

Companions in Cooperation

On the Theology of Personnel Cooperation

“The people of a country soon discover whether their new helpers are motivated by good will or not, whether they want to enhance human dignity or merely try out their special techniques.”

(Paul VI., Populorum Progressio No. 71)

Context of the document:

Religious Pluralism and the

Pursuit of Efficiency in Development Aid Policy

Development cooperation has transformed itself considerably in the past decades. For the AGEH as a church personnel agency it is therefore vital to repeatedly reflect upon its original assignment in a contemporary and realistic way. For this purpose the development aid instrument of Personnel Cooperation (PC) is to be substantiated in a theological, socio-philosophical and professional context for the secular and church sectors of today's society (1). This is necessary, for the hitherto existing reasons for church personnel cooperation as (a) part of the Church's service in the world and testimony to the Christian faith, as well as (b) part of the general development policy movement and as an important component of development cooperation in addition to other areas such as for example Technical Cooperation (TC) or Financial Cooperation (FC) can no longer necessarily be maintained.

- a) Reasons for action in the world resulting from the Christian faith cannot be taken for granted in Germany at present. Many Christians today do not feel moved by their churches. They have to a large extent rejected a traditionally unchallenged, cultural and spiritual rootedness in the Christian faith. What it means to be a Christian can only be concretized by him or herself and not by anyone else for him or her. In order to be able to communicate on questions of the faith the exchange on individual standpoints and perceptions is today essential.
- b) Moreover it was not only in the wake of the Paris Declaration 2005 on Aid Effectiveness that the question has increasingly been asked to measure and document the effectiveness of development cooperation as a whole and within it also Personnel Cooperation. With the instruments available so far, however, it is not possible to comprehend the effectiveness of social processes, which

constitute above all Personnel Cooperation. A deep-reaching conceptual uncertainty and arbitrariness in the evaluation of Personnel Cooperation is the consequence.

Our approach: Reflection on religious praxis

In spite of these changed conditions in society and development policy Personnel Cooperation based on the Christian faith, socio-philosophically and socio-ethically communicable, and with exemplary professionalism, has always existed. It exists in the concepts, strategies, programmes, projects and partnerships of state-run, non-governmental and church-run institutions and its dynamics are attributed to the commitment of individuals (volunteers, development workers, experts) and must be surveyed from their development political praxis and reflected upon theoretically conceptually.

The following theses should at least attempt to achieve this. At this juncture the AGEH is treading upon conceptual virgin soil: Up to now neither a theological socio-philosophical theory of Personnel Cooperation has existed, nor have its real effects actually been in fact documented beyond the description of logical effect expectations. Elements of a theological substantiation are developed below; an applicable theoretical model of impact will be compiled separately (2). For this reason the specific professional conclusions from the theological substantiation of Personnel Cooperation are only implied here. A detailed discussion is left to a model of effectiveness for Personnel Cooperation.

Furthermore in our theological substantiation of Personnel Cooperation we do not pursue one individual discipline; in fact we rather allow ourselves to be guided by our spiritual tradition and practical experience in the faith, substantiating this with biblical images, dogmatic symbols, socio-philosophical principles, sociological facts and the statements of the protagonists of Personnel Cooperation. The three principles of the Catholic social doctrine – the personalist principle, solidarity, subsidiarity – are the essential guiding ideas on the development of our substantiation. In the tradition of Catholic theology we combine sound aspects aimed at a wide social consensus with visionary and religious aspects, combining them to a fascinating union.

The inspiration which we draw from these sources is our contribution to the developing of Personnel Cooperation. With this substantiation it is our intention not to lose sight of its theological basis, because being addressed by God gives meaning to our humanistic commitment in the service for mankind and is our constant motivation (4).

The objective of theological substantiation: The sense of well-planned actions and the sense of it all

A theological substantiation of Personnel Cooperation targets the question of its meaning in the midst of ever existing questions. It does not exclude the constructive rationality, which controls politics and also development policy and thus also the

discussion of development policy on aid effectiveness, but recognizes its necessity. For the belief in the meaning of life and faith in God who gives life meaning has to concretize itself in appropriate social, economic, political, cultural and personal circumstances.

Moreover a theological substantiation of Personnel Cooperation, which emphasizes God as the saving and persisting reason for all worldly circumstances, encourages the confidence that human efforts in development cooperation – regardless of all limitations and imperfection – is not in vain. That the protagonists of Personnel Cooperation, constantly initiating new cycles of activity in the face of real disorder, injustice and violence, do not run out of steam, that is what Christian Personnel Cooperation with its express and indispensable reference to God stands for. That's why having patience to go the long road together is its trademark.

