

# Bulletin 2017

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## **SEDOS BULLETIN 2017**

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\*The painting in the front cover is from Jacob Adrianszon Bakker (1608 - 1651)  
Dutch painter of the Baroque period.

## *Editorial*

Dear Readers,

The upcoming SEDOS Residential Seminar in the beginning of May will have as theme *Economy in the Service of Mission*. In preparation for the seminar this bulletin touches on some of the topics that will be dealt with in depth at the seminar. As religious people, we have a tendency to downplay the role of money in our missionary endeavors. However, money plays a pivotal role in mission work, and therefore it cannot be overlooked. In the seminar, we will bring up three aspects: the cultural aspects of dealing with money, our mission within the current world economy, and lastly: the problem of mismanagement by religious bursars and how to avoid it. The present articles mostly concern the last two aspects, because about the first one, the cultural aspect, not much has been written.<sup>1</sup> We judge other cultures all too easily with regard to how they deal with money, from within our own socio-cultural background. Western people tend to forget that two centuries ago they learned to work regularly and to capitalize money in order to be able

to do greater projects. Protestant spirituality has helped in that learning process. Later on, Karl Marx tried to soften the side-effects of the capitalist system by “socializing” it. In more recent times, in the East, Mahatma Gandhi taught us that economy had to come first from the local poor people, and not from foreign labor. Today, ecological products, fair trade, ethical investments, community-building economics, and other alternatives are paving the way for more ethical and ecological money practices. As missionaries, we take part in this new learning-process, and we can help others to learn it too. For us, Christians, the human person should remain the focus of all businesses.<sup>2</sup>

Our lead article, *Financial Sustainability in Ministry*, is from the African evangelical theologian Rosemary Wahu Mbogo. The author argues that one of the main causes of financial non-sustainability of the ministers is a misunderstanding of issues such as “call to ministry versus vocation”, that has caused many to leave the idea for “full-time ministry”, and unbalanced teaching on tithes and offerings among others. Additionally,

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<sup>1</sup> I know of one interesting article in the anthropological review *ANTHROPOS* of Mohammed Oudat that deals with “Corruption as a Cultural Form of Mediation in Jordan Society”, 2015, I, pp.447-461.

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<sup>2</sup> See for instance, Francesco Gesualdi, *Gratis è meglio; Tempo, lavoro e denaro: le persone più del mercato*, EMI.

the rise of professionalism and its uncritical adoption in ministry and mimicking of corporate models stifle the ability of churches and para-church organizations to sustain their ministries. The author hopes to trigger a discussion that will eventually lead to amicable ways to initiate and nurture financially sustainable ministries. She speaks from her evangelical background, but the reader will have no problem to see the same problems in the Catholic Church. It is also an example of the conflict between the “culture” of the Church versus modern society.

The article of Yves Berthelot, *L'économie dans Laudato si'*, places our present economic system in the light of the Gospel. This book of Pope Francis has got many positive criticisms, and the author lists up its essential contributions. Its main aim is the humanisation of the economy, and a greater attention for the ecological implications.

A much shorter article, but not less important, is the call of archbishop of Antsiranana in Madagascar, Ramarason Benjamín Marc, to the Minister of the Mines not to give in to the pressure of international mine companies. Encouraged by the encyclical *Laudato si'*, he makes an appeal to the politicians to reflect on the negative effects it has on the

ecology and that the poor people do not profit from this economy.

Egidio Picucci mentions in his short article a similar struggle for justice in the economic system of a country, in this case Zimbabwe. Women there fight for human rights, especially the right to education and free sanitary assistance for mothers. The movement was initiated by the courageous catholic woman Jennifer Williams, and supported from the beginning by Magodonga Mahlangu. They were taken many times to prison during their peaceful manifestations, but they do not give up their struggle.

Our last article is a historical study of Gulshan Barkat on the *Relationship between the East India Company and the Roman Catholic Church in India*. It is interesting to see how politics and finances can influence missionary activities in a country like India. We have chosen as Document the talk of Pope Francis during a gathering in the Vatican of the Focolare Movement on Economy and Communion, in which Professor Luigino Bruni was one of the main organisers. He will be also our speaker at the upcoming Sedos Seminar on the same topic

## Financial Sustainability in Ministry

### Introduction

The subject of money and ministry is interesting and at the same time contentious and somewhat enigmatic among many believers. Some biblical texts like “For the love of money is a root of all kinds of evil” (1Tim 6:10, NIV), “you cannot serve both God and money” (Matt 6:24, NIV), and “it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God” (Mark 10:25, NIV) have been used by some people to shun the topics of financial sustainability and entrepreneurship in ministry among others. Moreover, there is apparent silence or limited information on how God provided for Jesus and His disciples for the three years of ministry, compared to the more comprehensive stipulations on God’s provision for the Levites shown in the Old Testament. These have contributed much confusion, indifference and lethargy on the subject, in today’s financially demanding ministries. Despite the situation, financial challenges continue to thwart ministries globally. For example, in the area most familiar to us, Christian higher education, financial sustainability remains elusive for many institutions.

### Christian Higher Education Institutions in Kenya: An Example of Financial Non-Sustainability

For my dissertation in 2011, I explored the relationship of spirituality, work conditions and the job satisfaction of selected Christian higher education personnel in Kenya, specifically those involved in extension/distance education.<sup>1</sup> The study involved six Christian

universities. One of the independent variables was the amount of monthly salaries. Comparisons were made between personnel who earned monthly salaries of KSh 40,000 and below, with those who earned 61,000 and above on their job satisfaction.

Different facets of job satisfaction were measured through the Job Descriptive Index (JDI). Statistical tests, Kruskal-Wallis and ANOVA, were used to assess the effect of monthly salaries on various job satisfaction facets. The results indicated significant differences in the mean scores of global satisfaction and satisfaction with work itself ( $H[2] = 8.36$ ,  $p < .05$ ) and ( $H[2] = 13.41$ ,  $p < .01$ ) respectively. Post hoc analysis showed significant differences between those who earned a monthly salary of KSh 40,000 and below, compared to those who earned KSh 61,000 and above, in the global job satisfaction and satisfaction with the work itself ( $U = 572.50$ ,  $z = -2.45$ ,  $p < .05$ ,  $r = -.26$ ), ( $U = 454.00$ ,  $z = -3.50$ ,  $p < .001$ ,  $r = -.37$ ) and ( $F = 11.57$ ,  $p < .001$ ,  $n_2 = .40$ ). The overall findings on monthly salary indicated that personnel with higher salaries had higher global satisfaction, satisfaction with work itself, and satisfaction with salary.

Qualitative analysis through interviews helped to shed more light on reasons for job dissatisfaction in relation to salaries. Overall, many personnel indicated that their universities were small, struggled financially and hence “underpaid” them. This perception of being underpaid arose because of the discrepancies in salary between local employees and foreign missionaries based in the institutions.

Respondent E indicated financial constraints hampered her work because they reduced the quality of the programs. “The remunerations are not quite attractive. So I am not able to get qualified staff.” K, from a different school, indicated that his institution had experienced high turnover due to poor remuneration. Ac-

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<sup>1</sup> This section is a slightly modified version of part of that dissertation – Rosemary Wahu Mbogo, *Spirituality, work conditions, and the job satisfaction of extension studies personnel in Kenya’s Christian higher education*. An unpublished PhD Thesis, Talbot School of Theology, Biola University, 2011.

According to him, only new and inexperienced faculty were willing to accept the pay they received, and after gaining experience, they moved to other institutions where they were better paid. Similarly, M pointed out that his employer was “not paying equivalent to my colleagues in other places,” that their salaries were low, and that the employer needed to raise their salaries. Respondent P, who also taught part time in one of the institutions, indicated, “there are times when it takes too long to receive payment for what has been done.”

Respondent AR also expressed concern because the financial situation had made the institution depend on the “free” services of missionaries. He explained: “Sometimes we give courses not because the courses are needed by the students but also because those who are available are not paid by the school. Hence we sometimes offer irrelevant programs and courses because of dependence.” AR also lamented that his low income had made him dependent on his wife. He wished he were able to provide both for his family and for other needy people in the community. Similarly, JM explained that she “moonlighted” at other universities in order to make ends meet.

In some ways, personnel compared their salaries with those of their missionary counterparts. B indicated that, “You would find two of us doing the same job, in the same post, and when you look at what a missionary from the US is earning [through their sending agency], assuming the qualifications are the same, but then they are not treated the same. And that discrepancy can cause some discontent within the nationals.”

L had a sense of humor when she explained that institutions transitioning from small Bible institutes to Christian universities were used to dependence on “free” missionary services, and abused the concept of service at the expense of personnel needs. Because her institution is a small university and because it was dependent on missionary services, a similar concept of “you are serving the Lord” and “you must be given to the Lord and sacrifice” is applied to nationals in order to justify lower salaries. L continued, “But I normally say that even serving the Lord must bring bread on the table and the Lord never sends one without equip-

ping them. So the remunerations are not quite attractive.”

KA, from a different school, affirmed this attitude when he explained that he and his colleagues usually humorously argued that they were not “missionaries,” and therefore felt that their services should be well remunerated. K explained that, in addition to his family responsibilities, he had other social responsibilities due to the poor relatives and friends who usually asked him for help. AR, from a different school, agreed that difference in remuneration between equally qualified missionaries and Africans was a problem that demoralized national personnel.

Higher education is an example of how similar scenarios that could be narrated among many ministry organizations. Even though salary is not the only factor in financial sustainability it's the component that usually carries the highest percentage of an institution's operating budget. Discussing financial sustainability becomes important even in Christian higher education settings.

### **What is Financial Sustainability?**

Adingi and Stork adapted Rosengard's definition of financial sustainability in the micro finance industry as “the development of products and delivery systems that meet client needs, at prices that cover all costs of providing these financial services ... independent of external subsidies from donors or government”.<sup>2</sup> They admitted the definition is fast evolving with time. Similarly in ministry contexts, financial sustainability could be defined as the ability to develop programs and delivery systems that meet the physical, social and spiritual needs of a given context, with consistent financial resources raised by each constituency, independent of special and/or occasional hoped-for donations from external sponsors and well-wishers. That God created resources to sustain humanity before He

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<sup>2</sup> Jonathan Adongo and Christoph Stork. Factors influencing the financial sustainability of selected microfinance institutions in Namibia. (Ausspannplatz, Windhoek, Namibia, 2005.), 1, 26. Available from [http://www.uneca.org/sites/default/files/page\\_attachments/ionathan\\_adongo\\_christoph\\_stork-1\\_0.pdf](http://www.uneca.org/sites/default/files/page_attachments/ionathan_adongo_christoph_stork-1_0.pdf)

created male and female is a clear indication that ministry providence is part of His plan. Since the instigation of the three-self church in the modern era, many churches (and by extension ministry organizations) have clearly not become “self-supporting, self-governing and self-propagating” for various reasons. According to Carter the concept should be the first step towards interdependence.<sup>3</sup>

But why do ministries struggle financially if God is concerned about ministry resources? To answer this question I would like to address two pertinent issues. The first issue is about the causes of financial stress in ministry including misunderstanding of “call” into ministry and the increase of materialistic trends. The second issue has to do with determining strategic ways of financial sustainability in ministry including: embracing “tent-making”/ multi-vocational ministries, and rethinking the apparent wholesome adoption of professionalism and corporate models of ministry.

### **Continuing Financial Constraints**

Salmi addresses financial sustainability in higher education asserting the continuing constraints in high education globally.<sup>4</sup> Such constraints will continue to foster an unequal playing field in the quality and scope of higher education (including Christian higher education) offered by various countries and institutions. Disparities between developed and developing countries, large and small, and public and private institutions will persist. He therefore advocates reforms in higher education financing by governments and provides three possible scenarios.

First is the supply-side financing scenario where financing in higher education is allocated to public institutions for the benefit of

many. He asserts that the approach becomes unsustainable if performance levels are not monitored.

Second is the transformational scenario which is for countries that have already introduced cost-sharing ideas but need to vigilantly address systemic challenges in different facets of the institution. In this case governments share the cost of higher education with other stake-holders such as the parents and private donors among others. One challenge may be encountered in ensuring equitability at the vetting and allocation stages.

The third is the demand-side financing is scenario where financing is given based on student numbers in an institution. In this case, the government may allocate funds to various institutions dependent on the size of the student body. Salmi recommends some principles for sustainable financing in higher education including mobilizing sufficient resources from multiple sources, performance-based funding mechanisms and competitive allocation, and transparency in allocation policies.<sup>5</sup> One inference that can be made from Salmi’s observations is that financing Christian higher education and other ministry organizations requires reforms and applying multi-faceted solutions in fund development and allocation.

### **Causes of Financially Unsustainable Ministries**

There are various causes of financial stress and non-sustainability in ministry. These include misunderstanding of what constitutes a “call” to ministry, how that call is similar to and different from employment, and the escalating rise of materialism.

#### **1. The “Call” to Fulltime Ministry**

In this age where professionalism has become widespread in ministry, it is important to reflect on the meaning of a call to ministry and the implications of that call on our lives. Many believers associate the call to ministry with total change of career, from “secular” to religious. Such a narrow view of ministry has been a cause of much distress among some

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<sup>3</sup> John F. Carter, "The indigenous principle revisited: Towards a coactive model of missionary ministry," *Asian Journal of Pentecostal Studies*. 1:1 (Jan. 1998), 73-82. Available from: [http://www.pts.edu/aeimages/File/AJPS\\_PDF/98-1-carter.pdf](http://www.pts.edu/aeimages/File/AJPS_PDF/98-1-carter.pdf)

<sup>4</sup> J. Salmi, "Scenarios for financial sustainability of tertiary education", in *Higher Education to 2030. Centre for Educational Research and Innovation*. (Paris: OECD, 2009), 285-322.

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<sup>5</sup> Salmi, "Scenarios for financial sustainability of tertiary education", 302-330.

believers. According to Hayes<sup>6</sup>, a call to ministry is meant for every believer but there are historical evidences of “special calling” for some people, where God assigns specific tasks to people. Hayes emphasizes that such instances are exceptional. There are different ways in which God has called people for specific reasons. For example, the direct divine call of Moses at the burning bush was for the purpose of delivering Israel. Jeremiah was called in his youth to be a prophet, and Paul on his way to Damascus was called to reach out to the gentiles. In all these cases, the persons heard God speak to them and sometimes in spectacular ways. However these cases are few, even in the Bible.

Most people receive an indirect call to ministry, for example through others: like the Levites through Moses, Jehu through Elisha, Peter through his brother Andrew, Nathaniel through Philip, Paul and Silas at Antioch through teachers and prophets, Timothy through Paul, and Matthias through the disciples at the upper room. Other times people are called through significant events in their lives such as the amazed Elisha after Elijah was “taken up” and the perplexed Peter after experiencing the miracle of catching many fish. Notably, regardless of the method of call the author/initiator is God. Every person can receive confirmation from God about their call to ministry and regardless of the method of call to ministry, the purpose for which people are called should be clear.

