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The demonstration plot in a rural school is perhaps the most basic of all visual aids. The effects of good husbandry, of preparation and care of the soil, of space and moisture and shade and planting time are seen for themselves by the pupils and measured by the fruitful yield in harvest time, sometimes as much as a hundred fold. It is a happy image that Bishop Mwoleka has chosen to describe for us his vision of the lay Christian community.

There is need to consciously change the pattern of living, to create situations, to devise exercises by which a new life-style will emerge, by which hearts will be converted and care will be shown for each other as brothers and sisters in Christ.

Are the present-day parochial communities in Tanzania (and elsewhere) in a position to offer a lived example of such new life-style 'demonstration plots' where the hundred-fold yield of evangelical living can be pointed to and can form the basis of learning what it means to live in Christ? For Bishop Mwoleka it is imperative to establish such lay communities.

The call to establish them is a long term one, it is a call to give the Church a new face, a call not just to a few people or a small group, to a religious congregation or institute, but to all. Utopian ideal? The Bishop knows of some such communities. Readers of the Bulletin will have noted others in recent articles. The challenge gives food for thought and action as we prepare for summer holidays.

The next bulletin will appear on 15th September, 1982.

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News: Sedos Office will be closed from 30th July to 1st September  
We wish all our readers a restful and happy holiday

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## A DEMONSTRATION PLOT

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Christopher Mwoleka

*(Dans cet article, Mgr. Christopher Mwoleka de Rulenge, Tanzanie, expose son appel en faveur d'un seul projet à long terme pour les Jeunes Eglises d'Afrique et pour toute l'Eglise - la construction de communautés de laïcs vraiment évangéliques dans lesquelles:*

- les laïcs apprennent à renouveler l'ordre temporel
- les gens se convertissent de leur égoïsme
- les hommes de différentes nationalités aident la culture locale à apporter sa contribution propre
- un style de vie basé sur ce qui est juste nattra et sera adapté au monde. N.d.l.R.).

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We need a "demonstration plot" as a special project to enable all members of the Church to move towards solving problems of JUSTICE AND PEACE in our world.

The State of Affairs: Through all kinds of media, already over a decade of years, complaints are getting louder and louder against a shockingly unjust distribution of wealth in the world.

Statistics are established that each day 10,000 people die of hunger and malnutrition; that 6% of the world's population consume 40% of the world's economic production.

The Church Has Pronounced Its Awareness: The 1971 Synod of Bishops recognized the existence of: "a network of domination, oppression and abuses which stifle freedom and constantly give rise to great numbers of marginal persons who are ill-fed, inhumanly housed, illiterate and deprived of political power".

and called for

*"a common endeavour for building up a more just and more fraternal world"*

In addition, not a few Episcopal Conferences in all continents have articulated this awareness and are seeking ways and means of doing all they can to reduce these evils.

The question we are asking ourselves is: Having acknowledged the awareness of this desperate situation, how are the Church members organized to make a contribution in helping humankind to make a new orientation?

Are the Present Efforts Adequate? We have to note with gratitude the work of organizations like SEDOS and others on national and international levels who make efforts to organize dialogue and exchange in search of solutions to these socio-economic problems.

We are also deeply grateful for organizations like MISEREOR and MISSIO of Germany, SEBEMO of Holland, DEVELOPMENT AND PEACE of Canada, and many others like these, who are making tremendous efforts to draw the attention of all Christians in their respective countries to these problems, and to raising funds for sending development aid to developing countries of the Third World.

These efforts, and many others of this nature, are surely indispensable, and we can only hope that their influence will increase for building up a healthy world opinion, and for reducing misery in the world.

Indispensable as these efforts are, yet, let us admit it, they are very far from attacking, let alone uprooting, the root of these evils. The root is something we are afraid to touch, the sensitive, very highly sensitive; the selfish ego in each of us. There must be a way of working together in a concerted manner in order to get to the root of the matter.

Everyone of those deeply concerned with this question of justice and peace in our world seems to agree that unless there is a radical new economic order, poverty and inequality of opportunity will persist and even become worse day after day.

One wonders if we realize that a new economic order will not be brought about just by conferences and concordats between nations or business companies, not even by embargos or by overturning unjust regimes. All these have got to be preceded by a more fundamental undertaking; reforming the attitudes and conduct of people as individuals and as groups. And this work is the domain of the Church. If Christians really want to do something genuine about justice and peace they must be determined, and undertake this work consciously and intelligently. How do we go about overthrowing our obstinate, untouchable egos? How do we reform our attitudes and conduct? There is no question of leaving it to the individual alone to do the best he can with himself. No one is going to convert oneself. It is a question of relying on one another. The attitude should be "help me to overthrow my selfish ego". But again, how is this going to be effected?

#### ACTIVATING A SPIRITUAL REFORM

Everybody has been talking about Church renewal. Efforts have been made here and there but results are not yet convincing that the challenge offered by the world is being met. The Church renewal we need will not be brought about only by mental exercises which we make in retreats and seminars like this where we just talk to one another, not even by prayer meetings where we pour out our emotions and cry verbally to God. All this can be infantile reassurance that we are doing something.

The genuine spiritual renewal can only come about:  
 - by consciously changing our patterns of living, a change that will oblige us all as Christians to convert our selfish hearts by way of provocation, as it were;

- by creating situations which will oblige us to care for one another deeply as true brothers and sisters in Christ;
- and by devising an exercise by which a new life-style will eventually emerge - a life-style which holds on to evangelical values tenaciously.