The AGEH believes that Personnel Cooperation supported by its partners is intended to achieve more than pre-defined objectives; indeed the religious individual, respectively the religious development worker, or a church development organization inspired by the faith, by all means plans and acts with foresight; but from our religious point of view these planned actions and thus also Personnel Cooperation share in the freedom which characterizes the life of individuals with each other and with God. Like God and mankind, so individuals must always find the way to each other freely. This conforms to their character and their dignity. It is certainly reasonable to make plans for this life's freedom; but it is utterly indispensable and vital that – and be it under sheer intolerable conditions – one lives and is encouraged to live and not solely to pursue the objective of mastering life with the claim to 100 % planning, feasibility, and perfection. From a Christian viewpoint Personnel Cooperation is a testimony to the faith on life as such, expression of confidence in a divine promise, expression of a transcendental vision, a worldwide mission (5).

The Case:

“God becomes man” as God’s protest against the reality of the world

The religious view of life stands up against the actual historical “course of the world”, against the contempt for human life, against the objective derision of human dignity. People of faith (religious and non-religious believers) are not willing to accept that “that’s how the world is” and organize themselves in communities as a sign of protest against the natural, inhumane and ungodly “way things go”. The courage for this protest doesn’t come solely from the experience of the world, but – for every individual – from the claim of conscience and – for the religious believer in our cultural sphere – from the revelation of God, who Himself speaks out against misanthropy and for human dignity: “I am there (for you). I have created you in my image.” (Ex 3; Gen 1:27). God’s revelation is not a powerless holy appearance over a hopeless world, but a sign which contradicts and which is thus also contradicted itself (Lk 2:34)!

Thus the community of mankind amongst each other, which is defined by love and justice, personifies the community of mankind with God. This is also the epitome of the mission of the church in the world: “Since the Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity

of the whole human race” (6). Church-run development cooperation is such a sign and instrument, in which church Personnel Cooperation plays a special role. Personnel Cooperation follows the example God has given us: As God has become mankind in Jesus and encounters us in the shape of our fellow men and women, thus Personnel Cooperation works – as a symbol of the “increasingly human!” – through, on and between people in the daily struggle for existence: people look at each other and listen to each other, experience and explore each other, mistrust and misunderstand each other, suffer at the hands of each other, fight against each other, get to know each other – appreciate and trust each other. This is the only way to make possible experience and reflection, exchange and change, and with it fruitful cooperation and sustainable progress. In this respect Personnel Cooperation is not an optional but a central instrument of church development cooperation. It may not be in every case the preferred specialist instrument but is in principle indispensable, for:

1. Every development begins and ends with human persons and evolves through interchange and dialogue. It is borne by individual persons.
2. Personnel Cooperation responds through solidary service to the lack of human relations of those who are in need in our global world.
3. Personnel Cooperation takes seriously the human need for self-actualization beyond the individual aspect. For this reason it supports institutional self-organization.

**1. Interchange: Every development begins and ends with human persons and evolves through interchange and dialogue.
It is borne by individual persons.**

Every kind of development – in the sectors of economy, education, health, politics, religion – begins with human persons who have limitations and is inseparable from them. Development is a fundamental dimension of being a human person. People become and are, however, individual persons through relationships – with other individuals, with themselves, with the world and – if it is their belief – with God. The fact that human persons are recognized and loved by God, addressed and challenged by Him, makes them individuals to be respected, encouraged and loved. God recognizes in man “His own image” (Gen. 1:26f). This accounts for the dignity of the human person(7).

However, even if one is unable or unwilling to comprehend this religious view of the reality of human beings, the fact remains: human persons can only develop themselves as individual persons, i.e. only in mutual relationships. It is exactly this otherness or strangeness of another person – as far as one is able to open oneself to this experience without overrating or underrating it – which at the same time is experienced not only as unpleasant but which also evokes attention, recognition, self-determination and harmonization as well as exchange in the form of dialogical learning processes, from which new perceptions and alternative behaviour patterns to accustomed practices emerge. Examples of such intercultural dialogical learning are the mutual awareness processes which have taken place in the interchange of people and institutions of the north and south – as, for example, in the development theory, liberation theology, in adult

education empowerment – and, moreover, in Personnel Cooperation. In Personnel Cooperation this experience is reflected in what our partners and observers of Personnel Cooperation refer to as “the view from outside” or “productive difference”. “This dialogue [within Personnel Cooperation]... is – more so in the African world-view than in our European context – always personal and direct. The stronger the exchange on our values and visions occurs directly, person to person, face to face, the greater is the chance of a genuinely common understanding of programmes and objectives. So both Misereor itself and its partners need the view ‘from outside’...” (8)

If Personnel Cooperation takes into consideration the truth of the dependency upon others, it is possible to prevent the danger of merely pseudo-participatory processes of the local partners in the practice of development cooperation. Personnel Cooperation is committed to self-determination and ownership, empowers the partners and thus enhances the quality and sustainable effects of professional expertise.

