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THE CHURCH AND DEVELOPMENT IN LESOTHO



**Report of the Conference at U.B.L.S., June 29 - July 4 1970
Organized by Lesotho Sodepax Commission.**

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FOREWORD

This report of the 1970 Sodepax Conference, held at U.B.L.S. from 29th June to 3rd July, is offered to all Christians in Lesotho for their serious consideration. The Committee on Society, Development and Peace (Sodepax) was created jointly by the Roman Catholic Church and the World Council of Churches in 1968, and our Lesotho Sodepax Commission was started in 1969. Since then we have been making plans, and this 1970 conference was called in the hope that it would discover the way forward. To help us do this we asked the Rev. T. Colvin, who has been the leader of the joint development work of the churches in Malawi, to come and advise us. The conference passed a number of resolutions, which are included in this report.

It remains that the resolutions be put into effect. If this is to be done, two things will be needed:

- (1) Sodepax and its activities must be better known. We therefore hope that all who read this report will pass it on to others, and will take such opportunities as occur to let it be known that all the churches in Lesotho are working together in this way.
- (2) Many more (and, finally, we hope, all) Christians must come to see that commitment to activity for the righteous betterment of the world in which we live is no optional extra to the gospel, but an essential part of it, without which our gospel is not authentic. The Rev. G. Dunne, Secretary of Sodepax in Geneva has written: "The Christian lives in the world, is part of the world, and shares responsibility for the world. The two dimensions of Christianity are not mutually exclusive, but complementary. Man finds his way to God - and to heaven - by serving his fellow man. The building of a better world, a more humane society, is a central concern of Christians and therefore of the church."

We all know how many and basic are the needs of Lesotho. Sodepax is the agency by means of which all the churches together can do something about these needs, in Christ's Name.

Addressed by the Rev. Richard S. Côté, D.D.

We endorse the words of Father Côté, in the opening address to the conference, that in view of the colossal problems facing us no one church can go it alone. The members of the Sodepax Commission, by themselves, can do little. If the help which we hope to get from our friends overseas is matched by the active concern of all Christians in Lesotho, great things can be done.

M. James
Lesotho Sodepax Commission

Can Christians honestly live up to these expectations and demands? Is this not asking and expecting too much from Christians? Is social involvement of this magnitude the proper task of Christians? It was he argued, of course, that Jesus himself was no believer of equality on a grand scale. He did relieve a number of individuals from distress, but he never embarked in debt with all the sick, even in one particular district, nor did he create some sort of organized system to conquer illnesses. He multiplied bread on one, or at most two occasions, but he did not feed the hungry generally. He made no apparent effort to bridge the gap between the poor and the rich of his day. Bad administration, poor housing conditions, and roads, in particular, were unlikely to get attract his attention. Yet these social ills were certainly not lacking in his days. Moreover, the Gospel which he preached did not contain any social program.

In the face of great human problems, there is a danger of regarding the Church as a MASTER PROBLEM-SOLVER, as though Christians possessed some sort of secret formula or magic wand to development. When it comes to maintaining the Church, the Church receives from Lesotho Sodepax Commission, P.O. Box 929, Maseru, Lesotho. We don't ever give all the questions. When it comes to development, we certainly have to search tentatively for solutions like anyone else. Let it be remembered that the solutions for

Address by the Rev. Richard G. Côté, OMI

CHRISTIANS AND DEVELOPMENT

Introduction:

Never before have the claims on Christianity been so great. The world expects Christians to become effectively involved in social development. The Christian churches are expected not only to offer an authoritative opinion as to what is to be done, but also to divert their resources to development. Even in Lesotho, where men, money and soil are drained away into the Republic of South Africa, Christians are expected and asked to inject something which will at least contribute to the solution of these formidable problems and to the development of the country.

Can Christians honestly live up to these expectations and demands? Is this not asking and expecting too much from Christians? Is social involvement of this magnitude the proper task of Christians? It can be argued, of course, that Jesus himself was no helper of society on a grand scale. He did relieve a number of individuals from sickness, but he was not concerned to deal with all the sick, even in one particular district, nor did he create some sort of organization to conquer illnesses. He multiplied bread on one, or at most two occasions, but He did not feed the hungry generally. He made no apparent effort to bridge the gap between the poor and the rich of his day. Bad administration, poor housing conditions, bad roads, inadequate water supplies do not attract his attention. Yet these social evils were certainly not lacking in his days. Moreover, the Gospel which he preached did not contain any social programme.

In the face of great human problems, there is a danger of regarding the Church as a master problem-solver, as though Christians possessed some sort of secret formula or magic wand to development. When it comes to humanizing the world, the Church receives from divine revelation no light other than that of all men and their experiences. Christians do not know all the answers. We don't even know all the questions. When it comes to human development, Christians have to search tentatively for solutions like everyone else. Let it be remembered that the solutions for

development here in Lesotho are no clearer for the Christian than for the non-Christian of good will.

These opening remarks are meant as a WARNING. We must not try to attribute more to the People of God than it is honestly capable of fulfilling. The Church cannot solve the great problems of the world; neither the problem of hunger, nor population, nor race hatred, nor unemployment, nor development. This is a sobering thought, perhaps a disappointing perspective, to begin with. In fact, however, it points to something very positive and very encouraging: it means that the Church and the world must be partners, like two companions going down the road of history together. They are to serve one another. The Church gives something to the world that the world is unable to give itself. The world gives something to the Church that the Church is unable to give itself. This means, therefore, that if development is achieved here in Lesotho, it cannot, and will never be, to the sole credit of the Christians - even were they all to start working together tomorrow. On the other hand, if development is not achieved, the Christians will never be entirely to blame. Development will either be a joint success, a shared success with government and civil authorities, or it will be a joint failure, a shared failure. Since the Church and the world are co-partners, they are co-responsible for development.

Indeed, all the churches have committed themselves to greater involvement in the world. More and more, they are becoming servant communities, i.e. communities of availability and pro-existence. The Beirut Conference on World Co-operation (1968) urged the Christian communions "to introduce the concept and fact of Christians' deep involvement in world unity, justice and development into every level of education - from their catechism to their graduate studies...Seminaries, teacher-training colleges and missionary institutes." This same subject was central at the Fourth Assembly of the World Council of Churches (Uppsala, 1968). The All African Conference of Churches (Kampala) sounded the same note: "In the situation of a changing society, Christians must learn to work with non-Christians in the development of community life and the furthering of community welfare." The Vatican Council was also emphatic on this point: "Christians cannot yearn for anything more ardently than to serve the men of the modern world ever more generously and effectively...and to work for the righteous betterment of the world in which we

all live." There is here a remarkable convergence of all Christian communions.

We come now to the heart of our topic: "Christians and Development", or more concretely, "What can Christians do for the Development of Lesotho?" I would like to develop three theses: First, that Christians exist for Lesotho, first of all, by bringing HOPE to the Basotho. Secondly, that Christians exist for Lesotho by taking part in Ecumenical projects for development. Thirdly, that Christians exist for Lesotho by subordinating their efforts to National schemes and plans for development.

