

Theological Empowerment Worksheets
from GA 2012

CEVAA

40 years



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USERS GUIDE

The General Assembly of the Cevaa – Community of Churches in missions, held from 16 to 24 October 2012 at Torre Pellice (Italy), wanted the summary sheets resulting from the reflection at the time of the 40th anniversary of the Community be made available to the Churches.

We remind you that these sheets are the result of a long process that started with contributions from the Cevaa member Churches in the context of reflection at the time of the 40th anniversary of the Cevaa. The result of the reflections and proposals coming from the different Churches was collected by the Secretariat and given to a synthesis team. This synthesis team presented the results to the GA delegates who took them and discussed them in workshops.

In order to allow the Churches to use them, the Council asked that a users guide accompany those sheets.

The eight summary sheets can be groups into themes:

1. Spirit of the Community:

Together in missions (sheet 1).

2. Identity of the Community:

*Identity of the Cevaa after 40 years (sheet 2);
Is the Cevaa an unknown Label? (sheet 3).*

3. The heart of the Community:

*Theological Empowerment (sheet 4);
Envoyos of the Community (sheet 5).*

4. Actions of the Community:

*Shared Apostolic Action and Shared Action (sheet 6);
Missionary Programs and Projects (sheet 7).*

5. The Community's means:

Governance and Finances in the Cevaa Churches (sheet 8).

All these sheets can be used by the Churches for activities in their various groups; they can also be used for discussion about membership in Cevaa or about the future of the Community. Certain Cevaa Churches or partners have already started to work in this way: the Churches of France through Défap – Protestant Service to missions have, for example, chosen to study the sheets: “Identity of the Cevaa”, “Theological Empowerment”, “Envoys of the Community” and “Shared Apostolic Action and Shared Action”. The Churches of French-speaking Switzerland, through DM – Exchange and mission, also worked on these sheets in one of their missionary Councils. Each Church is thus free to choose the sheets that it sees as the most pertinent in light of its context and its needs.

SPIRIT OF THE COMMUNITY:

Often, during our visits in the Churches (no matter on which continent!), we have to respond to the following question: “What is the difference between Cevaa, Défap and DM?” Sheet 1, “Together in missions”, can help Christians understand the specificity of each of these organizations and especially the different collaborations that exist among them that aim at reinforcing our shared actions. It shows that the Cevaa is an international Community and that the national departments are partners and not competitors. This should be the case in all the countries where there are federations of Churches, thus the title of the sheet: “Together in missions”.

IDENTITY OF THE COMMUNITY:

Two sheets treat this theme:

- “**Identity of the Cevaa after 40 years**” (sheet 2) briefly reviews the history of the Community: where did it come from and why was it started? This sheet describes the place the Cevaa occupies in the worldwide ecumenical landscape by emphasizing its specificity and its originality compared to other ecumenical organizations. The spiritual, community-wide, ethical and practical identity of the Cevaa is underscored.

- “**Is Cevaa an unknown Label ?**” (sheet 3), is perhaps a good tool for helping the Churches understand why the Cevaa is still unknown in the Churches in spite of all the actions undertaken in its name. A good presentation of this sheet could help the Churches correct this lack of acquaintance.

In addition these sheets can help the Churches remember and explain to their members the fundamental reasons for their membership in the Community. If it is a fact that some Churches wonder about their membership in the Cevaa (due, among others, to a lack of finances), these sheets help them understand that Cevaa membership is not first of all tied to the desire to “help others”, but the desire to together undertake missions.

THE HEART OF THE COMMUNITY:

Two sheets handle this theme:

- “**Theological Empowerment**” (sheet 4). “Theological Empowerment is and remains the essence of the Community, because it is this Theological Empowerment that puts [the Churches] into movement in missions through actions and meetings” (GA of Neuchâtel: decision GA08-25). However, Theological Empowerment must adapt to the ever-changing context of the Churches; in consequence it should treat new themes in order to respond to their needs and those of their members. This sheet can also help each Church define its priorities in the area of Theological Empowerment.

