PROGRESSIO

COMMUNITY IN MISSION

A methodology

Supplement N° 41 ◆ May 1994

PREFACE

This Supplement to Progressio offers CLC and other groups an instrument to plan and evaluate apostolic programmes. We want to introduce a quality instrument, tested in experience. At the same time we want to keep it simple. The vocabulary used in the planning process should not separate us from the people we want to work with.

We found this quality instrument in the methodology developed by the "Seminario de Planificación Pastoral", which is offered by the Universidad Xaveriana in Bogotá, Colombia. The process of simplifying the vocabulary and the methodology has been the work of the International Formation Encounters held in the past months. After one year's work and reflection, Julián Elizalde SJ has given the final form to this Supplement.

We are grateful for the wholehearted cooperation of the Bogotá team: Jesús Andrés Vela SJ, Elkin Arango SJ, Alejo Londoño SJ, Siegfried Kanz SJ, Oscar Urriago, and Socorro Legarda. We especially thank Lino Tieppo SJ of Italy for his contributions to the planning stage.

CONTENTS

INTRODUCTION

Where are we as Christians in today's world? Today, more than ever, the poor are waiting for good tidings, the captives for liberty, the blind for sight, the oppressed to go free. Only Christ has the answer to these expectations. A Christian's mission is to allow Christ to be present and active in our lives and in the world where we live.

The outcome of this great mission is the work of the Spirit who touches our hearts and transforms them, but it depends also on our cooperation. There is no better apostolic action than cooperating with the Spirit. This cooperation could be summed up as: removing the obstacles so that God may work in and through us.

The methodology we present here may help us in that endeavour. The outline of the methodology follows along the classic line of "see, judge, act". It is a methodology that has been developed and used for more than fourteen years by the "Seminario de Planificación Pastoral" (Pastoral Planning Seminar) in Bogotá, Colombia. Every February, thirty Catholic leaders arrive in Bogotá and for four months evaluate, share and pray over their apostolic experiences. There are four Jesuits and four lay persons in the Seminar's guiding team. Due to the excellent reputation of the course they are never short of applicants.

Who needs a Seminar on apostolic planning? Almost everybody does, even those who by nature or by education show great capacity for apostolic action. At the beginning of the Seminar there are always some participants, especially religious, who question the utility of the enterprise. The fact is that by the end of the experience most participants undergo a deep change of attitudes in their apostolic approach.

Some participants realize that, despite being active in many tasks and always trying to cope with endless problems and requests, they have hardly given any time to reflecting on the purpose of it all: What are my objectives? What am I trying to achieve? What does God want me to do in these situations?

Others have very definite goals, very clear objectives but, unfortunately, the people for whom they work do not seem interested in these goals, do not seem to care for those objectives.

Others work very hard, they organize assemblies, meetings, gatherings and formation courses. All of these activities seem to be successful, since many people, young and adult, attend the programmes and are happy about them. Despite all the approval and satisfaction the question remains: Are these activities related to the urgent needs of today's world? Are they related to our mission and goals?

Others are very busy at the service of the poor and the marginalized. They do a lot of charity, but now they start questioning themselves because of the fact that most of these persons for whom they generously work continue to depend on their services; they don't seem to have gotten up and stood on their own feet. The question being: is there a way to shift from charity to helping the poor become self-sufficient?

In other cases, the importance of culture has come to light. Generations change, new likes and dislikes develop, there are different neighbourhoods and backgrounds. Is the lack of cultural awareness the reason for many apostolic failures? How can Christ's Good News be preached to new generations, to different neighbourhoods?

Many CLC groups are very keen on formation and community life, leaving mission to each individual. Has CLC to take up the responsibility of preparing and evaluating mission too? Has CLC to accompany each individual member in his or her mission through community support?

The members of a National Community may be committed to a great variety of apostolic activities, but, as long as these activities are not part of a plan, the impact on the urgent needs around them may be small.

A good methodology for mission helps us in giving an answer to these questions and in cooperating better with the Holy Spirit.

The present guidelines for **apostolic planning** will be understood only if they are applied to our experience of mission, to real persons we know, to people with whom we have worked, to activities we have carried out with more or less success on behalf of others. When we speak, in the present context, of "apostolic action" or "apostolic activities" we refer to the Christian dimension present in any charitable, promotional or liberating endeavour undertaken by our CLCers even if the activity has no explicit religious character.

We can articulate the methodology of this process into three stages: the PERCEPTIVE stage, the ENRICHMENT stage, and the PLANNING stage.

A. the perceptive stage - seeing

The object of this stage is our CLC experience of community and service. The starting point of our apostolic planning is the reality of our world. By basing the planning process on our experience of community and service we wish to have our feet well grounded in reality. However, by paying a special attention to the socio-cultural context, in which all persons involved in the apostolic action live and act, we wish to avoid the danger of restricting too much our apostolic scope.

In this first stage we wish to see, observe and become aware of:

1. The way we have planned, implemented and evaluated our action,

2. The needs we are called to address,

3. The relationships involved in our action,

4. The ideals that inspire and motivate us in this service.

Let us identify in our experience the following elements, which are or always should be present in an activity:

The activity we are trying to organize,
The method or strategy we are using,
The objective or objectives we are trying to achieve,
The results we have obtained, the difficulties we have encountered,
The cooperation and teamwork involved,
The formation we have offered or acquired,
The evaluations by parts and sectors, and the over-all evaluation.

All of these elements are interrelated. When, for instance, the objective of a recollection day is not clear, the choice of the theme, of the programme and of the coordinators will be done on the basis of opportunity or convenience. At each step of our activity we have, therefore, to ask ourselves: What is our objective? What are we looking for? Very often, as the implementation of an activity takes place, the questions are asked again and the objective may be reformulated more clearly.

OBJECTIVE: the result we wish to obtain

Losing sight of our goals or failing to have everybody involved in the programme and working as a team, foregoing the evaluation or failing to up-grade the formation of the coordinators will reflect on the activity and jeopardize the positive outcome of the programme. These difficulties become an apostolic PROBLEM when the action fails to attain its objective. When there is a problem, the very activity is at stake. Not all difficulties become a problem; only those seriously compromising the basic objectives of the activity.

Definitions

Problem: the presence, in a living organism (a group of persons entering into a relationship with other people = CLC and those for whom they work), of forces within or outside the group which prevent (completely or partially) an apostolic action from reaching its goal.

We have to distinguish between problem and **difficulty:** which is a force or fact that can postpone, but not prevent, the result we want.

PROBLEM: any force that prevents an action from reaching its goal

| Tensions | Present Situation | Obstacles | Objective Situation to be Obtained | PROBLEM |

DIFFICULTY
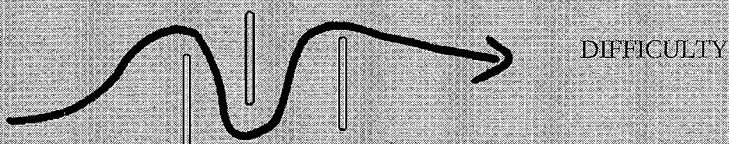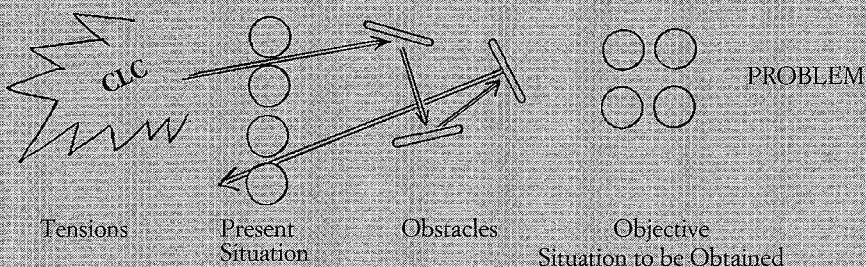
In this first step of **perception** we wish to see how **consistent** we are in planning and implementing our apostolic activity. Being **consistent** means that each element of our apostolic action has been thoroughly considered and implemented. We are, therefore, **inconsistent** when we overlook some essential element of our apostolic action. The higher the degree of consistency among the different elements of apostolic action is, the greater our cooperation with the Spirit will be and, hopefully, the greater the results. Each time we discover some inconsistency in the way we are carrying out an activity there is a chance that we can improve the quality of our apostolic action. We are challenged to work against inconsistency.

