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Missionary Life and Outreach of SCCs in Africa and around the World



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Table of Contents

1.0 Introduction	1
2.0 Definition of Terms	1
3.0 Missionary Life	2
3.1 A Community-Oriented Christian	3
3.2 A Missionary Community	4
4.0 Outreach of SCCs in Africa	5
4.1 Family based and Community based	6
4.2 Parish based	7
5.0 Outreach of SCCs around the World	8
5.1 Asia – Philippines	9
5.2 Latin America -- Mexico (A Personal Experience of BECs, 2010-2012)	10
5.3 Africa -- Kenya (Kibera, A Personal Experience of SCCs, 2012-present)	11
Concluding Remarks	15
Bibliography	16

1.0 Introduction

A new way of being Church through organizing Small Christian Communities is one dimension and challenge in our present approach of evangelization and mission. This framework has been realized during the early communities where Christians gathered together for dialogue, to share their experiences, and to reflect on their life and faith. The text from *Acts 2:42-47* re-echoes this context: “They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayer. All who believed were together and had all things in common... Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.” It does reveal that Jesus has a message to proclaim and to be given value and lived in the life of every Christian. For He himself said: “For where two or three are gathered in my name, I am there among them” (*Matthew 18:20*).

2.0 Definition of Terms

There are many different terms around the world which are used for ‘new way of being a Church’. SCCs in various countries have its own terms and explanations depending on how Christians manifest in their daily life.

Small Christian Community (SCC). Used throughout Africa and also in Asia and North America where large Catholic parishes form a network of parish-based SCCs -- a community of communities. Small enough to create real community and personal relationships. Chosen in many other countries too as the preferred term for a wide variety of SCCs.¹

Comunidades Eclesiales de Base (CEBs). This term is used throughout Latin America. Also in the English translation known as Basic Ecclesial Communities (BECs). The word “base” indicates from the grassroots or base of society and also the preferential option for the poor that so characterizes these communities. The word “ecclesial” emphasizes that these communities are

¹Joseph G. Healey. ed., *Small Christian Communities Today: Capturing the New Moment* (Nairobi: Paulines Publication Africa, 2006), 7.

in themselves “church” -- church at the most local level. BEC is also a term used often in Asia, especially in the Philippines.²

Basic Christian Community or Base Christian Community (BCC). BCC is the expression that is most used within European context and often of communities that are more on the edge of the mainstream Church, whether Catholic or Protestant. The word “basic” is again important, indicating from the grassroots or base of society and also the everyday realities of life and the basic of Christian living.³

3.0 Missionary Life

At the climax of Jesus messianic mission, the Holy Spirit becomes present in the Paschal Mystery in all of his divine subjectivity as the one who is now to continue the salvific work rooted in the sacrifice of the cross. Of course Jesus entrusts this work to human beings -- to the Apostles, to the Church. Nevertheless, in and through them the Holy Spirit remains the transcendent and principal agent for the accomplishment of this work in human spirit and in the history of the world. The Holy Spirit is indeed the principal agent of the whole of the Church’s mission.⁴

Since we are members of the Church by virtue of our Baptism, all Christians share responsibility for missionary activity. "Missionary cooperation" is the expression used to describe the sharing by communities and individual Christians in this right and duty.⁵ We are all called to share in the mission of Jesus Christ in the world. His work must be also our first and personal commitment as baptized Christians. The missionary work of Jesus Christ is the same mission that we need to imitate and live as baptized Christians. Thus we need to work concretely through missionary activities that start within the basic human acquaintance in our respective Small Christian Communities.

Missionary cooperation is rooted and lived, above all, in personal union with Christ. Only if we are united to him as the branches to the vine (cf. *John 15:5*) and we produce good fruit. Through holiness of life, every Christian could be a fruitful piece of the Church's mission. The

²Ibid, 7.

