

70/21

Rome, June 19, 1970

To all Superiors General
To their delegates for SEDOS
To all members of the SEDOS group

This week:

page

DEVELOPMENT: We thought this carefully prepared paper on the interminable debate on the relationships of evangelization to development (the theme of the Pope's message for mission day 1970) could ease some of the doubts of our missionaries in the grass roots. The author, Fr. McCormack, draws on his vast experience as a missionary in the Cameroon and on his prolonged reflection as a member of Justitia et Pax, to put the case to the special chapter of his society.

476

Again on development, a release of the FAO just before the opening of the II World Food Congress at the Hague, sums up the main thrust of the message of the II Development decade. A theme familiar to missionaries. A place where our contribution could be firmly inserted.

497

NEW DOCUMENTS: We like people to consult the documents we laboriously collect. It is usually the people who consult them who alert us to what should be collected.

500

DIARY.

501

No meetings are scheduled for next week.

Sincerely yours

Benjamin Tonna
Executive Secretary.

DEVELOPMENT

THE RELATIONSHIP BETWEEN EVANGELIZATION AND DEVELOPMENT

A Mill Hill working paper: The special chapter of the Mill Hill Missionaries, due to open on July 1, 1970, will study the following working paper on the role of the missionary in development, prepared by Fr. A. McCormack mhm.

This paper does not pretend to be an exhaustive or definitive treatment of the subject but an attempt to give some practical and straightforward guidelines which can be of service to missionaries in the field and help to integrate concern for development into the vocation of the missionary. It should be read in conjunction with the paper by Father G. Mahon on The Role of the Missionary in Development (Millhilliana, Nos. 1 & 2, 1968).

Evangelization, the preaching of the Gospel, is regarded here as the preaching of the "spiritual" message, the proclamation of the "good news" of Christ's revelation of God to Man, the living of the Christian life and the teaching of salvation history, by means of sermons, catechesis, bible instruction, the liturgy of the Eucharist and the Sacraments and preparation for them. This definition is a traditional one and is a rough and narrow one for the sake of convenience.

Development here means the concern for the material welfare by means of emergency relief, self help programs and concern for social justice that would give people in the developing countries the material conditions which are a pre-requisite for fully human development which would include cultural, moral and spiritual values. The latter would obviously be the concern of evangelization or at least the application of the Gospel insights to the process of development of individuals and societies.

Pope Paul describes development in the following way in his Encyclical, The Development of Peoples:

The development of peoples has the Church's close attention, particularly the development of those peoples who are striving to escape from hunger, misery, endemic diseases and ignorance; of those who are looking for a wider share in the benefits of civilisation and a more active improvement of their human qualities; of those who are aiming purposefully at their complete fulfilment. Following on the Second Vatican Ecumenical Council a renewed consciousness of the demands of the Gospel makes it her duty

to put herself at the service of all, to help them grasp their serious problem in all its dimensions and to convince them that solidarity in action at this turning point in human history is a matter of urgency.

Freedom from misery, the greater assurance of finding subsistence, health and fixed subsistence, health and fixed employment; an increased share of responsibility without oppression of any kind and insecurity from situations that do violence to their dignity as men; better education - in brief, to seek to do more, know more and have more in order to be more: that is what men aspire to now when a greater number of them are condemned to live in conditions that make this lawful desire illusory. Besides, peoples who have recently gained national independence experience the need to add to this political freedom a fitting autonomous growth, social as well as economic, in order to assure their citizens of a full human enhancement and to take their rightful place with other nations.

As will be seen from the paper, the full preaching of the Gospel includes all the corporal as well as spiritual works of mercy and these must be adapted to the human problems of life today.

The above descriptions, which obviously are not exact or accurate definitions, show how intimately connected are the two ideas: evangelization and development. It is not possible to describe evangelization without reference to development or development in the full sense without involving spiritual values which for a Christian come from the Gospel.

Opposition between preaching the Gospel and development?

There has been a tendency to put an artificial opposition between "preaching the Gospel" and development. The aim of this paper is to show that "we must do the one and not omit the other", in other words, to preach the whole Gospel in the last third of the twentieth century essentially includes concern for development. This concern is therefore not a marginal extra; on the other hand, it is not the be-all and end-all of the missionary's role.

What is needed is a balanced approach. As Cardinal Suenens has put it in his book Co-responsibility in the Church:

"The preaching of the Gospel message to the poor cannot wait upon the improvement of their social condition. On the other hand, we must recognize that love which is the fulfilment of the law, and which is open to what is spiritual, cannot limit itself solely to what is spirit. The Christ who once refused to turn stones into bread, declaring that man does not live by bread alone, is also the Christ who fed the multitudes in the desert.

It seems to me that these two aspects of this life embody the twofold mission of the church.

We have to give man bread and the sacred host.

We have to teach the alphabet and the doctrine of Christ.

We must offer them social security and the providence of God.

We have to learn the value of work and the value of prayer.

We have to save not only souls, but men.

In brief, we must awaken within the church a sense of man and a sense of God. In order to answer fully the obligations of its mission in the world, the church must raise up social pioneers and saints or, as Cardinal Suenens put it in a recent interview:

"I believe that there is an immense work to be done, together with others, to try and find solutions to the great problems which affect the world today. We must be at the service of the world, at the service of mankind. We must stress this without falling a prey to pure social service. The whole of the social question is implicit in the Gospel but the Gospel is not only social service. The preaching of the whole Gospel to mankind means that it should involve all domains familial, personal, social, national and international, as well as all parts of economic life. The whole Gospel is nothing else than that.

And so the Christian needs to live his life in all its dimensions. I would be afraid of a christianity which is only social, a sort of spiritualised Red Cross. We have to announce the Word of the Lord and at the same time improve the human conditions." (1)

Mission countries also happen to be the under-developed countries. As Archbishop S. Pignedoli has said "it is true that the Gospel cannot be a sociological treatise and still less a panacea for the problems of development." Nevertheless he pointed out that the Gospel concerns the total salvation of men who, in this case, are men conditioned by painful and, at times, terrible social conditions. "The saving work of God," as the Mission Decree Ad Gentes puts it, "promotes both his glory and our happiness." For many countries, development is so important as to condition everything else. Pope Paul expressed this fact vividly when he said "Development is the new name for peace."

