



CHURCH AND DEVELOPMENT by Bishop H. Okullu of the Anglican Church in Kenya

Development has become a magic word in Africa and the stick with which all are driven to action. The word passes through many lips each day in various and varied contexts. Politicians, civil servants, churchmen, teachers, housewives, businessmen, trade union leaders and workers have made it a powerful tool. Yet as a completely new term in the vocabulary of East Africa, its wider and fuller meaning is understood by a relatively small minority.

Development in its popular usage in East Africa talks solely or primarily of economic advancement, the increase of the gross national product to bring national wealth which eventually will be spread among individual members of the community. In the simple language in which it is often put to the great majority of the citizens, development means living in better houses of a permanent nature, better water supply, tarmac roads to facilitate easy transportation of the farmers' crops, better agricultural methods, more schools so that each child can get an education, more dispensaries and hospitals and better trained staff to man them; permanent church buildings; better and quicker means of communication so that people can travel often and faster - in trains and even by aeroplanes.

This is development, for which the call goes out from the government minister as well as from the bishop or the moderator, for all to participate in - and Christians are repeatedly exhorted to join with others in self-help projects.

In examining the Christian participation in development let us admit first the gigantic strides in many spheres of development, specially in medical and educational fields which has been achieved through the Christian Churches' initiative and effort. But the churches never called it development, for their overriding objective was to offer service. If a person came to join the catechists class for baptism he also got treatment for his sore eyes or leg and received alphabetical instruction to enable him, in the long run, to read the Bible. It was from these very humble beginnings that huge medical and educational institutions sprang. Today Christian churches are happy to hand over to governments the planning for development, as the government alone has the manpower and economic resources to undertake such initiative. Yet the churches' role in development is even more urgent and vital, partly in the actual promulgation of government plans, and much more in the task of motivation for development and in the all vital role of interpreting government plans and actions. For to the Christian, development is not just an accumulation of wealth but its fair distribution as well; not only the concern for economic well-being but also a real concern for the development of the whole man so that he can remain in control of the world he helps to create.

This is vitally important for the Christian man taking an active part in development. We all agree that man is the crown of creation and has been given power to overcome nature and make it serve him. In the bad sense of development, however, man becomes overcome by greed for wealth and although he goes on and succeeds in acquiring wealth, his character, his integrity and his very soul can become mortgaged for wealth. Where a man ceases to have control over himself and his goods he has developed in the wrong way.

Speaking about development we must speak about the quality of life and not the quantity of goods produced. The quality of life refers to the way in which people are making use of things; not how much they possess or how much they acquire and consume. It applies to people themselves. In other words, what we are after must not be confused with a mere increase in the per capital income. South Korea and Thailand both have had an economic growth rate of about 8 per cent in the last six or seven years, but most of the increase went into the pockets of the rich - the already rich. The poor man of Korea and Thailand stood still where he was six or seven years ago. If we speak about economic growth we should seek to know how the man at the bottom is faring. This is the man the Christian is concerned with. Has he moved upwards towards a better earning, better purchasing power for his money, better education for his children, better housing and health?

The Christian is concerned with full human development quite simply because we know it to be God's will, and that this concern and the results to be derived from it are laid upon us by the Creator. In the Book of Genesis chapter 4, verses 9 and 10 God says to Cain, "Where is Abel thy brother?" When Cain replies, "Am I my brother's keeper?" God says, "The voice of thy brother's blood crieth unto me from the ground." In Old Testament prophecy God's righteousness is seen in terms of defense of the poor, the oppressed and the needy against the rich and powerful. "Is this not what I require from you as a fast: to loose the fetters of injustice... and set free those who have been crushed? Is it not sharing your food with the hungry, taking the homeless into your house, clothing the naked when you meet them, and never evading a duty to your kinsfolk?" (Isaiah 58:6-7). So also Jesus Christ speaks of the final judgement thus: "I tell you this, anything you did not do for one of these, however humble, you did not do for me" (Matthew 25:45). God speaks to us in the demands of our fellow human beings for work, health, food and education.

It is true that Christians have often not listened to these cries for bread. We have often been responsible for the selfish use of God's resources and on some occasions have not faced the issues squarely by demanding from our governments the removal of political and economic obstacles which stand in the way of those looking for satisfaction of their human needs. More often than not we have allowed and supported economic and political structures which are directly responsible for confining a section of the community to poverty which are at best a sedative and sometimes utterly deceptive in creating a permanent solution to the problem.

An example can be given of the North Eastern area of Kenya with its annual famine and appeals for food, medicine and clothing. This sort of thing is due to a policy of putting a lot of money into high potential areas only. The Church must seek a reversal of such a policy so that the government can spend money on water projects and irrigation schemes for the dry districts of the North East. Although this money would yield no return, it would give those people the confidence and self-respect which is their right as citizens of a free Kenya, rather than the humiliation of being annual beneficiaries of our bounty.

Thus Christian concern is with men everywhere, no matter what their religion, their economic conditions, their ethnic origin. In the passages of Scripture we have quoted

above we see that economic and political justice and development are inseparable. We are living in a world where men exploit others for their selfish ends. Some economic theorists in Kenya have been heard to say that wealth, though now only in the hands of a very small minority will spread to all, over the years, But this would seem to ignore what has gone on in many other countries. What will happen, unless such a situation is corrected, is that those few will in future pressurise political decisions in their favour through their wealth and thus will try to remain in their privileged class. At the present, at any rate in Kenya, only slightly over 20 per cent of the population are regular wage earners. The percentages in Uganda or Tanzania cannot be higher, if anything they might be lower. In 1970/71 the Kenya Government appointed the Ndegwa Commission to review the salaries of civil servants and, as a result, people in certain sections had large increases. The reason might have been to create confidence and contentment in the civil service. Yet this was done with little regard for the 80% of Kenya's population, especially the small farmer who is in need of better equipment and better methods of farming in order to increase his output.

Our countries are divided into different ethnic groups and the political structures can thwart the development of men in particular regions and often against the simple principle of justice. Although the political leaders have repeatedly spoken of love, few seem to realise that love for men shows itself in justice; justice towards all; just political and economic structures and a just sharing of our economic resources. This is love in the Christian sense. Anything short of justice is not love but a mere political slogan.