The activity which will challenge us Christians to abandon our sterile individualism and oblige each one of us to get ourselves involved into the lives of all the others is the work of weaving the texture of a living Christian Community, a community which functions like a living organism. Every Christian must be asked cogently if he wants to place his life in the hands of his neighbours as the only genuine way of responding to God and his grace.

The making of this effort conscientiously is our only genuine way of letting God take charge of our lives and guide our actions to effect a renewal that will make the Church to be truly the salt in, and the light of the world. That means that in order for a spiritual reform to happen, things must not be left to chance. We must undertake an organized action, consciences must be awakened, initiatives must be activated by conscious efforts, while at the same time we remain sensitive to the guiding hand of God.

#### EVANGELICAL SHARING

Considering that, more than anything else, it is the unjust distribution of wealth which betrays the selfish motives buried deep in our hearts, the manner of sharing material goods in our Christian communities must be an outstanding feature of our endeavour. It must be done in an evangelical manner.

*"I do not mean that others should be eased and you burdened, but that as a matter of equality your abundance at the present time should supply their want, so that their abundance may supply your want, that there may be equality". (2 Cor 8: 13-14)*

Nothing short of evangelical sharing will serve as a light to give a new orientation to society. It is not a question of intellectual debate on private ownership. We must all embark on the work of building Christian communities in which every member is ready to give, not only all his/her time, talents, possessions, money, etc..., but even more fundamentally one must be ready to give one's own life as a loving gift to the others for the sake of the Kingdom of God. When this is so the question of private ownership of property becomes automatically a matter of stewardship. One rejoices in the fact that what has been earned by one's sweat is privately owned for the sake of distributing it to the others.

If this principle of stewardship is lived out in practice by our Christian communities, it will surely shed light on all other distributive systems in society. It is one aspect of a new life-style we are seeking.

The reform must take place in the sense that the evangelical life which traditionally was espoused only by those with the three vows, now must take on another form by which the evangelical community life can be espoused by lay persons in a married state.

Here one may note in passing that in trying to cope with the challenge posed by the desperate economic situation in which we find ourselves, the Church is finding itself obligated to answer its more fundamental and profound call - that all her members be perfect as our Father is perfect. The laity in the Church are no more to be relegated to being third class travellers on the spiritual journey to eternal life.

The Christian community we seek, therefore, is a community more of families than of individuals. The bond between families should grow closer and closer and develop to become a real covenant of mutual dedication and love.

#### THE ENORMOUS VOCATION OF THE LAITY

The reason why the Church is in the world is to continue the mission of Christ to sanctify the world. But to imagine that the Church can sanctify the world without the laity is like saying that one can walk without the feet, see without eyes, hear without ears, work without hands, etc.

If the temporal order, that is every aspect of human life, is to be constantly ordered, readjusted and renewed according to God's will and plan, this will be possible only through the dedicated activity of the laity. In other words that is to say the mission of the Church cannot be achieved without the laity. In Lumen Gentium no. 31, the Second Vatican Council clearly states:

*"By reason of their special vocation it belongs to the laity to seek the kingdom of God by engaging in temporal affairs and directing them according to God's will. They will live in the world, that is, they are engaged in each and every work and business of the earth and in the ordinary circumstances of social and family life which, as it were, constitute their very existence. There they are called by God that, being led by the spirit of the Gospel, they may contribute to the sanctification of the world, as from within like leaven."*

99.9% of all the baptized: It is shocking to wake up as one from sleep and become aware of the fact that, although the Church's mission to sanctify the world is the responsibility of the laity, and although the laity are the 99.9% of all the baptized, the Church has never up to now really bothered to take pains to devise a carefully and adequately well designed formative system whereby the laity can be sufficiently prepared to fulfill the calling for which God created them.

As compared to the seminary training for priests and the novitiate for the religious life, the vocation to the lay state has been left to chance.

The catechism at school is reduced to statements of what one's mind must accept as truth when formulated and stated in words. No practical exercises are ever devised which one can go through as experiences, lived, enjoyed, suffered or sustained with a formative result on the person, the way a student farmer is exercised in a coffee plantation, a student doctor in a hospital ward, a student engineer in construction of a bridge.

The lay person is thrown in the deep of the sea without fishing gear, and without even being taught how to swim, and told with authority, 'ex cathedra', that his vocation is to fish! How some manage, to save their lives, let alone to fish, is a miracle.

The question is: How long is this absurdity going to continue!!!

There must be communities which are the loci where the necessary formation of the lay apostles takes place.

#### REQUIREMENTS OF LAY FORMATION

a) Let us admit that this work of constantly renewing the socio-economic-cultural-political order is enormous and that it presupposes, not only professional maturity in the secular sciences and skills, but above all that it requires maturity of the evangelical spirit. Without the fullness of the Spirit lay people will never be able to meet the challenge of their call adequately.

And it must be granted that the fullness of the evangelical spirit cannot normally be acquired by an individual in isolation, for fullness or perfection belongs to, and is acquired in community. It is community which helps us to tame our selfish ego - private individual efforts are not enough.

Are the present day parochial communities in a position to offer our lay apostles the required formation in the Spirit? If not, what do we do! The work of building evangelical communities of the lay in the married state is a necessity of our day.

b) This calling of the lay is a joint adventure and is addressed, not to an individual person, but to the community. Whatever the field of the apostolate to which one is dedicated, one goes there as being sent by the community. And it is the community which should judge the capability and the gifts of the apostle in order to send one where one is best suited. It is up to the community to see that the work of the apostolate is done in as many fields as possible and so to prepare and send the apostles, replacing one after the other.

