

# Fifth General Assembly of the Comboni Lay Missionaries Maia (Portugal), from the sixth to the ninth of December, 2012

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## MONDAY THE 3<sup>RD</sup> OF DECEMBER

**Present:** P. Arlindo Ferreira Pinto (Central Committee), P. Günther Hoffman (Central Committee and DSP), Alberto de la Portilla (Central Committee), P. José Luis López (Mozambique), Carlos Barros (Mozambique), Liliana Ferreira (Mozambique), P. Enrique Bayo Mata (Congo), Dieudonné Likambo (Congo), Élia Gomes (Central African Republic), P. Jesús Ruiz Molina (Central African Republic), Tracy Doyle (Ethiopia), P. José da Silva Vieira (South Sudan), P. Jorge Carlos Naranjo Alcaide (Khartoum), Sobhy Shafik (Egipt), Manuela Valladares Esquivel (Mexico), P. Fernando González Galarza (Mexico), P. Leandro Leonardo Araya (DCA), Oscar E. Rosales H. (DCA), Hno. José Díaz Pérez (DCA), P. Giorgio Padovan (South Brasil), Cristina Paulek (Brasil), P. Sergio Agustoni (Perú), Corina Pacheco Tello (Perú), Paul Wheeler (NAP), P. Olivier Bachulu Diangolo (Chad), P. Manuel Lopes Ribeiro (Portugal), Pedro Moreira (Portugal), Maria Augusta (Portugal), Susana Vilas Boas (Portugal), Márcia Costa (Portugal), Felix Layunta (Spain), Maricarmen Polanco (Spain), Isidro Jimenez (Spain), P. Ramón Eguíluz (Spain), P. Maciej Zieliński Mikolaj (Poland), Ewa Maziarz (Poland), Federico Veronesi (Italy), Michela Bussolari (Italy), P. Claudio

Longhi (Italy) and Sr. Fernanda Cristinelli (Delegate from the Comboni's Sisters Rome).

### **Presentation:**

An introduction was given by Fr. Arlindo Pinto, delegate of the MCCJ to accompany the CLM. The participants were presented, Fr. Alberto Pellucci, the Vicar General was specially mentioned and the four provincials who were present: Leandro Araya (Centroamerican Delegation), Ramón Eguíluz (Spain), José Luis Rodríguez (Mozambique) y Alberto Silva (Portugal).

We also remembered that Br. Marco Binaghi was absent, he left for Italy because of the sickness of his father.

In the name of the Central Committee, Alberto de la Portilla welcomed all those present to the V International Assembly of the CLM.

## **Message of Fr. General to the assembly via Skype (see enclosure I)**

### **Questions of the Assembly to FR. General**

*For the last three years in Italy we have tried to define the identity of the CLM. Sometimes there were doubts about the question of "going out" and of "ad vitam" (for lifetime). There are 11 groups, because in order to be a CLM one has to belong to a group.*

The community dimension is a fundamental aspect of the Comboni charism. Also we religious cannot go as individuals to a mission, mission is lived as a communion, as a project, the question is not that everybody may make his personal experience. The common fund of the MCCJ has this objective... it is basic that the grace of the vocation is put for the community, especially in the mission to which we have been sent.

The CLM will not be able to be good missionaries if they do not create spaces of community to share with each other. We are missionaries called to announce as a family. Therefore it is necessary to insist that the vocation as a lay person is a call which God gives in order to live it out in community. This distinguishes us from other groups that go to the mission as voluntaries, their spirit of mission is not the same, this is clearly seen when there are problems. If one goes to the mission with a motivation of faith he will remain if there are difficulties.

One must stress this dimension of community with the CLM without mixing it up with that one of the religious, they follow another way... so many mistakes will be avoided.

### **Question about the formation**

The formation is important for the CLM. This formation must achieve that the lay people stay in the mission with a certain security and professionalism. Reflecting about your point of view as lay people, you yourselves must discover this importance.

I remember when the first lay people (from Spain) came to Mexico at the beginning of the nineties, I wanted them to live in a religious community, to protect them but the experience taught us that this was a mistake. The lay person needs his space, we are in danger of putting them in religious structures. The CLM need their spaces and their professionalism of their own. You must reflect about the type of formation you need and the times this requires. I know that there are many differences between the provinces about the topic of formation and so you must arrive at more uniform proposals.

**Alberto:** *The question of going to the mission is a topic of our identity, very much in discussion. And it remains an open discussion. We must understand our vocation and not only the difficulties, which going abroad brings for some people; so we must avoid a protectionist vision of the lay person. It's a challenge to make this going out possible, for the urge to go out is very missionary, it is in our vocation without excluding and without wiping out all the expressions of the charism.*

I think that the question of going out, of being able to go out, will always remain an open question for you and I don't think that you can come to a definite conclusion, it will always remain a challenge, a question that provokes. In every General Chapter we discuss the question of mission and every time we remain unsatisfied and with the same questions. As for CLM the aspect of "going out" will always be the great challenge. Therefore I don't think it is not the time to be so drastic and say: "Either you go to the mission or you are no CLM", although one has to be open to what it means to go out.

You have gone a good way of reflection and I think this will allow the experience of the CLM to be consolidated.

### **A word to the religious Combonians. What can you tell us who accompany the CLM?**

I would like to say: "Behave well and don't make too many mistakes.". One of the important things is to know how to listen, to be near and to be careful not to impose our visions and sensibilities. We must be persons who accompany a process, who sustain the search of the lay people, who can bring in an experience of faith and of passion for the charism the CLM hope to find in us. And we must not forget that we are the owners of the Comboni charism. We must let them feel that we are prepared to go on to accompany them and to support them.

### **Spiritual reflection to prepare the Assembly : Susana Vilas Boas, (see annex II)**

It took the basis in the text of the gospel of St. Mark and was divided in two big blocks:

The Master instructs his disciples and sends them out

The return of the disciples and the multiplication of the bread

This is developed in four steps in the annex II. The last suggestion is that we should remember during the

assembly that we have two ears and only one mouth. We must share with others but especially we should listen more.

## **Report of the Central Committee (presented by Fr. Günther, who answers together with Mr. Alberto. annex II).**

### **Reactions from the assembly and questions.**

#### **What is to be understood about community of life, knowing that we are lay people?**

Within the CLM we have various experiences: Some live under the same roof and with a common fund; others live separately but have a community of life. It's a vocation that calls us to live in community.

We don't want to impose a single vision here, the reality is much wider. We also want to stress that the support of those at home is very important for those who go out.

We are at a point where we must not be exclusive, but we have to try to find a way that will bring us together into one same family.

We must make use of the experiences we have. When people take an option for life, although they be different and come from different cultures, they can come to understand each other. This is a very rich way.

Communication is very important and it is the responsibility of each CLM to accept and give information. This communication is important also at international level so that each CLM may be conscious of belonging to a great family.

#### **How to animate the CLM movement where the provinces are fragile?**

One must create the body in the different countries. The movement will not be solid unless a kind of network be established that brings all of them together in a certain way. This will only be achieved with a culture of communication: The mutual support between the groups, the experiences, the questions and answers to the difficulties will create this kind of spider web.

#### **Without God we can't do anything...**

In our identity as CLM it is not the priority to be good professionals ( doctors, teachers...), in the first line we are missionaries, although if one has a professional preparation, it is good to practice it, but we go to the mission because the Lord calls us, first of all we are MISSIONARIES: so, it is necessary to have an adequate formation and structure which makes the mission possible and enables us to face the

difficulties (loneliness in the mission, the wounds that come sometimes from the difficulties, etc.) The cross is hard and we have to be careful with the people although we know that the center is always God.

**Which are the responsibilities of the Central Committee? We don't know what is must do. We must come to a clear idea. Sometimes we were so much occupied with the dialogue with the provincials that we forgot the Central Commission.**

We must see what we understand by "government" and what type of government der Central Committee must exercise. Communication is important, but it is not enough. The work of the Central Committee is not simply to present a report. There are groups of CLM who stand very alone. One must define the aims and even the power of decision making of this committee. The assembly has to pronounce itself in this sense. I think the committee needs a moral recognition, not only a legal one; counting with the work it has to fulfill in the continental committees and with the work in every country. One must see what each country is prepared to leave to the central committee (and to the continental committees), so that it be able to make decisions. There is already a way, for example to send lay people in mission: there is an exchange of information on continental level in Europe and one asks that the central committee be in picture.

**The history of the CLM: The international way of the CLM (see annex IV)**

There followed a historic presentation of the movement by Mr. Alberto de la Portilla which can be seen in the annex.

**Presentation of the reports province by province (See annex V).**

**1.- Mozambique**

*"When did the CLM come to the province?"*

They came to the province in 1999, Alberto and Maricarmen (Spaniards) opened this way. Besides Portuguese people there were lay people from Mexico and Italy, and now from Brasil.

*Since when do you have local lay people?"*

At this moment there is no one yet. It was an idea that came up in 2006. In 2008 we started talking about this possibility and the idea matured in 2009 when we began the first experience of formation. 2011 and 2012 were years of formation and very soon a she-candidate will be sent for a community experience for one year. The formation we apply follows the criterias of the international assemblies, adapted to what was said in Layibi where we saw the specific African way.

*When you have assemblies, do all take part?*

Yes, once a year we make an effort.

*In these last times I heard that there are some economic problems between the sending province and the receiving province. What are the facts?*

The economy is not a problem. We have a common fund just for the CLM and we are autonomous of the MCCJ. Each province of origin contributes to build up this fund.

## **2.-Ethiopia**

## **3.- Central African Republic**

## **4.- South Sudan**

At the moment there is no CLM in the province. After the meeting in Uganda we want to start with local lay people with the help and the interest of a Sudanese scholastic who left the MCCJ..., but it s very difficult.

## **5.- Congo**

## **6.- Egipt**

*Speaking of activities that generate funds, to what activities do you refer?*

Small concerts in the schools, and a small publication about Comboni, which we sell.

*Are there lay people outside Egypt?*

No, but one of the group is preparing himself to go out. We have three groups with a total of seventeen.

## **7.- Tschad**

There are two new groups: ten in the parish of Moïssala and 15 in the parish of Sarh.

## 8.- Uganda

Fr. Günther reads a report sent because they could not take part because of problems with the visa.

### MONDAY EVENING, DECEMBER 3.

#### Experience of an international community in the Central African Republic.

This community was formed from the very beginning as an international community. The first agreements were made between Italian lay women (not CLM) and the province of Spain. At the beginning the Italian lay people had some prejudices as far as the work of the Spanish lay women was concerned, among other things because the concept of mission was different. The Italian lay persons moved things ahead and the Spanish lay persons came in order to be with the people and go ahead in their rhythm. From saying "yes" to everything they had to pass over to say sometimes "no".

At the beginning one could also see lacks or differences in the formation between the provinces.

Thanks to the interdependence of the provinces of Spain, Italy and Portugal the mission could be kept up, not only in the formation, but also in the economic question. From the beginning on a common fund was established.

We tried to use for all French as the language of the community.

One problem was the continuity and the great volume of work when the community passed through times when there were only two persons and the commitments had to be adjusted as not everything could be attended to.

At the moment there is one community MCCJ. The two communities (MCCJ and CLM) live separately, but we take decisions as one family, together.

In September 2012 Teresa from Spain arrived and the experience with an international community goes on. We try to work together, talk much, sharing everything.

Once a week we have a meeting of the apostolic community.

We still have to find a third person.

#### Reactions

*It seems that you presented a very negative vision of the international community.*

We spoke of the negative side so that we can reflect and this may help us to grow. The problems of the beginning disappeared slowly. Now all the countries make an effort to prepare themselves to live in an international community.

*Congratulations. What you have done in the Central African Republic is phenomenal. Sometimes we*

*idealize a community, but the reality is that it is difficult to enter in relationship with each other and always we'll have to learn... the experience of the mission passes through suffering. Also we (MCCJ) after so many years have still prejudices in our international communities, but the decision for this internationality in the mission must be irreversible. In your process God has worked for you, all that was said is part of a history.*

*Twice I have heard the bishop of M'baiki talk very well about the work of the CLM in the CAR and he even wrote a letter to me so as to recruit more lay people .Seen from outside the work done in Mougoumba looks very positive. If there have been internal conflicts this is nothing extraordinary but something normal, this happens in every community. The important thing is to go ahead and to overcome the problems.*

*The experience of the CAR up to now is only with unmarried women, but there are also other more diversified experiences in the international community.*

*Was the advisor from the MCC a help for you?*

Yes, he helped a lot to face each other and to look for solutions. In the international communities we must care that there be somebody who helps us to face each other and accompany the process. It must be somebody who acts from outside to help to face the situation. In retrospect I realize the necessity of somebody who accompanies. In the international communities those who accompany have a lot of fine work to do. There must also be a good communication.

## **TUESDAY, DECEMBER 4, MORNING**

It began with a brainstorm of ideas about the most important questions of Monday.

- Work of the central committee
- Unity in diversity
- Common vision
- Mission within the country and outside of it
- Communication Mission, experience and comunion
- Experience of communion
- International Family
- Sharing of faith and life
- To to know each other so as to love each other
- Vocation
- Interculturality

- To listen and to incorporate (inclusion)
- Common fund
- Formation
- Faith and Hope
- Cross

Through the organization it is explained that three people have been elected who should be our aerial, they should take down the ideas and share them with us at the end of the day in the evening session of the moderators and the central committee.

## 9.- Presentation of the continental committee of Africa

(We recommend to read the document of Layibi)

The intercontinental meeting of Layibi (Uganda) brought the coordinators of the CLM of twelve African provinces together. A great part of them are also here present.

Those who not are he:

Togo-Benin-Ghana; In Layibi a young man took part, Justin. They are at the beginning stage, as formators of catechists.

Malawi - Zambia: There are the friends from the NAP. There are no local lay people.

South Africa: They were also not representd in Layibi. There were problems between this province and the DSP, who sent these lay people and they are somewhat isolated in the CLM experience. Also, there are no local lay people.

Kenia: There were also some negative experiences with the lay people from outside. There are no CLM.

In Layibi the bases of the work were the international documents (Ellwangen, Granada from an African perspective. It helped us much to define the African lay-identity. In the formation we worked with documents and stages of formation according to the African reality were set up.

The movement goes ahead in Africa with different speeds, but this is not bad... We learn from each other and we gain with this. Positive points came from this: All committed themselves to try to go the same way.

There are some problems: For example in Uganda there are some foreign lay people who do not mix with local people. The provinces that send lay people must come to an agreement with the local lay people to form international communities.

The question "ad gentes": We came to the conclusion that "ad gentes" does not mean only that one

has to cross borders. In Africa there are some very big countries within which there exists a great diversity of cultures, languages and traditions. For example in the Congo there are lay people for whom going to other regions means a great cultural change.

Formation and organization: Communication is very important. We decided to make use of the site - [comboni.org](http://comboni.org), as a place to share informations and exchange electronic mail.

First of all the coordinators must establish communication.

The meetings of the committee shall be held every three years.

Each province must be prepared to offer places and to accept CLM.

Each province must have a responsible person MCCJ for the CLM.

When the CLM are present one must chose a lay person as coordinator.

In every province the CLM must work for the economic autonomy and transparency.

An African committee of five persons was elected: three lay people (one English speaking, one French speaking and one Portuguese speaking), and two provincials: Giovanni (CAR) ad José Luis (Mozambique).

Our African missions are open to accept.

We are thankful for the efforts of the central committee to prepare this meeting of the CLM in Africa.

## **10.- Delegation of Central America.**

### *Reactions*

The report was limited to Guatemala, but in the Central American Delegation there were three more countries. In the six-years plan of the MCCJ we take conscience of the CLM with the aim of pushing forward a project of accepting a CLM community in all the countries where we are present: Nicaragua, Costa Rica, El Salvador and Guatemala.

For the provincial council three points were fixed:

The council of the Delegation should nominate a coordinator.

Each country should nominate a delegate for the CLM.

A concrete project of identity and each of cooperation with lay people and CLM should be worked out. At the same time a set of rules for the work with lay people will be worked out.

As the greater part of the CLM are married and working, experiences of evangelization are made in

holiday periods.

## 11.- Mexico

### *Reactions*

The assessor is nominated by the MCCJ province (Fr. Fernando for the whole of Mexico). In each group there are other MCCJ who accompany us.

It is difficult to enter the churches as CLM, we need a priest for this.

As all of us are working - except two students - we all have the obligation of making a monthly support of money. We also are looking for benefactors and activities to generate income: selling of books, art works...

A third part of the costs for the women colleagues in Guerrero is paid by the CLM, another third part by the parish, the rest by the MCCJ.

## 12.- South Brazil

### *Reactions*

In 1997 we created an association in order to present ourselves as juridically independent from the province of the MCCJ. The MCCJ support us in the spirituality, but we are independent.

*How many lay people went to the mission?*

All, some in Brazil and others outside. Five went to Mozambique and the others in Brazil. The country is very large and there are some who go to the indigenous population, to those in prison... This serves also as preparation for going abroad. CLM from the USA and from Spain are working in Brazil.

## 13.- Peru

### *Reactions*

*What repercussions have in your community the Peruvian lay people who had a mission experience?*

This is a weak point. The two persons - when coming back - remained a bit in the distance, then they came again nearer but it has not helped and motivated the group to grow. Now one of them, Quique, is again prepared to repeat an experience outside the country.

## 14.-NAP

### *Reactions*

*Those who came back, did they continue in the group?*

Those who come back from the mission are welcomed and one tries to keep contact with them, but many don't continue.

They receive economic help: there is a fund of fifty dollars a month for three years. The percentage of the money contributed by the MCCJ is being reduced until the lay people will be able to finance themselves completely.

In the missions the lay people from the NAP do a well-organized work with a high level of preparation. Their work is well appreciated.

In the United States they have two persons at full time (paid for) to look after the organization. So things are made easier. You need people to organize, receive etc... this must make us think.

## 15.- Khartoum

A report was sent by Fr. Jorge Naranjo and was later incorporated in the assembly.

*The situation of Khartoum as Comboni province has problems because the government since two years ago has not allowed the entry of missionaries. This refers also to lay people (catholic foreigners don't get a visa).*

## 16.- Presentation of the American Continental Committee

**Tuesday afternoon**

## 17.- Portugal

### *Reactions*

The challenge is to establish the movement for those who come and for those who are in Portugal and cannot go out for various reasons.

We are still far away from forming a community where we can meet, and therefore some of those who come back separate from the movement, although they should know that being missionary

means to be it for lifetime.

## 18.- Italy

### *Reactions*

The lay people who go out to the missions come from groups that already exist. All groups were formed by the MCCJ and have gone a common way with them.