When a person receives a call from God, I believe it is important to ascertain the direction God is leading. I believe Moses needed the dialogue he had with God to be convinced that he was to do the work. Jeremiah too raised some questions. God was willing to respond without condemning his servants. Therefore, waiting to sense God's direction is not a weakness, but rather, a strength, especially in the practice of self-control. It is clear that God calls people to accomplish a specific task and the fact that we have biblical and historical records of many individual's ministry is evidence of the divine call and activity

in their lives. All of those recorded had to consistently work hard in the ministries God called them to. One important litmus test for a call into fulltime ministry is therefore clarity about the purpose of the call. Taking time to identify and crystallize the assignment is necessary for those who feel called.

God has always provided for the needs of those he has called. Clearly, unlike the miraculous provision needed in Elijah's case, primarily due to famine and later persecution from Jezebel and Ahab (1 Kings 17:6), God usually provided “naturally” for his servants. The patriarchs had to work hard as farmers. Moses worked as a shepherd for some time, though it is not clear how he was supported after going back to Egypt. Usually, the Levites had to work their farms in addition to the rations given to them from tithes and offerings. Often the NT disciples had supporters and/or collections from wealthy and poor believers. Similarly, God provides for those called into fulltime service in mostly contextually defined ways. For example, although many evangelical churches pay their pastors from the donations of congregants, those called in other ministries such as teaching, counseling, hospitality, administration and many others have not always been remunerated, though the trend is slowly changing. Many therefore have found a home in para-church organizations but have to scavenge for support locally or depend on foreign support for the most part. The question of provision therefore has to be raised at the onset of a call to ministry.

When individuals receive a call to ministry, they need to ascertain or discern whether their call is in what Mathewson<sup>7</sup> called an equipping ministry (primarily among believers), or a marketplace ministry (primarily among the “not-yet” believers). In cases where people have received a unique calling from God, provision for their ministry has not always been mentioned in the biblical text, implying God never intended to create a formula to provide for His servants. However, such cases are equally scanty so the Biblical individual's apparent instantaneous departure from one ven-

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<sup>6</sup> Edward L. Hayes, “The call to ministry” in *Bibliotheca Sacra* 157, no. 625: 97 (2000), 89. EBSCOHOST (accessed December 3, 2013).

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<sup>7</sup> D. Mathewson, *Call 2 ministry: Exploring the myths, the mystery and the meaning of following God's call into vocational ministry*. (Maitland, FL, Xulon Press, 2003), 24-25.

ture to another should not be imitated mindlessly.

Unfortunately, many young people have hurriedly and haphazardly left employment for the “fulltime” ministry. The loss of income coupled with a lack of clarity on how God intends to use them has often time frustrated genuinely ignorant but zealous youth. This factor is a leading cause for unsustainable ministries. Many have consequently abandoned the ministry and many continue to languish in bitterness towards God, who seems to have rewarded their obedience with financial and material deprivation. Practically, the timing to join the fulltime ministry or, in the words of Matthewson<sup>8</sup>, the “permanent” ministry, should be considered. The timing should not be rushed immediately after a “missions” conference, a time of prayer and fasting, or any other spiritual activity that may have heightened a sense of call. The significance of waiting to discern the Spirit, prepare for the task, and plan for the ministry cannot be overemphasized.

Notably, after establishing a call to fulltime ministry, many believers will seek to work with an existing ministry or some may begin their own ministry, either before or after training in ministry. Regardless of the route taken, the important question of remuneration causes many believers to lose sight of the call to ministry, due to the overlap between employment and ministerial work.

## **2. Employment versus Ministry**

As ministry engagement strategies continue to broaden, those working in ministry need to often reevaluate their call to ministry with the purpose of remaining focused. While ministries, including church ministries, have also been forced to adhere to some statutory requirements such as advertising for employment opportunities, potential personnel need to regularly ponder on their calling. The main question to consider is about whether one is called or employed! In Africa today, some ministry organizations, including Christian higher education, have found themselves with three categories of personnel: Volunteers, “Employees”, and “Called” staff. Volunteers

are usually understood to be those working fulltime in the marketplace who feel called to help those who are working in equipping/“fulltime” ministry. Such people include fulltime school teachers, medical doctors, and IT specialists, among other professionals, who choose to give part of their free time to church, para-church and other ministry-oriented organizations. Employees are normally regarded as those possessing professional technical skills that they are hired to offer in the organization. The Called are perceived to be those who have left a vocation, to dedicate their time in a different vocation, which usually entails moving from a non-religious to a religious vocation. Unfortunately, these categorizations have negatively impacted the work of the ministry. Volunteers see themselves as called in a “limited” way. They can only give a limited time to the work of the ministry. They however, do not invest their time and resources to develop their skills for the ministry. If employed elsewhere, they perceive themselves as doing ministry only at the place where they volunteer. Moreover, some who are not formally employed elsewhere may volunteer with the intention of getting employment. Their call to ministry may be dubious.

Employees, even in Christian organizations, do not see themselves as called to ministry. They perceive employment as a separate thing from what they do at church or during mission outreaches. These people usually get their jobs primarily by applying for them and presenting their convincing credentials followed by a convincing interview, and negotiating a handsome wage. Many of them see their employment as an indicator of their giftedness or qualifications and may not consider the place of employment as a ministry context. Such workers regularly change jobs wherever they perceive a chance to earn higher salaries or better working conditions. Some in the employment category join organizations due to their relationships with an influential person in the organization. The “godfather” may have hired such people after identifying giftedness, or as a benevolent action towards a friend or a relative. At times, the godfather extends his benevolence after an emotional verbal or written communication where the job seeker is

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<sup>8</sup> Ibid., 25-26.

suffering extenuating circumstances such as an orphan who suddenly needs to provide for siblings a retrenched worker, or a worker abused by a former employer. Such employees owe their allegiance to the godfather and may leave employment depending on the stability of the relationship or the tenure of the godfather. The “employment” is another cause of non-sustainability in ministry, either due to the overhead costs as Christian organizations struggle to retain personnel, or due to godfather “protection” over non-performing employees.

The “Called” ones in ministry are mostly associated with a definite divine experience that marks their calling. They draw their motivation for ministry from that experience. While these tend to commit their energies to ministry, their definition for ministry is usually narrow. Those who changed careers tend to see ministry

as an engagement with a religious body. Some even see ministry as limited to teaching, preaching, praying for the sick, counseling, discipleship etc, while they do not see cleaning, cooking, accounting information technologies and other “clerical or technical” work as ministry. They tend to give much time to “equipping ministries” (in the words of Mathewson mentioned earlier<sup>9</sup>) to the neglect of “market-place ministries” that demand evangelism. They also do not invest adequate time to furnish themselves with skills needed to understand changing societal trends for the purpose of remaining relevant. With time, their approaches become outdated. Additionally, some may have failed to distinguish the “voice of God” from a strong felt need to change their over-demanding, unfulfilling, or low-paying careers. For example, some may have felt called to ministry to escape stressful circumstances at work. Others may have gotten tired of their monotonous routine and hence opted out of employment. Therefore

some of those may have just needed to change their careers to something else and not necessarily for the work of the ministry.

### 3. The Rise of Materialism

One of the biggest challenges for ministry sustainability is the apparent obsession with wealth among full-time ministers. This may have been as a result of various contextual and personal influences. The popular prosperity gospel has been a major contributor to unsound and unbiblical patterns of thought among Christian workers and congregants. Many Christian workers these days associate involvement in full-time service with the right to become wealthy. Financial struggle is understood

as indication of God’s non-involvement in one’s ministry or as sign for lack of call.

Abuse at the hands of senior ministers has caused discontentment among “junior” staff. For

example, many of those who begin with sacrificial giving of themselves at the genesis of their ministries begin to reflect on the disparity between their own provisions and those of their seniors. When they begin to notice that the “senior” or the full-time minister has begun to climb the economic ladder, apparently without considering them in sharing their “kill”, indifference begins to set in. They sometimes desire to break out of poverty, especially if they observe upward social and financial mobility among their seniors. This is especially true for senior ministers who build ministries from scratch and with limited resources. They may gradually develop an “entitlement” attitude where they feel the ministry ought to repay them for their sacrifice. This attitude is furthered if no administrative structures have been developed to provide accountability checks and wean the ministry out of individual ownership into corporate/community/ecclesial ownership. As the ministry becomes endowed, they begin to amass wealth to themselves, often at the neglect of their juniors. The neglect of junior



<sup>9</sup> Mathewson, *Call 2 ministry*, 24.

ministers is further propelled in a “retaliatory” attitude, where the senior minister may argue that upcoming ministers need to suffer economically just like them to test if they are truly called by God. This is kind of retaliation approach to personnel management opines that: “Because I suffered financially when I got into ministry, others must suffer if they are truly called”. Other senior pastors take a blithe or carefree attitude, arguing that since God miraculously provides for them to be super rich, their assistants should also trust the same God to meet their own needs. This has become a source of great pain among some junior ministers. Unfortunately some gradually arrive at similar extreme tendencies where, instead of sacrificial giving of themselves and their resources, they become passionate hoodwinkers and misers, and some leave that ministry altogether. The reaction of an offended junior may lead to burnout, church and ministry splits and/or ministry attrition, and revenge which potentially become catalysts for non-sustainability in ministry. This non-sustainability is mainly due to these hurting ministers giving premature birth to their own new micro-church or para-church organization.

### **Towards Financial Sustainability**

There are various ways of enhancing financial sustainability in ministry. For ministries to be financially stable, leaders have to be proactive in developing mechanisms to ensure fund development. Fund development is wider than fundraising; it includes friend-raising, fund-raising and financial stewardship. It must encompass generous giving, consistent saving, wise investment, realistic spending, and accountability. However, ministries must curb the vices that hinder financial stability by embracing tent-making/multi-vocational approaches to ministry, balancing professionalism with ministry, and countering extreme corporate models of doing ministry.

#### **1. Embracing Tent Making/Multi-vocational Ministries**

Seimens sees tent-making as a ministry model adapted from Paul, where career missionaries go to otherwise closed nations for the purpose of missionary outreach in the

context of their work and during their free time.<sup>10</sup> She contends that the same reasons that motivated Paul to use the approach should be the same reasons that motivate Christians to do tent-making today. These reasons are credibility, identification and modeling.

There has been an abuse in some evangelical circles of what it means to live by faith. For many, living by faith has implied detachment from income generating or wealth creating activities, whether through business or employment. The main reason seems to lay in a mis-interpretation of the Bible.

In the Gospels, Jesus is himself presented as an itinerant minister with no description of any daily occupation. Jesus is seen as one who calls Peter, James, John and others from their careers to make them “fishers of men”. The Gospels are silent as to whether the disciples totally abandoned their fishing career immediately, given that Jesus seems to have met Peter on several occasions before “leaving” his fishing gear behind. Moreover, Jesus asked Peter to fish to get money for their tax, and later after Jesus had died, the disciples had gone fishing (Matthew 12:24-27).

While itinerary preaching demanded quite a bit of travel, the New Testament is clear that other forms of ministry are complimented by daily occupation. Paul clearly made tents sometimes to make ends meet (Acts 18:1-3). For example, he teamed up with Priscilla and Aquila in tent making to supply his needs and of those he served with. He did not want to be burdensome to the church. Sometimes, Paul accepted donations from those of sincere hearts like the Philippians. He also raised funds from churches to help the needy in Judea. All these were different roles demanded by his ministry. Patton grapples with the question of multi-vocational engagements and wonders whether people have to move to only one specified role in ministry:

What if, instead of defining these roles as multiple and parallel, we could consider them in active, organic relationship with each other, mutually

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<sup>10</sup> Ruth E. Seimens. The vital role of tent-making in Paul's mission strategy. *International Journal of Frontier Missions*. 14, No. 3 (July-September, 1997), 123-124. EBSCOHOST (accessed December 3, 2013).

relating to and supporting one another? Remember the seesaw? If one side of that seesaw starts to drop while you are balancing in the middle, you adjust by putting weight on the other side. The two sides connect and directly interact; there is no such thing as a one-sided seesaw. Is it possible, by analogy, that there is no such thing (or should not be any such thing) as a one-sided expression of ministry? Is it possible, our readings of popular biblical texts aside, that God calls us not in spite of our other commitments, but because of them? Because of who we are and what we already do? Because of where, and with whom, we already spend our time? What if God's call to us actually takes all of that, all of us, into account?<sup>11</sup>

Patton's argument is worth considering. The Old Testament shows that Levites, who were called to be in ministry, carried out different roles. Aaron and his sons, the priests of Israel, were to prepare the articles in the Ark of the Covenant for daily use and for travel. Kohathites were to take care of and carry the most holy things in the tent of meeting, among other responsibilities (Numbers 4:4). The Gershonites and the Merarites were to take care of the tabernacle and to move it (Numbers 4:24; Leviticus 7:7-8). Clearly, the ministry aspects of the Levites were not limited to teaching and preaching, as some tend to think of ministry today. Even during the time of David when fulltime musicians were appointed from among the Levites (1 Chronicles 20: 1), others still took roles as security officers and cleaners among other duties (1 Chronicles 20). In contemporary settings, few people want to participate in the administrative and clerical aspects of ministry. There is need to consider that even Aaron the high priest did not spend all his time in the Holy of Holies or sprinkling the blood on the altar. For instance, an Israelite bringing an offering slaughtered the animal, but the priests offered it on the altar. Additionally, the priests were to offer morning and evening sacrifices daily. This was not a

conceptual act, it meant physically slaughtering and roasting the meat. It was hard work, equivalent to that done in a slaughter house or by a cook in the kitchen, for a significant amount of time daily! The Levites were also community health workers, land surveyors, statisticians and judges among other roles mentioned in the Scriptures (Numbers 4:1-20; 1Chronicles 20; Numbers 8:5-14). These were the roles of full-time ministers.

The early missionaries who came to Africa seemed to understand this concept of ministry. They came as missionaries but did not invariably abandon their professions. Those who needed to change their careers to match the needs of the African context did so. They came as teachers, doctors, technicians, etc. However, one area that was left remains a challenge today - business engagement. The Christian businessman seem to have been left raising money to support the missionaries, while secular companies established industries in Africa along with the gradual demand for protection from their mother countries. This ultimately culminated in the colonization of Africa. Later, mission agencies encountered financial distress as the masses began to demand education and other services. The situation forced the missionaries to ask for financial help from the Government. This became the genesis of the secularization of the education sector as Government demanded more control of the education sector that they were now financially supporting.<sup>12</sup> The ability to raise sufficient funds among missionaries met limitations of investment capital and time among missionaries who were overburdened by the need to offer essential services for their mission stations and their environs.

In the church, clergy began to agitate for more pay as they observed their missionary counterparts endowed with more material wealth raised from the west. The situation propelled the missionary movement into advocating that African churches should become "self-governing, self-propagating, and self-supporting." However, churches and their clergy continued to depend on the congregants

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<sup>11</sup> Alison Patton and J. Buttrick, "Call and compromise: "balancing" ministry and family" in the *Chicago Theological Seminary Register*, 94, No. 2-3 (2007), 53. EBSCOHOST (accessed December 3, 2013).

