

# Small Christian Communities

## Promoters of Reconciliation, Justice, and Peace in Eastern Africa

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Today there are over ninety thousand Small Christian Communities (SCCs) in the eight AMECEA<sup>1</sup> countries of Eastern Africa.<sup>2</sup> Kenya alone has over thirty-five thousand SCCs. Increasingly, SCCs are promoting reconciliation, justice, and peace, the three main themes of the second African Synod. While the English text of the *Lineamenta* published in 2006 used the term “living ecclesial communities,” the English text of the *Instrumentum Laboris*, published in 2009, uses the more common term *Small Christian Communities* that continues in the Propositions of the synod itself.

SCCs are mentioned twelve times in the *Instrumentum Laboris* and twice in the footnotes. This is significantly more often than in the *Lineamenta*, in which living ecclesial communities are mentioned three times in the document and twice in the questionnaire. This increase in the importance given to SCCs is clearly due to the many responses from the episcopal conferences in Africa and to other answers to the thirty-two questions of the original questionnaire.

The conclusions of the synod itself, the *Message of the Bishops of Africa to the People of God*, states, “Here we would like to reiterate the recommendation of *Ecclesia in Africa* about the importance of Small Christian Communities” (no. 22; see *Ecclesia in Africa*, no. 89). SCCs are mentioned seven times in the *Final List of 57 Propositions*. Key is Proposition 35:

The Synod renews its support for the promotion of Small Christian Communities (SCCs) that firmly build up the Church-Family of God in Africa. The SCCs are based on Gospel-sharing, where Christians gather to celebrate the presence of the Lord in their lives and in their midst, through the celebration of the Eucharist, the reading of the Word of God and witnessing to their faith in loving service to each

other and their communities. Under the guidance of their pastors and catechists, they seek to deepen their faith and mature in Christian witness, as they live concrete experiences of fatherhood, motherhood, relationships, open fellowship, where each takes care of the other. This Family of God extends beyond the bonds of blood, ethnicity, tribe, culture and race. In this way SCCs open paths to reconciliation with extended families that have the tendency to impose on Christian nuclear families their syncretistic ways and customs.

SCCs are “a place for concretely living out reconciliation, justice and peace” (Proposition 37). SCC members are active agents of reconciliation, justice, and peace, not just subjects (see no. 22; Propositions 36 and 44).

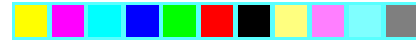
Our research has been tracking the slow, gradual shift of SCCs in Eastern Africa from small prayer groups that are inwardly focused to active small faith communities that are outwardly focused on justice and peace issues. Many, however, are still prayer groups that are not concerned with the wider social issues; other SCCs shy away from justice and peace concerns. The top challenge to SCCs in Eastern Africa is to become more involved in justice and peace and social action.

One major change in Kenya since the post-election violence in January 2008 is the increasing use of a pastoral theological reflection process such as the Pastoral Circle to help SCCs reflect more deeply on the challenges of their context. This process, starting from concrete experience, uses the well-known “see, judge, and act” methodology. Now more and more SCCs in Africa are using various reflection processes and methodologies to reflect pastorally and theologically on their experiences, often using the tools of social analysis to identify the new signs of the times and to respond creatively to them.

One of the original architects of the SCC plan in Eastern Africa, Patrick Kalilombe, formerly bishop of Lilongwe, Malawi, emphasizes that in the different stages of growth in SCCs, the final stage is the transformation of society. This means going beyond superficial changes to tackle the structural and systemic changes in our society. A contemporary example would be the underlying tribal and ethnic group tensions in Kenya today.

Many statements from the second African Synod documents refer to and recommend the regular use of the *Compendium of the Social Doctrine of the Church* as a source of Catholic social teaching. The AMECEA delegates who participated in the second African Synod emphasized the “centrality of the Small Christian Community” in this regard:

We have experienced that a properly trained and led SCC adds great value to the promotion of reconciliation. This is because deeper biblical reflection and more regular use of the Pastoral Circle empower our Christians to engage effectively in the social life around them.