If such a community does not exist, there will never be a sustained continuation of the apostolate.

c) The material side of the lay apostolate, and the material needs of the apostle himself/herself and his/her family absolutely demands the support of a concrete local Christian community. In order to guarantee the sustained concentration of the powers of the lay apostle to the requirements of one's profession and apostolate, one has got to be released from

the day to day anxiety of how to provide the material needs of one's family and oneself, so that one can give oneself adequately for the work of building the Kingdom of God on earth, without any bad consequences to one's family.

If no community exists to care for this material aspect, either the apostolate, or the family of the apostle will suffer.

d) The lay apostle is called to constantly renew the temporal structures in society, but how does one come to know the kind of adjustments that must be made, and how must this be effected? How does one dream of the alternative? How can one be sure that the alternative is better and that it will work, so that one dares to propose it?

There must be a Christian Community which undertakes to establish and run projects of its own size in as many spheres as possible (social, cultural, economic, political, etc.) which, *like a demonstration plot*, will serve to indicate the norms, the way structures can be adjusted in the larger society.

MAJOR ASPECTS OF THE LAY EVANGELICAL COMMUNITY  
WHICH IS CALLED FOR BY OUR TIMES:

There should be established in every diocese, and where possible in every parish, *A LAY EVANGELICAL COMMUNITY*, in which member families (and the single people who choose to join them as well as priests and religious) bind themselves, without injury to the family unit, with a kind of covenant to dedicate themselves to the welfare, temporal and spiritual, of one another; and as a community pledge themselves to spend their lives, talents and possessions for the task of building the Kingdom of God; and to be always at the disposal of the Universal Church.

The major aspects of the lay evangelical community will be that

- Member families will together undertake the responsibility to help one another as individuals and as families to overthrow the selfish ego from the heart of every member, and assist one another to grow on a journey to reach the fullness and maturity of the Spirit as individuals and as community;
- Member families will together undertake the responsibility to care for one another in all aspects of life, e.g. the procurement of income for each family and individuals, a decent residence, education of children, care for the aged and the sick, etc.
- Member families will together undertake, in co-operation with all other men of good will, the apostolate to construct and constantly renew the temporal order according to the designs of the Almighty God, as far as it is in their power to do so.
- Member families will together undertake to open and run projects and enterprises in as many fields as they can handle whereby the community can support itself, and also discover through experience the best way to run these projects in a Christian spirit, and eventually apply what they have discovered to structures in a larger society.

- It is the evangelical lay community which will be in the best position to form the consciences, attitudes and practical virtues of the professional doctor, educator, social worker, politician, businessman, etc..so that each of them is able to give a just and loving service to all in the greater society.

#### THE COMMUNITY AS A DEMONSTRATION PLOT

a) The establishment of such an evangelical lay community is a necessary requirement for preparing Christians to meet the challenge of the world and for their sanctification, by enabling them to take part effectively in building up, with other men, a more just and a more fraternal world.

The experience of growing up and living in such a community enables one to assimilate in himself or herself the values, the culture, and the art of living a life-style which sums up all that a genuine life ought to be at its best here on earth.

b) Principles of living will be derived from the experience of spending all one's life in an evangelical lay community:

- The manner of weaving interpersonal relationships,
- the manner in which families relate to one another,
- the manner of working productively together to provide for their material needs,
- the manner of co-operating together to reach out for spiritual perfection,
- the manner of sharing the products of their sweat,
- the manner of running different service institutions such as a model school, hospital, etc...
- the manner of running different productive industries such as factory, printing, etc...in model form,
- the manner of reaching decisions by all,
- the manner of self-government in their own community,
- the manner of using leisure time,
- the manner of experiencing the richness of life itself in the community,
- the manner of observing the structures that evolve in the community, etc, etc,...

All this contributes to the formation of every member in the community and enables one to play a part in the greater society if required.

That is why it is imperative to establish such communities.

c) The existence of such a community in any locality serves as an inspiration to all who witness it, to appreciate the meaning of life here on earth;

It could be a cause for hope for many who would otherwise despair of life;

It is by such a community that Faith in God is bound to be kept alive on earth, for it is 'light' and 'salt' in the world.



It is in these three senses described above (a,b,c) that the evangelical lay community is called *A Demonstration Plot*.

#### THE NEW CREATION

The richness or the fullness of the living Christian Community is not the sum total of the lives of all the members of it. The fullness of such a community is God himself who makes it his own habitation. He comes and abides in their midst and thus transforms them into a New Creation. Their manner of living and acting goes far beyond what humans can be of themselves and do of themselves. After experiencing life in such a community, one understands and relishes the following lines from Isaiah 60: 2-3:

*"Upon you the Lord shall dawn,  
And in you his splendor shall be revealed;  
Your light shall guide the Gentiles on their path,  
and kings shall walk in your brightness"*

Every member in the community experiences the presence of God:

*"And no longer shall each man teach his neighbour and each his brother, saying, 'Know the Lord', for they shall all know me, from the least of them to the greatest, says the Lord;" (Jeremiah 31:34)*

Establishing such an evangelical lay community is not thus a question of just organizing social relationships, or skillfulness in putting up fair economic and political structures, but it is a question of responding to the designs of God, of allowing ourselves to be guided by his hand, and being filled with his grace. It is putting ourselves in a position where it becomes possible to receive his imprint, like the wax receives the stamp of a seal.

Why have we, all during history, been denying people in a married state the chance of enjoying the fullness of life in the Holy Spirit given to those who live in community? Why have we imagined that family people are incapable of renouncing private ownership of their property for the kingdom of God, and assuming therefore, that they are not called to evangelical common life?

