; to these we can add based on a generic conception of science cooperation, medicine and of Ethnography that enters the presentation of different territories. Behind the Council introduces in the grid an entry on *missionary law*, one on *missionary method*, one on *Science of religions and missions*, while cooperation is developed in *cooperation and missionary spirituality*. It is impossible not to see in this a progressive widening of missiology as such. A further change you notice coming nearer to our times. First introduces a statistical entry missionary, missiografico value, concerning the present and future of missions; the "missionary doctrine" it just turns into *Theology of Mission*, pastoral work in *Pastoral Topics: methods of evangelization*, the right in *Canon law and human rights* as are new entries on ecumenism, on dialogue with Judaism, on interfaith dialogue, on missions and cultures, on Mission and development and missionary figure as such, not to be confused with the missionary institutes. A large entry about religions in General with different subdivisions, within a few years, it would range in six: Islam, Hinduism, Buddhism, Chinese Religions, traditional African religions and new religious movements, reflects the current interest for These themes. In practice there is here a progressive adaptation to changes that have invested Missiology, this is no longer a theological discipline only but a criterioorganizzatore of other disciplines, the basis of a faculty. This without losing attention to the practical problems of the mission as the voice «missionary» in mind.

Around the years of the beginning of the Council takes shape a *review of books*, then *Book Reviews* that represents a sure news. The 70th number contained 28 reviews; the fact that 15 are by authors of the Urbanian and Gregorian, 1 of 12 authors of extra (don a. Passaro, Sicilian, which reviews the work of g. Rizzi) can indicate both that *Bibliography* is a meeting point between the two Roman Faculty of missiology is that this commitment does not collect large interest among teachers of the Urbaniana. If we make a comparison of this *Book Reviews* with bulletins of the *Theologische Revue* of the Catholic

Theological Faculty of Münster, the closer to genre, we cannot fail to realize the different quality: while, for the most part, the lyrics the *Bibliography* are reports, those of the *Theologische Revue* are real debates on the subject. This would assume that every text is read and reviewed by a specialist who is not limited to submit a text but is committed to develop himself that theme right through the review. On this there is a real improvement especially when you consider the review as a sort of critical confrontation and dialogue between addresses and different perspectives.

Finally *Bibliographia Missionaria* includes several appendices on different themes. Initially various contributions in the form of *documents and issues. Notebooks ...* you are then specialize bibliographically. It seems useful to remind both *bibliographical List of synods and Councils missionaries* is the last (2006) on 50 years of *Fidei Donum* bibliography. I would like to conclude by inviting a media attention to the audiovisual sector-which is a tool that would allow a better understanding of all this work if reported to CDS and the area is an area of research that cannot be much longer ignored. Communication is an inescapable aspect of evangelization.

In conclusion, I wish to recall the importance of this *Bibliographia Missionaria* for our work of researchers and teachers: introduce such a deepening of knowledge entails today a totality of associated actions not only who processes the *Bibliography* or in those who use it but to real research policy. If I were to venture a impression, I fear that *Bibliography* is largely a figment of some people's goodwill and only partly as a result of research policy. A research policy needs money, people, priorities, clarity of line and average time to complete them. These policies *Bibliography* is and must remain a crucial piece.



## Conclusions

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Library Director

Today's presentation is an opportunity to showcase the rich, more than seventy, history of *Bibliographia Missionaria*, to recognize authors and contributors, to illustrate changes and improvements during this long period.

The publication began as the continuation and completion of the monumental work, the *Bibliotheca Missionum*, founded in 1916 in Munster by father Robert Streit, IMO, one of the founding fathers of the Catholic Missiology. In the first volume, we find a brief introduction to father Johannes Rommerskirchen, OMI, indicating the guidelines of this work:

Missionary bibliography ", namely the exact scientific description of missionary publications printed,

aims to align with security and ease many dealing with studies and investigations in the missionary field around the existing material in way, in print publications. (...) For the study of the missions, the situation is so singular, that an accurate bibliography becomes even more essential, than any other branch of knowledge. "

In the second volume we find the following introduction by author:

"It was our intention to list new publications and the most important articles related to missionary work: it is obvious the impossibility to get all the letters and reports published in the missionary magazines, because it would take a large volume. A selection is therefore required, and it is one that is made ".