I Christians as men of hope:

Christian life has often been described as a life of faith. Indeed, Christians are simply referred to as the "faithful". And that they should be. But Christian life is also a life of hope. Hence, they should also be known as the "hopeful". A Christian is called to hope just as birds are made to fly, or fish to swim. Hope is the hallmark of true Christians. Thus, St. Paul could refer to his Christians simply as "those who have hope". Nor did Paul conceive Christian hope merely as a passive awaiting for something to happen. It must be a creative hope. What bearing does this have on development?

The first and most radical obstacle to development in Lesotho (and this will be true in any under-developed country) is indifference and apathy. Partly under the weight of subsistent living and partly under the weight of age-old traditions and customs, a hard-core resistance to a better life is entrenched. Where this has happened, one can expect to find a hope-less frame of mind, ranging from a laissez-faire attitude to one of defeatism or fatalism. The initial reaction to prospects of development will invariably be: "Why bother? It takes all I can do just to survive and get by. Life is cruel and unfair to me. If I am to get just a little joy and happiness out of life, I must be resigned and take what comes. Otherwise, I will become bitter, frustrated, and will lose what little I have: my peace of mind, my KHOTSO." With a low morale, comes inertia and a reluctance to change. And change is the one thing that development is all about. Only the man of hope welcomes change; the man without hope abhors and fears change.

Therefore, in a country of such little hope as Lesotho, Christians must strive to be MEN OF HOPE. Without hope, there can be no self-help, no self-determination, and no self-development. Without hope, there can be no incentive or national will to build roads, irrigate fields, stop erosion, save money and plant better seeds. Hope is the bed-rock of development. The Christians' first and most precious contribution to development is the hope they can foster, generate and maintain in the face of development prospects and projects. Hope that there is a possible better way of life: hope that these projects are meaningful and will be rewarding; hope that human hands do in fact contain within them the energy and the strength to carry them out successfully.

If the first obstacle to development in Lesotho is apathy and indifference, the second, equally devastating obstacle is political division. Everyone deplors the large dongas that cut across the fields and countryside, that get deeper and wider with every new rainfall, that drain away the rich top soil, and that prevent agricultural development. Yet, there is another type of donga in Lesotho even more detrimental to development: the political donga which is dividing the nation in two and which prevents co-operation, mutual support and community development at every level, particularly at the grassroots village level. In the face of this obstacle, the only legitimate question and concern must be: "What can I do to restore brotherly co-operation?" If Christians in Lesotho spent as much time working constructively to restore unity as they do blaming one another for the division, development might have a chance of getting off the ground - or rather, in the ground where development belongs.

The Christian must demonstrate the real meaning of hope by becoming a bridge-builder, a healer, a mediator who restores unity. His hope, we said, must be active and creative. Concretely, it must make him an INSTRUMENT OF PEACE, for without peace there can be little or no development. This means that the Christian must be ready and willing to talk, work, and co-operate with all men, irregardless of their political or religious convictions. Knowing that this may prove well-nigh impossible on human grounds alone, the Christian will

pray for this grace in much the same way St. Francis of Assisi prayed:

"Lord, make me an instrument of your peace.
Where there is hatred, I want to bring love.
Where there has been insult, I want to bring forgiveness.
Where disunity reigns, I want to bring unity.
Where there is gnawing doubt, I want to bring faith.
Where error spreads, I want to bring truth.
Where there is despair, let me bring hope.
Where sadness oppresses, let me bring joy.
O Lord, make me seek not so much
to be consoled as to console,
to be understood as to understand,
not so much to be loved as to love."

II Ecumenical undertakings in development:

Christians exist for Lesotho by working together in ecumenical development undertakings. Such undertakings still depend perhaps more on the Church leaders than on the Christians themselves. This need not be so for the ecclesiastical authorities of all the Churches have explicitly committed themselves to such tasks. Christians must now take the initiative and forge ahead. However, the Church leaders could do much more. During the political crisis in Lesotho, the Bishops and Church leaders issued a "joint letter" to the civil authorities and even made direct approaches to them. In short, they acted as one moral person. Recently, however, the same country has been declared in another state of emergency: drought and famine. One wonders why the Church leaders did not issue a "joint statement" on this occasion. The lives of just as many people are at stake and the crisis is just as critical. A joint appeal, urging all men of good will to collaborate in overcoming this crisis, would have been a strong incentive to international relief agencies to intervene more expeditiously on behalf of the famine and poverty-stricken Basotho.

One gets the impression that ecumenism at the top ecclesiastical level is sporadic, selective, and at best symbolic. It is not surprising therefore that Ecumenism at the grassroots-level also remains more symbolic than real, more selective than all-embracing, and more sporadic than abiding. The danger, as I see it, is that the ecumenical spirit in Lesotho remains a vague, formless idea

rather than a driving force, a luxury rather than a real working principle. Ecumenism must become for Christians what water is to a fish: the only medium in which we feel at home. Outside of it, we should fear we may die.

The timid, hesitant and weak response to Ecumenism in Lesotho is conditioned, I suggest, by the past ghetto mentality of the Churches. Over the past hundred years, the various denominations in the country have been competing with one another - much like the Russians and the Americans in the space programme. Both Russia and the U.S. have their own programme and schedule; both have their own way of constructing a space craft; each one faces the hazards of space travel alone and independently of the other. Not only is this duplication costly, and wasteful; but the race itself was based largely on pride and national prestige: a frantic effort to prove to the world that the one ideology was better than the other.

For well over a hundred years, the Churches in Lesotho have competed in much the same way. They all had what we could call an 'Edifice Complex'. Each put up its own schools, its own hospitals, its own printing units etc. Little or no mutual support was offered or accepted. To the average Mosotho, it must have looked as though the Christian Churches were more intent on developing themselves than on developing the nation which gave them hospitality.

Fortunately, things are changing. Today, the Churches are less concerned with how they will survive than how they can serve. We are gradually breaking out of our little "denominational bantustans". We are beginning to realize that, in the face of Lesotho's colossal development problems, no one Church can contribute much by 'going it alone'. The idea is making its way that either we face these problems together, or else our lack of ecumenical co-operation will destroy all credibility in the Church. This is the whole idea of Sodepax: to animate ecumenical development undertakings. By way of practical example, let us look at what has been done in Malawi.

In 1965, a survey of Church-related hospitals (both Roman Catholic and Protestant) was undertaken at the request of the Malawi Christian Council. As an upshot of this survey, the 'Private Hospital Association of

Malawi' was established. Its executive committee is equally divided between Protestants, Anglicans and Roman Catholics. There is now a permanent staff of two - a Roman Catholic sister from Holland and a Protestant hospital administrator from the U.S.A. Member hospitals of the Association engage in joint planning and development with a mutual review of all projects and plans. They purchase their supplies in bulk and make one collective representation to the Government for grants. This is but one example of what we could do here in Lesotho. However, Christians should not only work together on development projects but more and more are called to subordinate and co-ordinate their efforts with national plans and priorities. This brings us to our third thesis.