Here formation in Catholic Social Teaching (CST) at all levels must be a priority.<sup>3</sup>

Research shows that during the growth of SCCs in Eastern Africa, priorities have shifted from emphasizing the importance of the two steps of Bible sharing/Bible reflection and practical action to focus more on training SCC leaders to use these two steps more systematically so that the resulting practical action, especially social action, is more concrete and effective. The training of trainers process eventually involves other SCC members in the implementation of these steps. Formation is important for everyone involved in SCCs—bishops, priests, religious, and laity. A practical example is the urgent need to train SCCs facilitators in Kenya to use the “see, judge, and act” methodology in their weekly meetings during the annual Kenya lenten campaign.

#### Increasing Involvement in Justice and Peace Issues

SCCs in Africa use two starting points for their weekly Bible sharing/Bible reflection: (1) a deductive approach that begins with the Bible (for example, the Gospel for the following Sunday) or a particular teaching of the Catholic Church); and (2) an inductive approach that begins with daily life (especially critical concrete experiences, examples, and stories). John Paul II’s Apostolic Exhortation *Ecclesia in Africa*, under the heading of “Living (or Vital) Christian Communities,” states that small Christian communities should “reflect on different human problems in the light of the Gospel” (no. 89). In courses on SCCs taught at Hekima College and Tangaza College in Nairobi in February 2010 and in a SCC workshop at St. Thomas Aquinas Seminary in Nairobi in April 2010, we asked this question: “What are the different human problems in Kenya and the rest of Africa that we should reflect on in our SCC meetings in the light of the Bible?” Specific answers included those listed below:

Abortion	Displacement of people	Hunger
Alcoholism	Disease	Illiteracy
Atheism	Divorce	Injustice
Bad/poor governance	Drug abuse	Insecurity
Bad/poor leadership	Gap between the rich and poor	Laziness
“Brain drain”		Malaria
Clericalism	Gender imbalance	Malnutrition
Corruption	Greed of politicians	Natural disasters
Deforestation	HIV/AIDS	Neglecting ecology and environment
Degradation of the environment	Homosexuality	
	Human trafficking	

Neglect of elderly people	Refugees	Tribalism/negative ethnicity
Orphans	Selfishness of leaders	Unemployment
Pollution	Street children	Unequal distribution of resources
Poverty	Slums in Kibera, Nairobi	War
Premarital sex	Substance abuse	
Prostitution	Torture	

The most frequently cited were corruption and tribalism/negative ethnicity. We divided these forty-five problems into three categories: ten problems apply to society in general, including the political world; two problems apply to the Catholic Church; and thirty-three problems apply to both.

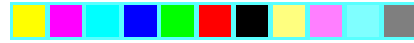
In various classes and workshops at Hekima and Tangaza we divided into SCCs to reflect on specific problems. Three SCCs chose abortion, three SCCs chose bad/poor leadership (in the government and the church), one SCC chose alcoholism, one chose divorce, and one chose hunger. Participants found corresponding Bible passages and then discussed possible solutions to the particular problem. For example, the SCC that reflected on abortion chose many Bible passages from the Old and New Testament, including “I have set before you life and death, the blessing and the curse. Choose life, then, that you and your descendants may live” (Dt 3:19, AB) and “I came so that they might have life and have it more abundantly” (Jn 10:10, AB). The participants then discussed how Catholics can influence the final wording in the section on “Right to Life” in the Proposed Constitution of Kenya, which was endorsed in a referendum on August 2, 2010.

Later Santiago Rodriguez Serrano (a student in the SCC course at Hekima College) and I participated in the weekly meeting of the St. Joseph SCC of the Deaf in Our Lady of Guadalupe Parish in Nairobi. It was a powerful and moving experience to be with this first SCC for deaf Kenyans. We looked at justice and equality in the Catholic Church in a new way. The deaf members want to be included as equals and even start other SCCs for deaf people.<sup>4</sup>

The equality of women is a related challenge to SCCs, although a new vocabulary that includes terms such as *gender justice* and *gender equality* is emerging.