*There are lay people who opt not to go out. What are they doing and what is the difference with other cooperators?*

These persons are working in their parishes and in their territory, especially in JPIC. They think that the vocation is the same because Italy is also a mission country and "to go out" doesn't only have a geographical meaning but it means to put oneself in the situation of the other one. We understand that we are on the way and we are open to each other because the differences between the groups are rather great.

The people don't like the word "movement".

*I hear that you are doing a lot in JPIC but people need to hear that God loves them. I invite you to put also this message in the beautiful works you are doing.*

We believe in a human evangelization and for people this means witness. To be a community is already a way of evangelizing. It is true that we have many activities to talk in the parishes about direct annunciation, but we live in the Spirit of "Saving Africa with Africa" in all our activities.

## 19.- DSP

## 20.- Poland

## 21.- Spain

A total of 33 CLM have left for the mission.

### *Reactions*

*One of the strong sides of Africa and America is the pastoral dimension, social justice. In Spain I perceive here a certain lack. You seem to look only to those countries without thinking what to do in*

*your own country. Could there be a weak side in this?*

I don't think so. We have a document that reflects our being missionaries in Spain. There is a great variety and although we don't be in the same situation all of us, we work in parishes, accompany groups, make mission animation, work with immigrants and live being always missionaries. There is no single exclusive action for the movement, but there is a pastoral implication for all those who are part of the movement.

*Don't you have the feeling that you are further ahead than the other groups?*

The reports look always nice and the difficulties remain at home. One of the difficulties is the distance, and as a consequence, there is no relation between those persons of the northern zone and the Canaries. Being far away and lack of communication lets the missionary spirit getting cold.

We are in a debate of constituting ourselves as an association of faithful and so of being independent and being able to have a juridical representativity at civil and ecclesiastical level.

## **22.- Presentation of the Continental European Committee.**

Among those things that have been presented some can be stressed.

Within the committee six countries have been selected to send European CLM members. This is in collaboration with the local lay people. And without excluding the possibility of forming a community in the countries where there is already local CLM.

Internationality is important, but much more important is the continuation of the projects of lay people. One cannot expand too much. Important is to prefer places where there are already structures to accept CLM.

Referring to the different realities in the European provinces: We believe that we are going ahead and we will not leave from here the same as we entered. The document of Granada is clear, it speaks of "going out", but this is a topic we have put in front of us as work for the next years.

*The question is to know of whom is the initiative of opening a new project. Is it of the CLM or of the country who receives them?*

The selection of the countries depends on the CLM. The lay people need an organization to enter in contact with the provincials. In the case of Mougoumba the provincial council asked for the presence

of lay people in 1997. It is not a matter of personal relations or of getting along with certain "Fathers".

*As to the problem of the translations of the communications.*

We must be above the problems of the translations. The news doesn't have to come always translated. Fr. Arlindo offered himself to do this. We all are invited to send news.

## **23.- Words of Sr. Fernanda of the Comboni Missionary Sisters**

Sister Fernanda thanks for being able to be present in the assembly in order to know more about the work of the CLM. She had the experience to work in Uganda with some lay missionaries, in the late nineties. For her the Comboni charism is not exclusive to the religious, it is a gift of God for everybody. Single people, married ones ... Also Comboni went to the mission with lay people.

In the last General Chapter of the Comboni Mission Sisters various community experiences were studied how we can share the Comboni charism. Then a team was put in charge to prepare a report about how the Comboni Mission Sisters share their charism with the lay people in the various countries where they are working. Actually we are collecting the information which should help us to understand our commitment with the lay people.

In the last years there were various experiences of work with lay people in Europe, Africa and America. They ask what is the Comboni charism, how is it lived, how can it be shared. It is therefore that in front of this situation we are looking for a way how to work together in a more united way.

## **WEDNESDAY OF DECEMBER 5**

### **CHALLENGES OF THE CLM VOCATION**

During the morning we worked in four workshops about the challenges of a CLM vocation (Spirituality and charism, life style and community, responding to the mission vocation there where we are and in Nigritia situations in the XXI century).

A work was done in four groups rotating in the workshops. Then the groups were put together again to speak about the conclusions and contributions of each one of the workshops.

For this work lay people and religious were separated.

## Afternoon, December 5

### Group of the MCCJ and the Comboni Sister.

The work of this group was to bring together the contributions of all but without looking for a unified meaning.

### *What challenges do you see or understand to be most important for the vocation to the CLM?*

- The problem of community. As there is no big structure it is difficult to be able to continue when one team finishes its time of mission. Sometimes great investments are made in order to accept a community of lay people and then the experience comes to a quick end. For the provinces this is a problem and therefore some don't want to accept lay people. If it is a place with structures it is much easier, as in Carapira in Mozambique... one creates a tradition of being present, but if the experiences finish rapidly, without continuation it is a challenge.
- We religious Comboni missionaries have to accept the CLM as part of ourselves. Some MCCJ have difficulties to accept them as colleagues in the mission.
- It must be made clear what it means "for lifetime" (ad vitam).
- Economic challenge
- One has to accept the African lay people in the international communities.
- It must be well defined what places of mission are. Sometimes provinces open mission places without communicating with local lay people. They must not scatter too much because also the CLM have vocational problems to find people to go to the missions. In Europe only six countries have been selected as mission countries. The problem is, if for the definition of places of mission one looks only at certain continents perhaps one is creating groups. We ask ourselves how far the central committee can intervene to define working places at international level.
- Sometimes we the MCCJ are a problem for them to grow. Our changes of the responsible people affect them much and their work depends more or less on the greater or lesser sympathy of the Comboni member who accompanies them. In many religious Comboni members there is a resistance to accept them.
- In Spain they ask for this adulthood in certain points, they don't accept to remain in the shadow. In other provinces they are more "dependent" on us. Many MCCJ, even many provincials, don't know the project of the lay people.
- It has to be clarified what it means, to be the fourth branch, in other words whether we really believe whether they have to become step by step a group, "independent or autonomous" from the MCCJ.
- Somebody told me that the speech of Enrique Sánchez was very nice, until he told the CLM what they should be. Who will define the vocation of the CLM? We or they themselves?
- Another challenge is the identity, there is still a fragmentation and the phenomenon of interculturality has to be deepened. Once the movement grows in Africa and America they will have to go through this process of interculturality.
- There are those who become CLM to "go out" and others to serve in their own country.

- Some MCCJ who have their own individual projects ask for lay people to work with them and call them CLM and so they create confusion in the province, especially if there exist already groups of lay people.
- It is still necessary to consolidate a spirituality of the lay option... They must come forward because their vocation cannot be like ours.
- They must consolidate a formation as they cannot just go to any mission, because then there will be problems.
- Referring to the community they will have their own community life separately.
- Another challenge is the experience after the mission, there is still much to be done.
- We have to accept them and be more open in their respect ... sometimes they give us trouble, we are afraid of them ... we must see them as some "of us". In my province of Spain I don't see them so accepted.
- If some leave us, nothing happens, for this we don't have to put in question the whole project of CLM.
- They need a unique formation for the whole movement and also one same vision of mission. There must be growth in this direction.
- The areas of mission are also important: Services are taken up: a school or a hospital... the persons who come to substitute others must be able to adapt to the services already taken over. Each lay person must be sent to a place where he can best develop his potentialities.

### *How do you see us as movement in front of these challenges?*

- Much work is needed among us (the MCCJ) to conscientize ourselves (also the provincials). The institute has already published a lot of documents but they are little known. One must see that the CLM as a branch that will be juridically independent and a lay institute.
- I see that they are on the way, open themselves up and grow in spite of the difficulties. And they make a way. The more they become independent, the better, and this should not mean, we could be indifferent in their respect.
- The lay people are a great gift for our charism. They can only enrich our Comboni charism.
- It is for them much more difficult than for us. To accept the great plurality is for them more difficult and it is therefore that they look for a vocation to be lived in a laical way. It is difficult to move around as a lay person in a church that is too hierarchical; it is also more difficult for them to get money in order to finance their functioning.
- The dependence on us is very much in the economic field.
- It needs not to be a very great movement or a very numerous one, but it must be diversified and contextualized in each place. Among themselves they must have an international network with clear indications but without a rigid government. And with economic autonomy.
- In Italy there is a network among laypeople that support each other.
- This could be done on European level. We cannot transform it into a Third Order. They have to organize themselves in order to have an economical and juridical autonomy, at least at

continental level, that there be contacts among them and not only with the provincials. There is still a long way in front of them toward a juridical and economic identity and that the contracts to be made by them.

- When we speak of the CLM in Africa we see that we don't have yet the experience.
- As I see the CLM it is very difficult - if not impossible - to create a single structure. There is a variety of ways and of autonomy of the different groups that is amazing.

### *How do you think that you can help and accompany us on our way as a movement CLM?*

- With less paternalism.
- Letting them take up their processes without making difficulties.
- Working together with them when they ask for it.
- To accompany but let the Spirit flow in them.
- The whole Comboni Family must accompany them, not only the MCCJ.
- To trust in them and not put them into a straightjacket which hinders them in their movements.
- To be convinced that they can help us much
- To accept, to accompany and promote lay people vocation
- To be prepared to work together
- Let them be the protagonists, they must create their own way.
- Their presence enriches our charism and lets us see Comboni in a different way; he does not belong to us alone. At the level of Combonians we must see things somewhat clear: today they need our help, but we must not fall into paternalism, and it is very easy to fall in this.
- To offer them the service of accompanying, spirituality, retreats...
- To read what the Chapter Fathers said with respect to the CLM: All the provinces must have a person responsible for the CLM and they must be integrated in the pastoral plan of the province.

### **Put in common of the work of the workshops of the lay people**

#### **Workshop 1: Important aspects of our spirituality**

- It is the Comboni Family where we must get our nourishment.
- We must form spirituality so that the vocation can put up with the difficulties of the mission.
- Faithfulness to our vocation is a challenge.
- Besides that we think that we must find a practical way that this may become possible. Two aspects:
  - In our groups there should be a space for prayer, celebration, retreats and revision of

- life in common.
- To accept a commitment in the social and ecclesiastical field, to be present in the local church. And this, where possible, as a group.

## **Workshop 2; Challenges about the lifestyle and about the community**

- Forms of support of the CLM in the mission
- CLM Families:
  - School for children
  - Care for the children
  - place for living
  - Health care
  - Solving conflicts
- Communication among the lay people
- Comboni Family
- Integration of the CLM in the daily life of the Combonians
  - Family in the mission
  - team work
  - Spiritual growing/ Participation
  - Prayer
  - Spiritual retreats
  - Sharing of meals
- Relation with the community of CLM in the home country
  - Before, during and after the mission
- Lifestyle of the CLM
  - Identity (we do not belong to a religious community)
  - the reality of single persons in the group
  - administration of money

## **Workshop 3: Answer to the missionary vocation**

- Permanent and unconditional availability to go out of the frame and to row to the high seas
- Pay attention to the signs of the times. The situations are not static.
- To live the community as a family.
- Prayer: Spiritual life in a personal way and in community.
- To accept the word of God and maintain a permanent formation.
- To maintain a coherent lifestyle, coherent with what one believes.
- To live as a family and respecting the individuality.

#### Workshop 4: Nigritia areas in the XXI century

- We think that all situations call for the values of the Kingdom and we, the CLM have to pay attention to the most poor, to every kind of poverty.
- We must transform our hearts in order to transform the world, because the first evangelization goes through us.
- Announcement and denunciation
- To remain ... permanent availability.
- Communication in order to know that we are not alone.

#### Debate about questions we must clarify: contribution of the MCCJ and CMS

*Consolidated formation? What does it mean? You also enter here?*

It is not something we (the MCCJ) want to do, each country must go through its own process, but it is necessary to consolidate a formation that should bring us somehow together and avoid the present dispersion.

*What is the foundation of this consolidated formation?*

It is a formation in agreement with the process of the CLM, starting from the assemblies that have already marked some formative ways. A common element is necessary.

*From where does your desire for a consolidated formation come?*

It comes from the desire for internationality which is there among the CLM, The formation must allow that each CLM may feel at home in an international community.

*How can you help us, the MCCJ? Do you see us already in a process?*

The preparedness is here.

*What does "independence" mean? In a family the members may be autonomous but not independent.*

This is a question we put also to ourselves... we spoke of an independence in which the CLM become an independent institute in the Church but within the Comboni Family. It deals with a juridical

independence.

Also formative independence, as far as structure is concerned, organization, economic... What this concerns the CLM must have meetings without hoping that the MCCJ may help, for example the coming together of 70 lay people in Verona who paid everything by themselves.

If the CLM repeat just what they hear from the MCCJ this is not healthy...it would be an undesirable dependence.

*Difficulty of some Combonians to accept the lay people*

We (the MCCJ) answered a question which was directed at us... You know that not all the Comboni Missionaries accept the CLM the same way. .. Therefore we need to conscientize our fellow brethren.

The MCCJ know that we are here. What we do in the mission must give credibility to the movement.

My experience (of the CLM) is that many MCCJ see us as strange things. Sometimes these things happen because they don't know us, it is also our work to let us to be known.

*There is a relation between the CLM and the Comboni Family. They come from a way of Mission animation by the Comboni Family. Is the vocation as lay person an option which they consider in order to put before the persons who come near?*

I think that in some countries, like Mexico, the lay vocation is presented as another vocational option. Other countries don't present the lay option as another option, at least not in Francophone Africa.

*Juridical and economical autonomy?*

It means a separate institute, in total "independence".

The CLM should have a European, African, American coordination and a general coordination.

It is a gift of the Spirit that you (the CLM) have in your hands and we don't know which direction it is to take, but you must lead this process.

Comboni Family, what is this? We talk about it, we make ideals, but even among us, the Comboni Missionaries and the Comboni Sisters there are problems. The Comboni Family must bring joy, but we are still very far from this. TOGETHER we must we must come to create a Comboni Family and then we see what type of relation there must be among ourselves, as adults of the same size.

The word "independent" is perhaps wrongly understood. If we take for example the Spanish CLM, we see that they are already well established... they have their way and their structure... this is the independence we are talking about and which other groups must find. Spain is a good example, also Mexico and Brazil. Everywhere there must be a corporation as CLM.

In the Chapter we recognize the CLM as an "entity" with which one must cooperate (Partenaire in French).

If we believe in ourselves (CLM) we must help ourselves and create networks of support among the different groups of CLM so that there can be consistency. If we believe in the Comboni Family we have to come near to each other, make the first step... call the Comboni Sisters, begin a dialogue with them... To create: not a dependency but an "inter-dependency". Let's not wait until they call us, let us take the initiative. We must also come with proposals. If we believe in our charism and our lay vocation, so is this an option we ourselves have to take.

### Debate of the workshops

Spirituality of the charism of Comboni

There are two challenges:

- Vocation for life... How do the CLM understand this?
- The missionary dimension: for those who stay at home and for those going out... The way of being CLM without going out in the geographical sense: we must try to clarify this.

Some people in Brazil feel themselves missionaries without the need of going out. Others are not in a CLM community but for them it is very clear that they are CLM.

It is one thing to speak about vocation, but it is another thing to get organized. To be missionary is not something specific for religious people, it is for everybody.

In Italy we have big groups of CLM who don't go out to the mission. Those who come back must leave their mark in their group. In Italy being CLM means to be missionary in community where some go out and others don't. I don't go out, but we are here to support those who go out. It is not possible to split up the two parts (those who go out and those who remain), the ones are at the service of the others. This help is more than just financial; it is also the communication, the acceptance...

Nobody has the right to say -I want to stay, everybody has the right to say I want to go out. "Ad gentes" is something specific of us, to go out is fundamental, but this does not mean that everybody must go to Africa, one can "go out" also in one's own country. .. To go out is a way of life.

## EVENING OF DECEMBER 5

### Experience of international community in Peru

Starting from the experiences we know from different countries we want to see how this can help us to reflect over the experience of the international communities. Let us try to come to some final conclusions.

A short review of the history (Corina)

Power point of the Spaniards in Peru (look at the files of Peru)

Intervention of Felix:

- When we came to Peru, the first thing we did was to take a course of introduction into the culture of the country.
- The relation with the MCCJ was always very good. For some it was difficult to call us missionaries... even the bishop called us "volunteers" but at the end he said we were the "parish priests" of Huarin.
- Our relation with the CLM-Lima was always good and even there a friendship developed. We went to their meetings, we went out together...
- With the Mexican lay women CLM the relation was also good. At the beginning we often came together. From these meetings began the drafting of the directory of the Peru CLM... The last years we missed these meetings.
- When Antonia and I arrived we began to see the reality of the people. They said to us: you must open the church, take care of the mothers' club and teach religion in the school.
- We opened a library so that the children could study and do their homeworks. We could do this with the help of a college in Granada.
- With the mothers we started a workshop to embroider cushions. At the beginning they found it difficult, but when they saw the good results we had a group of 25-30 mothers.
- We started with catechism teaching and we prepared even five marriages in an area where nobody gets married.
- Other works were a chicken farm with hens to lay eggs, visiting families, catechism for adults...

### Debate

*I am impressed by this continuing coming and going... In Milano they say you must not send any lay person into the mission without knowing first where he will go and what he will do. .*

To travel is expensive and one can prepare the sending if one knows the region perfectly. But one can call for people, remain in contact and prepare before a contract with the bishop is signed... What is shocking me is that you, the CLM in Peru seem not to have these information.

It attracts my attention that lay people live alone in the missions. .. What relations do the lay people from Spain, from the USA and from Mexico have that work in Peru? Is there any conscience of group?

The relations are at a minimum level... those who are in Trujillo don't know those who are in Arequipa. We shall have to invent something, for example to find an occasion of coming all of us together, the foreign lay people and the local ones. The distances and the travelling is a problem of coming together, but it is not impossible.

Only three years ago we the American CLM did not know where things were going, now we want that the working contracts be known to us and signed by us directly. We ask the lay people who come from outside that they be integrated in the group of local lay people to form a family. This will be put into our directories.

Felix told me that everything they created in Huarin does not exist anymore. There was no arrangement for succession nor continuity. This should make us think about. The teams that work in the mission ad gentes must build multipliers of their work who should take up their tasks themselves.

*Answer of Felix:* In that zone (Huarin) it is very difficult, always one must always begin from point one, the customs are very deep rooted and it is very difficult to come up with new things, the groups of young people change continually...

## THURSDAY 6<sup>TH</sup> OF DECEMBER

### Finalizing the work about the challenges

The work about the challenges was taken up again: the groups are asked to come together again and find two or at most three challenges to retain of all that spoken in the groups. Besides that they were asked to formulate it in a complete sentence that explains it well. The aim is to choose these priorities that could help to guide us in the coming years.