- “**Envoyes of the Community**” (sheet 5). “At the heart of the Cevaa resides the desire of the member Churches to form a Community of meeting and sharing in order to act in service to the Gospel of Jesus-Christ. In order to deepen and enrich the community experience, the general assembly encourages the Churches to multiply opportunities for meeting together...” (GA of Neuchâtel: decision GA08-26).

Without meetings and exchanges, Theological Empowerment as the heart of the Cevaa cannot become community-wide. Without the envoys the Cevaa no longer has a visage. Thanks to these exchanges of points of view, of personal experiences, we can then better intervene all together.

ACTIONS OF THE COMMUNITY:

Two sheets handle this theme:

“ **Shared Apostolic Action (AAC) and Shared Action (AC)** ” (sheet 6) and “**Missionary Programs and Missionary Projects**” (sheet 7).

These two sheets describe what the Community undertakes as a community through the AAC and what they undertake individually or in the regions through the AC. These Actions are what incite the Churches of the Community to work in the four principal areas that make up its mission: evangelization, service to justice, community-wide life, and Theological Empowerment.

It was often mistakenly thought that the Actions of the Community only involved projects; this is not the case: the missionary projects are the embodiment of the missionary program, in other words, the mission of each Church. Consequently these sheets can help explain the necessity, for each Church, to have a missionary program.

A proposal of themes mentioned several times during the GA of Torre Pellice is given (sheet 6): each Church can take this and choose one of them for an AC !

Priorities of the Community were set (sheet 7): each Church should verify whether they correspond with their own !

THE COMMUNITY'S MEANS:

Sheet 8 “Governance and Finances of the Cevaa Churches”; in a way this describes the conditions or means that make it possible for the Churches to carry out their mission well. Good governance is a condition for membership in the Community because we are members with each other. The evangelical foundation of the Cevaa should lead the Churches to work with integrity, generosity, clarity, accepting the oversight of the Community on the circulation of funds between it and the Churches. The principle of reciprocity, of equitable sharing is in effect in the Cevaa, the Churches cannot seek any individual profit, means of domination over others, nor personal prestige, but exercise their mission in a spirit of service.

Samuel Désiré Johnson
Jean-François Zorn



TOGETHER IN MISSIONS

UNDERTAKE TOGETHER AND ALSO WITH OTHERS

The Community of Churches in missions, the Cevaa, cannot do everything in the place of or in the name of the Churches that compose it.

It must be careful to not consider the other ecumenical organization as competitors, but rather as partners with whom it is called to cooperate.

CEVAA AND THE DEPARTMENTS

Among others the Cevaa has fraternal cooperation with two Departments: the Churches of French-speaking Switzerland beginning in 1963 (DM-Exchange and Mission), and the Protestant Churches of France beginning in 1971 (Défap-Protestant Service to missions).

Cevaa and the Departments have a common historic background: all of the Churches-founding members of these Departments are also Churches-founding members of the Cevaa. For half a century already, these Churches have worked together in missions. Departments and the Community are thus called on to reaffirm the shared perspective of a multilateral approach.

However, the Departments and some Churches of the Community, maintain bilateral relations, sometimes quite old.: Under what conditions is it acceptable that ties of this sort are perpetuated or made ?

- Under the condition that this be done with consultation and in confidence with the Community, with the expectation that these bilateral relations can eventually develop into multilateral community-wide relations;

- As long as what is undertaken bilaterally is done within the framework of the Community, and through consultation and in sharing competences, Community and Departments practice the delegation of mandates;
- As long as each Church handles its work of contextualization without creating partitions between Churches;
- As long as no particular financial flow ends up weakening solidarity with the Community;
- As for Churches of the Community which start parishes of their denomination in other countries, it would be hoped that they inform the Community and that these implantations be done in fellowship with the Churches in the welcoming country that are Cevaa members (See Decision n°22 of the Cevaa General Assembly at Libreville).

QUESTIONS AND PERSPECTIVES

Is this idea of subsidiarity within missionary solidarity something new? Yes, because the founders of the Cevaa hoped that integrating missions into the Church would mobilize the whole Church and all the Churches in missions. Yes, because the world changed beginning in the 1980's with the deterioration of terms of exchange between North and South, the emergence of the offer-and-demand race of the Charity Business and the resulting multiplication of missionary agencies.

