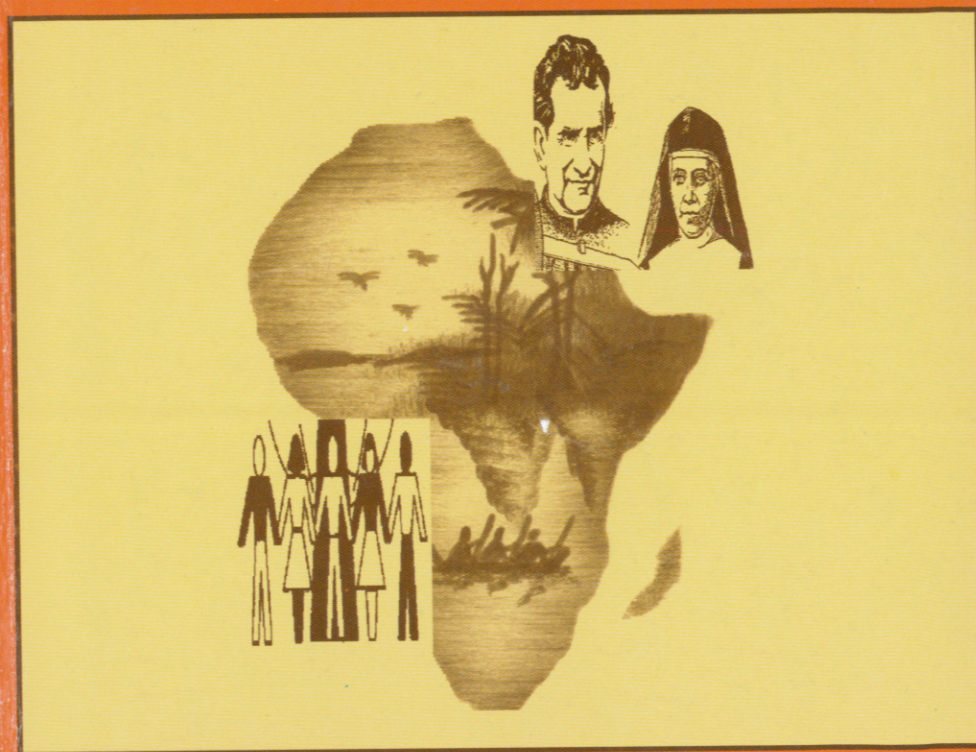


THE CHALLENGES OF FIRST EVANGELIZATION AND THE PHASE OF CONSOLIDATION - XXI

SEMINAR ON MISSIONARY ANIMATION AND FORMATION

PROJECT AFRICA

BETWEEN THE CHALLENGES
OF FIRST EVANGELIZATION
AND THE PHASE OF CONSOLIDATION



NAIROBI, 1st - 5th MAY 2000

MIS 42

ROME

lesiani • Dicastero e Ambito Missioni • Figlie di Maria Ausiliatrice



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BETWEEN THE CHALLENGES
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EVANGELIZING AND
CATECHISING THE WORLD
THE SALESIAN WAY

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EVANGELIZING AND
CATECHISING THE WORLD
THE SALESIAN WAY

Rome, 2,02,2000

For the attention of:

the SDB and FMA Provincials - “**Africa Anglophone**”

Those taking part in the Training Seminar
for Missionary Formation at Nairobi (Kenya).

Dear brothers and sisters,

To all of you, our affectionate wishes and greetings for a profitable educative and pastoral action in your respective zones and sectors of work.

May the year we have just begun be rich with certainties and hope for all the peoples who wait for justice and peace! Let it be for us a time of grace and an invitation to renew our consecration for the cause of the Kingdom of God, bringing to all the proclamation of salvation in Jesus Christ.

We are glad to invite you to participate in the Missionary Animation and Formation Seminar on project Africa between challenges of primary Evangelization and the phase of consolidation.

This seminar is carried out according to the guidelines of the plan of action of the mission department of the Salesians and the sector for missions of the Salesian Sisters, in view to better **qualify** our commitment as Salesians and Salesian Sisters in the African reality which we experiment as vital and important for our charisma and for our pastoral and missionary action.

Here are a few references on the seminar:

Place: **NAIROBI - Kenya**

Date: **01-05 May 2000**

Theme: **Project Africa between challenges of primary Evangelization in dialogue with the cultures and religions and the phase of consolidation.**

The methodology of work involves each of us in the contribution and sharing of experiences in this pastoral context through reflection on the contents that will be offered to us and the contribution of our personal reflection starting from the outline for analysis attached together with the program of the seminar.

For all information's regarding your arrival and welcome at Nairobi, we request you to contact:

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Auxilium

Woodlands Road

P.O. Box 57712

NAIROBI (Kenya)

tel (02) 71 00 02

Fax: (02) 71 19 30

E-mail: fmaafe@iconnect.co.ke

We will be always at your service for any other information.

During the time that separates us from the seminar, let us pray the Father that our encounter may help us to reinforce our love and our joy to proclaim His Son Jesus Christ.

Sr. Ciri Hernández
Councilor for Missions FMA

P. Luciano Odorico
Councilor for Missions SDB



EVANGELIZING AND
CATECHISING THE WORLD
THE SALESIAN WAY

Rome: 24/01/2000
Prot. 00/00136

Dear Fr. Provincial/Delegate,

I am glad to send you this letter at the beginning of this “Jubilee 2000”: may this celebration be a source of graces for you personally and for the confreres of your Province.

The aim of this letter is to announce you the celebration of a Seminar on:

“Missionary Praxis and Formation”,

to be held in Nairobi at the Dimesse Sisters, from May the 1st to the 5th 2000 (cfr Programme).

It is a Seminar meant especially for Parish Priests working in missionary areas and committed to primary Evangelization. I kindly invite you to let me know the names of 5 participants who eventually will answer a questionnaire included in this letter and to be brought to the seminar.

The Province will cover the expenses of the flights and Mission Office will cover the expenses of the Seminar. In case of having difficulties for the tickets, please let me know.

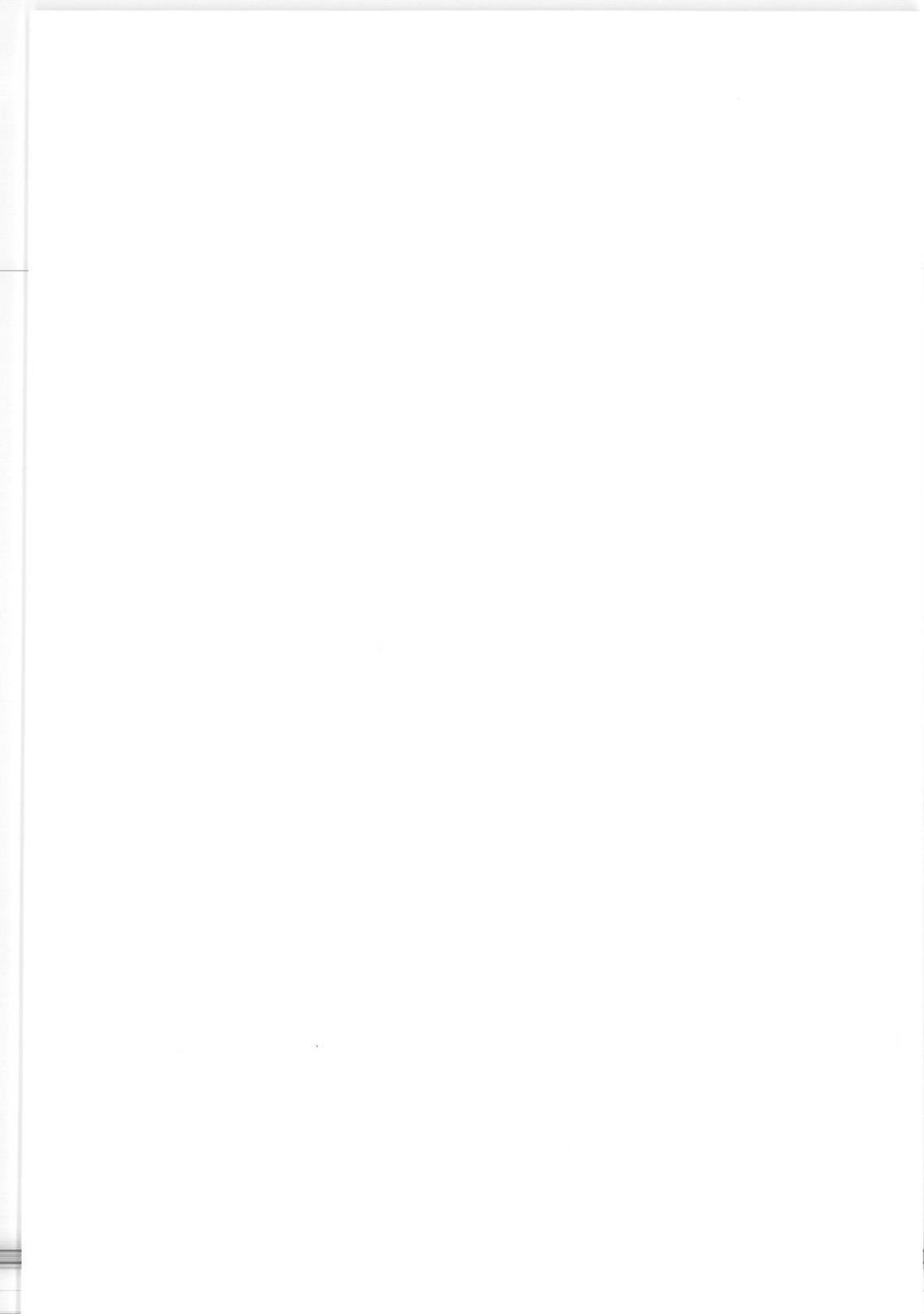
I assure you in advance of my prayer.

Yours in D. B.

Fr. Luciano Odorico, sdb

P. S.: E. Mail of Fr. L. Odorico: lodorico@sdb.org

E. Mail of Fr. C. Bigault: cbigault@sdb.org





EVANGELIZING AND CATECHISING THE WORLD THE SALESIAN WAY

LIST OF SPEAKERS

1	Fr. Luciano Odorico	General Councilor - Mission Department SDB
2	Sr. Ciri Hernández	Mission ad Gentes-Department FMA
3	Fr. George Chalissery	Provincial SDB
4	Sr. Candide Asselin	Provincial FMA
5	Fr. Gianni Rolandi	Speaker
6	Fr. Eoin Farrelly	Speaker
7	Sr. Pat Lacharite'	Speaker
8	Sr. Patricia Finn	Speaker
9	Fr. Joseph Pulikkal	Speaker
10	Fr. Bruno Ruggieri	Sharing Experience on First Evangelization
11	Sr. Antonietta Scomparin	“
12	Fr. Sean Murphy	“
13	Fr. James Pulickal	“
14	Sr. Teresa Roszkowska	“
15	Fr. Isaias Torres	“
16	Fr. Jan Swiderski	“
17	Sr. Zofia Lapinska	“

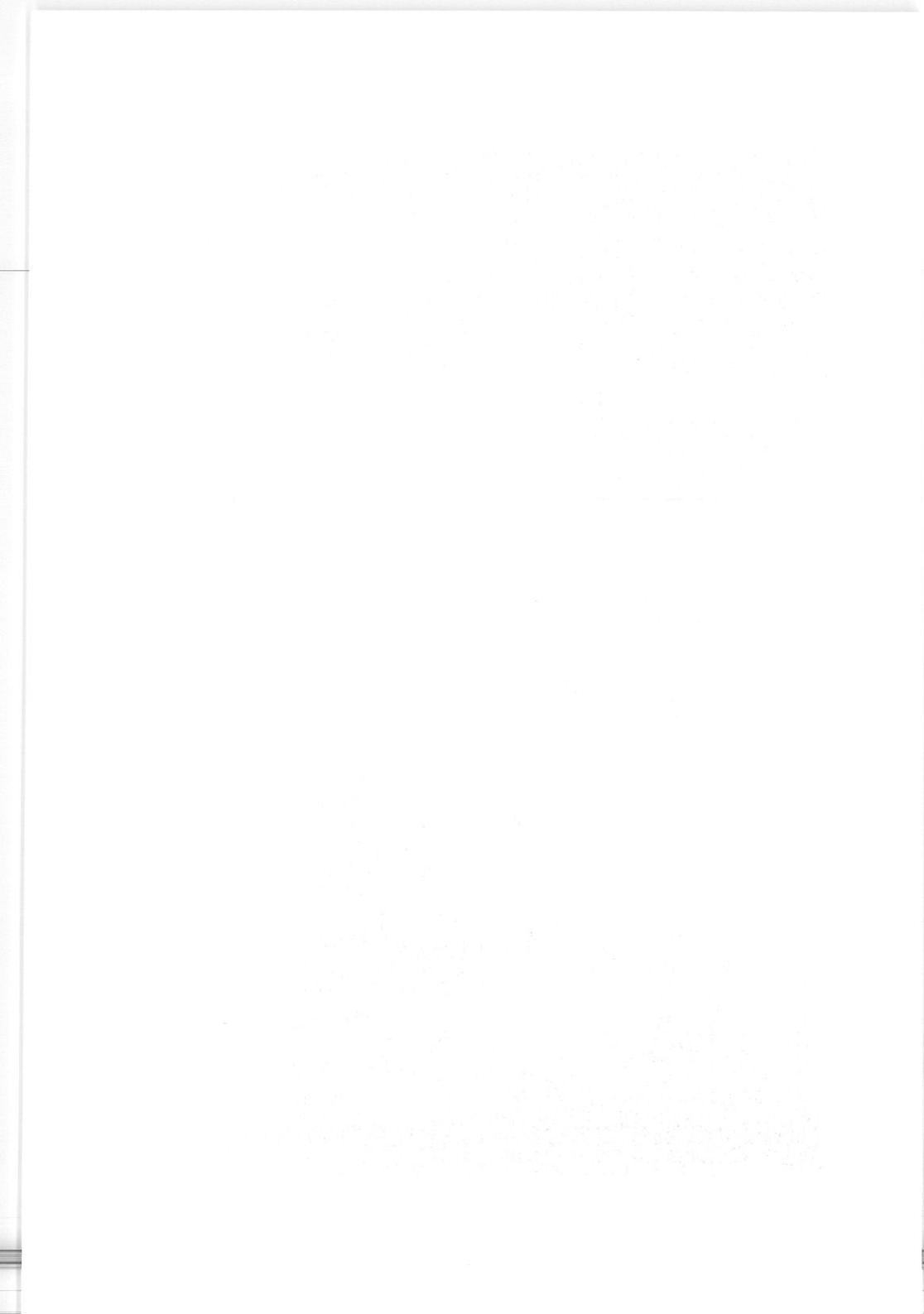
LIST OF PARTICIPANTS

NAME	COMMUNITY	COUNTRY
1 Fr. Bruno Ruggieri	Siakago	Kenya
2 Fr. Christian Bigault	Pisana, Mission Department	Italy
3 Fr. Dino Viviani	Mekanissa – Addis Abeba	Ethiopia
4 Fr. Eoin Farrelly	Bosco House Randvaal	South Africa
5 Fr. Estifanos Gebremeskel	Mekelle	Ethiopia
6 Fr. Felice Molino	Makuyu	Kenya
7 Fr. George Chalissery	Don Bosco Upper Hill	Kenya
8 Fr. Gianni Rolandi	Don Bosco Utume	Kenya
9 Fr. Giuseppe Larcher	Adwa	Ethiopia
10 Fr. Hagos Alema	Dilla	Ethiopia
11 Fr. Isaiah Torres	Sunyani	Ghana

NAME	COMMUNITY	COUNTRY
12 Fr. James Pulickal	Don Bosco Tonj	Sudan
13 Fr. Jan Marciniak	Bombo	Uganda
14 Fr. Jan Swiderski	Luwingu	Zambia
15 Fr. Joseph Pulikkal	Don Bosco – Moshi	Tanzania
16 Fr. Lionel Xavier	Don Bosco, Ondo	Nigeria
17 Fr. Luciano Odorico	Generalate – Roma	Italy
18 Fr. Mathew Puthumana	C.T.C Makalala	Tanzania
19 Fr. Paul Skolasinski	Parish NKK	Malawi
20 Fr. Sean Murphy	Maputsoe	Lesotho
21 Fr. Stephen Chemmalakuzhy	Mafinga parish	Tanzania
22 Sr. Agnese Lee	Dilla	Ethiopia
23 Sr. Antonietta Scomparin	Siakago (Embu)	Kenya
24 Sr. Candide Asselin	Provincial House	Kenya
25 Sr. Ciri Hernández	Rome	Italy
26 Sr. Delfina Ceron	Makuyu	Kenya
27 Sr. Elena Rastello	Dar – es- Salaam	Tanzania
28 Sr. Ida Grasso	Provincial House	Kenya
29 Sr. Ligia Aristizabal	Dagoretti Market	Kenya
30 Sr. Mary Riva	Embu	Kenya
31 Sr. Mercedes Alvarez	Generalate – Roma	Italy
32 Sr. Pat Lacharité	Makuyu	Kenya
33 Sr. Patricia Finn	Clonea - Jo'burg	South Africa
34 Sr. Purificacion Cruz	Provincial House	Kenya
35 Sr. Rosetta Guarnier	Namanga	Kenya
36 Sr. Teresa Fernandes	Siakago	Kenya
37 Sr. Teresa Roszkowska	Hillot Moyo	Sudan
38 Sr. Zofia Lapinska	Luwingu	Zambia



Nairobi, 1st - 5th May 2000 - Participants





EVANGELIZING AND
CATECHISING THE WORLD
THE SALESIAN WAY

**SEMINAR ON MISSIONARY ANIMATION
AND FORMATION**

Nairobi, 1st – 5th May, 2000

MEMORANDUM

1. Airport Reception of participants shared by SDB and FMA according to time of arrival and number of persons.
2. Mon. May 1st, after Supper:
 - Welcome: Fr. George Chalissery, Provincial; Sr. Candide Asselin, Provincial
 - Introduction of Participants: Sr. Elena Rastello; Fr. Glenford Lowe
3. Logistic Material to be provided by
Fr. Hubert Pinto
4. General Coordination:
Sr. Candide & Fr. H. Pinto
5. Coordination of each day:
 - Tuesday May 2nd: Fr. Stephen Chemmalakuzhy
 - Wednesday May 3rd: Sr. Rosetta Guarnier
 - Thursday May 4th: Sr. Elena Rastello
 - Secretary: Sr. Ida Grasso
6. Liturgy (Eucharist, Morning & Evening Prayers)
 - Tue 2nd May Kenya
Celebrant: Fr. Luciano Odorico
Animation: Sr. Teresa Fernandes, Sr. Pat Lacharite
 - Wed 3rd May Ethiopia
 - Thurs 4th May Zambia
 - Fri 5th Sudan
7. Cultural visit, 3rd May, PM.
Nairobi Museum, City tour: transport and ticketing – Fr. Hubert Pinto

- Free time after supper
8. Evening get-together:
 - Tuesday May 2nd A.F.E - Malawi, Zambia, Zimbabwe
 - Thursday May 4th A.F.M - Southern East – Ethiopia – Eritrea
 9. Good Nights
 - Fr. Luciano Odorico
 - Sr. Ciri Hernández



EVANGELIZING AND CATECHISING THE WORLD THE SALESIAN WAY

DAILY TIMETABLE AND PROGRAMME

Monday, May 1st

Arrival and Reception

Dinner

Welcome by:

Sr. ASSELIN Candide, Provincial AFE

Fr. CHALISSERY George, Provincial AFE

Presentation of the participants

Tuesday, May 2nd

Liturgical Animation and fraternal get together: SDB/FMA

Morning Prayers, Eucharist

Introduction Fr. LUCIANO ODORICO, Mission Department, SDB.
Sr. CIRI HERNÁNDEZ. Context of Mission ad Gentes, FMA

1. Analysis of the challenges of First Evangelization in the context of the English speaking Africa according to the indicative guidelines suggested

FMA: AFE, AFM

SDB: Southern East, Ethiopia-Eritrea, Malawi, Zambia, Zimbabwe -
Groups - sharing

2. The First Evangelization in the context of the Apostolic Exhortation "Ecclesia in Africa", Short reference by Fr. ROLANDI Giovanni, SDB - Utume Theologate (Nairobi)

3. The First Evangelization in dialogue with cultures and religions and/or the Catechumenate in Africa - Fr. FARRELLY Eoin, Don Bosco Daleside, Walkerville (South Africa)

Afternoon - Workshop

Assembly

Evening Prayers
Dinner - Get together

Wednesday, May 3rd

Liturgical Animation and fraternal Get together, SDB/FMA: Ethiopia
Morning Prayers - Eucharist
Breakfast

First Evangelization in dialogue with cultures and religions from educational centres and of promotion: possibility, condition, challenges...