(1) Cardinal L.J. Suenens, Co-responsibility in the Church, Herder & Herder, London 1968, p. 55-56
In Le Dossiers Suenens by José de Brouker, éditions universitaires, Paris, 1970 p. 88, in his speech to the Missionary meeting at Aachen, January 28th, 1970

Emphasis then, on development, is understandable to Archbishop Pignedoli. It is understandable to him, even, that some good missionaries ask themselves in good faith: is it possible, is it even right to preach the Gospel without having first fed one's hungry listeners, without having first satisfied their basic human needs such as housing, education and medical care?

Some, in their keenness for development, identify practical love of their neighbour with love of God. To a certain extent this is true. But to maintain that to love God it is really sufficient to love one's neighbour is not true. To reduce the Gospel to the mere solution of the social problems of development without taking supernatural values into account is not authentic Christianity but what Cardinal Suenens has called a sort of "social messianism".

Missionaries, in practice, have realised that the two duties, love of God and love of neighbour, the preaching of the Gospel and works of development, are complimentary, not opposed. In practice, "pure evangelism" has hardly ever existed. There is hardly any mission station that has not some work going on for the material welfare of the people. The theorists of development are in danger of inventing what was invented long ago. For example, Cardinal Vaughan, our Founder, advised that the first missionaries going to Borneo nearly 100 years ago could be able to teach agricultural methods and so on to the people they were evangelizing. What is new is an awareness that poverty is a world-wide problem on an unprecedented scale, a deeper realization of the need for cooperation in this field and a concern with social justice as well as charity, and the stress on helping the people in developing countries to help themselves. As well as needed works of charity to remedy hunger and poverty, there is a deeper need to help these people to eradicate the causes of poverty by agricultural and socio-economic projects geared to their progress in welfare and development. And now we realise that the work of development must not be regarded as a means of making converts but of making men more truly human, giving them the human dignity of freedom in which to make their own choice. The greater commitment to development is a good, even an essential thing, but it must not be thought that from development will come the solution of the problem of man's happiness.

It is salutary to realise also that experience has shown that even among peoples where development has made great progress it has not succeeded in satisfying all human aspirations. Integral human development (cf. Populorum Progressio) which means the development of the whole man, materially, intellectually and spiritually, is the target to aim at.

Therefore it would be wrong - apart from being out of accord with Christ's command to preach the Gospel - to wait until material needs have been satisfied before preaching Christ. The success of Father Peyton's Rosary Crusade in South America, even in the very poorest areas, shows that there is a hunger of the soul as well as of the body.

The teaching of the Bible.

To get the real attitude to mission and development we must see it in the light of the teaching of the Bible and of the authentic teaching of the Church. It is not enough that we adopt a certain attitude to development and get a few texts from Scripture to support this attitude.

There is no justification in Sacred Scripture for the secularist concept, that service of man through development is the only way to be truly Christian. Equally there is no justification for the idea that care for the material welfare of others is no concern of the Church or the missionary and hinders the preaching of the Gospel, catechesis, giving of the sacraments, etc.

One of the most dominant themes of the whole Bible is the compassion and justice which should be shown to the poor. The Bible does not know any awkward dilemma between loving and serving God and relieving poverty and all the miseries that go with it. It is obvious from the Bible that helping the poor is one of the ways of serving God and an indispensable one. Even Christ, who chose to be poor (but not destitute like so many in the world today) and who said that "man does not live by bread alone" put as a test for eternal life the way in which people had helped the hungry, the thirsty, the sick, the imprisoned. There is no indication that these material tests on the threshold of eternal life were meant only for the laity. In fact, the parable of the good Samaritan makes it impossible for the priest to shelter behind his sacred character to stand aloof from the material sufferings of mankind. The whole life of Our Lord, His teaching and His example makes it clear that service to one's neighbour - every and any human being - does not mean neglect of one's duties to and worship of God.

One could apply the text "Render to Caesar the things that are Caesar's and to God the things that are God's" to this question also.

If one begins with the Bible, it becomes immediately clear that poverty is not simply a question of economics but one of morality and spirituality. In the Old Testament there are at least four recurring themes about the poor:

- 1) There will always be a problem, for example: Deuteronomy 15:11. "For the poor will never come out of the land".

- 2) God's concern for the poor: "This poor man cried and the Lord heard him." (Ps. 34:6): "Because the poor are despoiled, because the needy groan, I will now arise, says the Lord, I will place him in the safety for which he longs." (Ps. 12:5): "I will not revoke the punishment because they sell the righteous for silver and the needy for a pair of shoes." (Amos 2:6).
- 3) Be generous to the poor: "You shall not harden your heart or shut your hand against your poor brother." (Deut. 15:7). "Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute. Rescue the weak and the needy." (Ps. 83:3, 4).
- 4) Generosity is not enough - patterns of justice must be established. Don't exact interest from the poor. Don't take his last capital as collateral. (Ex. 22:25-27), (Deut. 24:10). Continued oppression of the poor will bring disaster. (Prov. 22:16). Exploitation in an affluent society is wrong. "The spoil of the poor is in your houses." (Is. 3:14).

One could go on quoting or summarizing scores of passages from the Old Testament supporting and developing these themes, but let me, in a more orderly way, remind you of five or six passages from the New Testament which also bear upon this subject.

From Mary's song of praise to God, "He has put down the mighty from their thrones and exalted those of low degree. He has filled the hungry with good things and the rich He has sent away empty." (Luke 1:52, 53). In this song, sung in countless liturgies and services every day throughout the world God is placed squarely on the side of the exploited poor, on the side of the oppressed. Faith in God as understood by Christians includes the faith that God acts to promote justice and equity. This is the kind of God He is.

In one of Jesus' most familiar parables, that of the rich man who supposed that his life "consisted in the abundance of his possessions" (Luke 12:15), we are clearly warned against the perils of affluence and the tendency of the wealthy to forget what is really valuable.