“Human persons in relationships as the protagonists of development” – this corresponds to the “supreme principle” of Catholic social teaching, which states that “individual human beings are the foundation, the cause and the end of every social institution. That is necessarily so, for men are by nature social beings. This fact must be recognized, as also the fact that they are raised in the plan of Providence to an order of reality which is above nature. On this basic principle, which guarantees the sacred dignity of the individual, the Church constructs her social teaching.” (9)

2. Com-Passion: Personnel cooperation responds through solidary service to the lack of human relations of those who are in need in our global world.

Poverty is basically a lack of relations. Not that the poor have no relations: they are their means of survival. But they have very few social solidary relations, not only at national level but also at global, sometimes even regional and even local level, a situation which is life-threatening and destructive. In this respect they have “no relations”. They are powerless and often can “do nothing” to improve their situation. Like the paralytic man in the Gospel of John, the poor can say: “I have no one” (Jn 5:7) who would bring me to the source of my healing. The powerful “doers” in the world and the many insensible egocentric beneficiaries of the uneven distribution do not have the poor in mind, they pay no attention to them, they keep them at arm’s length, do not enter into a direct relationship with them – the poor themselves are very often not seen and not heard, they are overlooked and one turns a deaf ear to them.

God, however, “sees” and “hears” the poor: The maid, Hagar, fleeing from Sarah learns that “God sees me” (Gen 16:11-14). God hears the weeping boy, Ishmael, and opens the eyes of the desperate mother to life-saving water (Gen 21:14-19). God “sees” the affliction of His people in Egypt and “hears” their lamentation. He is “aware” of their suffering and “knows” (Ex 3: 7ff). The Psalms are full of this: “But you (God) see!” (Ps 9,35a)(10). Mary praises God, who has “looked upon” the lowly and raised them up (Lk 1: 46-55).

Just as every development begins with human persons, Personnel Cooperation begins, true to its nature, in particular with the lack of relations of the poor. Development workers literally go to the poor, take them seriously and share life with them in solidarity.

This solidarity is tangible, personal, yes even individual, even there where it is expressed in professional service and is institutionally integrated. However it is not, of course, the exclusive property of a Christian-based Personnel Cooperation, but is quite able to inspire the practice and programmes of other non-governmental and state actors.

From a theological standpoint people who are in solidary relations and interchange are the place at which “the God who sees and hears” is willing and able to become active and effective. Not that the “helpers”, i.e. the well-off, who condescend to solidarity, are God! That would be – and to some extent is also – a deeply-rooted misunderstanding, a scandalous presumption and self-idolisation by the – seen globally – unsolidary well-off, who in attempting to compensate “celebrate” a little solidarity. There are perhaps moments where development workers are able to communicate an experience of God to the poor, if the poor feel that they are esteemed, respected, taken seriously and also – why not – loved. Development workers are, however, at the same time poor themselves – they are lacking in life’s perspective and fulfilment, lacking in human dignity which the well-off lose through egocentricity, lacking in happiness which is non-existent when people still suffer poverty, lacking too in power and influence. For these development workers who are on the one hand well-off, on the other hand often very poor, perhaps it is rather the poor who are God. For the sense of it all can reveal itself to the development worker in them. (“I was hungry and you gave me food...” Mt 25, 31-46).

So development workers are for their part themselves poor and, in their supposedly one-sided helping and giving, are also themselves recipients of gifts; and the poor are for all intents and purposes able to cope with life and have treasures to bestow: their being poor, their courage to face life, their self-help, their solidarity, their survivalism, their humour! God is inherent in the relationship between such well-off development workers and the poor who are being helped. None of the protagonists “is”, however, simply God; rather God lives in and between human persons, who help each other to live, who liberate each other and thus give each other a sense in life (11). In solidary relationships human persons thus personify for each other God’s love for mankind and in particular for the poor of whatever kind; service to the poor but also their own courage to face life, their self-respect and their self-help testify to and represent the presence of God. In this way Personnel Cooperation possesses something sacramental (12): In its best moments it may by all means “achieve what it characterizes and characterize what it achieves”: God’s saving presence among man.