III Christian commitment to national priorities, schemes and projects for development.

For a long time the Churches have treated the question of under-development in terms of assistance to the poor. So far it has been considered almost as a postulate that schools, hospitals and other works directed by the Churches are indeed works of development. This is not atomically the case. One must distinguish between works of charity and action for development. Giving clothes to the naked, food to the hungry, medicine to the sick, are works of charity, not development. Some say that the Churches have always worked for development - witness the charitable work they have always done. We are living today a cultural and social mutation, and the very concept of development is new. Charitable tasks, whatever their form, will always be necessary, will always exist in the Churches and will always be a sign of Christ's love for men. Every Christian must be a Good Samaritan who helps his neighbour in need. But the action of the Good Samaritan in the gospel parable was not a work of development; it was an act of mercy and love. Let us look closer at the difference between charity and development.

An act of charity is always made in the present and for the present, i.e. unto the sick man, the hungry man, the naked man, who presents himself to me, here and now, as my neighbour. Action for development, on the other hand, while not excluding the real man of today, looks more to the future: the future betterment of a country, a people a generation. By working for development, we work more

for our children and the up-coming generation than for ourselves and our immediate generation. Why? Because development is a process, often a long process. It is like planting a tree, the fruits of which will come in abundance for the next generation. More than anywhere else, what we sow in development will be reaped by others who will benefit from it even more than ourselves. But there is also another important difference.

By and large, acts of charity are spontaneous, and this because of the very nature of Christian charity. Charity does not calculate, does not plan and does not make priorities. The Good Samaritan did not plan his encounter, nor do we. They arise unexpectedly; they just 'happen' ... any time during the day or night, often when we are busy and least expect them. This is the beauty of charity: it is a spontaneous reaction of love, an immediate response to someone in need, the uncalculating acceptance of one who enters into my life unannounced and unsolicited.

It may be objected that planning can, and in fact often does go into Christian charity, e.g. when money, medicine or food supplies are sent by Christian organizations to disaster areas or poverty-ridden countries. This, however, is not development, but relief. And relief is a form of charity raised from the individual person to a large group of persons in distress. While necessary, relief makes for dependence, whereas development makes for independence. A Protestant or Catholic hospital is basically a work of charity. It only becomes a work of development if it includes training and health programmes. Development is a long-term process; by its very nature it requires reflection, organization and planning. Charity is not enough.

As Christians, when we discover or identify in the community a real need, our first question should be: "Is this a need that the Church should try to meet, or would we serve the community better by bringing it to the attention of some civil agency or Government institution in the community better equipped than the Church to meet this need?" In the past, whenever the Church saw a temporal need, it went ahead on its own and tried to fill that need. Where there were no provisions for education, the Churches built schools; where there were no medical facilities, they built and ran clinics; where there was no social welfare, the Churches stepped in.

Today, this situation is quite different. Newly independent states and governments have effectively taken over. These public powers - whatever their colours or flag - have become more keenly aware of the welfare of their people and are also better able to promote it. Christians should not begrudge such evolution. Christian temporal works remain necessary, only they can no longer be autonomous. They must be clearly subordinated to overall national plans and priorities. The civil authority - and not the Church - is responsible for drawing up these plans. It would be a gross mistake for the Churches and even for Christians working closely together to draw up their own plans for development independently of the public authorities. In the same way that no one Church can effectively work alone in development, so even all the Churches working ecumenically together for development must not try to 'go it alone'. The stakes are too high and the needs are too urgent. In future the Churches will have to work in much closer conjunction with governments, civil agencies and international organizations.

3 To this last proposition, some will object that the Churches are throwing themselves into politics by taking part in the changing of social and economic structures. They are not wrong; but it can be replied that the Christian faith is political, in that it integrates into its vision not only man as an individual but the whole of the human collectivity. In the perspective of the Kingdom of God, it is not a matter of indifference whether men have made of this world a hell or a habitable land.

Summary of the address by the Rev. T. Colvin, Malawi

I The theological ground on which we stand

- a) Christ is at work in Africa and he has the same compassion for the poor as he had in Galilee.
- b) We are agents of his purpose and will be filled with His Spirit in order to carry out His work of compassion.
- c) We are called to meet the challenge of our times - to find where the Spirit is leading us today and to do these things. Too often we are busy fighting yesterday's battles - only to discover that the enemy has long since fled from that position.
- d) Development is the expression of compassion today. Development is the struggle to make life truly human for all. For life to be truly human it must be Christ-like. We must start by becoming Christ-like to all our neighbours.
- e) Development is the major job of the nations of Africa - it is also the greatest challenge before the Churches of Africa.
- f) Development - the humanising of life - begins with ourselves but our development needs our neighbour's help and vice-versa.
- g) Development begins where we are and is an answer to our real needs. It does not mean doing what others tell us to do or ought to do. Nor does it mean calling others to do for us what we should do for ourselves. Africa is littered with the debris of projects that have failed - of Government and Church.
- h) The major part in development is the responsibility of governments - the Churches have a very subordinate part to play even when they are fully exerting themselves. The Churches do not have the wealth or structures or calling to play major roles. We must ensure that the Churches' role, although minor, is a meaningful part of national development planning.

i) There are three unique factors about the Churches' role in development:-

- (i) The Church's genius is our understanding and practice of community. Our sin is that we so often destroy community.
- (ii) The Churches' resources - however small - when mustered together and wisely used, can be the means of pointing the way to full human development.
- (iii) In Africa, the Churches represent a vast army of poor people. By 1980 it will be 60% of the sub-Saharan population. If this vast army is committed to creating the new humanity in Christ - committed to development - then it is a tidal wave of action for justice in Africa.

II I wish to share with you some of our experiences of engaging in development in Malawi.

a) Our greatest experience has been the discovery of one another as Churches and our strength when we work together. We have gained this experience through two associated organisations: -

The Private Hospital Association in Malawi (PHAM)

The Christian Service Committee of the Churches in Malawi (CSC)

- b) PHAM co-ordinates the work of all the Churches in the medical field. It helps to find resources for all. It helps with co-ordinated planning for training and health care. It is the sole channel of communication with the Ministry of Health. It has a secretariat of two persons (one Protestant, one Roman Catholic) with office assistants, and an office at the Ministry of Health.
- c) CSC is composed of one representative of each member Church of Christian Council and each Diocese of the Roman Catholic Church. It has a full-time staff, offices and warehouses. The CSC major concern is to engage in development as a subordinate but complementary part of the Government's development plan.

The CSC also engages in social welfare - school lunch project, charitable cases, etc. Also in relief projects when required, such as the feeding of fifteen thousand people who were victims of floods this year.