Sr. LACHARITÉ Patrizia, FMA, Makuyu (Kenya)

4. Presentation of significant experiences on First Evangelization in dialogue with cultures and religions:

1. **Siakago (Kenya):** Fr. Bruno Ruggieri SDB - Sr. Antonia Scomparin FMA
2. **Maputsoe (Lesotho):** Sr. Roberta Tomasi FMA - Fr. Murphy Sean SDB
3. **Khartoum (Sudan):** Fr. Jacob Thelekkedan, SDB - Sr. Teresa Roszkowska FMA
4. **Sunyani (Ghana):** Fr. Isaias Torres SDB
5. **Luwingu (Zambia):** Fr. Jan Swiderski SDB - Sr. Zofia Lapinska FMA

Workshop
Assembly

Dinner
Cultural Visit - Nairobi

Thursday May 4th

Liturgical Animation and fraternal get together: SDB/FMA Zambia
Morning Prayers - Eucharist
Breakfast

6. "Catechetical Animation": starting from the experience of the South African Episcopal Conference

Sr. FINN Patrizia, FMA - Walkerville (South Africa)

7. "Formation of Catechists": starting from the experience of the Catechetical Centre of Makalala (Tanzania).

Fr. PULIKKAL Joseph, SDB.

Workshop
Assembly
Afternoon;
❖ PANEL: On First Evangelization in Africa

Conclusions:

Proposals on:

- Missionary praxis and first Evangelization in parish environment
- Missionary praxis and first Evangelization in educational and promotional environment
- Missionary animation
- Other proposals

Workshop

Assembly

Seminar Evaluation

Evening Prayers

Dinner - Get together

Friday, May 5th

Liturgical Animation: SDB/FMA Sudan

Morning - Eucharist

Departure!



EVANGELIZING AND
CATECHISING THE WORLD
THE SALESIAN WAY

GROUP 1

Sr. Aristizabal Ligia
Sr. Bickford Virginia
Fr. Gebremeskel Estifanos
Fr. Marciniak Jan
Fr. Pulikkal Joseph
Sr. Scomparin Antonietta
Fr. Swiderski Jan

GROUP 2

Fr. Alema Hagos
Sr. Ceron Delfina
Sr. Grasso Ida
Sr. Guarnier Rosetta
Fr. Murphy Sean
Fr. Puthumana Mathew
Fr. Xavier Lionel

GROUP 3

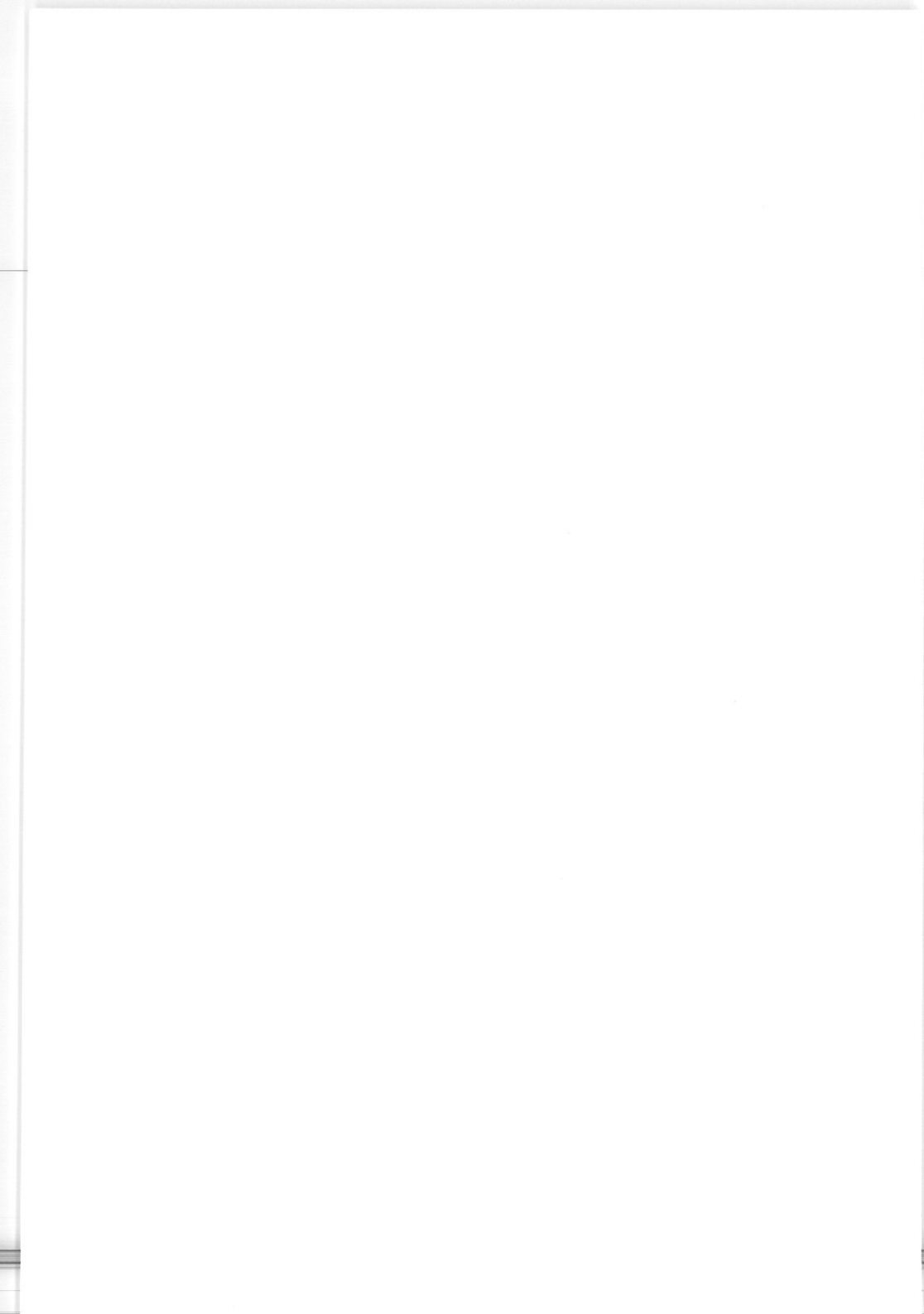
Fr. Chemmalakuzhy Stephen
Sr. Finn Patricia
Sr. Lee Agnes
Fr. Molino Felice
Fr. Pulickal James
Sr. Riva Maria

GROUP 4

Fr. Farrelly Eoin
Sr. Fernandes Teresa
Sr. Rastello Elena
Sr. Roszkowska Teresa
Fr. Skolasinski Paul
Fr. Viviani Dino

GROUP 5

Sr. Lacharité Pat
Sr. Lapinska Zofia
Fr. Larcher Giuseppe
Fr. Rolandi Gianni
Fr. Ruggieri Bruno
Fr. Torres Isaiah





EVANGELIZING AND CATECHISING THE WORLD THE SALESIAN WAY

INTRODUCTION TO THE SEMINAR ON MISSIONARY PRAXIS and FIRST EVANGELIZATION

Fr. LUCIANO ODORICO, SDB

Dear Sisters and Confreres,

I offer you my cordial greetings and welcome you to this meeting of missionaries of the English-speaking countries of Africa.

We are in the period of **Paschal Time**, the season of Joy and of Hope. It would seem to be a propitious time for renewing our missionary praxis and our enthusiasm for proclaiming Christ to those who do not know him.

In past years the two Departments of the FMA and SDB have organized successful seminars in every continent. In these two weeks we shall finish the meetings for Africa. Next year we shall have a meeting on *Pastoral Missionary Work in Islamic contexts and in contexts of Eastern Christianity*. In this way we shall complete a panoramic vision of the missionary work and the accompanying challenges which our Congregation faces throughout the world.

In Africa we have already begun the phase of consolidation of our Salesian foundations. We are called upon, therefore, to emphasize, in the light of the document "**ECCLESIA IN AFRICA**", the priority of First Evangelization, the content and methodology of the Catechumenate, the choice, promotion, formation and follow-up of the Catechists.

You are workers in strictly missionary contexts; and certainly you notice that the quality of missionary work is reflected in the quality of faith of those to whom our work is directed. In the conso-

lidation phase there is the danger that overemphasis on structures will lessen our eagerness to reach out to those who are furthest away.

God grant that this seminar may provide a new thrust towards a renewed **First Proclamation**.

We are all bearers of the Salesian Charism, of that original grace given by the Holy Spirit to Don Bosco and Mary Domenica Mazzarello.

In the history of our two Congregations, which already goes back over more than a hundred years, the missionary reality has grown a great deal in quantity and quality. If today we are Congregations on a global scale, this is due substantially to the fact of our missionary expansion.

This year we are celebrating the **Jubilee of 2,000 years** of the proclamation of the **Good News of Jesus**. Certainly the sons and daughters of Don Bosco and Mary Mazzarello have made their own particular contribution to the universal Church.

Salesian missionary praxis has always been that of the First Proclamation and the foundation of the Church, of Catechumenate processes for the young, of educative services, an example of harmony between faith education and advancement, of the formation of catechists, community leaders and animators, of the development of native vocations.

In this year in which we are also celebrating the **125th anniversary of the departure of the first missionaries**, we are happy to see fully realized Don Bosco's missionary dreams. Africa too has completed the realization of Don Bosco's vision and is living today with prophetic conviction the phase of consolidation and expansion.

We know that *everything is a grace* and we know too, as Don Bosco used to say, that everything has been done through the intervention of Mary Help of Christians. We are living these days in the certainty that our Founders are among us, sharing our worries and our hopes.

May the Virgin Mary, Help of Christians, guide and protect us.



EVANGELIZING AND
CATECHISING THE WORLD
THE SALESIAN WAY

**“TOGETHER” SDB-FMA
TO BE WITNESSES OF THE RISEN CHRIST
WITH THE YOUNG PEOPLE IN AFRICA**

**Seminar on “First Evangelization”
Nairobi, Kenya 01-05 May 2000**

Presentation by Sr. CIRI HERNÁNDEZ

Africa is Waiting for You!

These are the words that Don Bosco heard from Cardinal Lavigerie, in that distant 1883, in Paris. We all know the answer of Don Bosco, “Your Eminence, be certain that if we can do something in Africa, the entire Salesian Family is with me at the disposal of Your Eminence. I shall send my Sons there”

It was not he personally, who sent the Salesians to Africa but, only three years after his death, seven Salesians, sent by Don Rua, were leaving the port of Marseille directed to Oran in Algeria. Two years later, in 1893, also the Daughters of Mary Help of Christians arrived there.

Around the years 1980-81, there was a re-launching of the “Africa Project” at the initiative of the XXI General Chapter of the Salesians which was taken up by the FMA’s at their XVII General Chapter. Many of us were witnesses and some also protagonists, of this historic moment for our two Congregations in Africa.

The fulfillment of this historical event proved to be for us a special grace of God for the renewal of the missionary spirit, as it was hoped and prayed for by Father Viganò at the starting of this project.

As we all know, the missionary presence of the Salesian Family in Africa is a rich and fruitful reality filled with challenges and with hopes. We are living a very significant moment for the present and the future of our presence here. It is a time between consolidation and expansion, a moment of the grace of God calling us to discernment and co-responsibility.

At the beginning of this **Third Millennium and in this Jubilee Year, we too, as Salesian Family ask ourselves:**

“What Jubilee for Africa?”

How can we effectively tell the young African people that God loves them, that they are liberated in Christ Jesus?

The answer demands of us that we allow the Spirit of the Lord to lead us again towards:

- A new awareness of the complex situation in which the African people live, a people, particularly children, women, wounded in their dignity;
- A renewed will and capacity to discover and to denounce prophetically the causes which provoke these situations.
- Being present among them in a yet more incarnate way according to the style of Jesus of Nazareth;
- Promoting, so as to increase the dialogue, the contacts with other Christian denominations, traditional religions, and other religions. Dialoguing with people of good will and institutions concerned with and ready to commit themselves to the defense of human rights.

It is necessary to ask ourselves:

- What our ‘quality contribution’ is towards the urgent demands for proclaiming the message of Jesus in the evangelization of the African people, as presented by the bishop of Africa after the celebration and publication of the conclusive document. “The Church in Africa”.
- What witness do we give of our presence ‘as Church’. In what way is our community promoting the ecclesial communion at the service of God’s Kingdom, by its insertion into the Christian community and through its project of evangelization.

It is also necessary, as a charismatic contribution towards the fulfillment of the Kingdom of God, to continue with determination to invest every energy in the education of the poorest youth, with respect and in consideration of their cultural level and their natural resources thus favoring the intercultural dialogue.

I would like, in this presentation, briefly call to your attention one aspect of what the Bishops of East Africa (Amecea) underline regarding the present situation of the people, particularly of the young who are immersed in this world of globalization. They stress, among other things, the necessity to save the African family, as the sacred place where the most profound African values converge. From this, the Synod image of the “Church Family of God” acquires greater relevance and a character of urgency.

The educative style lived in Valdocco and Mornese, which is the special characteristic of our spirituality, finds itself in perfect tuning with the Church as the new Family of God. We wish, therefore, that in everyone of our educative-evangelizing centers, the characteristics of the family spirit, may be lived, thus making of them places in which the values which the fathers of the Synod attribute to the Small Christian Communities (*cf EA n 89*) may be lived. It is a family experience, which prepares the young people and facilitates their insertion in the life of these communities.

The Synod in fact, considers the Christian communities as:

“Places of evangelization of their own communities

Where the good news is brought to others – which is the missionary dimension

Where one prays and listens to the Word of God

Where a sense of responsibility is promoted in everyone

Where one learns to live as Church in dialogues, open to service and in solidarity with others

Where the real problems of life are faced in the light of the Gospel

Where one is open to the universal love of Christ which knocks down barriers and natural alliances among tribes, clans or other group of particular interests

It is in these communities that Christ is known, loved and served in a personal and community way. (*cf Proposition 9, EA n. 63*)

In Acts of the FMA's XX General Chapter we read: "in a world marked by contrasts and divisions, to journey together is "prophecy" (*cf Acts XXGC p. 71*).

I thank the Lord for these days, when "*together*", we will be able to share our missionary experience of first evangelization in dialogue with the cultures and the religions present in this part of the African continent.

Together, as a sign of communion for the young people. Together as men and women believers, capable of profound dialogue because appreciative of the gift of life and of the way to live it. Because they believe in the message of Jesus Christ, Lord of history, and in his mission of love and service, they are capable of fulfilling themselves today, through a liberating education which promotes human rights, reconciliation and peace.

An education which actualizes in pedagogy of small steps, transforms the environment as well as the economic, social, political and cultural structures in which we live, making them more just in solidarity, according to the project of God for humanity. All these are dimensions which integrate the evangelizing mission of the Church.

May **Mary**, our Lady of Africa, be also for each one of us the Mother and Teacher, the good shepherdess who, as in Don Bosco's dream of 1886 in Barcelona, shows us the road for the expansion and consolidation of our presence in Africa.



EVANGELIZING AND CATECHISING THE WORLD THE SALESIAN WAY

ANALYSIS OF THE CHALLENGES OF FIRST EVANGELIZATION IN THE CONTEXT OF ENGLISH SPEAKING AFRICA:

GROUP REPORTS

1. What signs of “*inculturation of the gospel*” do we discover in the contest in which we work?

Malawi, Uganda, Sudan, Ghana and Nigeria

- Liturgy
 - **Made meaningful through local language**
 - **Dance, Music, Song**
 - **Commentaries on the Liturgy**
 - **Media**

Sacraments – **especially baptism and marriages in the Christian context.**

Scripture – Bible is available from the Local language

- Life styles incorporated into Gospel – behavior pattern respect for person, property honesty, purity of life, Commitment.
- In some areas there has been lack of follow up – result – falling back to old life styles.

Kenya 1

- **A more African Liturgy**
- Assuming Christian responsibility in family
- Gospel preached in crusade style and other ways proper to each culture

- General openness to the Gospel message
- A grouping number of:
 - Small Christian Community
 - Marriages in the Church (young people)
 - Committed Leaders in the Church.

Ethiopia

1. Ethiopian culture is Christian culture.
 - Religious feasts are national holidays. There is great devotion and love of the Cross which is the sign of their belonging to Christ.
 - There is a recent increase in the number of Catholics.

Southern Africa

- Much inculturation is taking place through language, music, and dancing. The aspect of theological inculturation is not a high priority yet. At present there is emphasis on Africanization to the detriment of inculturation. Where different cultures live together inculturation becomes more difficult.
- Emphasis in some areas seems to be on inculturation of the Eucharist, which can be very controversial.
- In south Africa there is the formation of a “Black Priests Forum” who want to carry forward the Africanization of the Church.
- Inculturation of the Gospel is often overshadowed by the inculturation of the sacraments. This does not often go deeper than external signs.

Kenya 2

- Desire for something extraordinary
- Desire for the “Spiritual”
- God Jesus
- Desire to form good families (settling marriages is – bringing together)
- Increase of the Christian Communities.

Tanzania

- Celebrations
- Church as a FAMILY (to belong to a family – Africa value)
- Small Christian Communities.

2. What signs of “*conversion/change of life*” do we see in the environment where we work?

Malawi, Uganda, Sudan, Ghana and Nigeria

1. Sense of belonging to the Church
2. Increase in the number of baptism
3. Regularization of marriages
4. Increase in Local vocations
5. The acceptance of the “The Preventive System”
6. The importance of the role of the family in the Church.
7. The commitment of groups Salesian cooperators – role in the mission in the local Church. The other groups in the Church Legion of Mary, Sacred Heart Groups. Salesians Groups and movements.
8. Increase in Social Communication.

Kenya 1

- Greater preparation for Baptism and Marriage.
- Care for the sick / disabled
- Greater awareness and appreciation for:
 - Justice & Peace issues
 - Reconciliation
 - Women’s dignity
- Openness to the needs of others in /Small Christian Communities

Ethiopia

- Putting right the irregular marriages.
- Breaking out of marriage relationships in order to receive Baptism.

- Appreciation and practice of the sacrament of reconciliation.
- Better moral behavior and practice of the faith in the young.

Kenya 2

- Service – of our leaders
- Increase of participation of the laity in
 - Liturgy
 - Sacraments
 - Community serviced – sharing.