Personnel Cooperation is for this reason the heart of development cooperation. For, on the one hand, in Personnel Cooperation the poor, who suffer through the negative effects of globalisation, are put in the focus, as in the eyes of God Himself. On the other hand human persons react to the living conditions of the poor by taking sides with them – touched and concerned by the injustice and violence, compassionate, often hurt themselves and equally affected. The

suffering of the poor themselves does not remain passive in dialogue with the solidary development workers, but is or becomes an active passion (suffering becomes productive). Equally the solidary collaboration of the development workers does not remain inactive but also becomes an active compassion (suffering together makes productive). The cooperation of both encourages, inspires hope, strengthens and endures vehemently (13). The interconnection of “passion and compassion”, too, accentuates more than ever the expertise which development workers bring with them – a far cry from any mere social romanticism. In Personnel Cooperation those development workers achieve a sustainable effectiveness, who in utilizing their know-how radiate authenticity, altruism and solidarity. Most notably it is the poor who sense this (14).

Notwithstanding the solidarity of Personnel Cooperation (as in development cooperation as a whole) always appears impaired by the irritating factual discrepancy between the material living standards of the poor and the wealthy protagonists. Individual development workers experience this contradiction as a painful scandal and it by no means escapes the attention of the poor. The relations between the poor and their helpers remain fragmented and fragile. The claim to idealism cannot be seen for the whole but only for fragments thereof (15).

3. Service: Personnel Cooperation takes seriously the human need for self-actualization beyond the individual aspect. For this reason it supports institutional self-organization.

People never live, develop and assert themselves as isolated individuals. They are always “bone of bones and flesh of flesh” (Gen 2:23f). They organize themselves in families, neighbourhoods, communities, clans, tribes, peoples, states, nations, free networks ... of the “family” of man. We will never be saved “every man for himself”. “Nobody is an island” (16). Every attempt to be solidary as an individual remains far beneath its better possibilities, for communal efforts amount to more than the sum of individual efforts towards solidarity. These are always bound to reach the harsh limits of their fading insignificance.

In order to overcome the limits of individual solidarity Personnel Cooperation also organizes the personal commitment of development workers in an institutional framework. The commitment of the individual is enhanced and safeguarded by an assigning and commissioning community (a local community, a non-governmental organization, a church, but also a social movement, an action group...). This integration into a development aid programme achieves higher effectiveness and allows for further development in accordance with the comprehensive objectives (17). Personnel Cooperation is thus not based exclusively on personal relations (face to face); it is rather institutional relations (roles), which make personal relations possible and support them (as vice versa the personal sphere promotes sustainably the institutional and personnel spheres and fills them with life).

Thus Personnel Cooperation is essential and always more than just specialist competence or individual commitment; it is a representative “service” on behalf of the communal – much more than individual – will to serve, based on a community-creating mission and presenting itself in an institutional framework.

These actions representative of and on behalf of an institutional community are valid for every activity of Personnel Cooperation, and require that the development workers fully identify with the given task. For development workers are representatives of people and institutions in Germany, who are very concerned about justice and a better life for the poor and who to this end promote development cooperation at a political level and with financial support. Representative action becomes especially clear there, where development workers – such as in humanitarian aid or civil peace service – solely through their presence embody global, international solidarity and create worldwide publicity. Sometimes their presence can serve as protection for members of local target groups, which call international solidary presence into action, because they attract the aggression of local state-sanctioned violence and injustice and the powers that be (18).

Moreover people develop themselves and are effective primarily but not exclusively through personal relations. Personnel Cooperation is also always personnel-oriented and institution-oriented cooperation (human resource and organisational development). For this reason development workers promote organisational forms of human development and development cooperation, shaping them in a sustainable way. In concrete Personnel Cooperation it has always been a question of working in organisations (hospitals, schools, workshops, on model farm projects etc., mostly in the framework of larger state-run or church-run administrative units). Initially these were foreign aid institutions (of the mission/local church, the colonial government/nation-state); for decades self-help institutions (of civil society, often but not only initiated by churches) have been noticeably launched and supported; nowadays development workers tend to work increasingly as advisors of self-help organisations inspired by civil society or the church at regional and even national levels. Here they admittedly play an essential role in ensuring the sustainability of development cooperation (19).

After all supposedly individual religious and humanistic motives themselves have their roots in a communal memory and its rituals. The spiritual, theological, socio-philosophical and socio-ethical traditions which we rely upon and from which we draw orientation and the courage to live, are themselves collectively and institutionally fixed. To express its visions early Christianity, rooted in Judaism, speaks in images of communal salvation, e.g. of God’s reign and kingdom, of the city of God among men, of God’s people. In this respect the integration of church Personnel Cooperation into the mission of the church in a broad sense (“Life to the full”, Jn 10:10) is anything but incidental. Faith in God as a solid courage and energy reserve is also communicated institutionally and is a first-rate political standpoint.