CSC has three ways of operating:

- (i) by supporting projects of member-churches. The resources required are usually of a minor sort. CSC, however, acts as a screening and advisory agent for social projects of the Churches seeking external aid,
- (ii) in projects run directly by CSC staff or by Church institutions on behalf of CSC e.g. Church leadership training in community development,
- (iii) by contributing resources needed to carry out Government development projects which would otherwise be unfulfilled. In order to create constant communication a standing committee has been formed, the Government of Malawi/Christian Service Committee Working Party. This is chaired by the Secretary for Development in the President's Office. This structure has proved to be both fruitful and creative. Through this structure, CSC has contributed bore-holes to 68 villages in 18 months as part of their self-help development programme, has paid for a Pilot Project in preventive medicine; has assisted with small grants in self-help schemes; has contributed towards settlement programmes and other agricultural schemes.

III There is much to learn from the mistakes and troubles of others. The CSC of Malawi started a major programme in 1966, the Utumiki Project, which was closed down very suddenly in mid 1967. The Utumiki Project was very much a Church "go-it-alone" project in development. Although it had the blessing of Government, it did not necessarily meet the developmental needs of highest priority in Government's planning. Under the present arrangement, CSC finds that many of these developmental needs are also of high priority to the Churches

Help from the Conference

and well worth while supporting.

The CSC had many other troubles in early days but started its work with its own resources. These were local offices given by the Churches, personnel seconded, whole-time or part-time, by the Churches and a small amount of locally raised money. Once started, resources began to come in from outside Church sources.

IV Mutual help in Africa

There may be many more ways open to the Churches in Africa to help one another across national boundaries. It was to explore this matter that a seminar or consultation between five countries, including Lesotho, was sponsored by Malawi CSC in January this year. We are anxious to continue this mutual strengthening of one another.

Planning Committee : The Revs. H. H. ...

Chairman : Mr. A. ...

... of the Church of Central Africa ...
... who has been invited by the ...
... to help the conference, was introduced by ...
... acting chairman of ... He has ...
... for the last eighteen years, and was the ...
... and present Convener of the Christian ...
... of the Churches of Malawi. He would ...
... and achieved. Amongst other things, ...
... at Maseru in January ...
... and Development" and had invited ...
... to attend. As a result of ...
... had asked him to come and help ...
... of his kind ...
... but he did not ...
... if he ...
... with ...
... all the ...
... together to ...

Main Events of the Conference

Delegates to the conference were welcomed on the evening of Monday, 29th June by Mr. W.B. Thomson, acting director of the School of Adult Learning at U.B.L.S. He was followed by the Rt. Rev. Bishop F. Makhetha, chairman of the Lesotho Christian Council, who congratulated the Sodepax Commission on what it had accomplished in its first year of existence. It had many plans for the future, and the executive committee of the L.C.C. had agreed to Sodepax having full autonomy, although within the framework of the L.C.C., to which Sodepax would report regularly. This arrangement would enable Sodepax to carry out its work with a minimum of bureaucratic control.

The Rev. V. Phoofolo was elected chairman of the conference, and the following committees were elected:-

- a) Steering Committee : Fr. Motanyane, Mrs. Chacho, Mrs. Pashe, Mr. Lephoto.
- b) Worship Committee : The Revs. Ntlaloe, I. Malebo, M. Ferragne.
- c) Entertainment Committee : Mr. A. Setsabi, Mr. Sello, Miss Makhoali.

The Rev. T. Colvin, of the Church of Central Africa, Presbyterian, who had been invited by the Sodepax Commission to come from Malawi to help the conference, was introduced by the Rev. M. James, acting chairman of Sodepax. He had worked in Malawi for the last eighteen years, and was the initiator and present Convenor of the Christian Service Committee of the Churches of Malawi. We would hear from him what the CSC had achieved. Amongst other things, it had organized a conference at Blantyre in January this year on "Our Churches and Development" and had invited delegates from Lesotho Sodepax to attend. As a result of that conference, Sodepax in Lesotho had asked him to come and help us so that the ecumenical involvement in development could go forward. The Rev. T. Colvin said that he had seen something of Lesotho during the last weekend, but he did not propose to go away and write a book about it, as if he were an expert, but merely wanted to share with Christians in Lesotho what had been found to be possible when all the efforts and resources of different denominations were pooled together to do Christ's work.

The Rev. Fr. M. Ferragne introduced the main speaker of the evening, the Rev. R. Côté O.M.I., lecturer at the faculty of Theology at U.B.L.S. Born in Portland, Mass., U.S.A. in 1934, he had studied Philosophy and Theology at the Natick Oblate Scholasticate, and had been ordained in 1960. After two years' teaching he had gone to France for further studies, and obtained his doctorate in Theology, his thesis on Grace having been published by Herder.

Father Côté's lecture is to be found on page 3 of this report.

On the afternoon of Thursday, 2nd July, Professor Blake, vice-chancellor of U.B.L.S., welcomed those who had come to Roma for the conference, and reminded his listeners that a University was part of the community, with an obligation to reflect on the needs of the community, and give a lead in suggesting readjustments or improvements. One of the functions of the School of Adult Learning was to advise and help such bodies as Sodepax. He was impressed by the fact that Christians had come together to discuss common problems, and, being an historian, he stressed how much in the past has been achieved when men worked together. Small countries, such as Greece in classical times, had wielded a remarkable influence because they were united, and Lesotho could do the same, given the same unity.

Members of the conference visited the site at Thabe-Khupa on the afternoon of Wednesday, 1st July. All were enthusiastic at the excellence of the site, but the fact that some of the trees had recently been cut down underlined the need of mutual co-operation between the local people and Sodepax. The local chief, Maletsoabo Jeremiah Jobo, was present in person, and promised that she and her people would protect the site, and work in close collaboration with the Sodepax Commission and Government in developing it. Mr. Thomson explained how it was proposed to use the site, and Fr. Ferragne explained how the site had been obtained, and thanked the local chief, and the Ward chief, Chief Letsie K. Theko of Thaba-Bosiu for their generosity. On Thursday morning the conference discussed how the site should be developed. The following points were made:-

- 1) The local people must be incorporated into the work, and consulted at every step.
- 2) Government Ministries of Education, Agriculture and Community Development should be consulted and their help enlisted.

- 3) Students' associations, women's groups, and all participants of the conference should be encouraged to come and work in the preparation of the site.
- 4) An immediate start should be made in asking for funds.
- 5) Each regional group should contribute something, at the same time considering whether similar projects could not be started in other places. They should also discuss the best use of the site and send their recommendations to the Sodepax Commission.
- 6) The access road could probably be built by 'food for work' groups.
- 7) It is better to go slowly at first, to avoid mistakes, and to get suggestions.

The findings of the seven groups into which the conference was divided for discussions can be found on page 21 of this report. On the last day the following three questions were proposed for discussion:-

- 1) How would you like Sodepax to develop its work in Lesotho?
- 2) Considering the needs of the country, what sort of projects should we undertake?
- 3) How can we get maximum co-operation from:-
 - a) all the churches?
 - b) all the people?