Exercise

◆ The Group Activity Report (GAR) is read, in small groups, by the one who wrote it. Everybody else offers comments or "reflections". The one who wrote the GAR doesn't reply but takes down all the reflections. (see Instrument 1).

◆ The reflections are studied and compared within the national group.

Summary: Identify 5 significant successes obtained in the activity.

Identify 5 main problems encountered in the activity.

What do people ask from us? We are called as Christians and as CLC members to come close to people. Some of them will knock at our door with a compelling demand for help.

What are the needs behind these demands? As Christians we have to see and become aware not only of people's obvious needs but also of the deeper personal needs and aspirations underlying these requests.

Furthermore, we are called to look for and reach down to the **core needs** which are at the root of all personal needs and aspirations. In fact, the people in need have to reach down to their own needs. Our task among people is to help them become aware of their deepest needs and aspirations. As Christians we are called to awaken the hearts of people, and help them become attentive to their deepest needs and desires, discovering God's loving presence in their hearts.

What will be the real response to these needs? When the deepest needs and aspirations have been identified, the answer is not far away.

Exercise

The instrument we use for this exercise is **THE BARS** (see Instrument 2)

We work horizontally, covering all the fields on each step. We see our apostolate from the point of view of those we wish to serve. We ask for a compassionate heart:

We **remember** persons, groups and institutions
listen to their **demands**, in which
we discover their **needs**, to which
we respond with **action responses.**
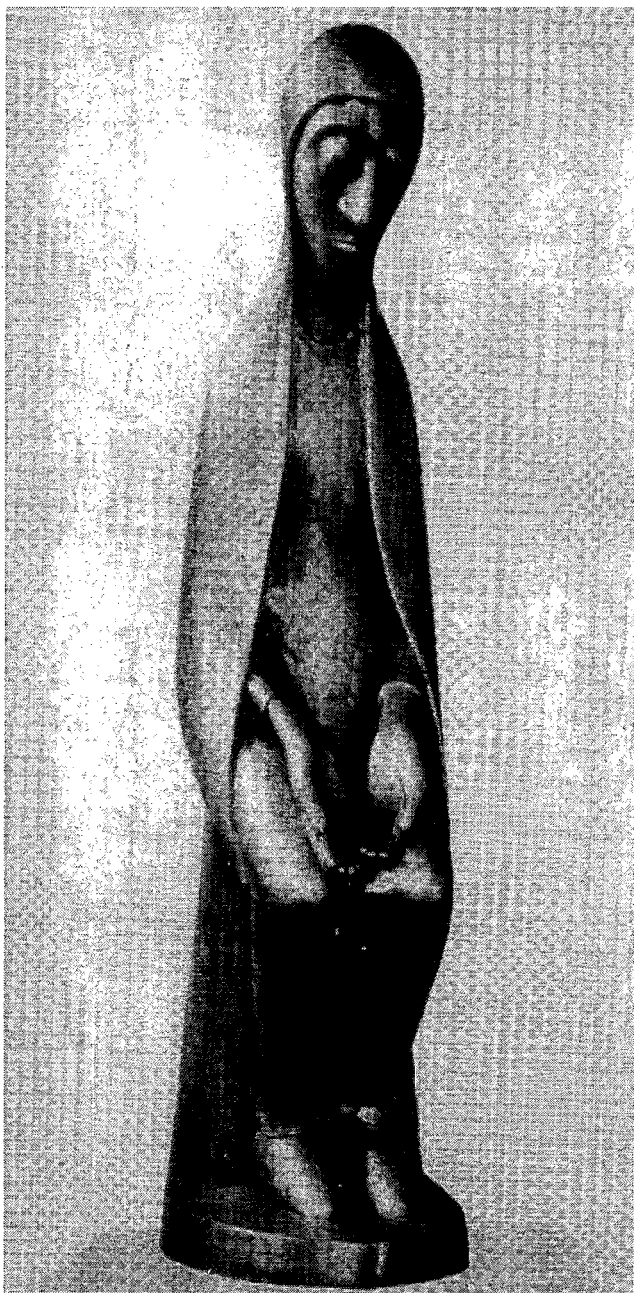
SEND ME SOMEONE TO LOVE

Lord, when I am hungry,
give me someone who needs food;
when I am thirsty,
someone who needs a drink;
when I am cold,
send me someone to warm;
when I have a disappointment,
offer me someone to console;
when my cross becomes heavy,
make me share another's cross;
when I am poor,
direct me to someone in need;
when I do not have time,
give me someone whom I can help
  for a few moments;
when I am humiliated,
provide me with someone to praise;
when I am downhearted,
send me someone to encourage;
when I need the understanding of others,
give me someone who needs mine;
when I need someone to look out for me,
send me someone for me to look out for;
when I think of only myself,
draw my attention to another person.

Make us worthy, Lord,
to serve our brothers and sisters
who live and die everywhere in the world,
poor and hungry.
Give them today, by using our hands,
their daily bread;
and give them,
through your understanding love,
peace and joy.

Mother Teresa

We turn our attention to the **relationships** in our apostolic action. The forces at play in our apostolic action can be compared to a "magnetic field". When we introduce a new magnetic force into it, all the other forces are mobilised for or against it. These relationships correspond to the different group interests which can "foster our action", "oppose it" or "remain neutral".

There are many reasons or causes for the difficulties CLC may encounter: some exterior, others interior to CLC. We wish to become aware of the relationships that are developing inside and around us, the positive and negative forces around us.

Here we point out four of these relationships:

a) cultural context,

b) neoliberal tendencies,

c) Church models, and

d) group mentality.

a) The cultural context in which the action takes place.

We understand "culture" as the particular way in which the members of a society relate with one another, with nature and with God. Culture is the "common lifestyle" that characterises a society. It includes the values by which a society is inspired and the counter-values that undermine it. Culture generates **events**, events generate **laws** and laws generate **attitudes**. All of these elements form a **collective conscience**.

Evangelization wishes to influence this collective conscience. For building the Church we have to insert ourselves into the cultures of our countries. Not all cultural expressions have the same value. Some even imply an unjust treatment towards certain sectors of society. Our task as Christians will then be to offer different cultural alternatives.

Exercise

◆ Divide into small groups and reflect on the document: "The cultural atmosphere in which we live" (Instrument 3).
What are the implications of the cultural context in which we live and work:
. for the services we try to offer to people,
. for our members and groups.

◆ Share your experience in small groups,

◆ Write down the summary on posters and hang them on the wall,

◆ Time is given to read the posters.

b) Neoliberalism, the predominant socio-political trend of today's world.

In present times, the industrialized countries have adopted different forms of neoliberalism and are spreading this socio-political doctrine to the less industrialized ones. Neoliberalism does not elaborate a theory of global economy and does not offer a clear socio-political model. This new ideology is rather a doctrine advocating the supremacy of commerce and free competition.

This ideology justifies policies imposed by international organizations on national communities. These policies include the deregulation of the economy, the privatization of government-owned companies, and the liberalization of protectionism.

Exercise

◆ Divide in small groups and reflect on the document: "Neoliberalism" (Instrument 4).
What influence does Neoliberalism have on:
our members and CLC groups themselves?
on people with whom we work?
on our task as Christians?

◆ Share your experience in small groups,

◆ Write down the summary on posters and hang them on the wall,

◆ Time is given to read the posters.

c) Church models: Traditional, Communitarian, Prophetic

The way of life of any faith community cannot be confined to a clearly defined pattern or model. When we define some Church models, we wish to point out some tendencies characteristic of some communities. We are aware that these models do not apply exactly to any given community or person, yet they can help us understand the differences within the Church in lifestyle, speech and opinion. Consequently, they can help us overcome some of the difficulties we encounter in our apostolic activities.

Exercise

◆ In small groups reflect on the document "**Church Models**" (see Instrument 5)
  . Which Church Model is prevalent in our CLC?
  . What are the consequences for our apostolic work?

◆ Share your experience in small groups,

◆ Write down the summary on posters and hang them on the wall.

◆ Time is given to read the posters.

d) The mentality and way of thinking in the group.