#### SCC Involvement in the Kenya Lenten Campaigns in 2009 and 2010

Recent research<sup>5</sup> shows that 95 percent of the SCCs in Kenya are neighborhood groups connected to parishes (parish-based SCCs are the most common model in Eastern Africa<sup>6</sup>). The remaining 5 percent are specialized SCCs for groups such as nurses at Kenyatta Hospital, teachers who live on the



compound of the University of Nairobi-Kenya Science Teachers Campus, Christian Life Communities, St. Joseph SCC of the Deaf in Our Lady of Guadalupe Parish, and “extraterritorial or floating SCCs” composed of Catholics who live outside the geographical boundaries of the parish but who want to stay connected by meeting as a SCC before or after Sunday mass. Other types of specialized SCCs in Eastern Africa include Catholic professional peer groups (doctors, lawyers) and small groups in the Christian Professionals of Tanzania. Recently it was proposed to start a SCC of Catholic members of Parliament in Kenya, which would bridge the gap between the Catholic Church and the government.<sup>7</sup>

From 2006 to 2010 both neighborhood SCCs connected to parishes and the specialized SCCs had unique opportunities to promote justice, reconciliation, and peace, especially during the annual Kenya lenten campaigns. They were also involved in the reflection process of the second African Synod on the ministry of ecology and care of the environment.

Jesuit Peter Henriot, a Zambia-based adviser to AMECEA at the second African Synod in Rome, pointed out that the topic of environmental concern was surprisingly absent from the *Instrumentum Laboris* of the second African Synod published in March 2009. It did not treat issues such as climate change (global warming), ecological integrity, lifestyle adjustments, and industrial pollution by new investors coming to the African continent (such as those in the extractives sector). Aside from one passing reference to multinational corporations not paying adequate attention to the environment, this topic was not in the forefront of the problems and challenges.

However, during the preparations for the synod in Eastern Africa, Henriot identified the specific theme of the “ecological context for reconciliation”:

Increasingly in Africa (and all over our world!) we are recognizing that we humans belong to the community of creation, the wider environment that nourishes and sustains all human life. However, we have not always respected that truth, with the disastrous ecological consequences that we now face every day and in every place. How can we reconcile with Mother Earth?<sup>8</sup>

All this changed at the synod in Rome. Ecology and care of the environment emerged as priorities in the short interventions of the bishops and other delegates and in the small-group discussions. The *Message to the People of God of the Second Special Assembly for Africa of the Synod of Bishops* includes quotations such as “science and technology are equipping humanity with all that it takes to make our planet a beautiful place for us all”; “multinationals have to stop their criminal devastation of the environment in their greedy exploitation of natural resources”; and “God has blessed Africa with vast natural and human resources.” In the end, the *Final List of*

57 *Propositions* of the second Africa Synod includes Proposition 22 (“Environmental Protection and Reconciliation with Creation”), Proposition 29 (“Natural Resources”), and Proposition 30 (“Land and Water”).

The Kenya lenten campaigns of 2009 and 2010 were promoted by the Catholic Justice and Peace Commission of the Kenya Episcopal Conference.<sup>9</sup> The 2009 booklet in English and Swahili focused on the theme “Justice, Reconciliation, and Peace”<sup>10</sup> to coincide with the second African Synod and covered the weeks of Lent 2009. The “see, judge, and act” process drew on the experience of SCCs with justice and peace-related themes and issues, and the proposed action directly involved the SCCs.

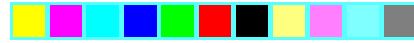
SCCs throughout Kenya used these themes, scripture readings, and questions in their weekly meetings during Lent. The following case study is drawn from one of the SCC discussions.