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<sup>12</sup> J. Allan Gottneid, ed. *Church and education in Tanzania*. (Nairobi: East African Publishing House, 1976), 184-185.

for tithes and offerings with little effort being directed to income generating projects.

The focus on tithing as only the giving of 10% of an income without clear guidelines on how the tithing principle applies to those in the business and informal sectors demonstrates a lack of sound biblical teaching. The generosity expected of the Israelite community is sometimes underestimated and many texts that address tithing are not used in preaching. The various types of offerings are usually perceived as ritualistic with little application for today. However, biblical texts show various types and uses of tithes and offerings in the Old Testament (Dt. 14:22, 28; Num. 27:30-33; Dt. 12:6; Dt. 12:17; Num. 18:21). Hence, the principle of generosity is in both the Old and New Testaments. Lopsided teaching on tithing has meant that people who could give more are content with giving just 10% in obedience to the law. Generosity is sacrificed on the altar of half-baked teaching on tithing. Unfortunately, many in the informal sector are not trained in faithful stewardship of their practical skills to make tithing and other giving consistent. Worse still, some para-church organizations have even been under-supported since their inception. Removed from the tithe pie by local churches, they have had to depend on well-wishers for “left over” funding. Therefore, lack of proper teaching on financial stewardship has culminated in unnecessarily limited giving which continues to cripple ministries financially.

Overall, donations have been perceived by religious organizations and “full-time ministers” to be the more “spiritual” means of God’s providence as opposed to business and other income generation endeavors. Worse still, without training or models for income generation, ministries have suffered economically and even more so after independence from the colonial power. For many years Christians have wondered whether those in business are “properly” saved. The challenges embedded in trying to combine business with ministry are enormous as experienced by many ministries in history. However, the challenges seem to be due to the separation of calling and vocation. When those who devote themselves in “full-time” ministry begin to create business ventures to overcome financial challenges, those

ventures rarely succeed without involving those whose calling is to do business. Those called for business can, with the support of the wider church, do it with the diligence and skill needed to succeed. Thankfully, the business approach to missions and ministry is becoming common with the growth of the movement: “Business as mission”<sup>13</sup>. There is, however, the need for business as mission to be integrated with sound theological thinking<sup>14</sup> and ethical business practices without compromising standards of excellence. The evangelical church has to engage spiritual business thinking and practice to become salt and light in the world, both as an example for wealth creation and for the purpose of influencing business policy and practice in the national arena.

## **2. Balanced Professionalism in Ministry**

With the rise of mega churches, the demand for professionalism has shifted the focus from those who are “called” to people who “possess skills” to accomplish certain tasks. Appraisals are also done, not on the basis of the minister’s vibrant, growing relationship with God, but on how professionally the ministry is accomplished. While there is no problem with professionalism, there is a big problem when professionalism becomes a god, the center of focus in ministry. We therefore need to apply integrated models where we balance between professionalism and spiritual formation. The challenge with the former is that it produces project-oriented ministers where the focus is primarily on fulfilling donor-dictated goals to the neglect of God-directed mandates. The other challenge is that ministers who focus on fulfilling such goals may soon be overwhelmed by the demands of their projects. Busyness therefore becomes a major threat to ministry, inhibiting time with God and stunting spiritual growth. We need to maintain a balance and remind Christian workers of their mandate to “be with Christ” in order to “become His disciples”.

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<sup>13</sup> Tom Steffen and Mike Barnett, eds, *Business as Mission: From Impoverishment to Empowerment*. (Pasadena, CA: William Carey Library, 2006), 15-16.

<sup>14</sup> J. Andrew Kirk, *Mission under scrutiny: Confronting contemporary challenges*. (Minneapolis, MN: Fortress Press, 2006), 49-56.

A big difficulty with the skewed professional models is the tendency to be highly secularized. For example, salaries are determined by comparison with other professional organizations. The comparison usually leads to inflated budgets due to the high cost of salaries. The cost of paying professional ministers gradually becomes unbearable, making many ministries unsustainable. This situation is evident in many institutions dedicated to Christian Higher Education. For example, five of the six institutions involved during my dissertation research reported remarkable budget constraints.<sup>15</sup> Some had moved from or were in the process of moving from small Christian colleges to full-blown chartered universities. The move introduced national government standards that pressured them to compare not only their programmes, but the qualifications and salaries of their counterparts in other chartered universities. This results in increased salaries for personnel. The situation has stretched many budgets to the limit, especially in wages.

### **3. Counter Extreme Corporate Models**

A key challenge in ministry sustainability is copying the corporate (NGO, company, etc) model. The growth of Christian NGOs has impacted lifestyles in significant ways. From the onset of para-church organizations, leaders had to look outside the church for financial support. Individuals or groups of people who spotted gaps in ministry often campaigned by convincing those of like minds to support their causes financially and otherwise. In some cases support was overwhelmingly given and many of those organizations have been sustained, primarily through endowment funds. Such organizations include the YMCA, World Vision, and the Red Cross. But many of these organizations nowadays operate as NGOs. While NGOs are meant to deal with pertinent social-economic issues that are not adequately addressed by other sectors in the community, NGOs have grown to become the biggest manufacturers of aristocrats. Unfortunately, many Christian organizations that originally

sought to help the needy, usually operating with a great deal of volunteer assistance have gradually imitated NGOs. Overheads are usually huge due to big salaries. Many of these are often forced to use uncouth methods to fundraise. While their main source of income is donations from average income earners, they pay high remuneration packages that raise their staff up the economic ladder way above ordinary citizens in a community. The situation pressurizes other Christian organizations and non-profit and charitable organizations to increase salaries due to a high turnover rate of personnel into the “well paying” institutions. Evidently, the NGOs' complex remuneration policy is due to the presence of various categories of personnel, especially local and expatriate. The desire to be fair to all employees results in high pay packages for some local people. The situation is often similar for organizations hosting foreign missionaries and local personnel. As locals agitate for equal rights, salaries become bigger. The disparities created during colonial days between the incomes of missionaries versus local ministers, or between colonial masters and local laborers, have created tensions that seem to bring about the quest for more pay. Additionally, deteriorating economic conditions globally have further complicated the situation. As ministry leaders we need to continually beware of the corporate model and encourage those who serve to be committed to service and to continually reflect on the implications of their call in the context of the increasing pressure towards materialism. This calls for bold steps to counter greedy and gluttonous trends towards ever more wealth. Even the most idealistic believers called to ministry find themselves caught up in the materialistic pursuit like the rest of the world.

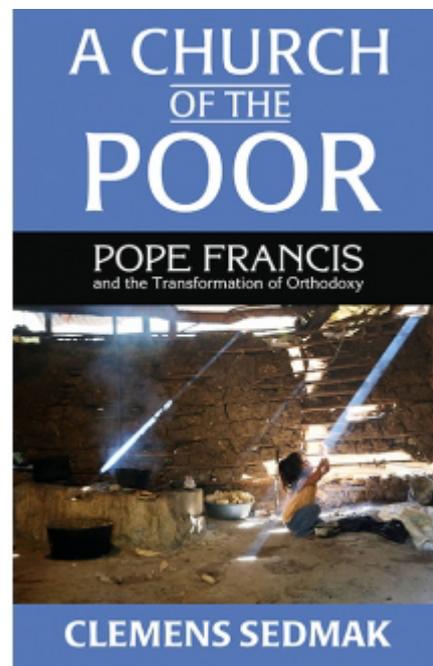
### **Conclusion**

Ministry leaders find themselves at a critical point in their ministry where financial sustainability is a challenge. While global economic recession has played a major role, there are contextual issues that have to be addressed to attain sustainability. These include: clarifying the call to ministry, rejecting materialism, encouraging the establishment of multi-voca-

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<sup>15</sup> Mbogo, *Spirituality, work conditions, and the job satisfaction of extension studies personnel in Kenya's Christian higher education*, 246-248.

tional ministries, balancing professionalism and discarding corporate models in ministry. My hope is that the challenges discussed in this paper will generate aimed a continuing discussion on the topic. Further research is needed on pertinent issues including, but not limited to, partnerships and collaborations, merging of small ministry enterprises, performance-guided but cooperative models of ministry, and efficient processes in ministerial service delivery. Such discussions and subsequent reflections will eventually encourage those in ministry not to be obsessed about money/wealth, position/power and the allures of social strata/class. Attention should be given to attaining biblical goals in ministry while endeavoring to work with “all might, strength and soul” and to do “everything as unto the Lord”. The governing work ethic should be guided by love for God who created work for human enjoyment, and as instrumental in dominating the earth and collaborating with God. The ultimate desire is that ministry organizations will grow towards financial sustainability.



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## L'économie dans *Laudato si'*

Dans une démarche très rationnelle, *Laudato si'* dénonce des comportements et des situations intolérables, en recherche les causes et fait des propositions pour les corriger ou les éradiquer. L'encyclique aborde tour à tour ces questions sous l'angle de la spiritualité, de l'éthique, du politique, du social ou de l'économie. C'est sur ce dernier terrain que se place cet article en donnant à l'économie l'objectif de créer les conditions propres au «développement de tout l'homme et de tous les hommes», comme le demandait *Populorum progressio* il y a cinquante ans.

L'encyclique dénonce l'aggravation des inégalités, la dégradation de l'environnement, la destruction de la biodiversité, la détérioration de la qualité de vie, les dérives qu'entraînent l'appât du gain (trafics de drogue et d'êtres humains, esclavage, ventes d'organes) et la passivité devant ces maux. Elle en voit les causes dans l'excès de pouvoir de la finance, dans la soumission aux choix du marché bien que celui-ci soit incapable de prendre en compte les conséquences à long terme de ses choix, dans les abus du droit de propriété, dans une recherche technologique trop dépendante du profit qu'elle peut générer, dans un modèle de croissance et de consommation qui n'est pas durable, qui ignore les interdépendances entre l'économie, le social et l'environnement et qui n'améliore pas la qualité de vie de tous. La faiblesse des institutions internationales, la pusillanimité des gouvernements et l'enracinement des habitudes appellent à une conversion de chacun pour changer de modèle.

Dans cette énumération de causes, se mêlent celles qui relèvent du mauvais usage des instruments de l'économie, celles qui relèvent d'abus, faute de respect d'autrui ou faute de règles pour les empêcher, et celles qui relèvent des pratiques que l'on n'ose réformer ou des finalités que l'on ne veut pas remettre en cause.

### Les pouvoirs de la finance

«Les finances étouffent l'économie réelle. Les leçons de la crise financière mondiale n'ont pas été retenues» (109<sup>1</sup>). Deux critiques sévères. La première est un reproche adressé aux banques de ne pas financer suffisamment les activités productives et notamment celles des petits agriculteurs et des petites et moyennes entreprises (PME). C'est un fait que les banques ont tendance à préférer les opérations spéculatives sur les marchés financiers qui rapportent davantage. Pour répondre aux besoins financiers des pauvres qui sont exclus des services traditionnels, il est surprenant que l'encyclique ne mentionne ni le microcrédit, dès lors que celui-ci demeure fidèle à son objectif de soutien à l'initiative économique et s'accompagne de conseils aux emprunteurs pour mener à bien leur projet, ni la mutualisation de l'épargne au sein de petites communautés qui permet de soutenir ou de secourir l'un de leurs membres en cas de besoin.

La crise financière, qui fait l'objet de la seconde critique, est née aux États-Unis de l'incapacité des emprunteurs, souvent de condition modeste, de rembourser les emprunts qu'ils avaient contractés pour acheter une maison. Les prêteurs transformaient leurs créances en titres financiers (en actions) qu'ils plaçaient sur le marché des capitaux<sup>2</sup>. Quand les difficultés des emprunteurs devinrent massives, plus personne ne voulut acheter ces titres et les banques qui les détenaient en garantie pour leurs activités se trouvèrent fragilisées; *Lehman Brothers* fit faillite. Cette faillite a entraîné une crise de confiance dont les leçons, nous dit l'encyclique, n'ont pas été retenues. Ce jugement est assez largement fondé en pratique.

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<sup>1</sup> Dans cet article, toutes les références constituées d'un simple chiffre renvoient aux paragraphes de l'encyclique *Laudato si'* du 24 mai 2015. (N.D.L.R.)

<sup>2</sup> Transformer un risque, ici une créance qui peut ne pas être honorée, en action est un mécanisme, appelé titrisation, qui transfère le risque du prêteur aux acheteurs de ces actions.

### ***Difficiles réformes***

La crise a, en effet, suscité un examen du système financier dans son ensemble et de multiples débats. Il en est résulté, d'une part, le renforcement des mécanismes de supervision des banques et, d'autre part, des «règles prudentielles» comme l'accroissement des réserves des banques, la séparation des activités bancaires classiques — prêts et investissements — des activités spéculatives sur les marchés des matières premières et des opérations sur les produits dérivés et de la titrisation (voir note 2). De plus, chaque banque doit protéger, dans une certaine limite, les dépôts des particuliers au cas où elle ferait faillite.

Ces dispositions sont bonnes, le problème est que leur mise en œuvre n'est que partielle ou alors inexistante. La titrisation n'est pas maîtrisée, les paradis fiscaux demeurent et la «banque de l'ombre», faite de l'ensemble des activités de financement de l'économie hors du système bancaire, donc sans contrôle, prospère.

L'encyclique est fondée à affirmer qu'il n'y a pas «de ferme décision de revoir et de réformer le système dans son ensemble», ce qui ne pourra que «générer de nouvelles crises après une longue, coûteuse et apparente guérison» (189) et accrédi-ter «la soumission de la politique [...] aux finances» (54). Les articles se multiplient d'ailleurs sur l'inéluctabilité d'une nouvelle crise. Mais la solution n'est pas simple car c'est le développement, même modeste, des contrôles et des règles, suite à la crise de 2008, qui a accéléré l'expansion de la banque de l'ombre. Signe à la fois de la nécessité des finances, de l'insuffisance du domaine couvert par les réformes, signe aussi que le besoin et l'appât du gain incitent à tourner les réglementations.

### **La soumission aux choix du marché**

L'encyclique met en garde contre «une conception magique du marché» (190), contre les «intérêts du marché divinisé transformés en règle absolue» (56): celui-ci «ne garantit pas en soi le développement humain intégral ni l'inclusion sociale» (109); ses mécanismes «ne sont pas en mesure de défendre ou de promouvoir de façon adéquate l'environnement» (190). *Laudato si'* le rend aussi responsable de la surconsommation:

«le marché tend à créer un mécanisme consumériste compulsif» (203); «les marchés, en cherchant un gain immédiat, stimulent encore plus la demande» (55).