Because of this we have been preaching to them a diminished gospel, never appealing to them to surrender themselves, in a total-self-giving-love, in the hands of their neighbours for the sake of building the kingdom of God.

Now we realize that it is practically speaking by living in such evangelical communities that the lay persons will be enabled to fulfill the vocation for which God created them, namely to reconstruct a more just world. There is no short-cut or cheaper way of being effective in the work of sanctifying the world.

The New Call is Addressed to All: The call to establish evangelical lay communities is a call to give the Church a new face. It is, therefore, not a work to be achieved by a few people, a small group, or by one Congregation. It is too enormous a work to be undertaken by only one Congregation, or even a number of groups in the fringe of the Church. What is required is a concerted effort by all the active members of the Church. Neither is it a work of one charism alone. The charisms existing in all kinds of orders, congregations, movements, and organizations in the Church must co-operate to bring evangelical lay communities into existence. The aim should be to have eventually one such community in every parish, the whole world over.

Obviously, it should be clear that this project cannot be a short-term one. But alongside all other short-term efforts that must be continued and expanded, this is a unique long-term project which must slowly emerge to solve innumerable social problems, as it were, naturally. The problem is are we going to start?

How Do We Start? It should be noted, and perhaps stressed, that we are not supposed to start from zero. There are already a number of groups in every continent who are dedicated to the work of building such communities in different modalities. Now instead of treating them as efforts on the periphery of the Church, we should give them a hand in every way possible, learn from them, and multiply these efforts to cover the whole world.

Integrierte Gemeinde: I have been lucky to be in close contact with one such community, called "Die Integrierte Gemeinde" in West Germany, which has established itself in the city of Munich, and is extending its branches in the towns of Hagen towards the north and Wangen in the south. Although they are still a very small community of about 40 families and about 400 people on the whole, it is amazing to witness the total-self-giving-love that radiates joy and contentment, their co-operation in all their undertakings, and their live participation in the liturgy. Their small industries and service institutions already begin to show signs of addressing themselves to solving a number of our prevailing social problems. One longs for the time when this undertaking can be multiplied.

Is This Proposal Worthy of Consideration? The purpose of these few lines is to ask if it could be possible for present day apostles belonging to different movements, organizations, congregations, to give this proposal of building evangelical lay communities serious consideration?

And if so, how could it be persuaded?

Rome, May 1982

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## SOCIAL ANALYSIS: ONE YEAR LATER

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Peter Henriot, SJ.

The widespread interest in social analysis among groups working for structural change can be seen as an indication of the growing sophistication of the social justice movement, as well as a comment on the seriousness of the social crisis we face nationally and internationally. Community groups, justice and peace centers, religious congregations, dioceses, educational institutions, and other groups are moving beyond *ad hoc*, pragmatic approaches to social issues toward more systemic responses which require deeper analysis of root causes, dominant structures, historical patterns, etc. They are drawn in this direction by the growing challenge to political, social and economic well-being posed by budget priorities, global insecurities, and increasing militarism.

Future Directions: As we have engaged in social analysis workshops and projects over the past year, certain lessons have come home to us and shape our directions for the future. These include the following:

1. It is very important to examine the presuppositions brought to any social analysis. These are the values, the "biases", which shape our approach and influence its outcome. They are "the questions behind the questions" we ask in our analytic approach.
2. Related to the first lesson is the observation that although there is no specific "Christian social analysis" (an "answer," if you will, to "Marxist social analysis") there is a set of "Christian biases" which we bring to any analysis we do. For example, the Christian "option for the poor" means that we look at social reality "from the underside", in particular asking what is happening to the marginated and oppressed in society.
3. The importance of *culture* cannot be overemphasized in a social analysis which aims to assist social change. The economic, political and social structures of society are key, but it is culture which is the carrier of meaning and the shaper of values. Analysis which overlooks cultural elements, or simply reduces such elements to consequences of economic or political arrangements, is inadequate at best, misleading at worst.
4. The approach of social analysis is found to be controversial. Because it reveals class interests and tensions, some will accuse it of causing these tensions. Because it unmaskes myths and ideologies, others will accuse it of being negative and destructive. But analysis is simply a tool for getting a more complete and accurate picture of reality. When that reality is marked by social problems, the analysis can hardly avoid being controversial to some.
5. There is a growing demand for very practical "how-to" approaches to social analysis. For example, how does one go about social analysis of a specific local situation; what steps does one take to show analytic links between local and global situations? One caution: we must not expect more

of social analysis then it has to offer. It is not a "simple-three-step" solution to problems. Good analysis opens eyes; we need effective planning to respond to what we see.

6. Finally, we are learning everyday the lesson of the need to offer alternative analyses to those currently guiding our national and international policies. If progressive social forces are "retreating" today in the face of neo-conservative and right-wing political coalitions, part of the failure to rally support lies in inadequate and unappealing analyses of what ails our society. We need to point to different explanations of the economic crisis than that offered by "supplieside" theoreticians; different understandings of social problems than "blaming the victim"; and different reasons for political powerlessness than "big government."

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Reference: CENTER FOCUS, News from the CENTER OF CONCERN, Issue 45, September 1981, (Extracts from a report).

#### DIALOGUE WITH ISLAM: TANZANIA

(The Religious Superiors' Association of Tanzania (R.S.A.T.) held a Seminar on Islam on the 19th and 20th May 1982. The following recommendations were accepted by the conference at the conclusion of the Seminar).

1. Having recognized the need for much more information concerning Islam, we, as members of RSAT, strongly recommend that more such Seminars and longer Seminars be offered to Major Superiors, brothers, sisters, to religious and diocesan priests, by Fr. Peter Smith, WF., J-M. Gaudeul, WF, and Fr. Michael Milunga. At times, Muslim brethren could be invited to address such Seminars.