St. Kizito SCC, Waruku (an informal settlement near Kangemi) in St. Austin’s Parish, Nairobi, Kenya, on Sunday afternoon, March 8, 2009, from 2 to 4:15 p.m. Total of 17 participants: 10 women, 7 men. Mixed ethnic groups. We used the reflection process of Week Three of Lent in Swahili on “Kutunza Mazingira” (environmental care) of the *Kenya Lenten Campaign 2009* booklet. The booklet, calendar, and poster were distributed to SCC members.<sup>11</sup> We read Ezekiel 36:23-25 from the African Bible, emphasizing verse 25: “I will sprinkle clean water upon you.” It was read twice, with silence in between. We also read the Gospel of the Third Sunday of Lent (Jn 2:13-25) and the *Dibaji* (Preface) of the booklet from Archbishop Peter Kairo, the chairperson of the Kenya Catholic Justice and Peace Commission. There was good group discussion on the meaning of the drawing on page 38, which depicted eight examples of harming or destroying the environment and seven examples of helping or caring for the environment.<sup>12</sup>

In Step Three (act) our SCC encouraged members to get involved in cleaning up the garbage and trash in the Waruku informal sectors. After the 7 a.m. mass on Sunday, March 15, 2009, Washington Oduor will lead the first clean-up team at 10 a.m., and Anastasia Syombua will lead the second clean-up team at 10:30 a.m.

Evaluation: 1¼ hours spent on Week Three. The lenten materials are a great help, but the booklet was demanding for ordinary SCC members. SCCs need to be specifically mentioned in the text; they cannot be assumed or presupposed. The sequence on page 40 of the Swahili text in the booklet (Step Two—judge) was hard to follow, and the key Ezekiel quotation was left out.

What was the outcome? The good news is that between 10:15 a.m. and noon on Sunday, March 15 (the beginning of Week Three, “Environmental Care”), twelve members of the St. Kizito SCC took turns collecting the trash and then burning it in small fires at the main dump in



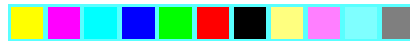
Waruku. We successfully cleaned up the whole area. This related to an important universal proverb on ecology that we had been discussing: “If each person sweeps in front of his or her own house, the whole world will be clean” (based on German and Russian proverbs). Throughout this process the lay Christians of St. Kizito SCC experienced that “we are the church” and that we can take responsibility as a small community.

Class discussions at Hekima College and Tangaza College in Week Four, “Food Security and Empowering Farmers,” revealed the valuable use of social analysis. The 2009 Kenya lenten campaign booklet describes the efforts of the Kenya government and the Food and Agricultural Organization “to strengthen the capacity of farmers, especially the poor, to maximize food production and reduce poverty and hunger.”<sup>13</sup> But after the post-election crisis in January 2008, which was deeply connected to tribalism and ethnicity, many farmers were displaced from their farmlands. Recent statistics show that the government of Kenya has been slow to resettle these farmers on their productive farms, especially in the Rift Valley, which is known as the Bread Basket of Kenya for its food crops of corn and wheat. Food production is down, and there is starvation, especially in northern Kenya. It was recommended that through fasting during the season of Lent, SCC members can have practical solidarity with millions of hungry people in Kenya and throughout the world.

The 2010 Kenya lenten campaign booklet, “Towards Healing and Transformation,” focused on many issues related to ecology and the environment. Week Three was titled “Environmental Care.” Step One (see) began with a story, “Changing the Face of the Mountain.” Step Two (judge) provided a situational analysis of the ecological crisis in Kenya, especially encroachment on water catchment areas, desertification, and deforestation. This was followed by the three readings for the Third Sunday of Lent. In the Gospel of Luke 13:6-9 Jesus tells the parable of the barren fig tree and challenges us to recognize our interconnectedness with all creation or perish.