When we become a member of a particular group or community, we adopt, consciously and unconsciously, a way of thinking and acting particular to this community. New resources are made available to us, but we also assume new obligations. Inside a group or community there is a mutual influence on the way we think and act. We often say, "Tell me who your friends are and I'll tell who you are" or "Birds of a feather flock together".

We share a **mentality, a way of life, a spirituality**. We think as they do, we share their interests, we strive for the same goals, we use similar ways. We have a special way of seeing things, of thinking and approaching life. We identify ourselves with a social class, we uphold their interests, we share similar convictions and moral principles.

There are positive and negative aspects in it:

. **The information** we receive in order to enrich our activity is somehow selected and interpreted.

. There are **certain criteria and ways** of seeing reality which we also adopt.

. We share the same **social interests** and see events and people from **a certain point of view.**

. Our **goals** in the apostolic programme are the same.

We can notice these characteristics when we compare Catholic groups or movements and their mentality.

. It is typical of the **traditional-conservative mentality:** to see social realities from a hierarchical point of view; to give primary importance to authority, to dogmatic truths and to well-defined moral principles; not to question social structures; to resent changes and prefer to do things the way they always have been done.

. It is typical of the **moderate mentality:** to place the human person at the centre, with all its dynamism and capacity to learn, change, be transformed and divinized; to have an open mind and a keen interest for everybody's renewal and improvement; to be modern and liberal but not to question the structural dimension of many human and social problems.

. It is typical of the **liberating mentality:** to look at social structures with a critical eye; to discover behind these structures the socio-economic interest of some groups; to promote group action by which people become aware of these manipulations and avoid them; to go down to the roots of the problems and to try to change unjust structures; to effectively foster the overall transformation of the person.

Hints for reflection:

. With what persons, groups or institutions am I in contact in my apostolic service?
. To what environment, ethnic group or political tendency do they belong?
. What is their influence on my apostolic action?
. What are the values and counter-values underlying their actions?
. Do they do what they say?
. How do they live out their religious beliefs?
. How do they manage their time?

Ideals move us to action and convey to this action a particular orientation and spirit. These dynamic ideals determine our lifestyle, the expansion and the vitality of our groups and their capacity to serve.

Our ideals are modeled after the way we relate to the **Trinity,** after our vision of the **human person** and of the **world** and after our image of the **Church.** Our **apostolic action** is inspired and modeled after our ideals.
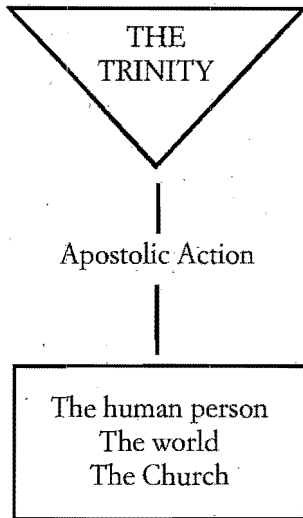
For each group or community some elements of the Gospel are more relevant, some ideals are more vital and some apostolic priorities are preferred rather than others. The Neo-Catechumenate, for instance, has a definite formation programme, a dynamic way to expand and act; they have many itinerants and offer generous financial support to evangelization and the poor.

World CLC has a common history and a common spirituality. But CLC in some countries has a particular lifestyle, a way to expand and serve which is common to that National Community and somehow different from the way of life and service of other National CLCs.

We are invited to compare our dynamic ideals as individuals and as National Communities with the ideals in the General Principles. In doing so, we will identify many common elements, but some discrepancies will also come to light. It is important to identify the discrepancies because they represent, in effect, the gaps in our dynamic ideals and may offer an explanation of the weak points in our way of life and apostolic action.

a. Which ideals regarding God, the human person, the world, the Church and the nature of apostolic work, motivate me and **my National Community**? What are the convictions guiding my activity and that of my National Community?

b. What ideals motivate **the General Principles of CLC?** What are the convictions guiding CLC's activity?

c. When we compare "a" with "b" we shall find out the **discrepancies** which, logically, influence the way of life and apostolic action of our National Community.

Exercise

◆ Write a story, keeping in mind your apostolic action in these last years. The story should be like a PARABLE, or a symbolic account of the activity, with a beginning, a development and an end, with persons and roles: God, the others, the one who offers the services, society, the Church... The story should be placed in a scenario, a place, a climate, an atmosphere...

◆ Read the story to the small group.

◆ Listen to their impressions or reflections on the possible meaning of the story related to your apostolic action.

◆ Finally, offer your own personal interpretation.
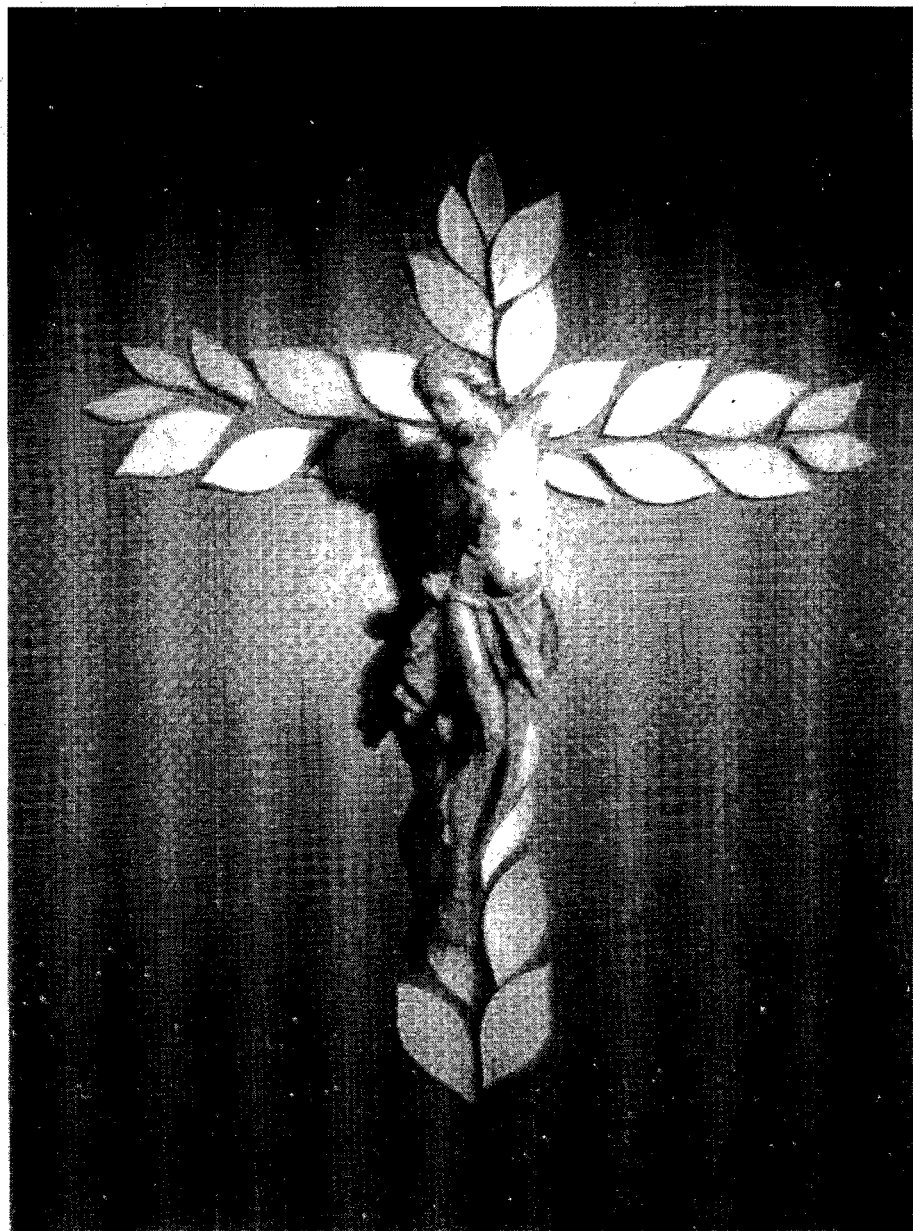
You asked for my hands
that you might use them for your purpose;
I gave them for a moment,
then withdrew them for the work was hard.

You asked for my mouth
to speak out against injustice;
I gave you a whisper that I might not be accused.

You asked for my eyes
to see the pain of poverty;
I closed them for I did not want to see.