Tanzania

- Deeper longing for the Word of God
- Appreciate and genuine use of the sacrament of reconciliation
- Groups and Movements
- Gradual deepening of Christian life.

3. In these difficult times, do you see “*new opportunities*” for proclaiming the Lord Jesus?

Malawi, Uganda, Sudan, Ghana and Nigeria

1. Mass Media
2. From the situations of daily life
3. More importance to family life and values
 - Forming committed lay people
 - Youth formation – the future of the Church – dedicated, convinced and committed.
 - Encourage Groups and Movements
 - Witness Value in daily life.

Kenya 1

- Seminars, Meetings, Crusades, formative moments ...
- Educative towards...
 - Mass media

- Peace and Justice Issues
- Respect for girls
- Value of Person against traditions (e.g.: Dowry System)
- Participation in Life of the people
- Using the present economic crisis for growth in solidarity and faith.
- Training and formation of Laity for responsibility in Church and in society.

Ethiopia

- Educational project implemented in its various forms and with all groups of Salesian family, young people as Christian leaders.

Kenya 2

- To consolidate of works / efforts/ Programs
- to strengthen our quality of presence
- Focus on Empowering**
- our vocations
- Past pupils – to work and walk with us in our apostolate
- Educating community
- Salesian cooperators
- Formation of Catechists & Catholic teachers.

Tanzania

- Disillusionment with politics, economics etc.
- Lack of affection of the individual
- Fears/superstitious/etc – educational to freedom
- To form Leaders
- Longing for Christian – African moral life
- Social Commitments.



Working in the groups.



EVANGELIZING AND
CATECHISING THE WORLD
THE SALESIAN WAY

**THE FIRST EVANGELIZATION IN THE CONTEXT OF
THE APOSTOLIC EXHORTATION *ECCLESIA IN AFRICA***

Fr. GIOVANNI ROLANDI

N. B. All numbers between brackets refer to the paragraphs in which the Document has been divided, unless otherwise noted.

In the letter of invitation to address the participants of this Seminar, I was told that my task would be to present synthetically the teaching contained in the Post-Synodal Apostolic Exhortation *Ecclesia in Africa*. Let me try to do exactly that.

This Document was the outcome of the Special Assembly for Africa of the Synod of Bishops.

The Pope first recalls to mind the various stages that brought about the celebration of the event (1):

Convocation: 06/01/1989 (5)

Celebration: 10/04 - 08/05/1994 (6)

Document publication: 14/09/1995, at Yaounde' (144).

Outline of the Exhortation (8)

- Introduction
- Historic moment of the Celebration of the Synod: objectives, preparation, celebration (chapter 1)
- Current situation of the Church in Africa with different phases of missionary commitment (chapter 2)
- Aspects of the evangelizing mission that the Church must take into account (evangelization, inculturation, dialogue, justice and peace, means of social communication) (chapter 3)

- Urgent tasks and challenges facing the Church in Africa (chapter 4)
- Tasks of Christ's witnesses in Africa... (chapter 5)
- ... which will enable them to make a more effective contribution to the building up of the Kingdom of God (chapter 6)
- Responsibilities of the Church in Africa as a missionary Church (chapter 7)
- Conclusion.

With such vast and wide-ranging material before us, I propose to go through the third chapter (Evangelization and Inculturation) in some detail, since the topic of this input focuses on First Evangelization, and then to skim over the rest. (I will not treat chapters 1 and 2, since they simply prepare the ground for the teaching contained in the body of the Exhortation).

Evangelization and Inculturation

The Pope reminds us that **evangelization** constitutes the essential mission of the Church, the grace and vocation proper to her (55). The proclamation of the Good News of Christ is done not only by the proclamation of the Word, but also by the witness of life (even to the point of martyrdom). The purpose of evangelization is transforming humanity from within and making it new.

The Church in Africa, the fruit of the evangelization effort of the missionaries, is now responsible for the evangelization of the Continent and the world. (56) "Africans, you are now your own missionaries" (Paul VI, Kampala, 31/07/1969).

The task of evangelizers in Africa is to proclaim the hope of life rooted in the Paschal Mystery (57), a mystery of suffering and death, which leads to resurrection. Christ our hope is alive: we shall live! Africa is destined for life! Evangelization is therefore aimed at a transforming encounter with the living person of Christ. Evangelization has to reach individual human beings and society in every aspect of their existence, so it is expressed in various activities, e.g. proclamation, inculturation, dialogue, justice and peace, and the means of social communication. In all this, prayer to the Holy Spirit has to be stressed, as at Pentecost, and Mary too will have her place with us.

The Word of God, living and active as it is, has to be proclaimed tirelessly, as authentically interpreted by the *Magisterium* of the Church. (58) All Christians should have access to the Scriptures, so translations of the Bible, with guidelines for prayer and study, should be prepared for the family and the community at large. Scriptural formation of the clergy, religious, catechists and the laity has to be encouraged, as well as celebrations of the Word and Biblical apostolate (cf. Biblical Center for Africa and Madagascar). The Bible should be put in the hands of the people of God from their earliest years.

So that the process of evangelization may take place, **inculturation** is essential, i.e. the process by which catechesis *takes flesh* in the various cultures (59). Inculturation has two dimensions: the transformation of authentic cultural values through their integration in Christianity and the insertion of Christianity in the various human cultures. Inculturation is a priority, a requirement for evangelization. The theological foundations (60) of inculturation are found in the very mystery of Incarnation: the Second Person of the Trinity became one of us, entered our history. So Jesus is the proof of God's love for humanity. The Word we proclaim is exactly this same Word made flesh: the Good News is Jesus Christ. So, just as the Word became flesh, the Good News must take root in the life-situation of its hearers. Inculturation is this insertion of the Gospel message into cultures. Inculturation follows the logic proper to the Mystery of Redemption: it is the Incarnation of Jesus reaching its peak in the Paschal Mystery (61). In it glorification passes through suffering and death, i.e. self-emptying. This is the path of inculturation, too: it takes on all authentic human values, purifying them from sin and restoring to them their full meaning. The Pope underlines in this the aspect of the outpouring and action of the Holy Spirit (i.e. the Mystery of Pentecost). This journey will be fully possible only because of his light and inspiration, since he draws all gifts and talents into unity. This process should be followed according to two criteria (62): compatibility with the Christian message and communion with the universal Church, taking all care to avoid syncretism. Inculturation has to include the whole life of the Church and the whole process of evangelization, i.e. theology, liturgy, the Church's life and structures.

Therefore research is needed in the field of African cultures in all their complexity.

The Synod then already made use of inculturation, taking the **Church as God's Family** as its guiding idea for the evangelization of Africa (63). This image is particularly appropriate for the evangelization of Africa, because it emphasizes care for others, solidarity, warmth in human relationships, acceptance, dialogue and trust. So the new evangelization will aim at building up the Church as Family, encouraging reconciliation and true communion, solidarity and sharing between the different sections of society. So theologians are invited to work out the theology of the Church as Family. In so doing they will have to take into account the images of the Church already developed by Vatican II (i.e. Mystical Body, People of God, Temple of the Spirit..., Bride of Christ, Holy City...).

Again, **inculturation of the liturgy**, provided it does not change the essential elements (?), is given a special prominence (64). Yet, even when doctrine is hard to assimilate or when its practice poses difficult problems, fidelity to the Church's teaching has to be maintained. At the same time, people have to be treated with justice and pastoral charity. So Episcopal Conferences are invited to set up study commissions, especially for matters regarding marriage, the veneration of ancestors and the spirit world.

Dialogue is to be practiced first of all within the family of the Church at all levels (65). Then ecumenical dialogue is of fundamental importance, with our brothers and sisters belonging to other Christian denominations so that the proclamation of the Gospel in the continent may become more credible. National and diocesan commissions for ecumenism should be set up. This attitude towards dialogue must embrace also the Muslims of good will, since the living God is the father of one great human family to which we all belong (66). The main thrust of this dialogue should be along the lines of justice and peace and social commitment. Dialogue in this sense would include fairness on both sides, and reciprocity in matters of religious freedom. Regarding African Traditional Religion (67), a serene and prudent dialogue is recommended. By means of it, Catholics can be protected from negative influences and positive va-

lues belonging to ATR (e.g. belief in a Supreme Being, Eternal Creator, Provident...) can be assimilated. They are actually a preparation for the Gospel, because they contain precious "seeds of the Word" which can lead many to accept Jesus. Adherents of ATR should be treated with great respect and esteem. Suitable courses in ATR should be given in houses of formation for priests and religious.

The **human development** of every person and of the whole person is at the very heart of evangelization (68). Between the two there are links of the anthropological, theological and evangelical order and very concrete situations (e.g. of justice/injustice...). Jesus' public ministry was centered on liberating humanity from many perspectives, also from the social, economic and political ones. So evangelization cannot simply ignore all this. At the same time, the liberation that evangelization proposes must envisage the whole human person. The Church believes she can contribute greatly towards making the family of humankind and its history more human (GS 40). The Incarnation of the Word of God is the foundation of restored human dignity, therefore to proclaim Jesus Christ is to reveal to people their inalienable dignity, received from God through the Incarnation of his Son (69). This is the theological foundation of the struggle for the defense of personal dignity, for justice and social peace, for the promotion of liberation and the integral human development of all. Also, the development of people has to be achieved in solidarity. Integral development implies respect for human dignity. The Church in Africa, then, must continue to exercise her prophetic role and be the voice of the voiceless, so that everywhere the human dignity of every individual will be acknowledged (70). This commitment goes as far as challenging the political leaders and Governments to guarantee ever more the liberation and development of their people. This would include the common and harmonious development of all the members of a nation and of all the peoples of the world. Finally, evangelization has to denounce and fight against all that destroys the person. The condemnation of evils and injustices is also part of the ministry of evangelization in the social field, sharing in the Church's prophetic role. Proclamation, though, is always more important than condemnation.

As a faithful incarnation of God's desire to communicate, especially following his very Word made flesh, Christ the Communicator *par excellence* (122), the Church in Africa sees the great importance of the means of social communication (the mass media), under two aspects (71): as a new and emerging cultural world and as a series of means serving communication. As constituting a new culture, these means have their own language and specific values and counter-values, therefore the mass media need to be evangelized. They represent the first *Aeropagus* of the contemporary age (RM 37). The Church has to make sure that the media propagate the good, the true and the beautiful. Therefore, Christians who are professionals in this sector should ensure that Christian principles influence the practice of their profession (124). Training in their use is therefore a necessity not only for those who preach the Gospel, but also for all other Christians. In the African context of oral transmission and its great importance, the Church is sent to speak: she cannot remain silent and therefore she has to make use of the means of social communication which the contemporary world puts at her disposal, so that the Good News may be heard in the most varied and diverse contexts. The traditional forms of communication should not be underestimated: they are less costly and more accessible and can be a precious source of material and inspiration for the modern media (123). Co-operation and co-ordination at the continental and world level are recommended, so that the Church may use the media in an ever more effective and fruitful way (126).

Tasks and Challenges Facing the Church in Africa

In line with the points treated in chapter 3, the Pope goes on to present some urgent challenges for the Church in Africa: the need of eliciting conversion and baptism (73), the urgency of evangelization (74), the importance of formation for the lay faithful and missionary personnel (75), the deepening of the faith (76), the importance and power of witness (77) [evangelization]; the inculturation of the faith (78) [inculturation]; shaping a reconciled community (79) [dialogue].

Then the Pope focuses on the importance of evangelizing the Family (80), taking the Holy Family as a model and spiritual source (81). In the family, the dignity of man and woman, who are essentially equal, is stressed (82). This is evidenced by marriage, whose original truth is revealed by Jesus Christ (83). At the same time, a strong awareness is expressed of the need to save the African family from the present-day threats to which it is exposed (84). In particular, a truly Christian family should be oriented towards society: open to other families and to building up society as a whole (85).

Agents and Structures of Evangelization

Evangelization is brought about by various agents, who give value to their witness by means of the holiness of their lives (86). The agents mentioned specifically are: the Small Christian Communities (89), the laity (90), catechists (91), the family (92), young people (93), consecrated men and women (94), future priests (95), deacons (96), priests (97) and bishops (98). The importance and the role of each one of them are briefly outlined.

Evangelizers need structures in order to carry out their mission. First of all, parishes (100) are the ordinary place where the faithful worship and live their Christian life. In them, the communion of various groups and movements should be manifested. Other structures are: movements and associations (101), schools (102), Universities and Higher Institutes (103). In all this, material means are of fundamental importance (104). In this field, the particular Churches in Africa are invited to strive for *self-reliance*, i.e. providing for their own needs without having to continuously depend on their sister Churches in the developed countries.

Building the Kingdom of God

The Church as the Family of God in Africa must bear witness to Christ also by promoting justice and peace: this is one of her con-

crete ways to build the Kingdom (105). Of course, in order to be a reliable source, the Church has to promote justice in her own internal affairs (106), so that the various Justice and Peace Commissions at different levels may be a credible effort to establish Gospel values. Then the Church will be seen as the salt of the earth (108), i.e. a positive influence in public life. In co-operation with other believers (109), the Church can be a challenge for Governments towards the abolition of corruption (110), the building up of the Nation, brought about by holy politicians (111), the establishment of sound laws (112) and of a transparent administration of the common patrimony (113). Also, the Church in Africa can become a powerful means to recall all people to a just distribution of the world's resources, improving socio-political relations among Nations (114).

The Pope then mentions some worrisome problems that affect the Continent and the Church: the very little hope many young people have regarding their future (115), the scourge of AIDS (116), the constant fratricidal wars, caused by external as well as internal problems (117), in which Church leaders have been prominent as agents of pacification (118); the plight of refugees and displaced persons (119), the burden of international debt, of which the Pope appeals for the reduction, if not the cancellation (120) and the lack of respect for women's dignity which is still present in many contexts (121).

The Church in Africa as a Missionary Church

In the last chapter of the Document, the Pope encourages the Church in Africa to respond to the call of Christ, who invites all Christians to be his witnesses in the whole Continent and the whole world (127). Each and every particular Church in the Continent is invited to share practically (with personnel, spiritual and temporal resources) in the universal mission of the Church to spread the Good News, avoiding isolationism (128-130). The Bishops in particular are invited to promote an organic pastoral solidarity within the whole of Africa and the nearby Islands, since they are Catholic Bishops, i.e. their concern is for all the Churches (131-132). Formation to the

priesthood should be renewed, so that priests may be available to be sent even beyond the boundaries of their country of origin (133). The African Members of Missionary Institutes have already started to spread all over the world to preach the Good News: this is a wonderful and encouraging development (134). The only way of being true missionaries is through the witness of holiness: all the rest (pastoral techniques, ecclesial resources, biblical and theological studies) will then follow (136). Along these lines, the Church in Africa has to be an authentic witness to the Christian universalism that has its source in the fatherhood of God (137). She has to reach out to all people, in a true and broad ecumenical movement, transcending race, nationality and creed. The growing interdependence among nations requires Christians in particular to practice the virtue of solidarity (138). This solidarity in practice seeks to go beyond itself taking on the specifically Christian dimension of total gratuitousness, forgiveness and reconciliation. (139).

In conclusion, the Pope invites Christians to strengthen their faith and witness in Africa, as we enter the new millennium (140-142), so that Africa too may give her contribution to the universal spread of the Good News, assured as she is that the names of her children are written on the palms of the crucified and Risen Lord who will never forget them (143).

Conclusion

Something to be noted about the whole Document is that the Pope seems to have adopted a *circular* way of proceeding. Topics and problems are mentioned, quotations are used, which appear again in other parts of the Exhortation, at a different level or from a different perspective in a partly different context. One would like to see in this a practical example of inculturation: when addressing particularly the Church in Africa, the Pope used a way of proceeding which is familiar to many African cultures. In fact, in several African cultures people express themselves as if speaking in *concentric circles*: the ideas mentioned at the beginning are repeated and broadened various times, as the topic unfolds.

Another point of interest is that the whole of evangelization and inculturation is presented as a consequence of Incarnation and as having a possibility of success only through Jesus Christ, in the power and the light of the Holy Spirit, as He accomplishes the mission of his Father, which is now continued by his Body, the Church. In other words, the Trinitarian and Ecclesiological foundations of the issue are extremely clear and continuously emphasized.

Jesus Christ is mentioned practically on every page of this Exhortation and is an accompanying, faithful presence: our effort at evangelizing will not be in vain, since he is the Lord of the mission who sends us to make disciples of all the nations and will be with us “always; yes, to the end of time” (Mt 28, 20b).



EVANGELIZING AND CATECHISING THE WORLD THE SALESIAN WAY

THE MAIN CONTENTS OF PRIMARY EVANGELIZATION THE JOURNEY OF THE CATECHUMENATE MODELS IN AFRICA SPIRITUALITY OF THE CATECHUMENATE

Fr. EOIN FARRELLY, SDB

My topic for this presentation is a three-fold one. The three sections are:

1. The Main Contents of Primary Evangelization,
2. The Journey of the Catechumenate with reference to Models of Inculturated Catechumenate in Africa,
3. The Spirituality of the Catechumenate.

1. The Main Contents of Primary Evangelization

1.1 The aim of primary evangelization

The aim of primary evangelization is preparatory to that of evangelization proper. Its aim is to promote faith and initial conversion to Christ. “From evangelization, completed with the help of God, come the faith and initial conversion that cause a person to feel called away from sin and drawn into the mystery of God’s love.”¹ Or “...first faith...initial conversion and intention to change their lives and to enter into a relationship with God in Christ.”² In the words of the

¹ See: RCIA #37, International Commission on English in the Liturgy, Washington 1986.

² See: RCIA #42.

General Directory for Catechesis: “Primary proclamation is addressed to non-believers and those living in religious indifference. Its functions are to proclaim the Gospel and call to conversion.”³

Evangelization is, in the words of the 1974 Synod of Bishops “the activity whereby the Church proclaims the Gospel so that faith may be aroused, may unfold and may grow.”⁴ Simply put, evangelization is the proclamation of the Good News of Our Lord Jesus Christ in such a way that those who hear it can appreciate it and accept it, respond to Christ in inner faith, rejoice in it through celebration and begin to apply it in practice and allow it to “enter every sector of the human race so that may enter into the hearts of all and renew the human race”.⁵ In this we already have an indication of some of the main contents of evangelization.

- Proclamation of Christ
- Hearing Christ
- Appreciation of Christ
- Acceptance of Christ
- Inner faith response to Christ
- Rejoicing/celebrating Christ
- Following Christ

These can be further simplified into the dynamic:



This dynamic can be identified in the story of the conversion of Cornelius and his household (Act 10:1-48). While the issue for the Church in Jerusalem at the time was the admission of gentiles to Baptism and the Christian Community, the episode does offer us an indication of how the Christian Community in Palestine prepared persons seeking baptism. It can also offer us some degree of inspi-

³ See: General Directory for Catechesis #61, Congregation for the Clergy, Vatican 1997.

⁴ See: Synod of Bishops 1974 “*Evangelization in the Modern World*” US Catholic Conference, Washington 1973.