The five questions in Step Three (act) asked participants to

1. Reflect on the story “Changing the Face of the Mountain” and identify two concrete issues that remind you of a similar situation in the context of your family, workplace, SCC, or any other community to which you belong. Share your reflection with someone else.
2. Organize a gathering of people within your family, workplace, or SCC to discuss one issue from the “judge” section and plan how you as a group will tackle it to change the face of Kenya in a positive way.
3. Like the old lady in the story, commit yourself and your SCC or any other group to plant and care for at least three indigenous trees during this lenten season.



4. There is a Kenyan saying that goes “You must treat the earth well. It was not given to you by your parents. It was loaned to you by your children.” What does this mean to you in terms of care of the environment?
5. Select as many Bible verses as you can that tell of Jesus’ familiarity with nature and reflect on them throughout this week.

Each week the booklet included quotations from the relevant Propositions of the second African Synod. For Week Three the specific recommendations included the following:

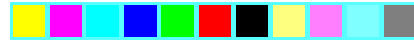
1. Promote environmental education and awareness.
2. Persuade local and national governments to adopt policies and binding legal regulations for the protection of the environment and promote alternative and renewable sources of energy.
3. Encourage everyone to plant trees and treat nature and its resources with respect for the integrity of all creation and the common good of all.

SCCs throughout Kenya used these themes, scripture readings, and questions in their weekly meetings during Lent 2010. A case study of another SCC meeting notes the results:

St. Kizito SCC, Waruku in St. Austin’s Parish, Nairobi, on Sunday, February 28, 2010, from 11 a.m. to 4 p.m. The previous day a team of four SCC members bought twenty-six large seedlings of five varieties of indigenous trees in Kenya (some of which have bark, leaves, and roots that are used for traditional herbal medicine). First, twelve members planted trees at the Waruku Primary School. Then, a larger group planted trees at the Sons of St. Ann Congregation Novitiate. One member planted a smaller seedling in his individual plot. Then we gathered in Joseph Kahara’s home for our weekly meeting. Total of twenty-five participants: fourteen women, nine men, two children. Mixed ethnic groups. We used the reflection process of Week Three of Lent in Swahili on “Utunzaji wa Mazingira” (environmental care) of the *Kenya Lenten Campaign 2010* booklet. The booklet and poster were distributed to SCC members. We read Luke 13:6-9, with many members mentioning a word or phrase that struck them. Good group discussion on the meaning of the drawing of the old woman planting trees on the side of the mountain on page 16 and the five questions.

We discussed how we SCC members can get involved in changing the face of Waruku itself during this lenten season. This includes taking care of the seedlings that we planted (including our number-one obstacle—keeping the roaming goats away!) and the general cleanliness of the grounds and dumps.





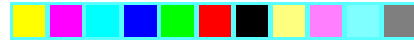
### Involving Youth in Small Christian Communities

Given the importance of youth in the demographics of both the general population and the Catholic population in Africa, the second African Synod did not give enough attention to this group. A single section (no. 27) in the *Message to the People of God of the Second Special Assembly for Africa of the Synod of Bishops* treats youth—after priests, religious, lay faithful, Catholics in public life, families, women, and men. It states: “You are not just the future of the Church: you are with us already in big numbers. In many countries of Africa, over 60% of the population is under 25. The ratio in the Church would not be much different.” The message could have said much more. Proposition 48 treats youth in a problem-centered way, noting that the synod participants “are deeply concerned about the plight of youth,” and proposes various recommendations. Much more could have been said about the great potential of young people in the Catholic Church and in the general society in Africa.

Since youth do not normally participate in adult SCCs in Eastern Africa, it is crucial to form specific SCCs for young Africans. A very good example is St. Stephen Youth Small Christian Community in St. Joseph the Worker Parish in Kangemi, Nairobi. It meets on Sundays for announcements and planning and then choir practice with the other parish choir, and on Thursdays for a variety of activities: Bible sharing/Bible reflection; mass; adoration of the Blessed Sacrament; sports like football and darts; discussions on various topics; and music, singing, and dancing. This youth SCC emphasizes social outreach, and its members have joined with other youth in the parish to bring foodstuffs and other gifts to a camp of internally displaced persons outside Nairobi.