### Theme: Reasons for looking for internationality in the formation of the CLM (Alberto)

Introductory exposition, reading of the documents (look at enclosed file of formation) and group work

## FRIDAY 7<sup>TH</sup> OF DECEMBER

### Topic: The lay ministries according to Comboni (F. Joaquim Valente, annex VI)

It begins with a representation by Joaquim and should be followed by group work and at the end come to the full assembly.

#### Full assembly with Fr. Joaquim Valente

*How was the Society of the Good Shepherd in the times of Comboni?*

In the times of Comboni lay mission was a place of communion in which each one had a responsibility. It is a church in which everybody is a member and has to take up a responsibility. If you have a hierarchical vision of the Church, power and money are concentrated in the same hands. In the Society of the good Shepherd there were lay people and priests administering the funds of the mission at the same level. This dynamic changed when the Jesuits entered the congregation in order to organize it as such. Fr. Merini was scandalized when he saw religious sisters, lay people and priests working together. The administration was put into the hands of Fr. Sembianti. And then lay people and sisters were separated. It was a moment of weakness which led to the betrayal of the vision of Comboni.

How was the vision of Comboni of the lay people about formation?

Comboni called those lay people to the mission who wanted to go and had to find their place. All worked together as a Cenacle of Apostles: Sisters, male religious, lay people and priests.

*How to build up our specific being lay people?*

Comboni speaks of the Cenacle of Apostles in the context of formation. The mission comes from an experience of God in the community. It is not an individual activity. Questions about the charism or the meaning of the Combonian mission must be reflected upon as a whole. The same should be said about the meaning of the expression "ad gentes". Does it mean that each missionary must physically "go out" and leave the place where he grew up? There is also another kind of questions which must be answered by each member of the family.

**Friday afternoon 7**

## **Second part of the topic: Formation (Alberto)**

### Methodological proposal (Alberto)

- First proposal: The working out of a card for each of the steps approved in Ellwangen, which each country will have to resolve. The idea is to have a common foundation and scheme upon which a team can work out a scheme, which can help to orientate the provinces. It is a methodological proposal, not one of identity. At the moment there are basic steps like the discernment or the identification with the charism that does not depend of going out or not. This proposition would have to be worked upon in the provinces during a fixed time.
- A second proposal is to try to work like a platform of internet. A web site where we can exchange topics. A support for the formation.

## **Revision of the contribution about the formation of the CLM (Alberto)**

### **FRIDAY EVENING 7<sup>TH</sup> OF DECEMBER**

## **Experience of an international community in Mozambique (Carlos and Liliana).**

- We have been in Mozambique for eighteen years: Carapira and Maputo (this last community was closed in 2011).
- At the moment in Carapira there exists an international community: Brazil and Portugal. The language helps, but the cultures are also different and we try to be able to feel as one family.
- Even over distances (when there were the two communities of Carapira and Maputo) we considered communication as very important, to remain in relation.
- It is mixed communities: men and women. At the beginning this gave rise to the curiosity of the people, but then, after a while, they understood and in the eyes of the people this not any more strange.
- Community life is very important.
- The evaluation of our presence in Maputo is very positive. Many people took advantage of the formation offered. We feel proud of our work.
- The coordinator in Mozambique is lay person. Elected from among the lay persons.
- In 2008 we started the directory which has been approved and foresees the formation and a common fund which will enable us for a financial autonomy. This autonomy is possible with the help of the provinces of origin.
- In the team the MCCJ accompany us.

- In 2009 we started a contact with people interested in the formation. In 2010 the first meeting took place, six persons took part to start this formation for local lay people. When we began this project of formation of local pay people we got a lot of critics from the CLM of Portugal. But we believe much in this.
- We think of modifying some things in the mission of Carapira. The school has good professional people and we think we are perhaps taking away the job of some people. Perhaps we will opt for leaving the work in the school and go more in the pastoral field, be more with the people.
- We want to invite other lay people from other provinces to come to Mozambique.
- There is nobody with more responsibility (as a kind of superior)... We opt for consensus.

## **IDEAS THAT CAN GUIDE US CONCERNING INTERNATIONAL COMMUNITIES:**

It was made possible to create a space where the central ideas of three nights could be put together and they can help us to form and to maintain the international communities. The following ideas were put together:

- Community life
- Activities
- Relation with the Comboni Family
- Government
- Yearly meetings
- The importance of the introduction of the new arrivals in the community.
- Relation between the local CLM and those from abroad.
- Common fund
- To guarantee the continuity if the project
- Communication between the lay people and the provinces of origin.
- It is relevant how you have included the directives of the international and continental meetings.
- It is important to see that the directory was changed to include the local CLM.
- Importance of the assembly.
- Important is also that there be a single responsible one (when there are two communities)
- Community project for the year.... very good
- It is of great value to form a pastoral team with other agents (especially with the MCCJ)
- It is good the performed work passes to others and continue... for example the workshop of culture left people behind who live from their needlework although the community is already gone from Maputo.
- It is important to establish a common language.
- To make use of the international meetings in order to establish dialogues that can lead to practical compromises.

- To use the work of the continental meetings better.
- Not to take away work from the local people.

## **SATURDAY, DECEMBER 8<sup>th</sup>**

### **Group work:**

The work is organized in groups to collect the contributions and conclusions of the assembly (each group deals with two topics so that there are at least two different group opinions):

A first work of redaction is asked to two couples:

- Challenges (2 persons)
- International communities (2 persons)

Three work groups

- Formation and methodology of formation.
- Methodology of the formation and ruling.
- Ruling and formation

### **Putting to the Assembly:**

The conclusions are collected in a document (annex VII)

## **Saturday evening, December 8**

### **STRUCTURE OF THE CENTRAL COMMITTEE**

We work over the text sent by the Central Committee about the organization of it and of the movement at international level. (Annex VIII)

Work is done in two groups (religious and lay people) for the election of the Central Committee and other contributions for the assembly (collected in the annex VIII).

### **Election of the Central committee (by consensus)**

- Fr. Arlindo Pinto (elected by the General Council of the MCCL)
- Mr. Alberto de la Portilla
- Mrs. Cristina Paulek
- Mr. Carlos Barros
- Fr. Zielinski Macej (Poland) [Substitute Fr. Sergio Agustoni (Peru)].

Election of the coordinator of the Central committee: Alberto (absolute majority)

## **Last Interventions:**

Pedro: In the name of the CLM from Portugal thanks everybody for their commitment. He say he is happy to have received us.

Alberto: He thanks all for their effort during this week. Thanks for coming and take part. Thanks for all the services you have fulfilled during the week. Thanks to Fr. Günther Hofmann, who leaves the Central Committee, for all his services of the last six years. It is now to us to take with us everything we have experienced in order to grow with the inspiration of Comboni

Secretaries: Fr. Enrique Baya Mata and Corina Pacheco Tello

## Annex I: Intervention of Fr. Enrique Sanchez

Asamblea de los Laicos Misioneros Combonianos  
2-8 de diciembre 2012  
Maia, Portugal

Roma 3 de diciembre 2012

Saludo (por Skype)

Queridos hermanos y hermanas,

Me da mucho gusto poder saludarles, aunque sea por este medio, y poder participar un momento en la Asamblea que están iniciando. Espero que pasen unos días muy serenos, intensos y de muchos frutos para el camino que están haciendo como Laicos Misioneros Combonianos.

El poderse reunir en Asamblea en estos días pienso que sea un momento muy importante y enriquecedor para todos, pues les permitirá compartir la riqueza y la diversidad de las experiencias que se están llevando a cabo en los distintos lugares en donde están presentes como laicos y laicas misioneros combonianos y descubrirán también caminos nuevos. Esta asamblea no es la primera y por lo tanto será una bella ocasión para reconocer y evaluar la experiencia de estos últimos tiempos y agradecer todo lo bueno que se ha ido dando entre ustedes. Tengo la impresión que será una asamblea en la que se podrá constatar que el laicado misionero comboniano es una realidad que va creciendo y se va consolidando a través de expresiones hasta ahora variadas y enriquecedoras.

De parte de los misioneros combonianos, me gustaría decirles con mucha sencillez que nos sentimos contentos de ver cómo el carisma de San Daniel Comboni no es patrimonio de unos cuantos y que en su riqueza permite a muchas personas compartir la misma pasión por la misión y por los más pobres. En este sentido, ustedes como laicos misioneros combonianos, saben que no pueden considerarse como los últimos llegados o simples invitados a mundo comboniano. Participando del carisma de Comboni deben sentirse tan misioneros y misioneras como todos los demás que hemos recibido el don de vivir este carisma de manera diferente, pero siempre el mismo carisma.

Viendo como se va desarrollando la experiencia laical del carisma de Comboni nos sentimos agradecidos por lo que son ustedes y por lo que significan como riqueza para el carisma y para la misión. El testimonio de entusiasmo y de entrega de muchos de ustedes es algo que nos anima y nos invita a seguir estando a su lado para ayudarles en lo que podamos de manera que vivan su vocación como un don del cual todos podemos beneficiarnos.

Creo que no sea necesario decirles que les animamos a seguir adelante y que pueden confiar en el apoyo que trataremos de mantener siempre cercano y que no falte. Siento que esto estamos llamados a ofrecerlo no sólo porque estamos convencidos de que ustedes son hoy una pieza importante en la obra misionera, sino porque basta acercarse un poco al corazón de San Daniel Comboni para entender que la presencia de los laicos es un elemento esencial en su intuición y en su carisma.

Todos sabemos que la historia de la misión comboniana está marcada por la presencia de laicos que supieron apasionarse y entusiasmarse al punto de dejarlo todo para acompañar a Comboni en su

proyecto misionero en África Central. Entre los primerísimos misioneros de Comboni nos encontramos con artesanos y maestros que supieron poner los cimientos de una misión que ha dado origen a muchas iglesias locales.

Reconocer y apoyar lo que ustedes son hoy como laicos misioneros combonianos no es más que aceptar que el carisma comboniano es bastante amplio y que incluye muchas posibilidades para vivir la misión y el servicio a los más abandonados.

Por lo que se refiere a nosotros misioneros combonianos, ustedes saben bien que hace varios años que estamos tratando de acompañar y ayudar a todos y todas aquellas personas que van descubriendo en su situación de laicos la llamada a vivir el carisma comboniano. No me entretengo a citar lo que hemos dicho en muchas asambleas, Capítulos y reuniones. Seguramente ustedes han tenido oportunidad de conocer lo que pensamos y lo que deseamos para que los laicos misioneros combonianos puedan seguir creciendo y asumiendo su vocación. Basta recordar que durante los últimos tres Capítulos Generales se ha siempre hablado y reflexionado sobre el tema del laicado y en todas estas ocasiones hemos confirmado la importancia y el valor que ustedes tienen para la misión y para la expresión completa del carisma comboniano.

Uno de los documentos importantes de estos últimos años creo que sea la carta sobre el laicado comboniano que la dirección general dirigió a todos los combonianos en enero del 1994. Ahí se encuentran resumidas muchas ideas, reflexiones e indicaciones que siguen siendo un punto válido de referencia para entender lo que es el laicado comboniano.

Dos aspectos que me parecen importantes que sean motivo de sus reflexiones en estos días son el tema de la identidad y el que se refiere a la espiritualidad.

Para poder entender qué es un laico misionero comboniano me parece fundamental no olvidar que se trata de un misionero, de alguien que ha recibido una llamada, una vocación y que está dispuesto a vivir las consecuencias de esta llamada desde su ser laico. Como laico misionero se distingue de muchas otras personas que pueden estar presentes en la misión, pero con otras motivaciones.

El laico misionero comboniano no es un simple voluntario o un cooperante que por filantropía da una mano a los necesitados en la misión. Se trata más bien de alguien que vive su compromiso con la misión como una consecuencia de su experiencia de fe y como exigencia a un llamado que el Señor ha sembrado en su corazón y que lo empuja concretamente a servir en la misión como lo hizo san Daniel Comboni.

Este aspecto vocacional me parece sea fundamental para evitar muchas equivocaciones o malos entendidos.

La dimensión espiritual creo que sea también algo muy importante que debe ser entendida y vivida profundamente. Se trata de las motivaciones que mueven y sostienen al laico en su compromiso misionero. Creo que si a la base de la experiencia laical no existe una fuerte carga espiritual será bastante difícil corresponder generosamente a la llamada recibida.

Y concretamente la espiritualidad que debe caracterizar al laico comboniano es aquella que ha marcado

la vida de San Daniel Comboni. Una espiritualidad que nos llama a vivir profundamente la experiencia de fe, del sacrificio, de la aceptación de la cruz en nuestra vidas, de la gratuidad y la sencillez en el estilo de vida, la disponibilidad y la capacidad de estar y de hacer camino con quienes son los más abandonados de este mundo.

En esto puedo decirles que he tenido la oportunidad de recibir de varios laicos y laicas combonianos un ejemplo extraordinario y han sido motivo de grande admiración de parte mía.

Para algunos de entre ustedes creo que se plantea la cuestión de la necesidad de partir más allá de las propias fronteras para poder considerarse laicos combonianos. Yo creo que esta dimensión de la vocación misionera tiene que estar muy presente entre ustedes y lo más bello sería poder partir y compartir la vida con aquellas personas que esperan nuestra presencia y testimonio, pero creo que el partir no se realiza sólo cuando tomamos el avión y nos vamos al otro lado del mundo. Ese partir misionero es algo que debe acompañarnos siempre como disponibilidad y deseo de dejarlo todo, aunque para alguno o alguna esto no se podrá realizar. Quiero decir que es importante poder ir a la misión, pero en algunos casos se tendrá que vivir la vocación misionera realizando otras dimensiones como pueden ser la animación misionera de la iglesia local, la promoción de la conciencia misionera entre los nuestros, la promoción de las vocaciones, etc.

Por otra parte y viendo hacia el futuro, pienso que esta asamblea les ayudará a continuar la reflexión sobre las estrategias de organización que les permita ir consolidando las pequeñas o grandes estructuras que se van dando y que son garantía de futuro.

Es importante que insistan sobre la importancia de la formación que se debe garantizar a quienes se descubren llamados a vivir este carisma y a quienes ya van un poco más adelantado en el camino.

Sé que han ido dando pasos también en una cierta organización que les ayude a alcanzar una cierta autonomía económica. Seguramente son sólo algunos de los muchos retos que tienen que afrontar con mucha serenidad y confianza, pues no hay duda que se trata de una obra querida por el Señor y bendecida por san Daniel Comboni.

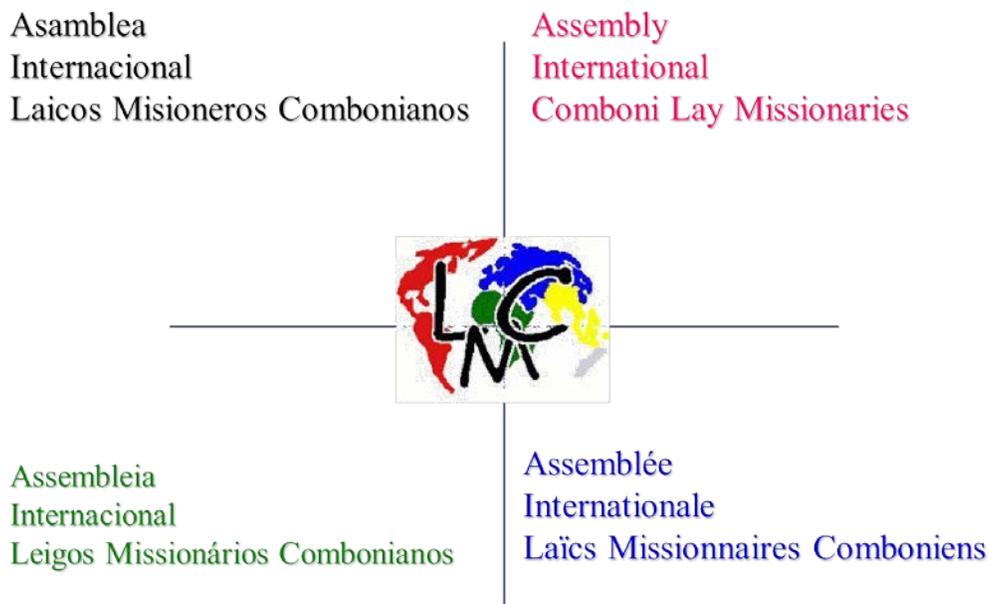
Sé que en estos días tendrán la oportunidad de acercarse hasta el santuario de Fátima, ese será un momento importante para su asamblea y una ocasión a no perder para pedir a María, la reina de las misiones, que bendiga y acompañe el trabajo de su asamblea y todo lo que vendrá después.

Les deseo buen trabajo y les prometo un recuerdo en la oración de estos días.

Con afecto fraterno.

P. Enrique Sánchez G. Mccj  
Superior General.

## Annex II: Spiritual reflection Susana



### **Jesus sends out the twelve disciples**

*Then he went out among the villages, teaching. And he called his twelve disciples together, and sent them out two by two, with power to cast out demons. He told them to take nothing with them except their walking stick- no food, no haversack, no money, not even an extra pair of shoes or a change of clothes. «Stay at one home in each village - don't shift around from house to house while you are there» he said.*

*And whenever a village won't accept you or listen to you, shake off the dust from your feet as you leave, it is a sign that you have abandoned it to its fate».*

*So the disciples went out, telling everyone they met to turn from sin.*

### **Jesus feeds five thousand**

*The disciples now returned to Jesus from their tour and told him all they had done and what they had said to the peoples they visited. Then Jesus suggested, «Let us get away from the crowds for a while and rest».*

*For so many people were coming and going that they scarcely had time to eat. So they left by boat for a quiet spot. Bu many people saw them leaving and ran on ahead along the shore and met them as they landed So the usual vast crowd was there as he stepped from the boat; and he had pity on them because they were like sheep without a shepherd, and he taught them many things they need to know.*

*Late in the afternoon his disciples came to Him and said: «Tell the people to go away to the nearby villages and farms and buy themselves some food, for there is nothing to eat here in this desolate spot, and it is getting late.*

*But Jesus said to them. "You feed them». "With what"? They asked: «It would take a fortune to buy food for all this crowd». "How much food do we have"? He asked. "Go and find out". They came back to report that there were five loaves of bread and two fish.*

*Then Jesus told the crowd to sit down on the grass in groups of fifty or hundred.*

*He took the five loaves and two fish and looking up to heaven, gave thanks for the food. Breaking the loaves into*

*pieces, he gave some of the bread and fish to each disciple to place before the people. And the crowd ate until could hold no more! There were about five thousand men there for that meal, and afterwards twelve basketfuls of scraps were picked up off the grass!*

*Mc 6, 6b-12.30-44*

### **Sent two by two as a community of love**

- "Community PI"

\* Beyond what one can learn from the master, now is the time to leave behind the wrong ideas about the ministry: "Do not take ... Do not have more... Do something about it..."