Tribalism is another obstacle to development. In a nation where there is a lack of a full interdependence between all groups there will be a wastage of full human resources in development. In other words there might be an acceleration of development if every possible person with the necessary qualifications is utilised. Yet in some departments it is possible to find a highly qualified woman or man made a deputy to a much less experienced man with the result that the deputy refuses to do the work for his less experienced boss, or there are known cases where very senior men have resigned simply because a very junior person with no experience at all has been made the boss on political grounds. There is a widespread belief that far too many people in Nairobi sit behind huge desks with no work to do. They spend their day reading the newspaper. These are some of the obstacles in development which a Christian must fight against.

We have seen that the Christian's concern in development is partly to provide his fellow men with bread, work, health and education; and so to achieve better living conditions. For this the Christian strives every day to take an active role in development as well as to see that the direction of this development is along a just path.

But what are the practical steps open to the churches in co-operation with the government in the development task of their nations? The message of the Christian gospel of salvation is still the most potent tool in development. Freedom from sin and superstition has been and is still the surest way to create self-confidence in man which in turn breeds incentive and desire to be self-reliant. It is the message of Christianity that man should be himself and not live in bondage to unknown forces. It is significant to

note in this regard that the first people in East Africa to gain some economic self-realisation were those nearer mission stations, who accepted the Christian teaching and sent their children to school. To say this is not to make Christianity synonymous with the western world civilization, or to say that only educated people can apprehend the Christian teaching. The Christian teaching can be grasped by the most backward man or woman. What is being stated here is that the Gospel liberates a person to the extent of wanting material improvement as well as spiritual salvation.

The example is the man in the village who believes that if he sent his child to school the child might be bewitched, or that to cover one's house with corrugated iron sheets is a sure way to die. Such beliefs are still very much prevalent in African villages. People still say 'So and so's son will not go through this year. Last year he bought a car and now he has built a house with a corrugated iron roof'. There are even highly educated people in the towns who do not want to go home with their smartly dressed children to the villages for fear of being bewitched.

One could imagine the amount of mental and physical energy which could be released for material self-betterment if people were freed from fear and enslaving superstitions. The Church therefore has a fantastic job of deliberately educating the people to wish to improve their lot. The Church has a great opportunity for reaching people. It is perhaps the only organisation which is based at the very grassroots of the community and whose leaders speak to thousands of citizens each week. It is the best suited, therefore, for the task of motivation for development. Then the Church must go on to foster projects which give initiative and creativeness to local people. The national Christian Council of Kenya was the first to introduce Village Polytechnics, which are small handicraft schools where boys and girls who have not been able to go into secondary schools are trained in such trades as carpentry, masonry, plumbing, typing etc..., and encouraged to create employment for themselves in the villages.

Yet the Church should be careful to only sponsor projects which have the merit of making people self-reliant. It should reject ad hoc projects and refuse to accept money or material aid which tend to make people perpetual beggars and destroy their self-respect.

Happily, the spirit of self-reliance has already been put in motion a great deal in Tanzania and Kenya. In Kenya it has been done through the 'Harambee' spirit (a Swahili word meaning 'pulling together' as in a tug-of-war) encouraged by President Kenyatta. This is one thing for which Kenya, over many years to come will remain grateful to President Kenyatta. The greatest monument to this Harambee spirit will be the technical colleges now being sponsored all over Kenya. But the Harambee system has two main dangers; one is the way a few people could get rich on it by pocketing the funds collected for community projects. Secondly, there is its potential for corruption. People could use it to bolster their political ambitions rather than giving merely to assist. Nonetheless, the advantages of this system far outweigh its drawbacks.

The Kenya Government has also tried to help people themselves by making a lot of money available to be loaned to those who wish to start a business or go into farming. But this has not, so far, worked satisfactorily. It has meant that many people who have never handled much money before have suddenly found second and third wives. The result is that funds which were intended to revolve among many citizens have been borrowed by a few, and often misused.

Tanzania's approach to self-reliance differs from that of Kenya, and promises, with luck, to have a stronger base and more embracing influence. Beginning with the Arusha Declaration, self-reliance has been preached as a doctrine, and President Nyerere, true to his name, Mwalimu, (a Swahili word meaning 'Teacher') has taught every single Tanzanian to be self-respecting and self-advancing. The educational system through schools has been geared to achieve this and Nyerere does not seem to be in any hurry to make Tanzania a rich nation over night. The Tanzanian system has become a self-reliant movement involving not only educational programmes but also the organisation and mobilisation of human and money resources from within the country. But Tanzania's socialism needs interpretation otherwise it is in danger of appearing like a boat whose rudder is broken, aimlessly floating on the water. When the Arusha Declaration was put out, churches in Tanzania gave it such blind approval that when its weak spots began to appear they found it very painful to criticize. This absence of critical appraisal of what is happening in Tanzania has created an air of perfectionism and defensiveness which one meets in that country on many fronts.

As individuals, Christians have a duty to be examples to others in their utter self-application to the task of development and in their honest use of God-given resources of talent, time, land and money.

In order to help governments in the task of development Christian churches should learn to cooperate among themselves and stop duplication of efforts. Over recent years, Christians overseas have betrayed some over-eagerness by themselves not being able to unite in their development programmes for helping other countries. There have been, for example, several departments in Geneva dealing with the same issue of development - such as SODEPAX, a joint Catholic and the World Council of Churches body on development. Representatives of such bodies have frequently visited Africa and other developing continents practically with the same message thus producing only confusion and nothing constructive.

What seems to be required is a local body of expert churchmen drawn from various denominations to advise the churches on which programmes they should give their priority and moral support. A body like this could go far in helping churches work with government ministries concerned to see that development follows along the lines of justice and peace. More often than not individual church leaders have stood up in meetings, possibly prompted by the presence of a government minister or a senior civil servant, to give a strong word to Christians to participate fully in development. Yet such words can be meaningless because, firstly, Christians have always participated in development projects, and secondly, a Christian does not speak of development purely in terms of economic growth. This is where a Church's Commission on Development would be most useful. It should not be impossible to find outstanding Christians with training and experience in economic matters to act as an advisory body to the churches in this vitally important matter of development.

There is another aspect of development which Christian churches cannot afford to be ignorant of ; that is the 'destructiveness' of development. A scientist's definition is to 'de-velop', is to remove from the envelope, turn inside out, like unrolling a

toilet paper, completely 'spoiling' it. Development has health hazards in addition to destroying the God-given natural beauty around us. Its effects on African traditional life of the extended family system are matters to be taken into account with a positive attitude.