But Cevaa intends resisting these new modes of aid without mutual aid, of relations without reciprocity, of meetings without a vis-à-vis, and resolutely presents itself as a (counter) model of a Community for sharing.



IDENTITY OF THE CEVAA AFTER 40 YEARS

CEVAA, WHO ARE YOU?

SLIGHT VARIATION IN WORDING

What is the Cevaa, this Communauté Evangélique d’Action Apostolique founded in 1971 which no longer has the same acronym, but was changed in 1999 into Community of Churches in missions? If the notion of apostolic action has again become missions, the term evangelical disappeared, while that of Community is maintained, reinforced in a way, by that of Churches. Thus it is these three terms that make it possible to better identify the present Cevaa: Community / of Churches / in missions.

The fact that the mission is carried by a Community of Churches signifies well that these Churches are together in missions. That was the initial project of the Cevaa, of which it can be said that the present title expresses this project even more adequately than did the original acronym.

WHAT IS A COMMUNITY OF CHURCHES IN MISSIONS?

What are the identity, specificity and originality of the Cevaa, Community of Churches in missions?

The Cevaa is part of the worldwide ecumenical landscape in which numerous other organizations, particularly missionary ones, exist. The question is how to single out the Cevaa within this landscape without opposing it to the other organizations. There is a Cevaa specificity to bring out within the concert of other international organizations: the Cevaa is neither the All Africa Conference of Churches (AACC), nor the World Council of Churches (WCC).

It is important to focus on the movement that comes from the desire to live together within adequate structures. From the original utopia, Cevaa has become a unique model alongside other ecumenical models such as those that were the inspiration for the Council for World Mission which, in 1977, came after the London Missionary Society. This originality comes from the fact that we decide together on projects, mission fields, the use of financial and human resources. Being together implies sharing tasks and also the responsibility each one has to mobilize his means in service to the Community. May this model endure!

The message given to the General Assembly of Torre-Pellice by pastor André Karamaga, general secretary of the AACC offers a conclusion for this point: the Cevaa is neither a Council of Churches seated side by side, nor a Conference of Churches that consult one another, but a Community of Churches in fellowship.

SPECIFICITY AND ORIGINALITY OF THE CEVAA IN THE ECUMENICAL LANDSCAPE

Spiritual identity

- It is all together that the Cevaa Churches proclaim the Gospel: this is its principal specificity which comes from the Gospel itself (see John 17);
- Its objectives pass, in priority, through Theological Empowerment;
- It is a sign of the Kingdom of God.

Community-wide identity

- The Cevaa facilitates relations among the member-Churches;
- It embodies the universality of the Church and makes it possible to resist the temptation of turning in on oneself in a globalized world;
- It is enriched by the differences among the member-Churches;
- It is conscious of its limits because the Churches that compose it are generally in the minority in their country: their smallness pushes them toward the necessity of working together. The awareness of this paradoxal strength leads to the necessity of keeping one's promises;
- It must help give visibility to Protestant identity.
- It exists within the continuity of the fundamentals of Theological Empowerment: "The whole Gospel for the whole man", "Give the word to the people of God", "Missions from everywhere to everywhere".

Ethical identity

- The Cevaa is mainly an attitude or an approach that undergirds and gives dynamic to the Christian life rather than an additional place for commitment and action;
- It makes an effort to break the North-South model of worldwide relations, survivor of a shared colonial past and a new form of bilateralism, by developing multilateral partnerships in five regions;
- It plays a mediating role;
- It has a role in fraternal interpellation of the Churches;
- It asks questions of the world and lets itself be questioned by it;
- Conscious that it belongs to a large Community, it feels concerned by what is happening locally and globally.

Practical identity

- The Cevaa has envoys in short- and long-term exchanges;
- It should be a stimulant for the members of Churches who are not yet familiar with it;
- It makes sure that all the Churches have access to communications;
- It is careful to promote financial equity among all and calls on its members to assume their responsibility for their commitments.