Jesus is telling them to see things with God's eyes.

"We have to trust in God alone, for the one who trusts in himself does not go far. God's work begins at the foot of the cross and is marked by God's seal of love." (Escritos de Comboni 6085)

\* We don't know the time the disciples were out in mission, but they came back full of joy giving to much credit to themselves.

\* Jesus invites them to rest, to go to a lonely place so that they can feel the presence of God in their lives.

"My work if it is only mine can be no good". (S. Francis Xavier)

### **The feeding of the crowd**

The disciples are looking for an easy way out of the situation - Tell this people to go away (≠ Jesus has pity on them because they are like sheep without a shepherd)

- To buy food is not enough (one has to give something more)

- The choice impossible: "**only** 5 loaves and 2 fish"

### **Jesus presents the solution**

- "You feed them" – see what is in you that you are ready to share

- "What do we have?" – Despite our poverty God can provide.

- In order to achieve the result each one has to take his place.

- When everyone shares everything, there is no needy among us.

- We are not the masters but the servants at the service of God's mission ...

- The miracle becomes possible only when the disciples leave behind their own plans to start doing what Jesus is appealing them to do.

"Take care to live in me, and let me live in you. For a branch can't produce fruit when severed from the vine. Nor can you be fruitful apart from me. Yes, I am the Vine; you are the branches. Whoever lives in me and I in him shall produce a large crop of fruit. For apart from me you can't do a thing." (Jo 15, 4-5)

## The miracle today in this assembly of the CLM

What is our aim in life?

- Adventure
- Our personal experience? Our personal goals?
- What is my contribution to the CLM?
- How do I live this mission from God, from Comboni?

What is needed for to the miracle to take place?

- What do we have to leave behind?
- What are we ready and willing to give?
- Are we servants or masters?

Coming back from their mission the disciples are so full of joy that they want to tell everybody about the great things they had achieved.

Jesus invites them to a quiet place to rest as to digest the experience and to learn something.

The invitation still stands: “we have two ears and one mouth” – as the African proverb goes.

At this time we are invited once again to listen to the inner voice and give all we have and all we are for the good of the mission entrusted to us by the good Lord following Comboni in his zeal for the mission.

“The CLM have a clear disposition to go in mission among the poor and most abandoned”.  
(Assembleia LMC, Ellwangen 2006)



## **Annex III: Report of the work of the CLM central committee**

### **REPORT OF THE WORK OF THE CENTRAL COMMITTEE CLM Assembly of the CLM in Maia December 2012**

In this report we will show the work done during the last six years. We will start with the agreements of the assembly in Ellwangen 2006 and at the same time we show the different works, the difficulties and possible proposals to improve the service as Central Committee of the CLM.

#### **First a word about the composition and organization of the Central Committee:**

At the last international assembly of the CLM in November 2006 in Ellwangen, the Central Committee (CC) was elected: Fr. Umberto Pescantini (representative of the Curia in Rome), Fr. Günther Hofmann (Germany) and two lay people: Alberto de la Portilla (Spain) y Gloria Morales Hernández (México). During these years there were a lot of changes.

During these years as CC we met physically and communicated through e-mail. The first meeting where all of us came together took place in Florence April 2007, coinciding with the meeting of the European Committee. After that meeting the first problems started, on the one hand the absence of Gloria (after a certain time we were informed that she had difficulties in her group of Mexico and this meant that she left the CC). On the other hand Fr. Umberto Pescantini took up the General Secretary of the Institute and this forced him to give up his place in the CC (in this meeting there was also Br. Umberto Martinuzzo). While getting clarity about the situation of Gloria and finding a substitute for her the CC continued working about the agreements of the last meeting but only with half of its members.

In 2009 we met again as CC, this time with Fr. Jorge García as representative of the General Council. At that time the leaving of Gloria was a reality and her case could be closed. During this period of time the many journeys and occupations of Fr. Jorge made communication in the committee difficult. Difficulties of the representativity came up taking into account that from four people we became two and waiting for the participation of the delegate of the Council created a situation of stagnation. Finally in May 2011 we could come together for a meeting of the CC with Fr. Arlindo (in 5 years there were only 3 meetings and each time with new members). At least Fr. Günther and Alberto could meet every year as both are members of the European Committee and there was always regular communication. From that time on and accepting its reality we could meet more often and the work continued more easily.

Another difficulty was the fact that the assembly had not nominated a person as coordinator of the committee: a person to refer to for the team and the communication for the different countries. We think that this is also important. We organized ourselves by dividing the responsibilities according to the different works and coordinating different things as they came up.

As a consequence of this experience we see it necessary to establish clear competences of the CC and especially to guarantee substitution within it, considering that 6 years is a long time and many things are

happening.

We consider it also necessary to clarify the responsibilities within the CC and how the substitutions will take place if somebody cannot continue, in order to guarantee the work of the CC during the time between the assemblies. Therefore we present a proposal of organization and governing in order to debate and approve by the assembly and so improve the functioning of the movement.

## **On Formation**

The Assembly of Ellwangen asked the CC to coordinate the sharing and distribution of formation materials among the CLM and to prepare a "basic course". The first proposal we dealt with was the creation of this basic course. We understand that the formation consolidates and gives shape to the movement. So we tried to stress participation where all the countries could take part in the working out and from there we could formulate the essential points of the basic formation. We worked out a number of leaflets which we sent out to the different countries in 2007. There were only few answers although we extended the date of answer. This fact created for us insecurity on the way towards a common international formation. We believe that the voice of all should be heard and taken account of in order to favor an international CLM identity and not to export models in an uncritical way. So we continued to work out a proposal that should make possible participation of everybody making use of new technologies as we shall show during this assembly.

This didn't make us remain only with this issue. We answered the demand of material of some provinces and people. We reacted carefully to these demands giving enough material to those that had asked for it in order to start with the formative processes in their respective countries. Strange enough we could not continue with this work as there was no following communication afterwards about this point, although we always showed ourselves open to this.

## **A historical study about the relation of Daniel Comboni and the Lay Missionaries**

We contacted Fr. Joaquim Valente in charge of the "Archivio Comboniano" and "Studium Comboniano". During this time he gave two contributions about Daniel Comboni and the Lay People at the European Meetings of Granada 2009: "Comboni Charism: Nature and content: Beginning and Present" and of Verona 2012: "Saint Daniel Comboni and the cenacle of apostles". We have asked also for his contribution in Maia 2012 and he should be with us on the 7th day with the topic "Lay ministries in Comboni's vision". This material will be given in the dossier of documentation prepared for this assembly.

We think as a CLM movement the adequate formation about its founder and charism is fundamental for a correct development and growth in autonomy. Actually it is supported by the Comboni Missionaries but we must share this commitment as CLM.

## **Promote the creation of continental Committees of the CLM**

This was another one of our great priorities during these years. Firstly we tried for 2008 in America and 2009 in Africa so that we could have a second one before the present assembly. It was a difficult work

because of the many changes of the CC, the provincials and the MCCJ responsible on continental and provincial level.

Finally we were able to call a first meeting on American level in January 2010 (after the 2009 chapter of the MCCJ where the contacts and preparations were finalized). There Fr. Jorge García took part as a member of the CC coordinating the meeting in Lima. Present were the provinces: Peru, Mexico and the NAP. Brazil and Colombia could not assist. There was also spoken in favour of a second meeting which finally took place just before this assembly of Maia.

We were also able to organize the first African continental meeting (anglophone and francophone Africa) in Gulu-Uganda in 2011. The complete CC (Alberto, Fr. Arlindo and Fr. Günther) were present.

On European level each year continental meetings were held where we (normally Fr. Günther and Alberto, in the last ones also Fr. Arlindo joined us) took part and also assemblies in 2009 (Granada-Spain) and 2012 (Verona-Italy) where we also participated as CC.

The respective coordinators will inform about these meetings and their progress on continental level.

We understand that it is fundamental to follow up this line in order to consolidate the CLM movement on an international level, to give a voice to the different realities of the CLM in each country and continent and to keep growing as brothers of one family.

### **To promote the communication between the different countries**

One of the proposals of the assembly was about communication and among other things, especially a place in the website [www.comboni.org](http://www.comboni.org) was asked for.

From the beginning a space was given in the said web, the problem was that the different countries should send contributions to be published. Also a person was looked for who could develop a blog that would serve as a point of union among the CLM, but this was not possible.

Another thing was the incorporation of Fr. Arlindo to the CC, who himself is responsible of the website [www.comboni.org](http://www.comboni.org) and an enthusiast of communication. He facilitated the publications of news in the web and an exchange of information. Also the directory of the persons responsible for the CLM in the different countries and continents was updated. Also it is clear that during these years the use of the Internet (especially blogs) made itself present in the different movements.

We believe that these new steps must be consolidated and one must make use of these new instruments so as to strengthen the culture of communication, necessary to establish and strengthen the ties, which we believe are indispensable in a family like the CLM. That's why we think it is necessary to establish in each country responsibilities that allow us to step from good intentions to good results.

### **Participation in the General Chapter MCCJ in 2009**

In the Comboni Chapter 2009 we were invited to give a small presentation of 15 minutes. It was Alberto who took part and he gave the Chapter Fathers the history of the CLM, the reality and the challenges

that came from the last assembly in the year 2006. The reception of this was very positive, thank was expressed and a lot of questions came up, for lack of time not all could be answered.

### **Contacts with the Comboni Sisters**

The Comboni Sisters had been invited to take part in the different Continental meetings organized as a Central Committee (as it is already done in some countries). Contact was also established with their General Council so that they should take a clear position towards the CLM and to the relations we could establish.

So far our ties are with the male institute but we understand as Comboni members we should establish relations on family level. For this relation it is important to mature as a movement in order to establish relations of equality with the rest of the Comboni family, where there should be a mutual collaboration and support, whereas CLM we should be mature and equal partners in our talks, representing the lay charism of Comboni.

### **Resources for the function of the Committee**

In order to put in practice these activities and especially the travelling it is necessary to take account of the time (as Lay People it is not always easy because of our working commitments) and on the other hand take account of financial resources for the travelling and for any other work. We see it necessary, and so we present it in the proposal of organization, to consider this problem and to find a solution so that the tasks of the CC could be put in practice. We believe that this problem should not fall back to the families of people elected neither on their countries of origin.

### **Some open questions:**

After this time of work and relation we realize that there are still some questions which come up repeatedly from the participants at the different continental or international meetings:

- Up to which point is it necessary to get unified as a movement taking into account the social, pastoral and economical realities that are so different?
- How to resolve the tension between unification and diversity?
- How can we find a union between two visions which understand the CLM as a place to make a mission experience possible and on the other hand when it is understood as a movement that expresses a vocation and commitment for life?
- What can be done that each time a new group comes up in a different country it be done according to the agreements and guidelines of all?
- How to differentiate between the countries which have practiced this way for 20 years and those who have just started it in order to guarantee our specificity without extinguishing the Spirit?
- How to accept and differentiate different Lay People who feel attracted by the Comboni Charism?
- How to be responsible for the movement and at the same time to continue with so much dependency on the MCCJ?

These and other questions continue to be heard and mark the way and the progress of the CLM on

international level. Without any doubt they are some of the challenges we have to face in order to grow and be strengthened as CLM movement.

### **Final points:**

After our many meetings at international level we notice the precious experience of seeing a missionary international and laical Comboni movement grow. The lay vocation of the CLM is a sign of the Holy Spirit in our time that needs clear commitments and options on the side of the Comboni Provinces and especially of the CLM. We must become conscious of the necessity that this movement should get its strength in the hands of the lay people with communities of life (foundation of the movement) where the vocation can grow and develop with a continual historical discernment of the Comboni Charism lived by Lay People. We are aware that we are still at the stage where we need the help of the Comboni Institute of the experience of the countries with a longer history and of the new ideas and the vision of those who come from any point of the world called by the Spirit. We can only go this way being international, working together in each country where we are and especially consolidating the CLM movement in every country with the persons who prepare themselves to go out, with those who develop their missionary service and those who come back to remain for a certain time in their country of origin. A vocation that must bear its fruit day by day, like life itself, there where the Lord places us to serve and announce the kingdom.

Central Committee of the CLM  
Maia, December 2012

## Annex IV: CLM History Maia 2012

## Annex V: Reports from the different countries or provinces

### REPORTS FROM THE DIFFERENT COUNTRIES OR PROVINCES

#### 1.- MOZAMBIQUE

Mozambique is a country in Southeast Africa. It borders with Malawi, Swaziland, South Africa, Zimbabwe, Zambia and Tanzania. The country also shares its borders with the Indian Ocean and the Mozambique Channel.

CLM have been present in Mozambique since 1994.

In 2004, after 10 years of presence in Mozambique, the 1st CLM Meeting takes place in Barada-Beira. The participants drew up a proposal for the creation of two international CLM communities.

In 2005, the 2nd CLM Meeting takes place. It was animated by father Manuel Lopes, MCCJ, proposed by the provincial as in charge of the CLM in Mozambique. The 1st directory was completed and approved.

In 2006, CLMs began to live in their own houses integrating CLMs of both genders and from different countries. The Mission in Carapira welcomed the first CLMs, thus starting the first international CLM community in Mozambique.

Since 2007, CLMs have been working in Benfica, a neighborhood in the suburbs of Maputo city.

That same year, Lourdes Vieira, CLM Coordinator of Mozambique, represents the province in the 4th General Assembly of the CLM in Ellwangen (Germany), which was attended by representatives of Europe, Africa and the Americas.

The 3rd CLM Meeting took place in 2008 and prepared the plan to begin the formation of Mozambican CLMs. CLM meetings shall be held annually.

In 2009, the directory was reviewed and approved.

In 2010, the formation journey of future Mozambican CLMs started.

In 2011, the 6th CLM Annual Meeting defined the training program and its duration, the period of community experience and the conditions for to be CLM.

Carlos Barros, CLM Coordinator, participated in 1st Meeting of Africans CLM Coordinators held in Layibi, Uganda.

At the end of the year, the international Maputo community was suspended for lack of CLMs. The activities carried out by this community covered the areas of human promotion, education and evangelization.

The CLM took courses in sewing, computer courses and monitors of children. The CLM accompanied the work of the “Comboni Escolinha-Marinette”. Also gave assistance to students with difficulties. In evangelization activities were carried out in youth ministry, pastoral and adolescent catechesis.

In 2012, the VII meeting CML revised the Directory of 2009. The Directory was reviewed and readjusted to the Mozambican CLMs because it was prepared only for the reality of expat CLMs. It also proposed financial management of the CLM common fund by the CLM. It closed officially the community of Maputo.

In November the directory was approved.

In Mozambique, CLMs work primarily in four sectors: Human promoting, Education, Health and Evangelization.

In this period of 18 years, the CLMs were present in various provinces: Nampula (Alua, Namapa, Moeria, Carapira), Sofala (Magunde) e Maputo (Benfica)

At present, the only CLM community in Mozambique is the Carapira international community.

Located 120 km from the capital of Nampula province, the community of Carapira is served by three CLMs: Flávio Smidth from southern Brazil, Carlos Barros and Liliana Ferreira from Portugal. Liliana acts as the coordinator for Mozambique.

The Carapira Mission is the only one in Mozambique that is served by CLM, MCCJ and CMS.

The priority of the lay missionaries is the Carapira Industrial School, a boarding school for some 110 students in grades eight through ten. Students are admitted from various provinces across the country and subscribe to various religious beliefs. In addition, the school maintains a production sector that employs 50 workers in carpentry, auto mechanics, soldering, and horticulture.

The CLMs work in the School of Industrial Carapira as teachers and in some areas of the organization and administration. They provide support in health and participate in extracurricular activities.

In pastoral, they work with youth ministry, vocation ministry and peace and justice.

The CLM assist in the formation of Mozambican CLM and have the collaboration of MCCJ and CMS.

The priority for CLMs in Mozambique is to facilitate the maturation of future Mozambican CLMs.

Lastly, we want to increase the presence of more expat CLMs from other countries, if possible, by

opening new CLM missions in impoverished and underprivileged communities in underserved provinces of Mozambique.

## **2.- ETHIOPIA:**

See PPT presentation in its folder.

## **3.- CENTRAL AFRICA REPUBLIC**

### **History:**

Mongoumba is a mission in the jungle. Border with Congo Brazzaville and Democratic Congo is located between two major rivers (Lobaye and Oubangui) isolating the mission. With no bridges are always at the mercy of the shuttle as the only means of access. But Mongoumba it is also a mission of frontier for Comboni's. A reality of first evangelization in contact with the pygmy-Aka (3500-4000 persons).

The CLM replaced the lay Italian, Marisa Caira, who stays there for about 20 years, in that time passed many other Italian lay persons.

For several years the parish was accompanied by the Comboni's fathers from elsewhere (Mbata) at 40km. A father usually went from 3 to 5 days a week in Mongoumba and also accompanied the LMC.

3 years ago, the province located a Comboni community in Mongoumba with three main purposes: working with pygmy people (especially in the field of justice and peace), accompany the CML community and create a new humblest style of Comboni community presence.

### **Organization and work done**

The Republic of Central African (RCA) is a province host of missionaries. It is premature to consider Central African CLM members. The social and religious in this country is so tough that it's hard to think of CLM members with independent economy as conceived in Europe. Family resources are minimal. We are currently only two Comboni Lay Missionaries in Mongoumba's mission, we count with a counselor for the CLM and we are members of the apostolic community of the parish. It is important to note that the counselor is also part of this community.

This community is made up of:

- LMC: Elia (Portuguese) and Teresa (Spanish)
- MCCJ: Jesus (Spanish), Giuseppe (Italian) and Maurice (Togo)
- Diocesan Priest: Luc Levy (Central African Republic).

Being all together in the same location facilitates meetings, even though we have our own meetings, at least once a month we have a retreat the whole apostolic community to schedule, review or evaluate and work together.

This new community has started its way barely two and half months ago. Elia is in his second year of mission and now is the first time she is with someone who is not Portuguese, Tere, even if he has not lived with other Comboni Lay Missionaries of other nationalities, it has a seven-year long shoot in Mission of Mongoumba. Early in his career spent eight months with a Lay Italian but were not members of the CLM itself but living the Comboni charism.

We are attached to our home CML provinces that support us with a communication infrastructure, proximity and moral and financial support.