Le marché est un instrument vieux comme l'humanité qui, comme tout instrument, peut être bien ou mal utilisé. Les théoriciens de l'économie néolibérale ont fait du marché un arbitre infaillible dans une économie parfaitement concurrentielle où tous les acteurs sont bien informés; ils ont aussi eu le dessein politique de réduire le plus possible l'intervention de l'État dans l'économie. Les marchés déterminent des prix pour les produits et les services, le marché du travail détermine les salaires et les marchés financiers les taux d'intérêt. Selon la théorie, si ces marchés fonctionnent librement, ils génèrent par leur interaction un équilibre optimal.

Outre que les conditions de concurrence parfaite sont très rarement réalisées, le marché a des défaillances que les économistes libéraux reconnaissent eux-mêmes. Il ignore les plus pauvres qui n'ont pas les moyens d'acheter ou qui ne trouvent pas d'emploi. Il ne prend pas en compte l'environnement, ni les nuisances causées par une activité, ni le long terme, ni les générations futures.

Autrement dit, le prix d'un produit ne rend compte que partiellement des coûts de sa production, et rarement de ceux que son usage et sa destruction vont entraîner pour la société. Actuellement, soit rien n'est fait et l'environnement se détériore, soit la collectivité prend en charge le traitement des déchets et l'élimination partielle des pollutions.

### ***Vers une plus grande régulation du marché***

Des mesures sont progressivement prises pour introduire une partie des coûts entraînés par la pollution et le recyclage des déchets. Le principe du pollueur payeur en est une illustration; le prix des voitures, des réfrigérateurs, des ordinateurs et des portables inclut en partie les coûts de destruction et de recyclage. Par ailleurs, dans le cas des exploitations minières, des grandes installations industrielles et des infrastructures — routes, voies ferrées, barrages — des études d'impact sont obligatoires dans un nombre croissant de pays et imposées par la Banque mondiale et les banques régionales de

développement avant de décider d'accorder des financements. Ces études portent le plus souvent sur les conséquences environnementales et sociales du projet; elles ont très rarement pour objet de s'assurer que le projet ne porte pas atteinte aux droits de l'homme. Comme le demande l'encyclique, ces études «ne devrai(en)t pas être postérieure(s) à l'élaboration d'un projet de production ou d'une quelconque politique, plan ou programme à réaliser» (183). On pourrait ajouter qu'elles devraient être suivies d'effet.

Que le marché soit cause de la surconsommation, c'est rendre un instrument responsable de l'utilisation qu'en font les hommes. Le marché fait se rencontrer une offre et une demande. Ceux qui créent l'offre cherchent à répondre à des besoins et aussi à créer des besoins auxquels ils répondront avec profit. Les demandeurs y trouvent ce qu'ils cherchent soit qu'ils en aient besoin, soit qu'ils en aient envie. Des producteurs attachés à fournir des produits essentiels et des consommateurs se contentant du nécessaire auraient toujours besoin des marchés pour se rencontrer.

L'encyclique ne propose d'ailleurs pas d'alternative au marché. Elle note même, à juste titre, que «la rationalité instrumentale, qui fait seulement une analyse statique de la réalité en fonction des nécessités du moment, est présente aussi bien quand c'est le marché qui assigne les ressources, que lorsqu'un État planificateur le fait» (195). Elle propose un marché régulé, ce sur quoi la majorité des économistes s'accorde aujourd'hui. Cela ne clôt pas le débat: régulé comment? Par des lois, des normes, des taxes, des incitations? L'économie peut bien fonctionner avec des règles et des normes rigoureuses afin de préserver l'environnement et de réduire les inégalités, pour autant que ces règles et normes soient stables afin que les producteurs et les consommateurs puissent s'y adapter et définir leur stratégie en tenant compte des contraintes qu'elles imposent.

## **Le droit de propriété, la recherche technologique et le profit**

*Laudato si'* rappelle avec force «le principe de subordination de la propriété privée à la destination universelle des biens et, par conséquent, le droit universel à leur usage» (93) et, en conséquence, «le droit naturel (qu'a tout paysan) de posséder un lot de terre raisonnable» (94) pour s'y établir et le cultiver. Elle dénonce «le système de relations commerciales et de propriété structurellement pervers» qui prive «les peuples en développement» des «plus importantes réserves de la biosphère» (52).

«L'économie assume tout le développement technologique en fonction du profit» (109).

L'encyclique aborde ici, malheureusement pas de manière frontale, deux questions brûlantes: celle de l'accaparement des terres et celle des abus de la propriété intellectuelle.



La raréfaction des terres cultivables conduit des États, des entreprises agroindustrielles et même des fonds ou des particuliers à «accaparer des terres». Les États le font pour assurer l'approvisionnement de leur population en produits alimentaires, les secondes pour garantir

que leurs usines disposeront des produits agricoles nécessaires et qu'elles pourront tirer profit des hausses de prix probables, les troisièmes pour spéculer sur la terre dont la rareté devrait en accroître la valeur. Ici, ce sont des préoccupations de long terme résolues de façon inadéquate qui privent dans l'immédiat des milliers de petits paysans de leur moyen de subsistance et alimentent les migrations urbaines. Du point de vue de l'économie, il n'y aurait aucun inconvénient à refuser tout achat massif de terres par des opérateurs étrangers pour peu que les petits paysans en accroissent les rendements. Cela suppose que la recherche s'oriente massivement vers l'agro-écologie, que ses résultats soient connus des paysans et maîtrisés par eux.

### ***Une inacceptable appropriation des sources de la vie***

La seconde question brûlante est celle des abus de la propriété intellectuelle. En soi, une juste rémunération du génie de l'inventeur et des sommes investies dans la recherche est légitime, mais il ne peut s'agir d'une rente. L'Organisation mondiale de la propriété intellectuelle (OMPI) gère un certain nombre de conventions et de traités qui définissent les conditions de cette rémunération. Pour une invention, c'est le droit d'usage de cette invention, c'est-à-dire les procédés d'exploitation, qui est protégé par un brevet d'une durée générale de vingt ans. En contrepartie de cette protection, l'invention proprement dite doit être divulguée au public. Le titulaire du brevet peut ainsi exploiter lui-même son invention ou en céder les droits contre rémunération, tandis que la communauté scientifique peut, sans attendre, continuer d'avancer dans la connaissance.

Le brevetage du vivant donne une dramatique illustration des abus possibles. Jusqu'aux années 1980, on distinguait l'inanimé, qui pouvait être breveté, du vivant qui ne pouvait pas l'être. Aujourd'hui, le vivant est « décomposé en pièces détachées qui ne font plus sens [...]. Il est réduit à des parties fragmentées, séparables et substituables<sup>3</sup> ». Dès lors, de grandes entreprises tentent de s'approprier les sources de la vie pour en tirer profit. Ainsi, des laboratoires ont breveté les mécanismes génétiques naturels qui donnent une caractéristique particulière à une variété (gènes natifs) et commencé à vendre ces brevets à des entreprises qui peuvent exiger une redevance annuelle des agriculteurs qui exploitent cette variété alors qu'elle est parfaitement naturelle.

Breveter un savoir et non un procédé d'utilisation de ce savoir est inacceptable, comme il est inacceptable de rendre stériles les fruits d'une récolte<sup>4</sup>. C'est ce dernier abus que dénonce l'encyclique : « Dans plusieurs pays, on perçoit une tendance au développement des oligopoles dans la production de grains et d'autres

produits nécessaires à leur culture, et la dépendance s'aggrave encore avec la production de grains stériles qui finirait par obliger les paysans à en acheter aux entreprises productrices» (134).

### ***Le profit comme moteur de la recherche ?***

La question des profits qu'il est possible de tirer de la recherche n'est pas étrangère aux réticences qui freinent les transferts de technologie et, comme le souligne l'encyclique, aux orientations mêmes de la recherche. A la fin des années quatre-vingt, la négociation à la CNUCED sur les transferts de technologies a échoué parce que le gouvernement américain, qui y était initialement favorable, a changé de doctrine: il est passé de l'idée que la recherche est stimulée par le besoin d'être en avance sur les concurrents à celle selon laquelle elle est stimulée par les profits que l'on peut en tirer.

Pourtant, dans la période de développement de l'informatique, les entreprises ne prenaient pas le temps de déposer des brevets pour des produits que la recherche et la concurrence rendaient rapidement obsolètes. Sans parler de ces grands personnages du monde de la recherche qui ont refusé de prendre des brevets pour que leur découverte puisse servir à tous. Quant aux orientations de la recherche, il est certain qu'avec la diminution des financements publics, une part croissante de la recherche, notamment agricole et médicale, est financée par les entreprises au détriment en particulier des recherches sur les maladies rares ou sur celles qui affectent les pauvres incapables de payer les médicaments.

### **Consommation et croissance: vers un autre modèle de développement**

D'emblée, l'encyclique affirme que «protéger et améliorer le monde suppose de profonds changements dans "les styles de vie, les modèles de production et de consommation, les structures de pouvoir établies qui régissent aujourd'hui les sociétés"» (5) car «le style de vie actuel, parce qu'il est insoutenable, peut seulement conduire à des catastrophes» (161). Il nous faut «remettre en question les modèles de développement, de production et de consommation» (138); «l'heure est venue d'accepter une certaine décroissance dans quelques parties du monde, mettant à disposition des ressources

<sup>3</sup> Geneviève AZAM, «Les droits de propriété sur le vivant » dans *Développement durable et territoires*, Dossier 10, 2008, mis en ligne le 07 janvier 2013, consulté le 29.03.2016. URL : <http://developpementdurable.revues.org/5443;DOI:10.4000/developpementdurable.5443>.

<sup>4</sup> C'est le cas du gène Terminator qui rend stériles les graines de la deuxième génération.

pour une saine croissance en d'autres parties» (193).

Il est vrai que le modèle actuel de production et de consommation a besoin de ressources non renouvelables qui sont en quantité finie, qu'il détruit des forêts, qu'il rejette des produits chimiques qui mettent en danger la biodiversité. Des études prédisent même que, sans changement, l'espèce humaine pourrait s'éteindre d'ici trois à quatre siècles, non pas à cause de catastrophes naturelles comme celles qui ont causé des disparitions massives d'espèces au cours de l'histoire de la terre, mais à cause des déséquilibres dans le monde du vivant que l'homme est en train de créer.

Certains économistes et écologistes préconisent la décroissance. La proposition de l'encyclique est plus politique en la limitant à «quelques parties du monde», sans doute les pays les plus riches. Si, comme le dit le Conseil pontifical Justice et Paix, «la croissance démographique est pleinement compatible avec un développement intégral et solidaire», comment, sans croissance, faire face aux besoins d'une population qui augmente et dont près de 10% vit déjà aujourd'hui dans l'extrême pauvreté ? En outre, la perspective que des pays en décroissance transfèrent une part significative de leurs revenus n'est pas crédible aujourd'hui, ni politiquement, ni économiquement. Dans les années quatre-vingt, les Argentins disaient que leur économie avançait comme une bicyclette : non à coups de pédale mais à coups d'emprunts ; si les prêteurs se retiraient, la bicyclette s'arrêterait et leur économie s'effondrerait. Cela est arrivé, à un coût très élevé pour les plus pauvres. L'économie est ainsi : elle tient si elle progresse. Peut-être vaudrait-il mieux alors rechercher un autre modèle de croissance.

### ***Susciter une demande et une offre moins matérielles***

En 2012, à l'initiative du Programme des Nations Unies pour l'environnement (PNUE), la conférence dite Rio+20 débattait de la croissance verte. Il s'agissait de modifier les comportements des investisseurs, des entreprises et des consommateurs pour qu'ils trouvent dans la protection de l'environnement et de la biodiversité de nouveaux emplois, de nouvelles sources de revenus et un modèle de croissance durable qui permette à chacun de satisfaire ses besoins.

Le cadre restait celui de l'économie de marché, mais les défaillances du marché étaient reconnues. Celles-ci devaient être corrigées par des taxes qui accroîtraient tant les coûts des technologies polluantes afin d'inciter les entreprises à en utiliser d'autres que les prix des produits polluants afin de dissuader les consommateurs de les demander. De nouvelles technologies devaient permettre des économies d'énergie et le recyclage des matériaux (le paragraphe 180 de l'encyclique en donne d'ailleurs des exemples). Les gouvernements intervenaient en finançant des recherches, en imposant des normes et des taxes, en fixant des règles.

La conférence a achoppé sur les modalités de mise en œuvre, comme de donner un prix aux services que rend la nature — proposition à laquelle s'applique bien la remarque «l'environnement fait partie de ces biens que les mécanismes du marché ne sont pas en mesure de défendre ou de promouvoir de façon adéquate» (190)— et sur le fait que ni les gouvernements ni le public ne sentaient la nécessité du changement de modèle. Une vertu de l'encyclique est de mettre cette nécessité en évidence.

Une autre croissance demeure nécessaire. De façon simpliste on peut dire que la proposition du PNUE consistait à maintenir la structure de la consommation actuelle en la satisfaisant avec des «produits verts» fabriqués de façon non polluante. Il est possible de promouvoir une autre structure de la demande. L'homme est chair et esprit, mais le système de production actuel vise d'abord à répondre aux besoins matériels, qu'ils soient naturels et nécessaires ou qu'ils soient artificiels et superflus. Susciter une demande et une offre moins matérielles, faites de services, d'entraide, de culture, de convivialité changerait les attentes et permettrait de passer progressivement à une croissance plus lente où chacun retrouverait la maîtrise du temps. L'encyclique le suggère : « Beaucoup savent que [...] la simple accumulation d'objets ou de plaisirs ne suffit pas à donner un sens ni de la joie au cœur humain, mais ils ne se sentent pas capables de renoncer à ce que le marché leur offre ». Le contexte «rend difficile le développement d'autres habitudes. C'est pourquoi nous sommes devant un défi éducatif » (209). «Il est indispensable de ralentir la marche pour [...] récupérer les valeurs et les grandes finalités qui

ont été détruites par une frénésie mégalomane» (114).

### **Les acteurs du changement**

Le changement nécessaire requiert l'action des institutions internationales, des gouvernements, des entreprises, de chaque homme et de chaque femme.

Au niveau international, il s'agit de «promouvoir des stratégies internationales anticipant les problèmes plus graves qui finissent par affecter chacun» (175). C'est le rôle de l'ONU, non pas nécessairement d'identifier les problèmes, mais de faire que l'ensemble de la communauté internationale en prenne conscience et s'accorde sur des principes, des conventions et des normes pour y faire face. C'est bien l'ONU qui, depuis sa création, a fait accepter universellement les droits de l'homme, a fait du développement un droit de tous les peuples, a rendu l'ensemble des pays conscients des menaces que créait la détérioration de l'environnement, qui s'efforce de faire reconnaître dans les faits l'égalité de l'homme et de la femme; c'est elle qui a alerté sur l'inévitable nécessité de donner un statut aux réfugiés écologiques. Il est curieux que l'encyclique ne mentionne pas l'institution alors qu'elle cite plusieurs de ses conventions, laisse entendre qu'elle est «inefficace» et qu'il faudrait la remplacer par «une véritable *Autorité politique mondiale* » (175).