So the community and its institutional state, e.g. in development cooperation, support and complement the always very limited effectiveness of individual persons (who should always be allowed to and must claim “as much help as

necessary”). This aspect of the subsidiarity principle of the Catholic Social Teaching is infrequently stressed hereabouts. At the same time the dignity, self-determination and achievement potential of the protagonists in development cooperation are always to be safeguarded (“as much autonomy as possible!”). This meaning of subsidiarity as a principle of freedom is theoretically more familiar to us, even though it is constantly in danger in the daily work even of development cooperation.

Conclusion:

A long road – close contacts

Personnel Cooperation is an essential part of development cooperation, in particular of church development cooperation,

- because in it the belief in God’s love for mankind takes shape in the solidary interchange from person to person;
- because in it the fact that human development is dependent upon interchange and relations is virtually tangible;
- because it supports the institutionally protected and in the broadest sense political self-determination of human beings personally and with personnel.

In this way Personnel Cooperation in development cooperation testifies to the incarnation of God even in day to day life and work with its personal interchange and the skilled work of its personnel. Fr. Adolfo Nicolas SJ gets to the heart of the matter when it comes to the incarnate nature of Personnel Cooperation: “I believe [...] that for all things – whether it be spirituality or the social apostolate or everything else – there are no shortcuts. There is always a long way to go: real changes and real discernment are always the end of a long process, the first step of which is always contact, contact with people, with situations.”(20)

All target-oriented, instrumental-rational efforts of Personnel Cooperation are, from a theological viewpoint, part of the incarnate nature of development cooperation; they always, however, remain fragmentary, open to criticism and in need of improvement. Development cooperation and within it Personnel Cooperation always gains and retains its deeper and comprehensive meaning solely through a vision, Christian through the promise of God’s Kingdom, which “comes” not without, but also not merely with our efforts: a life rich in human contacts and relations, rich in the common experience of travelling the long road together, in the face of God, in the active expectation of his approaching, surging Kingdom,... companions in cooperation.

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Explanatory notes:

- (1) Under “Personnel Cooperation (PC) as part of Development Cooperation (DC)” we understand
- cooperation between individual persons
 - of different cultures or differing social status
 - face to face
 - on jointly defined problems and tasks.
 - This cooperation should contribute to those involved being able to lead a life in self-determination and dignity.
 - PC is companionship and a community of learning, within which development takes place through interchange and dialogue, ideally mutually, often quite unbalanced and thus endangered in its sustainability.

The term PC must be understood in a broader sense than that of Technical Cooperation (TC), which for the most part understands PC solely as the sending out of development workers to situations of deprivation, the transfer of specialized technical and development know-how, thus tending to lead to a one-sided cultural transfer. Our understanding of PC includes specialized technical contribution, emphasizing however the local contribution and the local ownership and focuses on a reciprocal relativization and mutual learning progress. This broad understanding of PC can even include voluntary services and expert advice (e.g. short-term advisors) – and make its own independent assessments. It includes the service of foreign as well as local, indigenous development workers, many of whom are increasingly highly qualified.

- (2) The AGEH is at present developing a model of effectiveness, with which the effectiveness of PC can be specified and which serves as the basis for documentation of concrete effects.
- (3) Compare the documentation of the debate between Jürgen Habermas and Joseph Cardinal Ratzinger at the Catholic Academy in Bavaria on 19.01.2004: Pre-political moral foundations of the liberal state, in: Debate 34 (1/2004) 1-12.
- (4) This corresponds to the image of humanity of transcendental, integral, holistic humanism: “What are less than human conditions? The material poverty of those who lack the bare necessities of life, and the moral poverty of those who are crushed under the weight of their own self-love; oppressive political structures resulting from the abuse of ownership or the improper exercise of power, from the exploitation of the worker or unjust transactions. What are truly human conditions? The rise from poverty to the acquisition of life's necessities; the elimination of social ills; broadening the horizons of knowledge; acquiring refinement and culture. From there one can go on to acquire a growing awareness of other people's dignity, a taste for the spirit of poverty, an active interest in the common good, and a desire for peace. Then man can acknowledge the highest values and God Himself, their author and end. Finally and above all, there is faith – God's God's gift to men of good will – and our loving unity in Christ, who calls all men to share God's life as sons of the living God, the Father of all men.” (Paul VI, Encyclica Populorum Progressio, No. 21).