³Joseph G. Healey, ed., *Small Christian Communities Today: Capturing the New Movement* (Nairobi: Paulines Publication, 2006), 7.

⁴ John Paul II, *The Mission of the Church: Encyclical Letter “Redemptoris Missio”* (Nairobi: St. Paul Publication Africa, 1991), 37.

⁵Ibid, 129.

Second Vatican Council invites all "to a profound interior renewal, so that having a lively awareness of their personal responsibility for the spreading of the Gospel, they may play their part in missionary work among the nations".⁶ The unity of every Christian member within the small unit of the society can make the whole Church as a fruitful institution that is working and spreading the Gospel through concrete works and examples. The Small Christian Community through its works and joint initiative of doing their individual activities shows the real expression of the Gospel of Jesus within their family, in the community, to the local Church and to the universal Church.

3.1 A Community-Oriented Christian

The Church emerging is community-oriented, which means that it is highlighting its community aspect more and more. Considering the great command of Christ to love one another as he loves us (*John 15:12*), the two elements vital to it are *communion* and *mission*. To love we must in some ways relate to others (communion) and we cannot relate to others unless there is outreach (mission) of some kind.⁷ As one community the Small Christian Community is the dwelling where Christians stretch their time to one another sharing their mission through doing actual applied things that can enhance and unite them in the name of Jesus Christ as the center of their community. "They devoted themselves to the apostles' instruction and the communal life, to the breaking of bread and the prayers" (*Acts 2:42*).

Commitment is the mainspring of a genuine Christian outreach. And commitment really is the soul of community; where we either stand or fall. Commitment means a persevering and total dedication to Christ and Gospel values. There has to be commitment on the part of each member of the community and of the community as a whole.⁸ To remain in the community such as in time of problems, helping each other with open-handed help especially during the time of discomfort in Small Christian Community where the value of togetherness is the straightforward call to every Christian who is faithful to the Gospel. "Bonding, contemplation, and reality are

⁶Ibid, 129.

⁷James O' Halloran, *Living Cells: Developing Small Christian Community* (New York: Dominican Publication Orbis Book, 1984), 91.

⁸James O' Halloran, *Signs of Hope: Developing Small Christian Communities* (New York: Orbis Books, 1991), 24.

three essential elements to the life of Small Christian Communities.”⁹

The Church to be one and a real image of people united in the community is the aim of the whole Church of Jesus Christ. See the example of the unity of those who work in the Trinitarian God: What the Father gave the Son to do on earth (cf. *John* 17) was accomplished and the Holy Spirit was sent in order that he might continually sanctify the Church so that those who live might have access through Christ in one Spirit of the Father. Thus the Small Christian Communities make real the vision of Vatican II that calls on the Church to be: “a people brought into unity from the Father, the Son and the Holy Spirit”. (*Lumen Gentium, Dogmatic Constitution of the Church of the Church*, no. 4)¹⁰

3.2 A Missionary Community

The idea of a missionary community here is not referring to the traditional idea of what is mission all about: The understanding of the word mission (that is, sending of priests, brothers and sisters to unknown lands in order to preach the Good News) is not the primary concern to define and develop what is a missionary community all about. But here we are referring above all to the *openness* and *outreach* towards neighbor that the every Christian must have. Every Christian is a missionary. Every Christian must live and preach the Gospel so as to transform persons and transform the world, in short to promote the Kingdom of God.¹¹ Thus the missionary identity of every Christian arises constantly in the community. Therefore in the Small Christian Communities the actual image of being a missionary has existing identity because in the Small Christian Communities each member of the community functions together and transports the Good News with each other.

The Church emerging emphasizes mission. Of its nature the Church is missionary. All the members of Small Christian Communities absolutely are practicing Christians thus all of them have a missionary identity which they inherited from Jesus Christ. The Small Christian Community is a domain where each Christian has accomplishment and prevailing missionary identity that by the virtue of the baptism SCC members inherited from the Son. Even though they

⁹ James O' Halloran, *Small Christian Communities* (India: Claretian Publication, 1997), 122.

