

Apostleship of Prayer / Eucharistic Youth Movement

Pan African Meeting in Dar Es Salaam ,Tanzania, May 14 to 21 2009

Minutes of our Meeting: English Version: 2nd Version in French



Thu 14 May 2009

5 PM: Welcome Introductions 6.15 Opening Eucharist: Fr Claudio Barriga

7.00 supper 8.15 Timetable for the Week together

Fri 15 The AP / EYM, a worldwide overview (Claudio Barriga)

Claudio reads from his report to Father General.

His aim as he took over was to renew an apostolate that had received the image of being “for old people”. When he got to Rome he was asked: “What are you doing—you are still relatively young. This is a tired Apostolate for old people!”

He saw his job as the need to renew a fine Church organisation which was in crisis for lack of renewal.

What had happened? The Church stopped many devotions without a systematic replacement. This analysis may not apply so much to Africa and yet we live in a globalised world and Africa will be affected sooner or later.

Members responded to Claudio's report. There was great interest in the fact that the AoP is very different in different countries. In some it is thriving, some aging and, interestingly, has become a growing "virtual" community in the USA.

There are two possible models. The Movement Model and the Service Model. In Africa the Movement model with its visible parish groups and uniforms is still popular and is important.

The Service Model is also useful. It helps people to move beyond an individualistic spirituality to a sense of the universal Church. It is a service that is available in the hands of the Holy Father to be used as necessary in his pastoral concerns.

In some Jesuit Provinces the Provincial provides a Jesuit for the CLC but finds it hard to assign a Jesuit for AoP or for EYM.

p 8 We are interested...

Each country shares its present reality on these two works

Ethiopia: Sr Vivienne: We started October 6th 2008 with the Youth in the Sisters School. Pics of the first group: we have only 20 Catholics and 6 of them joined. Most girls in the school are Orthodox. This spir is completely new for the country. So how to start. So I try to deepen the Catholic Spir of the country among the pupils..we have a short meeting once a week, to tune each other, bible/life/sharing of life of saint and relate to the heart of Jesus..once in 2 months a day of recollection..separate young and old...use the formation structure of Madagascar.

Younger ones: friends of Christ

Older ones: apostles of Christ We make the morning offering and the examen of the day. We have a form..a paper that they have to mark each evening and then we burn it at Mass each month. There is Malagasy handbook for children, formators: also songs and shouts! Pic they pray around a candle..some are Orthodox and the parents meet sister and agree. they see a change in their children. The books are to be printed in English after correction.

Activities: they have to work. No spoon feeding. They have to draw what they have understood. Take one resolution each month and express it sometimes as a drama. How to offer and how to remember during daily life. Remember that this is my work for Jesus. A Cistercian comes to explain what the Eucharist means in the local language. Also a Mother came to explain how to pray

For AoP I distribute the paper to the local priests with the authority of the local Bishop.

Question: is there any conflict between Holy Childhood and EYM. In another school it is called the Christian Youth Movement so that it can include children of other Churches. It is also the 1st Catholic Movement for children so there is no conflict.

Cameroon

MEJ 3 Catholic Schools and College: MEJ Children sections: 3-11 , 11—18, 18—25 Univ Section

Older people are in AoP. Problem: people who get married want to continue the spirituality that they had started. His role: to listen to their problems and difficulties. Offers retreats and recollections. visits them in their parishes. prays for them and celebrates for them. and their human development...also a web MeJ Cameroun Website..

Works with the parents to see how they are getting on and get permissions.

AoP Those involved are Lecturers and workers. A Pamphlet comes out and the review Prayer and Service.. Bi monthly recollection..tries to involve Jesuit regents and he gives them ideas how to do it...Also works with the Priests in the Parishes...also fundraising for these movements and events. Also advocacy among the Jesuits to get them more involved.

South Africa Fr Chris Chatteris

-No movements just some publications: discontinued a magazine.

-We write in the newspaper: "Praying with the Pope" in the local Catholic English Newspaper 14,000 monthly; articles now picked up by USA by Fr Peter Schneller. May go to Zulu, Lusuthu, Xhosa..local languages

-Symbol of the heart is very much for S. Africa Inkizo is the main women's movement in South Africa and it means "The Heart".

Zimbabwe: Fr Konnie Landsberg: Too old too much to do. No problem I can engage CLC in this work. All he did was to publish the Pope's intentions in two languages.

Small leaflet and a larger format for Parish bulletin board. Most willing people are already in a movement. So I have come to listen and to learn. We have Sacred Heart groups..so what is new? Or can you work with them...?

Zambia-

Angola: Father Estevão Jardim: in 1934 the AP came with the Spiritan Fathers..T Shirt...AoP the heart and love. MeJ for Youth..He has a Diocesan Director for Luanda and Luambo. Mbundu and Kikongo

People have suffered a lot..but they are very faithful. During the war it was the AoP which saved their faith. The Bishops agree. The sign of the AoP is the red ribbon.

He sends out the intentions every 6 months not yet by email...Monthly meeting of the AoP in the Parish and every third Sunday with the MEJ. They have worked on hymn books for young children and for adults. A special hymn for the Offering Prayer..

The main point in Angola is that the young people of the MEJ and the AoP are always united. Young people of the MEJ graduate to the AoP. The reception of the Eucharist Also badges: free gift from Angola.

Kenya: Sr Rose Macharia RSM and Agnes Macharia Sr Stephanie is in charge

Publishes a booklet: Living Prayer AoP 2009 Produced by Zaidi...

Christians like this booklet; makes Mass more lively and more meaningful. We follow the model of service (not a movement) it is a service to all the Church not just to schools. They teach people to pray with the scripture during the guided retreats. Feedback: I never knew I could pray with the scriptures.

Challenge: 1. to move outside Nairobi 2. Priests in Parishes and Jesuits are not that supportive. 3. We hope to work with them and with Sisters..This is a challenge to the Jesuits who are here.

Feedback from People: Thank you for the Gospel of the Day and the Morning Offering. Please include the other daily reading. People like the questions for each month.

Zaidi (Magis) (to see more of the goodness, the positive rather than the negative) Centre offers all sorts of service: Retreats, Spirituality, CLC and AoP.

Madagascar: Father Odon Andriannarison MEJ has been there in 1919 came with AoP in 1864. 1960 the Crusaders changed to be the MEJ. Everyone became a member of AoP or Crusaders at their Baptisms.

Aim: to form Christians who were part of the Church and able to be witnesses according to different age groups. The MEJ and the AoP are very united. National Team consists of two Priests appointed by Father Provincial and 6 lay Christians. The 6 lay people are volunteers part of the Christian team of the word. They organize congresses at the Diocesan and national levels. There are Dioc chaplains, diocesan helpers and many lay people who lead the youth. All recognized by the local bishop. They produce 20,000 copies of a booklet for the adults and another for the MEJ. Formation programmes: people considered as cells in the church; 4 stages according to the 4 weeks of the Sp Ex::purification, the word, the cross and the offering. MEJ activities based on the Catechetical journey, apostolic work; importance of the Eucharist always underlined. They receive symbols as they move from stage to stage. Each year a theme: 2008 E. gift of God for the World. 2009: I live not I who live but Christ lives in me for the year of St Paul. MEJ is a great seedbed of vocations in the Church: trying to form young lay leaders who will be leading a Eucharist life a sense of life lived in the Community of the Church.

DRC Congo: Fr Rigobert Kyungu: Foundations were laid by Father Jose Uranga. Built up a great team of lay people, a AoP office in Kanshasha. Leaflets 100,000 for 2009. Ministry to the sick: they have a special place in the AoP especially for the world day of prayer for the sick. DVD and Television is also used to spread the message. An open day on May 3rd to explain AoP to a 100 people from 20 Parishes and it was later shown on TV. There is a revue called Renaitre and there is a special page on AoP. There is also Esperance with a special page every two months and Claudio has published an article. Also the Ordo for the Archdioceses carries the intention. Also there are Rose pages in diaries as an insert. Kikwit 500 kms is also important: there is a priest and a brother there. Also to schools and to the chaplains of the hospitals for the sick.

Challenges: how to move out of Kinshasha into the wider country. Work through the Episcopal Conference. Not always easy but possible through the schools and the sj communities. Lives of saints are also sent out.

Who pays? SJ? Bishops? requests sent out but not one response received.

Father Uranga saw from the beginning that Jesuits would be hard to bring about so he built the AoP on the basis of lay people.

Jean Claude Ipungu has been in the movement since his youth.

Lydia Eketebi met her husband in the AJE and her marriage was blessed by Father Uranga. They have two children whom they try to bring up in the spirit of st Ignatius and the Gospel.

Margo Bongongo has known the AoP for 6 years and made her commitment some 3 months ago.

They also intend to distribute the leaflets to the prisoners at the prison in Kinshasha.

Mozambique: Father Afonso Mucane: wrote to the Bishops' Conference would you have time to talk about the AoP at your meeting. They responded and approved the AoP for the whole country. Now I have to visit the Parishes where the AoP exists. The important elements are the Pope's Intention and the First Friday devotion to the Sacred Heart of Jesus. It is now to organize it in a new way: but I am now a PP so this is not easy. He travelled 800 kms to find out what is happening. The Jesuits said divide it into 3 levels

1. Level One: The Daily offering, Marian Devotion, Single and receive the Sacraments

2nd Level: Those about to be married even though not canonically married.