### **Comboni Family**

The CLM arrived in the province fourteen (14) years ago. The presence of the CLM has a long history in Central Africa even though there are now only two of us. We feel part of the province and participate in many of the activities in the life of the province. At times we take part in the MCCJ assembly, ongoing formation, and spiritual exercises. The participation depends on the persons. We feel that we are part of the Comboni family and the MCCJ had welcomed us as members of their family. We have a contract signed by the CLM's of the sending country and the province of Central Africa. The Bishop of the Diocese considers us to be apostolic personnel with all the rights and duties this entails, these are the same rights and duties as the religious members of the diocese. He is committed to respecting and encouraging our lay identity. We feel part of the local church. Our daily work is usually done in St. George Church of Mongoumba which is divided into four sections and has 17 chapels. We work with the MCCJ as a team, we make proposals and collaborate with each other to make activities work better and to avoid the problem of a single person assuming responsibility. In this way it's also easier to give continuity to the work. Due to the distance the communication with the Comboni Sisters is a bit more difficult. But they are also present in the diocese, so we act together in some projects such as health and education. It has always been easy to work together with the sisters and we continue to support each other.

### **CLM International Identity**

We are in a mission where communication with the outside world is very difficult. However, we try to stay in communication with the CLM of our own country. Because we have a long history in Mongoumba and in order to give continuity to the mission we feel it is important to participate fully in the CLM assemblies. We participated in the 4<sup>th</sup> International Assembly in 2006 and the 1<sup>st</sup> African Assembly in 2011. The history of the CLM in central Africa has included a rich diversity of international CLMs. The Spanish CLM took over the mission from the Italians, Marissa and Lucia, who remained in Mongoumba for more than 20 years. The CLM includes a Spaniard an Italian and a Portuguese. We live in community with all three nationalities.

## Work of the International Assembly

We would like the Assembly to address the following issues:

1. Living in an international community and formation before leaving for the mission;
2. The challenges and the attitudes required to live in community while in mission;
3. The non-negotiable point of lay identity;
4. Originality of CLM vocation which enriches the mission;
5. How to give continuity to our presence in Mongoumba. This is necessary in order to avoid a fragmented presence and to avoid a person-driven mission rather than a CLM-driven mission.

## 4.- SOUTH SUDAN:

See PPT presentation in its folder

## 5.- CONGO:

More information in French or Spanish in its folder

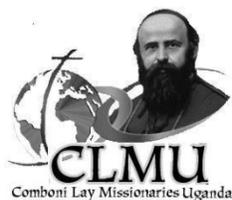
## 6.- EGYPT

See the PPT presentation in its folder

## 7.- CHAD

See French presentation in its folder.

## 8.- UGANDA



COMBONI LAY MISSIONARIES-UGANDA

5<sup>th</sup> GENERAL ASSEMBLY PORTUGAL (MAIA) 2-9 DECEMBER 2012

COMBONI LAY MISSIONARIES-UGANDA

P. O. Box 3872, Kampala -Uganda

E-Mail: [uclms@yahoo.com](mailto:uclms@yahoo.com)

### THE BACKGROUND OF THE COMBONI LAY MISSIONARIES UGANDA

- C.L.M.U was initiated in the year 2000 by two Comboni priest, Fr. Louis a Mexican and Fr. Enrico an Italian.
- The two priests came to Mbuya Parish in the year 1995 and started an outreach program in slum

areas among the poor, HIV/AIDS patients, youths and marginalized people.

Together with the priest the Lay people started establishing small Christian communities in Mbuya Parish. The first five members started formation on 10<sup>th</sup> January 2000 and were commissioned in December 2000 to go and work in different parts of the country, since then the group has grown to 23 members.

### **UNDERSTANDING U.C.L.M**

The Comboni Lay Missionaries Uganda are group of people, male or female, single or married couples who felt the particular vocation of offering a period of their life to the evangelization of the Church following the Charism of Saint Daniel Comboni.

In so doing, they give witness to Christ through their personal human and Christian maturity, their profession, activities of direct Evangelization.

### **MISSIONARY ASSIGNMENT**

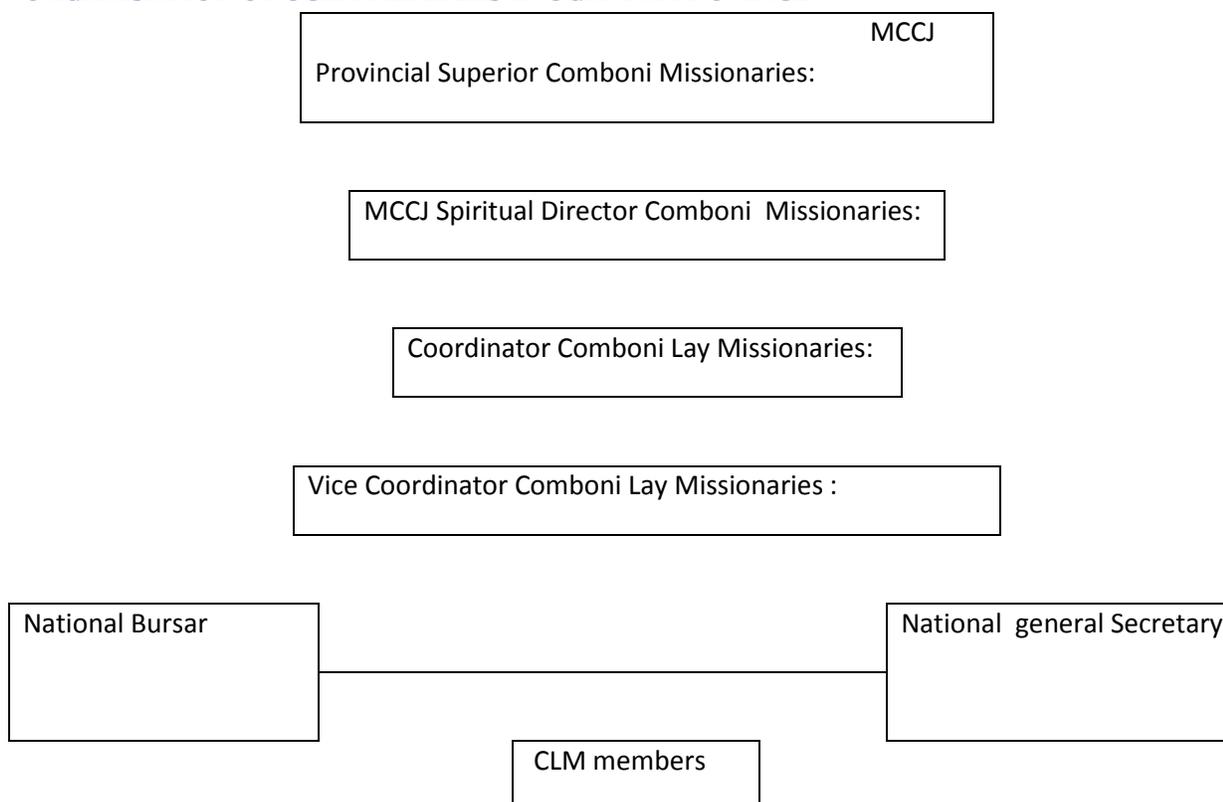
We are 23 ULCM in Uganda province since 2000 up to date.

Below is a table showing the members and their places of Missionary Assignment.

S/NO	NAME	AREA OF WORK	PROFFESION
1	Otto Bartholomew	Reach Out – Mbuya HIV/AIDS	Counselor
2	Akello Santa	Comboni Samaritan Gulu	Social Worker
3	Labwot Irene Rena	Comboni sisters animation Centre	Social Worker
4	Awudo Fred	Layibi Gulu Postulancy	Carpentry & Joinery
5	Muzaale Jackson	Mbuya Formation House	Student
6	Tusasirwe Deus	Kampala to Sudan Missions	Electrical Technician
7	Mweteise Innocent.	Mbuya Procure	Electrical Engineer
8	Adaku Anicetus	Kangole girls SSS Moroto	Teacher
9	Ahwera Lazarus Maiba	Reach Out Mbuya HIV/AIDS Initiative	Electrical Technician
10	Munduga Simon	St. Daniel College Kasaala	Head Teacher
11	Nansubuga Regina	St. Andrew.K. SS Kasaala	Bursar
12	Mpaka Lillian	Bina Parish	Social Worker.

13	Mugarura Hope Rose	Kampala City Council	Secretary
14	Bruno Onzima	Mbuya Catholic Parish	Student
15	Margret Owot	PACTA - Gulu	Social work
16	Opio Denis	Kampala	Accountant
17	Tukundane Cleophus	Kanungu Parish	Teacher.
18	Oyoma puis	Stanbic Bank Kampala	Banker
19	Kasamba Denis	Nebbi Catholic Parish	Teacher
20	Charles Opwonya	Mbuya Reach Out	Data Clerk
21	Catherine Alowo	Mbuya formation House	Not Working
22	Orukuma Richard	Mbuya formation House	Student
23	Musinguzi Patrick	St. Daniel Comboni College	Teacher.

#### ORGANISATION OF UCLM MEMBERS IN UGANDA PROVINCE





Apostolic retreats are part of our program in Mbuya Parish together with the Religious Congregation of Comboni Fathers and Sisters who stay in within the parish.

Beside photo is one of the retreats organized by the Comboni Lay Missionaries in their formation Centre.

- Several meeting had been conducted by CLM every after month at the Zonal level, i.e. Southern \ Central Zone and Northern Zone where CLM members are assigned to work.

And one General Assembly in a year which combines all the members both local and expatriate from abroad to shared their achievement and challenges in the service.

- The feast of Palm Sunday celebration CLM participated by the congregation in Mbuya Parish together with Comboni Priest



The CLM collaborate with Comboni Priest in organizing major feast Events in the year.

The feast of Assumption of our Mother into Heaven celebrated by Arch Bishop of Kampala at Mbuya Parish



This year in our parish day the CLM participated in Liturgy preparation as seen in the about picture. As for the commemoration of the Assumption of our Mother Mary of the Church.

The General Assembly conducted in Namugongo Uganda Martyrs Shrine this year 2012 by both local and expatriate CLM from Germany and Italy.



The meeting was well attended by all members both Local CLM and expatriate from Italy and Germany who are currently staying in Uganda. We had one week retreats and Assembly.

## THE CLM COORDINATING TEAMS IN UGANDA PROVINCE



**Coordinator CLM in Uganda.**



**Vice Coordinator CLM in Uganda**



**National Bursar**



**National General Secretary**

### **The commitment and responsibility of UCLM and MCCJ in running the Movement:**

- The members of CLM are committed to their work and mission assigned to them in their Parishes, accepting willingly to live in another District, to serve the most abandoned.
- CLM commitment to the retreats and meetings organized by the Coordinating Team in the Zonal level and National level (General Assembly)
- Individual commitment to contribution to the common Fund, personal prayers, attending Church functions or feasts with the church congregation.
- MCCJ guidance and spiritual direction through retreats, recollection and Holly Mass to enrich us spiritually in our way of life.
- MCCJ support to CLM financially has them to conduct their programs such as annual general

assembly, international conferences.

- The collaboration among MCCJ, CMS and Comboni Lay Missionaries as strengthening the element of Comboni family.

### **Current Candidates accompanying for discernment and preparation for the mission**

- Currently we have some members who have showed interest in joining CLMU by through written application. However we intend to have formation next year after member's contribution for the fund to facilitate their formation program.

### **Our experience of work and community life as CLM in Uganda**

- We have learnt to stay together as one family of difference cultures.
- It has improved on our social aspect through learning from one another i.e. languages, Values, education background, skills e.t.c.
- In has created the spirit of union through the celebration of Eucharist together and sharing common charisma has the foundation of our call.
- It has improved on our national and international relationship with the entire Comboni Family.

### **The level of Autonomy and consistency of the movement in Uganda province**

The CLM Autonomy and consistency in Uganda province is still a challenge in terms of finance to facilitate most of their programs, however;

- The provision of CLM formation Centre by MCCJ gives us a venue for holding our retreats and meetings and formation programs.
- We have St Daniel Comboni Secondary School and Piggery project which are still at a small scale of operation
- The continues new Candidates inspiring to joined CLM reveal the Consistency of the Movement

### **The regularly work with MCCJ and Comboni Missionaries Sister.**

- Our members are always posted to parishes where MCCJ and CMS communities exist and this makes it easy for our members to work with them.

### **The UCLM experience with this regard.**

- It brings us together as the Comboni family having the same charism of our founder.
- It's the moment of sharing our challenges in the way of faith to our Vocation as Lay persons.

### **The international communication within CLM to other province.**

- The communication link up with other province is fair currently however needs to be strengthen

to bring us closer to one another.

- It is a challenge to us since we don't have direct link to other provinces.

### **Attending the continental meeting of CLM**

Once invited we do endeavor to attend like one in Germany in November 2006, in December 2011 in Gulu Layibi postulancy and this one.

### **CLM from other province coming to our province.**

- The Uganda province have been receiving CLM from abroad such as Italy and Germany and they have been attending meeting and retreat with local CLM

### **Conducting the meeting with the Local CLM and Expatriate from abroad**

- This year, we had our general Assembly together with the Expatriate from Italy and Germany in May at Namugongo
- **Currently living in the international community**
- We don't have any member living in international community.

### **The general feeling about internationality of CLM family in our province**

- It has brought us together under one family of Comboni family of different race united under one family.

### **Our experiences above the internationality of CLM family.**

#### **The challenges to be address in continental and international level**

- The challenges of coordination between continental and international
- More emphasis of formation of Local CLM within the continental countries.
- Challenges of regular meeting conducted by the continental committees.

### **INTERNATIONAL ASSEMBLY:**

#### **The impact of the last Assembly at Ellwangen to the CLM movement in our province.**

- Ellwangen Assembly had a greater impact in formation guidelines, interns of topics of discernment and formation procedure are perfect well

#### **The theme seems more relevant and important to be addressed and clarified in this Assembly of Maia are**

- the Assembly can discuss the ways how the Africa Continental Committee can be strengthened by having a regular meeting in order to established the local form CLM in the province where

they did not exist

- the conference can also confirm the formation procedures which can be used by all the provinces in terms of topics, mission and identity
- strengthening the coordination between the Continental and International central committee in terms of reporting and communication

## 9.- AFRICAN COMMITTEE PRESENTATION

We suggest the reading of the Layibi document

## 10.- CENTRO AMERICA DELEGATION

**Report: Comboni Lay Missionaries / Guatemala**

### History in DCA:

The Comboni Missionaries since the beginning of their arrival in Central America sought the **collaboration of the laity** to develop their missionary work. And faithful to the charism of the Founder, and in response to the indications of the bishops, gave birth in 1997 to St. Daniel Comboni School for missionaries, in order to help build mission awareness and prepare the laity to evangelize inside and outside their country.

- As it was expected, living with missionaries and their teachings have awakened in the assistants the desire to know the missionary charism of Comboni.
- After much prayer and reflection, the idea was strengthened in order to begin the movement of Comboni lay missionaries in the Delegation of Central America. Thus, Fr. Enrique Sanchez, then delegate, having dealt thoroughly the project with the Council and the Community of the "Comboni House", discussed at the meeting of the Delegation of 2008, and asked Fr. Pascuale Miniero to start the project of the CLM.
- This is how on March 31, 2009 took place the first retreat of knowledge, motivation and spirituality of the movement. Took part Students from the St. Daniel Comboni School participated in the retreat together with other people who have shown some interest. In this way, the first group of laity was born, in order to experience the charisma of St. Daniel Comboni.

The group is now in a process of spiritual formation and discernment with regular meetings, retreats and mission experiences in and out of the city.

The Fr. Juan M<sup>a</sup> Piu, founder of St. Daniel Comboni School, said: *"The Comboni School was opened to form evangelizers. In the basic course are given the fundamentals of missionary training in biblical, doctrinal and missionary aspects. The course aims at training participants in missionary awareness and*

*trains them to evangelize in and out of their community and their country. We were ahead of what now is asked by the document of Aparecida. "Here is the fundamental challenge of the Church today: to show its ability to promote and make missionaries disciples that may respond to the vocation received and communicate everywhere, with overflowing gratitude and joy, the gift of encounter with Jesus Christ"*  
**(DA 14)**

The Comboni Lay Missionaries (CLM) live their lives centered in the person of Jesus and his Gospel.

They become pastoral agents for their missionary activity. They are recognized by the Church.

They respond to the call of Jesus to go and work among the poorest in the world, leaving for mission, among the peoples who need liberation and evangelization.

There are lay groups that receiving training in the School for Missionaries, in "Comboni House" - Guatemala, feel part of the Comboni Missionary spirituality--

The same goes for groups of friends of the Comboni Missionaries and contributors of the School for evangelizers St. Daniel Comboni, who seek ways to support the Comboni missionaries in their work and financial support.

The delegation also welcomed Comboni lay people (CLM) from other Comboni provinces a few years ago and worked in San Luis Petén. Indeed in the Comboni House lived for some time two lay missionaries: Mercedes Sanchez, Salvadoran and Erika de la Torre, Mexican. They came from the group of lay people of Mexico. The agreement was established by Father Enrique Sanchez. They did well and carried out several initiatives, among other, initiated a group called Youth for Christ. Although some other experiences failed for various reasons...

The movement of Comboni Lay Missionaries began in Guatemala on March 31, 2009 due to the support of former Delegate P. Enrique Sanchez, and the accompaniment of Fr. Pasquale Miniero.

The movement in Guatemala has a team Timon (Coordinator), formed by four lay people elected by the Assembly, and a consultant MCCJ, elected by the delegate in Central America of the Comboni Missionaries. The Team "Timon" normally meets every month, and in extraordinary session if necessary, in order to fully keep track of the movement. Decisions are taken at the annual assembly, which marks the lines to follow along the year, booth: the movement and the Coordinator Team. The Delegate of the Comboni Missionaries is ultimately the responsible for the movement.

What is the specificity of the CLM? The mission and other more specific aspects such as family, children, work, insertion, the Mission as "New Evangelization", Continental Mission and mission ad gentes... All of these topics question them and they have to respond from thier CLM identity.

They have thought deeply about this issue, and the fruit is a draft of a possible directory about the methodology of the CLM is being studied: the fundamental guide lines of a lay and Comboni missionary spirituality, training, intervention models of laity on mission, and lay lifestyle.

### • **Coordination team / who form it**

The movement of lay missionaries in the current year 2012 comprises:

Ten people.

We have a board of directors that consists of six members elected by the Assembly and a Comboni Missionary advisor appointed by the Central American delegate.