Let us take the question of pollution first, though only briefly. Japan is an example of a most rapidly developing nation. After the war Japan turned its belligerence into a national movement for development, and it worked. But now Japan faces a major problem of pollution as no other nation in the world does. Travelling by train in Japan one witnesses horrifying sights of dumps - earth, tins, metal and all sorts of junk. A Japanese English language newspaper once described Japan as having 'the dirtiest parks anywhere in the world' and went on to talk of its dirty rivers killing all the fish. Forethought, therefore, must be given to the disposal of refuse from the building sites, etc. One of East Africa's biggest revenue earners is its riches in wildlife. How much damage are we likely to cause, say, to Nairobi's game park by the fumes from the expanding number of factories around it and powerful jet planes landing at Embakasi airport every few minutes - as they will soon do? We should give every encouragement to those now thinking about this problem.

One other problem which must be considered urgently is tourism. The territories of East Africa, and especially Kenya, are building their economy around tourist money, but without due consideration to the side effects of the tourist industry. A letter in the Daily Nation of November, 1973, entitled 'Plain Greed is ruining the Kenya Coast' pointed out that charcoal trees are still being cut down in large numbers despite the official ban on this, and that marinas and hotels are being built in some of the beauty spots thus spoiling bird and animal life natural to that area. Such matters must be examined by economists and sociologists, and the sooner this is done the better.

There is an attitude which simply sees a human zoo in East Africa. This is particularly true of a certain class of people of low morality with sufficient money to come to Africa to spend their time drinking and treating Africans like animals.

Another question is, for whom are we building our towns? The emphasis on many important lips is 'to attract foreigners' and so the drive goes on to sweep our beggars under the carpet.

On principle, building our economy on giving - loans, grants, aid, tourist money - is ludicrously artificial and creates the worst type of neo-colonialism. The Bible says that 'love of money is the root of all evil' and this is not a lie. A nation which is being built on the get-rich-quick foundation will morally destroy itself.

There may be very pure motives behind the borrowing of a lot of money. It might be because leaders are concerned to help the citizens to improve faster their standard of living. But even if this is so it is still morally indefensible for our generation to take huge loans which will inevitably be passed on to the next generation. What right have we to load posterity with such large debts? We need to run fast in our bid to progress, but if we run too fast we may be in danger of losing the balance. In this

respect Tanzania's discreet policy in accepting loans has much to commend it.

There are two further objections to the receipt of vast amounts of foreign aid. In the first place, it perpetuates the absurd mentality of dependence on the part of recipients so as to make them think that the donor nations actually owe them this aid. Secondly, it is a simple fact that the donor nations do not expect the receiving countries to bite the fingers which feed them. Take, for instance, the attitude of the United States to China when it was admitted to the United Nations; the United States killed the foreign aid bill of 4.1 billion dollars for the 1972/3 fiscal year. Thus foreign aid is not given for nothing. It is given in exchange for the very ideals for which our people fought the Colonialist so hard and for so long. Aid does not flow without expectations, in the form of gratitude, prestige or influence. Thus any foreign aid must only be accepted after a deep searching of heart and with an acute awareness of these factors.

Then again let us reflect upon the breakdown in the traditional pattern of living among the peoples of East Africa, caused by increasing urbanisation and industrialisation. Family ties have been broken in a great many instances where the elder son works in Dar es Salaam and the younger sister is with her husband in Kampala and old parents are left alone in a remote village somewhere near Kakamega. Someone must help the newcomer to the city to find a new community to provide him with the necessary social security. And many of the delinquencies, particularly among younger people, are caused by being uprooted prematurely from the natural village surroundings at home with all the traditional restraints it provided.

It is the role of the Christian Church to join forces with city authorities to fight loneliness and the social ills it breeds by creating new communities to cater for the needs of the lonely. The churches, notably the Salvation Army, do much to cater for the hungry, the naked and the unhoused people found in the large cities of Nairobi, Dar es Salaam and Kampala, but the point which is being made here is that some of this destitution could be prevented by forethought in development planning processes, if churches took a keen and informed interest in such planning.

There still will be elderly folk 'deserted' by their working sons and married daughters. With the increasing urbanisation and individualisation the time is not far off when many such people will remain marooned in the villages with very little assistance. Someone, again, should be planning for a new type of communal responsibility for them. Once again in this respect, Tanzania's system of Ujamaa villages promises to be ideal in dealing with this situation. They will ensure, not only that services, such as health, education, water, recreational facilities and the like will be easier to provide, but also that the traditional communal pattern of life will be maintained to a great extent. In conclusion it should be stated that development or change must take place, and it is the duty of the Church to take part in it; but more than taking part, the Church, in its overall plans, must work for development at all levels. Furthermore, the Church should seek to see that it does not only promote change but channel it along proper routes so that man can enjoy it instead of being overwhelmed by it.



BOOK REVIEW :"A GUIDE TO SOCIAL DEVELOPMENT FOR CHURCH WORKERS IN AFRICA" by Fr. Tony Byrne, CSSP.

In his introduction to this short book (57 pages) Cardinal Otunga of Nairobi calls it "a practical one, written for practical people by a very practical man". That judgement is in fact a short review of the book, but we feel it observes greater coverage than that. There are five chapters: 1. GENERAL CONSIDERATIONS ON DEVELOPMENT ; 2. COORDINATION ;

3. GUIDES TO PROJECT PLANNING ; 4. PROJECT DOCUMENTATION ; CHECK LIST ; 5. CASE STUDIES.

1. General Considerations : The author takes Pope Paul's definition of development i.e. "the promotion of the good of every man and of the whole man", as being a valid one. The people he has encountered in many parts of Africa want spiritual as well as material betterment. And the felt needs of the people must be discovered, not just what we consider their real needs. Otherwise we neglect to develop the qualities of self-respect, achievement, self-reliance and adulthood of the people. If projects do not promote these qualities then they are of little value. Christ was never paternalistic in his approach to people and neither should we be. The people should be encouraged to make real sacrifices for their projects despite the availability of outside aid. If they did so the general economic situation of an area would be improved and the people would be in a better financial situation to support the pastoral personnel and programmes of the Church.

As regards "donor organizations", he urges that staff members of these bodies should spend more time in the field and ensure that money is going into really worthwhile projects - and not just to those who shout the loudest! But diocesan coordinators of aid projects also need training, and each country should have a committee of such coordinators so as to plan on a national scale.

2. Coordination: Fr. Byrne insists that individual efforts are not sufficient. There must be coordination with the people's efforts, with existing government plans, within the parish and diocese, and with other religious groups. He points out that to be truly useful and beneficial a project must involve a whole community - Catholics, Protestants, Muslims, etc. We must also work through such community structures, traditional and modern, as exist in the district. We must also ensure that, as far as possible, our projects dovetail with government plans for the area, and do everything possible to cooperate with the Officials responsible for implementing such plans.