CEVAA, AN UNKNOWN LABEL?

PREAMBLE

It is true that the Cevaa is an organization just like others, with its decision-making and executive bodies. But to think of it mainly in that kind of institutional framework, one risks making it a satellite of the Churches, in other words, distant from them. In that case the Churches feel no responsibility for Cevaa communications and don't bother.

How can ties between the Cevaa and its member Churches be strengthened in the area of communications?

DIAGNOSTIC: REASONS FOR IGNORANCE ABOUT THE CEVAA

- Little renewal after the disappearance of the “founders” of the mission who were well known at that time;
- Absence or disappearance of certain local relays for missions;
- Wearing by the passage of time, a feeling of “déjà vu”, absence of evolution, disenchantment;
- Delegates to the Cevaa decision-making bodies and activities don't fulfil their role as communicators;
- The Church leaders themselves don't integrate missionary information very well;
- withdrawal of local Churches around themselves;
- With the multiplication of information coming from other missionary organizations there is a risk of confusion (or a lack of prioritization) with that from the Cevaa;
- Substituting sharing and involvement in the missionary programs with communications about the institution.

PROPOSALS FOR REINFORCING AND SIGNIFYING MISSIONARY COMMUNICATIONS

"Classical" means of reinforcing communications

- Delegates to Cevaa meetings and activities should act as communication relays;
- Start a Cevaa Sunday and/or open house days;
- Create Cevaa poles in the regions;
- Re-launch the Cevaa letter and/or the internet website;
- Plan for a Cevaa column in Church newsletters;
- Encourage training in Missiology in the Theology Faculties and in the on-going education of pastors;

An original kind of communication

- Encourage bilateral partnerships for certain occasions;
- Create Cevaa poles in the regions with federating activities;
- Encourage interregional ties;
- Develop intercultural visits;
- Have events like the Caravan of Women for Peace;
- Share more about people's experiences;
- Encourage exchanges in the areas of liturgy and art;
- Encourage the exchange of persons and increase the number of envoys;

COMMENTARY

In the two types of communication action mentioned above it is clear to see which one is a classical kind of communication and which one is a participative communication: there is information to communicate through human relays and material means about mission activities and communications to share with those involved in the mission. The two types are not incompatible but the second one corresponds better with the spirit of the Cevaa since it implicates first of all those who experience the mission directly and not just by substitution.

THEOLOGICAL EMPOWERMENT

WHAT THE CEVAA DOES IS IN ADVANCE OF CHANGES OF ERA AND MENTALITY

In 1984 (Council of Glay), the secretary for Theological Empowerment, Pastor Seth Ametefe Nomenyo defined four criteria for Theological Empowerment:

- 1) reflection and research accessible to everyone;
- 2) theology linked to experience, taking into account the context and the milieu;
- 3) study leading to that which is concrete, practical, applicable;
- 4) discernment of a new vision of mankind according to God. From its creation

Theological Empowerment assumed these two dimensions seen in the present mutation of pedagogy, uniting experience and knowledge.

TEACHERS WHO DON'T REALIZE THAT IS WHO THEY ARE

- New activities like enjoyable biblical sharing illustrate this mutation, an expression of Theological Empowerment because it never neglected enjoyment;
- People do Theological Empowerment without realizing it, without either the Cevaa name or label, for example when parish groups meet, testify of their faith and get engaged because they are inspired by a theological reflection nourished by their daily experience.
- Theological Empowerment is a pedagogy of experiences and not only the acquisition of knowledge;

WHAT CAN BE DONE?

- Theological training can turn around the following axes:
 - + acquire knowledge of God, understand His will, and find contextual solutions;
 - + work not only on interior sanctification, but also on the believer's openness to the world and to others;
 - + anchor theology in what is experienced and in what is biblical by focusing on some current problems in the world: rapport men/women; economic ecology; new religious movements, interreligious.
- It is necessary to train workers motivated by Theological Empowerment to replace the trainers that are now retired;
- The revitalization of Theological Empowerment, based on the priesthood of believers, is a Protestant principle to be emphasized;
- There should be more training for pastors in their seminaries and faculties so that they can become trainers and facilitators;
- We must continue training for adults and meetings in the Cevaa member Churches;
- Confirming that the heart of the Cevaa is Theological Empowerment, requires a definite theological re-centring, expressed in our finances, even if that results in abandoning development projects in which the Cevaa doesn't have sufficient competence.