Certes, pour que les accords signés et ratifiés soient appliqués, il faudrait que les institutions internationales soient «dotées de pouvoir pour sanctionner» (175). L'Organisation mondiale du commerce (OMC) peut faire arbitrer par un tribunal le différend entre deux pays dont l'un reproche à l'autre de ne pas avoir respecté les accords adoptés par l'Organisation. Le Fonds monétaire international (FMI) et la Banque mondiale ont sanctionné des pays qui ne suivaient pas leurs recommandations en refusant de leur prêter et en rendant difficile, voire impossible, le recours à d'autres financements. Cela n'a pas laissé de bons souvenirs. L'ONU n'a ni le pouvoir ni les moyens de sanctionner, mais elle pourrait porter plus d'attention au respect des engagements pris et faire connaître les manquements. Comme le note l'encyclique, plus efficace est de compter sur les organisations non gouvernementales (ONG) pour rappeler aux

autorités de leur pays leurs obligations contractées en ratifiant les conventions de l'ONU. On en mesure l'efficacité aux réactions de nombreux gouvernements qui cherchent à empêcher les ONG de dénoncer leurs manquements en les privant de ressources, en multipliant les mesures tatillonnes, en les harcelant, voire en emprisonnant certains de leurs membres.

### *Atouts de l'économie sociale et solidaire*

Il n'est pas du domaine de cet article de commenter les hésitations des gouvernements à «mécontenter la population avec des mesures qui peuvent affecter le niveau de consommation» ou «la myopie de la logique du pouvoir» (178). Par contre, il est trop simplificateur de laisser entendre que l'économie est «obnubilée uniquement par le profit» (198). L'économie sociale et solidaire se développe dans toutes les parties du monde, notamment en Amérique latine. En France, elle représenterait près de 13% du Produit intérieur brut (PIB) et emploierait environ 2,4 millions de salariés. Les entreprises de ce secteur se distinguent par le fait qu'elles associent l'ensemble des parties prenantes à la prise de décision et que leur première préoccupation n'est pas d'accroître les gains de ceux qui apportent le capital. A titre d'exemple, parmi les acteurs d'une autre économie en France, citons la Solidarité internationale pour le développement et l'investissement (SIDI) dont la mission est de contribuer à la promotion d'une économie plus inclusive, qui donne sa chance aux populations défavorisées, dans les pays du Sud et de l'Est; citons encore l'Association pour le droit à l'initiative économique (ADIE) qui aide les personnes n'ayant pas accès au crédit bancaire à créer leur entreprise.

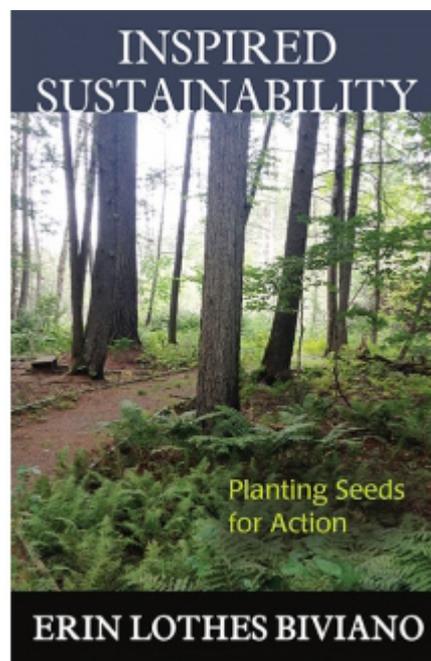
Dans l'économie telle qu'elle est pratiquée et théorisée aujourd'hui, l'homme est un individu qui satisfait ses besoins et ses désirs. Il est, selon les moments de la journée, un producteur ou un consommateur. Lorsque les hommes pensent en tant qu'individus, ils développent des structures qui renforcent l'individualisme, négligeant les interdépendances, le sens du bien commun, le souci des générations futures et les exigences de la justice. À l'inverse, les millions d'initiatives locales de par le monde qui ont conduit à une condition plus humaine pour un groupe de personnes, un village, une communauté, sont toutes œuvres de personnes qui ont établi des relations

avec d'autres personnes pour fixer avec elles des objectifs et les moyens de les atteindre. Chacune de ces personnes s'est nourrie et enrichie de ses relations avec les autres; et les projets qu'elles ont construits collectivement ont permis à tous ceux qui y ont participé de développer et de mettre en œuvre leurs capacités.

L'encyclique souligne la dignité de la personne, son appartenance au monde du vivant, sa capacité à dialoguer, sa créativité. C'est en utilisant ces qualités que les hommes sont à même d'aller vers une économie humaine. Au-delà, elle invite chacun à se convertir et à renoncer à ce que Lebreton appelait les biens de confort pour être capable de jouir d'une «sobriété heureuse», utopie aujourd'hui qui deviendra sans doute nécessité.

**Ref:** *Spiritus-Revue d'expériences et de recherches missionnaires*, N° 223, Juin 2016- pp.179 -191

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<http://www.laliberta.info/wp-content/uploads/2015/08/laudato-si.jpg>



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## **Donne fuori dalle regole Lottano per i diritti umani nello Zimbabwe**

Lo Zimbabwe (*zimba remabwe* in lingua shona, cioè “grande casa di pietra”) è il Paese in cui la speranza di vita è di appena 37 anni, una delle più basse di tutto il mondo, per colpa soprattutto della mortalità infantile che, intorno al 2003, si attestava al 61% e oggi è salita all’81%.

La responsabilità pare sia tutta del governo che ha privato il Paese della sua impalcatura economica, trascinandolo nella più totale rovina sociale ed economica, come dimostrano tutti i parametri economici, a cominciare da una spaventosa inflazione e dalla penuria dei generi alimentari di prima necessità. Lo si accusa, inoltre, di gravi violazioni dei diritti umani. Per di più, a complicare la situazione, è sopravvenuta un’ampia diffusione dell’Aids, divenuto addirittura un’arma biologica contro le etnie rivali, come ha testimoniato il recente rapporto all’Onu delle Associazioni Femminili della nazione. All’Aids si aggiunge la malaria e il costante rischio di epidemie, visto il peggioramento delle condizioni igieniche e sanitarie. Harare, la capitale, soffre per mancanza di acqua potabile e le strade sono guadi di torrenti, due fattori che favoriscono l’inquinamento e l’insorgere di patologie epidemiche, anche perché, per ragioni economiche (sic!), il governo ha eliminato le vaccinazioni.

Contro queste e altre penose situazioni si batte l’Associazione Woza (Women and Men of Zimbabwe Arise), fondata nel 2002 (l’anno della grande fame) da una coraggiosa donna cattolica, Jennifer Williams, cui si unì presto Magodonga Mahlangu. La prima, madre di tre figli, è stata arrestata 57 volte durante manifestazioni pacifiche e portata in tribunale sette volte; la seconda, nubile, è stata arrestata 30 volte, ma nessuna delle due è stata condannata.

“Di fronte alla sofferenza di donne come me - ha detto la Jennifer - sentii di dover fare qualcosa per loro: le loro lacrime mi spezza-

vano il cuore”. La giovane Mahlangu, invece, intristiva come un fiore senz’acqua ogni volta che vedeva scomparire decine e decine di amiche come foglie portate via dal vento. Perché? Cosa hanno fatto? Dove sono state portate? Come staranno?

Gli interrogativi si accavallavano, ma nessuno trovava risposte convincenti. Per proteggere le ragazze pensò di dar vita a un club di atletica leggera, sperando che le autorità avrebbero rispettato almeno lo sport e l’opinione pubblica che le avrebbe difese. Una vera, grande delusione, nonostante i successi internazionali ottenuti. Dato che le atlete non erano della capitale, per il governo non esistevano. “Tuttavia - confessa maliziosamente la Mahlangu - l’allenamento alla corsa mi consentiva di non farmi raggiungere dalla polizia quando mi rincorreva durante le nostre manifestazioni pubbliche”.

I due campi in cui si è battuta e si batte l’Associazione riguardano l’insegnamento e l’assistenza sanitaria gratuita per le madri. Negli anni ’90 lo Zimbabwe era un Paese all’avanguardia nell’istruzione, il secondo dopo le Seychelles; oggi è ripiombato in un preoccupante analfabetismo perché chi vuole frequentare la scuola deve portare un dollaro americano al professore. Il più delle volte la famiglia non ha soldi e così i ragazzi abbandonano la scuola. Woza è intervenuta con manifestazioni imponenti: mobilitazione della gente; disobbedienza civile, intralcio del traffico “fino a che il governo non ci ascolterà” ha detto la signora Williams che un certo giorno credette di aver risolto il problema. E fu quando il Presidente Mugabe si schierò dalla loro parte, dicendo: “Queste donne hanno ragione di protestare contro la mancanza di insegnanti e l’eccessivo costo delle tasse scolastiche. Bisogna provvedere”. Ovviamente non è cambiato nulla, e il problema è ancora lì. Andò bene, invece, la protesta per la riduzione

delle tariffe elettriche, diminuite del 45% tra il 2006 e il 2012.

Il sogno di una sanità migliore si è smagliato, invece, sui rovi governativi perché una nazione come lo Zimbabwe, che galleggia sopra un sottosuolo ricco d'ogni ben di Dio, carbone, oro, rame, litio, stagno e favolose miniere di diamanti, non vuole offrire alla gente un minimo di assistenza medica. "E così - ha aggiunto la Williams - la situazione degli ospedali è spaventosa: un malato che chiede il ricovero fa grossi sacrifici: portare con sé acqua, lenzuola e medicine richieste, e alla fine sente dirsi che non c'è posto!" Di fronte a queste situazioni Woza reagisce energicamente, non in forma violenta, ma secondo l'insegnamento evangelico e l'esempio di Gandhi e Martin Luther King. "Quando la polizia viene alle nostre manifestazioni - afferma Mahlangu - ci facciamo arrestare, ma continuiamo a difendere i nostri diritti reclamandoli a voce alta, anche se la polizia ci tappa la bocca dicendo "Vhara muromo" (tieni la bocca chiusa)".

La determinazione delle donne ha scosso e impressionato gli uomini che nel 2006 hanno chiesto di iscriversi all'Associazione, costituendone attualmente il 10% dei componenti. "All'inizio non volevamo accettarli - hanno detto le due donne - sapendo che essi rispondono quasi sempre alla violenza con violenza; ma poi abbiamo scoperto che sono preziosi perché solo loro possono avvicinare e convincere i propri amici, che li apprezzano perché appartengono a un'Associazione seria".

Per spiegare il successo dell'Associazione, la fondatrice usa un termine della lingua zulù, usato anche da Nelson Mandela, "amandlakufa", che vuol dire disponibilità a sacrificare la propria vita per un altro. "Noi donne - ha detto la Jennifer - crediamo nella forza dell'amore, che non ha nulla a che vedere con l'amore per il potere, proprio dei politici. Noi desideriamo solo amare, anche se costa sacrificio, come quello di aiutare un figlio a cre-

scere. Inoltre fin dall'inizio abbiamo deciso di mantenere un'assoluta autonomia, rifiutando di iscriverci a questo o a quel partito: in questo modo possiamo permetterci di richiamare i politici ai loro doveri. Loro non vorrebbero e più volte ci hanno fatto pesare la scelta, ma non abbiamo ceduto né cederemo. La gente ci segue e ci appoggia, anche se purtroppo c'è chi si tira indietro quando è ora di scendere nelle piazze, perché teme di finire in carcere, com'è successo qualche anno fa a tremila appartenenti al Movimento. Noi andremo avanti, costi quel che costi, fidandoci dei nostri 600 leaders, capaci di mobilitare in poche ore diecimila persone, stabilendo dove e come impegnarsi". Williams e Mahlangu sono cattoliche praticanti e dicono che la loro vita si fonda su tre pilastri: l'Associazione, la Chiesa e la difesa dei diritti umani. "Non mancano momenti di scoraggiamento - affermano - ma ci riprendiamo subito pensando che siamo le



Jenni Williams (sinistra) e Magodonga Mahlangu (Center) of Women of Zimbabwe Arise (WOZA) che ricevono il premio "Robert F. Kennedy Human Rights" dal presidente Barack Obama nel novembr 2009.

uniche interlocutrici con il governo e non dobbiamo illudere quanti credono in noi e nella nostra attività che vorremmo estendere in tutto il Paese perché dov'è presente il Woza le autorità hanno più rispetto della gente". L'Associazione ha avuto riconoscimenti e onorificenze internazionali, come il premio Robert Kennedy, destinato a chi difende i diritti umani, consegnato nel 2009 alle due leaders da Barack Obama.

Secondo Williams, Woza è una spina al fianco del governo che sta cambiando atteggiamento verso le donne, vigili sentinelle che, dall'alto della "casa di pietra", denunciano le violazioni dei diritti sia per le insopprimibili ragioni della giustizia e della fraternità, sia perché hanno troppo rispetto di Dio per non difendere le sue più disertate creature.

**Ref:** *Religiosi in Italia*, Jan-Feb, 2015 n°406, pp.16-19.

**Ramarason Benjamín Marc, *cm*\***

## **Por un reparto equitativo de las riquezas minerales de cada territorio, para un desarrollo duradero y estable**

Al Señor Ministro de minas y recursos estratégicos

Copia al Señor Primer Ministro, Señor Presidente de la República de Madagascar

No soy un especialista, sino un pobre pastor, que quiere servir al pueblo y desea firmemente que este pueda vivir su humanidad en plenitud. Nativo del país, que recorre lugares donde incluso un vehículo no puede pasar, me permito escribirles estas sencillas reflexiones, que son un lamento angustiado antes del “fin” de mi querido pueblo: un grito de la tierra, un grito de los pobres, como subraya el Papa en su última Encíclica *Laudato Si'*: “Estas situaciones provocan el gemido de la hermana tierra, que se une al gemido de los abandonados del mundo, con un clamor que nos reclama otro rumbo” (nº 53). En particular, el Papa convoca a todos los bautizados a ello: “Un cristiano que no protege la creación, que no la hace crecer, es un cristiano que no le da importancia a la obra de Dios, esta obra nacida del amor de Dios por nosotros” (nos 64 y 217).

En primer lugar, desearía hacer una precisión, para suprimir toda ambigüedad y evitar toda polémica. Escribo esta carta en nombre propio, como cristiano y como ciudadano apasionado por la justicia y la ecología. Soy plenamente responsable de esta carta, pues lo que subraya el Papa en *Laudato sii'* me cuestiona intensamente: “Hoy no podemos dejar de reconocer que un verdadero planteo ecológico se convierte siempre en un planteo social, que debe integrar la justicia en las discusiones sobre el ambiente, para escuchar tanto el clamor de la tierra como el clamor de los pobres” (nº 49).