3rd Level: those who are married and who receive the sacraments

Challenges: how to translate all the terms into the local languages. In the country since 1941 after they had been put out by the Portuguese. It was called Chigwirzano: those who help. First Friday Mass, Seminar is very important. Twice a month meeting for prayer in their outstations. They help people who are weak in the faith to return to the Church. They brought it to Malawi during the war and they came back weaker. Now we are building up again.

Burundi: Father Guillaume Ndiyishimiye SJ and Abbe Desire Sept

Movement of the Sacred Heart: AoP since 2006 I region of Rwanda and Burundi

I entered into something that already existed. Since 1992 I was working with the Spirituality of the Sacred Heart. I was the Spiritual Director of a young woman Sister Elizabeth Kulimana who receives Private and Public revelation of the Sacred Heart and she even received the sacred stigmata. This is a movement of families of 14 people who link together to do three novenas covering the whole years. The books from Canada have been translated into Kirundi. This has taken over from the Sacred Heart devotion of the 1st Fridays and from the Mej.

This is also linked to the Divine Mercy devotion and which is said to be a new form of the AoP. He is wondering whether he should introduce the AoP into this sort of situation. My work is my mission. I want to assist the movements linked to the Sacred Heart devotion. I am thirsty for love which is an irregular magazine which contains the message of Sr Elizabeth and my research into the Sacred Heart devotion. We put out 400 copies. Also the Sacred Heart Litanies from Prayer and Service of 1990.

I am involved in Sacred Heart devotion: First Friday reparatory confession and communion, the holy hour, consecration of families to the sacred heart. He offers a recollection on the 4th Sunday of the Month. We have promised to build a church in honour of the Sacred Heart, collecting money from the Sacred Heart families and from outside. We want the SJ region to contribute. This will lead to a renewal of this devotion to the SH and a renewal of the country. We have a new congregation. Also in

touch with the league of the SH in Rwanda without a priest chaplain. We also celebrate the feast of the Holy Cross on September 14th and the Feast of Christ the King. We honour Mary as she says she is the Queen of the Heart of Jesus. Mass with 600 for renewal of life...

Q. 1 Your story shows that there is a whole lot of mysticism in the story in Burundi. It is also the charism of the Jesuits to exercise discernment and maybe that is why you are there.

Q 2 Would not the talk of Visions be better based on the revelation of the word of God in the holy Scripture? Matthew Crawley: was cured at Paray-le-monial and after that he committed himself to introducing Jesus into families so that families are prepared to receive Jesus as a King with symbol and pictures with a special place for Jesus in the house to symbolize.

SUDAN: Father Hans Putman: His predecessor had a lovely picture of the Sacred Heart. But due to health reasons Fr Ed Brady had to go home. Now the AoP goes out to all the parishes in Dioceses of Khartoum and to all the other bishops with some explanation. The Jesuits are also in the seminaries and over the years they have introduced the seminarians to the AoP.

They also insert the intentions of the local Bishops and the plight of all those who are displaced since there are millions who are in this situation. We pray for their safe return to their families.

I am not recognized by the Bishops' Conference. I do this because I am convinced of its need. As regards the EYM there are two schools run by the Sacred Heart Sisters from Egypt who have introduced the MEJ. There is also CLC and IMCS so I do not make the situation more complicated.

Q 1 A letter from the Bishops Conference might help a lot as it means that there is a sense of continuity in the work which is bigger than the gift of any one priest.

Q 2: In Chad there is a university MEJ among the Seminarians at the Major Seminary

Q 3: The AoP would be a good idea in Chad. We already do the Monthly consecration and so the Daily Consecration of the AoP would fit in very well.

TANZANIA: Fr Emmanuel Mchopa AoP in the country for over 20 years. really shaped by Father Dorairaj who died last Monday. The office was in Dodoma. Fr Mchopa took over 3 years ago as PP in Dar. So the office came to Dar. I found the AoP in Tanzania divided into several zones and 4 of my colleagues are with me.

We work very closely with the Episcopal Conference especially with the Secretary of the Lay Apostolate who is the vice Sec of the Catholic Secretariat. Father Dorairaj prepared a booklet The manner of proceeding in the AoP. We also have the Messenger of the Sacred Heart. We prepare the intentions in June/July which are approved by the Bishops and then distributed to the Dioceses, Parishes, Religious Houses and families: to anyone who would like to have them.

We also work with the members of the Sacred Heart Group who are very active in the work of the Church. People also send in their own personal intentions that they ask be prayed for.

The members are involved with prayer for the Pope's intentions and the intentions of individuals. They visit the sick at home and in the hospitals especially the victims of AIDS. We are also open to the needs of the Church both of the Parish and the Diocese. Just tell us your needs.

Mauritius: Father Steves Babooram:

Le Mej founded in 1927 by an Indian Jesuit. All the National Chaplains have been Jesuits. I am no. 6. We are still in contact with the Mej in France.

7—10 Feu Nouveau, 11—13. Jeunes Temoins 14—15. Temoins d' Aujourduis, 16--18 Equipe Esperance 19--25 Equipe Apostolique

Try to teach them to be positive towards others. We ask them to use the adovate oe a presnt

250 members in total.

Each year a theme: 2009: A programme that helps heaven above and below..

Q 1 You do well with the Youth..what happens after 25 years ago. Let them join CLC or some other group.

Our country is quite secularized and often Le Mej does not help them after a certain age. It is hard to get adult leaders to stay in the Mej.

UGANDA: Father Georges Ukken Started out of interest a year ago..not my main job..perhaps need to be appointment from Rome or the Provincial or the Bishop. Spoke to the religious. I speak to children in the primary school. I spoke on the Radio Maria and another Radio Station I am on once a week.

In future I will offer Lectio Divina...Lay people seem to be used to vocal prayer without giving much attention to it. Later I will explain the meaning of the Eucharist and how it can transform our lives. I am wondering what other devotions should be going with the Morning Offerings such as the prayer of reparation, 1st Fridays etc.

Q 1 it is a good idea to publish the daily Mass readings so that the AoP is linked with the Word of God through the Mass readings and the Lectio Divina

Q 2 There are so many requests for days of recollection and retreats, this is for ongoing formation, CLC. He also is going to give the 30 retreat following by 30 days of reflection on the Sp Ex. So much needed is on-going formation.

DVD on the AoP in DRC: the Youth, the use of the media in DRC

Sat 16 Key elements of AP spirituality

8.30 Claudio Barriga: The History of the Apostleship of Prayer

1. John Vessels: The Predecessor to the Predecessor of Fr Claudio. His presentation of AoP is a 13 Page Document which we receive in our CD for taking home.

Key Question: What is the Charism of the AoP? What is the grace of the H.S. that God wished to give to the Church when the AoP was born?

December 3rd 1844: the date of birth of the AoP and of St Francis Xavier: we are missionary from our very birth. This was Providential: a time of great missionary zeal. Apostolic work at that time meant

the missions. Question: How do all Christians participate in the mission of the Church? How can they realise that their whole life can be a part of the mission of the Church.

When Father Francis Gautrelet told those young Jesuits that their whole life right there in France could be part of the mission of the Church without going to India. I will show you a way: simply offer your life, everything you do today can be your participation in the universal mission of the Church.

The morning offering is a will act it an expression of my hope and my desire: I wish to offer everything. I have the desire that everything I do today would be done with the desire to do God's will in this day. It becomes a means of being sanctified. I want to offer my day. I cannot guarantee the results of what I will do. I may have to ask the Lord for forgiveness. It is not a guarantee. I need the gift of the Holy Spirit. Who am I? I am going to live my whole life for you? It has a lot to do with my desires but it is not a pharisaical statement of what I will do with my own power. Also in Sp Ex [98] and also in the Sp Ex "Take Lord, receive...." Ignatius also talks about the desire for the desire when a person is not able to make the original desire..

They made a connection with the Mass. Just as Jesus offers his life to God in the Eucharist for the salvation so they began to realise that they were doing the same. It was the same offering offering movement: Mass begins early in the morning when I offer my day to God, continues in the Eucharist in the Chapel and continues after Mass when they gave their whole day to God. Everything of that day becomes a Eucharist. It made their lives much richer as it was filled with the Eucharist. It is not just going to Mass: but it is Eucharistic living: They could live their whole life in a Eucharistic way even on the days when they could not go to Mass. This practice made their whole life an apostolic prayer provided they were doing God's will even in their most simple chores.

1860 The Messenger

Then they discovered another condition between the morning offering and the evening examen. The evening examen became a way of asking what did God do with the gift that I offered him in the morning? The most important question in the Examen is not what did I do wrong but what did God do right? The aim is to become aware of the action of God during my day.

Secondly they saw the connection with the Sacrament of Reconciliation which is not only a moment of forgiveness but being more open to what God wants to do in my life so that I can be more open to doing his will and more disponsible to his guidance in my life.