One “thinking outside the box” solution is to encourage Kenyan youth to use Sheng in their meetings. Sheng, the short form of Swahili and English, is a common language of interaction among youth, especially in Kenyan cities. It is a blend of Swahili, English, and other local Kenyan languages such as Gikuyu, Luo, Kamba, and so on. This will send a message that the Catholic Church is interested in youth, young adults, and their unique worlds. Using Sheng could also help overcome tribalism and specific ethnic loyalties. A related development is the emergence of young married couples’ SCCs and young married families’ SCCs.

To attract more youth and young adults to SCCs we are challenged to use the new media and social networking sites. Proposition 56 states, “In a globalized world, the improved use and greater availability of the various means of social communication (visual, audio, web, and print) are indispensable for the promotion of peace, justice and reconciliation in Africa.” Thus we started a Facebook page on our Small Christian Communities Global Collaborative website. It is noteworthy that, after China and India, Facebook is the third-largest “nation” in the world, with 500 million users.



Of the first 358 fans on our SCCs Facebook page, 79 percent are between eighteen and thirty-four years old. The majority of fans are from Kenya, followed by fans from the United States, South Africa, India, and the United Kingdom.

Some comments on our Facebook page include the following:

At the end of the Second African Synod of Bishops held in Rome, the *Message to the People of God* uses the African proverb that goes: *An army of well organized ants can bring down an elephant*. SCCs are an army of well organized Christians who can help alleviate evil in society.

The SCCs can be an avenue for environmental care. “Going green” has been a slogan in many commercials. SCCs can make their neighborhood “go green.”

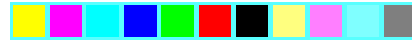
SCCs should play the role of reminding our government leaders and appeal to them for security of life and alleviating poverty. Life is sacred and must be protected and secured. Let’s stand up and talk without fear about the lack of good order. If we don’t talk who will talk?

Today’s challenge: How do we use the NEW MEDIA for evangelization especially in Small Christian Communities?”<sup>14</sup>

Young people appear to love text messaging. Members of SCCs in Kenya can get daily Bible readings on their cell phones/mobile phones by simply texting the word *reading* to 3141. The response includes a description of the saint of the day and the Old Testament, New Testament, and Gospel texts. This is especially helpful for SCC members who want to prepare the Gospel of the following Sunday in advance. This and other methods of social networking help to get youth more involved.

### SCCs as Facilitators of Reconciliation, Justice, and Peace in Africa

The sections on SCCs in the documents of the second African Synod break new ground. First, the SCCs themselves are described as “places” for concretely living out reconciliation, justice, and peace. Second, SCC members are challenged to be active agents of reconciliation, justice, and peace, not just subjects. This is a loud and clear call for SCCs in Africa to continue to be a new way of being church on the local grassroots level. As this new model of church, SCCs can emphasize deeper biblical reflection and more regular use of the Pastoral Circle to engage effectively the pastoral and social life around them. As facilitators of reconciliation, justice, and peace, SCCs can be very important in the future of the Catholic Church in Africa.



## Notes

<sup>1</sup> AMECEA is an acronym for the Association of Member Episcopal Conferences of Eastern Africa. It is a service organization for the National Episcopal Conferences of the eight countries of Eastern Africa: Eritrea (1993), Ethiopia (1979), Kenya (1961), Malawi (1961), Sudan (1973), Tanzania (1961), Uganda (1961), and Zambia (1961). Somalia (1995) and Djibouti (2002) are affiliate members.

<sup>2</sup> While this essay focuses on Eastern Africa, SCCs are important in many parts of Africa. One highlight of South Africa is the Lumko Institute's influential program, known through the world for forming SCC leaders.