⁵ See: General Directory for Catechesis #46.

ration as to how we should go about our task of Primary Evangelization.⁶

Cornelius	Peter & the Christian Community
Pre-disposed “devout and God-fearing” (v.10)	
Called in a vision to Christ & the Christian Community (vv 3 – 7)	
Cornelius makes contact through messengers with the Christian Community (v 8)	
	Peter’s vision of the sheet and the food – the Christian Community to be open to all (vv 9-16)
	Peter responds to Cornelius’ messengers (vv 17 – 23a)
	Peter and some of the brothers go to Cornelius’ home (explains the new openness of Jewish Christians to Gentiles) (vv 23b – 29)
Cornelius tells his side of the story (vv 30 – 33)	
	Peter’s proclamation of the Good news of Jesus Christ (vv 34 – 43)
	Discernment of God’s will in the matter – Inspiration of the Holy Spirit (vv 4-47)
Cornelius and his household baptized in the name of Jesus Christ (v 48a)	
	Peter remains with them for some days (v 48b)

While this story goes well beyond Primary evangelization and into the post baptismal catechesis or Mystagogia, the essential elements of Primary Evangelization are evident. These can be listed as:

- The story of the Candidate for the Catechumenate (the inquirer),
- The Story of Jesus Christ,
- The movement towards faith in Jesus.

My Story	+	The Story of Jesus	=	My NEW Story in Christ
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This sets up an intimate interaction of faith between those called to conversion and Christ who calls them. It is important to allow time and space for this interaction. Without it there is no real possibility of the Gospel taking root in their lives. In Africa one of the greatest problems facing evangelization and conversion is the lack of a fundamental relationship between the life and language of faith and the life

⁶ See: Study text 10 *Christian Initiation of Adults: A commentary*, United States Catholic Conference Washington 1984, Chapter 1, p. 6.

and language of peoples and cultures. This raises the important issue of the Locus of this interaction.

1.2 The Locus of Primary Evangelization – Story-telling in the Christian Community

Inner conversion and faith in Christ are essential, because they are the foundation of any external conversion and faith. However the aim of evangelization is not only the interaction between the person and Christ. The process of evangelization needs to pay attention to the community dimension or more explicitly the corporate dimension of the Christian call. The followers of Christ are called to be the Body of Christ with a mission and a ministry to the world. The inquirers need to come into contact with the Church as a people who have an identity in the paschal mystery and who try to continually model it in their daily lives. Hence the story of the Christian Community becomes an additional element in the process of evangelization and of primary evangelization. Thus the locus of primary evangelization must of necessity become the Christian community itself. In the past this was seen as being sufficiently met by an arrangement whereby the catechist, priest or sister took the “converts” in “convert classes”. Today, the restoration of the Rite of Christian Initiation of Adults sites the process and locus of evangelization firmly within the Christian Community and describes these as: “The initiation of catechumens is a gradual process that takes place within the community of the faithful. By joining the catechumens in reflection on the value of the paschal mystery and by renewing their own conversion, the faithful provide an example that will help the catechumens to obey the Holy Spirit more generously.”⁷ In concrete terms this invites us to establish catechumenal communities or groups, which include baptized members of the faith community, inquirers and catechists. It is in these groups that the stories emerge. The synthesis of the stories opens up the invitation to faith in the call of the Lord and stimulates the beginnings of a faith response and of conversion within the inquirers and a further growth in faith on the part of the already bap-

⁷ See: RCIA # 4

tized. Thus story-telling becomes not only a desired methodology in the time of primary evangelization; it becomes an element in the process.



In this synthesis of stories the objective is always to recognize how the Good News— the Jesus' story—invites a response in faith to Jesus and to the paschal mystery. The enquirers are invited to become totally new persons: sons or daughters of God (Galatians 3:26), sharers in the inheritance of the saints in light (Colossians 1:12), the recipients of God's mercy (1 Peter 2:10). These sentiments we find expressed in the hymns on the theme of baptism, which were sung at the assemblies of the early Christian community.

1.3 *The Centrality of the Gospel*

Allowing time and space for the stories to emerge and be told, one must take into account that the central story is that of Jesus on Nazareth, the Christ of God. This is indeed the story that the inquirers want to hear. The stories of the members of the faith community have relevance only in so far as they are related to the story of Christ. The more relevant they are, the more they will do what they are supposed to do—assist the inquirers to recognize in their own stories the ways in which God has been calling them to conversion to him in Christ. The Apostolic Exhortation *Catechesi Tradendae* of John Paul II puts it succinctly: “The primary and essential object of catechesis (and evangelization)⁸ is, to use an expression dear to Saint Paul and

⁸ Parenthesis mine.

- **Celebration**

Lead the inquirers to celebration of their journey by prayers of faith hope and love in response to the story of Jesus and its impact on their own stories and lives. In this way lead them to the first community celebration of their acceptance as Catechumens. “During the precatechumenate period, parish priests (pastors) should help those taking part in it with prayers suited to them, for example, by celebrating for their spiritual well-being the prayers of exorcisms and the blessings given in the ritual (nos. 94, 97).¹⁰

2. The Journey of the Catechumenate with reference to Models of Inculturated Catechumenate in Africa

2.1 *The Journey of the Catechumenate*

A particularly appropriate image for the Catechumenate is that of a journey on the road of faith. On this journey Christian and catechumens “walk together on the road of faith, helping each other on the way to baptism and deeper understanding of the faith.”¹¹ Oswald Hirmer, former member of Lumko Institute, now bishop of Umtata in South Africa, in pages 1–3 of “*Our Journey Together*” makes the comparison between the faith journey of the Catechumenate and that of the two disciples on the road to Emmaus (Luke 24:13-35). I summarize his comparison here:¹²

The Disciples on the Road to Emmaus	Our Journey to Emmaus
	We are all on the way to Emmaus—Christians and catechumens alike. Christ walks with us on the way. The main steps on the road to Emmaus are also the main steps for people on the way to baptism.
Period of First Contact (Pre-catechumenate)	
The two disciples were searching for the truth about Christ	We, too, are searching for the way and may feel frustrated. We need others to join us on the journey together.

¹⁰ See: RCIA # 40.

¹¹ O. Hirmer: *Our Journey Together*”, Lumko 1986, p. 1.

¹² O. Hirmer: *Our Journey Together*”, Lumko 1986, p. 1-3.

The Disciples on the Road to Emmaus	Our Journey to Emmaus
Period of the Catechumenate	
Jesus explained God's plan to the two disciples on the way to Emmaus	In the Catechumenate we, too, listen to the Lord. He walks with us, gives us direction and makes our hearts burn
Period of Lenten Purification and Enlightenment	
"Lord, stay with us—it is getting dark."	The time will come when you have to decide and invite Jesus into your life saying: "Lord, stay with us—it is getting dark." When you have made this final decision, you will be enrolled in the book of the elect or "chosen ones". The time before baptism is the period of purification and enlightenment.
Celebration of the Sacraments of Initiation	
"They recognized him in the breaking of the bread"	The Sacraments of Baptism, Confirmation and the Eucharist we call "Sacraments of Initiation". They "initiate" us or "lead us into" the mystery of God and the Christian community.
Period of Deepening (Mystagogia)	
They went back to Jerusalem and told the Disciples... "We have seen the Lord and he is truly risen".	The newly baptized continue to come together with their brothers and sisters to deepen their faith in the Risen Christ

2.2 A model of Inculturated Catechumenate in Africa

I now propose to briefly illustrate the Lukmo model of the Catechumenate. It is the only one with which I am familiar. I know that **"Our Journey Together"** is widely used in translations in Africa. It consists of 47 catechetical sessions for the RCIA. Oswald Hirmer is the author. Lukmo institute designed a companion training programme "Christian Initiation of Adults" for the purpose of training and introducing the RCIA.¹³

The training programme and the accompanying kit are designed for use by those who wish to introduce and train members of the Christian community in the process and the methodology of the RCIA. Together with the Catechetical manual **"Our Journey Together"**, it is inculturated in these respects:

- Use of appropriate figures in the illustrations
- Simplified language. Although the language is English, it is easily understood and translatable. This is a key element in inculturation.

¹³ See: Hirmer, Prior, Mohamadi & Pheku: "Christian Initiation of Adults" No. 30T in the series "Training for Community Ministries", together with Lumko Kit No. 30, Lumko 1987.

- There is a simple kit as well as a complete kit of illustrations for use with the catechetical sessions and in explanation of the liturgical celebrations.
- A pictures-only version has been prepared for use with those who are unable to read.¹⁴
- The 47 catechetical sessions of *“Our Journey Together”* use a simple three-step method of catechesis-reflection. The first step of each is invariably a story or a situation taken from local life situations.

2.3 *Demonstration of the Lumko Presentation of the Journey of the Catechumenate*

See: Lumko Kit No. 30K

2.4 *Inculturation in Catechesis – a Road to Inculturation in the Liturgies of the RCIA*

Much is spoken and done in regard to the discussion on the inculturation of the Gospel, the Sacraments and the Christian life. The discussion, research and initiatives are on-going and, in the hands of competent and local leaders and members of the Christian Community, will, in time result in the evolution of rites appropriate both to the cultures of peoples and the Gospel. This has gone on in the Church since the beginning. The history of the RCIA is a particular example.

Perhaps an attention to the biblical and cultural images and stories which come into dialogue or contestation in RCIA Evangelization and Catechesis will provide an indication of how the celebrations of the rites as we have then now can be inculturated. Much will depend on the animation by the Episcopal Conferences¹⁵, Local Ordinaries¹⁶ and Ministers.¹⁷

¹⁴ See: Lumko Publications No 30K and 30P.

¹⁵ See: RCIA: #32 - #33.

¹⁶ See: RCIA: #34.

¹⁷ See: RCIA #35.

3. The Spirituality of the Catechumenate

When discussing the spirituality of the Catechumenate it is necessary to first of all to *distinguish* the spirituality of the RCIA and that of the context within which it is being implemented and celebrated. Then it is necessary to attempt *some harmony* if not a synthesis of the two.

3.1 Spirituality

There are many descriptions and definitions of spirituality. One such description is the following: spirituality can be generally described as “those attitudes, beliefs and practices which animate people’s lives and help them to reach out towards the super-sensible realities.”¹⁸ Perhaps a simpler description offered me by an Australian diocesan priest will be adequate for the present discussion: “Spirituality is the response of my/our spirit to the Spirit of God”¹⁹ Given the emphasis on reflection and dialogue with the Word of God which is fundamental to the Evangelization and Catechesis of the Catechumenate and the RCIA, this description of spirituality would seem to be adequate.

3.2 The Spirituality of the Catechumenate

The spirituality of the RCIA is undeniably that of discipleship. The enquirers, catechumens baptized members of the catechumenal communities or groups all gather around and in the presence of the Word, who sits among them, is heard, listened to and spoken to. Thus the characteristics of a spirituality of dialogue and response to the Spirit are to be found in the spirituality of the Catechumenate. These are:

- Attracted or drawn to the master and his teachings,
- Recognizing the presence of the master,
- Listening,

¹⁸ G.S. Wakefield, ed: “A Dictionary of Christian Spirituality”, SCM Press, London 1983. Quoted by P. Kalilombe in his essay “Spirituality in the African Perspective” in G. Rosino ed “Paths of African Theology”, Mayrknoll 1994.

¹⁹ Fr Michael Goonan, Diocese of Sandhurst, Victoria, Australia, died 1999 (R.I.P.).

- Questioning,
- Reflecting,
- Learning to love the master,
- Learning and obeying the teaching of the master,
- Puts the teaching of the Master into practice thus learning to conform one's life willingly to the teaching and way of life of the master,
- Failing and allowing the master to lift us up again,
- Eventually beginning to proclaim the teachings and way of life of the Master.
- All of these taking place in a community context.

A look at the way the Gospel is handled in a catechetical session from *“Our Journey Together”* will indicate this clearly. In each session the catechumenal community:

- Begins with a welcoming of the presence of the Lord,
- A relevant life situation is described in a story, picture or other code,
- The Word is read slowly,
- The Word is read again, or read again in conjunction with a corresponding picture,
- The word is recalled by repetition by the participants of words or phrases from the text in a prayerful way,
- The word is related to the daily lives of the members of the catechumenal group,
- The group closes the session with an appropriate statement to learn and with shared prayer.

The catechumenal group thus adopts the mode of disciples in the presence of the Word: presence, dialogue, following.

3.3 *The Spirituality of the Context - Africa*

Describing “African” spirituality is well nigh impossible just as describing “Asian”, “European” or “American” spirituality. The continent of Africa is vast and contains many cultures, each one with its own characteristic “attitudes, beliefs and practices which animate people’s lives and help them to reach out towards the super-sensible

realities.” However there are some basic commonalities in African spiritualities just as there are in other continental or sub-continental spiritualities. These can be listed as:²⁰

- God’s presence asserting itself through the interaction of heaven and earth, the visible and invisible
- God is the champion of good, life, love, justice, harmony.
- Central to consideration is humanity — human beings presently living in the concrete circumstances of life this side of the grave. This gives rise to communal solidarity rather than competition, exclusion or selfishness.
- The universe is seen as a common heritage, each element in it in a relationship of mutual dependence—human beings, the animal world, the vegetation, the elements, the heavenly bodies, the departed, and the diffuse forces both visible and invisible.
- There is a basic assumption in African spirituality that life is influenced by relationships between human beings and the visible and invisible forces.
- The community of the living is involved in a dramatic struggle between life and death, and the outcome of that struggle depends on how the human community can avail itself of the help of the invisible world.
- The community and individuals are committed to an ever-present struggle against menacing evil if life is to be worth living.
- In this struggle the decisive key is the availability of assistance from the invisible.
- This struggle is not pursued by individuals alone in isolation, but it is in and through the community that the fight can be carried on effectively.

3.4 *Spirituality of the Catechumenate in an African Context*

In order to achieve some harmony between the spirituality of discipleship, which characterizes the Catechumenate, and African spirituality as it is described by Kalilombe above, it is necessary to indicate points of convergence. These appear to be:

²⁰ See: P. Kalilombe in his essay “*Spirituality in the African Perspective*” in G. Rosino ed., “*Paths of African Theology*”, Mayrknoll 1994, pp. 115 ff.

- God is the champion of good, justice and harmony, made visible in Jesus Christ
- The centrality of people and the world in the practical following of Jesus – Loving the neighbor as one loves God.
- Life as the ultimate goal of the struggle in life. Jesus said: “I have come that they may have life – to the full” (John 10:10)
- The Christian community is sent like, Christ to overcome the menace of sin and evil in people’s lives.
- Each one needs the support of the whole Christian Community – the Communion of Saints.
- The communal nature of the RCIA process is a point of harmony. A culture of Christian community becomes a point of convergence.

4. Conclusion

I have attempted to outline three topics, each of which would deserve a presentation in its own right. The first two—Primary Evangelization and the Journey of the Catechumenate are linked and in themselves offer an easily adaptable methodology for achieving the essential vision of the process. However, without the third, they run the risk eventually producing an unreflected ritualism or formalism. Because of this risk the third part becomes important and essential. The content and the methodology of the evangelization and catechesis needs to be subjected to the demands for images and words that speak the same language as that of the inquirers, catechumens and the baptized. The symbols and gestures of the rites need to be comprehensible in the imagery and the gestures of the same enquirers, catechumens and the baptized.

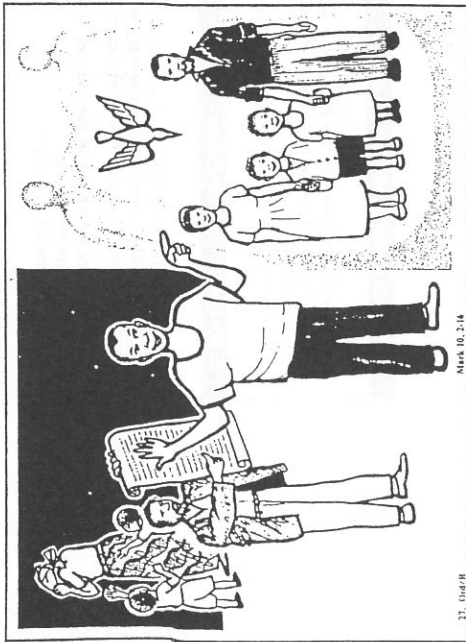
If the local churches are successful in fulfilling their mandate and animate the necessary adaptations and inculturation in the context of African-Christian spirituality, then within the communion of faith and Christian discipleship African Catechumens and African Christians will find a home. They will also will find new words to describe their life task, which is to find life to the full in Christ, and together with all disciples throughout human history, past, present as well as those yet to come they will be able to say with Christ: “It is accomplished”.

Example III:

The Sunday Gospel Picture Celebration

1. We look at the picture of the Bible

- What do we see in this picture?
- What do you think is happening? — —



- We read the text of the gospel twice.
(While the text is being read – all look at the picture)
- Who are the people in the picture?
- What are they doing?
- What are they saying?

SUNDAY GOSPEL PICTURE CELEBRATION

After a hymn has been sung the Facilitator welcomes the people to the celebration.

Then the Sunday Gospel Picture is displayed.*

1. We look at the picture of the Bible

- What do we see in this picture? — —
- What do you think is happening? — —
- We read the text of the gospel twice.
(While the text is being read – all look at the picture)
- Who are the people in the picture? — —
- What are they doing? — —
- What are they saying? — —

2. We search for our own life in the picture

- What situation in our own life do we see reflected in this picture?
(In other words:
The picture reminds us of which problem in our own com here or in our parish, village, town or country?)
- We discuss this question with our immediate neighbour for
- After five minutes each group reports back.
- We choose one problem (situation) which we are going to discuss further.

3. What does God tell us about our problem?

- We keep silence for about two minutes.
(During this time of silence we ask ourselves:
"What did God tell us in our picture and text?")
- After two minutes we tell each other what we think God is saying about our problem.
- What does God want us to do?
- How should we answer God's call as a community?

We sing and pray.

TWIN-PICTURE METHOD*

We sing and pray

1. We look at the picture of daily life

- What is happening in this picture? — —
- Do similar things happen among us also?
For instance? — —
- Why are these things happening? What are the reasons? — —

2. We look at the Bible-Picture

- We read the Bible-text twice while all look at the Bible Picture. — —
- Then we keep silence for 2 minutes. — —
- After the silence we read the text again. — —
- Who are the people in the picture? — —
- What are they doing? — —
- What are they saying? — —

3. We compare our two pictures

- What has our Bible picture to do with our picture of life? — —
- What message has God for our own lives today? What does He want us to do? — —
- Why is God's message Good News for us? — —

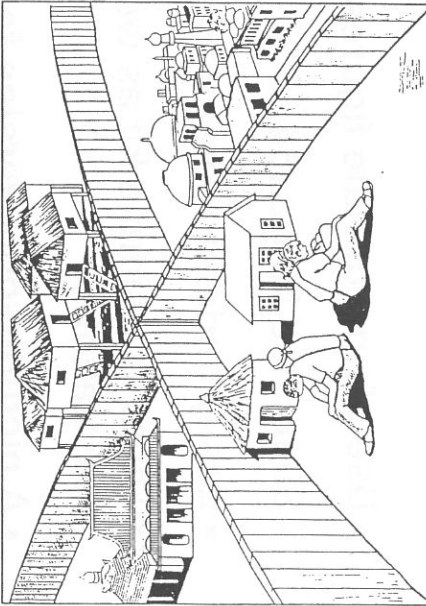
We give praise and thanks to God.