You asked for my life
that you might work hard through me;
I gave you a small part that I might not get "too involved".

Lord, forgive me for calculated efforts
to serve you only when it is convenient for me to do so;
Only in those places where it is safe to do so
and only with those who make it easy to do so.

Father, forgive me,
renew me,
send me out,
as a visible instrument
that I may take seriously the meaning of your cross.

Joe Seramane's prayer

B. enrichment stage - judging

The first stage of our Apostolic Planning was based on our **experience** and had a **perceptive** character. The second stage is centred on our **vocation** and should have a **contemplative** character. The Trinity is looking at our world, is looking at our CLC. The Trinity has a plan. What does God want from CLC? What is our mission? We bring our criteria for action back to the school of Jesus and of the association to which we are called by Him. We wish to have better criteria for our apostolic action based on:

1.   Christ's mission. What apostolic attitudes did Jesus have?

2.   The mission of the Church. What is her mission in today's world?

3.   Our CLC history and mission. What is our mission as CLC in our world?

CRITERIA: guiding principles of a particular action

---
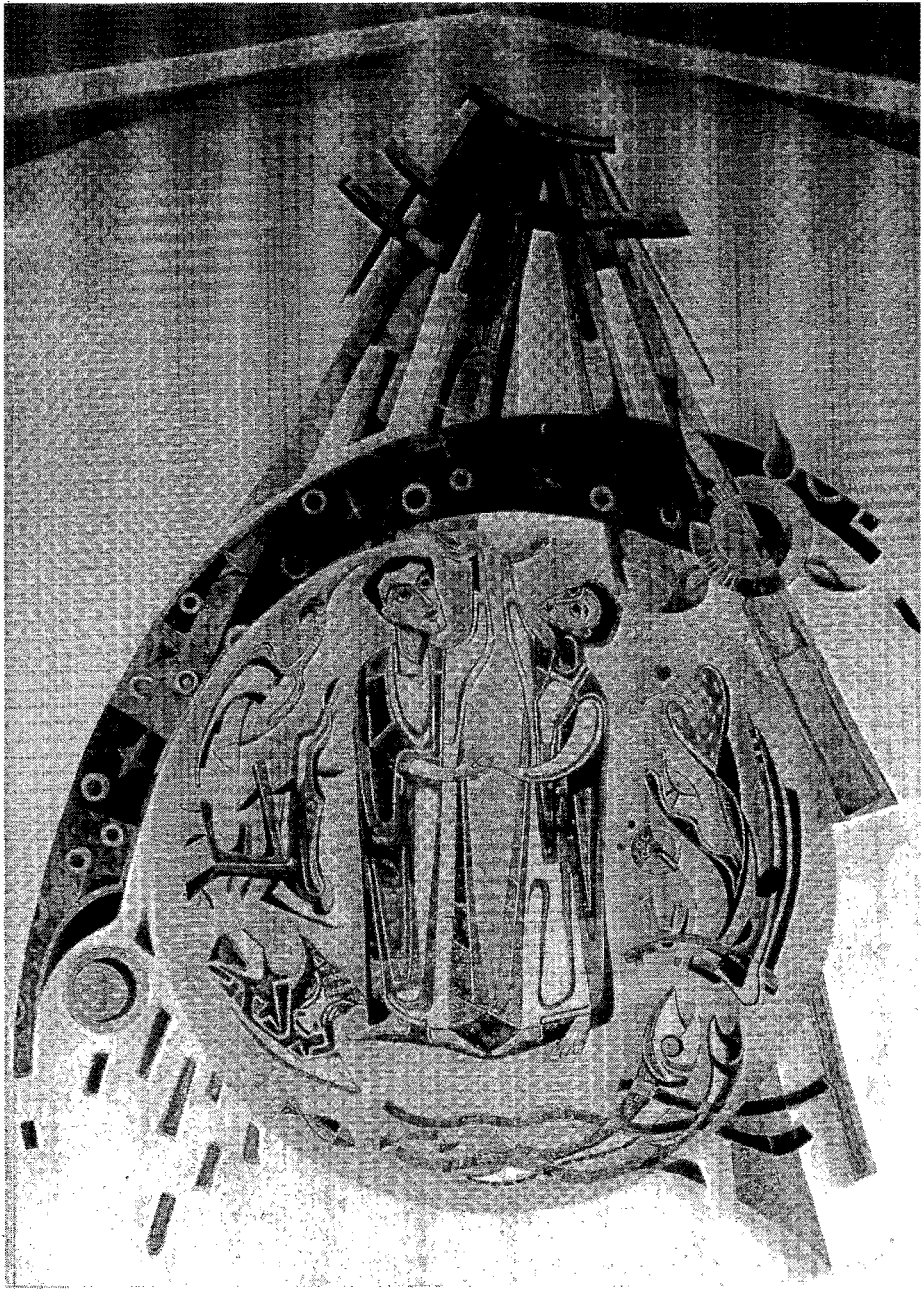
1. *THE APOSTOLIC ATTITUDES OF JESUS.* The following box shows twelve important apostolic attitudes of Jesus. After each attitude of Christ we point out, horizontally, the Christian and the non-Christian attitude.

APOSTOLIC ATTITUDES OF JESUS	CHRISTIAN ATTITUDES	NON-CHRISTIAN ATTITUDES
1. His life's mission is to be the Father's son (John 6,38)	To listen to God as his children Readiness	To follow our own will and selfish interest
2. He cares for each individual person (Mk 6,1-6)	To become involved with the situations and people around us	False universality, vague commitment to the world, to the Church, to CLC
3. A person is for Him more important than the sabbath (Mk 3,1-6)	To promote the human dignity of each individual	Ideologies, discrimination
4. He shows a preferential love for the poor (Lk 14,15-24)	To find out who are the poor in our lives and to show our love for them	An abstract Christianity that ignores the urgent needs of others
5. He proclaims the Good News through the poor and the oppressed (Lk 4,16)	To look for the Good News in our own poverty	Self-sufficiency. To be in control of our own lives and little world
6. He proclaims freedom with deeds and words (Rm 6,15)	To look for ways to render people free	To speak about justice but to do nothing about it
7. He offers but doesn't impose this freedom (Jn 4,1-42)	To offer our service respecting the freedom of others	To manipulate, to proselytize
8. He declares persons and things pure. Impurity comes out of the heart (Mt 15,10)	To ask for a detached and pure heart and to act accordingly	To keep the letter of the law ignoring the desires of the heart
9. He unites in one family the children scattered by sin (Jn 17,21-23)	To be an instrument of unity, reconciliation and peace	Negative and destructive criticism, creating division; jealousy
10. He turns strangers into neighbours, builds relationships (Lk 10,25-37)	To welcome the stranger, to create relationships with them or any kind	Nationalism, xenophobia, of discrimination
11. He chooses the twelve and sends them as a community in mission (Mk 3,13-19)	To be sent in and by the community	Working alone
12. Facing conflicts He remains faithful and gives Himself up (Mt 26,36)	To show our fidelity by the gift of self and by clear choices	To compromise, to speak with double meaning

How to use this box?

a. Read the box slowly, line by line.

b. Choose two basic attitudes you wish to understand better. Read them once more.

c. Describe, in your own words, how you understand these attitudes and how your lifestyle would be different if you behaved accordingly.

d. What are the implications for your apostolic activity?

2. *THE MISSION OF THE CHURCH.* What is her mission in today's world?

Sent by the Son, Jesus Christ, as He was sent.

- The Church as a sacrament of Christ,

- The mystery of the Church,

- The essential tasks of the Church,

- The Church as the Light of the World,

- The Church as an Instrument of reconciliation and unity,

- The Church's preferential love for the poor,

(See GP 6: "Sense of the Church" or Instrument 5: "Church Models")

Our CLC history.

A new lay charism in the Church
    1540 Foundation of the Society of Jesus
    1563 The Sodalities prosper at Collegio Romano
    1584 (Dec 5th) "Omnipotens Dei", approval of the Prima Primaria
  • Third Orders attached to the monasteries (centres for education and social action)
  • The **Oratorios** of Saint Philip Neri: no rigid structures: reading, sharing, praying. They are a team rather than an organization.
  • The **Sodalities of our Lady** structured like the Society: The Pope →
Fr.General → Fr.Provincial → Fr.Director → the Core group
(Congregazione segreta) → the members
They expand imitating a life model: The Prima Primaria and the Society of Jesus
Strong and weak points...