We are:

- Alvaro Soto: General Coordinator and Administrator
- Marco Antonio Rodríguez: Treasurer.
- Oscar Rosales: Coordinator of the sector of Evangelization.
- Nicholas Ramirez: Coordinator of the Human Development Sector.
- Carol Rosales: Coordinator of formation.
- Veronica Flores: Secretary,
- Brother Jose Diaz, Mccj: Spiritual Advisor

Other brothers integrate some of the above areas.

### **Six year plan of MCCJ (February 2011)**

#### **A. Reality**

We meet people who are interested in living the mission from a lay Comboni perspective. So far we do not have a specific proposal to offer them as Delegation.

#### **B. Objectives**

1. Promote a project of Comboni lay missionaries in Central America.
2. Consider the double dimension of hosting and sending laypeople.

#### **C. Programmatic options**

1. The Council shall appoint the coordinator of the team responsible for the delegation in December 2010.
2. Ensure the representativeness of the countries where there are members.
3. Develop a concrete identity formation process and areas of collaboration of lay Comboni missionaries and to present it for the next assembly.

### **General guide lines**

Fr. Leonardo, who is the superior of the delegation of Central America, is in charge of the CLM. He clarifies that in future, the CLM as "Movement CLM" shall have some autonomy for effective action, a

strong spirituality in Missionary Christ, without generating dependencies that hinder the smooth progress, growth and duration of groups.

The doctrinal part is essential. It will be taken from the Catholic Church and her Magisterium, the Word of God, the expansion of the charisma in the Merciful Christ, bequeathed to Daniel Comboni.

### **Our goals as a movement are:**

- Be an active and responsible missionary group, united, conscious, dedicated and caring, attentive to the challenges, listening, caring, and hardworking in building the Kingdom and in the teaching of our faith.
- To be a prophetic and missionary group, with an integral formation and integrated in society, committed, discovering and playing its specific role of laity, with its gifts and charismas.

### **• How is the organization of the movement?**

The movement is organized in different sectors:

Evangelization sector, Formation sector, Mission Animation sector, Justice and Peace sector, and Human Development sector.

The objectives of the different sectors of pastoral life action where we are working are:

#### **Evangelization:**

- Proclaim Jesus among the most poor and needy according to the charisma of St. Daniel Comboni.
- Identify, motivate and encourage leaders in the visited communities.
- Select and train trainers.
- Accompany leaders in order to give continuity to evangelization.

#### **Evangelization Sector / Program / How:**

- In the month of March to make a week of mission in San Luis Petén, doing home visits, announcing the Kerygma, and inviting people to join small communities where to live their faith.
- In the month of August to give a retreat about the Kerigma in Santa María del Encinal, and communities on the outskirts of the capital.
- Organize another week of mission in the Peten vicariate in the month of November, as mission field.
- Start a program and retreats, to prepare for the announcement of the Kerygma and Comboni spirituality new pastoral agents who want to join us in the mission, in November, in Peten and in the future become CLM.

#### **Human Development:**

To promote the values of the Kingdom helping people to:

- . Organize themselves starting from their needs and possibilities.
- . Take responsibility together in communion and dialogue.
- . Liberate themselves from what hinders them to live with dignity.
- . Promote medical days in the neediest areas, and to teach handiworks.

### **Human Development / Program / How:**

In February we held a retreat for the agents of social ministry in San Juan Sacatepequez bearing in mind the Church document on "Social Teaching of the Church".

- Development projects are presented in some indigenous communities to enable them to work, bearing in mind the Social Teaching of the Church.
- They are developing an integral program of health, education, human promotion and evangelization, to be implemented in the mission work, in November in Petén.

### **Mission Promotion:**

Joining forces from our Comboni charism to serve the local Church, helping it to grow in missionary consciousness "ad gentes", and increase its responsibility in this area.

- With a presence in religious activities.
- Meetings and gatherings of missionary animation.
- Promoting missionary animation in parishes.
- Presence in the media.

### **Missionary Animation / Program:**

- It starts with taking part in a radio program: "Radio Star", once a month, beginning in July.
- We have a portal on Facebook to make us known.
- Assist in the spreading of the mass media and in the feast of St. Daniel Comboni organize by the Comboni Missionaries.

### **Training (for members of the Movement)**

In the history of the CLM movement, formation has been consolidated as a strong mainstay. The training program aims to complete the human, Christian and missionary development of its members.

There are three stages of development: An initial stage of discernment to strengthen and clarify the Comboni missionary vocation as a lay person. This period lasts at least one year. The second stage would be as a CLM member with a willingness to go to mission in a medium term. This period lasts at least two years. It is important to identify with the CLM movement during this stage.

Finally, the third stage is to be developed.

All the training is done, not in an individual bases but, as a group through the courses held in "Comboni House". And in the monthly meetings which delves into three dimensions: human, Christian and vocational maturity, to form us towards the social reality and socio-political dimensions of life.

At other levels there is another training structure looking to the mission: at least three major retreats held around the beginning of the year, and summer ... There are spaces for permanent formation, prayer, fellowship...

**Educator of the faith of the LMC**, to promote the experience of living with God in the Church, with a missionary spirituality in the light of the charisma of St. Daniel Comboni. Training oriented towards both: God and the personal and community life, born of a conversion of the heart and the growth in all human and spiritual values.

To complement the training acquired individually, and to get into a Comboni line, it was agreed:

- Receive courses from St. Daniel Comboni School.
- Read and study together the book, "Good Shepherd for Africa", by Antonio Furioli.
- We have three retreats per year of Comboni Spirituality from the book "As Heirs", by Francesco Pierli.
- We Invite Comboni priests and Brothers to our meetings so that they share eith us their life experience.

## Resources

The principal is the human talent, both for the group's work to the projection of charisma.

## Economic

Each working group will seek options to attract financial resources to fund various activities in the spirit and charisma of our reality as lay

## Evaluation

An evaluation at the end of each year, and revise the objectives achieved spirituality, skills and difficulties encountered during the implementation of projects

## Projects

Each sector is responsible for organizing its activities, but is conducted with all members of the community. In December, the overall assessment of the year.

**• Do you have meetings (training, retirement, parties ...) regularly among you?**

We have monthly meetings, three spiritual retreats a year and some meetings in the Comboni School... We take part in the annual celebration of the feast of St. Daniel Comboni.

The coordination team together with our spiritual adviser met twice a month to plan and see how to carry on the activities in each sector.

The fourth Saturday of the month, we met with all the members of the movement. We have 45 minutes of formation in a Comboni line of formation, currently studying the Encyclical letter "Redentoris Missio", and two hours to plan and see the development of our activities. All activities and decisions are made taking into account the opinions of all the participants.

**• What is the responsibility of the MCCJ and the CLM the growth and development of the movement?**

The CLM conduct all our works, programs. We also execute our commitments. We take care of all the logistics for our activities of evangelization and human promotion. The MCCJ give us their support and spiritual counseling, as well as in some cases, they teach us topics on the field of Evangelization.

**• How many candidates are doing a discernment process and preparing to go to mission?**

We are currently in the process of formation and discernment.

**• What is your experience of work and community life as CLM?**

We have only a 9 days experience a year when we live together during our mission in Peten. We meet every week along the year with the entire group.

**• How many CLM do you have in mission and where?**

We are a group in training and discernment.

**• What level of autonomy and consistency do you consider having at the movement in your country? And what are the challenges you must face to reach maturity?**

Our autonomy is reflected in all activities that we develop because the accompaniment of the MCCJ allows it in all the actions.

It is necessary, to reach maturity, to have a directory that establishes specific lines of action.

**Comboni Family:**

**• Do you work regularly with MCCJ or with the Comboni Missionaries?**

We work regularly with the Comboni missionaries. We have clear agreements with pastors in our activities of evangelization and medical support.

**• What experience do you have in this regard?**

We are only on mission in the vicariate of Petén, and the parishes of Encinal and San Juan Sacatepéquez.

## LMC Internationality

- **Do you have regular communication with the CLM from other provinces?**

- Have you participated in the continental meetings?
- If you are "getting" LMC: Where are they?

How much is the average service time? Do you have meetings between local LMC with foreigners to work in your country?

- Do you participate in any community experience?
- What international LMC family feeling permeates your country?
- What is your experience?
- What challenges must be addressed, in your opinion, continental and international level?

International assembly work:

- What impact has the last assembly of Ellwangen in your movement and what have attained compliance with the agreements reached in the same (those that you have not highlighted in the above)?
- What do you find most important issue to be discussed or clarified in this assembly to Maia?

Álvaro Soto, LMC - Coordinator

Oscar Rosales, LMC - Delegate

Brother Jose Diaz, Mccj - Advisory [asturcombo@hotmail.com](mailto:asturcombo@hotmail.com)

## 11.- MEXICO

See presentation in Spanish in its folder or into the Spanish minutes.

## 12.- SOUTH BRAZIL

### Introduction

Comboni missionaries in Brazil are organized in two provinces (now in processing of unification). Regarding to the CLM organization, the northeast province has opted some years ago to receive CLM from other projects (others countries) with a purpose of forming a group closest to CLM who was already in mission in São Luis city, (Maranhão state).

In 1995 the Comboni South Province, along with some lay people who were closest to the Comboni Missionaries, began the CLM-Brazil and in 1997, an Association was founded: Comboni Lay Missionaries Association (ALMC).

Four meetings were prepared by the CLM in mission in Brazil (Northeast Province) and by CLM from Brazil (South Province), approaching and sharing experiences in both groups (1999, 2001, 2005 and 2009).

In this process, was agreed that, who's interested to joining to CLM-Brazil and ready to go in a mission besides northeastern borders, must do, first of all, a community experience, and after that, a formation process in the CLM community in Province of South Brazil.

### **Numbers:**

14 people (2 couples)

### **Places**

1- Brazil – Ipe Amarelo (a poor neighborhood of Contagem city) – it's the first missionary presence (1997) and since 2008 it became also the main house of reference and preparation to mission by the CLM-Brazil.

2 - Brazil – Rondonia state – pastoral work with Indigenous people in the Amazon (since 1999) and CPT (small farmers & environment).

3 - Mozambique since 2003/2004 (Lichinga Project); in Carapira (from 2005 to 2012) and Maputo city (2008-2011).

### **Teams:**

1 – Ipe Amarelo Community: 2 CLM-Brazil living there (Cristina and Scharleman) + CLM Executive Team (4 CLM elected + 1 Comboni priest representing the South Province) and formation team that has an yearly program.

2 - Rondônia: Pastoral work with indigenous people and CPT: Rose Mary and Joseph;

3 - Mozambique: Flávio Schmitz, CLM-Brazil, is part of the CLM International Community along with CLM from Portugal and Mozambique (where there is a local CLM coordinator)

### **Services we realized:**

- Professional formation;

- Missionary Animation;

- Commitment to pastoral work: Indigenous people; small farmers & environment; child care; prisoners; etc.); APAC (Alternative Model of Prisons without presence of the police), biblical formation, education, health and human promotion.

### **Where and what kind?**

1 - Brazil: Contagem city:

a) CLM House of reference is in Ipe Amarelo, where is held the preparation to the mission; work with children and adolescents (Espaço Esperança Project) about 40 children and adolescents aged 7 to 14 years, with recreational activities, school education, education for peace. - Formation and missionary animation at the Comboni Parish (St. Dominic); Itaúna city - work with prisoners and social work.

b) Biblical formation, pastoral work with the children and missionary animation; 2 - pastoral work with Indigenous people in the Amazon and small farmers & environment; formation.

3 - Mozambique: works at the Industrial School of Carapira, support to the School Company and Justice & Peace;

### **Whit MCCJ or dioceses**

1) Ype Amarelo Community: is inserted into a Comboni Parish, and seek to act within the parish way. The Espaço Esperança Project is an initiative of St. Dominic Parish, counting on with support of volunteers and of CLM-Brazil; other presences like work in prisons and biblical formation are held in other towns and not united at the MCCJ. Each CLM-Brazil is supported by their own job;

2) Rondonia state: there is a work contract with the Diocese of Ji-Parana. Coordination of the work with the indigenous in Ji-Paraná surroundings. Coordination of the CPT;

3) Mozambique: we are part of the CLM international community in Carapira, since 2006. This is an initiative of the Province of Mozambique.

The LMCs, while working in mission in Brazil are supported by their own professional work.

In Rondônia there is a contract work with the diocese;

In Mozambique there is a directory that establish this relationship with the Province. It's necessary a signing of the contract between the Province of Mozambique and CLM-Brazil Organization (ALMC), where we have been committed with the tickets and sending US\$ 200 monthly);

### **Length of the agreements:**

After the formation year and living in our CLM community (Ipe Amarelo) the commitment is for two years (minimum) with the possibility of renewal;

There's a financial support of each one of CLM-Brazil, and also from the ALMC that has the commitment to organize the Mission Support Groups, volunteers, events, donations from local churches, parishes and dioceses of origin, from the mccj contributions; CLM who are in mission in Brazil has been a strong presence and source of solidarity to our group.

### **How does the CLM group support itself?**

Being in Brazil we live from there our own work, in some cases, there are a contract of employment with the Diocese.

The challenge is to keep the costs of formation and for the time when the candidate is in the formative year. (it's more difficult to have a paying job) and the costs of sending off abroad. We have some initiatives with groups and friends that are supporters to the CLM project, like donations and some activities to raise funds.

### **Help for those who return:**

Ype Amarelo community is the reference for those are coming back from the mission. (rehabilitation and health care, when necessary; collaboration to get work, etc but there isn't a fixed financial amount to help in return from the mission.

### **At provincial level:**

In 1997 we have established a Comboni Lay Missionaries Association - ALMC (civil law entity, nonprofit, intended to represent the CLM legally, with autonomous status with presence of the a representative from Province of South Brazil in the ALMC Executive Council.

Fr. Giorgio Padovan represents the Province of South Brazil (2009 -2012). This is an important point because he is not the priest in charge of the group, but a representative member where has voice and vote in the ALMC Executive Council composed for more four members elected at the CLM-Brazil General Assembly, allowing autonomy (not self-sufficiency) of the group and that take forward the commitments.

Since the beginning we received support from the Province of South Brazil to do a commitment as Comboni lay missionary with autonomy and in small steps; working together to the MCCJ.

We are invited to some meetings provincial, exposition of the CLM Project in the Provincial Assemblies and we prepare together three meetings a year being a council formed by priests, sisters and laity; We had an attempt to joint in a project of the Comboni Family in the Amazon region, where we stayed for one year. When is possible, we try to develop activities together as Comboni Family.

Generally we are welcomed and there is a good reception, exchange experiences, interest for each other, partnership in some missionary work.

### **Difficulties found in the last three years:**

- Radical proposal;
- Personal Projects;
- Temporariness;
- Turnover and temporariness of people;
- Bureaucracy minimal but necessary
- Those who make the period of his mission and then return to their own projects and don't have more availability for commit in something else in the organization effectively;
- Lack of clarity of vocation and identity as CLM (for some members of the group and also some religious);
- Cost of travel tickets, maintenance of the project, medical and social costs;
- Communication is very deficient still;

### **Relationship with other provinces:**

- Need for greater commitment on information sharing / the spread of CLM Project;
- More interaction, programming, monitoring and evaluation together;
- For a better economic solidarity, sharing of projects more economically and others projects that has bigger difficulty;

### **Common difficulties in our daily life:**

- Common difficulties of everyday life in the communities, such as:
- Lack of planning policy (in some cases);
- Not respect to what is specific for a lay, not recognize or appreciate their vocation
- Respect
- It has been quite a challenge, however, so far, we haven't let to send anyone for this reason; Low participation and awareness of the Church - We have taken some initiatives in forming groups of support to the mission in some parishes; participation of some friends and local missionaries churches that strive to the role of the laity, but there are many barriers to overcome and the need for a formation process and feedback from those who lived the mission beyond borders, mainly when they return home.
- risk of personal projects;

### **Among those who goes outside Brazil:**

- Weakness emotional and affective;
- Lack of communication and sharing,
- Risk of being a personal experience and not only a richness and growth for the church and for the group that sends to the mission.

### **Directory:**

- We have a document written in 1997 that called Internal Regiment which must be reformulated at the next meeting (it's proposed call it "Directory"); In 2011 we updated the CLM-Brazil Statute.
- We have an important organization that gives legal autonomy, representation and help us shape our journey as CLM-Brazil without unnecessary dependencies;
- We have a fragile economic structure, which does not allow us to dare greatly and it ends up being a burden;
- The name Comboni Lay Missionary implies that we have money and this can make understand that we are fully funded by the MCCJ.

### **Formation:**

1. Follow-up period (no set up time) by e-mails, meetings, annual retreat;
2. Discernment to entry into the project: meetings, a period in the community life at least 10 days

and one retreat to help to the discernment of the candidate;

3. Entry in the formation year: community life, at least one year.

The community of formation has a dynamic programming and joint evaluation. The person initiating the project must have a minimum ecclesial journey and professional activity (it's not necessary to be a graduated). This program takes into consideration three areas: prayer life, community life and option for the poor.

Our community of formation is embedded in a challenging social reality, with an intense ecclesial dynamic, with interesting and challenging pastoral possibilities.

During the formative year we have a basic schedule of topics to be seen. We start from the history of life of the candidate and seek to take opportunities of what is offered by the local church, as meetings, courses, etc.

in the year of formation we have two moments of missionary experiences outside of the community (in some mission challenges and now we have also a commitment to approach the CLM in Açailândia ( Province of Northeast Brazil), who part in mission out of Brazil participates in the course of formation at CCM (Cultural Missionary Center), in Brasilia: 25 intensive days. For the mission among the indigenous people in Amazon there's a specific formation in Brasília at CIMI - Indigenist Missionary Council

We have a formative team currently formed by: Cristina, Fr. Jorge, Alejo and other CLM (in some specific moments);

We aim to offer a formation where the candidate is the subject to their formation process. The formative process is very challenging and fascinating.

Ipe Amarelo community is our reference as CLM-Brazil. The process will depend of experience of life and necessity of the candidate in this formation year. We start from an analysis of the person's needs to specific contents. But on day to day we joint programming work, pastoral, community prayer, retreats, directed studies, leisure, schedules, joint assessments ...

### **Election of a new committee for the continent**

We haven't yet progressed to the organization of the American Committee. We have little contact, unaware of the missionary realities of others projects and the occasions for meetings have been the assemblies.

Need to discover effective ways of staying in touch, because the difficulties are the same: isolation of projects, difficulty in sending news and make them to spread, costs with outside meetings, etc. we have to be more creative and practical, have for example a virtual space, a newsletter of committee continental, etc.

Maybe it's necessary a schedule of meetings every 2 or 3 years (a sharing meeting with one person from each project, etc.).

