**GENERAL ASSEMBLY**

**OF EVANGELIZATION**

**MCCJ**

NAIROBI

*JANUARY 28th to 2nd FEBUARY 2013*

PARTICIPANTS

|  |  |  |
| --- | --- | --- |
| 1-Fr. Mariano Tibaldo  | Secretary General of Evangelization | Rome |
| 2-Fr.Tesfamariam Ghebrecristos | Delegate Superior | Eritrea |
| 3-Fr. Julio Ocaña Iglesias  | Provincial Superior Coordinator of APDESAM | Ethiopia |
| 4-Fr.Markus Koerber | Provincial Secretary | South Sudan |
| 5-Fr. Aguilar Guzman David O. | Member Secretary | South Sudan |
| 6-Fr. Filipe Oliveira Resende | Provincial Secretary | Kenya |
| 7-Fr.Christopher Besigye | Provincial Secretary | Uganda |
| 8-Fr.Jeronimo Alberto  | Provincial Secretary | Mozambique |
| 9-Fr.Kambo Paul Kithuku | Member Secretary | South Africa |
| 10-Fr.Norberto Stonfer | Provincial Secretary | Khartoum |
| 11-Fr.Moroni John Baptist  | Provincial Secretary | Malawi-Zambia |
| 12-Fr.Richard Kyankaaga | Councillor Delegate | Egypt |
| 13-Fr.Paul Annis | Delegate Superior | Egypt |

Resource speakers:

1- Professor Fr. Laurenti Magesa

2- Fr. Pierli Francesco and Bro. Alberto Parise (MCCJ)

INTRODUCTION

(By Fr. Julio)

The participants were asked to introduce themselves expressing their desire and expectations for this meeting.

1. Presentation of the Assembly: the last Assembly was held in 1996 in Entebbe (Uganda) from July 21-August 10. The Acts of the Assembly were gathered in a document: “*Mission in Africa. New Challenges to the Comboni Charism*.” 20 Comboni Sisters and 22 MCCJs (3 Brothers) gathered for this course/assembly.
2. According to the Planning Guidelines of the APDESAM[[1]](#footnote-2) the aim of the Assembly is twofold:
* To share experiences of evangelization.
* To reach conclusions that may be proposed to the Secretariats of Evangelization and Provincial/Delegation Councils for implementation.

Besides, the Superior Delegates/Provincials would like to ask the Assembly to make a discernment on how to make a better use of the structures of the sub-Continent (Dar Comboni, Institute of Social Ministry, Missionary Reflections,…) to help on the reflection on mission in the APDSAM.

FIRST INPUT

(By Prof. Fr. LaurentiMagesa)

“The future of the International Missionary Institutes in Africa”

Professor Fr. Laurenti Magesa, teaches at Hekima College in Nairobi.

His input focused on Africa South of Sahara. People who are baptized, Fr. Magesa pointed out, share in the charism of the Comboni Missionaries, because ours, like any other charism, finds its place within and not outside the Church.

The focus of our mission should not be on the territory but on human situations that demand our attention, human situations that will certainly affect our Spirituality.

Religious Congregations need to change and this change will come about by including new elements in our missionary work without holding on to a methodology that might have worked in the past. Rather, openness and collaboration with other Institutes and with the local Church will help the continuity of ours and other missionary Institutes in Africa.

At the end of his presentation, Fr. Laurenti presented some points for reflection in the form of provocations:

1-Perception: The way we look at things; we must learn how to speak “African”, meaning to learn to read reality from an African perspective, avoiding stereotypes. All the missionary Institutes must integrate their charism in the African context.

2- Finances. There is a need to assure financial self-reliance based on African internal resources. Too much dependence on outside help is not good.

3- Spirituality. Are missionary Institutes condemned by their own spirituality to be in Africa without being rooted in Africa? How is our charism lived and integrated in Africa? Sometimes it seems that spirituality is brought in from Europe. How many Africans know of their proper spirituality?

4- Community Life. Will its understanding change? It must widen so as to include those who are not formally and directly part of the Institute.

5- Renewal. Missionary Institutes will always be in need of renewal and reforms.

6-The missionary Institutes should strive to be like other ecclesial movements which are more inclusive.

**QUESTIONS AND ANSWERS:**

Why many people are more attracted to the Pentecostal churches than to Catholicism?

In pentecostalism healing is central and that is important to the African mentality and way of life; the Catholic church has not given enough attention to this aspect. The Pentecostal churches emphasize this aspect of healing. The Pentecostal churches are a temporary phenomenon.

In the African context poverty is understood as an evil. The Pentecostal churches, through their *prosperity gospel* seem to respond to human desire to overcome this evil. Islam is more tolerant towards many African practices (e.g. polygamy, witchcraft etc.) unlike Catholicism which is perceived to portray a rigid morality.

A member pointed out that Pentecostals are perceived to be more dynamic in their liturgy and worship pexpressions. They seem to be more inclusive as opposed to the hierarchical and clerical system found in Catholic church.

Fr. Magesa said that we are all marked by our past experiences, history and upbringing. But this, however, should not be a reason for resistance to change.

Small Christian communities have become in many cases mainly prayer groups. There are different styles of small Christian communities. A participant pointed out e. g. the experience of self-ministering and self-supporting SCCs in Brazil.

SECOND INPUT

(Fr. Pierli Francesco)

“How to Link Social Ministry with Evangelization?”

The aim of the two African Synods was to lead the Church into the 3rd Millennium. According to Fr. Pierli the centre was the experience of the *Jubilee* which was based on three biblical principles:

1. Covenant. The Covenant with God. People are be renewed by God. In pagan circles, people create their gods thus making of it a self-centered religion. The experience of covenant is completely different because it implies the active role of the person in relationship with God. We enter into God’s dream/ plan/ mystery while people makethemselves available to be co-creators with God.
2. Solidarity: Solidarity (liberation) is the social dimension of Faith. Pope John Paul II underlines that God is present in the poor; there should be an out going movement from *Egyp*t liberating people who are victims of evil structures. This means to give them an alternative. This is the new dimension of social transformation.
3. Cosmos: A pilgrimage that leads us towards a *shrine*. In our walking we come into contact with nature and so expose ourselves to the cosmos. *Lumen Gentium* in chapter 9 explains that even though a particular church is small, she is deeply meaningful to all. Social ministry helps people to be agents of transformation according to the mind of Jesus.

***Africae Munus***, in the Light of the second African Synod points out seven areas of transformation ministry: reconciliation; justice; peace; environment; education; healing; and communication.

**The Synod on New Evangelization:**

Each person has her own perception of what is New Evangelization. Basically, new evangelization sprouts from the Second Vatican Council. The translation of liturgy from Latin into local languages was the beginning of the new evangelization. The Bible which, in the past, was in the hands of the clergy and religious was, after Vatican II, open to all. That was a clear sign of a new methodology and implied a new way of understanding evangelization.

In the era of the new evangelization, the church cannot build the kingdom of God alone. She is in need of human science. Usually science is not in the hands of the church. Instead social sciences help the church to understand exactly where she is. Today we may think, for instance, how to evangelize the fields of economy, politics and how to think about inculturation in a globalized world.

We are in an era of discontinuity. Many times in history there are moments for *quantum* leaps, and discontinuity. Inspired by Benard Lonergan we can say that we pass from classicist theology to historical theology. We perceive the presence of God in the history (experience).

Social sciences: Without them we cannot understand where we are and what we are doing.

Methodology: We need to move from deductive to inductive methodology (starting from historical social events interpreted in the light of faith.)

THIRD INPUT

(By Bro. Alberto Parise)

“The Pastoral Cycle”

The pastoral cycle is an excellent method useful also in the field of evangelization. This program is based on four steps.

**Insertion**: Insertion among the people we evangelize is the *entry point* of understanding and of evangelization. Insertion is about building trust, and becoming part of the people. The Comboni missionaries have used this method as they strived to socialize with people. However, they probably never reflected upon it. In the course of history nevertheless, the Comboni missionaries seem to have become judgmental, teachers instead of facilitators to allow people to be protagonist of their own evangelization.

**Analysis**: A minister facilitates the method but does not impose it. The social and cultural analysis works once we have the *entry point* into people’s lives. Human sciences allow us to move further on from devotions, even if devotions are important in our spiritual life. When people manage to understand the root causes of their traditions, then and only then they are ready to discover the good news proclaimed to them. Therefore, analysis helps people discover inconsistences, contradictions and the dilemmas of life. The aim is not so much for the facilitator to provide solutions, but to empower people to find solutions to their own challenges.

**Reflection**: Reflection is a human element that cannot be overlooked. Reflection on experience in the light of faith leads us into action. Dialogue of life must take into consideration the sources of inspiration (Word of God, history, experience, the Church,…) The minister facilitates this encounter. Reflection implies a dialogue that leads to a mission.

**Action process**: Unless there is an action resulting from the above process, everything fades away. Collaboration and community involvement are essential, both for the Christian community society at large.

A 5th step can be added in this cycle, namely, “Celebration”.

SOCIAL MINISTRY

(By Fr. Pierli Francesco and Br. Parise Alberto)

Fr. Pierli and Bro. Parise presented the different teaching structures running at Tangaza College and Nyeri Department of Social Ministry. The method used combines faith and science at the service of social transformation. It is an action-oriented methodology.

In Africa a parish is built on two strong elements: the religious and the social. The priests are well prepared in the religious field but not so in the social one. This has caused the collapse of several relevant institutions for lack of preparation of priests in the process of handing over of commitments.

SM at Tangaza and Nyeri offer a short course on ministerial training meant for formation of candidates to priesthood on theological reflection, conflict transformation and collaboration.

Nowadays, the style of ministry is more collaborative, an approach for which priests are not always prepared.

In the Comboni context, the process of clustering will change the geographical criteria to a more ministerial approach.

QUESTIONS AND ANSWERS

After these inputs the assembly discussed with Fr. Pierli and Br. Alberto on how to plan a possible collaboration of the secretariats of evangelization with the Institute of Social Ministry. Concrete proposals were gathered would be forwarded to the Assembly of Provincials/Delegates of English Speaking Africa and Mozambique[[2]](#footnote-3).

FOURTH INPUT

(By Fr. Mariano Tibaldo)

“Missionary Paradigm Shifts in the Institute of the

Comboni Missionaries from 1969 until Today”[[3]](#footnote-4)

Fr. Mariano helped the assembly to rediscover the priorities of the last General Chapters.

1-The General Chapter of 1969 underlined two important aspects: Comboni as the founding figure and Mission *ad-gentes*; moreover the Chapter ’69 freed the charism from geographical horizons in favour of a more missionary perspective.

2-The 1975 Chapter insisted that the areas of evangelization are frontiers, people and situations not sufficiently evangelized (urban outskirts Lima, Mexico City and cities in Brazil, or in the Asian continent.) This Chapter envisaged a possible opening of missions in Asia.

3-The Chapter of 1985: People became aware that every missionary context influenced directly how the mission was understood and how it was carried out. Different contexts required different methods of evangelization.

These were the Chapters that determined a change of missionary paradigm in the Institute.

FIFTH INPUT

(By Fr. Mariano Tibaldo)

“The History of the *Ratio Missionis*”[[4]](#footnote-5)

Through a PowerPoint presentation, Fr. Mariano explained briefly how the present document on the Ratio Missionis came to be written.

PRESENTATION OF THE RESULTS OF THE QUESTIONNAIRE

(By all Circumscriptions)[[5]](#footnote-6)

Each participant was given a period of time to present the results of his questionnaire based on the documents of the local Church and how the Comboni Missionaries were inserted and how they collaborate with other pastoral agents.

THE PROVINCIAL SIX-YEAR PLANS

After, Fr. Mariano presented questions that led to an extensive sharing of ideas in the plenary assembly. It was underlined that, by far and large, the drafting of the Six-Year Plan and the choice of priorities spelt out in our Circumscriptions used a deductive method.

A good plan should refer to three areas: the socio-political-religious situation of the country (including the realistic judgment of its infrastructures), the situation of the circumscription assessed without idealism (the personnel, especially) and, ultimately, the indications of the Chapter. In general, however, the Chapter and its priorities become the sole criteria for planning.

TOWARDS OPERATIVE PROPOSALS

The confreres, members of the steering committee formulated several questions to help the assembly reach concrete operative proposals that were outlined along the discussions in the last days.

These proposals will be presented to the Provincials/Delegates of the sub-Continent.

1. **DOCUMENT: “*Our Mission. Experience and Reflection. Conclusions from the Process of the Ratio Missionis*”**

How to make the document known and how to help the confreres of our Circumscriptions assimilate its content?

1. To distribute one copy to each confrere.
2. The Delegate/Provincial Superior, the Secretary of Evangelization and the local Superiors will agree on the way to present it for study in the local communities, in the zones the Province might be divided and in the delegation/province’s general assembly.

How to contextualize the RM in our Circumscription?

1. Using the inductive methodology (beginning from the reading of reality), contextualize the RM in the Community Charter.
2. Using the same method, contextualize the RM in the Provincial Charter of Evangelization.
3. **REFLECTION ON OUR MISSION**

How to specify in a clearer way the task of the Secretariats of Evangelization?

1. Prepare or Revise the Charter of Evangelization (cf. above.) Take into account the elements listed in the “*Planning Guidelines of the APDESAM*” no. 5.1 and add:
	1. Animate the Provincial Reflection Group (it can be the Secretariat itself) on Mission;
	2. Study new trends in Mission;
	3. Help the reflection on Mission in the different pastoral zones;
	4. Organize workshops on Mission and Interreligious Dialogue;
	5. The Secretariat can be consulted in processes of opening/handing over of commitments.

How can “Missionary Reflections” and the sub-Continental Reflection Group be revived?