TO GO EVEN FURTHER

So that Theological Empowerment remains or again becomes the heart of the Cevaa, decisions are required:

- In the pedagogical area, it must be admitted that training is a professional trade, even if the raw material for this training is given to us: the Bible, people, meetings. This training of trainers can be done in conjunction with other organizations that do biblical and theological training of adults and who have expertise in this area;
- On the theological level the objectives of Theological Empowerment should be restated as seen in the various opinions (not necessarily divergent!) quoted above (§ What to do, 1st dash);
- On the financial level, the Cevaa must make important decisions in order to give Theological Empowerment new means.

ENVOYS OF THE COMMUNITY

PROFILE OF A CEVAA ENVOY

Notable fact: the Cevaa's 40th anniversary Assembly of Torre Pellice in 2012 took the time and care to discuss the question of the envoys. We are far from the time when only the Churches in the North were the Churches sending "personnel"; far also is the time when some Churches in the South envisaged applying a moratorium on this type of sending.

Not only are the envoys of the Cevaa Community now no longer coming only from the Churches of Europe, but sending now goes beyond just the person sent, it includes all the forms of meetings and exchanges that strengthen the communion of Churches of the Community on all levels (local, regional, worldwide).

An envoy gives a face to missions

But, sending is always done with persons, because the envoy gives a face to missions. Today we distinguish between long-term and short-term envoys which do not have the same function. In short-term sending, one can include exchanges of groups or sending of just one resource person chosen for his competences (training, for example).

The envoy as a communications relay

The envoy insures a communications function and relays between the Community and the receiving Church and between the two Churches, sending and receiving. Messenger, facilitator, builder of ties, he must banish discriminatory attitudes but brings a new point of view about the reality of the situation; his exteriority can be helpful to the Churches.

The envoy in the Missionary Program

A strong tie should be established between the sending of persons and the Missionary Program of the sending and receiving Churches because the envoy is necessarily part of the global vision of the two Churches. Since he is serving within the receiving Church, it can as needed solicit the envoy in planning or executing its Missionary Program. Could we even say that any Missionary Program of the Community should include an exchange of persons with another member Church? What appears to some to be a necessity is not, according to others, indispensable for experiencing the community-wide Cevaa approach.

The envoy as a factor of reciprocity

The sending Church should stay in contact with its envoy and should not abandon him, especially in moments of difficulty. When the envoy returns to the Church, he brings the competence of an envoy. The Church and the Cevaa should mobilize him to give added value to future projects that it is setting up. It would be interesting in this sense to include former envoys when updating the Missionary Program of the Church.

SHORT VADE MECUM FOR A CEVAA ENVOY

- It is always because of a request from a receiving Church that a Cevaa envoy sets out.
- He is the envoy of his Church and not of a Department, unless, because of an ecclesial delegation he received from the Churches of which it is composed, said Department acts in their name, from the send-off (liturgical act) to the return, including accompaniment during his stay.
- Before his departure the envoy should receive training in order to get acquainted with the socio-political, cultural, linguistic and religious context of the receiving country.
- The envoy is part of the Missionary Program and projects of the Church that receives him; he brings the competences for which he was recruited; a fraternal collaborator, he only takes initiatives in the framework of agreements with the receiving Church.
- The envoy should be able to give an account of his work, not only in the receiving Church but also in the sending Church, which facilitates his return at the end of the contract.
- A training session is also good to have after his return so that the sending Church can profit from his experience and the competences he acquired.
- The length of stay should be in conformity with the practical arrangements of the Secretariat concerning envoys.
- An evaluation of the envoy's mission is a necessity: made regularly during the mandate and at the end of his stay.
- In the short-term exchanges of persons, reciprocity is recommended.