In another story of Jesus, that of the rich man who lived in callous comfort while a poor man starved at his gate (Luke 16:19 ff), it is made clear by Jesus that God holds affluent men responsible not merely, as we often think, for how they get their wealth, (Thou shalt not steal), but also for how they fail to use it to help men in need. The parable of the last judgement (Matt. 25:31-46) so underlines this lesson that no Christian dare forget it.

In the Epistle of James (2:1-7) the apostle reminds us that one important aspect of a Christian's attitude towards the rich and towards the poor has to do with human dignity. He warns Christian congregations of their danger of using worldly values as the standard for their treatment of men. "If a man with gold rings and in fine clothing comes in to your assembly, and a poor man in shabby clothing also comes in, and you pay attention to the one who wears the fine clothing and say, "Have a seat here, please", while you say to the poor man "Stand there", or "Sit at my feet", have you notbecome judges with evil thoughts?" The dignity of man must be respected.

And in the first epistle of John (4:7 ff.) we are reminded that our attitude to our brethren, all of them rich and poor, must be one of imaginative love, else our love of God Himself becomes suspect. The very heart of Christian faith in God depends upon our attitude towards humanity. "He who does not love, does not know God. No man has ever seen God; if we love one another, God abides in us and His love is perfected in us...." 1. Also John 1:4, 19-21: "We love, because He first loved us. If anyone says 'I love God' and hates his brother, he is a liar: for he who does not love his brother whom he has seen cannot love God whom he has not seen. And this commandment we have from Him, that he who loves God should love his brother also".

One might also add the words of St. James: "What does it profit if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad or in lack of daily food and one of you says to him "Go in peace, be warmed and filled", without giving him the things needed for the body, what does it profit? So faith itself, if it has no works, is dead". (St. James 11:14-17)

In fact, the whole case for Christian concern with the eradicating of the grinding poverty could be based on this text of St. James. Faith even to be alive must lead to works and these works include care for the physical needs of others.

The Church and individuals have not always managed to integrate the spiritual and the material. Some ages have been characterised by emphasis on the "spiritual message" of the Scriptures to the neglect of real concern for the poor and for social justice. Nicholas Berdyaev, a Russian Orthodox

1. The above scriptural passages are from Eugene Carson Blake, Secretary of the World Council of Churches in the "Four Faces of Poverty", Report of the 20th Assembly of Pax Romana, Philadelphia. Aug. 21-26, 1968 1 route de Jura, B.P. 453, 1701 Fribourg, Switzerland, pp. 83-84.

These commandments were especially given by Our Lord as summarizing the whole of religion as taught by the Bible. The first commandment is not reconcilable with the idea of a pantheistic or impersonal God who is found in human beings and not distinguishable from them so that the whole of religion is reducible to service of man. The Christian's service of man is the answer to the behest of a personal God and if the Christian "sees Christ in the poor" this is no pantheistic notion but is based on Our Lord's own words: "As you did it to one of the least of these my brethren you did it to me." (Matt. 25:40)

The second commandment - "Love of one's neighbour" - demands an effective love not a sterile sentimental feeling. Such love cannot remain indifferent to the poor, to the fact that in our world today there are millions who do not have enough food or the right kind of food, who have no opportunity for jobs or decent housing, no means of escape from the slums in which they live or from the rural areas where increasing population and old-fashioned methods of farming can no longer supply all the people with their "daily bread", who have no opportunity for themselves or their children to receive an education suitable to their needs, to develop their minds and help them to emerge from the vicious circle of poverty breeding poverty. In short, Christian love cannot tolerate that so many people are forced to live lives out of keeping with their dignity as human beings and without hope of a truly human development.

Here we should pause for a moment and see how it is that Christianity, which has always taught the value of poverty, should be so anxious to help the poor to emerge from poverty. Cardinal Arriba y Castro boldly said in the Vatican Council that he did not like the Church to be called the "Church of the poor" except in so far as it meant that the Church was concerned to eliminate the grinding poverty which is against God's will.¹ Poverty - detachment from riches and the pursuit of them - is a Christian ideal and is institutionalised in religious orders in the vow of poverty. But this poverty has little resemblance to the lack of the necessities of life in keeping with human dignity which one sees in the slums of Latin America, the huts of India or the hovels in a rural slum in the Philippines. As Bishop Fulton Sheen said in the Vatican Council: "There are millions of people who would be only too glad to take a vow of poverty". Our Lord, the son of a humble artisan in a village in the Near East, was not poor in the sense that millions are poor today.

1. There is of course the other meaning of "Church of the poor", a phrase dear to Pope John and theologian Yves Congar, i.e., a church which is servant and avoids attachment to riches.

layman, points this out in a message which implies that why atheistic Communism was so successful in Russia was perhaps because God had been worshipped but man - the masses of the people - had been neglected and oppressed by social injustice.

"Christian piety all too often has seemed to be a withdrawal from the world and from men, a sort of transcendent egoism, the unwillingness to share the suffering of the world and man. It was not sufficiently infused with Christian love and mercy. It lacked human warmth. The world has risen in protest against this form of piety, as a refined form of egoism, as indifference to the world's sorrow. Against this protest only a reborn piety can stand. Care for the life of another, even material bodily care, is spiritual in essence. Bread for myself is a material question: bread for my neighbour is a spiritual question." (The Fate of Man in the Modern World.)

It is therefore not right, and it has no warrant from the Scripture, to regard commitment to development - the biblical concern for the poor updated to fit the realities of the twentieth century dimensions of the problem - on the part of the Church or individual priests and laymen, as a distortion of the Gospel. The gospel is rather distorted by those Christians who limit God's work to the "spiritual" and supernatural. Such Christians - and priests and clerical missionaries are as much Christians as lay people - are really so heavenly minded that they are no earthly good.

Preoccupation with development is no reason to neglect the life of prayer and the liturgy or the cultivation of a deep spiritual life. But the quest for personal sanctification does not exonerate a priest or layman¹ from his duties to imitate Christ's solicitude for the miserable and wretched. Priests² have a special duty to imitate Christ in this as well as other things.

Christ's own words are the foundation for an integrated view of the mission of the Church and a genuine personal Christian outlook confronted with the realities of world poverty in our time:

"You shall love the Lord your God with your whole soul, with your whole heart, with your whole mind and with your whole strength.....
You shall love your neighbour as yourself."