N.B. From 1st to 10th December, 1982, at Kipalapala, there will be a Seminar on 'Islam in Tanzania' opened to religious and Diocesan priests, to religious Brothers and Sisters. RSAT members are invited to send representatives to the Seminar.

2. RSAT members would also favour the possibility of following such Seminars and others with members of the Episcopal Conference. It would be an excellent way to keep up and maintain good relations with the Bishops.

3. The RSAT Conference also recommends that the Department for Islam at the Tanzania Episcopal Conference (TEC) Secretariat be revived to inform Bishops and all Church personnel on Islam and to suggest ways and means of fostering good relations with Islam. The name of Fr. Michael Milunga is here mentioned.

4. The Conference also recommends that Seminars on Islam be sponsored by both TEC and RSAT.

5. RSAT is also respectfully asking the Bishops to send more of their priests and sisters to specialize on Islam for instance at the I.P.E.A. Pontifical Institute in Rome.

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TOWARDS A GREATER UNDERSTANDING  
OF THE PLIGHT OF THE DISABLED

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Kevin Doheny, CSSp

Introduction

I have just completed a round trip from Lusaka to Swaziland, Lesotho, Botswana, Zimbabwe and home again. It was an effort to see what could be done for Refugees and for Disabled. I should like first of all to take the case of the Disabled in those countries.

A scientific survey has been made in one of these countries which reveals that there is about 2% of the population suffering from severe handicaps, and a much larger percentage of less disabled (depending on your definition). The findings are not yet released, and of course it is necessary to define the use of the words SEVERELY DISABLED.

The survey defined disability as "A PHYSICAL OR MENTAL CONDITION WHICH MAKES IT DIFFICULT OR IMPOSSIBLE FOR THE PERSON CONCERNED TO FULFILL HIS OR HER NORMAL ROLE IN SOCIETY."

The largest group of people with disabilities suffer from some form of limb impairment, either the loss of an arm or a leg or loss of function of arm or leg. The second largest group consists of those who are blind or partially blind. The third group belongs to those who suffer from mental retardation. The causes are many - disease, accidents, abnormal pregnancies and births. Whatever the cause, the fact remains that 2% of the population suffer from serious disability in Africa, and many more from less serious disabilities.

The efforts of Cheshire Homes in Africa: Cheshire Homes have been established in several countries in Africa and they continue to expand. This International Foundation provides a strategy for reaching out to the Disabled. This strategy is based on the principal of community care, and if properly understood can be used in any society, in any ethnic group, by any religion, on any part of the globe.

Diversification in the way of operating is welcome provided the basic philosophy is respected. It is Group Captain Leonard Cheshire's conviction that only the local people and authorities can and should decide what type of care is important in their own country and that the Home should cater for that need.

The Minister of Social Welfare in Zimbabwe said at the opening ceremony of the first Cheshire Home in Zimbabwe that the principles of the Cheshire Home are in line with the most modern thinking on Social Welfare and are in perfect agreement with the policy of the Government of Zimbabwe.

Community projects: Cheshire Homes are community based projects, involving all sectors of the community, and bringing that community together in a wonderful way. They bring the rich in contact with the poor realizing that each need the other - the rich needs the poor as much as the poor needs the rich. No one who wants to help is debarred from the Society, neither is he/she inhibited by social barriers, religious beliefs, political affiliations or colour differences.

One of the greatest examples of this can be seen in Zimbabwe, where until 1981 a bitter war was fought between the black and white population. The war over, Cheshire Homes went into help with programmes for the disabled and now their Committees are a mixture of all colours, creeds differing political views, Churches and denominations, the rich and the poor, the weak and the strong.

The first Home was opened in Baines Avenue on May 14th, 1982, by Mrs. Sally Mugabe, wife of the Prime Minister in the presence of approximately 300 people of all races and beliefs. The 10 residents were also of different races, creeds and political views. This community project is a wonderful example in a small way to the world, where people quickly forget their differences and face realistically the problems of their society and with goodwill bury the past.

How much involvement is required on the part of the Community? In the framework of the philosophy of the Cheshire Foundation it is the community which decides everything - the priority needs, the target groups to be helped, the co-ordination with Government, the management committee, the staff, etc. Some communities may decide to accept disabled children, others to help adults, and others to assist elderly destitute disabled people. Some Homes are for physically disabled, others for mentally disabled. Most of them in Africa are rehabilitation centres, generally for young physically disabled.

The role of the international foundation: The Cheshire Foundation has been in existence since 1948, and has accumulated know-how, expertise resources, people from many different countries and environments. The basic principles are shared but the interpretation may differ widely, according to the local conditions and requirements. The Foundation therefore offers uniquely expert advice, experienced people at the initial stages (presently there are two such people helping - one in Uganda, the other in Zimbabwe). Initial financial assistance is also given, but limited, because the Foundation has faith in the value of self sufficiency.

Running costs: (a) The responsibility of the running cost is on the shoulders of the community, and not on a foreign body. Even if money were available, the Foundation would do harm to the community aspect of the project if it were to put money continually into the running costs. Cheshire Homes should not therefore look outside for such expenses, rather it should activate the dynamic forces within the community. It is therefore necessary to have a dynamic committee which is truly representative of the local community and not just a group of expatriates who want to do something their way.

(b) The International Foundation of Cheshire Homes has established 200 Homes around the world on the principal that each one looks after its own target groups of disabled. The Central Trust could not hope to finance all the Homes, even if it wanted to do so. It would have to raise enormous funds and it would be against its own philosophy of community care and self sufficiency.