4 elements: two prayers (M.O. and the Examen) and two sacraments (Eucharist and Reconciliation). What the Scholastics discovered they shared in their apostolic work around Toulouse such as the sick, businessmen, farmers, prisoners and other religious. Everyone could live these 4 elements according to their own vocation. The idea was not just to pray for the missionaries but to live your life as the place of mission for you. Your life in the office, washing the floor is also useful for the Church because you are putting your life in connection with Jesus.

This insight is in Vat 2 language is living your Baptism, your daily offering becomes a priestly act; you are living out the priesthood of the laity coming from their Baptism and their union with the Priesthood of Christ.

Father Ramiere, who was one of those first young scholastics, took over the AoP in the year _____ from Father and added some elements. This offering of your day is a direct relationship with Jesus. It is not just a spiritual practice or discipline. It is a way of living in union with Jesus and his heart.

He began the Messenger of the Sacred Heart. He developed the connection with the heart of Jesus by introducing the Consecration to the Sacred Heart and made the AoP a Jesus way of life.


Connection with the Holy Father: Father Ramiere used to send out the monthly intentions. The Father Ramiere when visiting Rome asked the Cardinal in charge of the missions to prepare the monthly intention. In 1890 the Cardinal met Pope Leo XIII. The Pope was interested but said from now on I will write the intentions and send them out to the apostles of prayer. From then on all the Popes have been interested in the AoP. They said this practice is a path to sanctity. This is a way to holiness in the midst of ordinary life.

The intentions were also a way to move my life in the same direction of the pray. If I pray for peace in a certain country it helps me to become a person of peace in my own life.

In 1925 the Missionary intention was added to make this dimension more specific.

What are the basic elements of the Spirituality of the AoP?

+ Eucharistic: Offering/Sacrifice/Adoration/Reparation

+  connected with the Heart of Jesus

+ Missionary and Apostolic

+ Making daily life a prayer

+ Connected with the Church: whole people of God is united

+ Connected with our lady

+ Contemplative in Action: Whole day becomes "Monastic" Making the whole a "Munus" a gift to God. Living

+ Connected to the Sacrament of Reconciliation

+ Stresses the work of the Spirit in our lives: The Examen: how God is active in my day

+Linked to the World and all its pain

+ Invites a life of MAGIS, of generosity

2. Lagos Febuary 2002: What are the major components of the AoP that we wish to see present among the Catholics that we serve?

They said that there are 4 elements that should be present in Africa:

1. A deep growing personal rel. with Jesus Christ: "have the mind of Christ" St Paul

2. A Catholic Concern a sense of the Universal Church with prayer with the intentions of the Pope and for the Local Bishop

3. To see one's whole life as a life which is prayerful and apostolic to live with open hands

4. A joyful life: receiving peace and strength from Jesus in the Holy Eucharist

3. Letter of Father Kolvenbach 2003: gives in modern form the basic charter of the AoP

Group Work:

In small groups ask: how do we in the AoP live these elements in service to the local Church? Write one paragraph...just take 2 elements and incorporate...

Group 1 English:

AoP gives answer

Song: Ndilibe chuma ine>>>>

Group 1: In the AoP we are invited to the Eucharistic feast where no one is excluded

We meet in joy to partake in the word of God and the bread of life; we are empowered to go out to others and to share with them the word of life.

Comments: Give us more time to formulate and to add more of the African elements; add reconciliation Eucharist means ending our fights and leaving behind what divides us...

Connect with the 2 basic elements of the AoP: the offering of Christ in the Eucharist and the offering of ourselves in the morning offering. No one comes empty handed: this is our participation in the divine feast. Also the African way of looking at the Eucharist is to see it as a time when we come together tired and wearied but due to our solidarity with each other and with Christ we re-discover our forces and find new energy and direction for our lives.

Group 2: We see the heart of Jesus as a coffer where we keep something precious. Intimate, it is the centre of the person. Without the heart of J we are savage. To reach the heart of Jesus is to reach love, forgiveness. Without his heart we are in the void or in death. To have the life of J is to have life in abundance and to ward off evil and death.

The heart of J is humble, tender, sweet. The heart of Jesus is pierced with a lance from which flow blood and water. From his side comes love and the spirit which is renewed by penance. Comes love, tenderness, compassion, humility and tenderness. Jhn Lk 7 and Lk 15 Naim, Lazarus, God is God and not human. To speak of Jesus to recover the most profound sentiments. To speak of Jesus' heart is to speak of the whole Christ.

How are we approaching other people? What are we transmitting to others. Give us a heart that is humble like his.

NEEDS: to be more African... yet to talk of the heart the pure heart, the white heart, is very African. Jesus is Emmanuel: one of us, therefore he is African like us. This should be reflected in our art; do not represent him as an African. Tenderness is very important for contemporary society.

Two metaphors: not happy with the box...too dead... The white or pure heart could be the result of the Colonial influences. The idea of life being transmitted by blood, the vital force, could be explored. This is associated with sacrifice.

The term white may not be associated with colonisation it is to do with purity, no rancour which does not bear grudges; better go to the mercy of God which is more universal

Jesus has been insulted and yet his heart showed so much love: forgive them father. The more he is insulted the more he returns love.

Question: how do you explain to a S. Heart movement what extra value does the AoP bring to them? We are trying to resemble the heart of Jesus..it is a daily process, links to the daily offering as we resemble Jesus in his heart. This question will come out later in the programme when we get to implementation.

Group 3: As members of the AoP we are to bring love: we ask the Lord to show us what he wants so that we can serve as he wishes without

offering our work for the Church and for the local Church.

As a Missionary of AP we review our day to see if the offering of day has contributed Our prayer and our offering is our work together with the Sacrifice

Q1 Can we also add a sense of net working...of working together on the issues of the day that face the Church.. 2: would the group like to add what definition of the Church that they are using....AoP is a way to feel belonging to something much bigger..that we are not isolated but what they do even in a isolated place is in fact connected and is helping the work of the Church throughout the work.

In preparing for the Pope's intention we are connected by our prayers with the missionaries of the Church throughout the world and in their mission of bringing to the word of life to a broken world. There is no solitude in the AP. The model is St Terese of Lisieux who felt quite isolated and useless but who discovered in her weakness and sickness this dimension of mission "in her little way", which is the mission of love.

Group 4: AoP gives an answer to the universal search for meaning in life. This is especially relevant today to the people of Africa today who are suffering through war, hunger, unemployment, HIV etc. The meaning is found in associating our suffering with the suffering death and resurrection of Jesus for the salvation of the world.

It give

perfect joy of life to come;

Takes God to the market..changes our life. Thus it is the solution of the problem of prayer separated from life...aware in Africa.

Q 1: Sense of belonging: sense of consolation: we need to get more involved so that the Kingdom of God is realised here and now and lifting up the living conditions of the lives of our people.

If I cannot find God in the ordinary events of my life then there is a split in my life and in my faith. To find meaning in my life is to find that what you are doing in contributing something to make the world a better place. Are we talking about a theoretical problem or a real problem. How do we make the AP better known?

Group 5: We should take the culture and let Christ slowly renew it or should we throw away the Culture and start all over again. Christ said: Destroy this temple...

How can AoP help Christians not to leave the Church after Baptism and Confirmation but to live their Christianity all their lives? We live in a world where the Trad Af culture is being thrown away especially by youth. Also our Grandparents in becoming christian were told to get rid of their pagan customs. Even today we Christians live our faith during the day but at night we return to our Traditional ways.

We felt that the answer was to turn to inculturation: for example that Baptism and our naming ceremonies should be joined together. Also for SCC's they are place where true inculturation can take place where the adults can determine each in their own cultural environment what aspects of the culture can be kept and what elements need to be rejected in the light of the faith.

Formation needs to be there at the beginning and also as on-going formation so that the transformation in christ will be continuing.

Living openly will help: there is no need to hide our African culture. For example in one part of Kenya people value their sheep and their goats so much that the children have to look after them during the day and then at night time they go to school.

Q 1: we are bringing out again the old questions: the way we do Theology, the way we form our people. We are bringing out the burning issues that affect our faith. Knowing that church structures are part of the problem. There is a broader commitment that is needed is this problem of inculturation is to be tackled. Another meeting is needed if we are to inculturate this movement. What the Scholastics did back in the 19th Century needs to be reframed so that it be inculturated in the Africa of today.

So the different names for the different levels of the MEJ in Magdascar might help us to adapt the AoP for Africa; but is this just adaptation rather than real inculturation? What might be more profitable would be to take the framework of the initiation rites and to apply them to the way of formation of youth in Christianity.

3. Work in Groups

4. Plenary: Reporting back:

Sun 17th May 17, 2009

8.15: Now having studied the Spirituality of the AoP we get more practical: what are the steps that we need to follow so that people can follow this way of life? We are using the document:

What do we propose when we say AoP? For whom is this AoP useful?

The document offers a basic 12 step method: we can adapt them as needed.

How is the AP spread? Some publication is necessary. The leaflets, in the words of Fr Kolvebach, are the breviaries of the poor.

Who can be part of the AP? All Baptised are invited: no one is excluded

How can one belong to the AP? There are 4 ways of belonging: 1. Anyone who prays for the Pope's intention and who offers their lives to God belongs to AP in a general way without any visible membership. 2. People who have some connection with the AP office receiving the magazine or the leaflet and in the registrar of the Sec. of the AP 3. People who belong to AP groups meeting weekly or monthly. 4. People who are more committed: responsible for the AP and consecrated to the Heart of Jesus.