¹⁰ Austin Flannery, *Vatican Council II: The Conciliar and Post Conciliar Documents* (Bombay: St. Paul Publication, 1975), 324-325.

¹¹ James O' Halloran, *Living Cells: Developing Small Christian Community* (New York: Dominican Publication Orbis Book, 1984), 95.

just stay in their Small Christian Communities without going to the other countries to preach the Gospel they could still live a life of a missionary life by acting in their respective missionary community. Quoting the *Ad Gentes* Decree on the Church's Missionary Activity that says: "The Church on earth is by its very nature missionary since according to the plan of the Father it has its origin in the mission of the Son and the Holy Spirit. This plan flows from "fountain-like love," the love of God the Father. As the principle without principle from whom the Son is generated and from whom the Holy Spirit proceeds through the Son, God in His merciful kindness freely creates us and moreover, graciously calls us to share in his life and glory."¹²

In the Small Christian Communities as a missionary community the main concentration is the proclamation of the Kingdom of God and creating this Kingdom within the community itself. The most important activity that every member should be achieved is: "In Jesus' missionary ministry, the most important thing is the proclamation of Kingdom of God and its justice" (cf. *Matthew* 6:33). Christ first of all proclaims a kingdom, the Kingdom of God. This is so important that, by comparison, everything else becomes "the rest", which is "given in addition". Only the Kingdom therefore is absolute, and it makes everything relative.¹³

4.0 Outreach of SCCs in Africa

Programs and activities especially programs that promote life and unity is one of the main concerns of Small Christian Communities. This is the main reason why the Small Christian Communities remain as the living cell of the Church. Every member grows as they gather together and are united with the Gospel, the Word of God, as the center of the unity. Creating a Family of God which is the base of the Church specifically in the Small Christian Community is one of the outreaches of SCCs. This Small Christian Community outreach is illustrated by Joseph G. Healey in his book when he says: "SCCs specifically in Eastern Africa promotes reconciliation, peace and justice, healing and forgiveness among the people. These SCCs have active participation in socio-economic and political issues in the society."¹⁴

¹²Austin Flannery, *Vatican Council II: The Conciliar and Post Conciliar Documents* (Bombay: St. Paul Publication, 1975), 731-722.

¹³Pope Paul VI, *Evangelization in the Modern World: Apostolic Exhortation Evangelii Nuntiandi* (London: Catholic Truth Society, 1975), 14.

¹⁴Joseph G. Healey, *Building the Church as Family of God: Evaluation of Small Christian Communities in Eastern Africa* (Nairobi: CUEA Press, 2012), 68.

The outreach or action of the people is important ‘without waiting passively for orders or directives initiative freely and to impart a Christian spirit into the mentality customs, laws and structure of the community in where they live. SCCs must get involved in action. The members first simply by being who they are bring the Gospel values which are simple basic human values to those places where their activities take them.¹⁵ Pope Benedict XVI in his Post-synodal Apostolic Exhortation *Africae Munus (Africa’s Commitment)* said: “Africa’s commitment to the Lord Jesus Christ is a precious treasure which I entrust at the beginning of this third millennium to the bishops, priests, permanent deacons, consecrated persons, catechists and lay faithful of that beloved continent and its neighboring islands. Through this mission, Africa is led to explore its Christian vocation more deeply; it is called, in the name of Jesus, to live reconciliation between individuals and communities and to promote peace and justice in truth for all.”¹⁶

4.1 Family based and Community based

The SCCs in Africa displays a characteristic of being centered in the family. The main focus is the family itself. Thus in the family where they experience the reality of life in everyday living the aid of every member of the community is necessary. Joseph Healey said: “SCCs embody the values of inclusiveness, sharing, unity and solidarity that form our contemporary family of God.”¹⁷ The Small Christian Communities as family based show how to live the trinitarian life of mutual love, cooperation, participation and reaching out to others in loving service. This experiential approach of Joseph Healey’s work tells that it leads to the better understanding of the sharing among the Persons of Trinity, for example, the intimate union of God the Father and God the Son: “The Father and I are one” (*John* 10:30). “The Father is in me and I am in the Father” (*John* 10:38).¹⁸