The *Bibliographia Missionaria* in these 72 years has come a long evolution: from the first volume with the modest 80 pages at 430 pages of the last volume. We try to present some significant details.

In the second volume is list of magazines in European languages present in the Pontifical Missionary library: a total of 883 stocks with other 75 titles listed in the supplement of volume # 3.

The seventh volume of 1940 in two appendices presents two important bibliographic Collections. The first, on the adaptation of indigenous art to liturgical uses, with 448 bibliographical references. The second, on the adaptation of liturgical and religious practice, indigenous music with 122 bibliographical references.

Another important bibliographical list is located in the ninth volume of 1942 and covers the synods and councils missionaries. Each Synod Council or Conference has tried to give historical and bibliographical indications, which can facilitate the consultation. To many it was possible to note the sources from the archive of the Propaganda Fide. In the drafting of the list was followed a geographical and chronological criterion. All matter was divided into regions and in each section the various items were arranged chronologically.

From the fifteenth volume of 1951 for the first time includes the review of books. The editors, fathers Rommerskirchen and Didinger, "in order to show their gratitude towards those who generously send books to the [Pontifical Missionary library of Propaganda Fide]", they decided to open a fixed section "Bibliography Missionary" in the form of an Appendix, where books received may be briefly reviewed in the form of a simple abstract. The authors present the circular letter from Cardinal Pietro Fumasoni Biondi, prefect of the Congregation "de Propaganda Fide" on the occasion of the Jubilee year 1950 to all religious institutes because, "including the great importance of Pontifical Missionary library wants to resume, with renewed enthusiasm, to send their publications; also in indigenous languages, however related to the missionary apostolate ".

In 1959 changed the Publisher of *Missionary Bibliography* : on the front instead of the Missionary Union of the clergy in Italy we find Pontifical University of Propaganda Fide and, currently, the Pontifical Urbaniana University.

From 25 to 47 volume was added a special supplement, *documents and issues missionaries*, which presented the list of official documents of the Congregation "de Propaganda Fide" in chronological order, as well as the various decrees and documents of this dicastery. Often they added an important study of Canon law.

The enactment of the important documents of the Second Vatican Council is also reflected in the volume of *Missionary Bibliography* . Volume 30 to 32 are two special sections bibliographic collection on the Decree Ad gentes (124 references) and the Declaration "Nostra aetate" (with 73 references).

The 39th volume of the 1975 presents us with a review very special, that of Chinese-language periodicals published in 1949-1975. For the period before the authors submit to volume XIV/3 of *Bibliotheca Missionum*.

From volume 42 instead of bibliographic reports are longer reviews, to get critical presentations of about 100 rows currently on book presented. Fiftieth volume the "missionary bibliography" change volume: official language instead of English is introduced with the Italian Exchange writing the title with "ph": *Bibliographia Missionaria*.

The last volume, presented today offers 178 bibliographical Appendix gathering on the encyclical letter *Fidei donum* of Pius XII on the 50th anniversary of the publication.

During the seventy-year history of *Bibliographia Missionaria* you may notice a particular evolution of categories related to the subject matter. In fact the number of categories has doubled from nineteen of

the first volume at thirty-seven of the last. Some categories have disappeared, b.a. medicine in missions and missions of the East and among the Mohammedans, other were introduced, such as inter-religious dialogue, mission and development, etc. At present the first big block of topics concerns the teaching and missionary practice General: Theology of missions, missionary Canon law, human rights, history of missions, the current state of the missions, pastoral methods, ecumenical dialogue and mission, inculturation, anthropology and sociology, missions and development, missionaries, missionary orders, missionary spirituality, missionary cooperation. The second group contains material related to interreligious dialogue and dialogue with religions in particular: the Jews, Islam, Hinduism, Buddhism, Chinese religions, traditional African religions and new religious movements. The third major sector is divided according to the geographical criterion for continents and countries.