What else can we do? Other recommended promises: the 12 promises of the SH and the first Friday. Promise # 12.

Personal, family, community consecration: There is an insight here that is very useful for today's world. There are many lay people who want a deeper personal commitment to the Heart of Jesus without having to join a convent or a monastery. So this personal consecration, if well understood, can be a very powerful instrument for people with such a desire.

Reparation: A difficult concept for some: can seem very pharisaical: here I am repairing when other people out there are sinning. I am good while I pray for those who are bad and pray for their sins. Not easy to understand: study....

Other elements: that we can add....

9.00hrs Auxiliary Bishop of Dar-es-Salaam: Bishop Metaklini

He is a historian: Talk on the Church in Tanzania, the Church in Africa

Introduction: Fr Mchopa and Fr Barriga: The AP is a service of the Universal Church

Talk: Condolences for loss of Father Mariana Dorairaj: for 9 years he brought the intentions of the Holy Father and the Bishop as Sec Gen of the Bishop for presentation to the Bishops of Tanzania.

Better to speak of where we are now in the Church in Tanzania:

Religion is the inner conviction that man is more than life here and an invitation to live well. Christians pray that they have that belief. Keeping in mind that Christians are not an island but live side by side with other Christians and other faiths so that we live well and bring the reign of God to our people.

In Africa, unlike the West, there is a profound sense of God and of the sacred. As JP 2 said in Africa: this sense of the sacred is the basis for rites of purification and expiation and for all religious practices. This sense of God does not divide people but in fact unites them.

Trad Religions, Muslims and the Christians. 3 Basic Groups. We talk of the Church in situation with the two. Trad. Religion is the oldest but least organized and is the fishing ground of the other two.

58 % of the general population in 1800

27% 1958

11 % 2000 and by projection:

10 % 2025

But in times of troubles the members of the other two religions (Christian and the Muslim) syncretise and go back to their roots in Afr Trad Religion.

There are break away groups called African Indep Churches which mix up the Trad and the Christian so much so if can be asked are they Christian are not.

Islam is the next oldest religion: more than a 1,000 presence in Africa. In the area above the Sahara it is the religion of the people. Christianity is still the fa

1900 Muslim 32

1950 37

2000 40.3

It would seem that they are not so much growing as consolidating.

From the experience from that early Church in N Africa we have learned two lessons: From Egypt we learn that the Church must be strong in unity and love if it is to survive. In Egypt it was not united. They spent more time in division and even gave room to Islam rather than remain united.

Secondly we learned that if Christianity is to survive it must become African: shake off the foreign coat and put on an African coat. As we say in AMECEA we need to cook Christianity in an African pot only then can it have a African flavour.

Xty survived in Egypt (tho weaken there because of divisions) and Ethiopia (weakened there because of the attempts to Catholicize it) because it entered into the lives of the people and into their culture.

Evangelisation of much of Africa is less than 200 years. Xty has grown very quickly

1900 9%

1950	24%
2000	46%
2025	hope to above 50%

He wrote in a newspaper that Xty has liberated Africa. Got attached but glad he wrote it....It is true: the message of Xty does change lives and so AP is v important.

In much of S. Africa Xt is a ma TAN U Togo Cam DRC Rwa Bur the Cath Church is strong

In other countries Cat is a minority faith...??? like Zambia. Pentecotalism has become become very strong and we do not know where they have come from. They just take the bible and start preaching. any one can do and say as they wish.

A po1961 we started AMECEA all this as a result of Vatican 2 and has made Catholicism much more united. 1965 we started SECAM so that Africa as a whole has a Catholic voice.

Role of the Church in Africa:

1. Give hope to the poor and the suffering, the hungry
2. Be the Conscience of Africa in the face of corruption
- 3 Organiser and voice of voiceless rural poor in an Africa which is disorganized.
- 4 Globalisation in hands of media; we sd have a role in the medial and use it.
5. Church should be a promoter of peace

Ch in Tanzania: 15th Cent: Port. Mombasa and Zanzibar but the Islam took over in 17th and that was the end of that attempt..

2nd Attempt was 1860 in Zanziba and Begamoyo under the CSsp...then Arusha...The Church with the two towers is the mother of all churches in E Africa very religious and very docile ready to help in the kitchen if necessary.

3r: White Fathers: 1878 Tabora...not religious but a society...no vows of obedience. Not given an allowance so they had to forge for themselves different... free minded each one trying to try his own Charisms. More stress on local languages...and local hymns. Two very different tendencies but both very successful in their efforts at Evangelisation.

4th Group: Benedictines from Dar to the South toward the borders of Mozambique they were not going out people came to them they spread a civilization around them with Bank and Post Office. So they was a centralized dependence on the monastery which is the Center..even today they go out to ev but keep coming back to the centre.

When you fuse all three you find a great variety and richness in the Tan. no one tendency dominates but each one contributes to the richness.

Agents of Ev.

1. The Catechists: the core evangelisers often able to do it on their. After the German Benedictines were thrown out during the 2nd world war they were the ones who kept up the work of Ev and when the missionaries came back after the war they found that the Church has not only kept alive but it had gone forward in great strides of def. Easy to

11,000 Cat. in the year 2000

Local Clergy: 1917 the first priests were ordained: M Afr and Holy Ghosts they felt equal with the First Bishop of Moshi was a Black Holy Ghost. Prog Fidei intervened so that the most intelligent did not join the orders so that all vocations went to the Diocese.

The Benedictines also went after vocations...for local clergy....and later a monastery for Africans only.

2009 25 minor sem. 4 maj sem in the north 1 main sem in the south (Ben)

has sem gone down or if it that other orders like the Jesuits are picked from the same source? If that if the case it is a good thing.

Sisters Cong also sprung each with their spirit: the South is very monastic: Maryknolls Pallotines

22 Dioc. Cong. 10,000 members best figure in E. Africa Missionary Sisters 1,700 including Tanz. and some of those have been sent overseas as missionaries.

Brothers: local cong. were failure: tendency to see them as workers of priests. Now attempts to start again. Many joined the international congregations.

Past. 40 million 11 m. Catholics... Swahili books..drums alive in spirit...lay associations incl. Sacred Heart Assoc v strong here in Dar and connected with the AP. Catholic Professionals and Cath Students now looking at Catholic men...not so easy

Also SCC 12—20 families are the local church prayer, econ & social work...that is the priority for Tanz and for AMECEA.

Social services 1970 now 1980 back Univ of St Augustine with 4 campuses...med.. TV Radio and Newspaper

Chr is promising...we are happy..tell Gov.. we have people who pray... Charismatic.. Legio.. things will only move if there is prayer..if you can bring that you are doing a good thing.

Q 1: What are you doing to make the Ch in Tanzania more African?

Big question: White Fathers looked at the Culture: Ben. you start with what is visible. You sing in the local language in our case...Swahili.. 2nd element is the SCC you bring the Gospel to their homes. I do not believe in the top down theory.. the real life is the life of the people; that should tell us what to do. Story from Malawi: Jubilee priest appeared in skins the chief appeared in a suit! Change comes from the life of the people in their homes.

In Africa Cath. are about 25 % he meant all Christians.. the local one are still in habits still traditional..we do not have a big crisis.. minor seminarians do well and are offered scholarships which many find very tempting.

Q 2 We have a Muslim President 40 % Muslim..but he want 50 50 He visited the Pope in the Vatican: that pic is in our Calendars. We have dialogue with Christians and Muslims both sides has extremists: we have a joint committee. If there is a problem we go together to the President.

Q 3 how can the good exp in Tan help the Church in other countries? We do this thro AMECEA and IMBISA and AFCAST especially making use of Catholic Professionals. We need to break through the French language barrier. Maybe some of you priests could help. We sent 6 Bishops to Kenya during their troubles. A Bishop came from Mozambique and showed him the SCC at work on the ground. Also this very meeting is good for an exchange: you learn from each other and we learn from you.



PM: we meet the local AP groups

Mon 18 The situation of the youth in our countries

Questionnaire: What is situation of youth in our countries:

1. What is the average age in my country:

DRC 13 Italy 42 Chile 30 Angola 18 Zambia 18

Africa: the youngest continent in the world...very large group of young people and children that we are asked to serve..

2. What are the main difficulties young people must face today?

--changing culture, fees for school or for college, formation for life (drink, sexuality), unemployment.

DRC: Jean Claude plenty of youth, but it is a youth in crisis abandoned by the State. Many are displaced because of the war in the East with their parents and schools are often closed. They find themselves caught up in a net of corruption because of the war. There are no models for these children. Many caught up as child soldiers. Some in the west of Congo want to become singers or bishops or priests. Very few facilities for leisure: only have beer and music. They organize themselves into gangs leading to death and violence. There is a spiritual vagabondage whereby they become pastors and they go around preaching. the state looks at this with a great sense of impotence. The state now cracks down on the gangs and imprisons them in places far from home in the rural areas. The response of the new Bishop of Kinshasha has a meeting every Palm Sunday with the youth to discuss such issues. No Gangs, No Corruption, No Drugs!