Pluralism and diversification
    1773 (July 21) Dissolution of the Society ("Dominus et Redemptor")
    1814 (Aug 7) Restoration of the Society
Strong and weak points...

Renewal
    1922   Fr.Ledochowski establishes the "Central Secretariat for the Sodalities"
    1948 (Sept 27) "Bis Saeculari" by Pius XII
    1953 (July 2) Pius XII approves the statutes of the World Federation
    1967 Approval of the General Principles of CLC (change of name)
    1990 General Principles Renewed
  • Personal formation with Ignatian Spirituality
  • Centrality of the Spiritual Exercises
  • Lay vocation and responsibility, Ecclesiastical Assistants
  • Development of Community Life
  • Mission orientation
  • Unifying role of the General Principles, of the ExCo, of International Encounters
Strong and weak points...

The mission principles of CLC

We present here **some** *essential dimensions of our spirituality. Of course, this chapter is open to improvements and suggestions.*

- **A Trinitarian spirituality.** Our mission draws its origin from the Father, is realized in the Son and is accomplished in the Spirit (GP 1).

- **The world seen with love** as the Trinity sees it. A world often straying away from its purpose and in need of redemption. A world we do not judge but try to save in Christ (GP 1, 6 and 8)

- **The value and dignity of the human person** is at the centre of our apostolic approach. The human person is often oppressed by sinful structures that need to be transformed. (GP 1, 4 and 8)

- Our vocation to CLC is **personal and communitarian.** We are called and sustained by Christ individually. Our relation with Him should be fostered as a personal friendship. But CLC's vocation is lived in a community especially by sharing our life experiences and mission. (GP 7)

- We are **sent in and by the church.** We are members of the Church, we work together with the hierarchy, we look for creative ways of collaboration. Our desire is to be ready to go and serve where the needs of the Church so demand. (GP 6)

- **Our fields of mission** start in our own lifestyle, family and work. The field of CLC mission knows no limits. CLC is always open to what is more urgent and universal. (GP 8)

- **Our preferential love for the poor** is part of our mission and a sign of our authenticity. This love is an essential characteristic of Jesus' love and therefore should be a characteristic of ours too. (GP 4)

- **Mary** is part of our life and of our mission. She accompanies us in following and serving Jesus. We pray to Mary, like Ignatius, "Mary, place me close to your Son" (GP 9).

- **The Spiritual Exercises of Saint Ignatius** are our specific source and the characteristic instrument of our spirituality (GP 5).

Summing up the perceptive and enrichment Stages

1. A DIAGNOSIS OF THE SITUATION. WHAT ARE THE CRITICAL POINTS AND CHALLENGES?

At the end of the two stages we should be capable of a richer and more dynamic integration of our experience and our vocation. The world in which we live and work has been enlightened by our vocation; our vocation is better grounded in the experience of our world. We are better aware of the suffering, needs and desires of our brothers and sisters. We feel more deeply God's desire to make Christ present and active in this world. Our hearts should burn with a new fire. **Where are we as CLC in today's world?** How are we performing the mission to which the Lord calls us? Are we really present in this world, and is our presence relevant? Do we discover some critical problems in our mission?

Definitions

Critical point: a cluster of facts creating an "either-or situation".

Either-or Situation: a situation in which the decision is unavoidable and the alternative is failure or success. A decision has to be taken (not with closed eyes) and that decision will be the determining factor for success or failure. "Either-or situations" can be easily identified by statements such as: "If we keep doing.... the result shall be..." (Hypothesis and consequence).

Challenge: Is an action-response to an "either-or situation" by which response the goal will be achieved..

```
┌────────────┐      ┌──────────────┐
│ Experience │      │    FACTS     │          Success
│     &      │ ──→  │ DETERMINING  │ Either-Or    ↗
│  Vocation  │      │ AN EITHER-OR │ Situation →  ⟨
└────────────┘      │  SITUATION   │             ↘
         ↑          │    SUCCES    │          Failure
         └──────────└──────────────┘──────────────┘

              CRITICAL POINT
                    ↓
                CHALLENGE
```

31
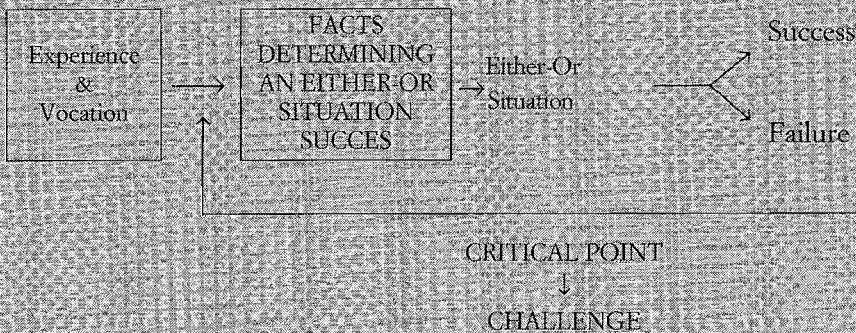
Exercise   At this moment in our reflection we work by ourselves and in a group. Together, we identify the APOSTOLIC PROBLEMS or CRITICAL POINTS we might be facing.

◆ With the help of the graphic, write down the data you have gathered from the previous stages.

◆ Group together these data by "themes" (elements related to the same field of action, to the same attitude, value etc...)

◆ Identify among these themes the critical points (defined above)

    . one theme can be a critical point
    . several themes can make one critical point

Data
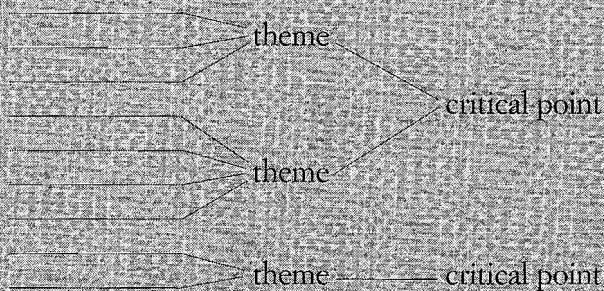
This work is done in small groups and then compared with the work of others in a larger group. The result is filed for further use.

It can also be useful to rephrase the critical points as *either-or situations*, write down:
    *   The specific facts by which it has become an "either-or situation"
    *   What decisions are you or is your CLC taking?
    *   What decisions should you or your CLC take in order to overcome this "either-or situation" and face the challenge?

Once the critical points have been clearly defined, we can also formulate some solutions. What answers are we going to offer? The nature of the problems is related to action; therefore, we should be looking for remedies which emphasize action too. That is, we propose new ways of being and carrying out our mission. This is the moment to suggest ACTION PROPOSALS.

Action Proposals: new answers by which we plan to address the "critical points". They are the "new reality" that will develop, we hope, thanks to the plan, programmes and projects. The proposals provide the inspiration and are a reference framework for the planning that will come later. The proposal includes an action to be implemented, the ideals that inspire it and the criteria by which we are guided in its implementation.

The sources of these "action proposals" are:

. our own apostolic experiences,
. the experiences of other persons or communities,
. valuable theories in the specific field of our apostolic action.

The "proposals" have to be verified by action itself. Each "proposal" has to be confirmed or adjusted along the way as we try to implement it. An "action proposal" is adopted on the basis of the following criteria:

. Is there a good chance of having an impact on reality?
. Is it formulated in view of a particular situation?
. Is it based on reality, for instance, thanks to the different facts brought out by the planning process?
. Is it formulated as an action-response?
. Has it a good chance of being accepted and implemented by the team?

Activity: a well-defined, singular task
Action has a wider scope and can include several activities

33

Exercise

◆ To each critical point, we ask ourselves, what answer are we going to offer? We have to find a proposal which includes:
  ◆ an action   (What?)
  ◆ a thrust   (Why?; our way of doing according to the GP)
  ◆ a purpose   (What for? what do we want to achieve?)

Diagnosis of the situation	Action proposal
critical point	action proposal
critical point	action proposal
critical point	action proposal
critical point	action proposal
critical point	action proposal

◆ This work is done in small groups and then compared with the others in the larger group. The result is filed for further use.