The answers to these questions were finally consolidated to form the resolutions of the conference, which will be found on page 32 of this report.

Regional groups also met on the last day, to consider their immediate plans. These can be found on page 26 of this report.

At the end of each day, the Rev. T. Colvin summed up the day's proceedings as follows:-

June 30th : Education is an heritage received from the church. It may well be better, now, to give

schools to the Government, for the ownership of schools has nothing to do with religion, as such. In Malawi, the united teaching service has been in operation since 1960, and the handing over of schools has meant an enormous release, and freedom to undertake other services useful to the nation.

In the early days, the churches stressed agriculture in education, but since have placed more emphasis on academic subjects. Agriculture should be restored to its proper place. We need to instil the dignity of manual labour.

In Community development, it is our duty to know what Government policy is, and to be the first in coming forward in helping community projects.

The Young Pioneers movement in Malawi aims at developing agriculture, and instilling a sense of citizenship and patriotism. In its early days, these young people were often arrogant, and aroused some hostility from church people; but it should be possible to work constructively with them.

Our lay people need training. We need leaders who will go back to their communities. We also need 'in-training' for clergy to show them the dimension of development, and its implications for their work.

In general, there are many ways and openings to help our nation. Our aim in development projects should not be to make Christians, but to help Christians to be of more service to the community, to be better men, better Christians. Christians should be the first to volunteer in self help projects.

July 1st : Referring to the bus which took people from Thaba-Khupa, and which was very slow because it was overloaded, he said there was similarly a danger that the conference was overloading itself with too many resolutions. We need to consider what are the next steps. What do we aim to do during the next year? What must we do to become really operational?

July 2nd : After being vested in a Masolenka blanket, and crowned with a 'monyaluoa' hat, the Rev. T. Colvin said how pleased he had been to join in the discussions, and to contribute what he learned from his own experience. Finally, he said that, on his return to Blantyre, he would ask the

Christian Service Committee to send to Lesotho Sodepax the sum of one thousand pounds, which had been subscribed by Malawi Christians themselves in 1969, in response to an appeal put out in 'Christian Service Week'. It would be a gesture in cementing our solidarity with each other, in helping forward the work we were committed to doing. The conference responded with long and enthusiastic applause, and the Chairman expressed the thanks of all the members. The following day, after the conference had dispersed, the new executive committee met the Rev. T. Colvin, when he put forward suggestions for the raising of funds and becoming operational.

Comments made by the Rev. Thakoli, general secretary of the Lesotho Evangelical Church : He explained the slow process by which any new measure could be accepted by the L.E.C., since all major decisions had finally to be taken by the Seboka for consideration by both clergy and laity. On another occasion, he mentioned the difficulties encountered in working together by Christians of different denominations in Lesotho, owing to religious divisions and suspicions. He also pointed out the importance of help being given to families which have suffered materially from the current political situation.

Comments by the Rev. A. Motanyane O.M.I., a member of the Justice and Peace Committee of the archdiocese of Maseru. Speaking after the Rev. T. Colvin at the end of the first day he thanked him for having given the members of the conference a bigger vision. We have come together to work for development, and there can be no development without community. We need one another, but there are divisions amongst the people. The remarks of the Rev. T. Colvin have highlighted two main questions:-

- 1) Education : My opinion is that it may be time for the church to give up her schools to the Government, so that she may be released from that burden. In the early days, when there was nobody else to do it, the church set itself to provide education. But it is not so now. There could be proper religious teaching in all schools, through competent religious teachers.
- 2) Agriculture : It is true, alas, that our people despise work which makes a man's hands dirty. Yet, it is our life

From this I conclude that our resolutions should concentrate on education and agriculture.

Findings of Discussion Groups

A. 1. What is development?

- a) Development is the evolution or growth of a society from infancy to adulthood, i.e. the improvement of society or community, morally, economically, politically, culturally.
- b) Development is a co-operative endeavour to improve our human and physical resources (socially, economically, educationally and politically), so that the people themselves are better able to satisfy not only their primary but also their secondary and tertiary needs, with the help of willing neighbours, if home resources are inadequate.
- c) Development is organisation or planning directed towards present and future problems of life.

2. Are there any special reasons which make development important today? Yes, because:-

- a) The moral and social standards of living in other societies impel us also to develop. We need to live with other people and other countries as well.
- b) Scientific and technological achievements of other world societies also make it imperative for us to develop.
- c) Too much world poverty and increasing world population with the concentration of economic resources to few countries, at the expense of others.
- d) The emergence of so many newly independent and poor countries.
- e) The world is becoming smaller through improved modern communications and transport so that we are becoming an extended monolithic family.
- f) Our human life is rapidly changing from the old to new.
- g) The world population is ever-increasing, so there is a dire need for development to meet its demands; the increasing population on limited resources, i.e. the ratio of arable land to would-be-farmers, the high rate of unemployment.

h) The impact of Western way of life that has destroyed those traditional institutions which provided welfare services to orphans, the aged, and the mentally or physically crippled.

i) We need to learn to help ourselves.

3. Should Christians be concerned in development? If so, why?

Yes, because:-

a) Christians are part and parcel of the whole community in the country (Lesotho): so, if the community or society develops, they too should develop.

b) They owe allegiance to God who instructed them thus:-

"Thou shalt eat from the sweat of thy brow".

"Love thy neighbour as thyself".

c) They are human; so they need to live in harmony with the public.

d) By being involved in the social development, they will be able to absorb many of their people into their Christian way of life.

B. 1. Has the Church in the past shown a great concern about development? If so, how?

Yes;

a) It has established schools, hospitals, clinics, printing presses, etc. Schools helped to lay the economical basis; hospitals were at the beginning of the social development.

b) It abolished polygamy, the system in which the family place in the nation was not observed.

c) Church organisations of the mothers in the churches as well as children's organisations.

d) Circumcision schools were diminished: instead, boy-scouts, girl-guides, etc. were trained and are still trained.

e) The Church has led the spiritual (moral) basis of development, e.g. it brought the Word of God, translated it into Sesotho and spread it through books and schools.

- f) It helped greatly in advising people about better farming.
- g) But it failed to comprise all aspects of life, i.e. socially and economically.

2. What are the most urgent needs of Lesotho today?

- a) Unity and Peace among different denominations, political parties, communities, groups etc.
- b) Co-operation at all levels, such as village, communities, schools, youth organisations, welfare organisations, Churches. etc.
- c) Knowledge: More schools should be built, especially those teaching handicrafts. People should be trained in the techniques of fertilizing their lands, growing better crops, and cooking food.
- d) A higher standard of nutrition made possible by better food and adequate water supplies.
- e) Health: More hospitals and clinics are needed, and a greater emphasis needed on preventive medicine.
- f) More and better roads.
- g) More opportunities for employment.