1. The Assembly proposes **Fr. Filipe Resende** as director of “Missionary Reflections.”
2. The Provincial Reflection Group in each Province is responsible for sending at least one paper for publication each year.
3. The theme for 2013 will be on the RM (cf. the different topics of the document.)

*N.B. The APDESAM should think that the expenses of this enterprise need to be shared by the different Circumscriptions.*

How can our Circumscriptions collaborate to a deeper and wider reflection on our work with the Pastoralists?

1. The Provincial Secretariats can facilitate encounters and inform the GSE and to the Coordinator of the sub-Continent himself.
2. **THE METHOD OF THE PASTORAL CYCLE AND SOCIAL MINISTRY**

The Assembly believes that the pastoral cycle is a basic tool for planning our pastoral activities, however this needs to be thoroughly studied and understood.

How can our confreres working in Social Ministry help us find an effective method of evangelization by using the tools of the social sciences? (Application of the pastoral cycle to the field of evangelization)

1. Invite them our circumscriptions.

How can the ISMM collaborate with Comboni College Khartoum and other Institutions of the MCCJ in other Circumscriptions?

1. Provinces in need of collaboration with ISMM for higher institutes of learning in their Provinces would have to ask the cooperation Fr. Pierli and Bro. Alberto
2. Pursue online courses.
3. **DOES THE ASSEMBLY FEEL THE NEED OF A SUB-CONTINENTAL CHARTER OF EVANGELIZATION?**
4. Prepare a simple paper with the principles outlined in the “*Planning Guidelines of the APDESAM*” (no. 4, no. 5.1 and no. 5.2) and the elements discussed in this Assembly (cf. above.)
5. **HOW, WHEN AND WHERE SHALL WE PROPOSE TO HAVE OUR NEXT MEETING?**
6. At the end of 2014 or the beginning of 2015 (cf. close to the next General Chapter.)
7. The meeting will be an Assembly, including CLM and CMS.
8. The venue could be in in Cairo in the next would-be new province of Khartoum-Egypt.

CONCLUSION

Fr. Mariano, the GSE, thanked all the participants. He expressed his desire for more collaboration with the Provinces and Delegations. All the initiatives in the Circumscriptions regarding the provincial secretariats of evangelization will be forwarded to him. Fr. Mariano pointed out the need for reflection in a time of crisis as ours: the *Ratio Missions* can be a tool helping us reflect on our pastoral activities.

Fr. Julio closed the meeting making reference to Lk. 5: 24-26 and addressed the following words as a conclusion:

“[Then, Jesus] *said to the one who was paralyzed – ‘I say to you, stand up and take your bed and go to your home.’ Immediately he stood up before them, took what he had been lying on, and went to his home, glorifying God. Amazement seized all of them, and they glorified God and were filled with awe, saying, ‘We have seen strange things today’*.”

I recall this text of St. Luke because it may express the call to look at our future with optimism.

During the last few days we have looked at the lights and shadows in our evangelizing activities and attitudes. Not all has been bright, and not all has been dark.

Our meeting has been an exercise of discernment, prayer being part of it.

We may ask ourselves, if we have achieved the purpose and the aim of our gathering. I would answer: “yes and no.”

“Yes” because of the reasons to be grateful for: the presence of each one of us; the efforts in preparing for the meeting (through the work on the questionnaire); the fraternal sharing; the authenticity of our searching for truth; the mutual encouragement to continue moving forward with enthusiasm; the exercise of communion with the entire Institute, etc…

And “no” because the task is not yet accomplished. Our meeting will reach its fulfillment if back home we implement what we have so willingly proposed. It may work more or less; it may have a greater or lesser impact in our context… but our call, like the paralyzed man sent back home restored and healed, is to glorify God for what has happened to him.

This is our witness: our enthusiasm in taking seriously the goals we have set for our own selves.

Fr. Mariano will take to Rome the report and the spirit of the assembly, the Delegates and myself, to the APDESAM; and all of us will take them to our own provinces/delegations.

Thanks again to all and each for your fraternity and your courage in your ministry.

May those who meet us be able to exclaim with awe: “*we have seen strange things today*.”

APPENDIX I

MISSIONARY PARADIGM SHIFTS IN THE INSTITUTE OF THE COMBONI MISSIONARIES FROM 1969 UNTIL TODAY

The General Chapter of 1969 gave a radical twist to mission. The Chapter must definitely be seen in the context of the Second Vatican Council and the changes taking place in Africa, namely decolonization and independence of the majority of African States. The chapter puts at the centre of the Institute’s life Comboni as the founding figure and mission/evangelization *ad-gentes* as a criterion regarding vital decisions for the Institute. But there is another factor in this Chapter that will change the missionary paradigm of the Institute: the Comboni charism is freed from geographical horizons in favor of an essentially missionary perspective, that is evangelization *ad-gentes* must take "into account first of all [ the] different peoples and [the] different groups of cultures "(Chapter Documents '69 II, 57b). This epochal shift is justified by the historical situations that are changing - that the reading of the signs of the times have to take into account - and the evolution of the concept of mission at the Vatican Council. But the discovery of the specificity of the Comboni missionary charism implicitly raises the question whether there is a method of pastoral work that distinguishes us from other institutes. Here, then, starts the process to spell out, from the '80s through the '90s, what the methods of pastoral work of the Comboni missionaries consisted of. The General Chapter of 1991 will dedicate the fifth track (*pista*) to the *methodology of the Comboni missionaries*.

The Chapter of 1975 represents another milestone in the life of the Institute in the process of changing the missionary paradigm. If the criteria for the mission were not territorial and geographical but at the center were placed the peoples or groups who did not yet believe in the Gospel, the decisions of this Chapter became consequential to that change. In fact, the areas in which evangelisation had to be carried out were the "frontier peoples, that is, tribes, ethnic or social minorities and other minority groups that are not yet evangelized and remained on the margins of the evolution of the world" (CA I, 14). But the Chapter envisaged new horizons of missionary activity in two unprecedented directions: urban outskirts (in the 80s the phenomenon of urban groups, the so-called 'pueblos nuevos' of Lima, Mexico City and cities in Brazil were questioning the Comboni Missionaries of the Latin American continent) and, secondly, the Asian continent, "we think the time has come for the Congregation to study the possibility of a future commitment in Asia" (CA n. 15) It is also in this chapter that we begin to talk about new forms of insertion more in line with the needs of people and the environment.

This evolution of the concept of mission will be adopted in the Rule of Life where it is said that the priorities of mission fields must be the result, among others, of "reading of missionary situations today, in light of the charism of the Founder" (14.2).

But if the fields and horizons of the mission had evolved from a geographical one to one that put people and groups not yet or not sufficiently evangelized at the center of missionary work, we wonder if there was an awareness that this change would also have resulted in new methods of missionary work, new models of mission and church.

The report of the General Council at the Chapter of 1985 is enlightening in this regard. That report speaks of a "tendency [...] towards continentality [...].4 new blocks are perhaps emerging, [...]: Sub-Saharan Africa, North Africa (the Arab world), the Americas, Europe [...]. It is a new vision of mission, which also express particular needs [...]. "That is, people became aware that every missionary context influenced directly how the mission was understood and how it was carried out. The Chapter of 1985 reflects these dynamics assuming that the different 'mission situations' require different priorities and diverse ways to do mission, that is, every missionary method must be adapted to the context: in Europe, the animation of the local churches on the mission *ad-gentes* and 'mission that comes to us '- ie' attention to third world migrants '(42, 58-59); in Africa, knowledge of and dialogue with the traditional religions and Islam, attention to the process of urbanization, the cooperation with the local church on human promotion and need to involve the local church on the condemnation of situations and structures opposed to the Kingdom of God (34, 60-65); in America, the involvement with the people in the struggle for justice and peace, the priority to marginalized peoples (indigenous peoples, Afro-Americans, residents of urban shanty towns ...) that require an assessment of the fields of work and missionary methodology; moreover, animation of the local church - especially in the province of North America – on the problems of the poor, immigrants and Afro-Americans (48, 66-68).

It is no longer possible to speak of uniformity of fields of work and methods of evangelization. The Chapter of 1997 will speak about 'situations of Nigrizia’ and the need for inculturation and dialogue; the Chapter of 2009 of the need for prophetic choices, need to consolidate the insertion in frontier situations and, therefore, the awareness that different contexts require a renewed missionary methodology. But differences of contexts and ways of doing mission were ushering in a new problem that will be detected in the General Chapter of 2003, if it were possible, that is, to arrive at a common vision of what mission was. In that Chapter people thought that the elaboration of a Ratio Missionis would have clarified the meaning of what "Comboni missionary work for today consisted of."

APPENDIX II

THE RATIO MISSIONIS: A HISTORIC OUTLINE

The expression*Ratio Missionis*(RM) has lent itself to severalmisunderstandings: the initial fault was, probably, that of not having defined what the word *ratio* meant and what it implied.

Consequently, some confreres thought that the RM was equivalent to the *Ratio Fundamentalis* of formation, in other words a document which would assert the principles, guidelines, phases and modalities of the mission for the Comboni Missionariesof the twenty-first century. Perhaps there were some who secretly hoped that the RM would have looked like the work of Fr. Vignato and Mgr. Geyer: a detailed manual for missionaries to guide them in their pastoral work. Others believed that the RM was simply a process of sharing our work of evangelization, but without fixed points of verification in line with common and shared criteria.

None of that. First of all because it is impossible to have definite and complete manuals or rules that could be acceptable under all attitudes in a rather fluid time as ours. Secondly, because the demand for clarity, which came from several parts, could not be dodged –in a time like ours that lacks,indeed, any certainty – risking, on the contrary, to remain in our ambiguity, being enough to ‘describe the mission’ without, however, having to come to an agreement about some shared and accepted criteria.

The word *ratio* can be understood in different ways. The meaning that seems most appropriate to our case is found in the first letter of Peter.3: 15 which states: “*have your answer ready for people who ask you the reason* (*ratio, logos* in the Latin and Greek translation) *for the hope you all have*”. So, *ratio* is to give a reason for who we are and what we are doing. More precisely, *Ratio Missionis* is to say what we do and why we do it, namely to define what mission is for us Comboni Missionaries of the twenty-first century and what it entails in terms of attitudes, criteria and choices.

1) A brief historical overview

Understood in this way, the RM was not bornin 2003, but was formulated at the dawn of the Comboni mission, actually with Comboni himself, who had tore-define the modality of the mission according to the context of the Sudan in the nineteenth century.

Each General Chapter has attempted to define the mission and the criteria related to that, under the pressure from the Church, historical events and the history of the Institute. It is inevitable that the mission, since our Institute is a missionary one, beat the centre of each Chapter which has to state the nature of mission as well as qualifying its choices.

In our Institute there were, though, three periods in which we were asked to determine what mission was and what choices, attitudes and criteria it entailed, outside the institutional moments represented by the General Chapters.

The first period coincided with the beginning of the twentieth century in the missions of South Sudan when a controversy arose among the missionaries – as they were in search of “how to organize a mission” – whether, concerning those they were evangelizing, the missionaries were “to make them people or Christians first”, i.e., if in a situation of social and cultural degradation due to slavery, starvation and disease, the priority was to be given to the human development or to the religious education. These two positions were promoted by two extraordinary figures: Franz Xaver Geyer, the Apostolic Vicar, was in favour of human promotion as the first step to arrive, subsequently, to religious formation; Fr. Antonio Vignato, instead, favoured an approach in which religious education should be the primary task (this, of course, did not mean total absence of human promotion in the work of Vignato). The discussion, naturally, pointed out that the particular context of Sudan put into question the priorities and modalities of the mission. The unexpressed question seemed to be: is a person, oppressed by an inhuman situation, ‘capable’ of making a free Christian choice? In any case, the principle of Fr. Vignato was the one we adopted, the reason being that Propaganda Fide was inclined towards this solution.

The second period corresponded to the renewal movement prompted by Vatican II and acknowledged by the General Chapterof 1969. The Chapter rediscovered Comboni as a figure of foundation and the ideal horizon (the return to the ‘*primigenia inspiratio’* asserted by the Council) and the mission/evangelization ‘*ad gentes*’ as a criterion of the vital choices of the Institute. But the discovery of the charismatic peculiarities of being Comboni Missionaries, gave rise to the question: is there a method of work that distinguishes us from other Institutes? If yes, in what does it consist? From this question the struggle to specify, in the 1980s and 1990s, the Comboni method for missionary activities through assemblies and General Chapters. The central theme had different formulations: method of apostolate, missionary methodology, Comboni missionary methodology, *Ratio Evangelizationis* – the latter being an attempt to develop a method of evangelization and of human promotion through the study of the documents of the Institute which, though, was abandoned when the project was still in its infancy.

The missionary situation of the Institute, however, was becoming increasingly diversified. The report of the General Administration to the Chapterof 1985 spoke of a “tendency[...] towards Continentality[...]. Four blocks are perhaps [...] emerging: Black Africa, North Africa(Arab world), the Americas and Europe [...]. These are actually different perspectives of mission,which also express special requests[...].” We were actually becoming aware that every missionary context directly affects the criteria of the mission and its modalities.

And so we arrive at the third period, that of the General Chapter of 2003. In this Chapter we felt the difficulty of reaching a common understanding of what was ‘the Comboni mission today’, so the mandate to prepare a *Ratio Missionis* was referred back to the General Secretariat for Evangelization. The Chapter realized that ‘mission’ and ‘evangelization’ could actually be understood in different ways (in the modality, content and aim) in the various missionary contexts. So the question seemed to be: what are the characteristic features of our mission that unite us in spite of the diversity of contexts and different ways of working? If after the Chapter of 1969 we wondered if there was a difference in the methodof work between the Comboni Institute and the other missionaries Institutes, now thequestion relates to thecommon points ofidentity in ourwork as carried out in the different missionary contexts.