## 13.- PERU

### Historical background

The group was founded in November 1996. It seems to us it has been very important what happened in the last six years since the last assembly that took place in Ellwangen is as follows:

- There has been certain level of perseverance in the missionary experiences in our missions, in the collaboration with missionary animation, during weekends' pastoral activities and of late we have been more involved in the vocation promotion.
- Two members of the group ( Kike and Doris) have been for three years in the mission of Huarín (march 2007-april 2010)
- The Peruvian lay missionary Peta since the middle of 2010 has been in the mission of Huarín.
- There has been better knowledge and interchange between lay missionary who are in Lima and Trujillo, and among the Peruvians and the foreigners.
- We actively participate in the youth encounter of de Comboni Missionaries of Perú ( 7-9 august 2009) and in the continental CLM in Lima ( 21-24 January 2010).
- In spite of the slow down of the formation, during those years, we have kept formation sessions and taken advantage of the various occasions of the on going formation like workshops,, talks, courses etc...

### How many are we?

\*In Lima we are 15 (8 in formation, 6 aspirants and Peta in the mission).

\*In Trujillo 5

#### From others provinces:

Spanish: 4 (2 couples with their children)

Mexicans: 2

USA: 2 (couple)

### Organization of the group

The organization is well described in our manual that has been approved by the provincial council of Peru-Chile in 2010. It seems to us that is necessary revise and modify soon some parts of it.

## Formation

We have 2 encounters monthly, annual retreat, annual assembly, celebration of our anniversary and of the feast of St. Daniel Comboni, one or two economic activities during the year and a little tour for group integration.

## Coordinating team

- Coordinator : Corina Pacheco Tello
- Vice coordinator/Treasurer: Rosa Bravo Pio
- Secretary: Mario Atoche Morales



Our last year retreat: setember de 2012

**Standing from left to right:** Quique, Irma (Trujillo), Emily y Rafael (USA), Elena (Trujillo), Nelson, Daniel, Leticia (Mx)

**Seating from left to right:** Fisher, Rosa y Mario, P. Manuel, Peta, P. Sergio

**Seating on the grass from left to right:** Roberto, Marilyn, Doddy, Rocio, Corina

## Responsibilities of the CLM

- Openness to missionary experiences in the province particularly in the Comboni missionary

communities.

- Collaboration in the missionary animation (parishes and institutions).
- Perseverance in the pastoral commitments during the week ends.
- Participation in the formation (in the group and outside) and active involvements in all that it is organized.
- Accompaniment of the aspirants in their early formation.

### **Responsibilities of the Comboni Missionaries**

- To choose an assessor of the group.
- To help in the formation.
- To welcome the lay missionaries in the communities for their experiences.
- To help economically while growing towards better self sufficiency.

### **Work experience and community life of the CLM**

The experience of community life of Kike, Doris, Mario and Rosa has been very positive, two of them have gone to the mission, and the remaining two have not. It has helped them to reach sufficient self-knowledge, to be formed, to be strengthened in their decision and to learn how to live together. In the same way the experience of the mission has been very enriching, the Mexicans lay missionaries have received them warmly and gave them a good orientation to the reality. It has been an experience of fraternity and collaboration in the spirit of Comboni.

### **How many CLM do you have at the moment in the mission and where?**

- We have the Peruvian lay missionary Peta in the mission of Huarín (Peruvian central Sierra )
- Our Province also counts with the presence of 8 CLM from abroad.

### **Autonomy, consistency, challenges that have to be faced in order to reach maturity.**

- We have total autonomy with regard to the economy life of the group, but still we have a long way to go to reach self-sufficiency. We find it very difficult to generate resources through individual contributions, house rent (we manage a house that the MCCJ offered us), small fund raising activities....
- The MCCJ respect the agreements and the planning of the group.
- Growth in detachment and availability to go out for the mission ad gentes.

- More commitment and participation in the different activities.
- More responsibility and collaboration and faithfulness to contribute financially.
- To continue clarifying our identity and to strengthen our belonging to the CLM
- To organize better the whole formative process.
- To recruit new members.

### **Do they work regularly with the MCCJ ?**

Yes, in the missionary animation, in the Comboni`s missions parishes (missionary experiences) , in the vocation team, in the pastoral ministry every week end with the Comboni missionaries sisters.

Generally the work with the MCCJ is characterized by esteem , communion and cooperation , although there are some MCCJ who comment negatively about us and don`t see our presence as positive.

Sometimes the change of MCCJ personnel in a mission affects the relationship with the CLM.

### **Did you participate in the international assemblies?**

Yes, in Ellwangen in 2006 and in the continental one in Lima in 2010.

## **14.- NAP**

See PPT presentation in its folder.

## **15.- JARTUM**

### **Historical background.**

#### **1.1 Education as pillar of the MCCJ presence in Northern Sudan.**

The presence of lay missionaries in Sudan goes back to Saint Daniel Comboni who involved them from the very beginning in the work of evangelization. Nonetheless this presence was interrupted with the Revolution of the Mahdi, who destroyed the work initiated by Comboni.

When the Missionaries of Comboni could return to Sudan in 1900, they were not allowed to evangelize in the North. The British colonizers hindered them from it because of the fear of a new revolt similar to the one led by the Mahdi. Nevertheless, the Comboni Missionaries were allowed to build schools just for the children of the small Christian community present in Northern Sudan. Some years later, in 1928, some Muslim parents asked the colonial government to authorize their children to study in those

schools. From that moment on, those schools became the pillar of the missionary presence in the North.

These schools continued working during the two civil wars (1955-1972 and 1983-2005). The conflict between the North and the South created huge displacement of Southerners to the North. The missionaries, together with the local church, reorganized their activities in order to welcome and assist this mass of displaced people. The Catholic Church grew suddenly up to the number of 13 parishes in Khartoum and 17 outside Khartoum. The old Comboni schools became a space in which northern and southern, Muslim and Christian children studied and lived together in spite of the war. Moreover, it was necessary to open new schools to provide with education such a big amount of displaced children. Thanks to these schools, many of them could reach university studies. Education was the way to integrate them in their new society and to give them a dignity which allowed them to overcome the marginalization they suffered at their arrival.

### **1.2 Lay Missionaries in Northern Sudan.**

In more recent times, we have had lay collaborators serving in some of our communities for 6 months or one year periods. They have usually taught English or Italian language. Nonetheless, we have never had a member of the Lay Comboni Missionaries Movement. Moreover, there are no Sudanese Comboni Lay Missionaries at the moment.

The only similar reality is COLTA (Comboni Lay Teachers Association). At the beginning of the Comboni schools, most teachers were Comboni Missionaries. Little by little lay teachers were involved and the Comboni schools became spaces of cooperation and mutual enrichment between Christians and Muslims, both teachers and students. At the same time, the number of Mccj and Cms working in these schools decreased.

In 1994 Fr. Giuseppe Puttinato, principal of the Secondary School of the Comboni College Khartoum at that time, created COLTA with the purpose of giving Christian formation to those Christian teachers who intended to continue Saint Daniel Comboni's educational work in the Republic of the Sudan, following his educational ideas and spirituality.

The objectives of COLTA are:

1. To study the life of Saint Daniel Comboni;
2. To study the Church's and the Government's documents on education;
3. To get acquainted with Comboni Schools statutes;

4. To promote initiatives for improving teachers' qualifications;
5. To discuss problems of the members as teachers.

A teacher becomes a member of the Association after attending three consecutive meetings. These meetings take place every two Fridays at 10.00 a.m..

COLTA publishes a bulletin which summarizes the talks and discussions carried on in the meetings. Recently, some non-Catholic Christian teachers have also joined COLTA.

### **Future perspectives for Lay Comboni Missionaries.**

The Provincial Council that met in July 2012 expressed its desire to develop the presence of the LCM Movement in Sudan. For that purpose, a new sector inside the Secretariat of Evangelization will be created having a Comboni Missionary as responsible. This one would be the point of reference for foreign LCM coming to work in the province and would also be in charge of developing this reality in the province.

A new building for the Comboni Missionaries working in the three sections of the Comboni College Khartoum (Primary School, Secondary School, University College) is being built. The second floor is planned to host an apartment for Comboni Lay Missionaries who would work in the different sections of the Comboni College Khartoum.

Work in the schools is carried on both in English and Arabic. The activities of the missionaries consist of teaching, of managing and of administration.

Taking into consideration these plans, the Province is happy to participate in this Assembly of the CLM Movement in order to share these plans and get acquainted with the dynamism of the Movement. Moreover, it expresses its readiness to welcome Lay Comboni Missionaries who are ready to witness to Christ in an realm of Muslim majority, mainly through the service in the educative field.

## **16. PRESENTATION OF THE AMERICAN COMMITTEE**

See PPT presentation in the folder

## **17.- PORTUGAL**

See PPT presentation on its folder

## 18.- ITALY

### Historical Background:

- Brief description of the history of LCM in your country.

The history of Italian CLM has its roots in the vocational path proposed by the Comboni Missionaries for young people (GIM). Since late 70's some young people, once completed this vocational track and feeling the need to continue living the Comboni spirituality, started to meet together as Comboni Lay. (After 3 years of existence in '76 the first experience of residential community ends). Over the years (until now), these informal groups of young people grow spiritually and socially fitting into the civil network and the local church. In the '80s the Comboni Institute questions the laity and a Joint Commission of lay and religious is established to produce a "Project for a Combonian laity".

The 90's saw the creation of the General Committee of the laity (elected by the General Council) and, in the Italian province, ALC association is founded to support lays in training and in mission. It is during these years that take place the second experience of residential community (located in Malnate in the province of Varese), supported by the association and the Comboni Institute. In 1994 a first community of lay people (Teresa, Maura and Marcella) start a mission experience in North-eastern Brasil.

Since 1998 Italian CLMs have gone through a tough period due to both the closure of the residential community of Malnate and thus the failure to recognize the role of the association ALC, and the exchange of key reference contacts and the misunderstandings national identity (division between CLM and CL). Starts now a joint committee (MCCJ, CLM and ALC) for the revision of the CLM project and for the implementation of a new training course. Despite the difficulties, between 2000 and 2006, 6 CLMs start mission experiences. In 2009, during the National Meeting of Florence, there is a revival of the CLMs now represented by a National Coordination. Despite the difference between CLM that came back form mission and CL that operate in Italy, starts to emerge the idea that no longer persists the need to distinguish between brothers walking together in the same direction (CL and CLM): both who went to mission and those who support and live the Comboni missions in Italy are CLM.

Today in Italy CLM are all the people who make a spiritual and missionary training with a core group of CML, working together for the creation of the Kingdom of God in a spirit of justice and equality, in line with the Coordinating Committee and in close contact with Combonian Family.

### **The organization and work in progress:**

#### • **How many CLMs do you currently have in your country?**

We are organized into 11 groups in the cities of Agrigento, Palermo, Lecce, Bari, Chieti, Florence, Bologna, Padua, Milan, and Venegono Gozzano. Each group has a number of members varying, the average is around ten people.

#### • **How is the organization of the movement?**

CLMs in Italy are not considered a movement or association, but rather a network of groups. All of us, both those who have actually lived in mission and those who live Comboni missionary spirituality in their

own land, are recognized as Comboni Lay Missionaries (CLM): we are lay present in current history, missionaries and Christian for vocation, and as result of Comboni Missionaries and Comboni Sisters activity, we continue to live the spirituality of the founder. We recognize the value of mission, wanting to overcome its purely geographical meaning and to stress the importance that it should be at the same time Ad Gentes and Inter Gentes. We do not have a strong instrument of government (president, directors, ...); just a Coordinating Committee that doesn't want to be a decision-making institution, but rather a tool for the group network, which seeks to foster direct and active participation of all. The existence of CML is based on a double principle: autonomy and charismatic, theological and pastoral consent. Autonomy implies that each group makes the decisions more convenient to its path, while the consensus (charismatic, pastoral and theological) is the nationwide articulating force. Benefits of this twofold principle are democratic environment, a sense of responsibility and shared responsibility with other groups and with the Comboni family, both locally and nationally.

**• Do you have regular meetings (for formation, retreats, feasts, etc.). Among yourselves?**

Yes, twice a year, the representatives of all the groups meet at the CLM coordinating committee. In addition, each local group lives its own moments of meeting, training, prayer and feast according to their own history and their own needs.

**• Do you have a Coordinating Team? Who are its members?**

The members of the coordinating committee are reference persons of each group. Each group decides on its own who to send. Within the coordination there are several informal roles that are assigned (contact to the outside, references to the Institute, secretaries ...).

**• What is the commitment and Responsibilities of the LCM and MCCJ in the running of the movement?**

The CLM in Italy are proposed as:

- Local spaces of commitment for the defense of life, of peace, of justice, of creation, in the acceptance and recognition of the value of differences. Working rooted on principles of solidarity and reciprocity, for a real and authentic relationship with the countries in the southern hemisphere;
- places of vocation and training for CML;
- groups in which the one returning from mission can continue to live ad gentes vocation.

**• Currently, how many candidates are you accompanying for discernment and preparation for mission?**

Now we have a family leaving to Brazil and a young woman in discernment.

**• What is your experience of work and community life as LCM?**

We recognize residential communities as a privileged experience of missionary presence in the territory, real testimony of the first Christian communities and open space for those leaving. There is now a CLM residential community in Palermo, while in Venegono the CLM are on the way for the establishment of a second residential community.

**• How many LCMs do you currently have in the mission? Where are they?**

At the moment there are one family in Uganda (Mariagrazia, Marco, Francesco and Samuel Piccione, 2011-2014) and a lay in Zambia (Lorenzo Valley, 2005-2014)

**• In your opinion, what is the level of autonomy and consistency of the movement in your country? What challenges do you face in order to reach a greater maturity?**

The network in Italy is solid, but not all groups are equally strong and developed. The network helps the most vulnerable groups. CLMs are autonomous however seek closeness to Comboni religious communities in Italy that shouldn't be just territorial but also operative and of sharing.

**Comboni Family:**

**• Do you Regularly work with Comboni Missionary Sisters and MCCJ?**

Yes.

**• What is your experience in this regard?**

The groups work with the Comboni Missionaries, mainly with regard to activities in their local area. The Comboni Missionaries often accompany the common prayer and education within local groups.

**The internationality of the CLM:**

**• Do you communicate Regularly with the CLMS of comboni's other Provinces?**

Primarily we communicate with Italian lay in mission. Also we try to articulate with the network of lay people in Europe.

**• Have you attended the continental meetings?**

Yes, the last European meeting was in Italy: Verona, August 2012.

**• If you do "receive" CLMs: Where do they come from? On average, for how long do they stay?**

At the moment there are no foreign CLMs in Italy.

**• Do you have meetings of local CLMs together with expatriates working in your country?**

**• Are you currently living in an international community?**

**• What is the general feeling about the internationality of the LCM family in your country?**

The internationality of the Comboni family is a treasure that brings us closer to the mission.

**• What do you say about your experience?**

- What are the challenges you think That Should be addressed at continental and international levels?

Promote and facilitate the missionary experiences of the laity preferably accompanied by the experience of community.

### **The work of the International Assembly:**

- What impact did the last Assembly at Ellwangen have on your movement and how to have you gone with the implementation of the points agreed upon there?

There wasn't a real handover between those who participated in the meeting of Ellwangen and who is now active in the network of CML in Italy. However, Ellwangen documents seems important and we share their content. In addition, considering Italian CLM situation, we feel the need to extend the concept of mission to all those situations in need of a new evangelization (re-evangelize). With regard to training, we think that participation to local CLM group activities is the fundamental way to be prepared for mission. In Italy for those who decide to leave the Bishops' Conference provides a intensive training course of 6 weeks on mission for Africa or Latin America.

- According to you what theme seems more December relevant and important to be addressed and clarified in this Assembly of Maia?

We believe it is important to create communication channels between groups of lay people in the various provinces. We believe it may be important to understand what is the role lay people are called to in today Church. Fifty years after the Second Vatican Council this point is still open.

## **19.- GERMANY**

### **Historical notes:**

Since the 80's the MCCJ of the DSP (German speaking Province) had about 150 associate lay people in the mission service in Africa or Latin America. They were always called MaZ (missionary for a time).

Today there is officially only one Comboni Lay Missionary, Barbara Ludewig. She spent 7 years in the North East of Brazil and lives now in Eastern Germany, close to Polonia. There is not yet a CLM movement in our province.

### **Organization and work**

There is no CLM group with an organization as it is foreseen in the documents of the CLM movement. In Germany it is difficult to find people prepared for a life time vocation as it is suggested by the CLM movement. But there are volunteer lay people who call themselves MaZ (missionary for a time).

The last six years I have been the one in charge of these MaZ and of the CLM in the DSP. I see it as my

pastoral and vocational service for young Germans who are interested in the Mission. To me it seems to be the only possibility to lay before them the missionary vocation by showing them a concrete commitment and an experience in the mission as a challenge for one year. Many of the MaZ, who have returned, have still contact with us.

After their time of service in the mission a group of MaZ who have returned to Germany meet twice a year in summer and time of Advent for a weekend. This is organized by Christoph Koch and others (all former MaZ) in a rather autonomous way.

Some of them help in the preparation of the new MaZ like Monika Ort, Sigrun Wagner and Steffi Schwemmer together with myself and Fr. Roberto Turyamureeba from Uganda. More you can see on the flyer. Every year we prepare between two and five people as MaZ. The formation consists of six meetings a year, about 20 days. At the moment we have two MaZ/CLM in the mission of Uganda and four candidates in formation.

### **Experiences of the international community of the CLM**

In Karamoja in **Uganda (Diocese of Moroto)** there is a meaningful Comboni project: **Matany Hospital**:

There are the following lay people:

- a) Martin Saur, an electrician who has just come back after 3 years (October 2012)
- b) Peter Gruska, in charge of the technical department of the hospital that employs 70 workers. Peter is an associated Comboni Lay Missionary, who have been living in Matany more than 6 years.
- c) In August 2012 a nurse arrived, Maria Wolf, from Eastern Germany. She works in hospital as a nurse and in the formation of African nurses. She lives in the CLM community.
- d) At the end of 2012 another CLM will arrive, Danusia Król from Poland. She is a physiotherapist. They are still looking for another CLM technician or electricist, who could work together with them.

The Lay People live in a CLM community in a house separate from the MCCJ community, sometimes with other German or Italian Lay People. They have good contacts with Bro. Günther Nährich MCCJ, administrator of the hospital, and with Sr. Rosario CMS, in charge of the assistance of the sick.

### **Kasaala Parish (Diocese of Luweero)**

Fr. Sylvester, the Provincial of Uganda, and Fr. Giorgio Prevedi, parish priest of **Kasaala Parish**, asked us to send some other MaZ or CLM's to the Parish of Kasaala, helping in the Comboni College, where some CLM from Uganda are occupied working as teachers. There is also a Technical School. Since September a first MaZ/CLM, Mathias Blum (26 years) has been there for a service of one year helping in the administration of the Technical School.