Cheshire Homes and the Churches: I have found among Church leaders a great concern and sympathy for the disabled, but they do not know how to translate this concern into action. Many Bishops are preoccupied about meeting so many needs that the disabled are sometimes left for a later day. As one Bishop from Nigeria said, it was not until the civil war came that he turned his attention to the plight of the disabled.

The Cheshire Homes offer a strategy to the Bishops/Church leaders to be involved through community participation. This relieves them of the burden of financing and staffing rehabilitation centres and homes for disabled. Many have expressed their gratitude for having met Group Capt. Cheshire and for the method which evolved from the Cheshire concept. The responsibility for the on-going service is not theirs any longer, but belongs to the community, while they can give it invaluable support in so many different ways - staff, occasional injections of assistance, moral support, publicity in pastoral letters, sermons, etc. I have found a great interest among Church leaders/Bishops in Africa. It is for many an answer to a deep concern for the disabled.

Cheshire Homes and International Donor Agencies: To get a project off the ground it is necessary to link the local community with the international community. The local committee may be fortunate to get unused buildings, however modest, so as to make a start. In my experience I have seen committees acquiring unused buildings from Churches (as in Mongu, Zambia), from other welfare societies who no longer need them, as in the case of Lusaka, Zambia and Limuru, Kenya. On occasion a Government may help with a building but such good fortune does not always come our way. It is generally necessary to ask assistance abroad for part of the capital inputs. One finds among the local businessmen a willingness to supply material at cost or a loan of machinery, etc. Donor agencies have helped a great deal in assisting the Cheshire Homes to get established in Africa by providing capital costs for some of the buildings. If at all possible we do not ask for running costs.

Making a start: My advice to committees who undertake such a community project is to plan carefully for the future, go slowly in the beginning, calculate your strength as you proceed, and don't expect perfect situations before making a beginning. As one Head of a Home said "we had practically nothing in the beginning, but we struggled hard, and now we love the Home all the more, because we grew up with it". It is the sharing of the struggle with the disabled that is important. Set a realistic target and plan the struggle to achieve it.

Explore all available resources on the ground - local manpower, materials, unused property, the business community, the Churches, the Service Clubs. It is necessary to have a genuine local base with local people. The growth should be like that of a natural family.

Opting for the poor: Many Christian writers nowadays would have us abandon the rich, in their desire to identify with the poor. This to me is an exaggeration and will only widen the gap between rich and poor. What we should be striving for is to narrow the gap, and this can only be done by involving the rich in the problems of the poor, by creating an understanding. Many go so far as to say the institutional Church has failed the poor or compromised the poor. This may be true in some instances, but by and large this is not the case. The Church is genuinely seeking a way to serve the poor, but does not always know how. Why not involve the Institutional Church in authentic programmes involving the most vulnerable people - the refugees, the disabled, the people in the ghettos, the squatters? This is the approach of Mother Teresa, and of Group Capt. Leonard Cheshire.

We must seek to break down the barriers, to create greater understanding and awareness, and while sharing the life-style of the poor, not abandon the rich and leave them out. Otherwise we deny them a chance of participating in the work and reject the goodness of those who are fortunate to be economically solvent. We exclude them from sharing their good fortune with the poor and from even knowing the problems of the poor. I believe we should concentrate on building bridges, not just sitting on one bank looking over at the others and deploring their attitudes.

It is easy to denounce and condemn. Is it not better to struggle to influence by word and example, by kindness and simplicity, by firmness and by perseverance? A writer, whose article I enjoyed, puts her point of view rather forcibly (cf. Sedos 82/No. 7 of May 1st, 1982, page 131): "When the institutional Church fails to be the "Church of the poor" we make a mockery of Christ, who came in utter simplicity". I have not found this "mockery" prevalent in the institutional Church in Africa and where it does exist, we should seek to redress it by building bridges in a practical way, rather than by denunciation. Our Lord made the distinction between riches and the rich man. *"And there was a man named Zacchaeus: he was a chief tax collector and rich and he sought to see who Jesus was ... Zacchaeus make haste and come down for I must stay at your house today"* (Lk 19.2).

Cheshire Home, Box 8059  
Lusaka, Zambia, 14.6.1982

(Group Captain L. Cheshire VC OM DFC DSO has been made a Knight Grand Cross of the Order of St. Gregory the Great in recognition of his services to handicapped people throughout the world. It is the highest award of the Catholic Church and Group Capt. Cheshire is the third person in England to receive it. Lady Ryder of Warsaw, Group Captain Cheshire's wife, and a Trustee of the Leonard Cheshire Foundation, was awarded the Pro Ecclesia et Pontifice for her work with disabled and disadvantaged people. This is the highest Papal award open to women).

Further reading: The Hidden World by Group Capt. Leonard Cheshire Published in 1981.

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**MURDER OF BROTHER JAMES MILLER  
(HERMANO SANTIAGO) GUATEMALA**

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Brother Paul Joslin, FSC

Brother James Miller, FSC, of the Brothers of the Christian Schools was killed at 4.30 p.m., Saturday, February 13, in the city of Huehuetenango, in the northwest corner of Guatemala.

Brother James, called Hermano Santiago during all the years in which he served as a dedicated missionary in Central America, was shot down by three unidentified men who opened fire on him as they walked through the street. The murderers then escaped through the downtown streets of the small Guatemalan city. They have not yet been identified.

Brother Miller, who at that moment had been repairing a wall of the De La Salle Indian House, was struck by several bullets in the chest and in the neck and fell mortally wounded. An American Sister nurse who works in the hospital of the city of Huehuetenango arrived at the scene some moments later and found that Brother Santiago had expired.