From this brief historical overview we can draw some conclusions.

The RM will always be an unfinished project because every historical change requires that we redefine the mission, its structures, criteria and choices.

The document of the RM that we have at hand is incomplete because, beside the above-mentioned reason,it needs to be contextualized in the diverse mission situations.

Finally, as long as the Institute will seek to formulate, even amid resistance and opposition, what to be missionaries in a particular context and historical period means and what it entails, that is, to develop a RM, it is a sign that the Comboni Institute is still alive and that the mission is still able to kindle its passion and vitality.

APPENDIX III

# QUESTIONNAIRE IN PREPARATION OF THE ASSEMBLY OF EVANGELIZATION OF THE APDESAM

The Activities programmed by the Coordinator of Evangelization of the APDESAM, after consultation and in dialogue with the General Secretary of the Sector are as follows:

Phase I, (SEE), before September 2012: Propose to the Circumscription’s Secretariats a reflection on the evangelization elements of the latest documents of the *local Church* and *Africae Munus*.

Phase II, (JUDGE), before the end of November 2012: Propose to the Circumscription’s Secretariats a reflection on the *Ratio Missionis*.

Phase III, (PROPOSALS FOR ACTION) Jan. 28-Feb. 2, 2013: Assembly of Evangelization.

**PHASE I**

OBJECTIVE

1. To reflect and share on the principles and practices of evangelization promoted and approved by the local Churches were the Comboni Missionaries are inserted.

2. To reflect and share on the elements of evangelization present in the document “*Africae Munus*”

METHODOLOGY

1. Each Secretariat of Circumscription will gather before the Intercapitular Assembly, put together their findings and send the results to the APDESAM Coordinator of Evangelization (ocanajulio@gmail.com) by August 19, 2012.

2. The APDESAM Coordinator will put together all the contributions and share them with the Provincials/Delegates during the Intercapitular Assembly and then sent to the Secretaries of Circumscriptions.

In October 1 the Phase II will be introduced.[[6]](#footnote-7)

Here we propose the following guiding questions that may motivate the work of the Secretariats of the Circumscriptions.

1. Short introduction of the document/s of the local Church (character of the document/s, year of publication, etc…)

2. Focusing on evangelization, what are the objectives to be achieved? Who are the target people? (school children, adults …)

3. What are the guiding principles/values for a praxis of evangelization?

4. What are the means proposed (method) to achieve those objectives?

5. Who are those involved in the task of evangelisation?

6. What are the elements of evangelisation in the *Africae Munus*? (methods, objectives, target people and identity of the evangelisers).

ANSWERS TO THE QUESTIONNAIRE

EGYPT

1. **POLITICAL, SOCIAL AND RELIGIOUS SITUATION**

# Egypt has an area of 1,000,000 km2 with a population of nearly 80 million people concentrated mainly around 4% of the total area with a population density of 70 people per km2. Egypt has a Presidential form of government.

* 1. **THE CURRENT POLITICAL SITUATION**

The January 25th 2011 brought in a new political wave following the removal of president, Hosni Mubarak who had had a central role in the internal and external politics of the country more especially in the political and economical reforms. Actually, structural changes could not be realized because the ruling class kept the jobs almost for life with the consequent absence of new and youthful faces in the different government organs. Following the elections in the middle of 2012, a new political class with the Muslim Brothers at the top was ushered in. Barely six months have gone by and the people seem to be disgruntled with the new leadership as attested by the current street protests. A new constitution is being voted on despite the strong opposition from the liberalists who think that the Islamists have pushed it through without the needed consensus. The events of the last few days have shown how much the country is divided and the Democracy which is in its infancy seems to be threatened.

* 1. **SOCIAL SITUATION**

The social life on the country constitutes the link between the citizen and the state. After September 11th, the country suffers from a deep crisis caused by the variability of the market, of economic reforms and the absence of growth in the sector of production, the demographic increase (population explosion) the continuous increases in the cost of living coupled with the high rate of unemployment.

The current political situation has not helped at all and the sectors badly affected are: Tourism, importation and exportation and the crisis of small scale business enterprises. The current economic crisis that has hit the whole globe has adversely hit Egypt as well given the absence of strong state mechanisms. However, notwithstanding the efforts made in different fields, many social problems have remained invariable (the youth, education, health etc…..).

* 1. **CULTURAL SITUATION**

In Egypt, you cannot talk about a unified culture, monolithic, but of a multiplicity of cultures. The means of social communication, however, do not help in the overcoming of this diversity. Such multiplicity gives birth to a challenge of striving to affirm a culture of liberty over the culture of oppression, a culture of tolerance over the culture of fanaticism, a culture of recognizing the other who is different and to join hands in the diffusion of values of social justice. The struggle is real and is set to continue for some time.

* 1. **RELIGIOUS SITUATION**
		1. **General Considerations**

The religion of the majority of the population is Sunni Islam (ca. 92%). It is however difficult to know exactly the percentage of the Christians because the official statistics speak of about 3 million; the statistics of the Orthodox Church speak of 12 million, other sources however (e.g reliable Catholic sources) we could talk of about 6-8 million of Christians belonging to seven different rites. The Christians of Egypt belong to the same nation, speak the same Arabic language and share the same political history, live in the same economic situation, do not live in ghettos and belong to diverse social groupings. When we speak of Christians, we do not speak of a people representing a cultural minority like the Kurds in Iraq or the Shiites or the Maronites, but of people that are part and parcel of the same Egyptian population. However, we can speak of another form of minorities like the women, children, the poor, the divorced, the fundamentalists etc……

The challenge that comes from a country like Egypt characterized by pluralism at diverse levels is the education towards the acceptance of the other as he is and to live together in diversity, working together to build a society where justice and peace reign without the fear of losing one’s identity..

In the recent years, the relationship between Christians and Muslims have been characterized by religious conflict and as a matter of fact, Christians are considered second class citizens and it is observed how they are denied the freedom, the right to organization, participation without limit in the political life, and most of them take refuge in the parishes for their different activities where a parallel society is created. The Christians in this way suffer from the complex of persecution, which as a matter of fact can be placed in the general context of the history of the entire Egyptian people.

From the awareness of this kind of situation comes the necessity to free oneself from the system and to take an active part in the analysis of the concrete reality and in finding solutions to problems.

* + 1. **Churches and rites**

The religious authorities recognized by the government are: Pope *Tawadros II*, head of the Coptic orthodox Church, pastor *Safwat Al-Baiady,* head of the Coptic evangelical Church and the patriarch Antonius Naguib, head of the Coptic Catholic Church. There are also other small Catholic minority Churches like the Melkite, Maronite, Armenian and Syrian Churches. The Latin Church is not mentioned since it is considered foreign.

Ecumenism between the various churches is lived at the level of mutual respect but each Church considers herself the depository of the TOTAL TRUTH. The responsible of these churches, particularly, the orthodox churches are at the basis of the divisions of the Christians in Egypt because they refuse the other the right to be different.

* + 1. **The Coptic Catholic Church**

The Church is formed of the Patriarch, Antonius Naguib, and 11 Bishops with seven dioceses. The total number of Coptic catholic Christians is around 200 thousand living in Egypt and the diaspora. The synod of Bishops meets often to discuss several problematics of the patriarchate. However, the church in general has not succeeded in having national pastoral plan in order to have a common vision in the pastoral service.

The Coptic Church, born as a National Church is still lacking in missionary openness. In the recent years, however, there seems to be a little opening certain missionary experiences outside the confines of Egypt.

4.4.4 **The Middle East Synod**

This was well prepared and most of the religious were involved. The Synod came out with different propositions and invited the Churches which took part in the Synod to make sure that it is properly followed up by working together with the Council of the Catholic Patriarchs of the Middle East and the official structures of the relevant Churches, with a greater involvement of priests and lay and religious experts.

In the document of the Lineamenta, there were many points dealt with. However, I would like to touch three points that also reflect the main priorities of our missionary service in Egypt as Comboni Missionaries:

1. There was recognition of the **immigrant community in the Middle East** and its pastoral needs. In Egypt, this work especially of caring for the African Immigrants has been largely left to the Comboni Missionaries. The Synod states: *“We call on patriarchal synods and Episcopal conferences, Catholic charitable institutions, especially Caritas, political leaders, and all people of good will, to do everything in their power to ensure the respect of immigrants' fundamental rights as recognised by international law, regardless of the nationality or religion of the immigrants in question, and to offer them legal and human assistance. Our Churches should seek to provide the spiritual help they need as a sign of Christian hospitality and of ecclesial communion”.*

2. The Synod also encourages the study and **use of the Arabic language**:

*“The experience of the synod for the Middle East has highlighted the importance of the Arabic language, above all that it has contributed to the development of the theological and spiritual thought of the universal Church, and more precisely the patrimony of Arabic Christian literature. The proposal was made to make greater use of the Arabic language in the major institutions of the Holy See and their official meetings, so that Christians of Arab culture have access to information from the Holy See in their mother tongue”.*

Dar Comboni remains the only major institution in Africa, and actually in the Middle East that offers this chance for the learning of the Arabic Language for Church personnel.

**3. Catholic schools and Educational Institutions**

“The synod fathers encourage Catholic schools and educational institutions to continue to be faithful to their mission of educating new generations in Christ's spirit, in human and Gospel values, and consolidating a culture of openness, conviviality, care and concern for the poor and for those who suffer from disability. In spite of the difficulties, the fathers invite them to maintain the educational mission of the Church and to further the development of young people who are the future of our societies. Given how important the role of these institutions is for the common good, we remind those in positions of responsibility to offer them their support.”

**4. Interreligious dialogue**

*“Christians in the Middle East are called upon to pursue dialogue with the followers of other religions, bringing hearts and minds closer together. For this to happen, they, along with their partners, are invited to work to fortify interreligious dialogue, to strive for the purification of memory through the forgiveness for the events of the past, and to seek a better future together. In their daily lives, they are to endeavor to accept one another in spite of their differences, working to build a new society in which fanaticism and extremism have no place. The synod fathers would like to see drawn up a formation plan which helps people to be more open, for use in teaching establishments as well as in seminaries and novitiates. This will help build a culture of dialogue based on human and religious solidarity*.”

1. **Comboni Reality**

Our Delegation has been blessed with 25 members. However, these numbers may deceive one who just reads them from the *Annuario* to think that the Delegation is well furnished: 3of these members are outside the Delegation, 2 are students at Dar Comboni and their stay in the delegation after the study of the language is not guaranteed. A few confreres have several problems that render their missionary service less effective. However, we have been able to carry on our main priorities of Evangelization with dedication.

2.1. **Dar Comboni, language and Interreligious Dialogue**: The numbers of Students have been constant with this year having more than those of last year. It seems that the African Church is beginning to take interest in the Institute. For the first time, the majority of students are African priests both diocesan and religious. In the last eight years, we have also tried to organize the Reflection group on Islam. The recent meeting in Uganda showed that the initiative is beginning to generate a real interest on the part of the provinces. However, more needs to be done. Five meetings have been organized since 2005: Cairo (2005), Tchad (2007), Cairo (2009) and Nairobi (2010) and Uganda (2012).

* 1. **Immigrants**: We have continues to work with the immigrant communities of both the Sudanese and the Eritreans. In the recent past, the Salesians have started giving a hand in one of the centers. Our aim is to encourage as many congregations as possible to get involved and the local Church which until now is very much an observer.

The Sudanese community is living a period of uncertainty due to the continuing insecurity in their home country. New arrivals from Nuba Mountains and Abyei have proved us wrong because we thought that with the independence of the South, there would be a mass exodus of people returning to their homeland. On our part, we have tried to maintain the momentum and we have not in any way scaled down our commitments towards the Sudanese community in Egypt.

**2.3. Education**: We continue to educate both the Egyptian young people in the School of Helwan and we have four Schools for the Sudanese. In the last two years, the Sudanese Children are following the Sudanese Syllabus and do their final exams for both the primary and secondary level from the Sudan. This initiative was introduced by us, and seems to have extended to some other countries like Uganda where Sudanese Schools have been opened and children sit for exams from the Sudanese Ministry of Education.

1. **The African Synod:**

In Egypt with its variety of rites, the African Synod did not generate much enthusiasm and we have largely remained oblivious of its follow-up. We as Comboni, tried at various levels to engage the Coptic Catholic Hierarchy and other Religious with very little success in the pastoral field of immigrants. Having said that as members of the conference of major superiors we did engage in translating Africae Munus in Arabic and the Nunciature printed it locally. However, we need to acquaint ourselves with the document and its appeal to the Local Churches in Africa. We notice also an increasing eagerness of young people to have an experience in Sub-Saharan Africa with a willingness to open themselves to view a mission that is different from what they are usually exposed to.

ERITREA

**Introduction**: At the moment, the delegation of Eritrea commits itself in three parishes.

Two parishes are in mission fields: one is among predominantly Moslem areas and the other among animists in the field of First Evangelization. The third one is a parish of Catholic and Orthodox Christians. It aims in assisting the Catholics and foster ecumenism with the Orthodox Christians.

In the Delegation of Eritrea personnel is a crucial problem. At the moment expatriate missionaries cannot enter the country because of the government’s regulation. The radical members are carrying out all the formation stages and evangelization activities.

Although we are few in number and with our limitations, we are trying to give our best in both fields of our missionary commitments.

**Short introduction of the document/s of the local Church (character of the document/s, year of publication, etc….)**

**1.1 God Loves this country:**Published on the 24th of May 2001 which was the 10th anniversary day of the Eritrean independence. This document was prepared by the three bishops of Eritrea. Through this document the bishops of Eritrea tried their best to put forward the Will of God, the dream of the people and the desire of the whole church for Eritrea. The document shows clearly the way that leads to a true democratic state.