Within the diocese there must be communication and cooperation, else confusion and financial waste can result. A full time, qualified coordinator for development is an absolute "must" and he should be advised by a local committee. All suggested projects should be vetted carefully by this committee before being presented to aid-organizations.

Fr. Byrne also suggests that there be a truly ecumenical basis in development. More joint planning and pooling of scarce resources, human and material, is needed.

3. GUIDES TO PROJECT PLANNING :

We must help the people to identify priority projects and advise them against wasteful and often useless ones e.g. building a tarmac road in an area where malnutrition is the real problem. And we must encourage the people to do as much as they can without outside aid. The latter may go a long way towards establishing a project, but to keep it going the local community must foot the bill for recurrent expenditure. Unless this is assured it is better not to start the project. Domiciliary services i.e. where "experts" visit the homes or villages, or extension services, are the least expensive projects to initiate and maintain. Projects which involve expensive machinery for which spare parts are hard to come by should be avoided.

Expatriate staff may be needed to get a project off the ground, but suitable local people should be sent for training as soon as possible so that they can eventually return and take over - after gaining sufficient experience.

Extensive schemes should not be undertaken unless a pilot or experimental scheme has first been tested.

4. PROPER DOCUMENTATION - CHECK LIST:

In this chapter the author gives guidelines on how to present a project to overseas agencies. It is very detailed comprising 53 points:

1. Name of Project (indicating exact concept)
2. Project Holder (usually diocese or congregation)
3. Objectives (as precisely as possible)
4. Geographical position (Area to derive benefit)
5. Ecclesiastical Position (parish and diocese)
6. Sociological data (population, occupations, climate, communications, power supply etc)
7. Educational situation
8. Medical situation
9. Existing projects
- 10 Proposed Project (what problem does it aim to solve?)
- 11 Pilot Scheme (has it worked?)
- 12 Programme (how do you plan to go about things?)
- 13 Syllabus (of any training programme)
- 14 Time Table (of 13)
- 15 Capacity (quantity benefits if possible)
- 16 Fees
- 17 Staff required
- 18 Recurring expenditure
- 19 Replacement and maintenance of equipment (how?)
- 20 Government approval?
- 21 Bishop's approval(!)
- 22 Letter from diocesan coordinator
- 23 Letter from National Catholic Secretariat
- 24 Coordination with other Religious Groups
- 25 Nearest Similar Project
- 26 Expected Results (with justification of judgement)
- 27 Effects of Project
- 28 Recommendations (from ILO, WHO, FAO or other organizations)

29. Non Agricultural Project (soil or water analysis)
30. Administration (operational diagram)
31. Possible Extension of Project
32. Expatriate Staff
33. Plan to Phase Out Expatriate Staff
34. Local Contribution
35. Control of Finances (Who, How)
36. Board/Staff Meetings (how often)
37. Expanding Opportunities for Employment (are employers interested)
38. Importation of Equipment (how? duty free?)
39. Price of Land (make sure it is valid)
40. Land Taxes (of buildings)
41. Land Rights
42. Land Use of Some
43. Site plan
44. Estimate Cost of Construction (a professional job of costing)
45. Cost of Land
46. Expatriate Staff, equipment, construction, salaries, housing, transport, scholarship needed etc.)
47. Local contribution
48. Final Cost (total cost minus local contribution)
49. Cost Accounting of Project
50. Bank (open special account)
51. When Project Can Start (allowing for overseas evaluation)
52. Local Organizations Contacted (with what success)

5. FRAN BYRNE In this chapter Fr. Byrne gives very interesting accounts of schemes already running e.g. a Self-Help Housing Scheme in Tanzania, a Farm Settlement Scheme in Ethiopia, a Multipurpose Training Centre in Nigeria, a Village Development Scheme in Kenya, and Marriage and Family Courses in Nigeria. Father Byrne is a genuine authority in this particular field as he has given many years of his life to such work in Nigeria and other African countries. But though his experience is African, practically everything he has to say and recommend is applicable to any part of the world.

---

#### NEWS FROM AND FOR THE GENERALATES

MEDICAL MISSION - The International Organization for Medical Cooperation, plan to hold the annual General Assembly from 23-25 May, 1975 at Rüschlikon, Zurich (Switzerland).

---

COR UNUM GUIDELINES ON STRENGTHENING THE SOCIO-PASTORAL ACTION OF THE CHURCH  
AT THE LOCAL LEVEL

PART I - BASIC CONSIDERATIONS

1. Spiritual Considerations

- 1.1. In addition to his spiritual needs, Man everywhere requires a minimum of socio-economic wellbeing; a minimum of health, nourishment, housing, instruction and liberty, The majority of men do not yet have this minimum; and the Church on their behalf is striving for their emancipation fostering the development of Man as a whole and of all peoples.
- 1.2. The specific mission of the Church is to spread the message and the love of Christ. In addition, a holy duty devolves upon the Church; that of extending its services to all and especially to those in need endeavouring to bring about a new social order permeated by Christian principles.
- 1.3. It is necessary for every Christian to feel the social exigencies his faith; to bear witness in the service of others inspired by a felt concern for the wellbeing of his fellowmen. This fraternal love stems from faith which gives it its foundation and model, its universal dimensions and the motivation to give it a tangible practical expression.

2. Policy considerations

- 2.1. The problems of the developing world are very complex. The solutions they require demand and produce far reaching changes in the entire fabric of social life and above all in its human factor. Development is a political, an economic and a social process that has to tackle a multiplicity of causes; national as well as foreign, which perpetuate poverty, helplessness, ill-health, hunger, in short, all the hall-marks of underdevelopment which constitute a circular set of inter-reacting forces maintaining the country in the deadlock of a vicious circle.
- 2.2. To cope with these problems of development at central and national levels the Church has established COR UNUM, an organ mandated to coordinate the action of the partners in development. The aim is to enhance the development effort and to avoid gaps and duplication.
- 2.3. It is a major policy of COR UNUM that in the machinery for coordination the developing country figures at the centre so that domestic decision-making prevails guiding all external aid to fit itself in the country's own longterm development effort.
- 2.4. The Church at the local level needs a modus operandi to give the day to day development effort effective support along the long and arduous path of reform and modernization in the fields of education, public health, agriculture, employment, industry, transportation, communication, protection of the environment etc.