They are dynamic, open, quick to pick things up if they are apprentices. They are keen on football and sport. They are generous and quick to respond well to the appeal of the bishop. No tribalism among the youth- plenty of mixed marriages. Many vocations.

The musicians have now become their models. They want to model them. Their style. The musicians shape the minds and life style of these young people. Congolese musicians have an influence on the rest of Africa.

South Africa: A real problem of absent fathers due to migrant labour men could not bring their wives and families to their places of work. this still continues. This is particularly bad for young men. With the breakdown of the family it is not surprising that S. A. has the highest HIV rate in the world.

The economy has developed very quickly. So young people have one model: they

Burundi: Many orphans due to the war; some head up their families. State has no response. Many unemployed and try to occupy themselves. Some get addicted to Alcohol and Drugs. Some in Prostitution and Promiscuity. Some go into political violence the manipulation of politics. Some attracted by the sects. Some are caught up by money and will even kill to get it. They remain victimized. Faced with this the Church is trying to do something: The Bishop of Bujumbura has organized a forum so that the youth have an exchange of 4,000 during the summer time. In July and August there will be a regional meeting of youth.

Zimbabwe: War, poverty and AIDS. More than 90% unemployment. hits youth. impossible to find employment. Even if they do if as a nurse or teacher because the 100 dollars you will receive will not even pay your bus fare to go to work. Other illnesses..closure of the hospitals has lead to death. 50% of the elders are widows.

Drives to stealing, drugs, prostitution. Or emigration. 14 Million pop 4 m in S. Africa or UK. S. Africa enjoys this because without paying anything they have received well trained doctors, nurses and

teachers. That was one of the reasons that the former president supported the destructive policies of Mugabe.

One of the only ways of surviving is remittances which goes to food and education. We had 99% in ed. before Mugabe destroyed. 2008 none of the Gov Prim. or Sec Schools was working. Only Private Schools remained. Huge numbers of kids with absolutely nothing to do. So pro's, drinking, robbery...

Church youth: Each Parish has an active youth ministry. Lovely uniforms. It is a potential force rather than a real force. They too have nothing to do and are ineffective and in the end join the other youth.

A huge number of our youth are being absorbed by the sects. Coming to the Church on Sunday morning and then going to the Sects in the afternoon.

Uganda: There are some many unemployed graduates that people expect violence. Let us enjoy life today: not afraid to die. this seems to be their philosophy.

Mozambique: Alphonse: The youth do not listen to the elders. Too much TV and soap operas. Learn nothing good from it. Speak like Brazilians...Gov does nothing about it...Church and Gov are moving to the North. Many young people are studying....

Ethiopia: Never colonized..but they have been dominated by the repressive governments..people disappeared in the times of Mengistu. Families are afraid to let the young people to go out of their sight. Some manage to go overseas. For the Church lots of old people. Only young people are in the choir and more recently the CLC and the magis programme and the MEJ. The adults appreciate the service to the young people.

There is lot of fear: they seem to say yes but you cannot be sure. If you have to wait for the results..many of the orthodx parents appreciate what is been done for their children. But you have to work very closely with them or there can be suspicions as regards what is being done for their children.

TANZANIA Radio of Hope: Alex Kachelwa Journalist

MAURITIUS: The youth find work easily ...they get rich quickly and they use up money very quickly. Creates a spirit against the Gospel. They prefer work of a certain type. They do not like manual work or work in the factories. For those they bring in foreigners. They live in a world of zapping where you touch everything; under age sex, drugs and alcohol. And they want it straight away. They cannot work for the long term either as part of a movement or a group or to take a long term formation.

So we formators try to send up short term modules of formation. We try to give them a backbone of spiritual and human formation. We say: True love knows how to wait (AIDS) we celebrate life in the context have fun without alcohol...have a friendship with Christ as a person not as an idea.

KENYA: Unemployment...no need to go to college we have literate and semi illiterate youth with nothing to do. The politicians made use of them. Divided into tribal groups such as the mongiki...this lead to the trouble that you saw last year and which is not yet over.

The politicians have not paid them. They have been betrayed so they kill anyone even from their own tribe. They are trying to revenge and have fallen into a circle of violence.

Ed: does not give value to culture...prepares for white Collar jobs not prepared to create employment. The slums are many and there there is easy internet access. This leads to youth looking at violence, pornography and they copy what they see.

There is lack of employment. Few work. Huge gap between rich and poor. The youth go to revenge as they see no hope and a lot of frustration.

What the Church is trying to do: seminars for the youth..to form them spiritually. The Government also has CDF Community Development Fund for every district.. but lack of organization on how to use that money. The Church can help there too.

Claudio: This is the reality we want to serve: in this reality we want to give a word. We will hear what the MEJ is and how it could be a service to other places which do not know it or who are starting off....

Mood in the Room: Heavy: This is a real Spiritual Experience as in the 1st Week of the Spritual Exercises of St Ignatius. We need the saving presence of the Lord and his saving word so that it can germinate in us and in our world and among our youth.

The MEJ in Angola: Father Estevão

Was Jesus right or wrong? In Angola despite the war we can still preach the Gospel freely in all the Dioceses of the Country. Our point of departure is this little pamphlet: "Receive Jesus with love!"

Another point of departure: the Word of Jesus: Take and receive, take and eat. The AoP started in Angola thanks to the Spiritain Fathers in 1934 in the south and the MEJ in 1996 also in Bengela.

As for all members we pray the M.O. Communion on 1st Fridays and they prepare for this special communion on 1st Thursdays when they pray for the intentions of the Pope. The Bishops are behind the AP and most Dioceses have a AP Director. The Bishops are happy because the movement helps people to come to Holy Communion.

We have MEJ groups in each Parish. We have changed the hymns from a stress on the Cross to a stress on the Eucharist. The purpose is to receive Holy Communion with love.

There is also another symbol which is a head scarf. People got the impression that it was the State was inviting the Pope instead of the Church. The MPLA members always wear red. So the movement went to the colour yellow with the red content as something smaller inside: the Papal colour with the MEJ inside. The whole of Angola has accepted this compromise except in Benguela. He also created a number of hymns because they really like to sing a lot.

Hymns for the children, for the youth in the MEJ and for the adults. With a stress not on Christ as a powerful king figure coming from Portugal but as a figure of love. You should be walking and praying rather than walking and voting.

Changing the military imagery of the Portuguese culture from "Jesus is Lord" "Jesus is my friend."

Show me your hand: how many fingers? 5 what do they have in common? The blood. The AP is the children, young and the adults and they are all one communion in the blood and the heart of Jesus. It a way that we help the people to go to Communion in a dignified manner.

MEJ du Burundi: 200,000 members: Pere Brief History: from the 1920's brought by the French white Fathers. In the west of the country. Name: Eucharistic crusade. It was considered for kids less than 15 years... included Stars and Xaverians..

In 1970 MEJ moved to Primary schools helped with Catechesis.

In 1982 MeJ moved to Sec Schools. Many youths adhered strongly because the movement was not strange to them. Now all over the country.

In 1986 Married MEJ M E de Marries... 1992 came to the univ levels U. B. military academy and the Major Seminary. So found its way into military and police.

2001: adult religious who grew up in the movement got together to help the spir life of youth... 75% clergy were in this movement.. fr in it for 35 years! 80% of women religious were in this movement. Total about 200,000

Statutes adopted by Bishops' Conf: keyword: offering.. all members offer Jesus their day and their actions. Their apostolic guidelines have 4 Key words: Pray, Holy Communion, Sacrifice yourself and become an Apostle!

NGENDA is the name in Kirundi.

Every month each member holy hour before BI Sacrament. Keep in heart intentions of the Pope to be united with.... Symbols:

1. Red Cross on one's heart

2. Scarf blue with red chalice and yellow host

uniforms: white shirt and black trousers/skirt

Hymn for running up the flag after the meeting. Weekly activities for the young. Monthly for the married ones.

Promises 1st 2nd and 3rd Each Parish is put under the protection of a Saint. Groups for youngsters not yet

1st: Adorers of the Cross before confirmation

2nd Promises: Apostles: after Confirmation:

3rd Group: The Witnesses: selected from the young adults as leaders.

Married groups: wish to continue according the 4 key words.

It is a Parish based group in Burundi. Very available and participate in all the work of the Parish. Every Dioc has a chaplain named by the Bishops. MEJ songs..and the students in the Maj Seminary edited a summary of the MEJ teaching. Dif committees from Parish to National level.

Madagascar: Father Odon Andrianarisoa. MEJ exists a long time from Crusaders. 90 years this year. Is attached to AP up to now as a branch. The MEJ draws its force from AP as from its roots. They cannot be separated in Madagascar. Three sections:

1. Messengers of Christ: Children: Pray: Receive Jesus: Become Apostles
2. Witnesses of Christ: Receive, Live and Share Jesus
3. Christian Teams of Today: Christ the King who is the way, the truth and the life.

National Set up: Lots of activities, congresses, Eucharistic Congress, Dioc and National. Spiritual Activities and Social.. 1 or 2 Chaplains in each Dioceses. Most are Diocesan priests. They know the Spir well... have Ign spirit. MEJ also present in Military and Univ chaplains.. Claudio met the MEJ at the Univ and the orphans.