**1.2 Pastoral Vision 2008-2012:**This document stresses that the church in the Eparchy of Barentu finds itself in an environment of mixed races and of different religions. So much so it is a strong challenge for the church to be the desired salt and light. The church feels strongly that she is called to be the center of unity.

It stresses as well that the aftermath of the thirty years war for independence; the recent border conflict with Ethiopia; and the prevailing internal politico-economic system of the country; has its influence on the whole society.

**A. Broken families**

We have many broken Families due to the unlimited national service. Most of the parents are in the military service and have little access to help their children both spiritually and financially. The children lack parental care during their tender ages.

**B. Youth and lack of freedom**

The youth are conscripted for unlimited national service. They lack freedom of movement and freedom of expression. As the result of this, many youth escape from the country in search for a better life and future risking their lives into an unknown world of danger and death. While crossing the borders they become preys of human traffickers.

In spite of all these difficult and dark situations, the document invites the faithful in a strong way to see life beyond death.

In its Mission statement: the document precisely declares: “Unity is our mission”. In spite of our faith (Christian and Muslim), race (nine ethnic groups), rite, we try to find unity in diversity:

**1.3 Blessed is the People whose Lord is God: is** a pastoral Letter compiled in 2002 by the Eparch of Asmara (Bishop MenghesteabTesfamariam).

**1.4 As one Family;** A document on the 1st Synod of the eparchy of Asmara in 2000.

**1.5 Be strong in hope:** A document that targets the Eritrean emigrants abroad and the neighboring countries.

**2. Focusing on evangelization, what are the objectives to be achieved? Who are the target people? (School children, adults……)**

The objectives to be achieved are:

To spread the Good News to every person with first evangelization as well as with dialogue and ecumenism with respect to their faith.

The target people are: families, women promotion, children and adults.

**3. WHAT ARE THE GUIDING PRINCIPLES/VALUES FOR A PRAXIX OF EVANGELIZATION?**

- To let oneself be challenged by the Word of God

- To strengthen the sense of belonging and the sense of unity

- To be inspired by Christ the healer……(.health centers and

clinics).

- To be inspired by Christ the teacher……(commitment in education)

- To be inspired by Christ the liberator……..(women promotion program)

- To be inspired by Christ the prince of peace….(Justice and Peace formation**)**

**4. What are the means proposed (method) to achieve those objectives?**

 Through the Small Christian Communities (Mahber)

Through different sectors of social services**.**

**5. Who are those involved in the task of Evangelization?**

 **-** All religious, priests and lay pastoral agents

 - The community elders

The Small Christian Communities.or as they are known in Eritrea as “Mahber”

**6. What are the elements of evangelization in the “Africae Munus” (Methods, objectives, target**

**People and identity of the evangelization?**

Introduction- God is renewing all things . He is the one who renews the covenant between Him andMankind . He takes the initiative in renewing the relationship with Him and with each other.

**OBJECTIVE:** To develop a spirit of renewal in everyone and everything that concerns the church.

**Method:** Re-educating mankind in the spirit of the Divine Word as to enable him to acontinuos

Experience of reconciliation.

**Target People:** Missio ad gentes : Those who do not know Christ

 New Evangelization – Pastoral outreach to those who no longer practice the

Christian faith.

 All under the education sector, health sector, women promotion…..

**Identity of Evangelizers:** People known for their spirit of reconciliation.

People who embrace justice and lovers of peace.

Persons of faith and witnesses of truth.

ETHIOPIA

1. **Pastoral Letter of the Assembly of Catholic Bishops in Ethiopia.**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **#** | **Objective to Achieve:** | **Targeted people:** | **Guiding values for praxis of Evangelization:** | **Method to achieve the goals:** | **People involved in this task:** |
| 1 | The Church exists in order to evangelize. (n.20)+Evangelization as means of transforming societies. (n.23) | Catholics, Christians and non-Christians. | 1. The Church is an evangelizer (divine dimension) and needs to be constantly evangelized (human dimension).
2. The task of evangelizing all people constitutes the essential mission of the Church.
3. The focus of Evangelization is not just the individual conversion and union with God, but the transformation of communities, societies and cultures (n.23).
4. The deeper the agents of evangelization are formed, the better the service of the church can be fulfilled and its mission accomplished.
 | 1. Improvement of the Church: a/ Better quality of life in the Christians, b/ Better Christian formation. | In addition to the ordained ministers, all the Lay Faithful have the right and the duty of playing an active role in the life and mission of the church (n.14) |
| 2 | To announce the KofG, trying to get it assimilated by all the different cultures (n.55) | The whole Ethiopian society | 1. The Gospel may be lived in Ethiopian ways and Ethiopians may live a life according to the gospel.
 | 1. In dialogue with the different cultures.  | - |

**2. Guidelines for Catechists in Awasa Local Church.**

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| --- | --- | --- | --- | --- | --- |
| **#** | **Objective to Achieve:** | **Targeted people:** | **Guiding values for praxis of Evangelization:** | **Method to achieve the goals:** | **People involved in this task:** |
| 1 | All catechists are teachers of faith and evangelizers | Believers and non-believers alike | 1. All lay faithful have the right and the duty of playing an active role in the life and mission of the Church (n.9).
2. Lay ministries should be established in the Church in order to enable people to fulfill their priestly, prophetic and royal functions.
3. The catechists teach by the witness of their exemplary Christian life and commitment.
 | (It is not mentioned explicitly). | The catechists themselves in collaboration with their Church Leaders. |

1. **Awasa Local Church, First Diocesan Synod.**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **#** | **Objective to Achieve:** | **Targeted people:** | **Guiding values for praxis of Evangelization:** | **Method to achieve the goals:** | **People involved in this task:** |
| 1 | Re evangelize the dioceses after 40 years of first evangelization (n.13) | New Catechumens and all faithful in general. | 1. Adequate catechetical instruction.
2. Better Spiritual and Biblical formation.
3. Creation of a deep identity with their own church.
 | 1. Renewed methodology (Lumko Course, for instance) and content of catechesis
2. New formation through courses, homilies, teachings, retreats and programs for sacramental instruction.
 | Priests, religious people and catechists |
| 2 | To foster the missionary dimension of the Church (n.16) | Children, altar servers and all the faithful in general | 1. “Our Local Church is a Missionary Church”.
2. To give relevance to the missionary mandate.
 | 1. To give more attention to World Mission Sunday.
2. To form people to pray and offer sacrifices for the missions in catechesis and formation programs.
3. To promote vocations for the mission.
 | All the local church; from the bishop to the last catechumen in the course. |
| 3 | Formation of Catechists and Lay Leaders as constant evangelizers. (n.21) | Catechists and Local Leaders | 1. Different audiences require different and adequate programs/methods of teaching.
2. A proper pedagogy, pastoral, spiritual and training will help them to fulfill properly their ministry.
 | 1. Organized meetings, seminars and workshops at the Dioceses’ Pastoral Center.
2. Constant formation programs for them at parish level during the regular catechists and “elders” meetings.
 | Diocesan Pastoral Center coordinator, Parish Priests and Apostolic Community. |
| 4 | Inculturation of the Gospel and Evangelization of the Cultures. (n.78) | All the members of the local church coming from different ethnic and cultural groups | 1. It is an integral part of the process of Evangelization.
2. It is an ‘imperative’ for the whole Church and for all agents of evangelization to carry out a truthful and deep evangelization.
3. It is process that requires wisdom and discernment in all the church members; evangelizers and Faith Teachers.
 | 1. To create the Diocesan Inculturation Commission (DINC) composed with members of different Ethnicities to: a/ Study particular pastoral issues, b/ to create material of integration of the bible with each culture, c/ To study ‘Globalization’ and how it affects the cultures.
2. To produce and use new and more inculturated material/texts considering the different ethnicities.
3. To prepare teachers of faith who would prepare or update inculturated faith material.
4. To face globalization and westernization, the youth should be provided with solid and inculturated on going formation.
5. The DINC in collaboration with the Diocesan Liturgical Commission (DLIC) study and find and introduce local Symbols, Gestures and Expressions in our liturgy.
6. New missionaries should be trained to combine faith with local cultures by taking time to study them.
 | The bishop who creates the DINC.The members of the DINC.Faith Teachers who are formed and trained on this line.Diocesan priests who have the faith and cultural elements in their hands at the same time.The DINC with the DLIC members. |

KENYA

**1. Typology of the Documents Consulted**

The Comboni Missionaries in Kenya are present in 4 dioceses: Marsabit, Lodwar, Kitale and Nairobi. We have tried to get the latest Pastoral Plans of the said dioceses for this study. It has not been easy to get them all uniformly arranged and also clearly stated in the details required for this study. In any case the results are presented in this study report.

For ***Marsabit Diocese*** the Pastoral Strategy Plan is in place from 2009 to 2014. It is an overall strategic plan touching several aspects of the life of the church. It has been prepared by a team lead by one of our confreres in charge of the Pastoral Office of the Diocese. With an estimated population of about 250,000 people, only 10% are Catholics, remaining still an area of first evangelization with 78,000 km2. The diocese is mostly inhabited by nomadic pastoralist communities and divided into 12 parishes served by 28 priests, most of them foreign religious missionaries. This region remains one of the poorest in the country with lack and poorly maintained infrastructures at all levels. It is a known region for inter-ethnic conflicts.

For the ***Diocese of Lodwar*** a new Pastoral Plan 2012-2017 is being worked upon. We drew our study from the Lineamenta of the Pastoral Synod of the Diocese of Lodwar (Nov. 2012) for the Pastoral Plan 2013-2017. Other documents consulted: “Statutes & Policies of the Diocese of Lodwar” (2007) and “Catechists’ Constitution of the Diocese of Lodwar” (revised version 2006). The Diocese endures a harsh desert climate and geographical conditions in most of its 70,000 km2. Most people live a nomadic lifestyle, Turkana by ethnic group, and there is a persistent attraction to traditional religions. These present strong challenges to evangelization efforts. In fact, the Diocese is still missionary with evangelization a primary goal. The first 1997 Pastoral Plan of the Diocese started to stimulate greater Christian awareness and encourage missionary work among the laity. Composed by 21 parishes and 49 priests (including religious missionaries), the diocese had 69,145 Catholics in a population of 480,000 people, just over 14%. The Church in Lodwar is recognized for its commitment to social action and education and for helping to establish professional job training centers for young people in one of the poorest regions of the country.

For the ***Diocese of Kitale*** the latest “Master Plan” issued was that of 2005-2009 published in 2004. There is a new Diocesan Plan under preparation since 2009. This Diocese is 14 years old, with about 11,500 km2 and is composed by 2 districts with characteristics completely different: Trans-Nzoia mainly inhabited by sedentary and wealthy agricultural ethnic groups, and West/North Pökot inhabited by semi-nomadic and pastoralist ethnic group. These opposite realities make it difficult for the Diocese to have a uniform and general pastoral plan. In fact, most of the Master Plan issued in 2004 takes into less consideration the semi-nomadic and pastoralist ethnic group in its strategic plans for the Diocese. The Comboni Missionaries are present in the semi-nomadic pastoralist region with 3 communities. This district has about 180,000 people out of which only about 8,000 are Catholic about 4,5%. The Pökot area has 7 parishes, currently 3 under MCCJ. 3 parishes are already served by local priests in spite that there are nearly 40 priests in the Diocese, but very resistant to serve the hardest parts of the territory.

For the ***Archdiocese of Nairobi***, due to its complexity of pastoral work and evangelization, and the variety of documents, we have not studied any specific document. We did have a look at the Press Conference Communications of the Kenya Episcopal Conference on national issues as the upcoming National Elections 2013 and the state of insecurity in the country at the moment, concerns shared by the majority of Kenyans at the moment.

**2. Main objectives to be achieved and targeted people**

***Attain Self-Reliance through the aspects of self-supporting, self-ministering and self-propagating***

Self-Reliance, we can say, is one of the main objectives that is underlined as basic as foundation stone in all the documents studied of the various dioceses. The common known meaning of self-reliance is in the line of ***self-supporting***, i.e., the issue of finances and administration. In all the dioceses of Kenya there is a much strong growing attention to this dimension of the work of the Church, which necessarily touches the evangelization work too. When looking the way we, MCCJ, evangelize many times, certainly this aspect has really to be taken into consideration in our pastoral work.

But self-reliance, as understood by the Kenyan Church, is not only connected with financial matters: at the level of organizational structure and the leadership in the Church, i.e., the Christian Community and its leaders in an attitude of ***self-ministering*** (visible, organic, external and ordered union and communion between the various responsibilities and functions involved); at the level of faith, the ***self-propagating*** aspect targets the faith as lived and witnessed by believers; it should challenge how strong and effective the foundation of faith is being built by the Christian Initiation programs, something of paramount importance in areas of first evangelization.