To perform their outreach programs SCCs have their definite plan where every member can achieve his or her individual contribution in helping others who are in need. Joseph Healey points out these following activities that the SCCs in Africa do in their particular zones:

¹⁵ James O’ Halloran, *Signs of Hope: Developing Small Christian Communities* (New York: Orbis Book, 1991), 24-25.

¹⁶ Pope Benedict XVI, *Africa’s Commitment: Post-Synodal Apostolic Exhortation* (Nairobi: Paulines Publication of Africa, 2011), 5.

¹⁷ Joseph G. Healey, *Building the Church as Family of God: Evaluation of Small Christian Communities in Eastern Africa* (Nairobi: AMECEA Gaba Publications- CUEA Press, 2012), 67.

¹⁸ *Ibid*, 80.

“Helping couples who cannot receive the Eucharist to regularize their marriages in Catholic ceremony. Other SCCs have night prayers for families in the neighborhood and a carefully planned program as a regular part of SCCs meetings.”¹⁹ It is simple and shows that the African SCCs are emphasizing personal relationship, family bonds, solidarity and Christian belonging -- sharing together, working together and celebrating together in the context of African values and costumes.”²⁰

Lastly the ecclesiology of SCCs especially in Eastern Africa has its best contribution in providing a clear theological elaboration of the threefold theological characteristics/entities. All the members of each SCC are priestly, prophetic and kingly. As priestly its life must be based on faith and understanding and unceasing prayer to God. As prophetic it must become and advocate justice and reconciliation in society. As kingly it must gather within itself, without undue discrimination, all those who seek refuge in its fold.²¹

4.2 Parish based

SCCs become the means and it offers most practical models for the Church in Africa to become real, relevant and local in the lives of ordinary Christians. The SCCs brings wide spread influence to the life of the people. SCCs as based in the parish are integrated in the pastoral structures and activities of the Catholic Church. In other words, SCCs are a pastoral model that helps to build the parish structures.²² All the activities of SCCs form the identity of the parish because all SCCs are also guided by the parish and nothing is happening in the SCCs for which the parish is not responsible.

The parish-based SCCs are integrated in the pastoral structures and activities of the Catholic Church. The SCCs are a pastoral model that helps to build the parish structures.²³ Like in the program of a parish about peace, justice, reconciliation. The parish starts from the parish level going down to every SCC bringing the issue, and it also starts from SCCs going up to the parish level. This is two way communications from the bottom to the top and vice versa.²⁴ SCC members themselves are actively celebrating the Sacrament such as the sacraments of Baptism,

¹⁹Ibid, 81.

²⁰Ibid, 81.

²¹Ibid, 83.

²²Ibid, 89.

²³Ibid, 89.

²⁴Ibid, 90.

Eucharist, Reconciliation, Marriage and Anointing of the Sick. Of particular note are SCC Masses celebrated periodically in the homes of SCC members. These masses take place on the annual feast of the Patron Saints of the SCC, during Advent, during Lent, Anointing, Blessing of the Seeds, Blessings of the Harvest, Special Collections, Thanksgiving, for special requests of SCC members, etc. Also SCC members participate in planning these sacraments in their outstation, sub-parishes and parishes.²⁵