### 3. Practical considerations

- 3.1. At the national level the Church's mechanisms for socio-pastoral work are often weak. It is undesirable and probably impossible to devise a formula of action applicable everywhere throughout the world. Flexibility is imposed by the existing plurality of situations. The "General Guidelines" attached hereto have a flexible and above all a functional orientation and aim at helping the Episcopal Conferences approach, at country and diocesan levels, the complex problems of development in a sequential series of steps. To allow for the necessary adaptation the steps described concentrate on essentials and omit details.
- 3.2. The intention is to indicate a way of establishing a system of operation, a modus operandi which enables decisions at the national and diocesan levels to be made on the basis of facts ascertained through collection of data. This also facilitates an overall view of the country's situation. In turn, all this encourages long term financing by Agencies thus making possible stability and continuity of effort in the pursuit of priority goals. Finally, since the means at the disposal of the Church are quite limited, the functional approach suggested is intended to keep structures and administrative costs down to a bare minimum.

### PART II - SEQUENTIAL STEPS RECOMMENDED

The following ten steps are brought to the attention of the Episcopal Conferences for their consideration in their attempts to strengthen the development effort at the local level.

- Step 1. Convening a national seminar: The Episcopal Conferences could begin by preparing, organizing and holding a seminar for all who have an actual or potential interest in the sociopastoral function of the Church at the local level. The objectives of such a seminar would be to bring such people together so as to inspire, conscientize, inform and orient all participants to help the Church tackle the problems of development.
- Step 2. Creating a National Development Council: A national council for development would include personalities interested and competent in matters of socio-economic development. Its function would be to guide the general trend of the socio-pastoral function of the Church in favour of development. It would define the role of the Church in the development of the country, assign roles, tasks, duties and functions and generally, without getting itself operationally involved, attend to policy matters concerning the development programme in the area within the jurisdiction of the Episcopal Conference. Thus it would also ensure adequate preparation for emergencies in countries which are disaster-prone and would, as appropriate, integrate pastoral and socio-economic activities of the Church. This Council would have a very small secretariat staffed and equipped as modestly as possible.
- Step 3. Collection of Information. This is a twofold process. The secretariat would collect from the various dioceses and interested groups information on problems and needs of the various communities in the country. In addition an inventory of resources available would be made. These two sets of data would facilitate a global view of the national situation.

- Step 4. Formulation of a Policy Framework. The National Development Council will examine the information collected and determine the general trend of the development programme. It would select priority (groups; geographical areas; sectors of development) on which the development effort is to concentrate. Selection criteria would primarily be humanitarian but within the different degrees and urgency of needs; operational feasibility and expected beneficial impact would also be taken into account. The framework would thus specify in broad terms: for whom, where and in what sectors the programme is to be implemented for say a period of 2-3 years.
- Step 5. An assessment of ongoing Activities. All current activities for development sponsored by the Church in the country would be assessed in the light of the needs ascertained through the collection of data and the policy framework established. Those projects that are not contributing towards the solution of high priority problems may as soon as convenient be brought rapidly to an end, while those that are well within the established policy framework would be continued and strengthened as appropriate.
- Step 6. Manpower Development. The quality of the effort in favour of socioeconomic progress is largely determined by personnel quality and numbers. An inventory of manpower resources will have been made in step 3; while step 4 will provide the basis for assessing manpower needs. The difference for each staff category between availability of, and needed manpower, provides the basis for the training programme required in terms of staff number and category and field of training.
- Step 7. Coordination of External Aid. On the basis of steps 3,4,5 and 6, it is possible for the National Development Council to be in a position to discuss with its external partners the expected external aid for a period of 2-3 years: its aim, location, duration, scope and expected contribution to the solution of the country's priority problems. This would be done in an ad hoc meeting in which all interested national and foreign partners would participate.
- Step 8. Strengthening the Diocesan Level. The closer the decision making and effective is the programme formulated to meet needs. It is therefore desirable to have at diocesan level, Diocesan Committees for development which without getting operationally involved would perform at diocesan level those functions which at national level are performed by the National Council.
- Step 9. Processing of Requests for External Aid for Projects. All projects to be submitted to external aid agencies would in the first instance be studied by the diocesan and national bodies and referred then to the Agencies with appropriate comment as to their scope, priority, contribution to problem solution etc.
- Step 10. Periodic Evaluation. At the end of each programming period say of 2-3 years an assessment would be made of the results achieved, of the lessons to be learned, of reforms required and of the impact of each programme on the solution of priority problems. Such evaluation paves the way for an guide the formulation of a new cycle of activities.

THE GENERAL ASSEMBLY

The 46th General Assembly of Sedos was held at 4:00 p.m. on Monday 10 March 1975 at the F.S.C. Generalate, 476 Via Aurelia.

<u>Present:</u>	C.I.C.M.	Fr. E. Van Haegenborgh	R.S.H.M.	Sr. M.M. Gonçalves
	C.M.	Fr. J. Richardson	R.S.H.M.	Sr. M. Keenan
	C.M.	Fr. E. Cid	S.A.	Sr. A. Gates
	C.M.M.	Fr. M. Boelens	S.A.	Sr. M. Heintz
	C.M.M.	Fr. G. Lautenschlager	S.C.M.M.-M.	Sr. F. Webster
	C.R.S.A.	Sr. M.H. de Toledo	S.C.M.M.-M.	Sr. A. Oosschot
	C.S.S.P.	Fr. A. van Sonsbeek	S.C.M.M.-M.	Sr. G. Prové
	F.H.M.	Sr. M. Motte	S.D.B.	Fr. B. Fohill
	F.M.H.	Sr. D. Alvares	S.F.B.	Sr. B. Flanagan
	F.S.C.	Bro. C. Henry	S.H.C.J.	Sr. A. Cornely
	F.S.C.	Bro. J.P. Basterrechea	S.J.	Fr. J. Bouchard
	I.C.M.	Sr. R. Cicchitti	S.M.A.	Fr. J. Hardy
	I.C.M.	Sr. C. Rombouts	S.P.S.	Fr. J. Meehan
	I.M.C.	Fr. M. Bianchi	S.Sp.S.	Sr. E. Berning
	I.M.C.	Fr. F. Viotto	S.S.D-N.	Sr. J. Burke
	M.S.C.	Fr. J. Westhoff	S.S.D-N.	Sr. E. Ryan
	M.S.F.	Fr. B. Raymond	S.S.N.D.	Sr. Lucy Giacchetti
	O.F.M.-Cap.	Fr. W. Buhlmann	S.S.N.D.	Sr. D.M. Rysary
	O.M.I.	Fr. F. George	S.S.N.D.	Sr. D. McGonagle
	O.S.U.	Sr. M.J. van Dun	S.V.D.	Fr. C. Rühling
	P.A.	Fr. Y. Gaudreault	U.S.G.	Fr. H. Systemans

Chairman: Bro. Charles H. Buttimer, F.S.C.