Example II:

The "Twin Picture Method" Bible celebrations with RCIA posters

We sing and pray

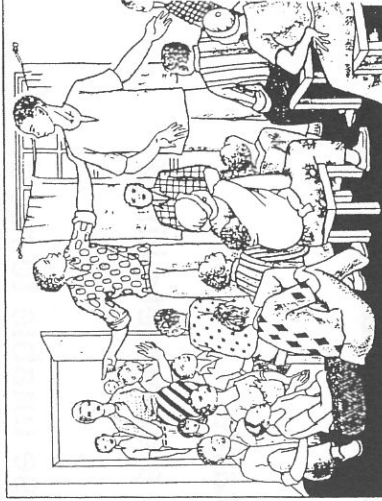
1. We look at the picture of daily life



- What is happening in this picture? — —
- Do similar things happen among us also?
For instance? — —
- Why are these things happening? What are the reasons? — —

2. We look at the Bible-Picture

- We read the Bible-text twice while all look at the Bible Picture
- Then we keep silence for 2 minutes. — —
- After the silence we read the text again. — —



- Who are the people in the picture? — —
- What are they doing? — —
- What are they saying? — —

3. We compare our two pictures

- What has our Bible picture to do with our picture of life? —
- What message has God for our own lives today? What does
us to do? — —
- Why is God's message Good News for us? — —

We give praise and thanks to God.

“OUR JOURNEY TOGETHER”

- Use of appropriate figures in the illustrations
- Simplified language
- Easily understood and translatable
- There is a simple kit as well as a complete kit of illustrations
- A pictures-only version for those unable to read.
- A simple three-step method of catechesis-reflection.
- The first step: a localised life story or situation

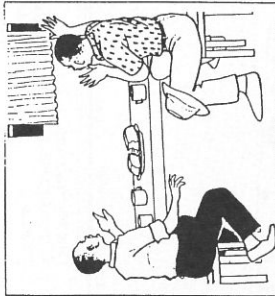
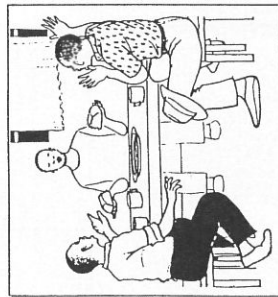
Our Journey to Emmaus



PERIOD OF FIRST CONTACT

PERIOD OF THE CATECHUMENATE

PERIOD OF LENTEN PURIFICATION



CELEBRATION OF THE SACRAMENTS OF INITIATION

PERIOD OF DEEPENING

history of the RCIA

250-400 Rites of RCIA were developed in the first century in **ROME** and **THE CITY**

300-400 Rites of RCIA were developed in the first century in **ROME** and **THE CITY**

400-1000 Children's baptism absorbs rites of adult initiation

1000 Adult initiation

1500 disappears completely

1500 Catechisms emphasize right doctrine against Protestants — memorizing the faith

1700 New start of adult initiation in the missions

1700 Catechisms emphasize right doctrine against Protestants — "memorizing the faith"

1772 RCIA

VATICAN II

Year 1900 Peter proclaims the Message of the Rites of RCIA
 April 15, 1900
 April 15, 1900
 April 15, 1900

Year 1900 **DOLORE** = "Initiations"
 The "New Rite" being formed by the Holy Spirit in the hearts of the faithful

Year 250 **TERTULLIAN**
 "The Rites of RCIA were developed in the first century in Rome and The City"

Year 600 **AMBRIOSE CYRIL**
 The Church's Rites of RCIA were developed in the first century in Rome and The City

Year 1300 **POST BAPTISMAL ANOINTING**
 Baptisms for the Bishop become separate

Year 1600 Catechisms emphasize right doctrine against Protestants — "memorizing the faith"

Year 1700 Capuchins and Holy Ghost Fathers spearhead adequate preparation for baptism in "mission countries"

"White Fathers" (Card. Lavigne) introduced extended catechumenate (3 years)

Year 1962 **SECOND VATICAN COUNCIL**
 Revises catechumenate: Church, Art 14

Year 1972 **RCIA PUBLISHED**
 Art 4: "The initiation of the catechumenate is a process that takes place in a period of time"

History of the RCIA



EVANGELIZING AND CATECHISING THE WORLD THE SALESIAN WAY

PRIMARY EVANGELIZATION, THE JOURNEY OF THE CATECHUMENATE, SPIRITUALITY OF THE CATECHUMENATE

Primary Evangelization and the Catechumenate: Group reports

1. Briefly describe how the Catechumenate is implemented in your area of mission.
What VISION and PROCESS form the basis of its implementation?

Group 1

Uganda - Bombo – 1 year programme done by Catechumens

- there is need for involvement of the priest

Zambia – 2 years of Catechumenate. They follow the three stages of the Catechumenate.

- in August they come to the zonal centers for four (4) days
- The first years are received into the Catechumenate. The Second years are anointed.
- The Third years are baptized
- The lessons are done by the catechists

Ethiopia – They have no first evangelization

Tanzania – The three stages of the Catechumenate is followed, after a few months of attendance.

Vision – Process – Need of gradual journey

- Long time for a permanent commitment
- SCC is essential in the process.

Group 2

Nigeria: Six months regular classes. There is no Catechumenate programme as such. Only basic education.

There is an effort to understand the culture on the part of the missionaries

- Concept of God especially.
- Approach to Christian denomination's problems of instructions.
- Media: life of Jesus & saints to provoke questions. Printed material distributed on catholic faith (printing press)

Tanzania: RCIA not as such

- 3 steps for sacraments of initiation for adults for 1 year
- Students: Baptism 1st later Eucharist & Confirmation

Ethiopia – RCIA not is followed

- informal Catechisms in the oratory, then they found preparations even for orthodox Currents

Swaziland/Lesotho – They follow completely the RCIA. All inputs need to be improved.

Kenya – 3 years for the 3 steps as given in the 'Our Journey Together' meant for the pre-evangelized. An additional year for confirmation.

Group 3

- The vision is generally accepted
- At the level of implementation there is a big gap between theory and praxis.
- Problem of unskilled/untrained Catechists, Pastoral agents
- Problem of children unable to go through the Catechumenal process for lack of space/time.

Group 4

We identify more or less the following stages in the whole process of Catechumenate

- the Catechumenate is requested by the person interested

- Confusion plus mixture of ideas/concepts due to the presence of different denomination and religions
- No proper follow-up the Christians after the Sacrament of initiation
- Failure to organize a programme on-going faith formation
- No vision and therefore difficulty to find out a process
- No sufficient witness and support of the Christian community.

Group 5

- Kenya – 2 years of preparation
- Zambia – 2 years
- Ethiopia – in the north – nothing in the South – 4 months.

Vision & Process:

- Biblical Catechesis – is used as a foundation in preparation for the sacraments
 - We need to focus more on:
 - Preparation and formation of the god-parents – also parents.
2. In your Christian Community, how do the stories of the enquirers/catechumens, the Christian community and pastors and that of Jesus come together?

Group 1

Not enough involvement of the Pastor and Community. Preparation of Catechumens is mainly the work of the catechist. The catechism is learnt by heart and after receiving baptism many drop out.

They want to receive the Sacraments but they do not want more catechism.

- Reason: The catechism given by catechist is insufficient.

OUR IMPRESSION

- The involvement of the Christian community is important
- The Education of the Community is important

- The Small Christian Community should follow up its Catechumens
- The baptismal follow up – MISTOGOGIA – on the 7th Sunday after Easter.

Group 2

- Not done or done in SCC in the 1st step of presenting the condio-
lo no real follow up even on the part of sponsors.

Group 3

- Here is a PARADIGM SHIFT. Lot of pastoral agents are still tied down to the Sacramental and doctrinal model and do not easily accept this PROCESS. The parish centers are generally more privileged in that the Centers get more exposure to the Catechumenal inputs while the out-stations miss all that.

Group 4

Group 5

The Christian Communities should be involved fully in the journey and formation of the Catechumens before and on-going and to be a link between the family, parish priest and the parish community.

Catechism Services.



EVANGELIZING AND CATECHISING THE WORLD THE SALESIAN WAY

FIRST EVANGELIZATION: IN OUR EDUCATIVE CONTEXT: KENYA

Sr. PATRICIA LACHARITÉ

The question to ask ourselves:

In which way can Jesus Christ be an African among the Africans according to their own religious experience?

How to make JESUS at HOME in AFRICA...

- I. What are some challenges facing evangelization (for youth in schools / adults- families in parishes)
 - the 'term' 'EVANGELIZATION' for some Catholic educators elicits a wide range of reactions:
 - it is not clear as to '**WHO**' is responsible for evangelization in our schools and '**WHAT**' does evangelization mean – it's content.
 - fear of fundamentalism
 - fear of going astray in a multi-religious environment (confusion sets in with many young people when challenged by their non-catholic friends).

- II. Before looking at some proposals concerning evangelization - let's see what our youth are facing in our schools/ educational centers (specially in the government centers).

REALITIES: DICHOTOMIES & DILEMMAS

Realities Facing our Youth in Kenya

- Poverty
- Illiteracy/high cost of education/little opportunities for the youth to have further education after secondary school due to: poverty and 'red-tape' for getting accepted in colleges & universities
- Violence – tribal clashes – abuse of all kinds
- Corruption – injustice
- Break – down in: families; Morality - values both human & Christian Customs, traditions - tribal culture
- influence of the Media (TV – videos – Magazines etc ...)
- unemployment for the youth
- crime – street children – orphans – AIDS
- some of our youth *look down* upon their African culture or more like it their 'TRIBAL CULTURE', traditions, customs: they seem to replace it with ' foreign- modern/ western habits'
- So in education – catechesis – evangelization we are dealing with:
“young people who do not even know their 'culture' with regards to their tribal values, customs & traditions, nor do they want to know it, a trend that makes them rootless and baseless people”.

(Reference: from AFER: VOL. 41, no. 4, 5, 6 December 1999 – Article: Formation of Agents of Evangelization).

DICHOTOMIES: DILEMMAS

- 1 - The Professed – Committed – Active Catholic student/adults who has a SENSE OF BELONGING – CHURCH
VS
THE 'CARD – HOLDER'.
- 2 - Some of our youth are in the situation where they *do not* know or know very little about their own:
 - tribal customs & traditions etc... also the days are gone when they

would sit around the fire and learn their traditions and also the faith from the elders and parents – due to the break - down of families – poverty – and the influence of the media in some cases etc...

- the knowledge of their catholic faith for a good majority of students has remained at the level of memorization (head) rather than at the level of life-commitment – a sense of belonging to the Church (heart)

VS

- the foreign and western mentality that many of the young people follow
 - i. money buys happiness
 - ii. everything is OK
 - iii. let the good times roll on
 - iv. being indifferent to religion and God.

3. The dilemma of Catholic Students in non-catholic schools and non-catholic sponsored schools

- they are living in a multi – religious environment and some are very easily lead astray – because they are weak in their faith (knowledge & life style)
- Some head teachers do not allow the freedom for the Catholic students to gather for their CA – Catholic Action – YCS – Young Catholic Students Movements or to have Sunday Services etc... In some cases the nine months of the scholastic year means no contact with catechists – parish priests – youth catholic leaders etc ...

For the majority of schools, both primary and secondary, there is no formal PPI (Pastoral Program Instruction) which is permitted by the Kenya Government for all schools. Catholic teachers are not interested – many are afraid to teach our faith (they are not prepared).

For our reflection before we get into the proposals I would like to take a look at the **GOSPEL PASSAGE: JOHN 4: 1-42 A WOMAN FROM SAMARIA.**

Symbol:

WELL: SOURCE OF LIVING WATER FOR THE NATIONS

JESUS BROKE ALL BARRIERS:

- he was in a 'foreign land'
- he talked to a woman (alone)
- he listened – accepted her & her reality
- he taught & empowered her to go forth – gave her hope
- he showed love/forgiveness.

PROPOSALS CONCERNING EVANGELIZATION:

1. ON – GOING FORMATION COURSES: - ADULT CATECHESIS for: Catechists – educators at all levels – parents/family catechesis
2. FORMING A CATHOLIC TEACHER ASSOCIATION at Parish levels and Diocesan levels for up – dating our catholic teachers with courses on:
 - Living the Word (Bible Study)
 - Christianity as a Message of life
 - Sacramental Catechesis & Liturgy
 - INCULTURATION of the Gospel Message in the African context (there is a dilemma of **INCULTURATION VS ADAPTATION**)

(with regards to Inculturation:) “ It is not just a matter of including African Cultures in the liturgy but deepening people’s faith and commitment to the person of JESUS CHRIST ... It is now the time for the Church in Africa to launch a **NEW EVANGELIZATION** approach based on **INCULTURATION**. It is only after this that African Christians will be able to discern which elements of their culture enrich the Gospel and which ones need to be quietly purged away because they are not compatible with the Gospel message.”

(**Reference:** from AFER: VOL: 41, No 4, 5, & 6: Article: The Church As a Family ... by Peter Lwaminda, pp. 183-184).

3. **MAKE USE OF MEDIA** (TV, RADIO, VIDEO, MAGAZINES)

Radio Program: on Tuesday at 8.45 p.m. KBC – Journey of faith by the Archdioceses of Mombasa (only one – Catholic Radio Program).

Ukweli produces many good videos

we need up – dated and attractive books that **teaches our young people our faith** – values and morals through real life experiences combined with doctrine etc...

to form a team to produce – a **Catechetical Series** (Pastoral) for primary and secondary schools

4. While having a discussion with some catholic teachers the question was proposed: **HOW CAN WE (TEACHERS) EVANGELIZE TODAY? - HOW CAN WE MAKE JESUS AT HOME WITH OUR YOUNG PEOPLE?**

A suggestion:

- was to return to the **SIMPLICITY OF THE GOSPEL: TO LOOK AT HOW JESUS BROUGHT THE GOOD NEWS / AND HOW THE EARLY CHURCH – the Apostles spread the Good News**
(**GOSPEL: WOMEN AT THE WELL: EMMAUS EXPERIENCE**)
 - Jesus went to where the people were – the personal contact
 - We must go to our students – the schools are one of the greatest means for evangelization by having:
 - Personal contact - time with them
 - going out to the small Christian Communities (may be reshaping the small Christian community that it includes families: women, men, teenagers, young adults, and children) forming them with a ‘ Sense of belonging to the Church’
- **CHALLENGING THE LAITY: CATHOLIC TEACHERS:**
that our faith is life and that they can pass it on ...

- **FORMING THE LAITY: CATHOLIC TEACHERS:** through catechetical & biblical courses etc...
- **WALKING, EMPOWERING: the LAITY: CATHOLIC TEACHERS:** following together THE PROPHETIC ROLE OF THE CHURCH – to make **Jesus at home in Africa** - by putting all our gifts, charism, leadership qualities together etc ...

III. Gradual ways in which one can come to know Jesus

OBJECTIVES	COMMITMENT	INPUT
DISCOVERY OF THE PERSON JESUS	through catechetical & biblical studies	the desire to follow Christ
DISCIPLESHIP	to study the history of the Early Church the Saints & Martyrs	creating a sense of belonging to the Church
MISSION WITNESSHIP	Reading the signs of the time Going to the people To bring the Gospel	Lay missionaries among their own people Witnessing the Gospel

THROUGH FORMATION AT VARIOUS LEVELS:

- A. Formation of the youth –
- B. Formation of the parents –
- C. Formation of catechists –
- D. Formation of the laity in general & catholic teachers
- E. Formation of youth ministers/leaders.

About fifty percent of the population in this continent are young people. Hence the urgent need for the Church in Africa to form the youth (parents-educators).

“... The present educational system, especially in Kenya, is geared towards passing National Examinations at the expense of character and religious formation. The teachers, too, are so demoralized in their profession that they are no longer models for the youth. Even the general education policies do not enhance an all rounded education for the youth - thus resulting indiscipline – strikes etc... and the crisis of religious faith, drugs, abuse, cults, devil worship in some school etc... have become rampant in schools...”

(Reference: AFER: VOL 41: Article - formation of the Youth As Agents of Evangelization ... by Jane Kiura p. 226)

IV. To what extent is the Christian Community involved in the *CATECHUMENATE Process*?

- Very little – it is merely at sending the children to catechism classes
- In cases of secondary school students who are preparing for the sacraments time is very limited – parents have no idea of what is going on – in most cases students who are in secondary schools and have not received the sacraments before remain without preparation as well as reception of the sacraments.
- The Christian Community attends the celebration of the sacraments with little involvement or concern for our new Christian member(s) – no follow-up either
- It seems for some that after they have received the sacraments especially confirmation all has ended (graduation)
- The issue about *LIVING THE CREED* – as some teachers shared – it's just left at the recitation stage or singing stage – that the truths are not clearly understood nor are they lived
- The role of the god-parents is not fully understood

V. IN THESE DIFFICULT TIMES, DO YOU FIND NEW OPPORTUNITIES FOR PROCLAIMING JESUS?

- YES** - first let's return to the simplicity of the Gospel – re-study how Jesus evangelized to the people of His day – then draw up an *ACTION PLAN* for us on ways & means how to evangelize to our youth, laity, educators, families and children today
- we must find new ways of presenting the Gospel Message and make it **relevant** so that Christ, the Christ of History and the Christ of Faith, becomes **ALIVE** in our youth and laity...
 - we must challenge our African educators & youth to bring our those unique African expressions, traditions, customs etc... (inculturation) values and fully Church – fully African – fully Christ
 - let's recall some of the Dynamics of evangelization.

A. WITNESS:

- Christian witness is the expression of our commitment to Christ and his Gospel ... it is the daily living of our baptismal commitment and membership in the faith community and it is reflected in our life; family, work, studies etc ...

B. OUTREACH:

- Outreach occurs when we become personally present to our Young people /laity ... on their physical and psychological Grounds in order to respond to their needs and to be the Gospel for them.

C. PROCLAMATION:

- Catholic evangelization remains incomplete if the Gospel is not explicitly proclaimed, both initially and on going basis. Without explicit proclamation of the essentials of the good news there is no true evangelization... (EN no. 22)

D. INVITATION:

- (Emmaus Experience) We must extend an invitation to the Youth & laity to a personal relationship with Jesus.

E. CONVERSION:

- evangelization rightly finds its full development when witness, outreach, proclamation, invitation enables the young/laity to a 'change of heart' and to participate fully in the life of the Church – it's mission.

F. THE CALL TO DISCIPLESHIP:

- full membership in the church requires that one undertake the mission of the community – to make Jesus at home – here Africa.

DISCIPLESHIP INVOLVES:

- a personal call and a personal response
- requires a holistic approach
- requires a change of heart as described in Scripture
- has a communal-dimension
- mission is an integral element of discipleship.



EVANGELIZING AND CATECHISING THE WORLD THE SALESIAN WAY

SIAKAGO MISSION 1984 – 2000

SIGNIFICANT EXPERIENCES OF FIRST EVANGELIZATION IN DIALOGUE WITH CULTURES AND OTHER RELIGIONS

We, **Salesian Sisters** arrived in Siakago on the **14th January 1984**. The two pioneers were Sr. Rosa Farina and Sr. Virginia Bickford ... they were followed six months later by Sr. Delfina Cerion and yours truly, Sr. Antonietta Scomparin!

Our coming to Kenya was well prepared by **Mother Carmen**, former General Counselor for the Missions and her then Secretary **Sr. Ciri**, now here, as the present Counselor General for the Missions. We also received a very warm welcome from Fr. Dario - at that time Superior of the SDB Mission in Siakago. We had met him earlier in June, in Turin and he gave us a panoramic view of the area of Siakago and its people.

1984 was in fact a desperate time to arrive in Siakago. The people were suffering a **famine after three seasons without rain**. Every day there were lines of people at the gate begging for food and help. We found ourselves really in a different world ... a dry region ... starving people ... sick people ... and ourselves with no language, or very little, to communicate. It was really a time of suffering for us and a time for sharing the sufferings of the people.