C. planning stage - acting

The third stage is also the most important one. From the start we wanted to offer new apostolic answers to the needs of people. New, that is different, or the same but renewed, or the same but with a new vision and awareness from our part. In the preceding stages we have helped each other in looking at the world through the eyes and heart of God. With this vision we can engage in an enlightened and loving discernment of the need for the Kingdom among our brothers and sisters. This is the moment to plan an effective response to this need.

A careful planning goes through the following steps:

1. we agree on some "lines of action",

2. we design a "plan",

3. we prepare some "programmes",

4. we define some "projects" on particular aspects of the programmes.

Imagine Christ our Lord
suspended on the cross before you,
and converse with him in a colloquy:

How is it that he,
although he is the Creator,
has come to make himself a human being?
How is it that he has passed from eternal life
to death here in time,
and to die in this way for my sins?

In a similar way,
reflect on yourself and ask:

What have I done for Christ?
What am I doing for Christ?
What ought I to do for Christ?

In this way, too,
gazing on him in so pitiful a state as he hangs on the cross,
speak out whatever comes to your mind.

(Sp.Ex. 53)

Lines of action are also called apostolic priorities. The **lines of action** are based on the **critical points** and on the **action proposals**. In the lines of action we offer a systematic and explicit presentation of our apostolic action.

It is convenient to involve as many leaders as possible in the preparation of the **lines of action,** but the final selection and decision is the responsibility of the community's governing body. There should not be many lines of action in an institution.

Each line of action represents an apostolic sector and includes four determining elements:

    • the **critical points** affecting this specific sector, to which we want to respond. They are the reason why we undertake these actions.

    • a **set of actions** related to that apostolic sector. These actions had been proposed by the members of the group as the answer to the critical points and now are more clearly defined, if possible.

    • **the criteria** by which these actions are inspired: the criteria reflect the thrust that was present in the proposals. In the lines of action this thrust should become clearer and operative.

    • **The objectives** or results we wish to obtain.

Reading the four columns of the **lines of action** from top to bottom we find:
- the critical points of the National CLC,
- the activities and actions of our National CLC,
- the criteria by which we guide our actions,
- the goals and objectives of our National CLC.

Exercise: (Using the document: "LINES OF ACTION" Instrument 8)

    This work is done in small groups and then compared with that of others in a wider group. The facilitators from the guiding team should supervise this work.

2. THE PLAN

The plan is the general framework in which all Apostolic Actions are placed and fit together. It offers an overall orientation to all the activities of the community. For this reason the plan can be seen as the heart of our mission. A plan is based on the lines of action and brings them together into a common vision. The Plan is implemented step by step and evaluated every four or five years. The essential elements of a global plan are:

- **Its justification**: the sum of the core needs and the critical points that our community wants to address,

- **The lines of action** include the recurring elements of the action proposals,

- **Its general objective**: the sum of the objectives in the "lines of action"

- **The strategies**: the operative conditions necessary for the "Lines of Action" to overcome possible obstacles and optimize the resources in order to attain the objective. *The strategies foresee those factors that may hinder or help the objective.*

Compared to a government, the Plan is the National Constitution, which is the point of reference for all laws and action programmes. All action should be evaluated in the plan's light. For this reason the global plan should be regarded as the institution's answer to the historic moment in which we live.

PLAN

JUSTIFICATION	LINES OF ACTION Dynamic Ideals	GENERAL OBJECTIVE

STRATEGIES Foreseeing factors that may hinder or help
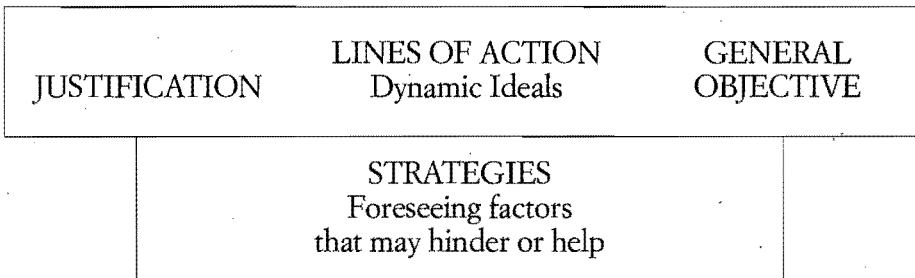
Etymologically, to "program" means to "write in advance" what will be done later. This means to foresee a future situation that we wish to see in place and to define the proper means that are needed to achieve it.

Criteria to define a programme. A programme should:

a) implement the main lines of action,

b) define the plan into **conditions, deadlines and targets**,

c) be implementable within a specific period of time,

d) suggest who will carry it out,

e) have the capacity to inspire various projects.

In a word, the **programme** should provide the answer to the following questions:

where will the action take place ⟶	geographical location
when will the action take place ⟶	timing
who will undertake it ⟶	coordination
what needs to be done ⟶	kind of activity and characteristics
how will it be done ⟶	methodology
why do we do this action ⟶	justification of the activity
what do we want to obtain ⟶	general and specific objectives
how much will be done ⟶	measurable targets
what instruments will be used ⟶	technical and financial resources

Each specific aspect of a programme is implemented by one or several projects. Each project is a unit and can be implemented independently from other projects. A programme can be achieved by one or by many projects. A project is different from a programme because of the implementation elements which characterise the project.

A **project** consists of several elements:

a. **The starting point** is the initial situation or sum of events and circumstances that define the reality facing us. They are the elements of our diagnosis of the situation.

b. **The final point** is the description of the new events (= new situation) that will occur at the end of all the activities of the project. It is neither an idea nor an utopia, rather it is a set of events or the specific objective of the programme that we want to happen.

c. **The body of the project**: we reach this final point of the project through a series of accomplished targets. In order to successfully reach these targets we have to go through stages, or intermediate targets related among themselves, leading to the successful implementation of the whole project.

d. **Timing**: is the timetable for the stages, targets and deadlines of the project.

e. **Transitions**: moments of celebration (visible signs) marking the end of one stage and the beginning of another.

f. **Estimation of the needed resources**:
   • human (who, how many, what forms of preparation or specific competencies are needed for achieving the project...)
   • material (tools, etc...)
   • financial (costs...)

41

Eternal Lord of all things,
I make my offering,
with your favour and help.
I make it in the presence of your infinite Goodness,
and of your glorious Mother,
and of all the holy men and women in your heavenly court.
I wish and desire,
and it is my deliberate decision,
provided only that it is for your greater service and praise,
to imitate you in bearing all injuries and affronts,
and any poverty,
actual as well as spiritual,
if your Most Holy Majesty desires to choose
and receive me into such a life and state.

(Sp.Ex. 98)

D. the evaluation

Evaluations are not done for the purpose of justifying or blaming somebody. Evaluations are done in order to gather information about a project. This information will help those who are in charge to make a decision about the project's future and to improve it.

> *With this information*
> *those who are in charge*
> *will decide what to do*

First of all we have to decide:

what are we going to evaluate?

for what purpose do we need the results of the evaluation?

how are we going to obtain these data?

We can evaluate:

1) the results,

2) the objectives,

3) the means,

4) the strategies.

1. EVALUATING THE RESULTS

After a project has been completed, we may wish to analyze its outcome. Sometimes the project is still on the way, but we may wish to make a progress evaluation. In fact, it is useful to make periodical evaluations: for instance, every year.

The results we obtain could be different from the results we had foreseen when we started the project. It is possible that there are unexpected results, while the results we expect may materialize only in part.

The evaluation of the results has to be measurable. A vague evaluation has little value; "they have done a good job", "spirits are high". These are impressions rather than true evaluations. Before we start an evaluation we have to answer the question: **Which results are easily measurable?**

a) **Expected results:** those belonging to the objective we foresaw,
b) **Unexpected results:** which we did not foresee as an objective. These are also called **effects.**
c) **Effects induced:** are the results brought out by the direct effects.
d) **Impact:** the project's influence over the people and the environment around it.

2. EVALUATING THE PROJECT'S OBJECTIVES

It can happen that at the initial phase of the project its objective is not clear or that after some years it is difficult to know what the founders of the project wanted. As the project develops, the founders, or their successors, will define the objective with greater clarity. The objective cannot be definitely evaluated until we see its final outcome.

a) Was the objective clear right from the beginning?
b) Is the objective useful, worthwhile?
c) Does the objective answer the needs and aspirations of people? Was everybody concerned involved in deciding the project's objective?
d) Is the objective feasible?