1. Re role of laymen see New Light on Social Problems C.T.S., London, (Mater et Magistra) No. 240, p. 60.
2. Cf. Letter of the German Bishops on the Priestly Ministry, February, 1970.

The teaching of the Church.

The teaching Church has the duty to interpret the teaching of the Bible in the light of the needs of a particular era. For nearly one hundred years the Church has been concerned with the social question. The papacy in modern times has a long history of speaking on social problems going back to the Pontificate of Pope Leo XIII (1878-1903). Here at least the "establishment" has been far ahead of the college of bishops or charismatic reformers in with other fields. Pope Leo's encyclical Rerum Novarum was called the Workers Charter because it came out on the side of the workers and condemned an unbridled capitalism which was exploiting them. Just wages, the right of labour to organise, the role of the state in the economy, the rights and limits of private property: all these and many other questions were dealt with in Rerum Novarum and in Quadragesimo Anno (1931) of Pope Pius XI.

It was not until Pope John, however, that the social question was extended to the international community in an encyclical, though Pope Pius XII had been preoccupied with this problem from the very first months of his reign in 1939. During and after World War II in speeches and radio messages he stressed the "glaring inequalities between nations" which he said was against justice, charity and prudence. Pius XII even said that private property and the right of states to safeguard their own territory must give way to the principle that every man, by the very fact of being a human being and by the fact that the resources of the earth were intended by God for the whole of the human race, has a right to the minimum goods of this world so that he has a chance to live a life in keeping with his human dignity.

In Mater et Magistra (1961) Pope John devoted one whole section to world poverty and the development of the developing countries and the social justice which should exist between, as well as within, nations.

In 1967, Pope Paul issued Populorum Progressio, couched in very plain and downright language, which was completely devoted to the problem of poverty in the developing world and the development of those less materially privileged countries.

He followed this up by establishing the Pontifical Commission Justice and Peace with the Encyclical as its charter and its role to promote awareness of the responsibilities of the whole people of God to work actively to implement the teaching of the Encyclical. In this Pope Paul expressly joined with the Fathers of the Vatican Council who, in over seventy speeches, had drawn attention to the subject of world poverty and the need for the Church to be concerned in the solution of problems of under-development.

Their concern had been expressed concretely in the Pastoral Constitution, The Church in the Modern World in article 90:

"The Council, considering the immensity of the hardships with which the greater part of mankind is afflicted, regards it as very much to be desired that some organisation of the universal Church should be set up in order that the love and justice of Christ towards the poor should be fostered everywhere. The role of such an organisation would be to stimulate the whole Catholic community to promote international social justice."

It was in answer to this request that the Justice and Peace Commission - a body in the Church's central administration, the Curia - was set up.

The vatican Council had stressed the value of the work of perfecting this world. In Lumen Gentium - on the Nature of the Church, in Ad Gentes and especially in Gaudium et Spes - The Church in the World of Today, the teaching of the relationship of the Church with this world was clear: that the Church is for God and man and that the vocation of every member of the people of God is to contribute in some way to the development of the world as participation with God in the creation and perfecting of it.

Some extracts from these documents will bring to mind what the Council actually said:¹

Integration of Development and Evangelisation.

From a doctrinal point of view, then, the teaching is clear: concern for the poor on its present world wide scale is an integral part of the Church's mission. But how is this to be integrated into the mission of the Church? The theology of development is a developing science and much has been written on the subject in the last few years. Some of the thought that has emerged has been too abstract, far from the realities of the slums of the developing world or the pressing problems - the grass-roots problems - that the ordinary missionary or development worker faces daily. One may fear about quite a lot of this theologising that the paraphrase of Our Lord's words "I was hungry and you formed a study group on the theology of development" is only too true.

1. For extracts see Appendix I.

A statement such as the following is very rich in theological insight: "As priest of the world, man stands at the altar of the universe to offer creation, through Jesus Christ the Recapitulator of all things, back to God its creator. Through man, in Teilhard de Chardin, the cosmos finds spiritual unity with the Creator." This is very beautiful. But Father Philip Land, after this sentence in his article on What is Development?¹ immediately warns of the danger of losing sight of the actual development problem amid such theologising.

We must focus principally on development as it presents itself to two-thirds of humanity. Father Land goes on to say that for these development is something much more mundane and terrestrial. It is the transition from misery, want and disease, illiteracy, to decent conditions of life. It is nourishing food for one's children, decent clothing, protection against debilitating diseases, a roof over one's head.

Needless to say, the poor of the world share with the humanist and the theologian the desire for development in the fullest sense of the word (as expounded in Populorum Progressio). But priority must fall upon the material basis of human existence as a pre-condition of fully human development. In starkest terms, one asks can the world feed its future billions? That this emphasis is not misplaced was the view of Mahatma Gandhi, who insisted that for the starving, God appears in the form of bread.

A theology which does not inspire to action in the circumstances of our time is hardly in keeping with the words of Pope Paul in Populorum Progressio:

"We have desired to remind all men how crucial is the present moment, how urgent the work to be done. The hour for action has now sounded at stake are the survival of so many innocent children and, for so many families overcome by misery, the access to conditions fit for human beings; at stake are the peace of the world and the future of civilisation. It is time for all men and all peoples to face up to their responsibilities."

1. Gregorianum, Vol. 50, No. 1, 1969, p. 35.

One of the most striking ideas to come from the Vatican Council was the value of this world; the vocation of man to be co-creator with God of a better world, a world more in keeping with God's plan for the Christian, the temporal mission he shares with the whole human race takes on a specifically saving and redemptive dimension. He knows that his activity in the secular sphere is part and parcel and a realisation of the history of salvation. He also realises that this involvement in human development enables the Church to which he visibly belongs to become an instrument and a "credible" sacrament of salvation.

Human temporal activity has a positive value of its own, both in the order of creation and in the order of redemption. Human development activities of those outside the visible Church should not be considered as purely earthly endeavours - but as possessing a salvific and evolutionary dimension. The processes of salvation and evolution are essentially one and the Holy Spirit and supernatural grace are present beyond the visible limits of the Church. The ideas of social justice and responsibility which are sponsored by many non-ecclesiastical development agencies are at least partly due to the influence of the Christian message upon the community of mankind. These agencies should be considered and treated as partners of the Church - not as her competitors - helping her in the fulfilment of her total mission in both the secular and supernatural sphere of the one world of man.