SHARED APOSTOLIC ACTION AND SHARED ACTION

HISTORIC REMINDER

Before the creation of the Cevaa two Shared Apostolic Actions (AAC) were started almost simultaneously in Dahomey (milieu fon) and in France (Poitou) at the end of the 1960's. They prefigured the Cevaa in the sense that the team members of the two actions were from varied professions (pastors, trainers, health workers, etc.), from several countries and various Churches. Together they undertook an action of general evangelization which, ten years later, would be turned over to the respective Churches, the Eglise protestante méthodiste of Benin and the Eglise réformée of France. Several actions of this type along with others of various importance and length have been carried out up until the present. The only one that still exists is the AAC Toba in Argentina, which ends in 2012.

Since the GA of Bouznika in 2006, Shared Actions (AC) have been undertaken. They reaffirm the desire of the Cevaa Churches to work together on a shared theme that is experienced to various degrees by all the Churches of the Community. The principle of a first AC adopted at Bouznika was centred on the question of migrants and displaced persons. Other ACs were later decided on by the Council: caravan of women for peace, action HIV/AIDS and peace, interreligious dialogue.

QUESTIONS

In light of the proximity of the acronyms AAC and AC, it was felt there was a need for clarification in giving a different meaning to the two acronyms, with the goal of being better able to decide on priorities for the Cevaa in coming years: an AAC happens in one or two Church areas with support from the Community whereas an AC is supposed to involve all the Churches.

FUTURE

The AAC

Invited to give new suggestions of AAC to the Community for its 40 years, no proposal that agrees with the definition of an AAC arrived in the Assembly from the Churches. Why? Is it too difficult to undertake an AAC? Did confusion between the AAC and AC appear due to the proximity of the two names and the multiplication of the AC? To get beyond this blockage, should the AAC be regionalized in order to give them another chance? Could the two notions be merged in order to invent a new form of community-wide enterprise (to be renamed) that is both clearly localized in a region, for a long period, and undertaken by a significant number of Churches?

The AC

- The AC not only help to mobilize the whole Community around the same cause, but contribute to an awareness and an engagement in society because the subjects are transversal;
- The AC respond to the Cevaa slogan: “sharing in order to act”.
- Even if the AC abandon the name apostolic, the notion should remain because it is a characteristic of the Churches.
- Limit the number of AC in order to not disperse the force of Churches by defining one or two areas of reflection, with a dimension that is clearly apostolic (or missionary)
- The criteria for the AC need to be revisited (length, funding, persons involved, evaluation)

Proposals by themes

Among the themes mentioned the most frequently and which could become an AC, the General Assembly of the Cevaa's 40th anniversary notes:

Community life: mentioned eight times with the following concerns

- Promote shared actions on the level of the regions
- Family and education
- Women's rights and their place in the Church
- Liturgy/art/

Problems in society: mentioned seven times with the following concerns

- Migrations/refugees/exodus/urbanisation (political, economic, climate) etc.
- Justice and peace and the preservation of creation
- HIV/AIDS
- Good governance of Churches and of States/citizenship