Extracts from the letter of Brother Johnston, V.G. to his confreres: A few days ago I returned from the funeral services of Brother James (my former student) in the United States and from a short visit with the Brothers in Guatemala. Brothers, I am sure you are already aware of what Brother Paul calls "the general climate of violence in Guatemala". More than 13,000 people have been killed since 1978. In 1981 murders averaged 300 a month. This year the figure will possibly be higher. With elections scheduled for March 7, the violence has increased and, if the tragic predictions are valid, will continue to increase for some months to come.

Brother Santiago Miller was sub-director of the De La Salle Indian Center in Huehuetenango. Here the Brothers work with 150 descendants of the once great Mayan civilization. Today most of the native Guatemalans, who constitute the majority of the population, are reduced to a life of poverty, malnutrition, ignorance, and sense of inferiority nourished by blatant racism. Our program at the DLS Indian Center is designed to help the young native Guatemalans to be proud of their magnificent heritage as Indians and as Guatemalans. Not merely boarders, they live a community life of faith and love. They are trained in agriculture at the center farm, they are given instruction in their own history and in health care. At the Brothers' school they prepare themselves to be primary school teachers. Having finished their training, they return to their villages to teach in their native language.

Our Brothers have committed themselves to the building of a just society in Guatemala. Without justice there will never be peace: "If you want peace, work for justice". (Paul VI) Unfortunately, however, there are important elements in Guatemalan society today strongly opposed to promotion of the indigenous population, and those engaged in this promotion are frequently labeled as "trouble-makers" or even subversives. For this

reason I want to say categorically that in no way, directly or indirectly, was Brother Santiago Miller involved in "subversive activity."

Nevertheless, he was, and the other Brothers are, committed to that "peaceful revolution" of which John Kennedy spoke twenty years ago: "Those who make peaceful revolution impossible make violent revolution inevitable." At the burial Mass in Wisconsin, Bishop Frederick Freking expressed beautifully our FSC commitment in Guatemala and in many other countries of the world today:

"I see in Brother James' death the witness of Christ's love, a witness to the dignity of the human person, and the rights to freedom and justice that should be ours....Today we need to take a stand on the rights, especially of the poor. Thank God there are people like Brother James to do that."

Let his assassination inspire us to give ourselves with ever-increasing faith and zeal to solidarity with the poor 1) by standing with the poor, making Christ's loving and saving presence a visible and effective reality among them, and 2) by an intense and well-organized effort to sensitize all of our students to the oppression that exists around them, to the causes of this injustice, to the remedies of these ills, and to a commitment to work for a global society truly responsive to the dignity of the human person.

We pray for Brother James and for his wonderful family. We pray the Lord to give our Brothers in Guatemala and in the many other troubled areas in which we serve, an abundance of faith, hope, love, and courage, and to preserve them from physical harm.

I close, with a quotation from the homily which the President of the U.S. Bishops' Conference preached in St. Paul, Minnesota. Archbishop John Roach said, in words that touched me profoundly:

"Brother Santiago took people from the hills who had no chance in life and gave them a combination of knowledge and hope. He touched the lives of many people....I hope that others will rise up to take the young by the hand and lead them to freedom."

Rome, March 2nd, 1982

From a Statement of Archbishop John R. Roach, President of the U.S. Bishops' Conference - November 1981:

At this moment in Guatemalan history, U.S. diplomacy should be directed toward enhancing the protection of human rights and assisting the meeting of basic human needs, especially the need for food and for capital investment for food production. Such a policy will require a creative political vision; such vision is not manifested by the provision of military hardware in a situation already ridden with violence. We believe military assistance should not be provided from any source or in any form.

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## MISSIONARY MOVEMENTS IN THE YOUNG CHURCHES

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*(Extract from the June 1982 Assembly of the Pontifical missionary Societies Pastoral Session on the PMAS and the Evangelizing Family. Ed.)*

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In presenting the basis and the context for the study of the theme, Father O. Degrijse, National Director of the PMAS in Belgium, gave a general panoramic view of the growing missionary movement that is apparent in the young Churches of Africa, Asia and Latin America, along with some consoling statistics on projected missionary activity of the Church in the near future. After that, he proposed two topics on which the participants were to focus their reflections:

1. What must be the role of the family in the promotion of the missionary Church?
2. What is the role of the PMAS in reawakening and organizing the missionary movement?

On the basis of the missionary obligation of the entire Church, as the Second Vatican Council had emphasized, Father Degrijse affirmed that "to speak of the missionary role of the laity (who constitute 99% of the members of the Church) means before all else to talk about the missionary role of the family". He then recalled what "*Evangelii nuntiandi*" (no. 71), "*Familiaris consortio*" (no. 50-54), and the Message of Pope John Paul II at Puebla say about the family's ministry of evangelization. He added, that families must become the foundation of the missionary movement that is now developing.

He stated that today, twenty years after Vatican II which had exhorted the young Churches to become missionaries "*ad extra*", the young Churches have more missionary vocation than the old churches. Father Degrijse then gave a picture, in broad outlines, of the missionary movement in the young Churches (by some called the Third Church), a movement which arose from Vatican II and was encouraged by the 1974 Synod of Bishops on "Evangelization of the Contemporary World", and by the result of the Synod, the Apostolic Exhortation, "*Evangelii Nuntiandi*".