Example Sr. Rose

As we experienced material poverty in a strong way, I cannot say we experienced spiritual poverty ... in fact we discovered **the great**

faith of our people in the midst of a terrible situation. The Christians were already a strong presence - the Mission had been evangelized by the **Consolata Fathers**. Our part was to continue what they had begun and to begin to sow our educative spirit ... Where to start?

We needed to start from our own personal evangelization ... first to learn the language to spread the message and then to come into contact with the people through home visits, through helping to educate the Catholics, by discovering and trying to understand something of the local culture and the other religions. For me an early and very touching experience was the beautiful Celebration of Sunday Liturgy. What a deep strong faith those people had in spite of the poverty and hunger of the times!

Before long we came to know the children, the young people and the adults. We began to understand the direction our work should take ... **Priority:** Oratory and involvement in the local Secondary School. Then we added to this Mass animation and many other contacts during the week.

One Sister began teaching full time in the Secondary school and little by little she gained the confidence of the young people and opened up a friendly relationship. Through sharing with the young people and among ourselves, we began to understand the local culture and realize the need the young people had for a guide, someone to help them to face the many problems and difficulties of growing up in an integrated way. With a look, a smile, a word, we got through to them and soon we were able to move in the direction of Catechesis. We helped them to motivate and live Christian values in their daily lives, to encourage them to discuss honestly the many discrepancies between what they and other Christians professed and lived in reality.

Our first experiences with the Oratory were interesting - to have discipline through kindness and patience is no easy job when you lack language! ... However our aim was to be educational in all the activities ... and little by little the young people began to understand the importance of the Oratory, the importance of being together ... on our side there were a lot of sacrifices and humility! But we didn't give in!

Then there was **our Health Ministry** ... We were in contact with a lot of poverty and little hygiene ... there was a lot of ignorance about health matters. But the people were simple and so eager for words of comfort ... and we learned to face each one, one at a time ... to be generous with our love and service.

Certainly the beginnings were hard and often we were in tears ... there were many challenges and question marks - but we came to realize, in spite of everything that **our faith was growing**, we learned to be humble and to realize that alone we could do nothing - every pair of hands was needed. Truly “un po’ di umiltà aggiusta tutto.” We worked hard and tried to be available for all the needs, to be truly at the service of the Mission.

Fifteen years of work and what are the fruits of our educative system?

- We have been **an instrument of transformation** for the young people and adults (our collaborators in Nursery School, Medical Staff, teachers in Technical School). We underline the importance of **being there among them** - recognizing that this is easier in a Parish environment - of being there as a guide, as persons who encourage and try to provide an atmosphere where inner transformation, based on the Gospel may take place. (Note the importance of Catechesis and dialogue - of being a presence always available). Evaluating these 15 years we can say that we worked and **walked with the people especially the young people**. We see **the world is changing** - even Siakago, now a District, is changing fast and as the environment changes so the inhabitants become aware of the changes. We continue to study the changing situation, the new problems, **trying to be open to continuous learning so as to understand the wider world dynamics**. We try to be available to the changes this will require: change of mentality, new efforts to penetrate the ever changing culture, readiness to face the demands and questions of the young people.

The fruits of our 15 years in Siakago are:

VOCATIONS: We now have five local Sisters from Siakago plus 1 Novice and 4 Aspirants.

COOPERATORS: 7 YOUNG ADULTS HAVE MADE PROMISES they collaborate very much with us.

PAST PUPILS: Association - collaborate in pastoral of Parish, teaching, Oratory ...

PASTORAL WORK AND CATECHESIS in Primary Schools: we are helped by our past Pupils and volunteers.

ANIMATION OF YOUTH GROUPS IN PARISH:

We have experienced how true it is that young people who are well formed in the faith and in prayer feel they must be **apostles to others**. These young people are our hope for the continued growth of our apostolic work in Siakago.

We must not get tired or discouraged even though the world seems to be changing so rapidly - **we must change too!** As the Report from the evaluation of the General Council says: "we must become attentive to **the many forms of poverty present in the world** - to take time to stop, study and try to understand situations and problems." These are the challenges particularly present in the African Continent. **What do these challenges mean for Siakago? :** Integral education, return to a genuine understanding of the value of the family, awareness of the mutual inter-dependence among peoples, institutions and cultures, greater openness to spirituality and evangelical values. **The Gospel is the strength of God which is able to penetrate history and cultures and change the heart of the people.**



EVANGELIZING AND CATECHISING THE WORLD THE SALESIAN WAY

SIGNIFICANT EXPERIENCES - SIAKAGO PARISH (KENYA)

Fr. BRUNO RUGGERI

1. Siakago is a mission started by the Consolata Fathers and given to the Salesians in 1980. The sisters arrived later to take care of the girls, Secondary school, the dispensary, and the education of the girls.
2. The first evangelization is done through formation, qualification of the catechists and seminars. We realize that religion is more a fact of sympathy for the activities of the mission or for what they receive than a fact of deep faith.
3. Starting a research on Mbeere people in 1997, slowly we began to understand that we had to begin evangelizing again due to an illness called: OATHING SYSTEM.
 - Our people are divided into clans which fight against one another: one clan always takes the leadership while the others defend themselves and struggle to emerge.
 - This system and tensions has entered the church in all aspects leadership, seeking assistance,...
 - If a girl is married to another clan, she cannot assist her family or people of her own clan – she is a slave in the other clan.
 - In church one clan does not greet the sign of peace to the other clan.
 - Marriage celebrations are meant only for the clan and others are selected carefully, while the rest are barred from the celebrations.

country today. We all want and long for peace, for a better and happier Sudan. However, in our present situation such a vision seems only a beautiful dream, because there are so many forces working in the opposite direction.

The strongest experience of the last few months in the camp, and also a cause of great joy and consolation to me, as I try to help these poor people, is to witness the great desire especially among the many sick and dying people, to become Christians and to die with human dignity in the hope that they will soon see the Lord.

As I thank you all for your concern about the situation of Sudan I ask a prayer that we, missionaries, may truly be a sign of hope and messengers of the love of God for our dear and poor people.



EVANGELIZING AND CATECHISING THE WORLD THE SALESIAN WAY

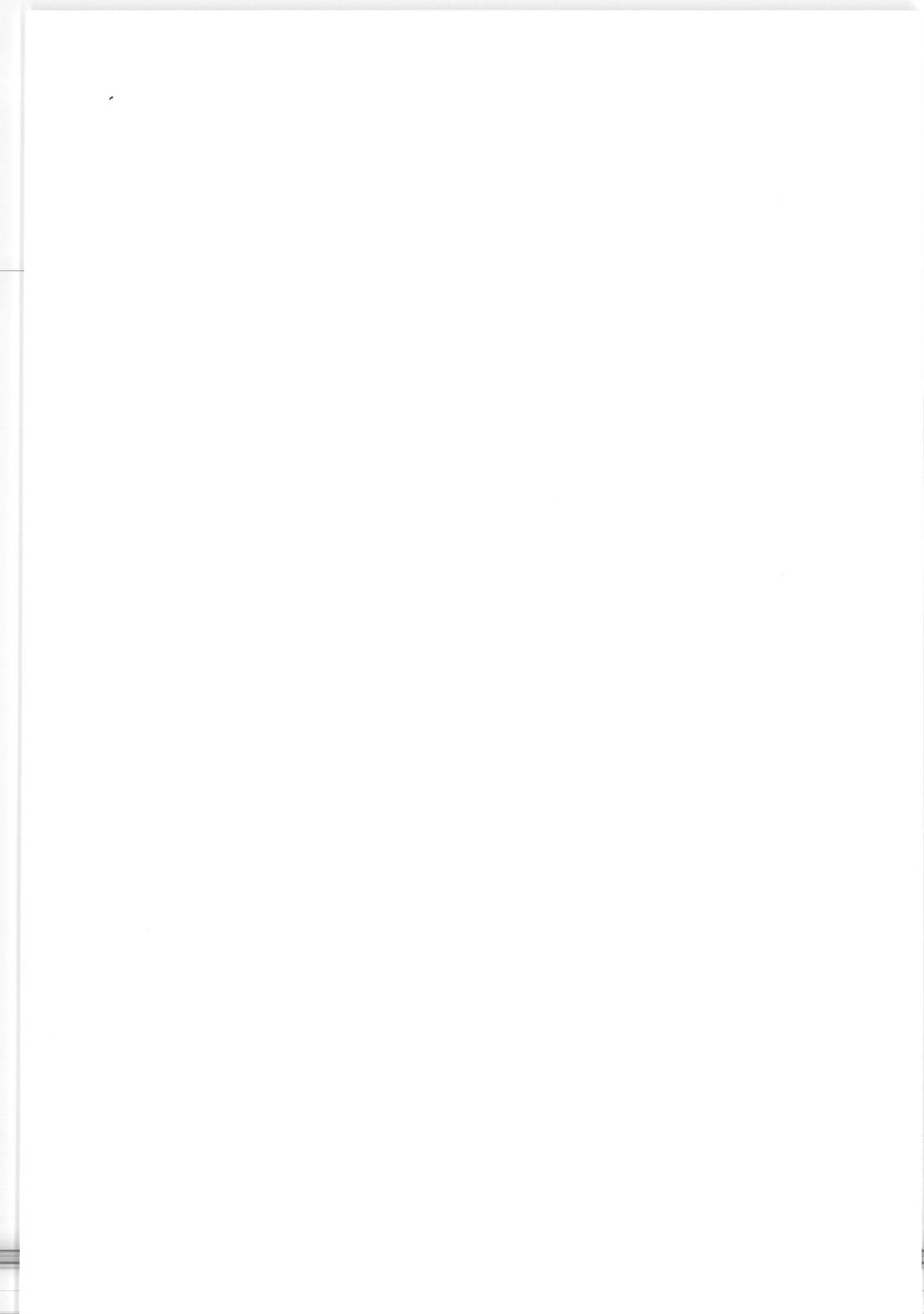
DON BOSCO MISSION TONJ – NEW SUDAN

Tribes of Dinka –	250,000
Jur (Luo) –	150,000
Bongo	20,000

- Our Parish is 50 km in radius, but since there are no proper roads to cover these 50-km could be a day's job.
- Catholics – 20,000; practicing 10,000; 15 years without priests or schools from the day the Salesian was taken a prisoner.
- They adore their language, so to get a cultural grip on them, have a grip on their language hope to move towards a radio station to reach out to the illiterate (80% to 90%) and women – 90 to 98%

Church participation in a group of 1000:

- 500 would be youngsters
 - 300 children
 - 150 women and girls
 - 50 men elders.
- Culturally there is lot of fear of the spirit so witchcraft and sacrifices in the quite, though they are publicly Christians.
 - Elders where the aristocrats and others had no status so our Salesian system is new culture.
 - being an open and receptive group we can easily create a Jesus culture redesign the fragment of their own culture.





EVANGELIZING AND CATECHISING THE WORLD THE SALESIAN WAY

SIGNIFICANT EXPERIENCE – SALESIAN PARISH AND LOCAL CHURCH – GHANA – SUNYANI

A. DIOCESE OF SUNYANI

The diocese of SYI was erected in 1973 with 9 parishes, 2 diocesan priests and 7 religious. At the moment there are 25 parishes and 69 diocesan priests; its offices are:

- administration
- Health
- Development
- Education

- Pastoral Catechetical
- Vocational guidance
- Prison apostolate
- Marriage and family life
- Communications
- Biblical apostolate and
- Youth apostolate.

The Bishop has been training the Priests and qualifying the laity to organize the pastoral EUROPE/AMERICA/KENYA

Fields they have studied:

- Small Christian Communities (IES)
- RCIA
- Formation of Catechists (Leaders)
- DELES (Christian Leaders)

- Liturgy/Sacraments
- Catechesis
- Development
- Health
- Education.

B. EVALUATION

Synod

In 1998 after all evaluating of the Pastoral in the diocese the senate with the Bishop decided to announce its first SYNOD to plan the new millennium with the following topics:

- Catechesis
- Justice and Peace
- Communicate
- Christian Family
- Youth Ministry
- Liturgy.

The parishes are already immersed in the preparation of the SYNOD which will be at the end of June 2000.

C. HOW IS THE PRESENT SITUATION IN THE SDB PARISH?

ODUMARE POPULATION

Approx. 5000

2.500 – Roman Catholic Members

SYI POPULATION

Approx 150.0000

1. CATECHESIS

- 1.** There is the parish Catechetical committee formed by the Catechists and the Catechism Teachers.

2. Fields:

- 2.1 Infant baptism (2 meetings with the parents and god-parents)
- 2.2 Sacraments of initiation and catechesis (2 years)
- 2.3 RCIA (2 years)
- 2.4 Marriage Catechesis (every first Sunday of the month and 3 interviews)
- 2.5 New comers catechesis
- 2.6 Sunday school catechesis.

3. Formation: of Catechists and leaders at Diocesan Level and Parish Level.

4. Formative aspect of every day events in catechesis.

2. GROUPS/ASSOCIATIONS LIFE: Mystagogia and on going Catechesis/formation.

A. Adults and Youths:

1. Sacred Heart Confraternity
2. Catholic Women Association
3. Legio of Mary
4. St. Theresa's Society
5. CYO (Catholic Youth Organization)
6. Children of the Holy Family
7. Tarcisians
8. Christian Mothers Association
9. Non - Society members
10. Knights of the Holy Sacrament.

B. Choirs

There are three choir's, two with adults and one with young people.

C. Committees / Councils

1. Catechetical Committee
2. Laity Council

3. PYC (PARISH Youth Council)
 4. Marriage Council
 5. Financial Committee
 6. Funerals Committee
 7. Liturgy Committee.
-
3. The SYNOD with the participation of the Christian Community lead by the bishop will give the orientation of the pastoral, especially Catechesis, for this New Millennium.



EVANGELIZING AND CATECHISING THE WORLD THE SALESIAN WAY

SIGNIFICANT EXPERIENCES - ZAMBIA

Sr. ZOFIA LAPINSKA

1. Arrival to Zambia October 1984
5 Salesian Polish Sisters - invitation from Archbishop ELIAS MUTALE of KASAMA - Youth.
2. No house to go
SDB – took care about us – THANKS TO THEM.
3. Language course (5 months) with White Fathers.
4. One year in local communities of the sisters. To experience the language culture, life etc...
Archbishop ELIAS MUTALE said that since now on we will be okay with the people and that we would not get lost in Zambia.
5. Going to our first mission LUWINGU – to do what?
Bishop: – “go and be, go and see what you can do”.
Secondary School, hospital, Parish, Oratory.
6. More missionaries arrived
 - new ideas, new involvement's
 - Promotion Course for girls and boys (sisters & laity)
 - Animation of YCS – at diocese level
 - Vocation Clubs – secondary school, parish – youth groups
 - Open Community School
 - Women clubs in the villages.

7. First Vocations

Bishop said that only after at least five years we could start something with candidates. Girls were waiting. At this moment we have 16 Zambian sisters

- Contact with young people
- Oratory animators
- Our life and work according to the Salesian charism.

Living with our Zambian sisters, they learn and we are learning how to put into practice our Salesian charism in the African way.



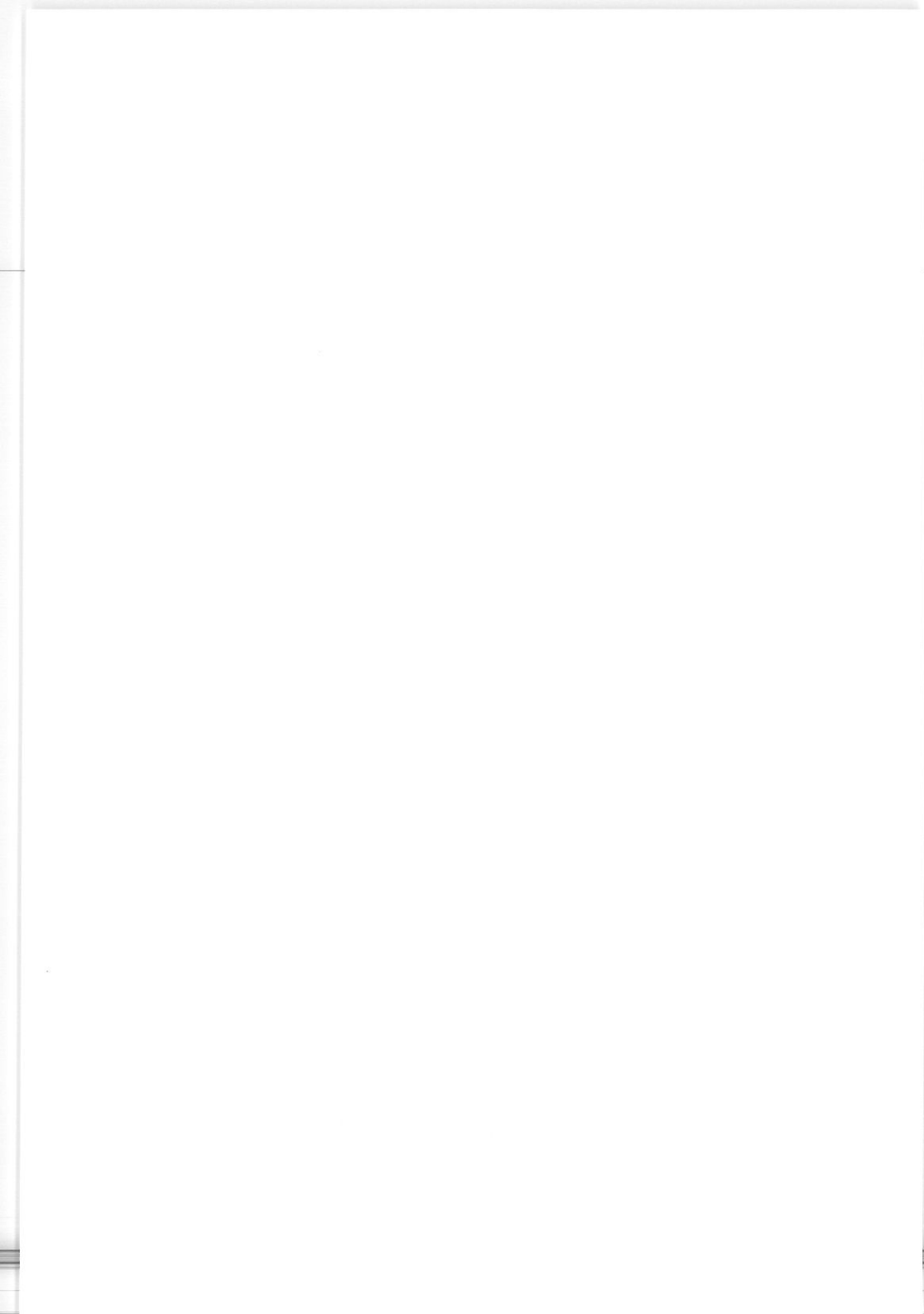
EVANGELIZING AND CATECHISING THE WORLD THE SALESIAN WAY

ZAMBIA - LUWINGU

Fr. JAN SWIDERSKI

1. LUWINGU – Parish structure made by White Fathers
 - remote area (isolation, bad roads)
 - financial problems

2. LUWINGU – Salesian Parish
 - a. cooperation with laity
 - b. youth are cared for (SDB & FMA)
 - c. self reliance (oil-press)
 - a. involvement in catechesis: catechizers and catechist
 - church councilors
 - Leaders of small Christian communities
 - Leaders of lay movements
 - Bible study
 - b. different youth groups with their programs
 - Retreats seminars and meetings
 - Oratory
 - Pastoral and teaching presence in secondary schools
 - Open community school for children
 - Financial Support for education of some poor young people
 - c. Archdiocese is cutting off the support so we have work together with our parishioners in order to carry on our activities
 - Christian supports the Fathers, Sisters and Catechists by bringing to them monthly whatever they have, food, money etc.