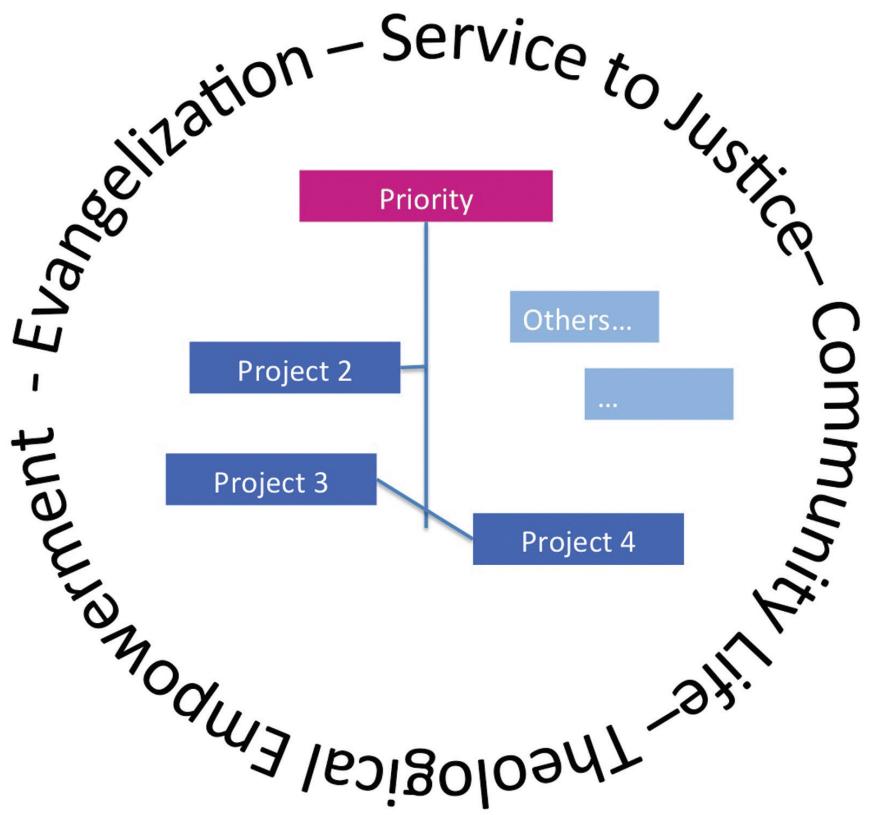
Youth: mentioned six times with the following concerns

- Mobilization of young people around the Word through Theological Empowerment, exchanges and meetings (ex. Caravan of young people for peace)
- The difficulties of young people (ex. suicide)

Religion: mentioned five times with the following concerns

- New religious movements, extremists, the interreligious
- Evangelisation/Protestant identity





MISSIONARY PROGRAMS AND PROJECTS

PREAMBLE

The concept of a Missionary Program was defined by the General Assembly of the Community of Churches in missions - Cevaa at Sète in 2000 as being that which undergirds the commitment of each Church to intervene in the four principal fields that make up its mission: evangelization, service to justice, community life, Theological Empowerment. Within this general framework, each Church is called on to develop Missionary Projects, meant to embody the Missionary Program.

During the General Assembly of Libreville in 2010, the concept of the Missionary Program evolved: it no longer concerns all the mission fields of a Church, but one of these fields in particular, identified and chosen by one or more Churches preferably for a given period. Each Church is invited by the Cevaa to describe its Missionary Program, and the Cevaa can reciprocally make proposals to the Church about priorities to apply in its Program.

CRITERIA FOR DEFINING PRIORITIES

Since the General Assembly of the 40th anniversary at Torre Pellice in 2012, the Cevaa adopted three criteria that allow it to set priorities for a period of six years: an added value, sharing what is learned, and regional cooperation.

- The added value corresponds to the Cevaa's singularity in the ecumenical landscape due to the fact that its member Churches are together in missions.
- Sharing what is learned corresponds to the fact that the Cevaa Churches have a common past, experiences, means and tools, that can be made available to each other, and ecumenical partners with whom these Churches can be led to collaborate.
- Regional cooperation corresponds to the fact that the Cevaa is composed by five regional entities: West and North Africa, Central Africa, Southern Africa and the Indian Ocean, Pacific and Latin America, Europe. They are not just a fact, but they correspond to an awareness that it is at this level that the Cevaa intends organizing and working more in the future.

Based on these criteria the General Assembly of Torre Pellice chose four priorities for the Community in the area of Missionary Programs for a period of six years.

PRIORITIES IN THE NAME OF THE COMMUNITY

- 1 - *Evangelization* in several possible directions: proclamation of the Gospel and interreligious dialogue, proclamation of the Gospel emphasizing knowledge of Jesus-Christ for all men and women, proclamation of the Gospel with the goal of a new dynamic for the Church.
- 2 - *Children and adolescents* in two directions: fight against the violence suffered by children and adolescents and sensitizing young people to the life of the community – Cevaa.
- 3 - *The role of women in society and in the Church* in several possible directions, rights, the exercise of power, the economy.
- 4 - *Ecology and preservation of the environment.*

WHY REGIONALIZE, VALORISE, MUTUALISE THE MISSIONARY PROGRAMS?