Vis-à-vis the development efforts of humanity the proper and specific task of the Church could be described as follows: The Church acts as the conscience of humanity. It reminds human society that they are obliged to "humanise" the world and make it a better place to live in. It puts human development efforts in a larger context, that of the total divine process of creation and salvation. It reminds mankind of the essential relativity of these secular efforts, of the fundamental "primacy of the spiritual", and of man's transcendent nature.¹

But in doing this, we must take care that this transcendent perspective does not lead to a downgrading of development efforts with a *Quid ad detemitation?* attitude. It is true that "man does not live by bread alone" but he does live by bread. And when people are in extreme need, as they are in many parts of the world, the important thing is not to theologise but to do something about it; not so much to remind them of their eschatological goal as to relieve the need.

1. From a contribution of F. Lostra, Kisumu

Nevertheless, the Vatican Council has inspired theologians to enunciate principles which are valuable for the resolution of the mission and development problem.

At a conference of SEDOS (the Secretariat of 33 Superior Generals of Missionary Societies), held in Rome in March 1969, the following points were made which I give with some additions of my own:

1. To work for development, for the liberating of people from the poverty and misery which is the lot of millions is in complete accord with God's will. It is part of the sharing in the work of creation with God towards the making of a better world.
2. This is in the strictest sense a preaching of the Gospel (of one aspect of the Gospel). It is incorrect to speak of it as preparation for the Gospel only justifiable as a means to an end. A statement from the SEDOS Symposium on Mission and Development (March 27-31, 1969) is useful here: "In this perspective work undertaken towards integral development is a genuine way of evangelization. Its thrust goes beyond the temporal; this work, taken concretely, is a task which involves the whole man, a task which demands the radical option of his spiritual freedom. It is a living and eloquent witness of the Lordship of Christ over the world. This witnessing should be acknowledged as a work of evangelization in its strict sense, as an act which is explicitly religious."
3. However, far from it being the whole of the Gospel, it is but a part of the preaching of the Word with its call to hope in Christ's final transformation of the whole of creation. Christ said "Go and make disciples of all men teaching them all things whatever I have commanded you."
4. This secular task of working for development depends on the whole Gospel for its inner meaning and motivation and on the sacraments and the liturgy for its strength. A missionary is not just another type of United Nations development official, however worthy such an official may be. However, where the full preaching of the Gospel is impossible, as it is in some of our missions, development work is a valid religious contribution to the achieving of God's design and the realization of His being down on earth. However, this must not be taken as the norm or the ideal. The appreciation of the values of a culture or religion which is closed to the preaching of the Gospel should not be exaggerated to the extent that the uniqueness of the Christian revelation and the duty of spreading this where possible is neglected. "Woe is me", said St. Paul, "if I do not preach the Gospel." Karl Rahner has made it abundantly clear that appreciation of the value of non-Christian religions, of the worthiness of them and possibilities for salvation for anonymous Christians, does not absolve the Church or individuals, from preaching the full revelation of Christ or from setting up the Church as a salvific sign or sacrament of God's encounter with man.

Nor does it absolve the individual to whom the Gospel has been preached from accepting the Church. "Anyone who culpably refuses the historical empirical form in which God gave Himself and insists on having God in a purely spiritual way without his presence in the world,, fails to reach God himself." 1.

5. Since this witness, namely imitating Our Lord in his "going about doing good" to the poor, the hungry, the miserable, is a work of love, it seeks the good of the person concerned, not gain for the Church. It is good in itself and does not need spiritual dividends to justify it.

6. The preaching of the Word and the witness to charity cannot be separated into neat compartments. That is as if the missionary who does development work should have no part in "the making disciples of all men" and the preacher of the Gospel should do no development work. In other words, a missionary should be ready for both. How far he becomes actually involved in development work will depend on circumstances. In practice, a development director in a mission territory might be occupied almost exclusively with development work to be at the service of those who have a mixed apostolate. And missionaries should make use of lay people when this is feasible. The missionary role will often be that of stimulation and inspiration and supervision rather than actual execution. But no missionary should look down on development work that is needed, as if it was not part of his job. 2. The rise of Bishops Funds in the developed countries, especially since 1959, has made it possible for missionaries to have the material means to implement some of their plans for the well-being of the people with whom they work, which they often lacked before. Missionaries are in a specially favorable position to help the poor and those who are often by-passed by the big schemes of development of government or international bodies. In this they can make use of the principles of intermediate technology and integral human development.

Concern for development is part of the mission of the whole Church. Priests and religious of both sexes are part of the People of God and should not be distinguished from the "faithful" or the laity and therefore they must play their part in constructive efforts to liberate people from hunger, poverty, illiteracy and so on. The secular tasks of development which need to be done will often be performed by lay people and need to be more and more entrusted to them, when they are present in sufficient numbers and with sufficient competence and with sufficient dedication and opportunities. Where this is not yet the case - as in some of the developing countries - the task devolves on the local clergy and their missionary helpers.

It must be noted that theological and pastoral principles with regard to the role of the laity, national conference of bishops and so on, cannot always be translated into the realm of practical development projects. The revival of the order of the diaconate may have a big part to play here.

1. Cf. Karl Rahner, The Theology of Pastoral Action, Burns + Oates, and Herder + Herder, London, 1968 p. 47. The Dogmatic Constitution on the Church stresses this point, especially No. 14.
2. The basis of this summary is taken from P. Land, "Populorum Progressio-Mission and Development", in International Review of Mission, World Council of Churches, Vol. LVIII, No. 232, Oct. 1969, pp. 403-404.

In the early Church the deacons were chosen on the suggestion of the "twelve" because "it is not right that we should give up the preaching of the Word to wait on tables." (Act. 6:2). The role of the clergy in stimulating and inspiring more and more lay people to realise their responsibility and to hand over to them work which they are ready to do and are capable of doing, is a vital one.