Furthermore SCCs promote the use of the Bible. Many SCCs are called lectionary-based SCCs meaning that in their weekly meetings they use the Gospel of the following Sunday following the three-year Lectionary Cycle. Also one function of SCCs that promotes the parish is their help in praying and nurturing vocations to the priesthood, religious life and lay ministries. The SCCs have special celebrations and sending ceremonies at the different stages of commitment. Lastly self-reliance: by organizing fundraising and collections through the SCC structures, money has doubled and tripled in some parishes. Fundraising (through charity walks , raffles, auctions, etc.) for worthy projects in the parish such as educational needs, feeding programmes, elderly programs, counseling services and new church buildings and for national campaigns such as famine relief/freedom from hunger, internally displaced persons and medical research are coordinated through the SCCs.²⁶

6.0 Outreach of SCCs around the world

The small communities worldwide respond creatively to the challenge of the Gospel and to the needs as they present themselves day by day. Across the six continents it is striking how they show their concern and how they share. The heart of these concerns is the people at risk in difficult social, political, economic, and environmental situations. It is primarily these people who form and make up many of these communities. Small Christian Communities are still the church of the poor and for the poor, helping to create alternatives from the base.²⁷

All SCCs are gathered together and have their respective priorities that enable them to

²⁵Ibid, 90-91.

²⁶Joseph G. Healey, *Building the Church as Family of God: Evaluation of Small Christian Communities in Eastern Africa* (Nairobi: AMECEA Gaba Publication- CUEA Press, 2012), 93.

²⁷Joseph G. Healey Ed., *Small Christian Communities Today: Capturing the New Moment* (Nairobi: Paulines Publications Africa, 2006), 3.

tie together and become the living witness of the Gospel within their communities. Also how they create a community along those who are suffering is one of the evident activities of SCCs around the world. Such as with those dying of AIDS, with the asylum seeker, the refugee, and the migrant workers, with those without homes or jobs, with at-risk youth and with the street children.²⁸ These are the common outreaches of SCCs all over the world that create the identity of universal Church which is visible from very common people in every SCC.

In our institutional church SCCs are one important means of renewal and transformation. In these challenging times SCCs are a significant new way of being church and serve as a vehicle of parish and spiritual renewal. The SCC model of church is a way to build up the parish community from within. There is more lay involvement through SCCs which bring a spirit of hopefulness.²⁹ SCC is where the universal church in the world finds the fruit of the Gospel manifested in their work and outreach programs.

5.1 Outreach of SCCs in Asia -- Philippines

In the Philippines the term used for SCCs is BECs (Basic Ecclesial Communities). In the late 1960s, immediately after Vatican II, expatriate missionaries in the frontier mission areas of Mindanao formed the first BECs. The Mindanao-Sulu Pastoral Conference (MSPC), which was first held in 1971 and since then meets every three years, was instrumental in propagating these BECs all over Mindanao with the local clergy and lay pastoral workers continuing what the expatriate missionaries started. Some dioceses and parishes in Visayas and Luzon adopted the formation of BECs as their pastoral thrust. The first wave of BECs that emerged was formed under the martial law regime of the dictator Ferdinand Marcos. The military and some bishops suspected many BECs of being influenced by, and infiltrated by the Left. Consequently many BECs were harassed by military and some of their leaders and members arrested and even murdered. Many of those that were affected were communities organized by the BCC-CO (Basic Christian Community – Community Organizing) program which was suspected of supporting and promoting the ideological and political agenda of the NDF and CPP. There were bishops who would not allow the BECs to be formed in their dioceses. Some of the more progressive

²⁸Ibid, 3.

²⁹Ibid, 3.

bishops continued to support BECs, but they were a minority.³⁰

After the fall of the Marcos regime and the restoration of democracy, it became easier to build up BECs and to engage in social action. There were BECs whose campaign against logging led to the imposition of a total log ban in some provinces. Other BECs in Mindanao were involved in anti-logging, anti-mining and anti-dam campaigns. Around the period of 1989 BECs affected by the armed conflict between government forces and New People's Army (NPA) guerillas declared a zone of peace. There were also some BECs that revived or initiated livelihood projects, cooperatives and sustainable agriculture.³¹