3. Can Christians do to try to meet those needs?

- a) Christians should co-operate at all levels.
- b) Remember that we are all one people, all Christians; this is to avoid undue competition.
- c) Improve the sense of a community.
- d) A trained leadership can help to solve many problems.
- e) Christians should try to encourage self-help projects.
- f) Try to encourage by word and deed their community to develop on what they have already begun at the village level.
- g) Encourage different denominations to organise feasts, and concerts in order to raise funds for common needs.
- h) Village partnership was proposed between lowland and the mountains.

C. 1. What hinders Christians from trying to meet the needs of Lesotho?

- a) Different denominational prejudices.
- b) Antagonism of Christians of different faiths, e.g. in matters of marriage. Lack of mutual understanding and consultation between church leaders and their people. Denominational teaching has separated people.
- c) Political differences.
- d) Ignorance - our people lack knowledge, e.g. even if enough food is available mothers do not know how to use it for feeding children.
- e) Poverty
- f) Laziness.

2. How can these obstacles be overcome?

- a) Exchange of pulpits by ministers of different churches.
- b) Guilds of different churches should visit one another.
- c) Marriages should be accepted as similar, without bothering about where they were celebrated. Ministers are merely marriage officers. They should respect marriages done by others.
- d) Ministers should not keep aloof, but should work with and consult their people.
- e) Teachers should not be employed because of their denominational allegiance.
- f) Christians themselves should try to live their faith.
- g) Ecumenism : we should encourage mutual understanding among the clergy and the laity; this co-operation should be created among the Church leaders and their followers (priests and laymen).
- h) Adult education.
- i) By trying to implement the suggestions resolved by "Sodepax" conferences.
- j) Christians should be trained to realize their needs and to think out solutions to solve their own problems.

- k) We, the elite, should encourage self-confidence among our people
3. Have efforts made in the past, or present, to encourage development been successful? If not, why not?
- a) In the past many unorganised efforts were made but the different churches were not working properly for the good of the nation but for denominational recognition.
- b) In 1965 the Lesotho Christian Council came into being and started functioning: in 1967 the churches started the first common project - Drought Relief Campaign. Now the churches begin to realise the need for joint action - movements like youth clubs, credit unions etc. begin to operate throughout the country.
- c) More practical work should be introduced in schools; the syllabi do not give enough time for practical work; the kind of academic education we have does not suit the needs of Lesotho to develop fully.
- d) Lately, some efforts have been successful in some parts of the country, but many have been a failure for the following reasons:-
- 1) The geographical situation of Lesotho
 - 2) Denominational and political differences.
 - 3) Ignorance and conservatism.
 - 4) People entrusted with the responsibility of executing these efforts were selfish and egocentric.

Resolutions of Regional Groups

South Regional Group

That an attempt be made to amalgamate the three schools - L.E.C., R.C. and A.C. - in the area.

Steps to bring this about:-

- a) contact Chiefs and communities concerned
- b) persuade the D.A.C. in the Districts.

North Regional Group

Inter-church visits - grass roots upwards.

- a) Regional sub-committees should be elected.
- b) These "Sodepax" Committees should organise inter-church visits by co-operating with the different church committees or councils.
- c) Simple projects like handicraft will follow as soon as inter-church visits seem successful.

Central Regional Group

"Sodepax" should provide training for its members in the right way to approach Chiefs. Contact with Chiefs should not always be personal - sometimes letters should be written to the Chief so that he can have the letter in his files. Small local committees should be formed to make arrangements for training people in theory and practice.

Individual members of "Sodepax" should contact people, speak to them and bring them along to places or centres selected for training and work.

Summary of address by Mrs. L.M. Mphuthi

In 1960 an independent youth club was started in Maseru by Mrs. L.M. Mphuthi. After some time she interested Mr. Chapman, N.R.C. representative, who obtained grants for youth clubs from the Dulverton Trust and from the Deferred Pay Interest Fund of the Chamber of Mines. This made it possible to start the Lesotho Association of Youth Clubs in 1964, and Mrs. Mphuthi was appointed territorial organizer. She was paid from the funds collected from outside the country, and from funds raised in Lesotho. This made it possible for her to be paid to the end of 1969, by which time the funds were exhausted.

In 1965 a trained Youth worker from Britain, Lester James, came as an advisor, and he produced a report on how he would like to see Youth Clubs develop in Lesotho but, to date, no action has been taken on that report. When he left, he was followed by Alan Baldwin, who left in 1969.

The Lesotho Association of Youth Clubs has held training courses for club leaders, and has provided advice and guidance to clubs which lacked the necessary knowledge and experience in club management. Clubs which affiliate to the Association pay a small affiliation fee.

Attempts are now being made to form a Youth Council, which will co-ordinate all youth activities in the country. The greatest need at the present time is to provide training facilities for club leaders, and to encourage adults to volunteer to come and help club work by giving talks, or assisting in the organization of activities. It is hoped that the help of the Adult Education department of the university can be enlisted to run a training course for leaders. We hope to extend our work from providing merely social activities to setting up schemes for training in citizenship and service.

At the end of 1969 there were thirty seven clubs, with an enrolment of 2,517.

Report of National Committee

Since its beginning on 25th April 1969, the National committee has met eighteen times. Each member church appointed three delegates. The Lesotho Sodepax Commission is the official agent of the Lesotho Christian Council for Social Action. On 13th April 1970, the executive committee of the L.C.C. approved of the registration of Sodepax as a Society, with the Government, so that it could acquire and administer property, and be autonomous, although always in collaboration with the L.C.C. We have been registered with the Government, and have our own account at Barclays Bank.

The Lesotho Ecumenical association has invited those who attended the 1969 Sodepax conference to its meetings, and representatives of the Commission have also attended conferences at Roodepoort (on Urban Ministry), at Blantyre, Malawi (on the Church and Development) and at Salisbury, Rhodesia (on the Church and rapid urban growth).

The main activities during the past year have been:-

1. To set up a permanent office in Maseru, with at least a part-time staff, which, as our work develops, will almost certainly have to become a full-time staff.
2. Development of the site at Thaba-Khupa, as a training place for Primary school leavers.
3. The setting up of other projects.
4. The establishment of a Private Hospitals Association, as in Malawi, to co-ordinate medical work in non-government hospitals and clinics.

A preliminary presentation of the first two items has already been made to Geneva.

We have published the report on the 1969 Unemployment conference, and have sold a hundred copies of the Beirut conference report, and have available copies of the Montreal conference, and the meeting at Bossey, Switzerland.

We intend to send out a news-letter approximately once a quarter, and are negotiating with a firm in Germany which

is prepared to print brochures on Community Development, health and kindred subjects in Sesotho. We are also contemplating the production of brochures in Sesotho on marriage preparation.

The central funds of the L.C.C. have so far given us small amounts for postage expenses but, in future, we shall have to finance our own work.