Development - An Expression of Christian Love

The answer to the situation of half a world in need is love; not a love which has degenerated into cold or paternalistic "Charity" which has given the very word a bad name but in the original sense of "caritas" - concern for another as "dear" to one as one's own family and concerns. This includes justice - social justice - for how can you love someone to whom you do not give justice or if you do not care whether he receives justice?

There is a real place for charity, emergency aid, alleviating aid given out of love. But this is no abstract task. It is done in the world of real men - men subject to original sin complicated by personal sin. And so the strength of Christian love, the grace of the liturgy and of a personal spiritual life are needed in order to be secure against the disillusionment, the lack of gratitude, the corruption, the exploitation by the poor of others poorer than themselves, the inefficiency and waste, the bureaucratic hindrances and delays which are part of the task of helping the poor and helping them to help themselves. The Christian, the missionary, above all, must always bear in mind, as a safeguard against bitterness or cynicism, the words of St. Paul about the nature of real love:

" Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong but rejoices in the right; Love bears all things, believes all things, hopes all things, endures all things." 1.

St. Vincent de Paul summed up the attitude to be adopted when giving charitable aid: "It is only through your love that the poor will forgive you for your gifts." It is love which will eliminate the invidious distinction between donor and make a real partnership possible.

Present concern with development is therefore not an effort at proselytism or a jumping on the "bandwagon of development" on the part of Christians and missionaries. It is an essential element in the Christian vocation of love. "Love is the fulfilling of the law." Christ came that man should have more abundant life and this need, indeed, should not be given a purely spiritual meaning. Our Lord's actions show Our Lord went about "doing good". Missionaries throughout the ages and especially in modern times, have followed His example. Not all missionaries, it is true, have been perfect in their love -

1. I Cor. 13:4-8, Revised Standard Version.

they are human as everyone is, and they may have at times and in places used their charitable work as a means to an end. But to dismiss all missionary efforts in this field as a desire to make "rice Christians" is a superficial view which has no firm basis in the history of modern missionary orders or the early history of the monastic orders.

Father Mahon has given a vivid illustration of how even the older type of missionary understood and practised his vocation. Father Damian, with his deep personal, self-sacrificing compassionate love, could hardly be classed with the mistaken adherents of the "rice Christian" attitude.

"Damian found an island of outcasts; he gave them a new hope and a will to live. If he were living today, he could write for help to the great national and international aid agencies; from CAFOD he would get help for his farming scheme; from MISEREOR he would get a hospital; OXFAM would put in a water supply, and so on. A leper rehabilitation project would be sympathetically received by all the fund-raising agencies. (The only item he would find difficulty in getting finance for would be the chapel - the inspiration of all his work!)

But in Damian's day - indeed, until after World War II - there were no great national and international funds. All round the world missionaries like Damian worked alone, living on a shoestring budget, admired indeed by their fellow Christians of the rich North Atlantic region but sure only of the financial contributions of the faithful few.

Damian didn't know the theory of socio-economic development or intermediate technology, but because he was a missionary he practised it. Moloxai contains all the best elements of a good development project: self-help, involvement of the local people, use of local materials, 'total' development, housing education, health, religious inspiration. It is all there." 1.

The new dimension which must be added to the missionary concern is to regard these efforts as part of the development of the developing countries, not merely as 'sporadic' efforts of a charitable nature which some missionaries indulge in. Socio-economic and agricultural projects must be undertaken because those are necessary to help the people in the developing countries to help themselves and not to be dependent on charity, however well meaning. Such work is the work of the whole Church.

To base the fundamental solution of this great world problem of development on Christian love, and regard the nations as members of the one human family helping each other may be regarded some as being naive and idealistic. Yet a philosopher so far removed from the Catholic viewpoint as Bertrand Russell has said the same thing: "The root of the matter, if we want a stable world, is a very simple and old-fashioned thing, a thing so simple that I am almost

1. Clergy Review, St. Edwards College, Ware, Hertfordshire, July, 1969 pp. 526-7

ashamed to mention it for fear of the derisive smile with which cynics will greet my words. The thing I mean is love, Christian love, or compassion."

Concern for development then finds its theological basis in love: Christian love and compassion will find its strength and stamina and purity of motives in this reflection of the love of God itself. Love - not charity in the bad sense - can be the leaven which the Church can infuse into this complex thorny human situation. Love not only helps in emergency situations, it not only prompts relief, but it can be a powerful spur to social justice within and between nations. Love also, will save us from desire to destroy before we know how to build up. It will preserve us from the temptation to hatred in face of persecution and injustice. It will preserve us from the sophistry which even accepts or glorifies hatred so long as it is in the cause of improving man's condition. 1. The theology of development is more necessary in the developing world than any theology of revolution; and even this must be realistic and weigh the cost of terrible internecine war before pronouncing a bloodless revolution impossible - a judgment, incidentally, that few theologians are trained or capable of forming in a prudential and practical way; especially when they are thousands of miles from the countries concerned.

1. The fact that people who do this may be sincere and even give their lives does not make them worthy of imitation in all aspects. For example, Archbishop Helder Camara, who believes in non-violence, has this passage in his book, The Church and Colonialism:

" Allow me the humble courage to take up a position on this issue. I respect those who feel obliged in conscience to opt for violence - not the all too easy violence of armchair guerilleros - but those who have proved their sincerity by the sacrifice of their life. In my opinion, the memory of Camilo Torres and of Che Guevara merits as much respect as that of Martin Luther King."

No doubt Archbishop Camara, in praising Che Guevara, was thinking of the hero-worship of the youth of Latin America for one who was concerned in his own way to liberate the poor of that continent. But his way was not Christ's way or the Christian way. For revolutionaries such as Guevara, all means, including civil war, guerilla warfare, murder, extortion and hatred, are not only permissible but necessary in order to attain the goal of revolutionary change, of the erection of a new structure of society.

" Hatred (is) a factor in the struggle", wrote Che Guevara, "unyielding hatred of the enemy, a hatred that drives man beyond the natural limits and coverts him into an effective, vigorous, selective and cold machine for killing. Our soldiers must be like this; a people without hatred cannot defeat a brutal enemy." (Che Guevara, letter to the executive secretariat of OSPAL, Oberbaumpresse, Berlin, 1967).

This reminds one of Stalin or Hitler rather than of Christ.