3. EVALUATING THE RESOURCES USED

The resources used in order to obtain the results are:

- **Manpower**, remunerated or not, used in the project. We should evaluate each person, their role and task, seeing their capabilities, limitations and the outcome of their work.
  - Are they competent and efficient?
  - Are they laborious? Has absenteeism influenced their contribution?

- **Materials** used in construction, transportation, formation, administration... borrowed or bought.
  - Were they well chosen?
  - Were they well maintained?
  - Were they used for the projects or for other purposes?

- **Finances**: the money contributed by the participants, grants received, money spent or put aside in view of future projects.

4. EVALUATING STRATEGIES

A strategy is the way to attain an objective

- Did we have a clear, well-thought and constant strategy?
- If there are other ways of doing the same, which one could be the best?
- Which are the advantages and disadvantages of the strategy that we have used?
- What changes do we suggest in order to improve the strategy?

These questions have an obvious meaning when we compare the strategy with
- the results obtained,
- the objective,
- the resources and the programme.

45

When writing the evaluation report we can follow this outline:

Introduction to the project
- What is it all about?

1. The evaluation's results
- the data are summarized in one or two pages

2. Report of the Evaluation

a) Conditions in which the evaluation has been done:
   Who has done it?
   With what purpose?
   What method has been used?

b) The project:

- The initial situation of the people we wanted to help, of the CLC team, and the resources we had at hand.
  What disposition did they possess regarding the positive outcome of the project?

- The implementation: favourable elements, difficulties, positive and weak points...

- Specific objectives of the projects:
  - Were they attained and to what degree?
  - Were people and groups influenced?

Conclusion
- suggestions and proposals

Instruments

GROUP ACTIVITY REPORT (GAR)

As an INTRODUCTION to the report please make a brief description of the context and background in which the activities take place. The activities reported, unless otherwise specified, are those having a communitarian character.

1. List the activities in which your CLC community is involved:

2. What are the *objectives* of your activities? What do you wish to obtain?

3. What *positive results* have been achieved by these activities?

4. What are the main *difficulties and obstacles* you have met in your activities?

5. Please describe the *socio-cultural context* in which you perform your activities. What *specific needs* of the local situation do your apostolic activities try to address?

6. What *ideals and values* move and inspire you in your apostolic activities?

7. What do you do in order to update yourself concerning the quality of your activities? What do you need in order to improve your *formation or capabilities*?

8. By what criteria do you *evaluate* your activities?

. THE BARS

	FIELD 1	FIELD 2	FIELD 3	FIELD 4	FIELD 5
Questions					
# 1 DEMANDS					
# 2 NEEDS					
# 3 ACTION RESPONSE					
# 4 CORE NEED					
# 5 CORE RESPONSE					
# 6 CORE DIFFICULTY					

How to use the BARS:

First step: List all the actions you want to evaluate.

Second step: Group them into FIELDS

> A field is a sector of our activity around which several actions take place. For instance: Liturgy, human promotion, youth, parents, the team's formation. Identify three to five fields of our apostolic action.

Third step: **Answer the questions**:

1st Question: DEMANDS

Considering each field of a CLC activity, we bring to our minds the explicit or implicit DEMANDS that the people in each activity have addressed to us. What do they ask from us? We put ourselves in their place, emptying ourselves from our own comfort and culture. If I would be in their place, what would I ask, what would I like, how would I like to be helped? They are *"God's word" for us! What words do they address to me? What do they ask me to do? What demands are they addressing to me?*

DEMANDS: their interests, desires, expectations, hopes, worries as well as what they are lacking, their frustrations and extreme sufferings.

2nd Question: NEEDS

We identify, behind the demands, the needs people have in each field and not the needs we choose to address.

3rd Question: ACTION RESPONSES

The needs we have identified expect an answer from us. **Action responses** are not so much **what** we do. It is, rather, **how** we do it.

4th Question: CORE NEED

Among all the needs in each field, we underline those that coincide. Then we organize them into core needs.
a) Group together the **needs** that keep appearing in the different fields, or in the same field under slightly different expressions.
b) Group together those key-needs that once answered, other needs would automatically be resolved.
c) Describe in a few words the **core-need**.

5th Question: CORE-ACTION-RESPONSE

The same methodological steps are applied to the **responses**. Among all the action responses in each field, we identify those that coincide. Then we organize them into core-action-responses.

6th Question: CORE DIFFICULTY

This is the obstacle that may prevent the core-action-response to address the core need.

THE CULTURAL ATMOSPHERE
IN WHICH WE LIVE

Positive and Negative aspects, uses and abuses:

1. **Mass Media**: television, movies, theatre, daily papers, magazines

+ _____

− _____

2. **Body care:** exercise, health care, beauty care

+ _____

− _____

3. **Adventure and pleasure:** tourism, trips, walks, drugs, cigarettes

+ _____

− _____

4. **Friendship, love and sex**

+ _____

− _____

5. **Material abundance:** food, clothes, house, appliances, supermarkets,

+ _____

− _____

6. **Technical instruments:** transportation, computers, communication, industrial production

51

7. **Mobility**: urbanization, tourism, migration, travel

\+ _____

– _____

8. **Heroes and models:** in sports, art, politics, service to the poor, following Christ

\+ _____

– _____

9. **Competition**: sports, school, profession, business, family, apostolate

\+ _____

– _____

10. **Education**: schools, universities, mass media

\+ _____

– _____

11. **Social religiosity:** religious traditions, pilgrimages, devotions,

\+ _____

– _____

12. **Ideologies:** Socio-political, religious, in art and literature,

\+ _____

– _____

NEOLIBERALISM

What is neoliberalism?

In the present times, the industrialized countries have adopted different forms of neoliberalism and are spreading this socio-political doctrine to the less industrialized ones. Neoliberalism does not elaborate a theory of global economy and does not offer a clear socio-political model. This new ideology is rather a doctrine advocating the supremacy of commerce and free competition.

This ideology justifies policies imposed by international organizations on national communities. These policies include the deregulation of the economy, the privatization of government-owned companies, and the liberalization of protectionism.

In this document we point out the practical implications of neoliberalism rather than its theoretical elements, which, by the way, are often contradictory.

a. **Utopias have failed,** dreams and promises are over. Socialism has failed and with it the dream of a society without exploitation. It is also unreal to speak about "the kingdom of God" unless we refer to the next life, to the other world. In the present society there is little room for Christian values. The only thing that counts is immediate action.

b. **Ideologies are over:** the only successful system is the capitalist market economy and liberal democracy. Any other alternative has failed. History has reached its end.

c. **Neoliberalism is inevitable:** in other words, any country wishing to reach a high level of development should adjust its socio-economic structures to neoliberal principles. In the present globalization of the world any other model of development is bound to fail.

d. **Neoliberalism is legitimate:** because its principles are the only option for a world economy.

2. SOME NEOLIBERAL POLICIES

a. *In Economics*

(1) **Structural reform**, which involves agrarian and industrial reform, is needed for a new level of development. It also includes industrial adjustments and re-conversion, as well as flexible policies on labour force, investments, technology, research and information.

(2) There is a move towards **Privatization** and less government, understood as the reduction of Government's intervention in the economy, especially in production, the abolition of the welfare state, and the strengthening of private capital and of monopolies.

(3) **The interest rate** is adjusted, and money and prices are controlled. The deficit has to disappear and inflation has to be controlled.

(4) **The economy is oriented to the international market** and to fostering exports.

(5) **Foreign investments are welcome** and the national market is open to international companies.

(6) **Any protectionism** is reduced or abolished.

(7) **Social suffering is high** because wages are lower and unemployment is higher: This will happen at least in the initial stage of restructuring production.

(8) **Compensation measures** are offered to depressed areas to relieve extreme poverty and in order to lessen the risk of social unrest.

b. *In Politics*

(1) **A New role of the state**: the state does not directly play a role in the economy; it only guarantees social order and the successful operation of private capital. Thus the basic patterns of society are dictated by the market, while the Government's task is to guarantee a greater efficiency of the public administration.

(2) **The role of the unions and popular organizations** is reduced to the minimum. Having lost their traditional role, they become instruments for higher production.