EVANGELIZING AND CATECHISING THE WORLD THE SALESIAN WAY

SWAZILAND - EXPERIENCE OF FIRST EVANGELIZATION

Fr. SEAN MURPHY, SDB

This experience covers the period from October 1973 until January 1992 in the Mission of Manzini which comprises the town of Manzini and 26 rural stations. The Salesians began work in Manzini in 1953 in the Primary and High schools, but they were allowed to do pastoral work outside the schools. In 1972 the Bishop asked the Salesians to accept responsibility for the pastoral care of the whole mission.

The Church in Swaziland was still a pre-Vatican II and there was not much awareness or stress on the community vision of church of the Vatican II documents. In 1976 the first Swazi bishop - Mandlenkosi Zwane - was ordained. He had the vision of building a community model of church, self-reliant and reaching out to all people in the area. He invited a team from the Lumko Missiological Institute to hold a week's seminar for the priests and religious in the Diocese. The main emphasis was on awareness of and the steps needed to build up the church as a community and to transform the Diocese into a community of communities. Later seminars given in 1977 and 1978 included the laity. All the priests and religious were asked to work with the laity in the process of transforming the church into an open, self-reliant and caring church.

In response to this desire of the bishop the Salesians working in the Manzini Parish began the process of lay formation. This work concentrated on three areas of Church life:

1. Community building.
2. Catechesis.
3. Family life.

The original lay training began in 1978, but lost a certain amount of impetus until 1982. From 1982 until 1991 over 60 week-end seminars were held in the center, Manzini. Lumko Missiological Institute programmes were used for most of the training. Lumko programmes usually have 2 parts: development of skills and deepening of the understanding of the Gospel. They are based on adult education methods. Training takes longer with this system but is far more effective. The training seminars didn't necessarily follow the order given below but were in response to the immediate need. A team of local laity was trained to help in the running of these Seminars. The people were informed of the Bishop's vision and plans. Each area of the town of Manzini (11) and each rural station (26) were asked to send at least 3 members to the first *seminars on community building - a man, a woman and a young person*.

COMMUNITY BUILDING

1. Community is important in the Swazi culture. It is based on the extended family system, which has its limitations, because concern for those outside the extended may not be very great. The sense of community among Catholics was to a great extent also lacking. They were passive; things were done for them. The first task was to create an awareness of the church as community – open, active and caring. This was the task of the first seminars. How can the laity and the priests be helped to become aware of this aspect of the Gospel?

- by reflection in groups on relevant passages of the New Testament, e.g. Acts 2:42-47, Acts 4:32-36, Ephesians 4, I Corinthians 12.
- They become aware of how the first disciples lived .
- They examine their present situation and compare and contrast it with the vision of church in the readings. They discover where they are now. The question is posed: Where should we be? What kind of church should we be?

Are we anything like the NT model? Should we be like the NT model?

How can we change from our present situation to the NT model?

Whose responsibility is it to make this change?

What can we do now to begin the process of change?

Who will do the work? When and where will they do it?

- There are awareness programmes to help in this process. The people who attended these first seminars were helped to give them in their own areas and in this way quite a large number of people were animated and shared in the process of community building.

2. Prayer is important for the Swazis, but Catholic communities usually assembled only when the priest came to visit them. Many communities had a priest only once a month. A Christian community should meet every Sunday to praise and thank God. The question was posed: Would you like to meet every Sunday even when the priest is not present? The answer is usually positive but they usually say that there is no one to lead them. Each community was asked to choose at least 3 members who were willing to be trained. Seminars were held for training leaders for the Sunday Prayer Service without a priest. Simple booklets were prepared indicating the parts the 3 leaders should take. They were encouraged to change their roles on different Sundays.

3. A Christian community is not closed on itself. It proclaims Christ to those outside and welcomes new members. It needs a process for the evangelization of those who wish to join the community. The catechumenal approach was adopted. The Rite for the Initiation of Adults was introduced and all the stages were celebrated on Sundays during the Mass and the catechumens received the Sacraments of Christian Initiation at Easter. The duration of the Catechumenate was 2 years. A suitable course of catechetical lessons was prepared and lay people were trained to conduct them. The steps of the Catechumenate were also followed for children over 7 years but the catechetical lessons were suited to their age.

4. Other members of the community needed to be prepared for other Sacraments: First Communion. Confirmation, marriage and parents for the baptism of babies.

- First Communion: a catechism book was chosen and people trained to teach it. Parents were invited to participate. A course prepared by a Salesian in Holland was used. This comprised an introductory meeting and 6 meetings for parents with a Mass each month on the theme of the meeting. The course for First Communion takes one year.

- Confirmation: a 2-year course of catechetical lessons was prepared and people trained to teach them. There were parents' meetings during the 2 years.

- Preparation of parents for the baptism of babies. A 3 session course was used. Parents' meetings were held on the first three Sundays of the month and the baptisms were celebrated on the 4th Sunday. Lay people were trained to conduct these meetings.

5. A structure is needed to promote Unity between the Christian communities in the parish. 10 weekend seminars were held on the purpose and ways of setting up a Parish Pastoral Council. All communities and all Sodalities and Church associations were invited to send members to these seminars. Each community and each Sodality and Church Association has a representative on the Parish Pastoral Council.

6. Other ministries needed in the Christian community, such as care of the sick and burial of the dead were needed and leaders prepared.

7. The Word of God should be proclaimed worthily and clearly during the community Prayer Services on Sundays when the priest is absent. Members of each community attended seminars on Preaching. They were encouraged to prepare homily in groups. Previously handout homilies were given to them.

This is where I left the communities in Manzini when I was transferred to Lesotho in January 1992. Many others ministries are needed

in a Christian community. Social Justice, Justice and Peace, Human Rights and Workers' Rights are just a few that could be mentioned and which are very important at the present time. Lay training is a slow and gradual process. The animators need patience and perseverance. Changing old attitudes and creating new attitudes and vision is a slow and gradual process. Lay people need to change their attitudes and priests and religious need to change their attitudes. Patience, perseverance and continuity are required. A Diocese needs a common policy for its pastors. Our congregation needs a common vision for Salesian in mission areas. When a priest is transferred, the process should continue under the next one. This is where the whole process is most likely to break down. It is not easy to convince priests. The priest must become a non-dominating leader, an animator who enables others to do what was previously only done by the priest. He must learn to share planning and responsibility with the lay people.

We have to realize that we are baptized into community. A person cannot be an individual Christian. We have to realize the priesthood of all the baptized. We have to realize that the Holy Spirit has poured out and is still pouring out his gifts to enable the Christian community to live its Christian life and to proclaim Christ to the world. Our role is to help the members of the Christian community to become aware of the gifts they have been given by the Holy Spirit for the benefit of the whole community. We help them to develop these gifts; we try to create an environment where people are given the opportunity to use their gift for the benefit of others. We release a great power into the community, when we give the laity the opportunity to develop and exercise their baptismal priesthood. When we do this we release the Holy Spirit into the community and into the world. The Holy Spirit wishes to accomplish something in the church and in the world by the gifts he has given to each baptized person. We are called and we are privileged to be the instruments of the Holy Spirit in this process. Lay people in Africa are ready and waiting to be invited to take up their responsibility in the Church. They have a right to do so. They have a right to receive training to develop the skills necessary for the various ministries in a community and to deepen their understanding of the Gospel.

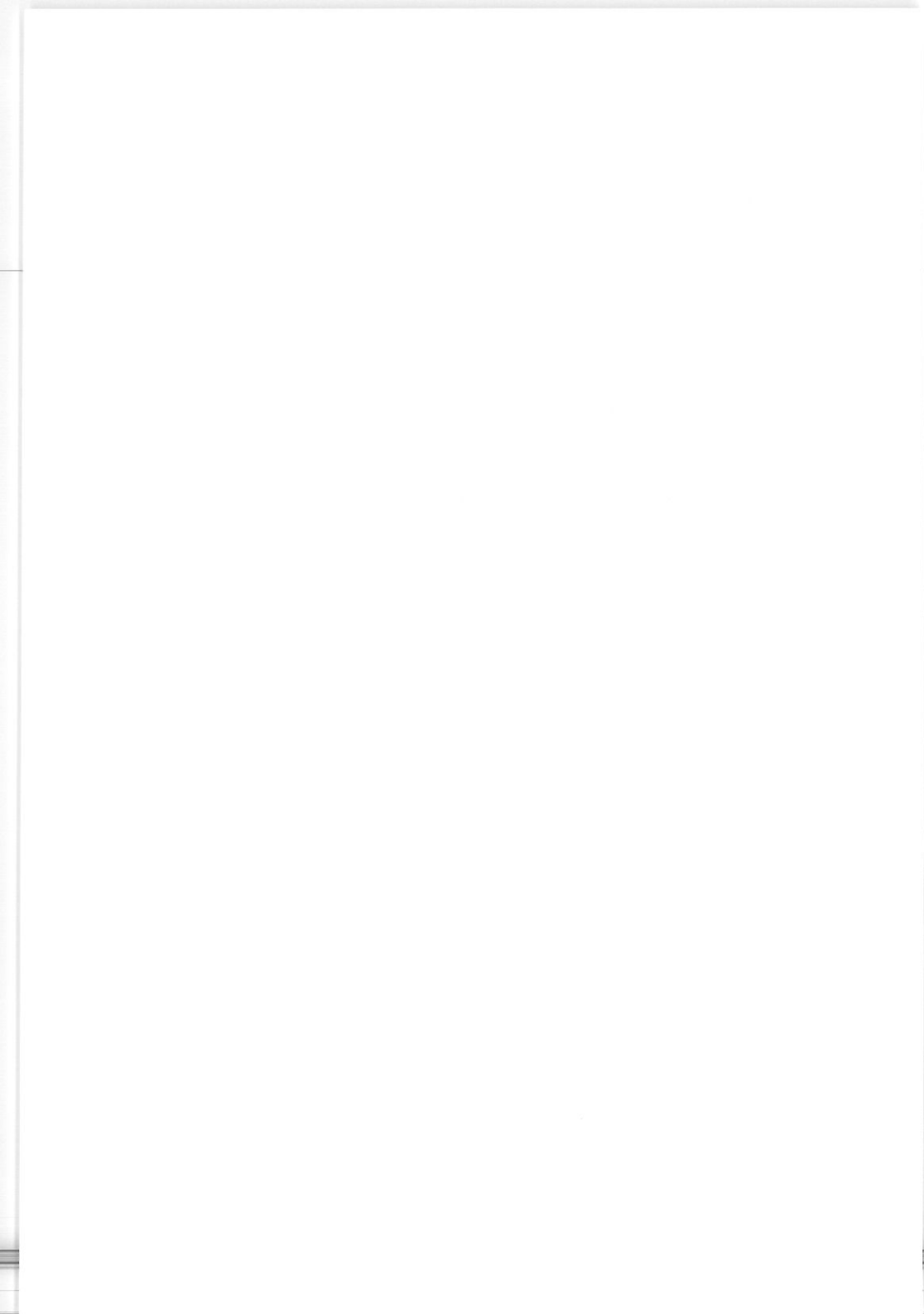
The idea of building small Christian communities came to Swaziland from Vatican II via South America. We heard glowing accounts of what was been done there, and we could see perfect communities living and proclaiming the Gospel. Later when we met people from South America, they told us that their communities were trying hard, but were not perfect. The training which we did in Manzini transformed communities, but they were not perfect. We will always be a pilgrim Church, always in need of reform and repentance.



EVANGELIZING AND CATECHISING THE WORLD THE SALESIAN WAY

COMMON POINTS FROM THE SHARED EXPERIENCES

1. CATECHETICAL FORMATION
 - Empowerment of the laity – active presence
 - Christian communities
 - Families
 - Integral education – values
2. ROLE OF THE PRIEST
 - Educator (working with the Diocese)
3. POVERTY
 - Spiritual and material
4. SALESIAN CHARISM
 - The educative aspect – work geared to the young
5. PREJUDICE
 - fear of witchcraft
6. Effects of Inculturation
7. Importance of Parish ministry
8. Definite base of operation
9. Joy of beginning.





EVANGELIZING AND CATECHISING THE WORLD THE SALESIAN WAY

ANIMATION AND CO-ORDINATION OF CATECHETICAL PASTORAL CARE

Sr. PATRIZIA FINN

A. POINT OF DEPARTURE

All the baptized have a *need* and a *right* to receive adequate catechesis. It is therefore the responsibility of the Church to respond to this in a *fitting* and *satisfactory* way (GCD 167).

While attention needs to be given to the individual we should never forget that various forms of on-going catechesis is the right of the *whole Christian community*.

Animation and co-ordination at the level of evangelization and catechesis is directed at different categories of people. This requires different styles of animation.

B. CATEGORIES OF PEOPLE TO WHOM EVANGELIZATION AND CATECHESIS IS DIRECTED AND CRITERIA TO BE USED²¹

Catechesis of adults

- Those who live the faith and wish to deepen it
- Those who have been baptized but not catechized

²¹ I have used only two categories of people as an example of the different types of animation required for adults and young people.

- Non-baptized adults
- Those from other Christian denominations who are not yet in full communion with the Catholic.

There is urgent need to continually enlighten, develop and protect the faith of adults. This will require a *welcoming* and *supportive* Christian Community. Parishes also need to provide *systematic* pastoral care of adults which includes:

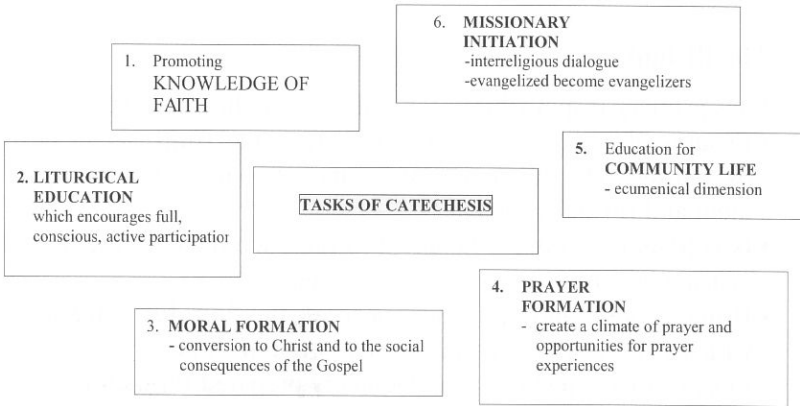
- Liturgical formation
- Missionary outreach.

Catechesis of young people

- The reality that we face more often is that reception of the Sacrament of Confirmation concludes the formal journey of Christian Initiation for many young people. From that moment young people virtually abandon the practice of their faith.
- This reality could be the result of poor catechesis, lack of commitment and spiritual support from the local Christian community coupled with religious indifference of the family.
- Many young people are often attracted to other denominations of Christian (and sometimes non-Christian churches) where they feel more welcomed and where they experience greater social commitment and ‘inculturated’ religious experiences.
- This is a matter of serious concern which requires specific pastoral care based on the available resources when using a model based on the Catechumenate e.g. sponsors, rites of passage, presentation liturgies, acceptance of the community, insertion into some form of apostolic/missionary experience.
- The GCD (181) states that youth catechesis “must be profoundly revised and revitalized”.
- “Well organized group action, membership of valid youth associations and personal accompaniment of young people, which should also include spiritual direction as an important element, are useful approaches for effective catechesis” (GCD 184).

C. FUNDAMENTAL TASKS OF CATECHESIS

With the evangelizing mission of the church catechesis is a moment even it is a fundamental one. The main task of catechesis is to mature initial conversion. True to its internal dynamic the faith needs to be known, celebrated, lived and translated into prayer.



(See GCD 77 – 87)

D. THOSE RESPONSIBLE FOR THE ANIMATION OF CATECHESIS IN THE LOCAL CHURCH

The journey of faith is a *shared* but *differentiated* responsibility. So that the evangelizing and catechizing mission of the Church can be fruitful it needs to involve many people, not specifically catechists, who will *support* and *sustain* this activity.

Evangelization and catechesis is a life-long formative *process* of which the main objective is to put people not only in touch, but also in communion and intimacy with Christ (GCD 80).

This process has many tasks, which need to be co-ordinated and animated by many people.

1. The Christian community

- follows the development of the journey of faith of adults, young people and children “as a duty that involves and binds them directly” (GCD 220)
- welcomes those being evangelized and catechized into a fraternal environment
- not only gives, but also receives.

2. The Bishop

- has primary responsibility for catechesis in his Diocese.
- Ensures effective priority for an active and fruitful catechesis by putting into effect the necessary personnel, means, equipment and financial resources
- Is vigilant regarding the content of faith and quality of texts and instruments used
- Brings about and maintains **a real passion for catechesis** which will be embodied in effective organization
- Ensures that catechists are adequately prepared for their task
- Provides a well worked out and global programme in keeping with the vision for evangelization and catechesis of the Episcopal Conference which is in keeping with the general guidelines of the Universal Church.

3. Priests

- are the pastors and educators of the Christian community
- foster the vocation and work of catechists and assist them in carrying out their tasks
- put into effect the request of Vatican II to recognize and promote the dignity of the laity and their specific role in the mission of the Church
- foster a sense of common responsibility for the evangelizing and catechizing mission of the Church by involving *everyone* in this task
- provide basic orientation for catechesis by insisting that it be well structured.

- give the greatest attention to the formation of catechists
 - create the link between catechesis, sacraments and liturgy
 - uphold and promote the common Diocesan programme
- “Experience bears out that the quality of catechesis in a community depends very largely on the presence and activity of the priest” (GCD 225).**

4. Parents

- Family catechesis proceeds.... accompanies and enriches all forms of catechesis
- It is for this reason that the Christian community must give *special attention* to parents
- By means of personal contact, meetings, courses and also adult catechesis directed towards parents, the Christian community must help them assume their responsibility of educating their children in the faith. (GCD 226 – 227)

5. Religious

- Many religious institutes came into being for the purpose of giving Christian education to children and young people, especially those most abandoned
- Call for religious communities to dedicate as much as possible of what ability and means they have to the specific work of catechesis (GCD 228 – 229)

6. Lay catechists

- By sharing the same form of life as those whom they catechize, lay catechists have a special sensitivity for incarnating the Gospel in the concrete life of men and women.
- Every local Church is called upon to foster those kinds of catechists which she needs and to provide for their formation. (GCD 230 – 232).

E. THE ORGANISATION OF EVANGELIZATION AND CATECHESIS AT VARIOUS LEVELS

1. DIOCESAN service of catechesis

The Diocesan Office

- means by which the Bishop directs and co-ordinates all the evangelizing and catechizing activities of the Diocese
- analyses the state of the Diocese and education of faith; develops a plan of action with clear objectives; promotes the formation of catechists; prepares or at least gives indications to parishes and to catechists of the necessary 'tools' for catechesis:
 - catechisms
 - directories
 - programmes
 - guides and materials
- collaborates with the Liturgical Office of the Diocese, especially for catechumenal and initiatory catechesis.

“Catechesis is so basic to the life of every particular Church that no Diocese can be without its own catechetical office” (GCD 267).

2. INTER-DIOCESAN co-operation

- This form of co-operation is most useful not only because of geographic situations but also for reasons of cultural homogeneity.
- It is also useful when a number of Dioceses can combine their actions and share their experiences. With inter-Diocesan co-operation those Dioceses that are better provided can give help to the others.