In the area of Evangelization, we can perceive the following objectives as important for our local church in Kenya:

1. ***Biblical formation*** in the line of the last documents of Church on the Word of God, directed to lay leaders, family members, Small Christian Communities and Youth;
2. ***Family Apostolate*** with emphasis in the Family as a Domestic Church (CCC 1655-1658,1666) and dignity of life with pro-life initiatives;
3. ***Formation and solid preparation of Catechists*** who feel their work of evangelization as a call from the Lord, therefore, *“while striving for numbers, we must aim above all today at securing the quality of the catechist.” – Benedict XVI*; they should bear the marks of: openness to God's word, to the Church and to the world; authenticity of life; missionary zeal; and devotion to Mary;
4. ***Reconciliation amongst communities (in line with II Synod for Africa)***in a society and nation rather divided along ethnical groupings. There is a concerned expressed by the Kenya Episcopal Conference on the need to promote and solve pending issues since last General Elections 2007, such as inequality, ethnical hatred, insecurity in the country with threats of terrorism disguised as religious issues, growing impunity of leaders, formation on democracy values, etc;
5. ***Parish as a Praying Community***: annual thematic recollections at parish level;
6. ***Formation on Faith issues and Christian Values***: youth in schools, fostering Catholic doctrine and traditions (PPI & CRE), peer evangelization among the youth;
7. ***Evangelization through creation and re-strengthening of Small Christian Communities***
8. ***Christian Initiation and Catechumenate common policy***
9. ***Strengthening of Christian faith groups***: Children helping Children (Pontifical Missionary Children), CWA, CMA, Youth, Catholic Action, Catholic Teachers Association;
10. ***Promote and protect the Rights of the Children, especially girls amongst pastoralist communities***
11. ***Improved liturgies*** with meaningful and self-explanatory celebration of the sacraments point the Christians to holiness received in them;
12. ***Initiatives of Inculturation***
13. ***Foster more awareness of all the kinds of vocations in the Church*** with more empowerment to lay people;
14. ***Promote collaborative ministry and dialogue among all agents of Evangelization*** (advocacy and networking);
15. ***Ecumenism Initiatives*** with particular attention to formation and initiatives with Islam;
16. ***Justice and Peace is part of Evangelization*** – working for justice, through preparation of lay agents enabled to intervene in these fields (hot issues at the moment: elections, ethnic violence, land);
17. ***Means of communication*** – need to be evangelized and church needs to use them too as a means of Evangelization;

**3. Guiding Principles/Values for a praxis of Evangelization**

At the level of faith (self-propagating Evangelization), the local churches where we are present stress in their pastoral plans the following guiding principles and values: unity and togetherness, commitment, prayer, compassion, love aiming at achieving a strong sense of belonging to the Church with a convinced public faith.

At the level of leadership formation (self-ministering Evangelization) the stress is put in some added values such self-giving, organizational skills, dignity of life, forgiveness, solidarity, democracy, justice, truth, equity, humility, patience and openness aiming at a Church with more involvement of the laity in its running and a reconciled Church/people.

At the level of self-sustenance and administration (self-supporting church), which necessarily touches also the evangelization aspect, values treasured are transparency and ownership of the Church by the Christians.

Following the teachings of the two Synods for Africa, strong believe is also put on the African values of communion, unity, sharing and hospitality.

Some guiding principles are presented even more detailed: co-operation with others (like-minded churches and religious organizations), concern for society with interest to promote integral human development especially amongst the poor as Jesus. In one of the dioceses where we are present there is the felt need to approach the new evangelization process with a proper missionary spirit.

**4. Means to achieve the objectives**

Most of the objectives are mentioned to be achieved by formation seminars and workshops to the various groups in the parishes and dioceses (catechists, Youth, CTA, CWA, CMA, leaders of the parish at different levels, etc.). In order to promote pastoral agents and ongoing formation some means are proposed: creation of education committee, creation of parish resource team, creation of pastoral committee, formation of biblical apostolate team. Writing of constitutions for the several groups can help to promote and clarify the significance and purpose of parish groups.

Meaningful and inculturated liturgies are stressed too as a valuable means to inculcate faith with roots in our Christians (music, symbols, traditions, etc.). A special attention to the adaptation of the programs for Christian initiation (adult and infant catechumenate) to a more african context are mentioned as a paramount means to achieve goals. Establish some clear guidelines on the Administration of Sacraments can help clarifying the meaningfulness of the same.

Some other means mentioned: prayer in the SCC with emphasis in bible sharing, LectioDivina, visitation to Christian families promoting the Domestic Church, information and formation on other faith churches and on Islam, promotion of African models of faith, functional and subsidiary organizational structure of the parishes, promoting of the Social Teaching of the Church in issues of Justice and Peace, sponsoring activities of formation of laity on the fields of human sciences (human rights, media, accounting, conflict resolution methods, etc..), creation of Youth Centres, support for women groups.

**5. Those involved in the task of Evangelization**

In a general way, obviously that all Christians are supposed to be involved in the task of Evangelization, each one at his/her own level. In all documents studied, the stress more and more on the laity for specific areas of Evangelization is emphasized. This stress is not a result of the lack of priests and religious people but rather a growing awareness that the Church is the faithful all together and, therefore, each has his/her own role to play. Therefore, starting from the Bishop, to the priests, religious, male and female up to the laity and the catechumens, all have a role to play. And it is important that directions and clear guidelines are set in order to enhance the participation of all as evangelizers.

**6. Elements of Evangelization in *Africae Munus (AM)***

From its very theme, the II Synod for Africa, sets the goals to achieve in the continent: churches and people of God who live ***reconciled, justly and in peace*** within and amongst themselves and with God. All plans of action should, therefore, be directed to these main goals.

AM is very much oriented to action plans to be carried out by the Church in Africa (all its agents). It identifies, at least, 7 areas of evangelization: ministry of ***reconciliation***, ministry of ***justice***, ministry of ***peace***, ministry of the ***environment***, ministry of ***education***, ministry of ***health/healing***, ministry of ***social communication***.

1. **Objectives**

- Live a *reconciled life* within and amongst people and with God;

- Live a *life based on justice* amongst the people and within the society;

- Live a *peaceful life based on the Truth*;

1. **Means/Methods**

***\*On Reconciliation***

- Rediscover the meaning of the sacrament of reconciliation which has the power to reconcile us with God and neighbour (#33);

- Reformulate and re-link “memorized catechism and lived catechesis” (#32);

- Education in faith issues (#32);

- Study and application of the Word of God to daily lives (#32), especially lived in the sacrament of Eucharist (#40) which emphasises communion against division, tribalism, racism.. (#41);

- Bishops to commission a serious study of traditional African reconciliation ceremonies in order to evaluate their positive aspects and their limitations (#33);

- Create occasions and circumstances where to live in real and concrete communion and solidarity with those in more need than me (#35);

- Need to Inculturation: church needs to carry out a thorough discernment in order to identify those aspects of the culture which represent an obstacle to the incarnation of Gospel values, as well as those aspects which promote them (#36);

- Evangelizing the changing world of contemporary African culture (#37);

***\*On Justice***

- rediscover, study and formation on the social teachings of the Church, civic formation and assisting with the electoral process through the lay constituted Justice and Peace Commissions;

1. **Target people**

- *Family:* best setting to understand, live and proclaim love and forgiveness.

- *Elderly:* the respect they enjoy by others can influence the family in various ways.

- *Men:* the traditional heads of the nuclear family, CMA should make a real contribution to the human and Christian upbringing of their children, welcoming and protecting life from conception.

*- Women:* promote equality of women and men, combat all kinds of violence against women (FGM, polygamy, domestic violence, illiteracy), so they can contribute to humanization of society; CWA promotion, defend life from conception, advise young girls.

*- Young People:* youth is the majority of population in continent. Present Christ the supreme friend, teacher, giver of freedom of heart; biblical formation to youth; propose consecration of life to youth.

*- Children:* source of hope and renewed life – should be object of all concern by all; protecting life from conception; protect them from “slavery” and abuses of all sorts.

1. **Main values/areas to nurture in Evangelization**

*- Protection of life:* from conception to natural death; proper health conditions and medical responses; change behaviour (sexual abstinence, rejection of sexual promiscuity, fidelity within marriage); sex education grounded in anthropological sounding natural law and Word of God; promotion of Education at all levels encouraging governments to play their role in this regard.

*- Respect for Creation and the Ecosystem:* just distribution and attention to the poor, lobbing against new forms of exploration of the poor of the continent, many times consequence of polluting environment provoking desertification.

*- Call for the good governance of States*

*- Migrants, Displaced Persons and Refugees:* lobbing to make their voice heard campaigning for their defence.

*- Globalization and International Aid:* promote a globalization of solidarity.

*-Ecumenical Dialogue and the Challenge of New Religious Movements:* address the division of Christianity towards Christian unity by ecumenical activities of charity, prayer, etc. Deeper teaching, catechesis and evangelization is necessary in order to contra the rising of African Independent Churches.

*- Interreligious Dialogue:* regarding ATR studies should be made in order to clarify the elements of divergence and proximity between Christianity and ATR, with the help of the laity converted from those traditional religions. Particular attention to the raise of witchcraft should be made. “dual affiliation” remains a challenge. Only through profound catechesis and Inculturation these issues can be addressed.

Regarding Islam, church is to persist in esteem for Muslims, banishing any form of discrimination, intolerance and religious fundamentalism, promoting religious freedom and freedom of conscience in every nation in Africa.

*- Main tools for Evangelization:*  Sacred Scripture, Tradition, Sacraments, Catechism of the Catholic Church as well as the Compendium of the Social Doctrine of the Church.

*- World of Education:* presence, ministry, teaching and catechesis in catholic schools.

*- The World of Health Care:* The actual example of the care of Jesus for the wholeness of the person; health care institutions of the church need to follow Church’s ethical norms, especially concerning health reproductive care, promoting always a pro-life stand.

*- The World of Information Technology and Communication:* a means of evangelising but itself need to be evangelised.

*-* The Mission Ad Gentes should keep pace too with the New Evangelization efforts – ns. 159-171.

1. **Identity of the Evangelizers**

***- Bishops:*** called to the exercise of virtues, theological and evangelical counsels, loving Christ, moral authority coming from their holiness of life. Call to be true pastors, avoiding tendency to nationalistic and/or tribal approach to their services. First duty: bring the good news of salvation to all, through proper catechesis leading to deeper knowledge of Christ. See nrs. 102-107 (strong and clear calls of attention).

***- Priests:*** collaborators of Bishops they carry out the work of Evangelization. Be above ethnic lines and live holy – this converts more than words! (nn. 108-112).

***- Missionaries:*** praise of the non-African missionaries, now the time for Africans to be also missionaries of others; renewal and promotion of devotion to African saints.

***- Permanent Deacons:*** particular attention to the sick, frail and poor.

***- Consecrated Persons:*** their vows are prophetic witness of reconciliation, justice and peace.

***- Seminarians:*** Need not only of theological and spiritual formation, but more a more psychological and human growth of each candidate. Aware of their culture and traditions they cannot be prisoners of it but rather rooted in Christ and Gospel values. They should learn to live in community and fraternity.

***- Catechists:*** important in first evangelization, so their human, intellectual, doctrinal, moral, spiritual and pastoral formation should be addressed by bishops and priests. Due attention to their living conditions. They should be example by their lives, together with their families, of the life in Christ to the Christians they accompany in their chapels.

***- Lay People:*** They are also very important evangelisers because they take to the various forum of the society the convictions and the teachings of Jesus. They should be formed especially in the Social Doctrine of the Church in order to give a more witnessing example from within the society of the gospel values.

KHARTOUM

**Q.1.Documents of the Local Church**

From the Archdiocese of Khartoum the recent documents regarding Evangelization are:

- The Second Diocesan Synod of the Diocese of Khartoum, which focused on four priorities: Evangelization, Liturgy, Family, Unity and Communion. Evangelization, according to this document, should come from the heart and put fire in the hearts of the listeners.

For the Dioceses of Sudan and South Sudan, many documents, issued by individual Bishops or by the Bishops’ Conference have been collected into a book by Fr. F. Debertolis: *Letters to the Church of the Sudan*, Khartoum 2000[[7]](#footnote-8).

- Document to plan for the Year of the Faith, as the result of the Workshop of Church Personnel held in Kober (Khartoum North) on the 5-6-2012.

- The previous Presbyteral Council of the Diocese of KH (June 2012) has laid down some proposals for the year of Faith: e.g. to study the first part of the CCC (The Profession of Faith) and *Africae Munus*.

**Q.2.Our main Objectives and the Target People**

*2.1 Our main Objectives are:*

- Let our evangelizing activity reflect the communitarian nature or charismas of our call.

- To identify and form catechists and new pastoral collaborators;

- Involve lay people in the mission activities.

- To strengthen the Christian communities (Nubas, Southerners and others).

- To foster our engagement in inter religious dialogue through reflection group of Islam, at community and provincial level.

 *2.2 Target groups*

- The target people in our missionary activities are “the poorest and most abandoned brothers and sisters, particularly concerning the faith” (RL 5), in particular:

1/ Youth (pupils, students) and staff personnel of our schools, both Christians and Muslims; hopefully, through them, to reach out their families.

2/ Catechists and pastoral collaborators

2/ Seminarians and local Priests

3/ Lay associations and movements

4/ Displaced people, prisoners, widows, and elderly people.

**Q. 3. Our Vision**

We believe in evangelizing as a community. As part of the local church, we follow its vision “*Called as one Family in Christ to be Holy and to Witness to the Kingdom of God”*. Above all, the vision of Comboni is still vital in our context of Evangelization that is “*Save Africa through Africans”*. This implies:

Evangelization through witness and dialogue; prayer, preaching and teaching; see SYP[[8]](#footnote-9) n. 37-41.

Foster Christian values through different activities and services:

- Schools: to continue our work, e.g. in Comboni College with the motto*: Always More, Always Better*. See SYP nn. 57-59.

 - Health care services

 - Working in the field of Justice and Peace.

To make St. Comboni’s life and writings better known to the faithful, to our students and teachers.

**Q. 4. Method and Strategy**

We consider Education especially in our schools as a vital instrument for Evangelization and Development.

-The aspect of faith, human and social development should be strengthened by improving our teaching of Christian Religion in our schools, in general, and in particular, in the College of Science and Technologyby updating the Syllabus with the Social Doctrine of the Catholic Church, see SYP n. 68.

- The ongoing formation to the teaching staff (through regular meetings, courses and retreats) should be also a priority in our school activities; see SYP 42-43.

Maintaining the traditional way of Evangelization trough catechesis and catechumenate, see SYP n. 47.

Promoting vocations for the local Church as well as for the Institute.