- (5) Christian Development Cooperation and Christian Personnel Cooperation testify to the Christian mission, which is also always the mission of Christian communities, i.e. of churches. However, in doing so the concept of mission – often limited in scope by the Church in the past – has been extended in a virtually revolutionary way. Whilst including up to Vatican II the reproduction of European Church Christian confessions world-wide and that indeed with the tailwind of European colonialisms and imperialisms, it aims today at a humanizing consensus with local and international protagonists, which sees and presents itself as a testimony to the faith and to all intents and purposes with the claim to conversion but without the pressure of church membership. Whilst the first development workers were brothers, priests and sisters of missionary orders and their helpers “lay missionaries” in the ecclesiocentric and Eurocentric sense, today’s collaborators of church PC are no less – but very different – “missionaries” in consequence of a new, integral concept of mission: serving people in need without secondary motives of institutional egoism and ethnocentricity and at the same time developing here and there local genuine cultural compromise which is universally exemplary in its tolerance and respect for the differentness of others.-

For the modern concept of mission cf. the introductory paper of Karl Cardinal Lehmann at the International Congress of the Catholic Church “Welt-Mission”, 02.-04.05.2006 in Freising, at: Secretariat of the German Bishops’ Conference (publisher), Guideline no. 202, Bonn 2006, 19-52, esp. 29ff and 41ff; also Fuchs, Ottmar, Mission – ein alter Begriff mit aktueller Qualität (Medical Mission Institute Würzburg, Missionsärztlicher Dialog 7) Würzburg 2003, 4-20; also Schwarz, Leo, Mission und interreligiöse Entwicklungszusammenarbeit aus katholischer Perspektive, in: J. Müller / M. Reder [publisher], Interreligiöse Solidarität im Einsatz für die Armen, Bonn 2007, esp. 33-37.-

The opening of the Catholic concept of mission with its effect of opening the boundaries in the context of a definition of relationship of the Church and the world which is no longer ecclesiocentric can be followed up in the papal declarations since Vatican II: Pastoral Constitution Gaudium et Spes, No. 3,2; 40-45; Decree on the Mission Activity of the Church Ad Ventes, No. 3,1; 6,5; 7,1; 11f; Roman Bishops’ Synod 1971, De iustitia in Mundo, No. 6; Paul VI, Encyclica Populorum Progressio, No. 12f; 21; 71f; Paul IV, Apostolic Letter Evangelii Nuntiandi, No. 17-24; Dialog und Verkündigung Nr. 79f (Verlautbarungen des Apostolischen Stuhls 102, Bonn 1991, 40f); Gerechtigkeit für alle. Zur Grundlegung kirchlicher Entwicklungsarbeit, 3.3 (Deutsche Kommission Justitia et Pax, Bonn 1991, 51ff); A Just Peace No. 177ff (the German Bishops 66, Bonn 2000,); Among all Nations Your Salvation. The mission of the Universal Church (the German Bishops No. 76, Bonn 2004); John Paul II, Encyclica Dives in Misericordia, 14,7; John Paul II, Redemptoris Missio, 39; 52-60; 71f; Benedict XVI, Encyclica Deus Caritas Est, 32f; Benedict XVI Encyclica Spe Salvi, 25-31.- Cf. with the discussion of the global frame of reference of the church mission: Schreier, Robert, The New Catholicity. Theology between the Global and the Local (Intercultural Theology Volume 9) Frankfurt a.M./London 1997, esp. 210-226.-

Compare also the ground-breaking works of the former Secretary General of the Missions of the Capuchin Order, Fr. Walbert Bühlmann (Wo der Glaube lebt. Einblicke in die Lage der Weltkirche, Freiburg 1974; Missionsprozess in Addis Abeba, Stuttgart 1977; Alle haben denselben Gott, Stuttgart 1978; Ein Missionsorden fragt nach seiner Zukunft, Münsterschwarzach 1979; Wenn Gott zu allen Menschen geht. Für eine neue Erfahrung der Auserwählung, Freiburg 1981; Weltkirche. Neue Dimensionen – Modell für das Jahr 2001, Graz-Wien-Köln, 1984. Over the last decades the missionary orders themselves have with their reflected missionary praxis developed the above implied intercultural extended concept of mission.-

From another perspective, namely on the part of contemporary business and management philosophy, it is by the way a matter of course to denote the leading idea, the central task and self-assertion of an enterprise, i.e. that which defines the strategic aims and the day to day activities, as “mission” and “vision”. Thus for a Christian organisation this may and must be the Christian mission and vision: serving for the coming of God’s Kingdom.