Sedos Secretariat: Fr. B. Tonna, Fr. L. Skelly S.M.A., Mrs. M. Lazear and Miss C. Gilroy.

1. After a brief opening prayer the Chairman asked for approval of the minutes of the previous Assembly. No corrections were suggested but Bro. Charles took the opportunity to point out that as regards Section 3B of the Minutes no offers had yet been received with regard to filling the posts of Documentation Study Secretary and Editor of "Joint Venture". He urged the Generalates to give further consideration to the matter. He then congratulated the Task Forces and the Working Groups on the work they had performed since the last meeting. He reminded the meeting that we were not the only ones following up the Synod initiatives: the Permanent Commission of the Synod was at work preparing the vast mountain of documentation for the Holy Father's consideration. Finally he welcomed Fr. Peter O'Reilly, Superior General of the St. Patrick's Missionary Society, to his first Sedos meeting, and introduced Sr. Marie Heintz who is taking the place of Sr. Arlene Gates on the White Sisters' Council. The Assembly enthusiastically approved a vote of thanks to Sr. Arlene for the devoted service she has given Sedos over the years.
2. Bro. Charles then introduced Sr. Marguerite Marie Gonçalves, Superior General of the R.S.C.M., who had undertaken to speak on the motivation of the Sedos Programme for 1975 in the light of the insights generated by the Synod (in which she had played a prominent role). For Sr. Marguerite's Address see APPENDIX.

At the end of Sr. Marguerite's speech the Chairman thanked her very much for the inspiration she had given the Assembly.

3. The Assembly then went on to consider the Reports of the Task Forces on Priorities. The panel consisting of Fr. J. Meehan S.P.S. (Primary Evangelization), Fr. L. Skelly S.M.A. (Signs of the Times), Sr. Marjorie Kecnan R.S.C.M. (Small Communities), and Sr. Edith Ryan S.N.D.N. (Ongoing Formation) was questioned keenly on the details of the reports.

The Primary Evangelization Task Force reported that its central problem had been the one of definition. They stated that the "assumptions" on which they operated probably need further elaboration, and that research on "reaching the unreached" seemed to be the major task of the study group to be formed. Questions were raised regarding the proposed methods of evangelization and pre-evangelization particularly among peoples with a strong attachment to other religions; the necessity of our own evangelization; the duration and purpose of the various forms of primary evangelization that were defined, and by whom was it to be carried out.

After some discussion here, the purpose of the Task Forces was clarified as that of simply defining the issues. The Task Forces made no attempt to do in-depth study or research exhaustive definitions of their arenas. Their intent was to establish guidelines on the basis of the various concerns represented within the Task Force, for the study groups on these issues to follow up.

The discussion of Small Communities began with a question as to whether or not such communities were automatically good. To answer such a question, the Task Force reflected on its own struggle to define small communities. There seem to be several completely different realities when discussed from the perspective of the parish priest as opposed to the religious or the laity. It was readily agreed that all small communities may not be finally beneficial, but that did not mean they could not diverge from the official stance of the Church. How far the divergence could be self-consciously carried before it became unhelpful was a question left unanswered. Many illustrations of small communities as both helpful and unhelpful dynamics within the life of the Church were raised. I became very clear that the task of identifying the major types of small communities, their consequences and complexities, would indeed be a primary focus of the study group before further exploration could seriously begin.

Signs of the Times reported their struggle as discerning the long-lasting signs over-against those which will have only short-range effects. This analysis and the determination of the beneficial, demonic or neutral quality and impact of the signs on the life of the Church will be a major task of the study group. Questions were raised regarding the separation of the theoretical and practical aspects of such a study, i.e. what would be the content of a study to discern international signs; what would be the source of focus on the local level; how does the Church participate in this process; and what will be the direct benefit to member Institutes of this study?

Ongoing Formation reported that its task had been to discern a possible project that would begin with the definition of constants or what is already going on in Congregations of Sedos membership. The task Force had not discussed such issues as



groupings of congregations for corporate work in this area or the question of recyclage directly. They did feel that sharing among congregations and feedback from and to the mission fields would be crucial if the work of the study group was to be of maximum value. It was noted that visitation as a method of study had been omitted from the Task Force report and was not to be neglected. (The question of our own evangelization raised earlier in the discussions was considered to be a question for ongoing formation.)

In more general reflections throughout the discussion it was noted that the immensity of the tasks facing us seemed to be requiring a stability frequently lacking in the study groups. The studies being considered are not long-term but intense with their focus on documentation. To develop a clear in-depth picture of what is emerging is terribly important to all of us. We must balance what needs to be done with what has been done and then draw out what is of greatest significance. There are really two types of documentation: written and living. In the process of synthesis and analysis the crucial question is how does what we discover fit into our lives in the Institutes.

The discussion, given great spirit by insights such as those above, was concluded with remarks by Fr. Tonna. He reminded us that when a task is serious we have to divide the work among us, and that we have already a structure for doing so. Written documentation and stability are the responsibility of the secretariat. We need sharing from experts and theologians, with skills for study. As regards action, this end product is the responsibility of the generalates, a work that only they can do. With such cooperation in our task the questions we are asking, which have to be answered, will be.

4. After the refreshment break the Assembly proceeded to the business of electing a Woman Councillor to succeed Sr. Justine Farego F.M.M. who had resigned from the Executive Committee. There were two candidates, Sr. Mary Motte F.M.M. and Sr. Joan Burke S.N.D.N., and 27 Institutes constituted the electorate. On the first ballot Sr. Mary Motte was elected by 14 votes to 13.
5. Fr. Tonna then spoke on "Mission Trends as seen by the W.C.C.-C.W.M.E.". He summarized the report he had written on the Figueira da Foz meeting (Sedos75/106-114) but laid stress on the issues dominating that meeting: the conviction that the W.C.C. meeting at Nairobi in November-December 1975 would bring about a major change in "mission" thinking; the notion of the moratorium as a way to create a mature relationship between churches in mission; the realization that contextualization (indigenization) of Christianity in local cultures was of primary importance; the confusion that existed as to the difference between "evangelism" and "mission"; the reminder from Orthodox delegates that the "confessing church" must be at core of mission. Lastly he returned to the idea that C.W.M.E. resembled Sedos rather than the S.C.E.P. They recognize their limitations and their possibilities and so should we.
6. It was announced that the next meeting of the General Assembly would be held on 23 June 1975.