3. Service of the EPISCOPAL CONFERENCE

- To be at the service of the catechetical needs of all the Dioceses in its territory
- In particular to give assistance to those Dioceses less well prepared for the task of evangelization and catechesis.

F. FUNDAMENTAL ASPECTS OF EFFECTIVE ANIMATION OF EVANGELIZATION AND CATECHESIS

- Co-ordination and animation of catechesis remains a vital responsibility of the local Church. It is not only a means to more effective evangelization and catechesis but also has a profound theological meaning.

“The evangelizing activity of the Church must be well co-ordinated because it touches on the *unity of faith* which sustains all the Church’s actions” (GCD 272).

Vatican II recommended the co-ordination of all pastoral activity “Close collaboration and the co-ordination of all the apostolic works under the direction of the Bishop should be promoted in the diocese as a whole or in parts of it. Thus all the undertakings and organizations, whether their object be catechetical, missionary, charitable, social, family, educational, or any other pastoral end, will act together in harmony, and the unity of the diocese will be more closely demonstrated” (Christus Dominus 17a).

- Every Diocese is called upon to offer at least 2 services:
 - A single, coherent process of Christian initiation for children, adolescents and young people
 - catechetical programme/s for adult Christians.

N.B. The organizing principle for all catechetical programmes is attention to adult catechesis:

“Adult catechesis is the axis around which revolves the catechesis of childhood and adolescence as well as that of old age” (GCD 275).

G. CO-ORDINATING CATECHETICAL ACTIVITY WITH MISSIONARY ACTIVITY WHICH PRECEDES IT AND PASTORAL ACTIVITY WHICH FOLLOWS IT

- There are elements, which prepare for catechesis and those which derive from it. All these phases need to be well co-ordinated.

H. CO-ORDINATED PLAN OF ACTION OR VISION OF CATECHESIS

- Such a plan or vision determines objectives and norms that are in harmony with the objectives and norms of the universal Church.
- A well co-ordinated vision will help to orientate diocesan and inter-diocesan catechesis
- Such a vision for evangelization and catechesis is also an essential point of reference for the formation of catechists.

Therefore, the spirit with which the Church gives catechetical guidelines and directives is with a view to the renewal of the Church and the service of evangelization.

“I planted, Apollos watered, but God gave the growth. So neither the one who plants nor the one who waters is anything, but only God who gives the growth” (I Cor. 3:6-7).



God is building a house (3x)
that will stand
God is building by a plan
with living stones
of woman and man
God is building a house
that will stand

We are part of this house (3x)
that will stand
We are members of the body
and in Christ we are made one
We are part of this house
that will stand [CHORUS]

Christ is head of this house (3x)
that will stand
Christ is Lord, Christ is King,
joyous praises we will sing



EVERY BELIEVER
HAS
THE NEED
AND
THE RIGHT
TO ADEQUATE
AND VALID
CATECHESIS

EVANGELIZATION
+
CATECHESIS
IS THE

PRIMARY RESPONSIBILITY
OF THE CHURCH
IN A FITTING +
SATISFACTORY MANNER

→ ATTENTION GIVEN TO INDIVIDUALS

BUT

→ VARIOUS FORMS OF ON-GOING
CATECHESIS IS THE RIGHT
OF THE WHOLE CHRISTIAN COMMUNITY

1. PROMOTING
KNOWLEDGE
of
FAITH

6.
COMMUNITY
LIFE
...
education
for.....

5.
MISSIONARY
INITIATION
• interreligious
dialogue
• evangelized
evangelizes

TASKS
of
CATECHESIS

2. LITURGICAL
EDUCATION
which
encourages
• FULL
• CONSCIOUS
• ACTIVE
participation

3. MORAL
FORMATION
• conversion
to X
• social
consequences
of Gospel!

4.
PRAYER
FORMATION
• climate
for prayer
• opportu-
nities

THOSE RESPONSIBLE FOR THE ANIMATION
OF CATECHESIS IN THE LOCAL CHURCH



- SHARED BUT DIFFERENTIATED RESPONSIBILITY OF ALL THE FAITHFUL
- LIFE-LONG PROCESS with many tasks

1. CHRISTIAN COMMUNITY

- follows the development of the journey of faith of ADULTS, YOUNG PEOPLE + CHILDREN AS A DUTY THAT INVOLVES AND BINDS THEM DIRECTLY
- welcomes into fraternal community
- not only GIVES ... but RECEIVES



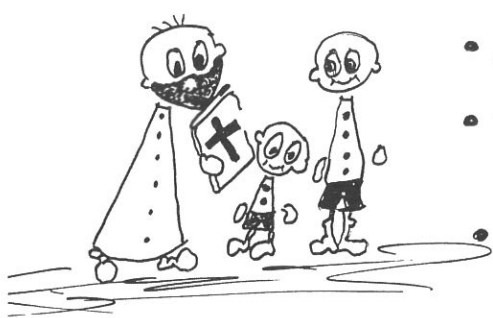
2. BISHOP

- PRIMARY RESPONSIBILITY
- GIVES PRIORITY
 - personnel
 - means
 - equipment
 - financial resources
- BRINGS ABOUT + MAINTAINS A REAL **PASSION** FOR CATECHESIS
- ENSURES CATECHIST FORMATION
- PROVIDES A WELL WORKED OUT GLOBAL PROGRAMME IN KEEPING WITH THE GUIDELINES OF THE UNIVERSAL CHURCH



3. PRIESTS

- PASTORS
- EDUCATORS
- PROMOTE LAY APOSTOLATES



- INVOLVE EVERYONE
- PROVIDE FORMATION AND TRAINING
- CREATE LINK BETWEEN LITURGY AND CATECHESIS
- UPHOLD AND PROMOTE THE COMMON DIOCESAN PROGRAMME

“EXPERIENCE BEARS OUT THAT THE QUALITY OF CATECHESIS IN A COMMUNITY DEPENDS VERY LARGELY ON THE PRESENCE AND ACTIVITY OF THE PRIEST”

(GCD 225)



EVANGELIZING AND CATECHISING THE WORLD THE SALESIAN WAY

FORMATION OF CATECHISTS EXPERIENCES, CONTENTS AND METHODOLOGY OF MAKALALA CATECHETICAL CENTER

Fr. JOSEPH PULIKKAL

Introduction

First of all I would like to comment that the topic of Formation of catechist in a seminar on Missionary animation and Formation is very significant. Coming to think of it to me it seems an essential combination of subjects. Evangelization which is the first proclamation of the Word is immediately followed by catechesis. And we know very well that in the African context the catechist is the main and irreplaceable agent of both Evangelization and catechesis. It is matter of fact that for the vast majority of Christians in Africa the primary evangelizer has been the local/village catechist. Hence appropriate intellectual and spiritual formation of catechists will have a great incidence on the quality of Christianity in this continent.

MAKALALA, CATECHETICAL TRAINING CENTER.

Bishop Mario Mgulunde of Iringa Diocese, Tanzania was preparing the project for a catechetical training center in an abandoned parish center when, following the call of our former Rector Major Fr. Egidio Viganò the first group of missionaries from India were coming to his diocese. We accepted the parish of Mafinga because it offered the possibility of contributing to the formation of catechists. The bishop asked us to start teaching the catechists and eventually

take up the direction of the center. Consequently Fr. Joseph Pulikkal who was assigned this task started teaching the catechists. Later he did license in Catechetics in Our University of UPS in view of taking up direction of the center. On his return the diocese entrusted the running of the center to the Salesians. We worked in collaboration with two local diocesan congregations who continue to be our collaborators up to now.

After we took up the direction of the center the duration of the courses was extended from 6 months to one year. After two years the duration of the courses was again extended to 2 years. It continues to be so up to now.

Very soon we were asked to be in charge of Catechesis in the diocese. We were entrusted with the task of forming the Association of Catechists in the diocese. Indeed the association was formed at the parish level, vicariate level and finally the diocesan level. We continue to hold the responsibilities for catechesis and Catechists' Association in the diocese.

The experience of training catechists was very fulfilling. I never lost enthusiasm in the work though I remained rather long in the center. What made me enthusiastic was the thought that an educated and well-formed catechist would be a great evangelizer in addition to being a good leader in the village. Added to that was the opportunity that we got in training the catechists in youth work, Don Bosco's system of education in practice and in theory.

Formation of catechists turned out to be an ideal form of youth apostolate for the following reasons.

1. Although catechists of all ages were welcome the majority of those who came were young people of the 18-30 age group.
2. Adequate emphasis on religion is possible without any apologies.

Over the past 20 years about half of the catechists of the diocese have undergone formation courses in the center. Every parish has catechists who have passed through Makalala. Hence we can say we have a definite influence on the pastoral activity of the diocese. Above all the Makalala Catechetical center is a great opportunity to

influence the style of youth work in the diocese and in the neighboring dioceses.

Not all who complete formation persevere in catechist's vocation. There are some dropouts and others who do not live exemplary lives especially among youngsters. This matter has been a matter of concern and research by the Association of Catechists. We must, however, add that the majority of the trained catechists do well.

Since we have been responsible for the Association of Catechists in the diocese there has been a possibility of follow-up of the past pupils through annual seminars on the diocesan level and the various regular meetings and seminars on the vicariate level. Thus there has been a kind of informal Past Pupils Meetings as well as ongoing formation. Official Past Pupils' Association is yet to be formed.

Ongoing formation is a much felt need of the catechists themselves. In response to this every year weeklong seminars are held in the vicariates in which monographic themes like the gospel of the year, the themes of the Jubilee year etc are studied.

I. CONTENTS

In Catechetics contents are divided into three categories in response to the well known question: If you want to teach John catechism what should you know?

Answer

1. Catechism
2. John
3. How to teach him

Thus we have contents of three types:

1. Catholic Teaching
 - Scripture
 - Teachings of the church/Catechism/Documents
 - Liturgy
 - History of the church
2. Psychology
 - General
 - Developmental

- Sociology
- Counseling
- 3. Methodology
 - Teaching -theory and practice
 - Pastoral - theory and practice
 - Liturgical - preaching, conducting various services.

We follow the concentric method in programming the syllabus. Thus the whole syllabus is covered in the first year on a basic, generic, level. The second year programme will repeat the subjects on a deeper level. This is due to two reasons. If some students can afford to do only one year they can have a complete idea of the course. In fact for various reasons many catechists do only one year course. Another reason is that in the first year not much serious work can be done because of the low and varying intellectual capacities of the students. It must be mentioned here that almost all who come for catechists training course have done only 7 years of primary schooling. In fact many have initial difficulties in reading and writing. Hence in the first year the syllabus should be simple. It has to include programmes which strengthen their intellectual capacity.

In the second year a vast difference in the capacity to comprehend and study is noticeable and it is an encouragement to the formators.

A third year has been proposed by students who have done two years' course. The proposal is under study. It has its pros and cons:

WHAT EXPERIENCE HAS TAUGHT US REGARDING CONTENTS:

The contents have to be modified and simplified to fit the intellectual capacity of the students. In fact the syllabus has to be quite simple. That is a big challenge for the formators. Using the syllabus of seminaries or theological institutes can be harmful.

1. Because of poor basic education care should be taken to in the teaching of doctrine and exegesis. Controversial doctrine and polemics should be avoided.

2. Documents of the church and doctrine should be taught from summarized and simplified editions.
3. Fortunately a team of experts have prepared several textbooks on several subjects for catechists. They should be used as far as possible.
4. As far as the contents are concerned the main emphasis should be on scripture especially because the Word of God is given so much importance in our context.
5. Abstract subjects are not easily digested or appreciated.

II. METHODOLOGY

The following areas are covered in methodology:

1. Methods of teaching religion: Kerygmatic, Experiential, and Anthropological.

Techniques of teaching:

- Narration,
- Singing
- Dramatization
- Use of pictures
- Drawing

Students are also given opportunity to teach religion in the neighboring primary schools under the supervision of the teacher of catechesis.

2. Pastoral aspects of catechists work are taught as theory as well as practice. These include homiletics, animation of small Christian communities, how to animate Sunday Liturgies in the absence of the priest, how to conduct funerals, pastoral care of the sick, preparing children for baptism and for the other sacraments. Catechists regularly attend the prayer meetings of the several local small Christian communities. Regular visits to the sick is also part of the training program
3. Cultural Activities
Cultural activities like singing, dance, drama, are encouraged. Every week various groups cultural programmes.

4. Group Dynamics
Group Dynamics exercises have been found to be a good tool for training in openness, in self understanding, spirit of belonging, spirit of co-operation, building up of personality, group building, leadership training etc.
5. Community life , Prayer
Residential training offers an excellent ambient for Christian formation. Regular exercises of piety help the catechists to develop sense of piety and to deepen their spiritual life.

III. MAIN PROBLEMS

1. Poor intellectual capacity of catechists does not allow adequate training to be given. It is difficult to get catechists who have more than primary education in the present state of the church of Tanzania.
2. The prevailing situation of poverty and unemployment makes young people to look at catechist's job more as an employment than a vocation. Many come for the training as part of a job training and motivation is insufficient.

IV. CONCLUSION

My feeling is that formation of catechists in Africa is one of the best ways of contributing to Evangelization and Missionary work in Africa. We Salesians are a very well equipped group, which can take care of this task. I would say formation of catechists is one of our hidden charisms, which has not received opportunity for revealing its possibilities.

Wherever we are in contact with catechists we should take special care of their formation.



EVANGELIZING AND CATECHISING THE WORLD THE SALESIAN WAY

FORMATION OF CATECHISTS – REPORTS

1. What problems do you encounter in working with catechists?

GROUP 1

Zambia:

- No Problems
- Catechists are appointed by the community
- The main catechists are well educated, while few are not.

Kenya:

- No constancy in attending lessons
- Many are old
- Lack of enthusiasm
- Too much interested in money

Ethiopia:

- Mostly send the aspirants to the Orthodox churches
- Their traditions

GROUP 2

- lack of sufficient education
- not well prepared
- not sufficient remuneration/economic problem
- not able to teach sufficiently and deeply the Bible and catholic teachings to defend against other denominations
- their follow-up is not enough
- Some catechists don't see it as a vocation but as a job opportunity

- No planning or vision
- Quick turnover of voluntary catechists makes perseverance and coordination difficult.

GROUP 3

- Scarce time and attention is given to their on-going formation
- The wrong/poor self-understanding of the catechists' vocation – this affects their understanding of service to the community, their appreciation of their own on-going formation.
- Poverty of the church structures at the local level.

GROUP 4

- transmission
- powerless
- seasons
- Gap – catholic faith – values Culture
- spiritual formation
- follow – up
- job – service
- remuneration
- task load

GROUP 5

- old mentality – memorizing
- short or low vision, low standards of formation
- trying to change them – they revise seniority
- do not accept women catechists (in some areas)
- moral standards are low, sometimes
- little commitment
- lack of facilities especially books, ...
- indifference of the people.

2. What can we Salesians do in order to make catechists better evangelizers?

GROUP 1

- Make them understand it as a vocation
- Register monthly meetings direction, planning
- To create the atmosphere of our family Priests, Sisters of Catechists
- To trust the Catechists, allow initiation
- Annual Picnics
- Follow-up teaching of religion

GROUP 2

- Deepening of Spiritual life and Bible
- To make it possible for catechists to live as families
- To build good relations between Parish Priests and Catechists
- To follow up the implementation and on going formation.
- To make it vocation not a job
- Better remuneration in line with diocesan policy.
- Community support to the Catechist
- Parish Priest should appreciate the work of the catechist and the catechist are essential in evangelizing.

GROUP 3

- Our own personal commitment to and dedication to evangelization offered as a witness to the catechists
- Improve their formation (informal, on-going, formal)
- Catechetical Center of Africa

GROUP 4

- Animation
- Formation
- Evaluation (With Catechists)

GROUP 5

- Catechetical Center (National / Provincial)
- Catechetical Series. books primary/ Secondary
Not questions and answers
- At the parish Level! Training and follow up of catechists
- Work more at the Diocesan Level (Wherever possible) Co-operation
- Introduce the local Salesians (in particular) in the formation and follow-up of Catechists and in the interaction with different bodies at this level.
- Young SDBs / FMAs in early formation should be well trained in Catechesis (Theory & Experience)

3. In the formation of catechists what should be the points of emphasis?

GROUP 1

- To be witness in the Christian Community
 - Honesty, Spirit of sacrifice, of service, family life, not to make distinctions
- On spiritual life of prayer
- On reading

GROUP 2

- It's Ministry is service not to served, or power Mk. 10/35-45
- Witness Value of their life
- They must prepare prayerfully and be led by the spirit.
- The Human formation
- Get them to practice DB's preventive system in their catechesis

GROUP 3

- Stress the idea of a VOCATION
- Choose your Catechists well – choose one who facto is a catechist

- Give priority to the idea that the Catechist should have first accepted Jesus as personal Savior

GROUP 4

- Essential bible/Gospel Stories
- Small Group Media
- Local Materials
- Formation/ Training for special groups (ages)

GROUP 5

Witness of their own Christian life – Believe in what you teach and live it.

- Criteria for selection: the Christian Community should have a say.
- Leadership skills (even before)
- A certain level of Education (Secondary) required
- Support from us – relationship
- Creativity - develop it.
- Difference between
 - Initial formation (2 years)
 - Ongoing formation (every year, a plan) e.g. before every Liturgical session (special)
- Trained Catechists go to train the local catechists (part time village).



Working hard during the Assembly ...



EVANGELIZING AND CATECHISING THE WORLD THE SALESIAN WAY

PROPOSALS AND DECISIONS OF THE SEMINAR

PREAMBLE:

THAT THE SDBs AND FMA^s MISSIONARIES COMMITTE THEMSELVES TO ADOPT A DEFINITELY *CATECHUMENAL VISION AND APPROACH* * IN ALL OUR EVANGELIZING, CATECHETICAL AND PASTORAL MINISTRY *

- 1) CENTRALITY OF THE GOSPEL
- 2) JOURNEY OF FAITH TOGETHER
- 3) COMMUNITY INVOLVEMENT
- 4) CELEBRATIONS
- 5) CONVERSION

1. PARISH CONTEXT

THROUGH FORMATION AND TRAINING WE HELP ALL MEMBERS OF THE CHRISTIAN COMMUNITY TO KNOW CHRIST MORE DEEPLY, TO CELEBRATE ITS FAITH IN HIM TOGETHER, TO LIVE THE GOSPEL IN ALL AREAS OF LIFE AND TO PROCLAIM CHRIST TO OTHERS

2. EDUCATION AND PROMOTIONAL ENVIRONMENT

BECOMING EVANGELIZING AGENTS OURSELVES, WE MAKE YOUNG PEOPLE EDUCATORS AND THOSE AND WORTHWHILE AGENTS OF EVANGELIZATION.

3. MISSIONARY ANIMATION

EVERY FMA AND SDB IS BY VOCATION AN EVANGELIZER AND A CATECHIST, SO EVERYONE SHOULD BE AT HOME IN ALL PHASES OF INITIAL AND ONGOING FORMATION WITH THE REALITY OF BEING CALLED AND SENT *AD INTRA AND AD EXTRA*

4. OTHER PROPOSALS

- A) WE RECOMMEND THE CONVENIENCE OF A CATECHETICAL CENTER FOR ANGLOPHONE AFRICA
- B) WE PROPOSE TO IMPROVE COMMUNICATION AND COLLABORATION AMONG SALESIAN MISSIONARIES WORKING IN AFRICA