Report of Maseru Regional Committee

This committee has only met three times, at which attention was concentrated on youth work camps for boys and girls. This has led to our being granted an excellent site at Thaba-Khupa, 350 acres in extent, which it is hoped we shall be able to develop as a centre for giving post-primary training in practical subjects to both boys and girls. A considerable sum of money will be required for this work and, when our plans have been finalised, we hope to appeal to overseas agencies for funds. The members of the National committee have worked together in the negotiations to acquire the site, and we are grateful to the Chief at Thaba Bosiu for his generosity and co-operation. We have been in full consultation with the agricultural department of the Government, and intend to work with its staff as fully as possible in the future. The site is in a good position between Missions of the R.C., L.E.C. and A.C.L. churches, and we hope that we shall receive primary school leavers from all three.

Report of the Teyateyaneng Regional Committee

The region made a good start after the 1969 conference, elected its own committee, and held several meetings before the state of emergency. Meetings were discontinued for

some months, but have now begun again. Some members showed initiative in teaching knitting and other hand-crafts to local people, in order to provide money for paying their children's school fees, and, at one meeting, a number of different kinds of articles were displayed, to demonstrate what could be done, and a list of home industries was drawn up, of work which could be done in people's homes to make articles for sale. The chief difficulties encountered during the year were:-

1. Transport difficulties, which prevented some members from attending.
2. Failure to find markets for articles which had been made.
3. A negative response from the L.E.C. authorities in and around Teyateyaneng, which limited L.E.C. collaboration to that of some private individuals who were interested.

Despite these difficulties, the committee hoped to move forward, and to have more to show after another year.

Part of the Mafeteng Regional Committee

1. Organisation

A committee was elected. All meetings were general ones in order to work not from the top by imposing committee decisions on the members, but rather by drawing in as many people as possible and interesting them in the work of Sodepax. Centres used for meetings were Mafeteng and the Farmers' Training Centre at Mohale's Hoek.

2. Activities

Getting together merely in order to study the spirit of Sodepax, instil it in others who come to our meetings, and see how we can put it into practice in the development of Lesotho.

Studying the role of existing government and voluntary associations in Lesotho. To this end we invited to our meetings local Community Development and Agricultural extension agents, Health and Nutrition workers, Youth organisers, e.g. Miss Macdonald, Mrs. Mphuthi, the Rev. Maraisane.

Following the 1969 U.B.L.S. Conference resolutions to start Youth Work Camps, we explored the possibility and requirements of a pilot work project in any locality in the region where need for corporate work existed; but no church-and-school authority in the entire region responded to our enquiring circular. In this effort we are grateful for the guidance and inspiration of Mr. Richard of Morija and Mr. Thompson of U.B.L.S. Extension Department.

Working together with Chiefs was investigated in connection with reports of coal deposits and intended prospecting in the Liphiring-Taung area.

3. General Remarks

There is much difficulty in getting heads of Missions in the region to co-operate across denominational barriers. Much can be done to overcome this difficulty if Lesotho Council of Churches could get Sodepax as well known as possible to its associated denominations.

Perhaps much more work could have been done in the way of participation at regional meetings and carrying out intended projects if it were not for the existing state of emergency.

Resolutions of the 2nd Social Conference
of Lesotho-Sodepax at Roma U.B.L.S.
29th June - 3rd July, 1970.

A. Administration and Promotion

1. The Conference recommends that the Resolution of the 1969 Conference be implemented, that a full-time secretary with an office for administration be appointed to work for Sodepax and the Lesotho Christian Council.
2. The Conference recommends that the Sodepax Committees make full use of the Mass Media - Radio-Lesotho, the Press, etc.
3. The Conference recommends that the National Committee of Sodepax issue a monthly Newsletter to participants of the Sodepax Conferences and to others interested, and to the clergy of Churches in the Lesotho Christian Council to further the aims of Sodepax on the national and regional levels.
4. The Conference recommends that the Sodepax National Committee help establish a National Choir to sing and arrange drama and carols to promote the aims of Sodepax and for fund raising.
5. That requests by the Sodepax National Committee for overseas funds for a Secretary, the Thaba-Khupa project, Relief, etc. be supplemented by strong efforts within Lesotho to raise funds - e.g. the sale of handicrafts.

B. Promoting ecumenical co-operation

6. The Conference recommends that national and regional Sodepax committees take a great lead in promoting ecumenical co-operation for:-
 - a) organising ecumenical services during the Week of prayer for Christian Unity, the Day of prayer for Peace, and other occasions;
 - b) promoting inter-church visits;
 - c) printing a Sesotho ecumenical hymn book for schools and church.

- d) promoting a Christian Service Week;
- e) encouraging fraternals of clergy, catechists, etc.
- f) promoting and publicising schemes and present arrangements where they exist for a united management of schools.

C. Local Self-help efforts

7. The Conference recommends that regional committees encourage people to take an active part in:-
- a) Co-operatives and Credit Unions;
 - b) Work Camps;
 - c) Communal gardens, poultry, pig farming;
 - d) other self-help projects.

For those projects, committees of Sodepax should co-operate closely with:-

- a) Community development officers,
- b) Voluntary agencies;
- c) Chiefs, local leaders.

D. Relief

8. The Conference recommends that the National Committee establish a Sodepax Relief Fund to assist, in consultation with the Government, with advice, money, or material goods, the rehabilitation of those suffering through the Emergency, and to help with food transportation during the present famine.

E. Economics

9. The Conference draws attention to the 1969 Sodepax Conference resolution No. 5: that migrant labourers should be encouraged and forced by law to remit a part of their earnings to Lesotho, as it is done in Malawi, so that their families may be better supported.

The Conference adds that the interest accrued by the N.R.C. and hitherto paid into the Deferred Payment Fund be paid directly to the labourer.

F. Health

10. The Conference recommends that the Private Hospitals form a Private Hospitals' Association for mutual assistance.

G. Education

11. a) The Conference welcomes the acquisition of a site at Thaba-Khupa for a vocational training and a Christian Centre.
- b) The Conference recommends that Sodepax organise J.C. and Matriculation class conferences to discuss moral and social issues and to promote the aims of Sodepax.

LESOTHO COMMISSION FOR SOCIETY, DEVELOPMENT AND PEACE

("LESODEPAX")

Registered Society No. 70/3

Registered Address : P.O. Box 270

1. OBJECTIVES:

- (a) To initiate response and action necessary to make possible for all people in Lesotho a fully human life on a personal level, and in the name of Christ.
- (b) To promote the development of the country, and its people.
- (c) To provide particularly for the continued training of the youth of Lesotho.
- (d) To acquire property, equipment, staff and finances for the objectives set out in (a) and (b) above, and for the Regional Groups.
- (e) To carry out projects in the name of, and on behalf of the members and associates of Lesotho Christian Council, Churches of Lesotho, other parts of Africa, and Overseas.
- (f) To provide the formation of Regional Groups in Lesotho.
- (g) To establish links with other Churches and organisations in Africa and Overseas.

2. MEMBERSHIP

Membership is open to all persons desirous of promoting development of Lesotho and who are members of, or associated with any of the Churches in 1(e) above.