- *Regionalize*: because the regional level is a space common to the member Churches of the Cevaa from the same country and neighbouring countries, competent to set their priorities by taking their specificities into account.
- *Valorise*: because the value added by the Cevaa resides in the heart of the Community, around Theological and Biblical Empowerment susceptible to nourish the Missionary Programs.
- *Mutualise*: because the Missionary Programs are the base for development of the regional poles in which the Churches share among themselves and with the ecumenical partners on chosen themes.

GOVERNANCE AND FINANCES OF THE CEVAA CHURCHES

GOVERNANCE IN THE CHURCHES

Good governance, condition for membership in the Cevaa:

Questions of governance are recurring within the Community and affect its “living together”. They affect the Churches on at least three planes: 1. Poor governance in certain Churches, a result of not respecting democracy in the Church. 2. The small place accorded women in leadership roles in the Churches and in places of theological training. 3. Allegiance rapports that some Churches hold with the political powers-that-be.

Being members one of another:

A church that wants to belong to the Cevaa must submit (among other documents), its organic texts. If a Church changes them and they become incompatible with the Cevaa’s principles, the Church must be suspended. The Churches are thus invited to inform the Community of any modification or change in its organic texts.

Mediation in case of conflict:

In case of internal conflict in a Church, the Cevaa is available to contribute in moving toward reconciliation and peace. Cevaa mediators should have an impartial attitude and request help from Churches in the region and/or other ecumenical partners.

Managing the Community’s funds:

In the case of proven poor management of the Community’s funds, the Church in question will be first of all fraternally contacted; if the dysfunction continues, there will be suspension of funding from the Community. Help for Churches in acquiring the necessary training and tools for good management should be sought for and proposed.

FINANCES: THE HAPPINESS AND MISERY OF THE COMMUNITY

The Cevaa specificity:

The evangelical foundation of the Cevaa should lead Churches to work with integrity, generosity, clarity, and accept oversight of the Community concerning the circulation of funds between it and the Churches. Since the principle of reciprocity and equitable sharing is established in Cevaa, Churches cannot seek individual profit, means of domination of others, nor personal prestige, but carry out their mission with a spirit of service.

Everyone gives and everyone receives:

Based on reciprocal giving, relations within the Cevaa are fraternal and equitable, emptied of paternalist and dominating dependencies. The Community helps in application of the Missionary Programs of the Churches, through multiple projects. Management of projects requires clarity and vigilance by everyone associated with these projects, Missionary Departments and ecumenical partners.

Money doesn't buy happiness, but ...:

Belonging to the Community doesn't depend only on the financial support that Cevaa gives the Churches and reciprocal contributions. However, a lack of financial solidarity, as much from the Churches as from the Community, could weaken or even compromise our shared enterprise.

Increase the Community's resources:

The Community's finances face stagnation over the last several years. Everything that we would want to do, especially in the area of Theological Empowerment, risks being compromised due to the lack of funds.

- It is necessary for the Community to pray about this question.
- It is hoped that contributions from the Churches would be proportional to their budget, in spite of the fact that the Churches' financial resources are generally decreasing in all the Churches of the Community.
- It would be good to pass from a financial resources logic to a contribution logic in order to encourage the Churches to make voluntary contributions
- It is appropriate to increase the planned contributions from certain Churches to the Cevaa shared fund, to which voluntary contributions can be added.

Reduce expenses:

- Apply decisions of the Community authorities concerning unused attributions.
- Give priority to Theological Empowerment "heart of the Community" even if this deliberate choice is made at the expense of other projects.
- Maximum reduction in structural expenses in order to benefit activities that strengthen the heart of the Cevaa.
- Institute a "Cevaa Sunday" in addition to or in conjunction with a "missions Sunday" or an already-existing equivalent. Funds collected on this occasion can be designated for the Cevaa.