- (6) Second Vatican Council, Dogmatic Constitution on the Church Lumen Gentium, No. 1. Cf. also: Pastoral Constitution on the Church in the Modern World Gaudium et Spes, No. 42. Karl Cardinal Lehmann also refers to this in his speech at the St. Michael’s Reception of the Commissariat of the German Bishops on 12.09.2007, in: KNA Documents, October 2007, 16.
- (7) This is in line with the person concept of Catholic theological anthropology and social teaching. Cf. Pontifical Council for Justice and Peace, Compendium of the Social Doctrine of the Church, Freiburg/Basle/Vienna 2004, 96-101; 106-123; 127; 162ff; 167ff; 278f; 307 and 309. Cf. also: Steinkamp, Hermann, Gruppendynamik und Demokratisierung. Ideologiekritische und sozialetische Studien zur empirischen und angewandten Kleingruppenforschung, Mainz/Munich 1973, 53f; also: Buber, Martin, The Dialogical Principle, Heidelberg 1983; Dussel, Enrique, Ethics and Community (Library Liberation Theology) Düsseldorf 1988; Antoncich, Ricardo/Munarriz, Jose Miguel, The Social Doctrine of the Church (Library Liberation Theology), Düsseldorf 1988; also Ricoeur, Paul, Wege der Anerkennung. Erkennen, Wiedererkennen, Anerkanntsein, Frankfurt a.M. 2006.
- (8) MISEREOR – Partner for Africa. Orientation framework for the work of the Africa Department of the German Catholic Bishops’ Organisation Misereor e.V., July 2003, 43. Cf. Statements of partner organisations in the South and members of target groups in: Herausforderung Mensch (Reihe Basispädagogik Nr. 11), Cologne 1999, 105; 160; 169f. In addition: Goldstein, Horst, Das inspirierende im Fremden. Bausteine einer Spiritualität der Personellen Entwicklungszusammenarbeit, in: Perspektive Mensch (AGEH-Reihe Basispädagogik Nr. 12) Cologne 2000, 74-84, esp. 81ff. – See also Enrique Dussel’s logic of „otherness“ (alteridad) und “outward appearance” (exterioridad) of the world of the poor and oppressed in the face of the dominating logic of the capitalist world system; also: Peter, Anton, Enrique Dussel. Offenbarung Gottes

im Anderen, Mainz 2001; Menke, Karl-Heinz, Die Einzigkeit Jesu Christi im Horizont der Sinnfrage, Einsiedeln-Freiburg 1995.-

On the necessity of free, problem formulating, open-issue dialogue processes cf. Freire, Paulo, Pedagogy of the Oppressed, Stuttgart/Berlin 1971; in the words of Paul VI in his Encyclica Populorum Progressio, No. 72: "Thus those who undertake such work must realize they are guests in a foreign land; they must see to it that they studiously observe its historical traditions, its rich culture, and its peculiar genius. A rapprochement between cultures will thus take place, bringing benefits to both sides". Such fundamental assumptions are implemented in the above mentioned MISEREOR orientation framework.

Example: With a view to the history of the world church the transition from Jewish Christianity to Hellenistic Christianity, as it took place in the 1st century (Acts 15) is a classic example of Christian church learning processes with effects on universal history. Karl Rahner has linked this intercultural step of the early Church with his groundbreaking view of the Second Vatican Council: Both cases, the so-called Apostolic Council in Jerusalem as well as the Vatican II are successful attempts to overcome a "clash of civilizations" which characterized the era at that time as well as today. Central to both is the recognition of the other. See Rahner, Karl, Towards a fundamental Theological Interpretation of Vatican II, in Journal of Catholic Theology 101 (1979).

- (9) John XXIII, Encyclica Mater et Magistra, 219f.
- (10) Cf. only from the large number of testimonies to God, "who sees and hears" and the poor and oppressed for whom He is the last one to care and save: Ps 9,5; 13,32-35. Ps 12,4b. Ps 17,7b. Ps 21,25. Ps 24,1f. Ps 26,7-10. Ps 27,1f;6. Ps 30. Ps 34,3b; 9f; 17; 22f. Ps 36,1-7; 18f; 23f. Ps 37,16; 22f. Ps 38,8. 13. Ps 39. Ps 138. Ps 141. Ps 142.
- (11) Read the section Mt 15, 21-28 posing at the same time the question "Where is God here?"! God is not just simply in Jesus, but also not just simply in the woman. Rather the Messiah develops in the struggle of both for the truth.
- (12) Cf. Boff, Leonardo, Kleine Sakramentenlehre, Düsseldorf, 12th edition, 1992, 53ff. Also Splett, Jörg, Sakrament der Wirklichkeit. Vorüberlegungen zu einem weltlichen Begriff des Heiligen, Würzburg 1968, 91.
- (13) Christian solidarity as compassion strives consciously and unflinchingly far beyond rational human solidarity, which frequently finds its limits in the well-understood self-interest of the well-off. Church DC and, within it, PC, thus "embodies" a dynamics which unrelentingly surges out beyond the human and all too human nature of individuals, organizations, communities, states and nowadays also existing churches. – For some years now in its training programmes for development workers in their host countries the AGEH has