3. SUBSCRIPTIONS AND FINANCES:

- (a) There shall be no subscription for membership.
- (b) The financial year shall run from April 1 to March 31.

4. COMMITTEES:

- (a) The Executive Committee shall consist of :-
 - (i) Two (2) representatives nominated by each denomination represented on the Lesotho Council of Churches, and
 - (ii) Three (3) members elected by the Annual General Meeting.
- (b) The Executive Committee shall elect a Chairman, a Vice Chairman, a Secretary, and a Treasurer from its own membership.
- (c) The Committee shall be responsible to the Annual General Meeting or to such special General Meetings as are called by the membership at large, or by a majority of Executive Committee, and shall pursue at all times the stated objects of the Commission.
- (d) Subject to 4(b) the Committee shall determine:-
 - (i) the manner of investment and acquisition of funds.
 - (ii) the operations of the Commission from day to day;
 - (iii) the appointment and discharge of staff;
 - (iv) the manner of fund-raising;
 - (v) the manner in which records of accounts, securities, books, shall be maintained and safeguarded;
 - (vi) the manner in which the legal and contractual problems and requirements of the Commission shall be handled and effectively resolved;

- (vii) the appointment of auditors, and the duration of such an appointment;
- (viii) the salaries and expenses due to staff and Committee members from time to time. In this regard, no salary shall be paid to a Committee member at any time;
- (ix) the relationship of the Commission to the Lesotho Council of Churches and other bodies, including the Government of Lesotho.

5. ANNUAL GENERAL MEETING:

- (a) The Annual General Meeting shall be held every year in June after at least 21 days' notice has been given to all Heads of the churches and other agencies involved.
- (b) The Annual General Meeting shall receive and consider:-
 - (i) the audited accounts for the previous year's operations;
 - (ii) the names, and appointment or re-appointment of Committee members;
 - (iii) programme proposals and reports;
 - (iv) requests for consideration of any matter related to the Commission, or its operations raised by any member of church representative.

6. SPECIAL GENERAL MEETINGS:

A Special General Meeting shall be called if:-

- (i) the Committee considers it necessary;
- or
- (ii) at least ten (10) members of the Commission request same.

Not less than 28 days' notice shall be given to the membership, by the Secretary, of the date established for any Special General Meeting.

7. QUORUMS:

- (a) Committee : 50% members
- (b) Special General Meeting : 33 $\frac{1}{3}$ % representation of Churches and other agencies involved at that particular moment - either as bona fide members, or financial participants in any project or function of the Commission.
- (c) Annual General Meeting : 20% representation of bona fide members of churches involved in any project or function of the Commission.

8. POWERS - GENERAL MEETINGS:

The General Meeting shall have the power, by a simple majority of those present and voting -

- (i) to remove any elected committee member from office;
- (ii) to resolve any impasse.

9. DISSOLUTION:

The General Meeting shall have the power, by a 75% majority of those present and voting -

- (i) to decide on the dissolution of the Commission;
- (ii) in the event of dissolution, to decide on the manner of disposal of assets, the discharge of liabilities, and the appointment, if necessary, of a liquidator.

10. AMENDMENTS TO THE CONSTITUTION:

To be valid, any proposed amendment to the Constitution must :-

- (i) be circulated, by the proposer, to all representative churches mentioned in 1(e),

who are involved at that moment in any project of the Commission, at least 28 days before General Meeting;

- (ii) be passed by 66²/₃% majority of those present and voting at a duly constituted General Meeting.

Date: April 13, 1970

Place: Maseru.

PARTICIPANTS.

- The Rev. T. Colvin, Christian Service Committee, P.O.Box 949,
Blantyre, Malawi.
- Mr. S. Kabi, Nazareth Mission, P.O.Maseru.
- Mrs. A. Mamonye, Ralehlatsa's School, P.O.Box 30, Peka
- Miss M. Nathane, S.Bartholomew's Mission, Sekameng, Mafeteng.
- Mr. P.A.Makhaba, S.Jospeh's Mission, P.O.Box 4, Mazenod.
- Mr. E. Moeti, S.Bartholomew's Mission, Sekameng, Mafeteng.
- Mr. F. Ngakane, Sebetia Mission, P.O.Box 112, Ficksburg.
- Mr. S. Mokitimi, Matelile, P.O.Morunyaneng.
- The Rev. E. Chaka, S.Matthew's Mission, Malealea, Mafeteng.
- Miss E. Rasephei, Qiloane School, Malealea, Mafeteng.
- The Rev. S.S.Thakholi, P.O.Box 91, Leribe.
- The Rev. I. Malebo, P.O.Box 812, Maseru.
- The Rev. S.B.Mosoang, Phororong School, P.O.Lebihlan Falls.
- The Rev. V. Phoofolo, P.O.Box 11, Mafeteng.
- The Rev. A. Ntlaloe, P.O.Box 608, Maseru.
- Miss C. Mohapeloa, P.O.Box 608, Maseru.
- Mr. J.D.Lephoto, P.O.Box 15, Roma
- The Rev. V. Makosholo, S.Peter's Mission, Choali, P.O.Cuthing.
- Mr. S. Mosac, Auray Mission, Marakabei.
- Mr. Z. Mokhali, P.O.Box 24, Teyateyaneng.
- Mr. R. Makhalane, Malaoaneng, P.O.Leribe.
- Mr. A. Ramonyaloe, P.O.Box 22, Teyateyaneng.
- Mrs. L. Khang, P.O.Box 22, Teyateyaneng.
- Mr. J. Thaisi, P.O.Box 11, Roma.
- Mrs. J. Chacho, Ralekhatsa'a School, P.O.Peka.
- The Rev. J. Osners, P.O.Box 34, Cuthing.
- The Rev. E. Rammoko, P.O.Thaba-Bosiu, via Maseru.
- Mrs. A. Mkwibiso, P.O.Box 99, Teyateyaneng.
- Mr. A. Lekoeke, Education Office, Mohales Hoek.
- The Rev. A. Motanyane, O.M.I., S.Louis Mission, Matsieng.
- Miss J. Matlakeng, Ha Ramoselantja, P.O.Mazenod.
- Miss A. Makhoali, Masite Mission, P.O.Maseru.
- Mr. A. Pita, Tjopa School, P.O.Roma.
- The Rev. M. Ferragne J.M.I., S.Michael's Mission, P.O.Box 25, Roma
- The Rev. M. James, P.O.Box 270, Maseru.
- The Rev. T. Mitsui, U.B.L.S., Roma.
- Mr. W.B.Thomson, School of Adult Learning, U.B.L.S., Roma.
- Mrs. M. James, P.O.Box 270, Maseru.
- Mr. A. Setsabi, School of Adult Learning, U.B.L.S., Roma
- Miss U. Hägele, P.O.Box 260, Maseru.
- Miss L. Poca, Cana Mission, P.O.Mamathe's Teyateyaneng.
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- Mr. A. Nkotoane, Department of Community Development, Maseru.

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