Madagascar, uno de los países más pobres del planeta, se ha convertido en el nuevo Dorado de las grandes compañías mineras internacionales, siempre en búsqueda de nuevos recursos a fin de satisfacer las necesidades

crecientes del mundo contemporáneo. El subsuelo malgache rebosa de recursos minerales: piedras preciosas y ornamentales, gemas y minerales industriales, cromita, mica, grafito, zirconio, limonita, níquel, cobalto, hierro, titanio, uranio, cobre, oro, carbón, caliza, yeso, cuarzo ferroso y piezoeléctrico, etc. Más recientemente descubiertos son los diamantes de ciertas regiones, el petróleo y el gas del canal de Mozambique y las tierras raras de nuestra región de Ampasimanjava, sin olvidar el antiguo yacimiento de oro de Betsiaka, al lado de Ambilombe... También se habla mucho, al menos a través de los medios, del código minero y del código petrolero. Se anuncia también que serían votados y promulgados muy pronto.

Mi pregunta es, pues: ¿no sería posible hacer, de alguna manera, que los malgaches autóctonos de cada región se aprovechen todas estas riquezas, de una manera equitativa con los poderosos extranjeros?

Antes del comienzo del curso escolar anterior, en julio de 2014, como presidente de la Comisión Episcopal para la enseñanza y la educación católica, escribí una carta para ayudar a los padres de los estudiantes, y sobre todo a los alumnos y estudiantes de las escuelas, colegios y liceos, centros, institutos, universidades católicas, etc.: “Harena ny harena raha mamokatra ary mamokatra ho an'ny be sy ny maro” (La riqueza solo es riqueza si es productiva para todos, para el bien común). Algunas asociaciones internacionales, como Voarebe por Madagascar, Mosaic Madagascar, etc., respondieron a nuestra llamada. Ellas nos presentaron sus programas, que tienen como fin “hacer de los malgaches propietarios, participantes directos de las actividades mineras de su territorio, pudiendo así aprovechar estas riquezas”. Está, también, el proyecto Taratra, de la Comisión social de la Conferencia episcopal, que trabaja estrechamente con la

CEEEC por la educación de los ciudadanos y la Comisión episcopal de Justicia y Paz.

El objetivo es hacer que la actividad económica producida por el sector extractor sea compatible con una redistribución equitativa entre las compañías explotadoras, los territorios, los cultivos, las poblaciones y las futuras generaciones. ¿No habrá llegado ya el momento de unir esfuerzos para que todos los malgaches se beneficien equitativamente de los recursos, mientras que estos se comparten con los inversores internacionales? Esto exige un cambio de mentalidad y de comportamiento, para preservar sus frutos y hacer que todo el mundo se beneficie. Por esto, la educación tiene una notable importancia en el proceso, a fin que ninguna generación futura sea “víctima” o descartada.

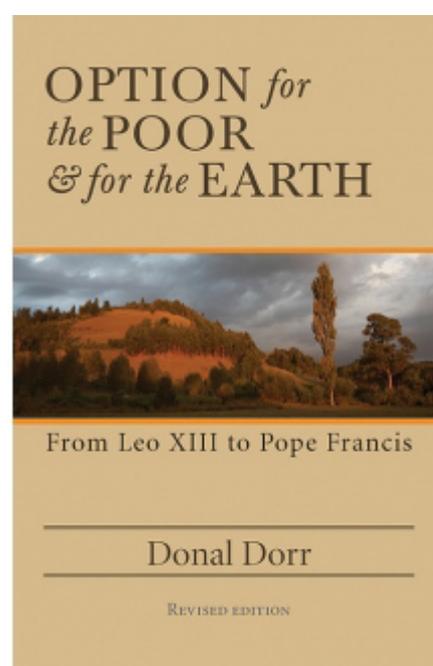
Ny olona no harena lehibe indrindea (El hombre es la riqueza de las riquezas). En *Redemptor hominis*, el Papa San Juan Pablo II subraya que la Humanidad es el primer camino de la Iglesia. Ella es el camino de todo desarrollo auténtico. En Madagascar no faltan hombres y mujeres patriotas, listos a hacer progresar esta bella isla, bendecida por Dios. Estas son las tres T que nos recuerda frecuentemente el Presidente: Tena Tia Tanindrazana (discurso en Ivato), pero que piden ser concretadas en la vida cotidiana de la gente... Así pues, yo les invito también, a ustedes que actualmente ostentan cargos de responsabilidad, a considerar y a sostener todas las acciones que se lleven a cabo para el desarrollo social y solidario en el sector minero de Madagascar. Y recuerdo a las empresas internacionales que existen procedimientos que permiten, a todos los relacionados con esta riqueza, beneficiarse de la misma con equidad: es lo que deseamos por nuestro país.

Concluyo implorando la bendición de Dios sobre ustedes, responsables de nuestra nación, y sobre sus familias. Que la Santísima Virgen, nuestra primera Patrona, y San Vicente de Paúl intercedan para que el pueblo viva en paz y para que el desarrollo en bien de todos pueda seguir adelante. En esta tierra bendecida por Dios estamos unidos como una sola familia, OLO ARAIKY SIKA JIABI, “una casa común”, como subraya el Papa en su Encíclica. Acepte, Señor Ministro, mis más respetuosos sentimientos en Cristo y cuento con su

comprensión y compromiso de trabajar efectivamente en el desarrollo integral de la población de nuestro país.

\* Es Arzobispo de Antsiranana. Madagascar.

**Ref:** Misionerías extranjeras, Volumen 269,  
Noviembre – Diciembre 2015,  
pp. 659- 661



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## Relationship Between the East India Company and the Roman Catholic Church in India

### Introduction

In this article I explore, observe and investigate the rapport between the East India Company and the Roman Catholic Church in India. Although notable research has been done on this topic, there still remains a lot of room for further investigation and contribution. Those who have written on the topic have either neglected the primary sources found in the Archives of Propaganda Fide, Rome and the British Library, London or have not given them the due attention they deserve. I have attempted to construct a story of the relationship between the British government and the Catholic Church by giving due space to the above mentioned primary sources.

### Religious Neutrality of the East India Company

The East India Company followed a policy of “religious neutrality”. For this reason its officials were not appreciative of the missionary activities in India since it was the “Company's aim to disturb its subjects as little as possible and to maintain the ancient ways”.<sup>1</sup> Social disorder was totally unacceptable to the British who were ready to immediately expel any European, whether public official or missionary, whose activities might endanger public order or provoke social unrest.<sup>2</sup> Although after 1640 the Company held a lot of land in India and became the Christian ruler over those of other religions, religious toleration seemed mandatory, to some extent, out of fear that the

active promotion of the Christian religion might inflame opposition.<sup>3</sup> The Company saw the evangelical missionaries as a headache who wanted to convert the gentiles to Christianity at any cost. Such attitude and fervour eventually brought social strife in India when the Hindus and Muslims protested against converting people of their religions to Christianity. When social order was ravaged in the Mutiny of 1857, the Company was heavily criticized in England for the handling of the outbreak and its causes. As a consequence, on August the 2nd 1858, the Government of India Act was passed by which the rule of the East India Company ceased to exist and the British Raj came into being.<sup>4</sup>

The Company wished to keep India free from Christian proselytism but from 1793 the Protestant missionaries launched a campaign in the British Parliament to legalize Christian missionaries<sup>5</sup> in India, since every twenty years the Charter of the Company had to be renewed by the British Parliament in order to review and assess its performance in India. The first move taken by Protestant missionaries and evangelical parliamentarians was initiating a movement against the Pilgrim Tax. The Pilgrim Tax was a tax collected by the Company's officials on Hindu shrines at Gaya in Behar, Allahabad in the ceded provinces, and the temple of Jagannath in Orissa. It was collected from Muslim shrines too. It was a kind of excise tax which was collected in order to pay for good upkeep of temples, for providing guards on particular occasions, for repairing sacred buildings, and managing landed estates whose net proceeds went to

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<sup>1</sup> Stephen Neil. *The Story of the Christian Church in India and Pakistan*, p. 64.

<sup>2</sup> Robert Frykenberg. “Christians in India: An Historical Overview of Their Complex Origins”. Ed., Robert Frykenberg, Elaine M. Low, in *Christians and Missionaries in India, Cross-Cultural Communication since 1500, with special reference to Caste, Conversion, and Colonialism*, p. 57.

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<sup>3</sup> Samuel H. Moffett. *A History of Christianity in Asia, Vol. II*. pp. 236-237.

<sup>4</sup> Julian Spilsbury. *The Indian Mutiny*, p. 349.

<sup>5</sup> “Christian Missionaries” in this context means Anglicans and other Protestant groups from Britain.

ministers of temples and mosques.<sup>6</sup> The British officials took it to themselves to look after the financial affairs of Hindu temples and for the organization of Hindu festivals. This practice irked some quarters in England where it was sarcastically called as the “church-warden of Juggernaut and dry-nurse of Vishnu”.<sup>7</sup> The Company was accused of going against its policy of “religious neutrality” and insulting Christian teaching by parading and leading the religious processions of Hindus. On the other hand, this policy of religious impartiality impacted negatively on the Christian population of India. For example in British-controlled districts, appeals of persecuted Christian villagers to the Company's Court of Directors during the late eighteenth century often fell on deaf ears.<sup>8</sup>

In 1813, the Company's trading monopoly was abolished and the country was opened to missionary activity but without government support.<sup>9</sup> In the same year, attempt was made in the British Parliament by the evangelical-minded to bring changes in the policies of the Company and sought the official entrance of missionaries into India. However, all attempts failed. In 1823 another united attempt was



The East Indian Company arms

made which was not completely successful but they were able to gain two of their basic demands.<sup>10</sup> Firstly, the Company's Anglican Establishment was placed under the superintendence of a bishop and three archdeacons in Kolkata, provision for whose maintenance was to be made from the Indian territorial revenues;<sup>11</sup> and secondly, permission for the residence of Europeans in India was granted in terms which clearly included missionaries.<sup>12</sup>

In 1833 by the Charter Act, the East India Company allowed missionaries of all races and all Christian confessions to enter and settle wherever they wished in British India.<sup>13</sup> In this scenario the position of the Catholic Church was, however, different in the eyes of the Company. The

Company respected and valued the Catholic Church because they knew whom they were dealing with since she had a structure and was governed by a visible authority, the bishops and the pope. The Roman Catholic bishops were officially recognized as the heads of the Catholic Church and as a means of communication by the Company.<sup>14</sup> Portuguese and Goanese priests were already in India when the Company arrived and they were part of the Indian soil. Their early evangelistic fervour had abated, and by the seventeenth century Portugal had found it difficult to replace missionaries, let alone increase the supply. Since Rome sent missionaries through Propaganda Fide, their provenance from

<sup>6</sup> *The Cambridge History of India, Vol. 6, The Indian Empire, 1858-1918*, p. 125; Cf. Kenneth Ingham, “The English Evangelicals and the Pilgrim Tax in India, 1800-1862”, in *The Journal of Ecclesiastical History, Vol. 3, No.2, 1952*, pp. 191-200; Robert Frykenberg, “Christians in India: An Historical Overview of Their Complex Origins”, ed. Robert Frykenberg, Maine M. Low in *Christians and Missionaries in India, Cross-Cultural Communication since 1500, with special reference to Caste, Conversion, and Colonialism*, p.58.

<sup>7</sup> Neil Stephen. *The Story of the Christian Church in India and Pakistan*, p. 64.

<sup>8</sup> Robert Frykenberg. “Christians in India: An Historical Overview of Their Complex Origins”, ed., Robert Frykenberg, Alaine M. Low in *Christians and Missionaries in India, Cross-Cultural Communication since 1500, with special reference to Caste, Conversion, and Colonialism*, p. 55.

<sup>9</sup> Percival Spear. *A History of India, Vol. 2.* p. 123.

<sup>10</sup> Stephen Neil. *The story of the Christian church in India and Pakistan*, p. 65.

<sup>11</sup> *The Cambridge History of India, Vol. 6, The Indian Empire, 1858-1918*, p. 124. Cf. Ballhatchet Kenneth, *Caste, Class and Catholicism in India (1789-1914)*. p. 14.

<sup>12</sup> Stephen Neil. *The story of the Christian church in India and Pakistan*, p. 65.

<sup>13</sup> *Ibid.* pp. 65-66.

<sup>14</sup> From Ignatius Persico, Roman Catholic Bishop at Agra, to C. Beadon, Esquire, Secretary to the Government of India, dated to 8 November 1857; also see *Collections to Despatches (1859) India Ecclesiastical, Vol. 2, Letter dated January 21, 1859, L/PJ/3/1136*.

different countries made them politically harmless. The Company had also noted that “Catholic missionaries were more inclined to convert Protestants to Catholicism rather than Hindus or Muslims, since Catholics saw Protestants as heretics and eternally damned and were in greater need of salvation”.<sup>15</sup> In this way the Company did not find the Catholic Church a danger to public order either. On the whole the Company seems to have had a good relationship with the Roman Catholic Church in India and was aware of the needs and interests of the Church. For this reason in the Charter Act of 1833 demands were made for a more generous provision for Roman Catholic interests. In a formal letter the Secretary at War asked for more Roman Catholic chaplains since over 40 percent of Company's army, predominantly from Ireland, comprised of Catholic soldiers by the early 19<sup>th</sup> century.<sup>16</sup> At that time, India had at the most 20,000 Protestants as compared to half a million Roman Catholics.<sup>17</sup>

### **Financial assistance to the Roman Catholic Church**

For the most part the reason for the relationship of the Company with the Catholic Church was the Company's financial assistance to the Church. This assistance was given primarily to the chaplains serving the Irish soldiers in the Company's army in India, but it was also available to other Catholic bishops and priests as and when time and circumstances suited the Company. On examination of the proceedings of different requests made by the Catholic

Church, it shows that the Government of India dealt with each case according to the benefit of the Company. Sometimes requests were granted and at other times refused when rules laid down were applied which set limitations on the relationship between the Company and the Catholic Church.

There was continuous correspondence between the Church hierarchy of India and the Company's Government in India on different issues like increase of allowance for Roman Catholic chaplains in the military, appointment of Catholic chaplains at different stations, and building of chapels for the soldiers. When John Fennelly, Bishop and Vicar Apostolic of Madras, wrote a letter for financial assistance to the Government of India for Rs. 436.2.8 *per annum* for lighting the Roman Catholic chapels in his diocese, the Company approved the allowance, “provided chapels were used for European troops, and as long as a Roman Catholic priest was maintained there at the public expense”.<sup>18</sup> Again there was another request in 1858 made for an allowance of Rs. 253 *per mensem* (per month) for lighting in eleven Roman Catholic chapels, which was also sanctioned, provided those chapels were used for Roman Catholic soldiers and a Roman Catholic priest is maintained there at public expense.<sup>19</sup>

<sup>15</sup> Kenneth Ballhatchet. *Caste, Class and Catholicism in India (1789-1914)*. p.14.

<sup>16</sup> The number of the Catholic soldiers in the British army serving in India seems to be debatable. According to Kenneth Ballhatchet (Ballhatchet Kenneth, *Caste, Class and Catholicism in India (1789-1914)*, pp. 14-15), it is 40 percent, while John Rooney (John Rooney, *On heels of battles: A history of the Catholic Church in Pakistan 1780-1886*, Christian Study Centre, Rawalpindi, 1986) numbers it to be 50 percent. Whether the number of the Catholic soldiers serving in India was 40 percent or 50 percent, what is notable is that there was a sizeable number of Catholic soldiers serving in India in the British army and they needed spiritual care and their need was to be fulfilled by the Catholic Church.