Formation of Small Christian Communities, visiting families and planning together with the pastoral agents in order to share responsibilities.

Community discernment is essential in planning and revising our pastoral activities.

**Q. 5. The relevant elements present in the Document *Africae Munus***

***5.1. Theological Foundation (Doctrine)***

In this document, the title itself, *Africae Munus (the gift or charism of Africa)* is already a programme. It is the continuation of the previous Post-Synodal Exhortation *Ecclesia in Africa*, which gave great impetus to the growth of the Church in this continent, particularly, its central idea - *the Church as the Family of God* - has been beneficial to the universal Church.

*Africae Munus* aims to reinforce this ecclesial dynamism, to outline a programme for pastoral activity for the coming decades of evangelization in Africa, underlining the need for reconciliation, justice and peace.

Theological foundation of the Post-Synodal Apostolic Exhortation is based on the words: “You are the salt of the earth” and “the light of the world” (5:13-14). The Church, Sacrament of union with God and man, must be a place of reconciliation... Reconciliation comes from the mystery of the risen Christ who is present in His Church through the Word of God and the Sacraments, especially those of Penance and the Eucharist.

Through this mission, Africa is led to explore its Christian vocation more deeply.

All the members of the Church are invited, in the name of Jesus, to live reconciliation between individuals and communities and to promote peace and justice in the Church and in the society.

*Africae Munus* speaks of Evangelization specifying:

1. *Missio ad-gentes* is a pastoral priority which involves all African Christians.

2. Ordinary Evangelization must be increasingly promoted by fostering reconciliation, justice and peace.

3. The urgent work for the *new evangelization*, especially among people who have distanced themselves from the Church or who do no behave in a Christian way.

The Exhortation opens a horizon of hope to Africa which is increasingly called to become the *spiritual lung* of humankind.

We may find in this document some echoes of the vision and methodology of St. D. Comboni’s Plan, written almost 150 years ago[[9]](#footnote-10).

***5.2. Pastoral ministry***

1. Ecumenism: Essentially, it consists in listening to the other confessions and sharing the riches with the other Christian families and rites.

SYP n. 51*: Ecumenical aspect has to be strengthened in order to face problems together.*

Concretely, we should strengthen our relation and cooperation with the SCC=Sudan Council of Churches particularly in the field of education and revision of School Programmes of Christian Religion.

2. Education on reconciliation will be a major challenge for us here in Sudan where many groups, of different religion, race and culture, are bound to live together.

SYP n.58: *Our schools are a place where people should experience inter-religious and inter-cultural dialogue, reciprocal respect and formation of a new model of co-existence so much needed in the Sudanese society*.

So, the work of evangelization should pass through mutual respect, solidarity and communion.

3. Education of conscience of the Christian communities and enculturation of the Gospel; First of all, the evangelizers should be witnesses.

4. Civic education has become a must for those who are working in schools.

5. Lay leaders’ formation. Laypeople should be more involved in politics as a way to promote legality and respect of the human rights. For instance, Catholics should be encouraged to take part in group like the “MAGI” or JP groups.

SYP n. 62: *To make better use of our schools as a place for lay leaders’ formation strengthening the aspect of human-social-civic education*.

**6. Other points:**

A missing element in the document is that: less than 20% people receiving sacraments.

The local church has not yet given enough attention to this document.

A pastoral suggestion:

The Year of the Faith would be a good opportunity to deepen the riches of this document and celebrate a day or a week of reconciliation particularly during the Lent Season.

MALAWI-ZAMBIA

***Premise****: The answer to the questionnaire came only from two communities out of eight involved in the work of evangelization and the document refer to in the first answer is the one of the Diocese of Chipata, in which three of the above communities are present.*

1. In the Diocese of Chipata the work of evangelization is inspired by the Document: ‘The Strategic Plan 2010-2014’. Its main aim is to consolidate the three priorities of the Church of the AMECEA countries: self-ministering, self-propagating and self-supporting. Especially the last priority has become very crucial due to the difficult economic situation of the Church as it has become more and more administered by the local clergy.
2. In the field of evangelization the most important objective is the Christian initiation, targeting especially the children and the adults. Also importance is given to evangelize the family and the youths and to be present in the world of the mass-media which more and more has a great influence in the African society.
3. The guiding principles are: the formation and the participation of the laity in the life of the Church, good and stable Christian families, first evangelization in areas where the church has failed to be present because of the difficult social, cultural and environmental situation. We has Comboni missionaries has chosen the latter as our priority and all our communities are located in such areas.
4. The means proposed are: a common Pastoral Plan to unite the whole diocese in the evangelization activities, the formation of leaders, the promotion of vocations and lay ministries, the program of initiation for adults and children, the financial contribution of the local Christian community, the formation of the missionary attitude in the people of God, the use of mass-media (local Christian Radio), the presence in the education and health institutions.
5. The agents of evangelization are: the hierarchy, the clergy and religious, the lay leaders (catechists and ministers), the laity (especially the Christian associations, the youths and children ministering to there peers).
6. About AFRICAE MUNUS
7. Introduction

The Africae Munus is very timely and straight forward document useful for all people of good will but most specially the Catholic Church. We see in the document the options and the priorities of the church in Africa as well as in the whole world. The Christians have got no other choice rather than being Salt of the earth and Light of the world. The Church in Africa should shine and liberate the Africans and the world. This can only happen through a genuine commitment to the “love one another as I have loved you” which Jesus demonstrated to us and he is urging us to live it on into his own footsteps. That is the essence of the whole work of Evangelization Jesus means and that is what the Africae Munus means.

1. The objectives and target people are:
* The objectives

-pastoral outreach to those who no longer practice the Christian faith

-proclamation of the person of Jesus, the incarnate Word of God

*NB.These is a pressing task not only for Africa, but for the whole world – n.160*

* The target people:

-school children and adults

c) The guiding principles/values for praxis of evangelization are:

- The centrality of the divine word in the Christian life, which leads us to appreciate anew the deepest meaning of the forceful appeal of Pope John Paul II: to pursue the *missio ad gentes* and vigorously to embark upon the new evangelization. - n.161

* + 1. The means proposed (method) are:

- The proclamation of the mystery of salvation – by living it – to those who have not yet learned of it.

- Being the yeast of African society: Being “the light of the world” and “the salt of the earth” on the African continent. - n.162

- Bearing witness to Christ in the power of the Spirit by one’s life, then by one’s words, in a spirit of openness and respectful dialogue with others, while holding fast to the values of the Gospel – n.163

* + 1. The agents in the task of evangelization are:

- All Christians of AFRICA- n.164. It’s a call from Jesus Christ our Lord to go out to the whole world and proclaim the Good News to all People, nations and tongues ….

MOZAMBIQUE

(*Contribution of the Province of Mozambique describing the situation of the Church in the Country*)

The Catholic evangelization in Mozambique began more than 500 years ago, when in March 11, 1498 the first Mass was celebrated in the land of Mozambique, in St. George Island, later called Goa, besides the Island of Mozambique, on the North of the country. In the Island of Mozambique, also St. Francis Xavier celebrated the Mass on his way to India.

The Catholic population over 22 million is of 27%. The Protestants are slightly fewer. The Muslims are less than a 20% however, they play a more important role in the financial sector.

There are 12 dioceses in 10 provinces with a good number of retired bishops. The last ones were white missionaries (Lichinga, Gurué, Beira.)

Pemba, the stronghold of the Catholic Church remained without bishop on November 4, 2012. The bishop of 50 years of age and with 8 years of service, resigned due to internal problems in the diocese. As *Africae Munus* says, the Church is called to reconciliation within her own structures.

On the occasion of the 20 years of peace (1992-2012), in the month of August, the bishops wrote a letter to the Christian communities and to all people of good will. The bishops spoke strongly about tolerance and richness in diversity, of the problem of the distribution of the land, of land-grabbing, generalized corruption in the government and in the leading party, of the political divisions at all levels and of the distribution of riches of the mega-projects that could have benefited all Mozambicans.

This letter was written by the laity. You cannot find biblical quotations, or quotations from the documents of the Church, however it is well done. The government and the President spoke widely to criticize it, because the laitysupport the vision of the bishops. This led to a discussion about the meg-projects and new laws to make others share on their profits.

Our Missionary Presence

The MCCJ arrived in Mozambique at the end of 1946 on request of the Archbishop of Mozambique in order to evangelize the Muslim area. Thus, the first mission was established in Mossuril, close to the Island of Mozambique where up to today there is a majority Muslim population.

Afterwards our presence was strengthened until becoming the Missionary Institute with the highest number of members, even today. Year after year we decrease in numbers and in physical strength for we are fewer and older.

Evangelization

The MCCJ are present in five of the 12 dioceses: 2 in the North; 2 in the Central Region; and 1 in the South.

Nacala: counts on 3 MCCJ communities where we have the famous Technical School of Carapira plus 2 communities with two parishes each. Every parish has an average of 100 communities.

Nampula: counts on 4 MCCJ communities: a catechetical center and two smaller parishes with an average of 25 communities, besides the diocesan magazine called “Vida Nova.” The propedeutic seminary is a house for hospitality with a town parish, and Ribaué some 140 km from Nampula, with 2 parishes of about 200 communities.

Beira: counts on a center of Missionary Animation and another community with 2 parishes with an average of 20 small communities.

Tete: counts on 2 communities in Chitima with 4 parishes.

Maputo: counts on the provincial house, the Postulancy and the parish of Benfica.

The dioceses have a well-organized catechumenate with a year of preparation and three years after the election. The problem of divisions within families is ever more present also in Mozambique. For example, in the parish where I work there are 60 small communities and around 100,000 people. There are many infant baptisms, adolescents, young and some adults, however this year we hardly had 50 marriages in the church.

Technical School of Carapira: we have a long lasting problem in this school. The government is supposed to pay the teachers and also to the two Brothers, a director and the administrator, however there is the need to renew the structures to raise the level of education, and the government does not cover these expenses. This school has always been the pride of our province, but we do not know how to solve this problem.

Catechetical centers in Nacala and Nampula

The MCCJ are responsible for these two centers of formation of laity and missionaries, especiallyAnchilo. Here we hold courses for inculturation and for the learning of the Makua language.

In these six years we want to close one community in Macala (Namapa or Alua) and begin a new parish from scratch, a parish in the surroundings of Beira for missionary and vocation promotion.

Diocesan synods

The dioceses of Maputo in the South and Beira in the central region held respective diocesan synods and both made a big effort of renewal. Nampula is holding its synod since 2009, it will conclude by 2015. The pastoral directory and the methods of evangelization are being renewed.

Inculturation

Since the MCCJ arrived in Nampula, today in the diocese of Nacala, there was a great effort to invest energies in inculturation both with the study of the language, the cultural dimension, writing dictionaries, and in the methods of evangelization. In the two dioceses in the North, there is only one spoken language, Makua. Almost all translations have been done: bible, missal, prayers, catechisms… The weekly missal is being translated. However, now the MCCJ would like the local clergy to do this work.Nampula counts already with 40 local priests and all of them Makua, however they contribute little to translations.

There are serious problems with the translations. For instance, the translation into Makua of the document *Ecclesia in Africa* was better understood in Portuguese, because sometimes the problem is not the translation, but the culture and the way western mentality is present in the documents.

In the field of inculturation we count on a good instrument in the diocesan magazine untrusted to us: “Vida Nova.” This year we have doubled the number of pages and now it reaches the entire country. It is a challenge because it implies a huge investment on our side without revenues. The subscriptions do not cover even the expenses of the used paper.

We are making liturgical translations in Beira and in Tete, because in both languages there is lack of essentials like the catechism, the bible, the missal.

Six-Year Plan on the field of evangelization

Proposals

* + - 1. Proceed with the reflection on the life style in our communities, requalification of our service and new openings in frontier situations.
			2. That every community may complete the Community Charter, the pastoral priorities according to the needs and the local possibilities. That all the projects may be the fruit of a community discernment (cf. C.A.’09, no. 58.7)
			3. That the provincial council may plan the movement of personnel according to the most relevant commitments in the province.
			4. Study within the six years, ways to foster inter-religious dialogue with Islam.
			5. That the secretariat of evangelization may see to it that the sector of JPIC prepares a bulletin or reflection papers based on experience on issues of Justice and Peace. This bulletin can be prepared in collaboration with the CMS.

JPIC

Proposals

* + - * 1. That the coordinator may continue to strengthen links with diocesan and national commissions, organizations of human rights to learn to face violation of human rights.
				2. Formation of social-political leaders.
				3. In punctual events of violation of human rights, the investigation processes will be supported and guided by competent and qualified persons.
				4. That the coordinator of JPIC may have the required qualification in this field, so that he may collaborate with all living forces in society in the promotion of Justice and Peace, especially in favor of the poor.
				5. Help establishing lawyer offices to provide assistance in cases of abuse or exploitation.

SOUTH AFRICA

**Question 1.**

1. Short introduction of the document/s of the local Church (character of the document/s, year of publication, etc…)

1). Community serving Humanity (1989)

Pastoral plan of 1989 addressed the question of justice (in the context of apartheid era) by offering a vision of a church rooted in scripture and sensitive to the different cultural values as a community serving humanity. Great stress was made upon the methodological choice of SCC (Small Christian Community). The vision and methods of the pastoral plan were mainly made known by the activities and training programmes of LUMKO, far beyond South African borders. The stress on SCC helped to create a link between Bible and the concrete life of the people.

At the moment the Catholic Church in SA has started a broad process of pastoral consultation in order to update the pastoral plan in view of the radical political changes and of the contribution of the last 2 African Synods. The results of the first phase of the Inter-Diocesan Consultation pointed out quite clearly that the 1989 SCBC (Community serving Humanity) pastoral plan has not reached a satisfactory level of implementation and that the church main tendency is to be over-sacramentalizing and under-evangelising (e.g. SCC are not consistently implemented, sensitivity to

JPIC activities are still low). Thus, the importance of a renewed commitment to evangelisation.