Claudio: 50% of voc come from the MEJ.. including the Jesuit novices.. it is very important.. mostly the MEJ is for the poor..this is not easy for most movements. In France it is different... other movements are oriented toward the Elite..

Q 1: Social Activities: what are these? we are used to the exercises of piety. They visit the sick, the big ones repaired the road going into the village.. aid to the handicapped, orphans, prison, peasant workers, fix the roof of the church;

(Cameroun: Fr Bernard: 400 members also: Gifts for orphans at Christmas...for the sick during lent).

In DRC we also have the Oblates of Mary Immaculate. The OMI are in contact with the MEJ in France without being in contact with Fr Orangu. When there was a meeting about this: they did not agree. left to his successor. It is a question of co-ordination. MEJ not to be separated from AP. Still not resolved. So Jean Claude wants to know if the people in the MEJ in Burundi see themselves as coming from AP? Father Sept says it is not a problem. Somehow they are part of the AP without knowing it.

Claudio: The ideal is when the two are connected. In France and in Egypt, Chile and Lebanon it is not the same: the MEJ did not know the AP.

Steve: The Mej is among the poor. But there is not much AP.

Pious: When we started we looked at the problems faced by the youth. But up to now I have not seen an answer to the problems of the youth coming from the MEJ.

In Madagascar the MEJ is a seedbed for the CLC. They need values, organizations and things to do... after MEJ what do we offer? It is a the AP which is the instrument that we carry for the youth and the church.

In Kenya: we have seminars to help youth to understand themselves and they move from stage to stage.

In Burundi: In the MEJ they function as a team of 10: they share their life review and study methods. They experience love and friendship without sex and domination. Sport is also present. Youth seminars and former members of MEJ (Mejistes) come and share their experiences. All this helps them to grow and develop in an atmosphere of prayer and faith.

HANS: In EGYPT: Why not a better connection and co-ordination between CLC and MEJ and AP even in Rome at the international level? Also do we any formation for Diocesan priests in Ign. since many of them are the leaders in these groups?

Father Odon: In M. many D. are Jesuit educated so it is not a problem. He also works very closely with the D. clergy so they work closely together.

Mrs Margo Bongongo: DRC: Why not more a Jesuit co-ordination. Claudio: The Mej is entrusted to the SJ but it is a service of the Church and works through the structures of the Church, including the bishops and the Priests of the Diocese.

Lydia: the Mej in the Congo has grown with the Oblates: can it not work with the AP as in other countries?

Rigobert: DRC: He is busy. No chance to meet the OMI and the Mej. but a good idea. About the rel. of Mej and the AP also the same in DRC with the Sacred Heart groups. No connection with the SJ. what to do?

Also in Congo we have the Jeunes de la Lumiere: These are well founded and growing and well inculturated. Can the AP and MEJ help?

Words of Fr General with the MEJ

The Eucharistic Youth Movement A worldwide coordination for the EYM

14.30 Church in Africa: **Synod of African Bishops**

Our service to the Church's guidelines

Father Victor Misia: Sec for Justice and Peace Tanz Bishops' Conf: Sec for Rel. in Tan. Chaplain to Army, Prison and Christian Professionals.

Why do we have a 2nd Synod for Africa so rapidly after the first?

After 1st Synod: The Message published had the following titles: Synod of Hope Spreading the Good News, In our Culture, Justice and Peace, Commication creates Community.

So why did the Pope pick out the one theme of Reconciliation, Justice and Peace.

Africa: need for Justice; also a great deal of denial of that need. How are we communicating the social implications of the Gospel. Many of the agents of the division are in fact Christian. In some ways the Church is failing because the very leaders we point at are Christians and are therefore members of the Church.

We do not seem to be able to communicate the social dimension of the Gospel.

There is a lack of a movement of Catholic professionals who are able and willing to commit themselves to communicate the values of the Gospel as Catholic professionals.

Church as Family: a slogan? are we deluding our selves. Often there is more

Often here in Africa we think that the proclamation of a value means that we have acted on it. That the word has already been done. Family is made loving and caring not by words but by actual deeds.

The instrumentum laboris seems to acknowledge this misconception. As a Church are we credible, relevant in the eyes of the poor. Are the clerical groups part of the growing gap between rich and poor? Poor priests and rich priests? Do we in the Church reflect the very divisions that we find in Society?

Section 2: There was much preparation for the 1st Synod.

A quantitative growth but not a qualitative growth in Church

Inculturation is mostly in songs and dances more a performance than a deep spiritual understanding and living of Gospel values.

People still face witchcraft and female Sorcery, Superstition.

Church still more concerned about keeping canon law than living the Gospel of love and a concern with people in difficulty.

Favouritism and Tribalism among our priests and religious.

Word of God used more as book of answers rather than as a book of inspiration and a challenge to our way of living.

In Tanzania Synod 5 year program of implementation: we only got thro 2 of them then the man in charge died.

Roots of violence: we talk of a prophet church but if you speak as a prophet you will be appointed to the last parish of the Diocese.

Instrumentum: What does it mean to be salt, light, kingdom of God, Diakonia.

In describing the problems of Africa Church tends to put the problems out there as if they are not part of the problem.

There is a major change going on in the Family in Africa. The extended family in the past had recognizable limits in terms of the village. Now the extended family goes beyond that fact to include the extended created by the media. Also if you look at who is attending Mass on Sundays and count how many of them are between the ages of 18—30 you will find very few maybe 10%. That means they are more and more away from the Church and when this generation gets married they will have less and contact with the Church. What will be the future of the Church in

Instrumentum Lab "Long in complaining and short in explaining".

Inculturation: but far too incult. in our use of Authority. The Church too has a very definite authoritarian structure. Church as family...does not get much room... we in fact use a very hierarchial model. In the traditional African family it is very clear who is in charge. The model is hierarchial. What

kind of Church does Christ want in Africa today? Unless we dare to start from that question we are not bringing to bear on our culture the yeast of the Gospel. The Gospel is not Gospel unless it is counter-cultural.

When you talk to younger priest in Africa they all want to study more. But what we need is Theology on our knees. Academic work is not enough if there is no spiritual depth. There is a great need in Africa for a deep spiritual inspiration

People know if our sermons are out of the book are out of the heart..out of a life truly based on trying to live in reality the word that we preach.

This brings out the need for the Apostleship of Prayer: not to bring more practices but to feed the inner desire of people to link up with God. Are we priests truly spiritual witnesses of the Gospel that we preach?

The first Synod was not owned by the Church in Africa. It was not a felt need of the people of Africa but as coming from outside.

It will only become our own if the synod is seen as a movement within the Church. Whereby people could stand up for the Gospel in their society on the street, in their villages. The Second Synod will only become alive if it happens in the SCC and in people's ordinary lives.

From the 2nd Synod we need not a long document: but a clear call to get us to deal us with our problems.

The Synod is like a chap. where are at: gives some indications of where we might go. Will it supply the stimulus the plan the call.... you meeting are rich in compromise but poor in the prophetic word to action...

Q 2 What is the problem with Inculturation? are people frightened? Are Bishops inculturation. Fear here is is that you will get more Culture than Christ.. if they are spiritual they will remain african. In many cultures the faith was slow.. bec of marriage to one woman for life... those who did choose made great Christians...

Now we have to make spir choices. It is put Christ first and culture second.. Bishops are afraid of superficial inculturation that you see in the sects.. example of the woman who knew the bishop but spoke with a great depth.. because she had made a choice when she was young and her faith was very deep. And this came across in the way she spoke.

The real poverty in Africa is spiritual: we need more Theology on our knees. Example of the Poor Clares in Lilongwe: they sang and danced it was v African and still coming from deep within them. Fr Victor Misisa

Congo wanted a "Rite Propre" for the Congo: Got a Roman Ritual adapted for Congo. You get inculturation controlled by Rome.

Culture cannot be controlled it enrupts it happens... it is an inspiration that finds a culture of expression. It is the inspiration that tells you if the expression is genuine or not.

Q How do you live this inculturation when the very church itself in its structure like the seminary is not yet healed.

wounded healer: when the one baptising is himself not healed.

What does the priest think of himself for his people?

If he says I am wounded healer: I am a follower of Jesus I am not perfect. We try to follow Jesus together. If his image is that of function

Is the Priest in charge of the Parish or the animator of the Parish? If in charge

we never teach him to make mistakes in the seminary so that from his humanity we make a priest...

they pass exams but also the exam of perfect behaviour... it is the real man that you want to take as the material who might.

To criticize in front of adults is bad manners. But biblical criticism can never be done in that culture.

You organ so that your voice may be heard... not stand up and speak your mind...you can never impose a solution from outside.

Jean Claude: I am a lay your are priest: the family of the Church is only lived by the laity. We live in the community..are the laity involved in this Synod? Docs come out from bishops but not picked up by the laity who have to live.

Why does the Church not encourage the laity to get involved in politics because it is in the politics that the life of the community is decided?

Where is the Gospel in the Parliament and among the ministers?

Tribalism in the Clergy? How is the formation: how are we training our future priest?

Communication is the main problem: not communicating the Synod in a way to open the creativity and the initiatives which are

If the incult. does not come from us African it will not happen.

Look at the Compendium: when you try to translate you find there is no word for it but the reality is lived by the people. They do know what CST is all about.