He observed that the phenomenon of the missionary movement is but one aspect of a far broader phenomenon: the shifting of the centre of gravity of the Catholic Church from the west toward the Churches of Africa, Latin America, Asia and Oceania. At the end of this century, 70% of the Catholics will be living in the countries of the Third Church, which will also count the larger number of Bishops. He cited some examples of the shift from north to south and east within the Church: For some years now, the majority of the members of the Superior Council of the PMAS come from Third World countries; and the same may be said of members of international religious institutes. The Jesuits have about 3,000 members in India; the Franciscan Missionaries of Mary, some 2,000; and of the 1,046 scholastics with the SVD Fathers in 1981, 716 come from the Third World.

He also indicated the principal *human agents of the missionary awakening* in the young Churches: the Bishops, as a consequence of Vatican II's teaching on the bishops' collegial responsibility for the evangelization of the world, promoting initiatives regarding evangelization "ad extra" considered in its universal dimension; and *religious Institutes* that live their commitment and ecclesial vocation.

Missionary movement in Africa: Regarding the missionary movement in Africa, he indicated the following as the principal motivations: the words of Pope Paul VI at Kampala (July 31, 1969), inviting the African Church to become actively missionary; the awareness of the African Bishops to the problem of evangelization "*ad Gentes*", ("ad intra" and "ad extra"), as manifested during the Assembly of SECAM in Rome (September 22-28, 1975); the missionary appeal of Pope John Paul II during his two African journeys: in Zaire (to the Bishops, May 3, 1980), in Ghana and in Nigeria; the growing concern shown by the Episcopal Commissions for the Missions and by the Episcopal Conferences for Evangelization "ad extra" (for example, dioceses rich in personnel are invited to lend priests and religious to other poorer dioceses of the same country or of others); the inter-diocesan missionary seminary, known as the Society of St. Paul in Nigeria; the "Apostles of Jesus", a Congregation founded in 1968, and today numbering more than 200 members (and since 1977, it also has a feminine branch, the "Evangelizing Sisters of Mary", with about 20 novices); the flourishing of missionary vocations in Zaire, Nigeria, Uganda, Tanzania, etc., so that even African diocesan congregations have already begun to send missionaries to other regions of Africa.

In Asia, where missionary evangelization began long before it began in Africa, the following have contributed in a particular way to reawakening and strengthening the movement: The appeal of Pope Paul VI in Manila (1970) for missionary vocations; the Federation of the Episcopal Conferences of Asia which, at the assembly of April, 1974, declared that even local Churches of Asia must send missionaries to other local Churches of Asia or of other continents; the International Missionary Congress of Manila (December 2-7, 1979), a most important event for the missionary consciousness awakened with regard to mission "*ad extra*".

Regarding the Philippines; the speaker noted that Pope John Paul II stressed in a very urgent way the missionary vocation of the Church of the Philippines to the continent of Asia (February 17 and 22, 1981). And he recalled the missionary dedication of the Philippines through the "Mission Society of the Philippines", founded by the Episcopal Conference, which already has a great number of Filipino missionaries (more than 800 religious men and women as well as laymen, above all, married couples).

Regarding India, he underlined: the generous evangelizing collaboration of the dioceses of the south, rich in personnel, who send missionaries--priests, religious men and women--to the needy dioceses of the north; and the two Missionary Institutes of Latin rite: The Society of the Missionaries of St. Francis Xavier (Goa), and the Indian Missionary Society (Varanasi); the 841 Indian priests and the 1,213 Indian sisters, missionaries in other countries, noting particularly the Missionaries of Charity of Mother Teresa. Other signs of missionary awakening in India are: the Centre of Study and Missionary Formation, which has been operating since 1976 in Ishvani Kendra (SVD), and the "Indian Missiological Review" (Shillong, Salesian), founded in 1979.

Korea: Evidences of the missionary spirit and of renewed missionary movement in Korea are: The Korean Missionary Society for Diocesan Priests, founded in 1975 by a Bishop, under the patronage of the Episcopal Conference; the Korean missionaries--men and women--in other countries and on other continents; the efforts for missionary renewal and awakening under the double aspect of "*ad intra*" and "*ad extra*" which are being realized in these years of preparation for the celebration of the bicentenary of the Church in Korea (1984).

Also in Vietnam--which after the Philippines is the country with the highest percentage of native priests and religious in Asia --the Bishops have for years promoted the missionary spirit in the Catholic community, organizing the PMAS and establishing (1973) the Vietnam Missionary Society. Unfortunately, the occupation of South Vietnam by the armed forces of the North in 1975 have interrupted that missionary movement.

In Latin America, although responding late to its particular vocation, missionary animation and the missionary movement of evangelization "*ad extra*" have acquired particular intensity after the plenary assembly of CELAM at Puebla (January 27 - February 13, 1979)--of. no. 38 of the Puebla Document. There are also some missionary institutes that have been active for many years: that of "Misiones Extranjeras de Nuestra Señora de Guadalupe" (Mexico, 1949), that of the "Misioneros Javerianos de Yarumal" (Colombia, 1927), and "L'Istituto Estrella Missionaria" (Nova Iguacu, Brazil).

CELAM's Department for the Missions, the Episcopal Commissions for the Missions, Religious Institutes, and the National Directors of the PMAS work in close collaboration for increasing missionary consciousness and for the missionary animation of the pastoral ministry; this, especially through the Latin American Missionary Congresses (in Mexico, 1978, 1980), and through meetings such as that in Lima (February 1981), to implement the missionary directives of Puebla. And there are already many hundreds of Latin American missionaries--for the most part religious men and women --who work outside their own countries, and even in Africa and Asia. Brazilian missionaries are more than 300.

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Reference: INTERNATIONAL FIDES SERVICE, June 9, 1982 - No. 3158, NE 294.