2.) Other relevant documents

a) Pastoral issues

1. Pastoral statement on Catechesis (Jan 2003)...an actualization of the general directory of Catechesis of 1997.

2. Get up! Walk without crutches (Aug. 2005)....On becoming a self sufficient church

3. Ancestor Religion and the Christian Faith (Aug 2006)...Total healing is in Christ alone.

4. Call for formation (Sept 2009).... Becoming a Church with a mission

5. Healing statement for the youth in South Africa (Nov 2009) ....Encounter with Christ will bring healing.

6. Directory on Ecumenism for Southern Africa (Jan 2003)

b) Social-political issues

1. Towards democratic future (1993)

2. Message of hope to the people of God (July 2001) ... on HIV/AIDS – Abstain and be faithful

3. Fighting human trafficking (Dec 2008) .. Combating trafficking in Human persons

4. Care, concern, and challenge (Jan 2009)..... On catholic education

5. Catholic Church vision for land reform in south Africa (Jan 2012)

6. On all relevant social issues see also all the publications on the Catholic

7. Parliament Liason Office (CPLO) Webpage www.cplo.org.za

**Question 2**

2. Focusing on evangelization, what are the objectives to be achieved? Who are the target people? (school children, adults …)

-Building community and serving community according to the mind of Christ

-The target people: all the members of the catholic community

**Question 3**

3. What are the guiding principles/values for a praxis of evangelization?

-Listening deeply into the Gospel.

-Brotherhood and communion

-The importance of Service

-Empowering people and nurturing a culture of life which is truly formed in the image of God.

**Question 4**

4. What are the means proposed (method) to achieve those objectives?

-SCC (Small Christian Community)

-Multiple task groups by use of pastoral directives and association (sodalities and other mandated Organizations of the Parish)

**Question 5**

5. Who are those involved in the task of evangelisation?

-All pastoral agents and all the members of the Christian community in particular the Laity through various ministries within and through SCC.

**Question 6**

6. What are the elements of evangelisation in the Africae Munus? (methods, objectives, target people and identity of the evangelisers).

 -Methods: Lived catechesis, knowledge and implementation of Catholic Social Teaching(CST)

-Objectives: To bring all Christians to be reconciled with God, to become just and to build a just social order and to commit themselves to fraternal service

-Target people: all members of the Christian community with a particular emphasis on the world of education, media and healthcare.

 -Identity of the Evangelisers: Being authentic servants of God’s Word, reconciled with God and others, committed to ecumenical and Interreligious dialogue (see the paths towards reconciliation, justice and peace).

Paths towards reconciliation, justice and peace include:

• authentic conversion, (#32)

• the celebration of the Sacrament of Penance, (#33)

• the spirituality of communion, (#34-35)

• the inculturation of the Gospel, (#36-38)

• the protection of life, migrants, displaced persons (#84-85)

• the good governance of States, (#81-83)

• ecumenical and inter-religious dialogue especially with traditional religions and Islam. (#89-95)

SOUTH SUDAN

1. **Introduction**

At the beginning of July 2012 we received the letter of the General Secretariat for Evangelization together with a questionnaire inviting us to prepare our contribution in preparation of the assembly of evangelization of APDESAM in January/February 2013.

We are happy for this initiative and hope it will contribute in order to update our pastoral approach. Phase I (SEE) has the deadline before the Intercapitular Assembly (August 19, 2012), Phase II (JUDGE) before end of November 2012 in order to be ready for Phase III (PROPOSALS OF ACTION; 28.01. – 2.02.2013).

The timetable for the different phases seems to us VERY narrow. It is not easy to reflect thoroughly on the topics at provincial level within few weeks, as it is for phase I and II according to the timeframe. We had also some difficulties to understand the methodology “SEE, JUDGE, ACT” in relation with the different topics (documents of local church, *Africae Munus, Ratio Missionis*). Therefore, the secretariat of evangelization, in dialogue with the provincial, decided to summarize its contribution by gathering material tackling the issue for phase I from articles published in our provincial newsletters and on our webside ([www.combonisouthsudan.org](http://www.combonisouthsudan.org)). Guiding principles and other information about our work of evangelization as Comboni Missionaries, including JPIC, can be found in our Charter of Evangelization issued in 2011.

Regarding the local church, the last news and other interesting material is available on the webside of the Catholic Radio Network ([www.catholicradionetwork.org](http://www.catholicradionetwork.org)).

1. **Documents of the local church and *Africae Munus***
2. Symposium “One Church from every tribe, tongue and people”

A Symposium entitled “One Church from every tribe, tongue and people” was held from 13th - 16th October 2011 in Juba (South Sudan). It was organized by the Catholic Church as a gift to the wider Church and the nation, in celebration of the independence of South Sudan and the Church's past, present and future contribution. More than 700 people participated in the Symposium (catholic and episcopal bishops, government officials, international experts and partners, representatives of the ecumenical community, the media, and priests, brothers, sisters and laity, both local and missionaries, from the Republic of South Sudan and the Republic of Sudan).

In reviewing the history of the nation, it became clear that there has been little serious academic study of South Sudan other than as a “historical backwater” of the old Sudan. History is written by the victors, and these tended to be the Anglo-Egyptians and northern Sudanese. Primary sources are now being unearthed, and it is time for South Sudanese to write their own history. Documents and archives should be returned to South Sudan, and we should interview our elders before their personal experience is lost. Catholic Church history is dominated by the contribution of St Daniel Comboni and his missionaries since the 19th century. The spirit of Comboni is a gift which has shaped the Church: “Save Africa with Africans”.

The local Church is the Body of Christ, the community in this place, made up not only of native South Sudanese but all those who have come to be part of the work of salvation and human liberation. The Church is universal. It includes the *diaspora* and those in the Republic of Sudan. It began when the first Sudanese Christian was baptized, it was nurtured by laity, catechists and teachers, and reached a new level when the first Sudanese priests were ordained. Missionaries were expelled, but the Church continued to thrive and officially became a fully autonomous local Church in 1974. Virtually all of the early southern leaders were educated by the churches, and included priests, some of whom lost their lives in the service of the people.

Many southerners first came into contact with the Church in Khartoum. The Church gave them a sense of dignity and identity in a hostile environment, and encouraged reconciliation and forgiveness between tribes. Southerners returning to South Sudan have been educated and trained by the Church in the north, and will be an asset to the Church and nation.

The Symposium heard the history of the Sacred Heart Sisters and the Brothers of St Martin: their founding, their suffering during the wars, their vision, and the invaluable service they have provided to the people of Sudan in the fields of education, health and pastoral work. The formation of these and other local religious congregations was a major step forward in the growth of the Church. One particular expression of the local Church in South Sudan is Holy Trinity Peace Village, Kuron, EasternEquatoria. Founded by Bishop ParideTaban as a response to his own life experience, it seeks to bring reconciliation and peace in an area where numerous tribes interact, and can serve as a model and inspiration for other parts of the country. A new model of mission is found in Solidarity with Southern Sudan, a collaboration of over 170 Catholic religious congregations who have come together to assist the Church of South Sudan with pastoral, health, education and agricultural work. Their counter-cultural “Passion for Christ, Passion for Humanity” is anchored in the prophetic dimension of Christian vocation.

A presentation of the history of the Episcopal Church of Sudan demonstrated many similarities between the two churches, and also included some reflections on ecumenical cooperation in Sudan.

A reflection on the new Sudanese countries and churches began with an appreciation of the unique credibility and moral authority which the church has due to its presence and role during the war. It will continue to have a public role. Issues still to be settled between the two new countries include oil, borders, citizenship, debt, etc, but these should not lead to a renewed war. Violence in South Sudan is tragic. Each different conflict has its own roots and dynamic, but most of the country is peaceful. The Church is involved in mediation processes, but development and trauma healing will also help to prevent conflicts.

Rev. Daniel Adwok, Auxiliary Bishop of Khartoum presented the Pastoral Challenges for the Church in the two new states of Sudan and South Sudan: “Therefore the only pastoral challenge I can think of at the moment for the Church in the two states is above all that God is made supreme in all aspects of the Church’s life, putting God at the centre of our being. The rest of the issues we see at the moment as challenges are in fact opportunities for growth in the holiness of God, even though they will always remain difficult exercises of our baptismal consecration. With God at the centre of our pastoral initiatives, our own purification and the sanctification of the world, our country, our people, our Church, is guaranteed. In this new era of evangelization, new models of Church will emerge”. The following opportunities need to be addressed:

1. Laity: participatory leadership.
2. Social involvement of the Church as Light of the World and Salt of the Earth.
3. Unity in diversity: Recognition of the diversity of the Church membership originated by historical circumstances.
4. Ecumenical collaboration.

The government of the Republic of South Sudan expressed its appreciation for the work that the Church has done in bringing about the independence of the new nation, peace, delivery of basic services, civic education and much more. The government welcomes the Church's role and urges it to continue. Archbishop Paulino closed the Symposium with a reminder of what the bishops said before the referendum: “Sudan will never be the same again!”

The content of the Symposium is published in the form of a book (John Ashworth (Ed.), “One Church from every tribe, tongue and people”, Paulines Publications Africa, Nairobi, 2012) and available on our webside ([www.combonisouthsudan.org](http://www.combonisouthsudan.org) under JP&IC/symposium 2011).

In March 2012 the Catholic Diocese of Yei organized a four-day Symposium under the theme “One Church from every tribe, people and nation” with special focus on the role of the youth and women. The conference, attended by over 70 people, was a diocesan follow-up on the Symposium that took place in October in Juba. It was stressed that division cannot help Christians who should be people of forgiveness to build a reconciled world in justice to have peace.

Each of the 9 dioceses of the Sudan Catholic Bishops Conference (north and south) have organized several events following up the outcome of the symposium on the theme of the 2nd African Synod, justice, peace and reconciliation specially towards youth and women.

1. Documents of the local church: pastoral letters/messages
2. MESSAGE OF THE SUDAN CATHOLIC BISHOPS' CONFERENCE (WAU, 19TH – 28TH OCTOBER 2011): **“THE CHURCH GOD WANTS US TO BE”.** The guiding verse was “*You will know the truth, and the truth will make you free*” (John 8:32).

The Church, by its nature and mission, is a sign of reconciliation, and South Sudanese have demonstrated a remarkable ability to reconcile, both through traditional mechanisms and in the Church-led “People to People Peace Process”. Reconciliation within South Sudan will be essential in building a new nation, addressing the grievances and pain of many individuals and ethnic groups. However a number of necessary conditions must be in place for this to happen successfully. These include education, security, and a degree of stability and political maturity. Eventually, when the time is ripe, a truth and reconciliation process should be developed. The Church will continue to do whatever it can to bring people together in Truth, Justice, Peace, Mercy, Love and Forgiveness.

Transparent and democratic governance in both nations: the two nations must learn to live in peace with each other, but also with their own citizens. Both countries are poor, and all their energy should be devoted to development and peace. Government, like Church, is called to exercise responsible stewardship. Leadership should be viewed as service to the community, not personal power or profit, and corruption is unacceptable. Delivery of basic services to the citizens must be prioritized, and the Church will continue to play a major role, particularly in health and education. We recognize new problems of urbanization, economic hardship, land grabbing etc.

“The Church God wants us to be” is at peace with people of good will in all Christian denominations and all faiths. Commitment to ecumenism and inter-religious dialogue is reaffirmed.

At the root of everything are the values of Catholic Social Teaching: human dignity, the common good, recognition of both rights and duties, option for the poor, care for creation, solidarity, subsidiarity and participation, good governance, and the promotion of peace. Without these Gospel values to inform our consciences, we will not succeed.

We call upon the faithful to pray continually. Prayer is at the heart of “the Church that God wants us to be”.

1. Archbishop PaolinoLukuduLoro (Catholic Archdiocese of Juba) and the Most Reverend Daniel Deng Bul (Archbishop of the Episcopal Church of the Sudan) wrote a joint pastoral letter marking the first anniversary of South Sudan (July 9, 2012). They acknowledged the progress made to improve infrastructure over the last year in South Sudan. The Prelates said more needs to be done to ensure that majority of South Sudanese have access to basic services. The Archbishops expressed fears over the deterioration of relations between Sudan and South Sudan, inter-ethnic conflicts in South Sudan, and the three civil wars still raging in Darfur, South Kordofan and Blue Nile States. Concern on rising prices and shortages of essential commodities, including fuel, making life harder for the ordinary citizens in the two countries was expressed. The Church leaders called upon governments, citizens and international community: “*To act justly, and to love mercy, and to walk humbly with your God” (Micah 6:8)*. They encourage the President, the government and the citizens of South Sudan to continue to work and pray for peace and justice. (Prayer for the first anniversary of the Independence of South Sudan was prepared in order to use in the parishes, communities etc.).
2. Reflections on *Africae Munus* from the Newsletter (especially February 2012).

During our Provincial Assembly each participant received the document *Africae Munus – Africa’s Commitment.* It was presented by an invited facilitator and discussed during the meeting (see on our webside: “The Second African Synod comes home - Challenges for the Comboni Mission in South Sudan”; Presentation by Fr Manuel Ginete, Vincentian Fathers (SSS)).

Some other interesting articles are published on our webside: “The perspective of Justice and Peace in the *Africae Munus*” (Fr. RaimundoRocha ), “On Being Christians together” (Fr. Joe Vieira), “Open the Door!” (Fr. Victor Kouande), “*AfricaeMunus*: Challenge for our work of Evangelization?” (Fr. Markus Körber), “Mass Media: Area of Apostolate for the Church in Africa” (Fr. Joe Vieira).