<sup>17</sup> Kenneth Ballhatchet. *Caste, Class and Catholicism in India (1789-1914)*. p. 18.

<sup>18</sup> From the Right Revered Doctor J. Fennelly, Bishop and Vicar Apostolic of Madras, to E. Maltby, Esquire, Acting Chief of Secretary, dated 20<sup>th</sup> May 1857; Cf. *Collections to Despatches (1858)*, Vol. 1. Coll: 2, Letter from the Government of India No. 2 of March 2, 1858, L/PJ/3/1135. The phrase “Only for European troops” suggests that the policy of the Company for the Catholic Church was based to some extent on fear and reservation. This phrase may suggest that the Company wanted to keep first of all the Catholic Church under control, secondly the chapels could not be used by those priests under *Padroado* system, and thirdly to keep a clear distinction between the Europeans (British) and the indigenous population.

<sup>19</sup> *Collections to Despatches (1858)* Vol. 1. Coll: 5, Letter from the Government of India No. 2 of March 2, 1858, L/PJ/3/1135. Likewise another request was made by a Roman Catholic priest from Lucknow regarding certain Bills drawn on account of house rent, establishment and lighting. The Government accepted all requests except bills on house rent; Cf. *Collections to Despatches (1858)* India Ecclesiastical Vol. 1, Coll: 7, Letter from the Government of India No. 2 of March 2, 1858, L/PJ/3/1135. According to the Resolution of 1856, rent was never authorized to Roman Catholic Chaplains; Cf. Government of India-Home Department-Ecclesiastical

The Company was also ready to offer financial assistance to individual Catholic bishops and priests. During the early nineteenth century it provided financial help to Bishop Luigi in Kerala who operated under Propaganda Fide, independently of the Archbishop of Goa. When the subsidy from Rome to the Malabar mission in Kerala stopped in 1791, Bishop Luigi and his Carmelite priests requested the Bombay government for a loan amounting to 1,220 rupees for the missionaries' subsistence, for the upkeep of their seminary for training priests, and for church expenses. The request also contained a note that on a previous occasion the Dutch governor of Cochin had also given them a loan. The Bombay government released the money because Bishop Luigi was highly respected by the people of the area.<sup>20</sup> The Court of Directors of the Company also assisted financially Fr. Paulino, Bishop Luigi's vicar-general who was respected for his proficiency in Sanskrit as well as Malayalam and had carried papal greetings to the Maharajah of Travancore.<sup>21</sup> This gesture of the Company of immediately releasing loans indicates the respect it had for the Catholic missionaries. Besides that it also reflects the Company's policy towards the Roman Catholic Church in India that she be "as dependent as possible upon the British authority, and as independent as possible of foreign jurisdiction"<sup>22</sup> so that the influence of Portugal in the system of *Padroado* in Bombay and Kerala might be broken.

This may be the reason that the Company paid the 1,000 rupees annually to the Carmelite missionaries in Kerala for seventeen years. Finally, in 1818, the Court of Directors asked for a refund from the Propaganda Fide, informing Propaganda Fide that it had not asked for this before in view of the peculiar circumstances of the continent of Europe during the Napoleonic wars. The Cardinal Prefect replied that he was unaware of such financial advance

made to the Carmelites and that Propaganda Fide had never asked the Company to advance money to its missionaries. The Cardinal Prefect said that due to the six-year French occupation of Rome there was not much money left in the treasury. He sent £200 hoping that the Company would accept repayment in annual installments, and advised that no advances be made again without Propaganda's expressed authorization. The Court of Directors agreed to repayment by installments, and did not insist on any claim to interest, though the Company had a right to it.<sup>23</sup>

There was gradual positive development in the attitude of the Company towards the Catholic Church. The Ecclesiastical Department of East India Company Office in London wrote in 1852 to the Governor General of India, regarding financial assistance for the building of a Catholic chapel for British Catholic soldiers. This letter gives an insight into the Company's position on the status of the Catholic Church in India. The Company authorized the contribution of not more than Rs. 2,000 towards the provision of a Roman Catholic place of worship at Dinapore, "only in view of the Catholic soldiers who would be stationed there". Only Roman Catholic chapels "in the cantonments" were to be repaired by the Executive Engineers. The Court of Directors did not recognize the status of all Roman Catholic priests serving in India as coming in the category of Public Establishment. It maintained that "we cannot recognize in them (Catholic priests) the existence of any right as chaplains of particular stations". The letter further adds that "with exception" the general rule remained intact regarding Roman Catholic priests serving in India that they should receive no stipends from the government except for services actually rendered to the troops.<sup>24</sup> But it must be admit-

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Consultation, 8<sup>th</sup> January 1858. *Collections to Despatches (1859)*, Vol. 2, Letter No. 2 of December 4, 1858, L/PJ/3/1136.

<sup>20</sup> Kenneth Ballhatchet. *Caste, Class and Catholicism in India (1789-1914)*. p. 16.

<sup>21</sup> Kenneth Ballhatchet. "The East India Company and Roman Catholic Missionaries", p. 274.

<sup>22</sup> Kenneth Ballhatchet. *Caste, Class and Catholicism in India (1789-1914)*. p. 17.

<sup>23</sup> Kenneth Ballhatchet. "The East India Company and Roman Catholic Missionaries", p. 274.

<sup>24</sup> *India and Bengal Despatches (8<sup>th</sup> September to 24<sup>th</sup> November 1852)*, Letter No. 6 of November 10, 1852, E/4/817, pp. 1139-1144. The project of building a Roman Catholic chapel in Dinapore was authorized in 1852 at the cost of Rs. 2000 but it seems that this authorization took effect only in 1871. It appears that pending projects of the East India Company were taken over and completed by the government of the British Raj. Cf. *Ecclesiastical Despatches to India (1869-1870 6 1871-1872)*, Letter of January 17, 1871, L/PJ/3/1132, pp. 130-132.

ted that the Company continued to assist financially when and where it deemed appropriate. For example when Bishop Hartmann made an application for the building of a temporary church for the Roman Catholic soldiers at Raneegunge camp in present day West Bengal, and that for the erection of a church with quarters for the chaplain at Barrackpore, the request was granted by the Company.<sup>25</sup> It is important to note that in 1853 there were in British India three hundred and nineteen Catholic clergymen of the Roman rite, including sixteen Vicars Apostolic. Two hundred priests were European and many of them were employed as chaplains in military stations. The number of Catholics was estimated at about 690,100 while the number of European soldiers was about 16,000 excluding women and children.<sup>26</sup> By 1862 under the British Raj, the number of the Roman Catholics in India swelled to 725,746, being five Catholics to every Protestant.<sup>27</sup> Therefore it was imperative that the government provided for the spiritual upkeep of the Catholic Church with church buildings.

Despite being a favourable entity in the eyes of the Company as the above examples show, the Catholic Church did not fall under the category of the Public Establishment in India. The outcome of not being the part of the Public Establishment had its consequences. The Roman Catholic chaplains were appointed by their bishops and received certain allowances from the government for services actually rendered to the European regiments and others but they were not entitled to any salaries, fur-

lough allowances, or pensions because of not being the part of the Public Establishment. The following table shows how greatly underpaid the Catholic military chaplains were until 1853 as compared to other Churches.

Seeing this imbalance, in 1853 on the suggestion of Bishop Hartmann, Fr. Ignatius Persico, O.F.M. Cap and Fr. William Strickland S.J, two missionaries from Bombay, who were then in Rome, were formally sent by Propaganda to go to London as representatives of the Vicars Apostolic of India to discuss with the British Government several vital questions regarding the position of the Catholic Church in India. This visit did not bear much success but it did bring to the attention of the government in London the concerns of the Catholic Church in India.<sup>28</sup> On the other hand, in 1856, Bishop Hartmann met Lord Canning and drew

Church	Total annual payments	Church	Number of clergy men	Their average receipts
Established Church	£ 10,785,514	Established Church	121	£ 891
Scottish Church	£ 648,012	Scottish Church	6	£ 1,080
Roman Catholic Church	£ 548,600	Roman Catholic Church	78	£ 70

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his attention to the problems faced by the Catholic Church in India.<sup>29</sup>

Due to the efforts of Bishop Hartmann, the discrimination between the Roman Catholic Church and the Anglicans on the part of the

government was removed and the Roman Catholic clergy was accorded the same recognition as that of the Church of England.<sup>31</sup> So the Government decided to grant Rs. 150 per month to a Catholic military chaplain and Rs.100 per month to an assistant chaplain. These chaplains were entitled to free medical attention and in moffussil (provincial and rural districts of India) stations, to free medicine. They were also to receive travelling allowance at the usual rates when ordered to move on service.

<sup>25</sup> *Collections to Despatches, India Ecclesiastical (1859), Coll: 16, Vol. 2, Letter No. 2 of December 4, 1858, L/PJ/3/1136.*

<sup>26</sup> Daniel D'souza. *The growth and the activities of the Catholic Church in north India (1757-1858)*, p. 155.

<sup>27</sup> Samuel H. Moffett. *The History of Christianity in Asia, Vol. II*, p. 269.

<sup>28</sup> N. Miller. "Persico, Ignatius", in *New Catholic Encyclopedia Vol. 11*, pp. 145-46.

<sup>29</sup> Daniel D'souza. *The growth and the activities of the Catholic Church in north India (1757-1858)* p. 157.

<sup>30</sup> Daniel D'souza. *The growth and the activities of the Catholic Church in north India (1757-1857)* p. 156.

<sup>31</sup> Stephen Neil. *The story of the Christian church in India and Pakistan*, p. 86

With regard to church buildings, the Government decided to give grants-in-aid of Rs. 2000 for the erection of churches for the Roman Catholic soldiers and to keep them in good condition provided they could be taken over as Government property<sup>32</sup> if they should be given up by the Church authorities.

Although the Company was favourable to the Catholic Church in some way, one cannot neglect instances of discrimination. On some occasions in the construction and renovation of Roman Catholic churches there was inequality. For example for all denominations of Protestants, church-yards for burials were provided at the expense of the Company, while the Catholics had either to purchase their own burial grounds or to have recourse to places of burial, which were not duly consecrated for the purpose.<sup>33</sup> But the encouraging result for the Roman Catholic Church in India came out in the form of the Resolution of the Government of India, dated 28 February 1856. It had to say the following about the financial assistance to the Roman Catholic priests:

- Wherever two or more European regiments are quartered together, two priests shall be allowed, on salaries of Rs. 150 per *mensem*.
- Wherever more than one regiment of Europeans but less than two shall be located, one priest shall be allowed on a salary of Rs. 150 per *mensem*.
- But the priests at each seat of local Government shall be allowed a salary of Rs. 150 per *mensem*, irrespective of the number of European regiments located there.
- At any other station to which a priest may be appointed, his salary shall be Rs. 100 per *mensem*.
- Wherever, under these rules, the allowance now paid to the Roman Catholic priest at any station is reduced, the difference may be made good in the form of a personal allowance to the existing incumbent during his incumbency.<sup>34</sup>

### **Education policy of the East India Company and the Roman Catholic Church**

In 1854 the Company introduced a scheme under which schools of missionaries could receive grants from the government<sup>35</sup> on the condition that religion was taught out of school hours. Bishop Persico communicated to Propaganda Fide on 26 January 1857 about this new development in the education policy of the Company. He wrote that the new policy encouraged the establishment of a university in every presidency and all colleges and schools of each presidency could affiliate with its university. Schools and colleges would get financial assistance from the government provided the classes of religion were out of school hours. Persico reported that the Catholic schools could also affiliate with the universities but at the expense of scrapping the classes of religion from school hours. To this the Catholic leadership would not give its approval.<sup>36</sup> Later on 9 February 1857 Bishop Persico wrote to the Propaganda Fide for advice regarding the affiliation of the Catholic colleges to the Presidency University. He said that the university was only a place of examination and since religion was excluded from the examination, the Catholic students in Catholic schools and colleges would continue to study religion.<sup>37</sup>

It is clear that the government wished to remove the study of religion only from the state schools or the schools which fell under its total jurisdiction since under the education scheme of 1854, the Board of Directors had held that education must be purely secular in state schools and colleges. They ordered that Bibles were to be placed in the libraries of these institutions, and did not have any policy to prevent any explanations which pupils might spontaneously ask from teachers on this

<sup>32</sup> Daniel D'souza. *The growth and the activities of the Catholic Church in north India (1757-1858)*, p. 157.

<sup>33</sup> *Ibid.*, p.157.

<sup>34</sup> Return to an Address of the honorable The House of Commons, dated April 16, 1875; Cf. *Collections to Despatches (1870 -1879)*, Vol. 8, *Financial Letter No. 80 of March 3, 1876*, L/PJ/3/1142.

<sup>35</sup> *The Cambridge History of India, Vol. 6, The Indian Empire, 1858-1918*, p. 124.

<sup>36</sup> Bishop Ignatius Persico, Vicar Apostolic of Agra wrote this letter to Propaganda Fide from Agra on January 26, 1857. Cf. *Fondo Congressi Vol 16A (1857)*, Archives of Propaganda Fide, pp. 99-104.

<sup>37</sup> Cf. *Fondo Congressi Vol 16A (1857)*, Archives of Propaganda Fide, pp. 99-104.

subject provided that such information was given out of school hours.<sup>38</sup>

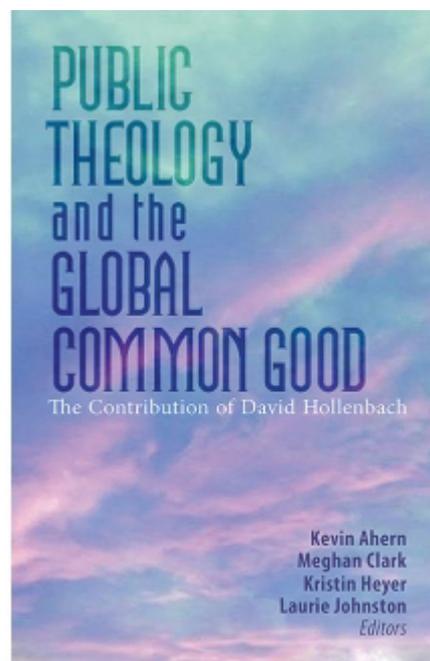
Keeping religion out of the classroom was met with opposition from the Catholic hierarchy of India. In one of the newspapers dated 20 July 1857, the views of the Catholic Church of India and the British government on the matter of studying religion in schools were published.