I would like to leave this section with three reflections on Our Lord's life which may make us pause when in righteous indignation at the injustices in the world today we feel tempted to espouse violent and drastic remedies. When in general the long patient haul will not only be more Christian but more fruitful.

Christ lived at a time which was not very different from our own. In his day there was conflict. Conflict of Roman and Greek; Jew and Gentile, Samaritan and Jew, Scribes and Pharisees, "haves" and "have-nots", dictators and oppressed, Caesars and anti-Caesars. Yet instead of capitalising on one class to win support, God became man, chose the hard way - by preaching the unity and brotherhood of all men, living in concord and peace through the love of His Holy Spirit.

Christ lived in a colony of the Roman Empire. He is not on record as being an anti-colonialist. He lived in an era of slavery, but he never denounced it. The Holy Land was full of revolutionaries and revolutionary movements, but he died rather than call on his followers to fight for his cause. But his teaching was the most revolutionary in the best sense of bringing about change and, when his teaching was followed, the evils of slavery, for example, withered, because Christian love would not permit a master to treat fellow human beings in a way incompatible with the love taught by Christ.

The Development of the Whole Man.

Despite the stress on material things which I advocated at the beginning of this paper, a most important contribution the theologian has to make is to emphasize that development must be a development of the whole man as described by Pope Paul in 14, 20 and 21 of Populorum Progressio:

- " 14. Development cannot be limited to mere economic growth. In order to be authentic, it must be complete, integral; that is, it has to promote the good of every man and of the whole man. As an eminent specialist has very rightly and emphatically declared: "We do not believe in separating the economic from the human, nor development from the civilisations in which it exists. What we hold important is man, each man and each group of men, and we even include the whole of humanity."
- " 20. If further development calls for the work of more and more technicians, even more necessary is the deep thought and reflection of wise men in search of a new humanism which will enable modern man to find himself anew by embracing the higher values of love and friendship, of prayer and contemplation. This is what will permit the fullness of authentic development, a development which is for each and all the transition from less human conditions to those which are more human."
- " 21. Less human conditions are the lack of material necessities for those who are without the minimum essential for life; the moral deficiencies of

those who are mutilated by selfishness; oppressive social structures, whether due to the abuses of ownership or to the abuses of power, to the exploitation of workers or to unjust transactions. Conditions that are more human are the passage from misery towards the possession of necessities, victory over social scourges, the growth of knowledge, the acquisition of culture. Additional conditions that are more human are increased esteem for the dignity of others, the turning towards the spirit of poverty, cooperation for the common good, and will and desire for peace. Conditions that are still more human are the acknowledgement by man of supreme values, and of God, their source and their finality. Conditions that, finally and above all, are more human, are faith, a gift of God accepted by the good will of man, and unity in the charity of Christ, who calls us all to share as sons in the life of the living God, the Father of all men."

Economic Progress - an essential element.

Integral human development - the development of the whole man and of every man - does not mean, however, that we should despise economic growth. Economic progress is sometimes regarded as a materialistic thing, as not very spiritual even as opposed to the spiritual. It may well be so in the case of the richer countries, who each year keep adding to their great prosperity by 3 per cent at least, or often much more.

But in the case of the developing countries, economic development is the means to a life in keeping with human dignity for their peoples, the precondition of any truly human progress, of emerging from the begging bowl condition in which they find themselves. "Man does not live by bread alone"; that is true. But he does live by bread, as I have already said.

Archbishop Helder Camara has beautifully expressed the attitude which the Church and the Christian should have on this:

- " Why shouldn't our people give an example of firmly and decisively tackling economic development and opening out prospects for an expansion which only the grace of God can accomplish?"
- " However, while we must begin at the practical level, our religious convictions and love for creatures move us to desire much more for them than what is simply economic or even social. Our motto for development is the saying of Christ: 'I have come that they may have life and have it to the full.'
- " Ours is the responsibility to experiment with a new dimension of development - the Christian dimension. We must lift ourselves out of the sub-human situation of misery without falling into the inhumanity of super-comfort and super-luxury."

On the other hand, I repeat, it must be realised that circumstances differ very much throughout the missionary world. It is not possible to preach the whole Gospel in some mission countries, including some of our own missions. In that case, development work may be the only way possible of witnessing to Christ's love. Such work, all development work, properly motivated, is truly religious work, it is helping in the task of creating a better world, more in keeping with God's plan. And those engaged in such work are, according to the Pastoral Constitution The Church in the Modern World, sharing the work of creation with God. They are making the love of God and of Christ, incarnate in this world. They are witnessing to Christ in an indirect but real way, not in order to make converts, but to make the world more human and therefore more subject to the Lordship of Christ.

But one must beware of rationalising such a situation, as some missionaries have done, and elevate what is good, though truncated practice, into a complete theory of the role of the missionary in the modern developing world. What is alone possible in such circumstances does not represent the ideal which Our Lord expressed in His mandate to the Apostles:

" All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of The Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

Arthur McCormack, M.H.M.

DEVELOPMENT

The Second World Food Congress is now in full swing, and SEDOS is well represented. The following release is from FAO.

Rome — They do it in the Sudan, where they call it "Wafir". In Ceylon, where it has become a part of the way of life they call it "Shramadana". The Andean Indians of Latin America practice it under a variety of exotic names, such as "Truf-truf" and "Minga".

All these terms mean, simply, "self-help", and in each culture it is rooted in an ancient and honourable tradition.

Now the tradition is being continued in countries as far apart as Ceylon and Colombia with an added element — food aid. The World Food Programme, which is jointly sponsored by the United Nations and the Food Agriculture Organization, is supporting self-help efforts in 16 countries involving 2,500,000 men, women and children who are now receiving foods being sent by WFP at a total cost of \$27.5 million.

While food aid ensures a wholesome, nutritious meal for volunteers and their families in developing countries, it helps to create real and tangible benefits — however modest — for themselves and their offspring. Gravel roads are opening up hinterlands, new schools built where thousands more can study, wells and canals constructed to irrigate land to grow more food where it is most needed.

These and a host of other modest monuments to self-help are considered vital in encouraging economic development and ensuring orderly and systematic changes in farming and civic life. Persuasion, planning, organization and participation has changed lethargy into action leaving behind cadres of trained men. Above all, these efforts create jobs for the unemployed, so increasing earnings of people in areas where even one extra dollar a month is a sizeable increase.