Social Teaching of the Church: you do not start with chap 3 but ask do you think that there should be a just wage... yes now look CTS..

We must share the magisterium with Christian Professional People. In this new situation of econ. melt down we do not turn to bishops or priests. we sd turn to Cath Lay professionals who look at these realities from the point of view of their expertise and their faith.

Ask not is there Tribalism in the Church: of course it is there: The Q. is how as Christians do we deal with it?

The H S is a bit of a rascal always comes from a corner that you least expect. If you are for control you do not want to give him much room.

All the above ideas needs to be processed and reflected since we have been inundated with so many ideas.

AP for Africa today How to promote it (brochures, strategies)

6. 15 Cardinal Policarp cannot come. Konrad... is the celebrant. We prayed over the question: Whose child am I? He began with a story: when he was a child at school there was a boy and a girl of his own age that he knew quite well. One day, out of the blue, the boy push the girl violently, so much so that she fell over and hurt herself badly.

It turns out that the girl was the child of a well off family

Tue 19

AM: Morning: Ignatian Roots: of AP and MEJ GC 35 and other aspects of Spirituality

--What should we do at the end of the meeting? Make a great statement? Write a letter to our Provincials? Make a plan of action?

-What the Roman Office can do for you? Where Claudio should travel for his next journey?

-Where should the next AP for Africa be?

Here is a letter from AP Director in India to all the SJ Provincials in India. Oct 2008

I sent an email to all of you which was not delivered. Here is a more humble hard copy which will be more reliable.

As Days pass by we hear more about violence: people need a way to God: how do we find God in this valley of Darkness?

In the AoP we have a spiritual means to respond to the needs of our people? Yes we have retreat houses: but can we relegate this need for God to the 4 walls of a retreat house. People come to our SJ houses for material help and help to find jobs. Can we not offer them a spirituality that will give them meaning for their life?

Even today people want not more education but men and women of the Gospel, not the bright lights of advertising but the humble lamp of the tabernacle light. Men of the God and of the Gospel who are a light to the World.

Can I ask you to think how many of our men are engaged in the AP? I want to meet all your AP Sec and work out a concrete plan of action for revitalizing the AP in our Provinces and in our Assistency.

Jayabalan SJ

Claudio: The SJ from the beginning and the Ex to lead people to God. If people went away from that they would lose their own identity. They are ex to put our life in order to and to find out God's will in our lives.

Principle and Foundation [1] our correct rel with God and all other things. We are created by God to praise, reverenc and to serve God. All other things are created to help us to follow the end for which we are created.

In the AoP we offer everything to God: I want this day to be for you: it's the same as the P&F. I wish that everything be oriented towards God.

'That all things be directed to the greater glory and praise of your name.' Each exercise begins with this: it is the same with the AoP. "That all my intentions and actions may be directly solely to the greater glory and honour of the divine majesty." Sp Ex [46]

[136] The two flags [97] The King

Who is ready to come and serve me? This is the Sp Ex and the AoP in action each day!

[155] The three types of men: the man who is not really willing to do God's will. In AoP we offer it all...we are being very radical: we offer everything to God: all my life offered to God.

[234] Contemplation to obtain Love: Take Lord and Receive... The beginning was to orientate oneself. Now I have orientation and I want to offer my whole life to God. The best recipients of the AP are people who have just finished some form of the Sp Ex.

Eg In Ecuador: Novice Master; said I never heard this before. This is what I am trying to teach the novices.

Claudio has this in Spanish and will give it to us

Hymn: Take Lord, Receive/All my liberty...

cf: Decree 2 no. 5 of GC 35:

While at Manresa, Ignatius had an experience at the river Cardoner that opened his eyes so "that all things seemed new to him" because he began to see them with new eyes. Reality became transparent to him, enabling him to see God working in the depth of everything and inviting him to "help souls". This new view of reality led Ignatius to seek and find God in all things.

The AP is a way of putting this spirituality into action.

Claudio mentions the projects for a worldwide coordination for the EYM and a World Gathering, that could be:

2011 [World Youth Day in Spain:] in advance as part of the “Magis” programme: Advantages: air tickets might be cheaper. Disadvantages: group leaders may not be able to travel early: it is so big that it would be hard to have visibility] or 2012 [Eucharistic Congress in Dublin].

Fr General wants me to do this coordination using worldwide conference calls through the internet.

Question: Can we think of an African co-ordination of the Mej? For example: uniting criteria? A common symbol? [eg what they use in Angola]. Have the same documents in English and French so that we can help each other.

We need that co-ordination for both AP and Mej. that is clear. The question is how it should be effective. In conjunction with the AP or separate?

It should help countries in which we are only starting the Mej. to help them get started.

Might be good to write our letter to the Prov asking for a renewal of the AP and the Mej. To get connected with SECAM in Nairobi and also to the CLC to give ourselves a data base so that people have a memory bank of the important documents on line so that we all have access to them.

Connect to CIS and Prayer Guides..

We need a three year AP/Mej co-ordination for Africa.

Chris Chatteris...Rigobert Kyungu...Sister Rose

better to wait...to pray...our way of proceeding...murmuratio.. not canvassing but a way in the spirit to ask one-to-one what do you think of so and so..

ASK: What is the work that we want them to do? To print material for the Mej.. co-ordinate.. what are they doing in Latin America? Conf. of Provincial appointed a Co-ordinator: he organizes the AP meeting every two years...not travelling around..that is the job of Claudio.

Asia: he co-ordinates until the next meeting after two or three years...

The Mej. has no national or inter-national co-ordination. How Jesuit should this co-ordination be?

Facilitation: might be more helpful.. just to help communication...

Is there a need for this? Yes I Claudio need help as my contact person(s) for all of Africa if we want to co-ordinate our work beyond national borders.

I would suggest that there be a working a committee to follow up on what we have discussed here. The same working committee would call, as needed, another Pan African meeting and invite Father Claudio. Instead of Fr C organizing for us... it would be better if we did our own organizing for ourselves.

Or maybe all we need is a contact person for each Province to keep in touch with Claudio.

Afonso: let's keep in mind this co-ordination but, as the Bishop said yesterday, for the moment let's concentrate on our local people without going up too high. The personal contact between neighbouring countries might be enough for the time being.

Make use of existing structures such as SECAM. To find someone there to this work for us..

Having hand books for the formators and for the youth would help a lot. Many of us need to learn how to go about this and when we have difficulties to have someone to whom we can refer. Yes I back that: we need a way of exchanging information and ideas especially for those who are just starting to be helped by those who have more experience.

Claudio: Possible conclusion:

1. We need a way of sharing info
2. Working committees: for different things: a. Act of Consecration b. Guidelines for the Mej and other tasks

The co-ordinator would call these working groups into existence and would also stay in touch with Claudio and also with SECAM for Jesuit co-ordination around Africa. So several working committees...do their work and then dissolve.. they do not have to be permanent.. We can decide over the next few days....

QUESTION: WHAT DO WE WISH TO DO BEFORE THE END OF THE MEETING?

Tuesday 11hrs: Conclusions: Link with the last meeting in Lagos

Write a similar to the Jesuit Provincials of Africa and to all the Jesuits of Africa to wake them up to the richness of the AP in terms of Ignatian Spir and GC 35

A small committee: writes: 1 why we are here 2. thank Tanzania and E A Prov. 3 tell them what we are working on and 4: our dreams 5. How to link AP and Mej.

It cd be written by two Jesuits and let them liaise with the group so that it is the fruit of the work of the group.

The solution to all the problems of Africa will only come from Christians who have a deep spirituality. This Spir. for the masses is available through a renewed understanding of the AoP which invites our Christians to become men and women for others. It is a devotion based on the Spirituality of the Sp Ex. make that link.. and GC 35 . This precise link is more likely to convince more Jesuits.

Jean Claude: broaden the field. We should the Bishops' Conferences.

The Sp Ex can be adapted: full exercises over 30 days, over 30 weeks one hour a day and then any other adaptation anot # 18. Include the Mej prayer and the formation programme...

Then we shared on the Document "The Practice of AP": we discussed in the groups how to implement the AP here in Africa.

Group 1: on the EYM (MEJ)

- a. Mej. in the Congo: Attempt to start Mej by the OMI but there were some clashes with the AP. Solution: just try to reconcile the Mej and the AP with the help of the National Secretary of the AP.
- b. Many groups in the Archdiocese of Kinshasa. Promote Mej in the different Jesuit schools.
- c. We need common guidelines for those who are starting the Mej. This includes the formation of the animators so that we do not run short of leaders of the MEJ.
- d. We need to keep the gate open in Sudan so that when the young Jesuits come they can get it started in co-operation with the young sisters who have experience of the Mej from Egypt

Group 2:

We spoke of the practice of the AP. We spoke about the 9^{1st} Fridays and the Consecration of the Family to the Sacred Heart. 2 Adoration of the Blessed Sacrament. This adoration can be weekly or a 15 minute visit during the course of the night. 3. Mej can link up by a visit once a month. 4 Personal consecration once a month. 5. On the Feast of the Sacred Heart in June and Christ the King. 6. Image of the Sacred Heart in the family. 7. A Procession with the Blessed Sacrament once a year in a town, with a guard of honour to help people think about the sacred heart of Jesus. 8. We would promote the idea of Spiritual Communion for those who cannot receive the Sacrament.