The Government wanted Bishop Olliffe of Calcutta to be one of the members of the Senate of the University. The bishop refused that seat in protest on the grounds that the subject of religion was placed as optional course and not compulsory in the university.<sup>39</sup>

### Conclusion

The relationship between the East India Company and the Roman Catholic Church in India had a mixed outcome. Religiously both entities were Christians which was the source of unity, although the Company could not offer its official support to the Catholic Church since she did not fall under the category of the Public Establishment as the Anglican Church and some Protestant denominations. Despite official discrimination against the Catholic Church, the Company had a favourable attitude towards the Catholic Church. British authorities gave quite good attention to the Catholic hierarchy knowing that their loyalty (that of the Catholic soldiers) was very important. The Company appreciated the tireless and selfless services of the Catholic chaplains and missionaries in the field of evangelization and social sectors especially education as always has been the hallmark of the Roman Catholic Church.

**Ref:** *Al-Mushir, Theological Journal of the Christian Study Centre*, Vol. 55, No.2 , 2014 pp.76-92.



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<sup>38</sup> *The Cambridge History of India, Vol. 6, The Indian Empire, 1858-1918*, p. 124.

<sup>39</sup> Cf. *Fondo Congressi Vol. 16A (1857)*, Archives of Propaganda Fide, p. 109.

## DOCUMENTS:

### **Pope Francis: Economy and Communion**

Saturday, February 4, 2017

*Pope Francis received 1200 entrepreneurs, young people and scholars involved in the Economy of Communion in 54 different countries. No to an economy that kills. Yes to an economy of communion.*

“Economy and communion. These are two words that contemporary culture keeps separate and often considers opposites. Two words that you have instead joined, accepting the invitation that Chiara Lubich offered you 25 years ago in Brazil, when, in the face of the scandal of inequality in the city of Sao Paulo, she asked entrepreneurs to become agents of communion”.

Pope Francis said these words in his welcoming speech to 1200 entrepreneurs, young people and scholars who came together to celebrate the 25 years of life of the Economy of Communion. In the opening sentence of his address he said that he was pleased to welcome representatives of a project “in which I have been genuinely interested for some time”.

“With your life you demonstrate that economy and communion become more beautiful when they are beside each other. Certainly the economy becomes more beautiful, but communion is also more beautiful, because the spiritual communion of hearts is even fuller when it becomes communion of goods, of talents, of profits”.

In his message to the extremely attentive gathering, Pope Francis expressed hope and recommendations on three main points.

The first concerns *money*. “It is very important that at the center of the economy of communion there be the communion of your profits. The Economy of Communion is also the communion of profits, an expression of the communion of life”. “Money”, he said “becomes an idol when it becomes the aim (...). It was Jesus who defined money as a ‘master’: ‘No man can serve two masters’”. And he continued: “Thus, one

understands the ethical and spiritual value of your choice to pool profits. The best and most practical way to avoid making an idol of money is to share it with others, above all with the poor (...). When you share and donate your profits, you are performing an act of lofty spirituality, saying to money through your deeds: you are not God, you are not lord, you are not master!”

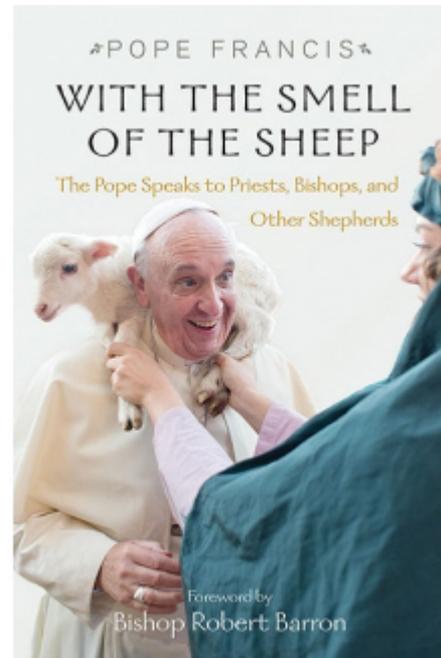
The second concerns *poverty*. “The principal ethical dilemma of this capitalism is the creation of discarded people, then trying to hide them or make sure they are no longer seen (...). Aircraft pollute the atmosphere, but, with a small part of the cost of the ticket, they will plant trees to compensate for the damage created. Gambling companies finance campaigns to care for the pathological gamblers that they create. And the day that the weapons industry finances hospitals to care for the children mutilated by their bombs, the system will have reached its pinnacle. This is hypocrisy!”. Faced with this abominable situation “the Economy of Communion, if it wants to be faithful to its charism, must not only care for victims, but build a system where there are ever fewer victims, where, possibly, there may no longer be any. As long as the economy still produces one victim and there is still a single discarded person, communion has not yet been realized; the celebration of universal fraternity is not full”.

The third point concerns *the future*. “These 25 years of your history say that communion and business can exist and grow together”, an experience limited to a small number of businesses when compared to the world’s great capital, “but the changes in the order of the spirit and therefore of life are not linked to big numbers. The small flock, the lamp, a coin, a lamb, a pearl, salt, leaven: these are the images of the Kingdom we encounter in the Gospels (...). It is not necessary to be in a large group to change our life: suffice it that the sale and the leaven do not deteriorate (...). Salt does not do its job by

increasing in quantity – instead too much salt makes the meal salty – but by saving its ‘spirit’, its quality”. While recalling the time when there were no refrigerators and the mother dough was shared to make bread, the Pope encouraged the Economy of Communion entrepreneurs “not to lose the active ingredient, the ‘enzyme’ of communion”, by living “reciprocity”. “Communion is not only the sharing but also the multiplying goods, the creation of new bread, of new goods, of new Good with a capital ‘G’”. He invited those present to: “Give it to everyone, firstly to the poor and the young (...). Capitalism knows philanthropy, not communion”.

At the end of his speech Pope Francis said: “You already do these things. But you can share more profits in order to combat idolatry, change structures in order to prevent the creation of victims ‘and discarded people; give more of your leaven so as to leaven the bread of many. May the ‘no’ to an economy that kills, become a ‘yes’ to an economy that lets live, because it shares, includes the poor, uses profits to create communion”. “I hope you continue on your path, with courage, humility, and joy..., continue to be the seed, salt and leaven of another economy: the economy of the Kingdom, where the rich know how to share their wealth, and the poor are called “blessed”.

This new awareness makes one look ahead with joy and a renewed commitment.



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**NEWS:**

**Pope Francis to proclaim  
Fatima visionaries saints**

Two of the visionaries of the Marian apparitions of Fatima - young shepherds Jacinta and Francisco Marto - will be canonized by Pope Francis when he visits the Portuguese shrine in May.

The Vatican announced that the pontiff approved the miracle attributed to their intercession, the final step necessary before they could be made saints. Francis had already been scheduled to be in Fatima for a two-day trip from May 12-13. Italian media reports say he will canonize them at the Mass already scheduled for May 13, the Feast of Our Lady of Fatima and the 100th anniversary of the date when the two children - along with their cousin Lúcia Santos - said the Virgin Mary first appeared to them. Francis will be the fourth pope to visit the shrine, following Blessed Paul VI, Saint John Paul II and Benedict XVI.

The children, poor and illiterate like most peasants at the time, said an angel appeared to

them three times during 1916.

The first apparition of Mary was said to have happened on May 17, 1917, when Lúcia was ten, Francisco nine, and Jacinta seven. She is said to have appeared for the next six months, always on the 13th. On October 13, 1917, tens of thousands of people came to the spot, and the “Miracle of the Sun” - where the sun seemed to



**A photo of Jacinta and Francisco Marto, two of the visionaries of Our Lady of Fatima, who will be canonized by Pope Francis.**

dance and spin in the sky - was reported by several witnesses. Sadly, less than two years later, Francisco was dead at ten years of age, with his sister Jacinta dying the next year at the age of nine, both victims of the influenza pandemic which spread across the world after World War I. According to tradition, both spent their final months in intense prayer, prostrating

themselves with their head touching the floor as they said the angel taught them, and dedicating their suffering for the conversion of sinners.

Their cousin Lúcia joined a convent as soon as she was of age, and later transferred to a Discalced Carmelite convent in Coimbra, Portugal.

In 1941, she said she and her two cousins had been given three secrets by Mary: The first was a vision of Hell; the second concerned the end of the First World War, with a warning about a second, larger war; and the third was an apocalyptic secret which she did not reveal, although it was written down and delivered to Rome in 1957, although it was later published by the Vatican on June 26, 2000.

Every pope since Pius XII has expressed their belief that the events at Fatima were supernatural, and John Paul II attributed his survival of an assassination attempt on May 13, 1981, to the intercession of Our Lady of Fatima.

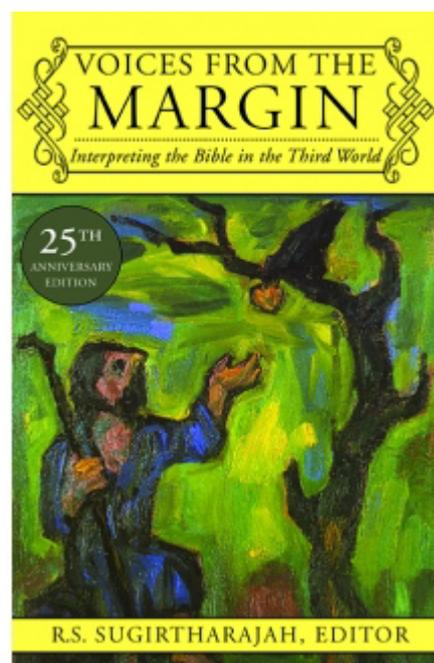
Pope Francis said last October he wanted to visit the Portuguese shrine, and the trip was confirmed in December.

Pope Francis spoke about Fatima during his general audience on May 11, 2016:

“She asks us to never offend God again. She forewarns all humanity about the necessity of abandoning oneself to God, the source of love and mercy,” the pontiff said, “Following the example of St. John Paul II, a great devotee of Our Lady of Fatima, let us listen attentively to the Mother of God and ask for peace for the world.”

John Paul II was the pope who beatified Francisco and Jacinta in 2000, also at Fatima. Their cousin Lúcia, 93 at the time, attended the ceremony. She died in 2005. Three years later, Benedict XVI waived the usual 5-year waiting period to begin the process of her beatification,

and the diocesan phase of the process concluded on February 13 of this year.



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**“Economy at the Service of Mission”**

TIME	TUESDAY, 2/5/2017
15:00 – 16:00	Arrival Check in
16:00 – 17:00	Coffee / Tea Break
17:00 – 18:30	<b>Opening Para-Liturgy</b> <b>OPENING ADDRESS:</b> Fr. Tesfaye Tadesse GEBRESILASIE, MCCJ, SEDOS Vice-President <b>Orientation:</b> Fr. Peter Baekelmans, CICM, SEDOS Executive Director <b>Structure of Seminar:</b> Sr. Alphonso Daphne, MSOLA <b>Introduction of the Participants</b>
19:30 – 20:30	Supper/ Free time
TIME	WEDNESDAY, 3/5/2017
07:30 - 08:30	Breakfast / Free time
08:30 – 08:45	Prayer in Portuguese/ Orientation – Moderators: Br. Emili and Fr. Peter
08:45 – 10:15	<b>Panel: The cultural influence on dealing with money</b> (Religious Bursars from the five continents) <b>Panelists:</b> Mr. Michael Mooney, SSC (Australia) Fr. Andre Kazadi, CICM (Republic Democratic Congo) Sr. Alphonso Daphne, MSOLA (India) Sr. Luz Orfelia, RGS (Ecuador) Br. Juan Ignacio, FMS (Spain)
10:15 – 10:45	Coffee / Tea Break
10:45 – 12:15	<b>Mr. Andreas Machnik and Mr. Obiora Ike</b> <b>The influence of culture on financial managing</b> Pax Bank, Director Foreign Clients Branch, Koln Globethics, Executive Director, Geneva
13:00 – 15:00	Lunch / Free time-
15:00 – 16:00	Discussion - Small Groups
16:00 – 16:30	Coffee / Tea Break
16:30 – 17:30	Plenary Session
18:15 – 19:15	Eucharistic Celebration
19:30 – 20:30	Supper / Free time
20:30 -	Film: .... (optional)
TIME	THURSDAY, 4/5/2017
07:30 - 08:30	Breakfast / Free time
08:30 – 08:45	Prayer in Spanish/ Orientation - Moderators: Mr. Andreas and Br. Emili
08:45 – 10:15	<b>Ms. Ursula Nothelle-Wildfeuer (represented by Mgr. Obiora Ike)</b> <b>Ecology and sustainability in relation to finance – a Christian-social point of view</b> Professor for Christian Social Studies, Freiburg
10:15 – 10:45	Coffee / Tea Break
10:45 – 12:15	<b>Mr. Luigino Bruni</b> <b>Economia e Comunione</b>

	Professor Economic Studies at LUMSA, Rome
13:00 – 15:00	Lunch / Free time
15:00-16:00	Discussion
16.00 – 16.30	Coffee / Tea Break
16:30 – 17:30	Plenary
18:15 – 19:15	<b>Eucharistic Celebration</b> (all together) with Testimony by Sr. Viji,DMI, about mission in South Sudan
19:30 – 20:30	Supper / Free time
20:30 – 21:15	Sharing on <i>Refugees at Religious Houses</i> : with Testimonies by Sr. Monica Partal, SFMA and Fr. André Schaminée, MAFR (optional) Sharing on <i>The Global Catholic Climate Movement</i> (optional)
TIME	FRIDAY, 5/5/2017
07:30 - 08:30	Breakfast / Free time
08:30 – 08:45	Prayer in English / Orientation - Moderators: Mr. Andreas / Fr. Peter
08:45 – 10:15	<b>Mr. Willi Kawohl</b> <b>Corruption risks and good practices in a sustained fight against corruption in ecclesiastical structures</b> Transparency International Germany, Koln
10:15 – 10:45	Coffee / Tea Break
10:45 – 12:15	<b>Mr. Raymond Verley</b> <b>Implications of the transition from Religious Bursar to Finance Manager</b> CND-CSA, Directeur Financier, Paris
13:00 – 15:00	Lunch / Free time
15:00 – 16:00	Discussion - Small Groups
16:00 – 16:30	Coffee / Tea Break
16:30 – 17:30	Plenary
18:15 – 19:15	<b>Eucharistic Celebration</b> (Language wise: English, Spanish, French)
19:30 – 20:30	Supper / Free time
20:30 -	Festive Getting Together
TIME	SATURDAY, 6/5/2017
07:30 - 08:30	Breakfast / Free time
08:30 – 08:45	Prayer in French / Orientation - Moderators: Sr. Daphne and Fr. Peter
08:45 – 10:00	<b>Group discussion: Gathering the Fruits</b>
10:00 – 10:30	Coffee / Tea Break
10:30 – 11:30	<b>PLENARY</b> Sharing and Evaluation- <b>CLOSING ADDRESS</b> by Fr. Tesfaye Tadesse GEBRESILASIE, MCCJ
11:45 – 12:45	<b>Eucharist Celebration and Sending Ceremony</b>
13:00 – 15:00	Lunch -Departure

# **SEDOS RESIDENTIAL SEMINAR**



**2-6 MAY 2017**

**NEMI (ROME)**