Some projects where food is provided as an incentive have recently been evaluated and reported to the 24-nation governing body of the WFP which met in New York recently. The achievements make an impressive reading.

In Ceylon "Shramadana" has grown into an island-wide movement changing the face of the nation.

In the short space of three and a half years up to September 1969, 2,238 miles of vital roads had been carved around the mountain faces, 842 miles of choked irrigation channels cleared to drain rich but mosquito-infested swamps, 40 miles of new channels constructed, and nearly six million cubic feet of silt removed from hundreds of other channels. Miles and miles of raised embankments were built and 78 wells dug.

Teams of volunteers also weeded 8,482 acres of land, fenced another 211 acres, cleared nearly 1,000 acres of jungle and planted nearly 190,000 trees.

Nearly 300 new houses were built, while another 53 were under construction. Other constructions included 75 public buildings, 53 community centres 18 textile centres and four railway platforms. Neither the children nor the dead were neglected - 23 playgrounds were prepared 21 acres of cemeteries were cleared of bush.

These works covered 2,000 villages spread over all the 22 districts of the island. Some 250,000 volunteers - whole schools went out into the countryside - are carrying out the job. The volunteers and their dependents get WFP food as an incentive. This aid to the project is to continue over another two years, for which \$2.8 million have been approved in food and shipping costs.

The World Food Programme is helping to change the lives of people in every part of the world where there is underdevelopment. For example in Arica, a rural province in the north of Chile two dams which hold 3,100 cubic metres of water have been built. Their four channels with a total length of 38,000 feet enable nearly 1,200 acres to be irrigated. Another channel has been lined to improve the watering of another 180 acres. Some 1,000 feet of drainage channels have been built.

Two communal corrals accomodating 8,000 sheep and 1,200 cows, and dip tanks, have also been constructed.

Fifteen access roads totalling 180 miles, three clinics, five schools, a residential rural training centre and children's playgrounds have also been added to Arica's amenities. The streets and plazas of four villages in the area have been renovated and eucalyptus plantations established in two districts, while a newly established forest nursery has provided hundreds of trees to the villages. Nor were the dead forgotten - a cemetery has also been built.

In Arica's urban areas 50 houses were built, while drinking water, sewage and pavements linked 520 housing units. Some 14 social centres were constructed in different parts of the city of Arica and 136 building sites distributed to families participating in urban development. Courses were given in mothercraft, dressmaking and the preparation of foods sent by WFP

All this was achieved in 32 months at a cost in food and shipping of little more than \$300,000. Impressed by the result, WFP has approved another \$212,000 in food aid, so that the Chileans in Arica can continue their work for another two years.

The Sudan is another example of what food aid can help to achieve. North of the capital of Khartoum 27 villages were chosen by the government as an experiment in encouraging self-help with the state providing some funds, training and guidance. With a direct outlay of only \$31,000 by the government

SEDOS 70/499

and \$205,000 in food aid from the World Food Programme the physical improvements were reflected throughout the project area. Some 200 wells, 141 water reservoirs, seven dispensaries, 87 community centres, 24 children's nurseries, seven schools and 10 additional classrooms, 16 libraries, 152 cattle sheds, 19 flood protection embankments, 3 flour mills, a cooperative farm and a dairy farm were among the 1,300 small but highly useful schemes completed.

There was not merely an immediate easing of conditions. New seeds are being sown, plants sprayed, malaria controlled, new roads and drains laid and cooperatives organized for handling purchases and marketing.

In some villages even tribal rivalries were overcome and a 10,000 acre irrigation scheme is being carried out.

The lessons learned in the north of Khartoum are being gradually extended to the rest of the country and WFP is now being asked for more food to help Sudan more fully exploit its manpower through NAFIR.

Photographs to illustrate this feature are available, on request, from Features Section, Food and Agriculture Organization, Viale delle Terme di Caracalla, Roma.

NEW DOCUMENTS

Stamina for the Apostolate:

A manual on medical care for Priests and Religious edited by J.T. Niv and Con. S. Fecher published by CIRA, Washington DC, 1970, 127-VII pp.

This book, intended to supplement Health to Match Her Dedication, contains 5 sections and a bibliography: In Perspective, Physical Health, Diocesan Health Programme, Mental Health, Care of the Agency.

One way to offset the fall in vocations is to take care of the health of the present force of priests and religious. This book can help the Church get more "working years" of her present force.

Conference of Religious, India

Transactions of the Assembly of men (Oct. 13-16, 1969) and women (Oct. 17-20, 1969). Main theme: EVANGELIZATION
CRI Permanent Secretariat, 4 Raj Niwas Mara, Delhi 6, 1970, 215 pages.

Directory 1970 + of the same CRI, 29 pages.

General Conference of the Mission 1970

Conference Generale de la Mission 1970

The report of the first meeting of the General Conference for Pastoral Work and the Missions of the OMI, held in Rome from April 5 to 16, 1970, 46 pages. Available in English and French.

DIARY

- 13.6.70 Meeting of SEDOS with the International Confederation of Catholic Hospitals November Seminar on Health Care in developing Countries confirmed.
Present for SEDOS: Sr A.M. de Vreede, Sr V. Morris, Fr B. TOMNA
- Meeting of Task Force I Social Communications
- 15.6.70 Fr B. Tonna at Justitia and Pax : Fr Reuver, Herpels and McCormack
- 16.6.70 Fr Tonna accompanies Dr David Barret, editor of the World Christian Handbook 1972, to the Central Office of Church statistics (and to the airport)
Sr Morawska visits secretariat for briefing in East Africa
- 17.6.70 Meeting of the Executive Committee : follow up the June Assembly; procedures for meeting by country. In the chair: Bro.Ch.Henry, FSC
Meeting of Task Force II, Social Communications
- 18.6.70 Fr Tonna sees Fr G.B Andretta, of USMI on the November Seminar on Health Care in the missions.
Diner with representatives of the insurance branches of Cuna International (sponsors of the September seminar).
- 19.6.70 W.G. Development meets at the CFX Generalate