Group 3: on the EYM (MEJ)

- a. We need to get the ok from Provincials to start Mej. Need AP members to train the leadership of Mej.
 - b. All Catholic children should be members of MEJ, breaking into 4 groups according to age: Grade 1—4 short offering of life to Christ, life of saints, make acts of offering during the day.. to receive Jesus in Holy Communion and be an apostle to the family. Give them a token a cross or medal to show that they belong to the S. Heart
 - Grade 5—8. Age 11—13 continue as above, attend Benediction, read bible, confession. Pope's intention. Night prayer. Be Apostles not only to family but to friends at school. Let them make the examen.
 - Age 14: do all of the above and in addition: attend adoration Thursday before 1st Friday and receive a badge of the AP. Belong also to the student Christian groups. Now full members of AP. They give out the AP intentions each month to the younger ones.
 - Adult Mej: are now AP members and become Apostles of Prayer to fellow workers or fellow students. See Jd Act in their own environment. What would Jesus want in this situation. Ready to be trained as teachers of the younger ones. The leaders are to look out for children who are left out or who left out or who are handicapped. Find solutions for these problems. If child is not going to school help parents to find a solution. Have their meeting after Sunday Mass or 1st Friday Mass so that there are not too many meetings to attend. But on the feast of S. Heart let them have a Mass for all of them to come together and also on the feast of Christ the King. That is the day to receive new members. Let's have in the Messenger magazine directives and simple articles that they read at home, jokes, stories, to learn more about the love of Christ... We need to love in action: if member of Mej is sick or with any problem or a moment they should support by a visit.

Group 4:

1. We recommend 4 things:
 - a.) Morning Offering
 - b.) 1st Friday Communion and sacrament of Reconciliation
 - c.) Holy Hour
 - d.) Consecration

Morning Offering, Lectio Divina and Examen are daily.

Reparation: should it appear in the Morning Offering? some MO have omitted this word. We found that reparation is still valid if understood properly. It means to repair a harm that has been done through our sins or the sins of other people. The concept is also present in the phrase “for the salvation of the world”. It does not mean to placate an angry God. We repair a broken world and rebuild it. When we say in a group say WE offer you OUR

2. The 9^{1st} Friday practice should not be pharisaical, nor mathematical. It is Bible based: anyone who eats my flesh will have eternal life

3. Consecration: needs Catechesis preparation before pronouncing these words. Not just a formula. Involves loving lifestyle

4. Holy Hour: avoid a lot of noise. leave some room for silence. 4 times five minutes of silence. Consoling Jesus who is suffering is a bit sentimental. Can be understood in a positive manner: you have touched Jesus in the Eucharist now go out to touch him and console him in the poor outside the door of the Church. Consoling Jesus can be defended theologically. When we remember a mystery of Jesus that mystery becomes present to us here and now; we can meet Jesus in that mystery. We can be with Jesus who is suffering here and now.

Keep the ringing of the bell, the incense, the humeral veil have a function to remind us the mystery taking place in front of us. Lectio Divina and Examen do not need a commentary.

Group 5:

In **Zambia** it is essential for the Pioneers to practice the SH devotions. From this they get the strength to keep their pledge. They encourage a certain visibility to encourage other members of the faithful. In **Zimbabwe** have many SH groups but not connected with AP. Therefore it is important to remind SJ's of the importance of AP. In **Kenya** lots of youth groups but it ends there. Suggests the need for a follow up. In **S. Africa**: many SH groups but the AP is not known in an explicit way: suggests we work with the existing groups but to do so in a sensitive manner. **Tanzania**: go beyond devotion to action: give members tasks to perform. Also the importance of Family Groups. AP is a great resource for the Church and especially for those groups already formed.

Angola: he wrote to the Bishops reminding them that AP is not just a prayer movement but that it is a Communion. He also sent a letter from the Pope to the General and in return he got a Diocesan Director for AP. (The Directors of the AP in each Diocese is the Diocesan Priest appointed by the bishop. The Jesuit is the Secretary assisting these Director in each country).

This great amount of info will be collated in the minutes and can be put into action according to the needs of each country.

Thu 21 An optional day trip to the beautiful offshore island of Zanzibar, an hour away, which is not officially part of our meeting, and must be paid separately by those who are interested.

Fri 22 Travel back home, for those who have not left already.

Wed 20 Conclusions Agreements End of our meeting at lunch time.

1. Agree on our letter to the Jesuit Provincials of Africa and Madagascar (not forgetting Jesuits, Bishops, Priests..etc...) Quotes: from Sp Ex P + F and Contemplatio, No 8 of Decree 2 of GC 35

A renewed understanding of the AP has convinced us that the AP is truly a powerful instrument in the hands of

Decree 6 28—29

Promote AP by:

Initiate of all Jesuits from Nov. on and through our other works... and also through the major seminaries..

Why renew? Because AP is a way of Jesuits to live out the richness of the Ign in daily life and to share this in collaboration...

3. AP a way to sanctify the breviary for the poor.. there is some reluctance among J's but a renewed u. of the AP shows that

4. True inculturation is spirituality and a true spirituality is the solution to the pain of Africa today...quote Fr Victor.. leading us from the war and the violence that we experience daily to the reconciliation and peace and which is sought by the African Synod.

5. It is not a Jesuit Apostolate but it belongs to the Church and is entrusted to the Society of Jesus by the Holy Father as a service to the whole Church...

6. If there is no AP Secretary to appoint one...and to integrate AP more centrally into the existing works of the Jesuit Spirituality such as CLC, CIS Houses of Retreats and Spirituality...

1985: J P 2 international meeting of the Pope to all the Nat Sec around: I do not doubt that the SJ will continue to make use of its creativity to promote this important apostolate.

Resistance: it is too devotional.. fundamentalist.. even as it is it has been a tremendous force for renewal in the Church.

Conclusions - Evaluation

Next meeting Si ou non: si oui ou? quand ?

Mass with the Nuntio

Summary:

Charlie: Heart of Jesus, the Synod...prayer to the reality of Africa..

Agnes: Kenya the violence would not have happened if the AoP were better known and lived in Africa

Sr Agnes: learned a lot and hope to bring it back

Fr William: AoP a movement of prayer..and for the Youth

Margot: Ign. Spir. to offer oneself for the salvation of the world to be for others..

Jean Claude: Very satisfied with the co-op with the Laics at this meeting and in the AoP in general.

Hans: the Church in Tanzania: the Sac Heart and the Parish; how alive is the Church in Tanzania..

Sal. you do not need more time..or wealthy or educated everyone adult or child can join...

Fr Odun. A true African meeting for us...

Fr Od. the co-op with the Church, the Laity: 1st time to travel with the lay people for this such an experience.

Claudio: AP is for laity, we clergy have to listen to them..we can trust them.. the people who remain are the laity as we Religious move.. many others might have come... you can share this with your people in each country...

Fr Mchopa: the turn out was wonderful...rep most of Africa.. good beginning to be united in AP in Africa.. also appreciate the responses of our Nuntio when you were invited you said yes I am coming.

Sr Vivianne: Great that the youth are part of our movement: sometimes youth not part of the process... this involvement of the Youth brings us plenty of hope thro the AP & ECM. If they leave the Church its not that they do not like the Church it is that they need to feel that they belong...In the ECM they have that love of Jesus in his heart.. and in the Mej.

Nuntio: appreciates the work of the AP and Mej you are in the heart of the Church and of the Holy Father and of the Lord, Jesus Christ. Important role in today's role. violence. Only prayer can change the world. Prayer cannot change things. Prayer can change human hearts and the he who prays has the upper hand in the running of the world., John Chrysostom Prayer is an apostolate... we think of education, hospital prayer is an apost. we can pray for those for those who ask for prayers... the sick the poor prayer of intercession prayer for the conversion of sinners. Suffering is also prayer... we can offer our suffering in union with Christ for the salvation of the world.

Convey to yourselves and to your people the love and affection of the Holy Father.

Archbishop Joseph Chennoth, Papal Nuntio to Tanzania

Wed: 21.15 Evaluation:

1. More time to reflect: too packed x 3
2. A more creative way of presenting each country
3. More time with Fr Mchopa: he was too absent. Next time an event manager.
4. Give us the Lagos Meeting earlier: not at the end

5. More time to the Mej: give them more representation; how to have formation for the M. leaders.
 6. Prepare Mass together: spread work around
 7. Could have come better prepared by sending some docs in advance.
 8. Coming in time could have been better.
 9. No serious assessment of where AP is.
 10. No common search: how to give a new face to AP
 11. Talk by Father Victor was excellent
 12. Good organization: good co-ordination of work sessions and input...time table.. take more songs..more free during the evenings..
-

What will we do when we get back:

Within a month: By June 20th send a 3 step plan for the AP in your country, telling me what you intend to do, like for example:

1. Visit all the Seminaries and Houses of Formation
 2. Visit all the schools.
 3. Print what needs to be printed....
-

Arrangements for trip to Zanzibar.

SONGS

ALE ALE ALE ALELUIA (Fr CLAUDIO)

ANGOLA : AoP Offering : Ofereço-vos, o meu Deus!!!!