(3) **Modern Representative Democracy** is preferred in politics. However, if representative democracy presents any risk, it will be immediately limited. In fact, there is a new kind of domination taking the place of traditional dictatorships.

(4) **Reactions from people and social organizations** are weak. The left has no strength. The population, the unions and other organizations accept the neoliberal programmes as something inevitable. There is even an unconditional support from the population to any adjustment policy, regardless of its nature, at least at the initial stage.

(5) Due to market supremacy, there is **political subordination** in the new international readjustment.

(6) **Budgets for social programmes** are drastically reduced. The government's budget is reduced especially in Education, Health Care and Social Security.

(7) **Neoliberal governments act freely**, partially due to the weakening and lack of unity among grassroots organizations and social structures.

c. *In cultural life*

(1) The greatest values are **consumerism, production, efficiency.**

(2) **Pragmatism** rules political, economic, international life, as well as our daily life.

(3) **Markets become untouchable,** and any government's intervention or privilege offered to them are kept undercover.

(4) **Education's goals are the market economy** and private production. Greater space is given to private initiative. New importance is given to criteria of competition and productivity.

(5) **Mass Media is used to legitimize this model** and to foster consumerism.

(6) **The theology of the new right** (Novak) backs up neoliberalism as the best possible world, as inevitable and as a ground base for the Kingdom of God.

(7) **To the degree that homogeneous culture is accepted** local cultures fall into oblivion.

CHURCH MODELS AND APOSTOLIC STYLES

By Carlos Rubiano SJ (Colombia)

The lifestyle of any faith community cannot be confined to a clearly defined pattern or model. When we define some Church models, we wish to point out some tendencies or central points characteristic of some communities. We are aware that these models do not apply exactly to any given community or person, yet they can help us understand the differences within the Church in lifestyle, speech and opinion. Consequently, they can help us overcome some of the difficulties we encounter in our apostolic activities.

A. THE CHURCH AS A PERFECT SOCIETY (TRADITIONAL)

1. Structures   The pyramid: on top is the hierarchy, at the bottom the laity. This is a Church **for** the poor.

2. Organization   Subordination according to rank and ministries. Administration is very centralized. Geographical boundaries are privileged. The universal Church prevails over the local Church.

3. Objectives   Quantitative extension of the Church is the main objective. **Catechesis** aims at teaching what is needed for salvation. **Sacramental life** stresses the frequent reception of the sacraments. **Liturgy** is identified with the celebration of rites. **Morality** aims at maintaining the faith and good behaviour. **Obedience** means "doing what the pastors say".

4. Roles   The hierarchy thinks, decides, judges, plans, teaches. The laity are governed, taught, sanctified.

57

5. **For whom**   For the faithful who come to the churches and the catholic organizations and associations.

6. **Contents**   Faith is seen as a doctrine, special importance is given to Tradition, to official orthodox pronouncements and to uniformity in Liturgy.

7. **Methods used** Preaching, Catechesis, Ceremonies, Financial infrastructure, Catholic charity organizations.

8. **Placed in**   The Church is placed away from the world and social problems. It is a state within the state; relationships are sanctioned by mutual agreements. For all intents and purposes the Church backs up and legitimizes the political class in power.

9. **Values**   Authority, Obedience, Discipline, Fidelity, Tradition, Uniformity.

10. **Ministries**   Episcopal, priestly, religious.

B. THE CHURCH AS GOD'S PEOPLE (COMMUNITARIAN)

1. **Structure**   A circle of communion and participation. This is a Church **with** the poor.

2. **Organization** The hierarchy is at the service of the community. The priest inspires, preaches and coordinates the community. There is Solidarity among local Churches.

3. **Objectives**   Love and service to the world, to the human family. The whole person is promoted and saved. Forming Christian communities. Educating in the faith with a catechesis that fosters brotherhood.

4. **Roles**   Priests are educators of the faith and promoters of Christian communities. Apostolic teams are diversified. There is co-responsibility with the laity.

5. **For whom** The Christian members of the communities. The poor and the marginalized.

6. **Contents** The Christian community of faith, hope and love, the sign and instrument of communion with God and friendship among humans. The celebration and the proclamation of God's saving action in the history of humankind.

7. **Methods used** Insertion into human realities, Group dynamics, Promoting communities, Shared liturgical celebrations.

8. **Placed in** In the world, Away from civil powers, Open to all people of good will.

9. **Values** Incarnation, Fraternity, Service, Charity, Witnessing.

10. **Ministries** Diversified according to the needs of each community.

C. THE CHURCH OF THE POOR (PROPHETICAL)

1. **Structure** A circle of communion and participation. This is a Church **from** the poor and **like** the poor in its lifestyle and mission.

2. **Organization** Apostolic communities of service and co-responsibility, Diaspora in communion with the universal Church.

3. **Objectives** The liberation of the whole person and of all persons, Education to live as brethren, Awareness of injustice and protection of the oppressed, Visible expressions of liberation, Catechesis as the education to **know** faith by experience with an emphasis on solidarity.

4. **Roles** Priests, advisers, coordinators. Lay people are committed in tasks of service.

5. **For whom**   The oppressed, the poor, the weak. The socio-economic and cultural structures.

6. **Contents**   The proclamation of Christ's liberation; The Kingdom of God; Personal, community and structural conversion; Denouncing unjust systems; Human rights.

7. **Methods used**   Social analysis, Liberation pedagogy, Basic Church communities.

8. **Placed in**   Incarnated in History, as leaven and soul of society. A society which needs to be renewed in Christ and transformed into God's family.

9. **Values**   Love and poverty, Freedom, Solidarity, Commitment, Availability, Sacrifice, Hope, Creativity.

10. **Ministries**   The whole Church is ministerial. Special place is given to women and the youth.

Steps

1. Read every aspect on each Church model.

2. Compare each aspect with the real situation in which your apostolic work takes place. Write an "X" on each aspect that applies to your ecclesial reality.

3. See which Church model prevails in your field of apostolic action.

4. What should be done in order to adjust or transform the Church Model in your field of action?

LINES OF ACTION

AREA	CRITICAL POINTS	SET OF ACTIONS	CRITERIA	OBJECTIVES

How to formulate the Lines of Action:

Lines of Action are also called **apostolic priorities. The Lines of Action** are based on the **critical points** and on the **action proposals.** In the **lines of action** we offer a systematic and explicit presentation of our apostolic action.

It is convenient to involve as many leaders as possible in the preparation of the lines of action, but the final selection and decision is the responsibility of the community's governing body.

1st step: Select and define the area or sector of each line of action. (There should not be many lines of action in a community).

2nd step: On each line of action specify four determining elements:

- ◆   The **Critical points** we have to address in that area. They are the reason why we undertake the line of action.

- ◆   A **Set of actions** related to that area. These actions had been proposed by the members of the group as the answer to the critical points. These actions are now more clearly defined, if possible.

- ◆   **The Criteria** by which these actions are inspired: the criteria reflect the thrust that was present in the proposals. In the lines of action this thrust becomes explicit and operative.

- ◆   **The Objectives** or results we wish to obtain.

Not such a silly goose

When you see geese heading south for the winter, flying along in a "V" formation, you might consider what science has discovered as to why they fly that way.

As each bird flaps its wings, it creates an uplift for the bird immediately following. By flying in a "V" formation, the whole flock adds at least 71 percent greater flying range than if each bird flew on its own.

People who share a common direction and sense of Community can get where they are going more quickly and easily because they are travelling on the thrust of one another.

When a goose falls out of formation it suddenly feels the drag and resistance of trying to go it alone, and quickly gets back into formation to take advantage of lifting power of the bird in front.

If we have as much sense as the goose, we will stay in formation with those who go in the same way we are.

When the head goose gets tired it rotates back in the "V", and another goose flies point.

It is sensible to take turns doing demanding jobs... with people or with geese.

Geese honk from behind to encourage those up front to keep up the speed. What do we say when we honk from behind?

Finally, and this is important, when a goose gets sick, or is wounded by gunshots and falls out of formation, two other geese fall out with the goose and follow it down to lend help and protect. They stay with the wounded goose until it can fly or until it dies; and only then do they launch out on their own, or with another formation to catch up with their group.

If we have the sense of a goose we too will stand by each other.