In 1991, the Second Plenary Council was held and the vigorous promotion and formation of BECs all over the Philippines was adopted as a pastoral priority. The Plenary Council came up with this decree:

Basic Ecclesial Communities under various names and forms - BCCs, Small Christian Communities, covenant communities -- must be vigorously promoted for the full living of the Christian vocation in both urban and rural areas (Art).³²

The council directed the Catholic Bishops Conference of the Philippines (CBCP) to issue an official statement on BECs -- on their nature and functions as recognized by the Church -- making it clear that they are not simply another organization. This official statement of the CBCP was, among others things, for the proper orienting of priests and seminarians. Training for ministry with BECs was made part of seminary formation (Art).³³

What is significant is that in most cases the formation of BECs is regarded as the pastoral thrust of the whole diocese rather than just the initiative of the parish priest or some external pastoral agency. In many dioceses the various diocesan commissions (liturgy, catechetics, social action, youth, family and life) are geared towards the formation of BECs. The BECs are becoming the basic pastoral unit of the parish which is seen as a network of BECs. The rate of growth and expansion is not uniform. In many parishes and dioceses that have just started there are only pilot areas that are still to be replicated. In other dioceses they are already part of the

³⁰Amado L. Picardal, *The Basic Ecclesial Communities in the Philippines: Recent Development Trends*, published September 3, 2011 (<http://cbcpbec.com/?p:> 397. Access, March 9, 2013).

³¹Ibid.

³²Amado L. Picardal, *The Basic Ecclesial Communities in the Philippines: Recent Development and Trends* (<http://cbcpbec.com/?p:>> 397 Access March 9, 2013), 2.

³³Ibid, 2.

structure of the dioceses and parishes.³⁴

The basic outreach programs of the BECs in the Philippines respond to the problems of poverty. Example of these programs are Income Growth Program, livelihood projects, micro-finance, small enterprise development, cooperatives and feeding program. BECs are actually engaged in programs such as the Justice and Peace and Integrity of Creation Program, ecology waste management, sustainable agriculture program, BEC-based health program, Political Education, skills/capability building program and sectoral projects. Among these programs there is a high percentage among the dioceses that have accepted a more holistic and integral vision of BECs.³⁵

5.2 Latin America -- Mexico (A Personal Experience of BECs, 2010-2012)

For my two years of stay in Mexico for my missionary formation of Novitiate, I have traveled and visited almost all of the places of this beautiful and loving Catholic country of Latin America. I lived with the people and discovered their total participation and commitment to the Church and to their respective family, community and BECs. It was very fortunate time for me to experience the pilgrim church in the country where the people are very strong practicing Catholics.

My experience of BECs was in the place named Metlatonoc that belongs to a one State of the country named Guerrero. It was 20 hours of travel by bus from the capital Mexico City. The place was surrounded by high mountains and the climate was very cold especially during the night. The place is very difficult to reach. I worked in three BECs where these communities are belong to St. Michael Parish managed by the Comboni Missionaries. The people of these three communities belong to one ethnic group named Mixtico. The people living in this State are the most marginalized and it is the poorest State of Mexico. In my three BECs where I worked there were about 20 to 25 families in each BEC and they have their chapel where they celebrate, pray and do their community activities. Every day I needed to walk for three to four kilometers which was the distance of the three BECs to visit families, sick people, pray and give lectures and preparer those who are receiving the Sacraments. It was very good experience for me to be with the people on the BECs level where I discovered how to live and share with them and on how

³⁴Ibid, 2.

³⁵Ibid,2.

they praise Jesus Christ in their very unique way. The parish priest visits the BECs at least once a month for the Eucharist, or if there is Baptism, a celebration, wedding, or for those who are receiving sacraments or any especially occasion.