picked out as one of its central themes the question as to which spirituality is the most genuine and most productive for European “foreign workers” committed in their profession and solidarity in countries of the southern hemisphere. Inspired by the social ethicist Hermann Steinkamp we have involved ourselves collectively and in repeatedly new cycles of reflection in considering a “spirituality of compassion”. The central affective and psychological requirement for this was first of all “touchableness”, then “concernment”; “compassion” in the sense of dealing in a productive way with the injury received through experiencing poverty and could be the next definition of that which a committed development worker and their local partners have to bring with them or develop, and a translation of compassion excluding fatalism. (See unpublished AGEH conference reports from Tanzania and Peru from the years 2005 and 2006; interview with Prof. Hermann Steinkamp, in: CONTACTS 4/2006, 24. On the concept of compassion cf. Metz, Johann-Baptist, feature supplement in the Süddeutsche Zeitung Christmas 1997: “Mit der Autorität der Leidenden. Compassion – Vorschlag zu einem Weltprogramm des Christseins”; also: Lindorfer, Simone, Liberation Psychology. Approach to the Reality of Traumatization in East Africa, in: StdZ 226 / 2008, (former development worker financed by MISEREOR in Uganda).

- (14) See quote of Paul VI from Populorum Progressio No. 71 at the beginning of this text. – Cf. also Benedict XVI in his message on the occasion of World Peace Day on 1st January 2009: “The problems of development, aid and international cooperation are sometimes addressed without any real attention to the human element, but as merely technical questions – limited, that is, to establishing structures, setting up trade agreements, and allocating funding impersonally. What the fight against poverty really needs are men and women who live in a profoundly fraternal way and are able to accompany individuals, families and communities on journeys of authentic human development.” (No. 13).
- (15) Development workers report again and again that they painfully experience the contradiction between the high ethic and political claim of their service and the personal and institutional inadequacies in the midst of the scandalous affliction of the poor: “Given this bleak panorama the situation of the Church, which claims to be a witness to salvation, resembles that of the followers after the crucifixion of Jesus: Then, too, only a few made their way determinedly to the tomb, whilst most of them either barricaded themselves away or gave up and shut themselves away from the world.” (The theologian and ADVENIAT collaborator, Michael Kuhnert, on his return from work in the socio-pastoral field in the Diocese of Oran in Argentina, in Contacts 2/3-2007, 10, English translation of German quote). Prof. Josef Sayer, Director General of MISEREOR, is also aware of this contradiction: “(development workers of PC) ... live with the poor side by side. I know that this is not easy. The work of development workers, however, must not be romanticized. For, in contrast to the poor, the solidarity of and the lifestyle of the development workers having been adapted to that of the

poor and often even to their precarious environment, can be terminated at any time. They are well aware of being able to fly back to their home country and, in contrast to most of the poor – their partners – they have access to sickness insurance and an old-age pension scheme. The solidarity, which shows itself in living with the poor, always remains relative and in the last instance emblematic.” (English translation of German quote in: Der Gesellschaft neue Impulse geben: Perspektive Mensch [see above explanatory note 8], 31f.).

- (16) Cf. Merton, Thomas, No man is an Island. Observations, Zürich-Einsiedeln-Köln 1979. – Cf. Also the new scholastic axiom „Non solitarie salvamur“, which corrects any form of individual salvation. (Couto, Filipe J., Hoffnung im Unglauben. Zur Diskussion über den Allgemeinen Heilswillen Gottes, München-Paderborn-Wien 1973, 187, explanatory note 492).
- (17) Here a clinical analyzing sociology and the normative orientated theology are in agreement: cf. Reimann, Horst, et al, Basale Soziologie, Hauptprobleme, Munich 1975, 148ff (institution) and 165ff (social role); Compendium of the Social Doctrine of the Church (see explan. Note 7), 133-137. Speaking of “Development **Service**” the Development Worker Law (EhfG) is based on a corresponding socio-philosophical concept of the social obligation of the individual.
- (18) Cf. Contacts 2/2008, page 15; cf. also Martina Beckmann’s comments on the value of the “moral support” of local partners through foreign development workers in: Contacts 3/2005, pages 6-8.
- (19) A long-serving development worker of PC, Valerie Neuhold-Maurer, brought this specialist aspect to the point as a result of her experience: “PC puts the rule to the test when it comes to the realistic approach and effectiveness of TC and FC – and their critical corrective.”
- (20) From an interview of the General of the Jesuits Fr. Adolfo Nicolas SJ from 10.02.2008, quoted after: www.sjweb.info/cg35, Versions in Spanish, Italian, English; translated primarily from the Italian version by Dr. Hartmut Köß, Secretariat of the German Bishops’ Conference, Bonn.