<sup>3</sup> "Statement (Position Paper) from Bishops of the Association of Member Episcopal Conferences of Eastern Africa (AMECEA) Who Are Delegates to the Synod of Bishops' Second Special Assembly for Africa in Rome in October, 2009," *Catholic Information Service for Africa (CISA) Email News Bulletin* 096 (September 29, 2009).

<sup>4</sup> For more information, see Cornelius Ssekitto, "Deaf Ministry at Our Lady of Guadalupe Parish in Nairobi, Kenya." Available on the SmallChristianCommunities.org website.

<sup>5</sup> This research clearly indicates that the dominant model in Eastern Africa is that of pastoral, parish-based SCCs. These SCCs are an integral part of the pastoral life, activities, and structures of the outstation and parish starting from below, from the grassroots. But in other parts of the world, such as Europe (examples are France and Italy), parishes are losing membership and influence, and the new movements are emerging as a different style of participation and involvement in the Catholic Church. Many of these new movements have a small-group component. For interesting case studies, see the "Europe" section in *Small Christian Communities Today: Capturing the New Moment*, ed. Joseph Healey and Jeanne Hinton (Maryknoll, NY: Orbis Books, 2005; Nairobi: Paulines Publications Africa, 2006), 71-95. The "Latin America" section describes the distinctive basic ecclesial communities (BECs) model of church.

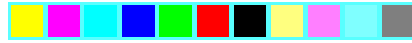
<sup>6</sup> Especially in rural areas, SCCs are composed of members of extended families living in the same geographical location.

<sup>7</sup> At the AMECEA Plenary Meeting in Nairobi, Kenya, in July 1976, President Jomo Kenyatta made the now famous statement: "The Church is the conscience of society, and today a society needs a conscience. Do not be afraid to speak. If we are wrong and you keep quiet, one day you may have to answer for our mistakes" (quoted in the Kenya Bishops' pastoral letter "Family and Responsible Parenthood" [April 27, 1979] and in *The Conscience of Society*, ed. Rodrigo Mejia [Nairobi: Paulines Publications Africa, 1995], 50).

<sup>8</sup> Pete Henriot, "Hopes for the Second African Synod," Hakamani *e-Newsletter* (September 2009): 3. Available on the jesuithakamani.org website.

<sup>9</sup> The annual Kenyan lenten campaign is one of the most widely known and appreciated activities of the Catholic Church in Kenya. The themes of previous years include "With a New Heart and a New Spirit" (2008) and "Kenya's Good Governance, My Responsibility" (2007).

<sup>10</sup> This word order is different from the theme of the second African Synod, which is "Reconciliation, Justice, and Peace." It depends on the specific context and circumstances, and the local interpretation. In general, I think that this is a process in which justice comes first, and then this leads to reconciliation and finally



to a more lasting peace. Peter Henriot presents interesting distinctions in “Justice, Peace, Reconciliation, and Forgiveness: Theological and Conceptual Underpinnings and Linkages,” in *AMECEA Synod Delegates Workshop: Shaping the Prophetic Voice of the Region* (Nairobi: Privately printed, 2009), 37-49.

<sup>11</sup> These visual materials were very important in the overall campaign. The drawing on the poster highlighted reconciliation and unity, and the full-year calendar encouraged people to live out the campaign throughout the year. Many religious organizations produced creative calendars in 2009 on the theme of justice, reconciliation, and peace.

<sup>12</sup> A SCC member spotted that the farmers were barefoot (bad) in the top half of the drawing, while the farmers were wearing shoes and boots (good) in the bottom half of the drawing. No one else in the various SCCs that I visited had noticed this.

<sup>13</sup> Kenya Lenten Campaign, *Justice, Reconciliation, and Peace* (Nairobi: KEC Catholic Justice and Peace Commission, 2009), 21.

<sup>14</sup> Small Christian Communities Facebook page, <http://www.facebook.com/pages/Nairobi-Kenya/Small-Christian-Communities/279921983315>.