The BECs in Mexico based in my personal experience have unity and common activities that make their identity belonged to the universal church. In all BECs where I visited there are the common outreach programs and activities of the people which they do in their community. For the joyful celebration of feast day of the patron saint of every BEC they have the long celebration of a feast that lasts for a month. All the members gather together to pray, have their planning sessions, pray the rosary, the deep devotion to Our Lady of Guadalupe, processions and pilgrimages. They play basketball games, also prepare those who will receive the sacraments, devotional prayers in honor of their saints especially to St. Mark. They believe in common that through his intercession they will receive rain and will have good harvest on their farms.

5.3 Africa -- Kenya (Kibera, A Personal Experience of SCCs, 2012–present)

Kibera in Nairobi, Kenya where I do my apostolate work every Sunday among the youth belongs to Christ the King Parish in Nairobi Archdiocese. Attendance shows that around 25 youth are members at the Parish Center and they are considered as one SCC. Other outstations where there are other groups of youth are handled by other seminarians and sisters who are working in their apostolate. Every Sunday after mass I have the chance to meet the Laini Saba Youth SCC to discuss all our activities and plans. My course on “Small Christian Communities” at Hekima College which I took gave a very good contribution to my apostolate. It motivates me to value my apostolate especially on how it applies the importance of SCCs in an African context.

Working with the youth at Christ the King Parish is a challenging task. I have learned the value of patience and perseverance especially in responding to their needs towards transformation. They really have that enthusiasm and interest in presenting their ideas and plans for the future. They want a better change for their country starting in their own little way of life, politically and economically. Despite the situation they have experienced in the previous years especially the tension after the 2007 national elections, they hope for peaceful vision of their community. The ethnicity problem and the new form of government that Kenya has in this current time are challenging. The results of the 2013 national election are still in the process of

pacifying tensions among political leaders. This creates a very alarming challenge among the youth and triggers their way of thinking to become more vigilant and aware of what it entails. Most of them want to have a better way of life and participation in exercising their rights in order to contribute to peace in the political arena and for responsibility and equality in the economic crises which the country is experiencing.

The importance of SCCs becomes a channel to create harmony and peace of mind among the youth and form a new way of realizing effort for peace and justice towards a better way of life. Their entire plans for the future are tackled and discussed during SCCs gatherings. The SCC helps in understanding the political, social, anthropological issues of Kibera. Thus it leads to better create an atmosphere of peace and unity within the context of family and community.

The SCCs is a unit of the parish extending and opening the door to welcome every youth and to help them to be responsible in their participation in political matters. For the past months and weeks, concentration was made on the focus of rights, justice and peace in political and social responsibilities. Such activities in SCC are: Bible Sharing (once a month), Meetings & Planning, Seminars on Justice and Peace including Ethnic Identity, Recollection or Retreat Outreach Program for the poor and Catechism (once a month).

Each Sunday of the month has its schedule for an activity. From these activities comes integration on how to become a good responsible citizen and a good Christian of Kenya. These values are emphasized and given further understanding among the youth, including more knowledge of their ethnic identity as it can enrich human relationship and can be a source for peace and unity amidst diversity.

It was a good and challenging experience for me to listen and become part of their vision for transformation and hope for peace and unity. The youth themselves are enthusiastic in promulgating what is good and better for everyone, starting from family, community and society as a whole. Despite their different ethnic identities, they hope for change and transformation towards a better way of life and participate in eradicating ethnicity conflict. The whole parish and other organizations are very supportive in helping the young people for their vision and mission for the betterment of the family, community, Church, and society as a whole.

Concluding Remarks

From the context of the Church and its mission, every baptized Christian is a missionary,

Being a missionary she/he starts her/his missionary activities from the context of family through developing the values which are God given and sharing these gifts through active participation in the community. Through the grace of the Holy Spirit, these activities develop and bring joy and unity to the SCCs where the members belong. From this framework SCC members unite all the bounties of SCCs up to the parish involvement and spread these gifts by one missionary spirit to become an identity of a great work that brings impact and outreach around the world and in whole Church.

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