The meeting came to a close at 6:55 p.m.

SR. MARGUERITE MARIE GONCALVES 'ADDRESSIntroduction

Plus de 4 mois sont passés depuis le dernier Synode, et le moment est peut-être venu de nous demander s'il a été simplement un événement isolé dans la vie de l'Eglise ou s'il a marqué le déclenchement d'un nouvel élan missionnaire.

C'est peut-être difficile pour nous, ici à Rome, d'en faire l'évaluation, puisque ce Synode a jailli, d'une certaine manière, de la vie des Eglises locales ou particulières. La préparation a eu lieu dans les différents diocèses, et pendant le Synode, nous avons commencé par un échange d'expériences pour passer ensuite, et combien difficilement, à une ébauche de réflexion théologique. La suite du Synode, de nouveau, se passe dans l'Eglise locale, et j'ose croire que les pères synodaux, ayant écouté leurs frères parler si ouvertement, ont su transmettre, par leur vie et leurs attitudes, un peu de ce qui s'est passé pendant le mois de réunions intenses.

Quand nous voulons mesurer les résultats du Synode, nous rencontrons une autre difficulté. Le Synode n'a pas produit de document et comment donc savoir au juste ce à quoi nous devons tendre? Mais est-ce que c'est une difficulté ou une grâce?

Malgré ces aspects presque intangibles, je crois que le Synode a eu, et peut encore avoir, un grand effet dans la vie de l'Eglise, comme il a eu dans la vie de ceux qui y ont participé.

Le Synode et l'évangélisation du monde moderne

Tout d'abord, l'expérience du Synode nous a plongé dans la réalité, et ce n'est que lentement que les pères synodaux - ainsi que leurs assistants spéciaux - ont pu se rendre compte que le but du Synode n'était pas de produire un autre document mais de mener à une transformation de vie, une conversion communautaire, en tant qu'Eglise, par une expérience de vie dans le Christ.

Pendant un mois, nous, et tout d'abord le Saint Père, avons écouté la voix des évêques d'Asie et d'Afrique nous dire que l'Eglise ne semblait pas tout à fait chez elle dans ces continents. La voix de l'Amérique Latine était forte - la libération de l'homme et son développement intégral sont au cœur de l'évangélisation. Nous avons entendu parler de l'aliénation des jeunes vis à vis de l'Eglise, (de l'indifférence des laïcs). Expérience troublante et déconcertante.

Mais nous avons aussi entendu parler de l'action de l'Esprit Saint dans l'oeuvre d'évangélisation, de la nécessité d'une conversion constante, d'une vie authentique, de la promotion humaine et de l'annonce intégrale du mystère du Christ. On a mis en relief les valeurs humaines et religieuses des religions non-chrétiennes, la corresponsabilité des Eglises locales, l'importance des petites communautés, la religiosité populaire, etc.

Et tout cela a mené à un ensemble de suggestions et de propositions et réflexions très riches que le Synode a remis au Saint Père.

Mais maintenant quelle est notre responsabilité vis à vis du Synode? Il me semble que c'est justement de reprendre quelques aspects des sujets traités (au Synode) et de les approfondir pour les traduire dans la vie - et ici à Rome. C'est notre contribution à la conversion progressive de l'Eglise, de chacun de nous.

Pour incarner quelque chose, il faut rester très près de la vie, de la vie de nos instituts, en laissant surgir nos réflexions de la réalité quotidienne de nos frères et soeurs de la réalité intérieure de l'appel du Seigneur aujourd'hui.

#### SEDOS et l'approfondissement du Synode

Mais en travaillant isolément, en réfléchissant seuls, nous risquerons d'ignorer certaines réalités, faute de connaissances vitales et de documentation. SEDOS, c'est à dire chacun de nos instituts travaillant ensemble, est dans une bonne position de combler ces lacunes possibles et de faire une étude beaucoup plus riche puisque son but même est la collaboration et le partage basé sur l'étude et la documentation.

Oui, nous avons beaucoup de possibilités si nous nous mettons tous ensemble, et bien que nous sachions combien c'est difficile à arriver à une action commune, nous pouvons au moins indiquer certaines possibilités de réalisations pratiques et donc collaborer plus efficacement. Je viens de retourner de l'Afrique, et je crois y avoir vu les fruits du dynamisme de notre vie à SEDOS dans les relations plus confiantes et fraternelles entre prêtres, frères et soeurs. Et cet esprit leur vient du centre.

Mais SEDOS a une optique spéciale - l'évangélisation qui transcende une culture spécifique. Il est composé d'hommes et de femmes qui savent quitter leur propre pays ou milieu pour aller à la rencontre de leurs frères dans un échange réciproque qui révèle et annonce le Christ.

SEDOS aussi groupe ensemble des hommes et des femmes, unis par un intérêt commun. C'est intéressant de noter en passant que la question de la femme est très basse sur notre liste de priorités. Est-ce que c'est parce que, depuis des années, nous travaillons ensemble et que nous savons comment nuancer mutuellement nos idées? J'aimerais le croire.

Encore une autre chose nous unit. Nous sommes tous membres du gouvernement central de nos instituts et nous avons vécu ce changement radical qui, d'administrateurs, nous a transformé dans un groupe de vie, d'animation, de réflexion. Cette nouvelle forme de gouvernement est un grand service à rendre à nos frères et soeurs dont la plupart sont tellement plongés dans l'activité qu'ils n'ont ni le temps ni la liberté intérieure de sortir de leurs préoccupations immédiates.

Nous avons donc, un service mutuel à nous rendre à SEDOS en réfléchissant ensemble sur le Synode.

#### Nos priorités

- Lors de la dernière Assemblée Générale, nous avons indiqué nos priorités
  - la première évangélisation
  - les signes des temps
  - les petites communautés.

- Le Comité exécutif, pour des raisons évidentes, en a ajouté une quatrième: la formation permanente.

A la lumière du Synode, la première évangélisation prend une importance toute particulière, bien qu'à vrai dire, les pères synodaux en ont très peu parlé spécifiquement. Pourtant, si nous reprenons tout ce qui a été dit pour l'examiner de plus près, nous avons tous les éléments nécessaires pour une réflexion profonde sur cette question qui intéresse d'une manière spéciale les membres de SEDOS.