During the meeting of the representatives of JPIC of APDESAM in Cairo 4 different powerpoints presenting the document have been developed for a better and full presentation of the document to the Comboni and Christian communities in the different circumscriptions.

1. **Evangelization in South Sudan with focus on Pastoralists**

From the 14th to the 17th of April 2012 we organized a Workshop on “Comboni and the Pastoralists in South Sudan” (Comboni House, Juba). The facilitator Hans Stoks had sent a reflection paper with 21 questions as a personal preparation to the workshop. The minutes of all the contributions are published on our webside ([www.combonisouthsudan.org](http://www.combonisouthsudan.org) under secretsriats/evangelization).

The new country of South Sudan is unique: pastoralists form a majority there. This puts challenges to both the Church and the Government in how to approach these communities. What type of Church is needed there, and what type of education? How should Church and Government work together? In order to give an answer to those questions the method followed was that of seeing (in order to get to know the actual situation), interpreting (in order to get a better understanding of that situation) and reacting (in order to set out a policy and strategy for future action).

The first day missionaries from the different missions where Comboni are present among cattle-keeping communities reported on their experiences with those people and the activities undertaken in those missions. Presentations were given on Nuer, Dinka and Mandari (Mundari).

The second day an enlightening introduction in Nuer life was given by Steven Tut, a social anthropologist from the Nuer community.

The third day an attempt was made to interpret the information gathered on the different communities, and at the same time, to interpret and evaluate missionary activities so far.

The fourth day started with an introduction in Dinka life by Mr. BolMakweng from the Dinka Community. Finally, group discussions were held on four (4) themes:

1. The goal of the Comboni mission in South Sudan.
2. Preparation for missionary activities in South Sudan by means of research and courses in a) Languages and culture b) Inculturation c) Mission among cattle-keeping peoples.
3. Education appropriate to South Sudan (especially cattle-keeping communities).
4. Ecumenism and interreligious dialogue, including traditional religion.

The meeting concluded with concrete recommendations for activities of the Comboni Missionaries in South Sudan. Here is the result:

1. Stating the goal of our mission in South Sudan

The goal of our missionary work is the proclamation of the Good News through the witness to the Risen Lord and the promotion of the values of the Gospel so that people may follow Jesus Christ. Genuine evangelization happens when missionaries encounter people in their ordinary life and, with an open mind, dialogue with their culture. From this encounter should come an appeal to the conscience of individuals to achieve conversion of mind and heart. It is a journey together in which, proselytism, which often puts pressure on people and focuses on quantity rather than quality, should be avoided. With that in mind we wish:

**Proposals:**

• To confirm our mission amongst the pastoralists as a ‘situation of frontier’ where we live out our call to be among the “most poor and abandoned” of today (Comboni charism).

• To witness Christ through personal conversion in our encounter with the local culture.

• To provide people with access to the Word of God (as much as possible to offer them study guides for use in prayer and for study in the family and community) and to promote adult literacy in remote areas, also aiming at knowing the Holy Scriptures.

• To promote the integral formation of local leaders (with particular attention to doing civic education and keeping cultural values).

• To animate the local church so that its ministers (priests, deacons, catechists, women and youth leaders) may continue being the protagonists of the evangelizing work in their own communities.

• To be a prophetic voice both in the Church and Society, and be confirmed as religious missionaries, rather than ‘parish administrators’, in the case of those who are Comboni priests.

• To dedicate time to visit and minister in the cattle camps where there are the majority of the young generations of pastoralists

• To write a letter to the bishops of South Sudan about our workshop and its proposals.

1. Engaging with cultures and languages

Jesus was born as a Jew and preached the Gospel in a Jewish cultural context. Through evangelization Jesus today is to “become” a Nuer or a Dinka. He needs to “take flesh” in the various cultures. The Gospel brings something new that transcends all cultures and perfects them according to the salvific plan of God. A missionary is sent to share that Gospel and carries along with him his own cultural background. He is not to consider one culture superior to another, but rather different. He is to make all effort to get “inculturated”. For an effective missionary work it is vital to know people’s language. It is the ‘entrance’ door to any culture. Only then he will be able to recognise the beauty of God’s Kingdom already present in the cultures and to help people to grow and live in the light of the Gospel’s values.

**Proposals:**

• To get to know culture & language in a systematic way, and to help to put up courses in the dioceses where new missionaries may start to learn a language.

• To establish a resource centre (an centre for inculturation?) for new and expert missionaries in the province with an experienced person as a point of reference open to local and international universities and cultural organizations.

• To pray in vernacular language.

1. Supporting education

Generally speaking in South Sudan today youth are highly motivated to learn. However, there is a great lack of schools, scholastic materials and trained teachers. Educational setups, whether conventional/satellites schools or Vocational Training Centres, besides equipping people with learned skills, is also a good opportunity to transmit Gospel values. It is a big challenge to promote education amongst the semi-nomads and to facilitate access of women to the right of education. Missionaries are committed to foster evangelization through integral education

**Proposals:**

• To teach vernacular languages in parishes nursery schools as well the ‘official national language’.

• To promote education by supporting government schools through teacher training in collaboration with Solidarity with South Sudan (SSS).

• To favor access of children to education in a way that they keep contact to their cultural environment.

• To develop a sample field to show different crops and vegetables and use tools that people can use.

• To help women (mothers, and the entire family) to support the education of their daughters.

• To engage in civic education to help people to build up their nation with a sense of responsibility and aware of their rights.

• To educate people for life with particular focus on the formation of good leaders.

1. Fostering ecumenical relationships and inter-religious dialogue with African Traditional Religion

Dialogue and encounter with people of different opinions starts in our Comboni communities and with our parishioners. Missionaries are challenged to listen, respect and learn with others. The same is true with people of other Christian communities, Religions and African Tradition Religion (ATR).

**Proposals:**

• To promote a seminar on African Tradition Religion (ATR) in South Sudan.

• To listen with respect to the traditional religion (practices and values) to overcome a mentality of silence and prejudices concerning the participation of Catholics in ATR.

• To follow St. Paul’s advice to test everything and to keep what is good (1 Ts 5:21; cf. Phil 4:8).

• To favor ‘spaces’ of dialogue to understand and value one another and grow together.

• To engage in shared ecumenical prayers and bible-sharing.

• To be aware and open to the presence of Muslim communities in the areas where we work.

1. **Evangelization and JPIC**

The Office of JPIC is part of the Secretariat of Evangelization. The guiding principles are in our Charter of Evangelization. Our webside ([www.combonisouthsudan.org](http://www.combonisouthsudan.org) under JP&IC) offers a collection of articles reflecting on important topics for South Sudan like: oil, land-grabbing, church and South Sudan’s constitutional review process etc. (see also newsletters, especially May 2012 which contains also the “Letter from Cairo” and the “Message of Peace from the Episcopal and Catholic Bishops of South Sudan” after their meeting in Yei middle of May 2012). The province has established a commission of JPIC as a strategic plan for action by electing members of different communities who serve as “antennas” in their areas over justice and peace issues.

UGANDA

1. Our Dioceses are not at the same level as concerns the organizational structures. Some Dioceses have so far organized a number of synods while others have not yet done any. It is difficult to have a synthesized view on position of the status quo of the Dioceses. However, we have few documents namely Pastoral letters:

a-You are the Salt of the Earth, The light of the World by Emmanuel Cardinal Wamala. 1st January 2001

b- A Concern for Peace, Unity and Harmony in Uganda. Dated: 14th April, Easter Wednesday 2004

c- Fifty Years of Independence: Celebrating our Heritage. October 9th, 2012

Summary of the recent Pastoral Letter: Ref c above

The celebration of Fifty years of Ugandan Independence is not simply an event but rather an opportunity for the people of Uganda to celebrate the Lord’s deliverance and Providence (Ex.13:16)

Among the things to thank God for are: A gift of Life because all comes from God who has helped us in all kinds of troubles.

 Our Heavenly Father has given Ugandans Diversity of Cultures, good climate and weather, hospital people and a beautiful Country.

Ugandans have also challenges facing them: It is not only celebrating the 50 years of Independence and thanking God for the gifts he has bestowed on us but also to acknowledge and ask forgiveness for our mistakes, to face challenges and our responsibilities in building a more united, peaceful and prosperous Uganda. The Question remains for all Ugandans: What can I do, and what am I going to do for my Country?

* 1. ***The objectives to be achieved include the following:***
		+ Consolidate the faith of those living sacramental life at different levels against the influx of sects coming up and traditional religious attitudes.
		+ Contextualize the faith into peoples’ beliefs and values (Enculturation)
		+ Evangelize those have not yet embraced the Gospels values.
		+ To make the people own their Church as self-supporting and propagating.

**The target groups:**

* + - * The families/ Christian families
			* The youth
			* Lapsed Christians
			* School children
			* Orphans, widows/widowers and elderly
			* School teachers
			* Opinion leaders
			* The poor and the rich
			* Street children
	1. ***The guiding principles are:***
* Sacramental life, accept the sacraments to live the Faith
* Proactive evangelization. The Christians are not recipients but participants
* Charity as a means to live our faith
* Enculturation of the faith to lead to self-propagating, the gospel preached to people should take into account their beliefs, hopes, cultures, frustrations as a means to evangelize them.
* Faith for its own value but not as a means to get something else.
	1. ***The means/methods proposed include:***
	+ Family visitations
	+ Youth friendly services like debates, choir, music and drama etc
	+ Catechetical training centers
	+ YCS celebrations
	+ Retreats and retreat centers
	+ Catechists’ conventions
	+ Media
	+ Chaplaincy for movements and associations

***E. Those involved in the evangelizing process include:***

* + - Catechists/ other lay ministers
		- Clergy
		- Religious
		- Family as a school of faith
		- Movements/associations
		- Catholic teachers in Schools
		- Patrons and Matrons in Schools/institutions
		- Chaplains
		- All the Baptized

***F.The elements of evangelization in Africae Munus are:***

* The ministry of the Church in the ministry of Education. (The objective of this is to promote reconciliation justice and peace. And this is done through Catholic schools)
* The ministry of the Church in the world of health(The church is to heal the suffering limb of Christ in each individual believer)
* The ministry of the church in the world of Information and technology and communication.( To evangelize and educate the Africans to promote reconciliation in truth leading to Justice and Peace.
1. **Point 4. Coordination**:

**4.3**: “Some Superiors will be in charge of coordinating the different sectors of the sub-Continent. Election of the Superior in charge of a particular sector will be carried out by majority vote. The election will take place in the first meeting after the election of the Provincial Superiors and the appointment of the Delegates.The Coordinator of the sector – sectors are indicated in this plan here below - has the task to follow up the implementation of the decisions taken in common with the Superiors of the Circumscriptions and to report the result to their annual assembly.

The coordinator of the sector works **in close collaboration with the Secretary General and with the Provincial coordinator** of each Circumscription.

Indications to define criteria for carrying out the continental coordination are to be found in CA. '97 no. 168.4; CA. '03 nos. 137-141; CA. '09 no. 132.1.

**4.4.** Each sector will hold **periodical meetings**. These meetings will be programmed during the annual assembly of the Superiors of Circumscriptions. They will be convoked by the Superior responsible for each sector always in agreement with the sub-continental coordinator and the Secretary General of the correspondent sector.

The meetings are **usually held every three years alternating the meeting of the Council** (namely the meeting with the Secretary/Coordinator from each Circumscription) and **the Assembly** (which includes all the members of the secretariats/commissions of each Circumscription). Other meetings or **monographic courses** inside each sector (Justice and Peace, Islam, pastoralists, urban ministry…) and their frequency are also programmed in the annual encounter of the sub-Continent.

**5. Evangelization**

**5.1** The Circumscriptions of English speaking Africa commit themselves **to share ideas, programs and personnel** on the following issues:

**a**) First Evangelization, with a special attention to inculturation and interreligious dialogue;

**b**) Evangelization in an Islamic context;

**c**) Evangelization in a Pastoralist context through the reflection group already working within the Turkana, Pokot and Karimojong Dioceses;

**d**) Evangelization in Urban and “slum” context;

**e**) Evangelization in the perspective of Human Promotion, Justice and Peace;

**f**) Formation of local leaders and empowerment of people.

The meeting of confreres engaged in the afore-mentioned fields will not only provide **regular exchange of experiences but will also help identify concrete forms of collaboration**. It will be the task of the Superiors of Circumscriptions to approve how this collaboration should be defined and developed during their annual meeting.

**5.2 Missionary Reflection**, the Institute of Social Ministry and “Dar Comboni” are at the service and under the responsibility of all the Circumscriptions. [↑](#footnote-ref-2)
2. Cf. below “Towards Operative Proposals” [↑](#footnote-ref-3)
3. Appendix I [↑](#footnote-ref-4)
4. Appendix II [↑](#footnote-ref-5)
5. Appendix III [↑](#footnote-ref-6)
6. *This plan was changed as the time for phase I was considered insufficient. Therefore phase II was introduced in the assembly with the topic of the RM presented by Fr. Mariano Tibaldo.* [↑](#footnote-ref-7)
7. PART VI: Speeches and Homily addressed by Bl. Pope John Paul II in occasion of his visit to the Sudan, 10th February 1993. [↑](#footnote-ref-8)
8. MCCJ KH PROVINCE, Six Year Plan 2012-2017. [↑](#footnote-ref-9)
9. ST. D. COMBONI, *Writings,* n.809: “A *project* must be drawn up which will lead more effectively to the desired end”; n. 812: “A *project* which, although vast in its extension and very difficult to put entirely into effect, nevertheless seems to us one and simple in its conception and application”; n. 813: “This *project* would …include the whole African race; it would consequently extend and develop its activity over almost all the countries of black Africa”. [↑](#footnote-ref-10)