From the statistical report shows that in seventy volumes on 18,375 pages we can find 140,013 bibliographic references and 3,673 reports and reviews of books received by the Pontifical Missionary library which currently is United with that of Pontifical Urbaniana University.

Today is also an occasion to remember all authors and contributors that over 72 years (the difference in two years it has created during World War II when the tenth volume presented publications of years 1943-1946). Since the first volume of this work has been created by the current Directors of the library, belonging to the order of the missionary Oblates of Mary Immaculate, IMO.

**JOHANNES BAPTIST ROMMERSKIRCHEN, OMI, (1899-1978)**, founder of *Missionary Bibliography*, Publisher of the first thirty six volumes and co-editor of four successive; 1930-1958 Assistant, 1958-1972 Director of the Pontifical Missionary library; from 1933 to 1968 Professor at Missiological Institute of the Pontifical Urbaniana University.

**JOHANNES BAPTIST DIDINGER, OMI, (1881-1958)**, successor of the first Librarian of the Pontifical Missionary library, father Robert Streit; 1930-1958 Librarian of that edition of the first 21 volumes Library; contributor of *Missionary Bibliography* ; for several years (1933-1948) Professor at the Pontifical Institute for Missiological of the Pontifical Urbaniana University.

**NIKOLAUS KOWALSKY, OMI, (1911-1966)**, from 1958 until his death General Archivist of the Sacred Congregation "de Propaganda Fide"; contributor to father Rommerskirchen preparing 13 volumes (XVII-XXIX); 1952-1958 Professor at the Pontifical Institute of the Pontifical Missiological Urban University.

**JOSEF METZLER, OMI, (1921-)**, successor of father Kowalski instead of General Archivist of the Congregation "de Propaganda Fide" from 1966 until 1984 when he was appointed Prefect of the Vatican Secret Archives; retires after 12 years in 1996; contributor of fathers Rommerskirchen and Henkel in preparing 35 volumes (XXII-LIII); from 1958 to 1984 Professor of history at the Pontifical Missionary College.

**WILLI HENKEL, OMI, (1930-)**, from 1966 to 1972 Assistant and later successor of father Rommerskirchen as Director of the library, until 2000; associate of seven volumes (XXX-XXXVI; LXIV) and editor of the other twenty-eight (XXXVII-LXIII); for several years the history of missions Professor at the Faculty of missiology at the Pontifical Urban University.

**OLEGARIO DOMINGUEZ, OMI, (1920-)**, parent Henkel's collaborator in the preparation of the five volumes of the "missionary bibliography" (XXXIX-XLIII).

**MAREK ROSTKOWSKI, OMI, (1967-)**, from 1998 to 2000 Assistant to father Henkel; since November 2000 the Library Director; collaborator in the preparation of two volumes (LXII-LXIII) and publisher of the last seven volumes of *Bibliographia Missionaria*.

The 75th volume of the Bibliographia Missionaria was presented to the Pope

On December 12th Father Marek A. Rostkowski, OMI, Director of the Library and Dr. Tiziana Selvaggio, presented and gave to the Holy Father Benedict XVI the volume 75 of our annual publication "Bibliographia Missionaria". The volume contains 4,616 bibliographic records, 40 reviews, the authors 'and subjects' indexes and the list of about 300 magazines mentioned. The work offers a rich documentation (books and magazines) concerning the whole missionary activity in its various articulations. Much space is occupied with studies on religions and interreligious dialogue. All documents are cited in the original languages. The publication is unique in the world for its character.