C'est intéressant de noter que le Synode a groupé ensemble des évêques et des supérieurs généraux et que l'optique des deux groupes est nettement différent, les supérieurs généraux s'intéressant plutôt aux questions internationales et les évêques se tournant, en général, vers leurs nécessités locales ou nationales.

Cette différence vient évidemment de nos rôles spécifiques dans l'Eglise. Et quand nous parlons de la première évangélisation, les évêques, en mettant en lumière des situations particulières, offrent aux instituts religieux l'occasion de retrouver un de leurs dons propres à mettre au service de l'évangélisation - notre mobilité, notre universalité, notre gratuité. Nous sommes de plus en plus appelés à aller vers les pauvres, là où on ne connaît pas encore le Christ et là où il n'est plus reconnu.

C'est par conséquent très important de repenser et de développer notre rôle dans la première évangélisation, et la liste de propositions présentées par le Synode nous aide. Je ne vais pas les reprendre toutes mais vous en donner seulement un ou deux exemples.

- L'Esprit au travail dans l'Eglise et en dehors de l'Eglise
- l'importance de la vie intérieure pour la prédication de l'Evangile
- la nécessité de prêcher l'Évangile dans toute son intégrité
- le témoignage de vie.

En somme, la première évangélisation reste au cœur de la mission de l'Eglise et prend une toute nouvelle allure quand elle est mise dans le contexte de notre monde moderne, ce qui amène à une considération de la 2ème priorité.

Pourquoi actuellement donner tant d'importance à la considération des signes des temps et pourquoi est-il si important pour SEDOS?

C'est que nous sommes entourés: et sollicités par des "signes des temps" multiples et parfois contradictoires. Il y a, par exemple, des phénomènes et des courants qui émergent dans une partie du monde et qui rapidement s'étendent à d'autres pays ou continents. Par contre, il y a en même temps une particularisation de cultures, une individualisation de peuples.

Ce deuxième aspect a été frappant dans les interventions des évêques pendant le Synode

- l'Amérique Latine avec la théologie de libération, murie à travers des années de lutte accompagnée d'une réflexion profonde.

- L'Asie avec son aspect contemplatif
- L'Afrique avec son désir d'indigénisation
- le monde occidental qui exprimait ses regrets d'avoir identifié l'Eglise avec leur propre culture et société.

Chaque partie du monde parlait avec un accent différent. La conscience de l'importance de l'Eglise locale était frappante. Comment trouver dans cette diversité croissante l'action de Dieu qui tend vers l'union, vers l'UN?

Mais il ne faut pas nous limiter à une considération de l'Eglise. Elle n'est pas un corps isolé. Elle est dans le monde, fait partie d'un monde en pleine transformation, peut-être mutation. Certainement l'Esprit est au travail de notre monde, mais il y a aussi des forces déshumanisantes qui écrasent l'homme.

- Comment discerner l'action de Dieu?
- Comment savoir ce qui aide au développement d'une Eglise vraiment enracinée dans son milieu sans mener à une particularisation qui détruit l'unité?
- Comment mettre à profit des autres Eglises les richesses de chaque Eglise locale?
- Comment lire les signes de l'action de Dieu dans les grands courants mondiaux et les intégrer dans notre action?
- Comment identifier les situations d'oppression, d'opposition au Christ où il faut apprendre à vivre dans la créativité de l'Esprit?
- Comment aider nos frères et nos sœurs à lire les signes des temps et à se libérer de leurs peurs et de leurs insécurités devant des circonstances troublantes?

Un des signes de notre temps est certainement le phénomène communautaire. Pendant le Synode, on en a parlé à plusieurs reprises en donnant des sens très divers au terme "petites communautés". Cette question a aussi été retenue par les pères synodaux comme étant très importante pour la vie de l'Eglise aujourd'hui, et le Saint Père, dans son discours final, nous a invité de mieux réfléchir à ce sujet et à l'approfondir.

Il faudrait voir plus soigneusement de quoi il s'agit et considérer les effets sur l'Eglise, sur notre conception de ce qu'est l'Eglise. Comment est-ce que nous nous situons par rapport à ce phénomène? Est-ce que c'est un moyen d'évangélisation ou une situation de vie évangélique?

Finalement, nous avons la dernière priorité qui est comme le fond de tous les autres, la formation permanente. Il faut dire, d'ailleurs, que le Synode peut-être considéré comme un moyen de formation permanente pour l'Eglise hiérarchique.

Nous sommes tous très conscients des changements rapides qui ont lieu tout autour de nous et même au-dedans de nous. Ces transformations nous obligent à nous enraciner de plus en plus dans la foi, n'ayant plus nos soutiens traditionnels. Tous nous appelle à une ouverture au nouveau, et les circonstances, comme je l'ai déjà dit, nous rappellent notre vocation primitive de mobilité et de simplicité.

Je viens de retourner d'une visite au Mozambique où j'ai pu vivre intensément ces changements radicaux et voir leur effet sur notre vie religieuse. La situation est nette: nous sommes appelés à une vie évangélique radicale au service d'un nouveau peuple qui sait ce qu'il veut. Cela signifie tout quitter: tout ce que nous avons, tout ce que nous savons, tout ce que nous sommes, pour servir nos frères dans leurs efforts de bâtir une nouvelle société dans laquelle l'homme retrouve sa dignité. Si nous ne savons pas nous mettre à leur service, ils bâtiront cette société sans nous. C'est à nous de nous dépouiller si nous voulons que l'Eglise ait son rôle à jouer dans ce nouveau pays. Attitude de pauvres cheminant avec le peuple souffrant et grandissant avec lui.

Comment former à de telles transformations rapides et radicales? Comment former à vivre dans le changement constant, à se dépouiller de plus en plus, à vivre dans la créativité devant des situations déroutantes et difficiles? Et surtout comment incorporer le changement permanent dans un programme de formation organique qui permettra à la vie de s'éclorre sans tomber dans l'arbitraire destructif.

#### Conclusion

A cette lumière, je vois donc le programme que nous allons commencer à travailler ensemble, une bonne occasion d'intérioriser le travail du Synode. Les points choisis sont fondamentaux et offrent des possibilités d'une collaboration fructueuse à travers un partage loyal de l'expérience vaste que collectivement nous avons.

C'est aussi un service à rendre à l'Eglise puisque, plus nos instituts s'inspirent de l'Élan missionnaire qui est de la nature même de l'Eglise, plus nous rendons visible l'amour de Dieu, plus nous vivons nous-mêmes de ce même amour évangélicisateur.

\*  
\*\*\*  
\*\*\*\*\*  
\*\*\*  
\*