### **Arequipa, Peru:**

During 2011-12 there was a lay person, MaZ Maria Holler, in **Arequipa, Peru**, working in a crash and in

youth pastoral. She lived in the Parish House of the MCCJ. Her **living together with 2 CLM families** from Spain was seen very positive.

### **Internationality of the CLM**

Do you have a regular contact with the CLM of other Comboni Provinces?

CLM Barbara Ludewig has contacts on a personal, not official level.

### **Have you participated in international meetings?**

Yes, Barbara participated in Ellwangen 2006 and at the European coordinators meeting in Coimbra May 2012 and at the European CLM meeting in Verona, August 2012. Fr. Günther participated regularly.

### **What experience of international CLM family is felt in your country?**

For Germans who speak no Romance language, the meetings of the international CLM Family are quite tiring. English is used very seldom. The cultural and linguistic barrier is great. Therefore it is difficult for the Germans to participate.

## **20.- POLAND**

See PPT presentation in its folder

## **21.- SPAIN**

See pdf presentation in its folder

## **22.- EUROPE**

See presentation in its folder (in Spanish).

## Annex VI: Comboni Lay Missionaries (P Valente)

COMBONI LAY MISSIONARIES – MAIA 2012

“Our journey...  
with Comboni ”



### 1<sup>st</sup> Input

A new vision of Church and Mission  
**Con-voked – Pro-voked – Called out**

«The Church presents Christ **to believers and non-believers alike in a striking manner** daily [...]. The Church thus portrays Christ in **contemplation** on the mountain, in His **proclamation** of the kingdom of God to the multitudes, in His **healing** of the sick and maimed, in His work of **converting** sinners to a better life, in His solicitude for youth and His goodness to all men, always **obedient to the will of the Father** who sent Him.» (LG, 46)

### 1. Beyond an hierarchical Church

Reacting to the reawakened rationalism of the enlightenment age, some intuitions towards a more holistic theological thought started to develop during the 1800s. The underlying idea was that the Church, in analogy to Jesus Christ's two natures, beyond its visible expression as an institution had also an invisible mystical dimension.

The new vision of the Church, which matured out of those ideas, was that of the Mystical Body of Christ. Such a vision confirmed what in the meantime had become a widely spread awareness of calling the laity to the apostolate and mission. Each and every faithful is called to take part in the multi-faceted Church ministry.

Comboni, who soon came in touch with those experiences and ideas, chose to live according to them. In his *Plan* he envisioned a missionary organization made up of and led by women and men, clergy and lay-people, foreign and indigenous agents.

Church community is thus both an opportunity and a challenge. Born out of an inner longing for interpersonal relations, which testifies the imprint left in us by the Trinity, it presents itself as possibility for human growth, and fullness of life (also in the Church).

Although emerging from a primordial and visceral desire, community is not something automatically given. It is rather a battle field for our will and intelligence... we have to be able to want and know how to build community.

In a community we realise that we are **con-voked**: called to be accepted and to accept, to be loved and

to love. In order to find ourselves, not without wonder, **pro-voked**: called to go towards a wider horizon: beyond myself, beyond the way I am, beyond my plans... Eventually we understand that we're **called out** (ek-kaleo): «whoever gives up his life for my sake will find it»

The main condition to walk this way is that *the voice* behind those callings be the one of He who solely can give life! That the community won't be just a result of our choices, but most of all an answer to a communitarian listening to God.

## 2. Towards a Christ-centred Mission

Mission reflection in the 1800s was focused in finding the right means and methods. Encouraged by technological developments, which facilitated communication and travel, by the cultural optimism which such developments prompted and by the wide ideals of the revolutionary humanism, missionaries felt called to leave their own countries and reach out to other peoples in order to bring them faith and culture, technological and moral development, which should eventually lead to better societies.

Immerged as they were in the sway of socio-economic, politico-cultural and ecclesial optimism it didn't cross their minds to pay attention to other societies, cultures and religious beliefs; and to dialogue with them.

There was not even a proper consideration about the nature and contents of evangelisation. Christ's sending ("go, teach and baptize") was quite enough a reason for leaving and as for the content, it seemed quite enough to reproduce in the mission field what had been experienced at home.

Comboni, treasuring his own experience and a wider study of the previous attempts to evangelize Central Africa, re-dimensioned the optimism of his age and found in the mystery of Christ's cross – in His passion, death and resurrection – the true foundation of mission:

The missionary is *"carried away under the impetus of that love **set alight by the divine flame on Calvary hill**, when it came forth from the side of the Crucified One to embrace the whole human family; he felt his heart beat faster, and **a divine power seemed to drive him** towards those unknown lands. There he would enclose in his arms in an embrace of peace and of love those unfortunate brothers of his."* (Comb. 2742)

Comboni anticipated the times of *"the so-called return or 'repatriation' of the missions into the Church's mission, **the insertion of missiology into ecclesiology, and the integration of both areas into the Trinitarian plan of salvation**, have given a fresh impetus to missionary activity itself, which is not considered a marginal task for the Church but is situated at the centre of her life, as a fundamental commitment of the whole People of God"* as pope John Paul II put it in *Redemptoris Missio*, n. 32.

## 3. Challenges for the Comboni family today

We live in a time when an hierarchical understanding of the Church seems to give a sense of security in a troubled world, and therefore the temptation of a community closed in itself resurfaces. The ideals of con-spiracy and col-laboration within the body of Christ – which have restored the prophetic, priestly and royal dignity to the people of God – appear to have been abandoned.

Regarding mission, we are constantly falling back on the issue of the method to be followed, rather than

courageously embrace the often demanding mission-modality of Jesus of Nazareth; letting the world set the agenda instead of the ecclesiastical calculations that are often alienated from reality.

As Comboni Family we're challenged to grow in our being Church, in our calling to be in the Church and with the Church, like the yeast, the salt and the light in and for the world. We are challenged to grasp in the events, the persons and the peoples we meet not only their appearance, their exterior, their skin, but rather the depths of their mystery; grasping the present moment – as Comboni suggests – as:

... a time to embrace the “new movements of God’s Spirit”

Comboni places as foundation of his specific way to follow Jesus and to live His mission the **regenerating experience of the Cenacle of Apostles**. A communitarian way of entering in the mystery of God, a school of growth in truly relational skills, a place of profound transformation and maturing of future Comboni missionaries.

Personal Reflection:

*Where do I see the temptation for the Comboni family to close itself to what's new?*

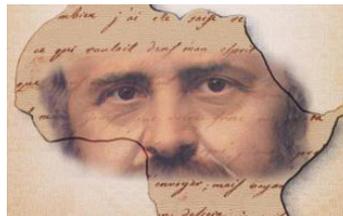
*How do Jesus' mission and Comboni's vision challenge us to change our attitudes?*

*Which initiatives would I like to see in order to live more fully the novelty of the Cenacles of Apostles envisaged by Comboni?*

*What itinerary is the world asking from us, Comboni Family?*

COMBONI LAY MISSIONARIES – MAIA 2012

“ Our journey...  
with Comboni ”



**2<sup>nd</sup> Input**

Lay ministry service in the Work of Africa's Regeneration  
**Either we wash people's feet like Jesus or our hands like Pilate**

**1. To serve or to be served**

The world, humankind, can be divided into two categories: those who want to be served and those who serve. It is our ministry, our ability to serve, and not just our creed that makes us truly Christians: women, men and young people with the heart of Jesus.

God gives us the opportunity to live with women and men, young people and children He entrusts us, sending us to share they lives and make common cause with them. He asks us to get on our knees in front of their lives, to sweep their tears, to pour balsam into their wounds and kiss their hearts.

The Foot Washing sacrament should become ever more our modality, a profoundly human and divine

gesture, which opposes Pilate's hand washing that reveals his wish to deny his responsibilities towards the Man and God.

*"Jesus girded the towel. I really like the expression of the Church of the Apron, that is, the Church of the service. Of course there is also the Church of the chasuble, the Church of the Word and of the Lectionary: it's beautiful, when the Gospel is carried in triumph, even accompanied by candle lights. The Church presents itself always that way: with the Lectionary for evangelization and the chasuble for the liturgy. Instead the Church that girds itself with an apron, with clothes pulled a bit up, seems to be too humble, unworthy of its greatness; instead it is a beautiful image, and it is mentioned in the Gospel. For our ordination to the priesthood, usually some Convent Sisters or friends have given us an alb or a stole embroidered in gold... but no one has ever given us an apron. Yet this is the only priestly vestment mentioned in the Gospel. The Church of the Apron, the Church of the service, invites us to enter in a process of conversion."* (don Tonino Bello)

For **Comboni** it is precisely cross that becomes an model and also a source of and stripped humanity, which in his first period of mission at health, confronted with the his mother, but feeling strong heart, Comboni, with his situation and his history in the the death that leads to life.

It is precisely **in the** that Comboni considers the triumph over self" (S 6875). For important that it does not to whom he had entrusted the "You are not yet strong in the control, in carrying the cross, ignored [...]

No matter how yet in matters of solid and manly virtue, of true and deep humility, and the desire to carry the cross and to become, like the Apostle, a curse to help your brother, in such matters you are still a baby." (S 6875)

While writing on himself: "When it is a matter of love, I despise myself. I do not bother about opinions, which can be fabricated. When a single soul is in danger of being lost, I listen to my conscience alone. By the grace of God and in truth, I am perfect in this: I love to be unknown and to be considered nothing." (S 6847)

What a practical and deep triumph over self! Both adjectives are important, because Sembianti's triumph must be not only external but also internal. He has to say no to his will, to say no to himself. To use the words of Paul, to which Comboni refers, it means to empty oneself, to want to become a curse for his brethren.

Comboni describes Jesus' death on the cross as "a mystery of so much love" and invites his missionaries to "offer themselves to lose everything and to die for Him, and with Him." And tells them: "In certain circumstances of special fervour they will all together make a formal and explicit dedication of themselves to God, declaring themselves ready, with humility and trust in his grace, even for martyrdom". (S 2722)



Jesus naked and dead on the inspiration and a missionary hope and life for a humiliated he had met and learned to love Holy Cross. While in poor death of his companions and of in the faith deeply rooted in his companions, reads his light of the paschal mystery:

**contemplation of the Cross** need of "a practical and deep him, this triumph over self is so hesitate to rebuke Sembianti, direction of his work in Verona: virtue of mortification, in self- or in self-denial and in being pure and holy your intentions,

## 2. An all-Catholics-embracing Work

One of the main characteristics of Comboni's Plan and Work was its capacity to include every member of the body of Christ – whatever his or her ministry may be – in Africa's Regeneration.

According to the missiological intuition, which we've already discussed, Comboni resets the African Mission at the centre of the Church's life. Therefore every single member of the Church should feel responsible and become actively involved in the Work of Africa's Regeneration.

## 3. Mission animation, evangelisation and human promotion

The vastness of such a Work meant from the very beginning that there would be various levels and modalities of engagement:

- A vast majority would be expected to take part in the missionary effort by supporting the Work with their prayers and financial aid.
- Others would be involved in keeping everyone's interest alive by informing on the progress of the Work in Africa (mainly through a missionary magazine); they'd also recruit new members and provide for the formation of those called to exercise their ministries in Africa, as well as coordinate the channelling of the financial means collected.
- Finally, those who felt called to a ministry in Africa would receive a suitable spiritual and ministerial formation in a communitarian environment.

Some of the ministries within the Work would be: governance, missionary animation, formation, financial administration, evangelization and human promotion.

It's interesting to notice that none of the ministries was intended to be exclusive neither for clerics nor for laypeople.

### ... a commitment for life

The ties which bound supporters and members to the Work was also rather open: spontaneous and sporadic engagement, membership through a yearly subscription to the Work of the Good Shepherd, or the 10-year renewable oaths of those leaving for Africa. Only the Missionary Sisters consecrated themselves to a lifelong commitment.

Towards the end of his life, Comboni was thinking about the most suitable way to help his missionaries to embrace their missionary ministry as a commitment for life. This is the context of his thoughts about transforming Verona's male Institute, which admitted both laymen and clergy, into a religious congregation. A move which would not preclude other forms of engagement in Africa as well as in Europe.

### Personal Reflection:

*What role should the Foot-Washing play in our lives as Comboni Lay Missionaries?*

*What wisdom can we as Comboni Lay Missionaries gather by contemplating Jesus' death on the cross?*

*Comboni was a very gifted and skilled young man, but once he committed himself to Africa all his energies received a new focus. How should our missionary vocation influence every aspect of our life?*

*Where or in which kind of ministries are Comboni Lay Missionaries called to serve in the mission?*

## Annex VII: Conclusions of the General Assembly of the CLM - Maia 2012

### Conclusions of the General Assembly of the CLM - Maia December 2012

#### CLM CHALLENGES

- The CLM has Christ as his/her master and guide us to go to meet the other and to live with consistency in what he/she believes.
- Prayer and the Word of God lead us to make common cause with the poorest and most abandoned and to share the charism with the Comboni Family. Each group should establish a calendar of prayer, retreats, sacraments and community life review.
- Each CLM should undertake commitment in pastoral and social areas, integrating with the local Church.
- We are committed to ensure the continuity of the CLM communities, especially the international communities; therefore this will be our priority in our discernment.
- The CLM communities need to develop processes that allow the full accomplishment of the personal vocation of their members through their entire life.
- CLM communities need common spaces of communication, integration, and formation to maintain the ties to the CLM family.
- We need to continue the path towards autonomy, strengthen the different groups, develop strong organizational structures and live our common identity while remaining open to the Spirit.

#### WORK ON THE CLM FORMATION

##### Introduction

As a group of Comboni lay missionaries we opt for a formation that gives credibility to our vocation (holy and dedicated). This should be taken seriously and have enough time to mature into a vocation as God's gift to the service of the mission.

##### General objective of the formation

Provide a formative way, where people can discover, embrace and deepen their CML vocation following Jesus Christ in community according to the charism of St. Daniel Comboni and where we are all recognized as CLM regardless of our country of origin.

#### OBJECTIVES OF THE VARIOUS STAGES OF FORMATION

##### 1. - Personal knowledge

Objective: To welcome and facilitate mutual understanding

##### 2. - Discernment:

Objective: To accompany the candidate on the discovery of his vocation in a process of identification with the Comboni charism and mission.

### **3. - Formation (in depth stage)**

Objective: To develop a sense of belonging and personal commitment with the CLM movement.

### **4. Permanent formation**

Objective: To live in fidelity to the vocation of life, choosing a committed lifestyle and a lay missionary apostolate, strengthening the bonds among all members of the movement...

### **5. - Specific preparation**

Objective: Prepare the candidate in advance of his departure to mission.

### **6. – Formation in Mission**

Objective: Follow a formation program to address the challenges of daily life, including participation in the local church and at social events, sharing experiences with local partners (CLM, Comboni MCCJ...).

## **GUIDELINES TO FACILITATE TRAINING IN DIFFERENT COUNTRIES**

These guidelines are not exhaustive, required or exclusive in content, but are offered to assist the various formation programs according to the agreed objectives.

### **BLOCKS:**

#### **1. Human maturity**

- Conflict and feelings management
- Community life and sharing
- Self-awareness, personal integrity, authenticity, transparency, emotional maturity,
- Key issues in the field of sexuality ...
- Leadership, group dynamics, communication skills ...
- Administration. Economics and Management
- JPIC

#### **2. Christian maturity**

- Bible, sacraments, liturgical and community prayer.
- Social Doctrine of the Church.
- Introduction to Theology and Missiology.

### 3. Identity and charism

- Daniel Comboni
- Comboni Family
- CLM identity
- Internationality
- Inculturation [language, culture... (also those with whom we live in international communities)]
- Pastoral and social ministries

### ISSUES TO BE CONSIDERED IN CLM FORMATION

Each province will adopt a formation program taking into account the possible topics and adapting the stages to the reality of each province.

- In the case of marriages, we should work out the motivations and feelings of the couple; it has to be a calling of the two (the vocation of marriage should prevail before the missionary vocation ad gentes).
- While one's profession is not decisive, it is very important. "Holy and capable," said Comboni.
- Mission and community experience: candidates must have an experience of community life directed towards the mission and introducing them to the other CLM in order to know each other better.
- All steps must be scheduled, accompanied and evaluated. We stress accompaniment with capable people who know the area of mission.
- Training and lifestyle should be integrated into the local context.
- We believe that short mission experiences outside the usual environment help in the training processes.
- We need to pay special attention to people returning from mission. This return must be accompanied in order to face and to heal wounds, and if possible to facilitate their reintegration into their community and group at home.

### SOME IMPORTANT ASPECTS TO BE TAKEN INTO ACCOUNT IN THE CREATION AND FUNCTIONING OF INTERNATIONAL CLM COMMUNITIES:

- Introduction of the new Comboni Lay Missionaries
- Relationships between local and foreign CLM
- Existence of a common fund in the province, managed by the CLM according to each country agreements.
- Ensure the continuity of the project.
- Maintaining good communication
- Be aware of the work and reality of these communities to facilitate the involvement of all.

- The directory of each country should include the recommendations approved by the Continental Committees and International Assemblies.
- There should be annual meetings among all the CLM present in the province
- The coordinator CLM should be a layperson.
- A community project of the life of the international community should be prepared at the beginning of each year.
- If there are conditions, the plan of activities should be done together with the Comboni Family.
- The language spoken in the community should be the official language of the country where the CLM are operating, and the language of the people we serve should be spoken in our missionary service.
- There should be an ongoing dialogue among the provinces involved
- There should be a MCCJ representative assigned to the CLM in the province.
- We should take care that our work does not take the jobs of the local people, and we do not take on the leadership where local ministers are present.

### **OTHER PROPOSALS OF THE ASSEMBLY**

- Each CLM group of each country (province) should have a directory (letter or statute).
- The Central Committee should think about having a holiday for the CLM, at the international level, to celebrate their identity as a CLM family.
- The assembly encourages the different CLM groups to have a discernment (prayer, reflection, study of Comboni, debate ...) about the integration within CLM of people with the Comboni missionary vocation who do not feel the call to leave their country, culture, geographical location ... For this reflection on CLM vocation, as an inspiration of Comboni and the various expressions of the Charism, we understand that it is necessary to have an openness and collaborative spirit among all the different points of view and to find the most appropriate approach to this reality which is consistent with the Comboni charism.
- The Comboni Missionaries want to accompany the processes of formation, organization and self-sufficiency to strengthen the identity of the CLM as a lay, combonian and missionary family at the service of mission.

## Annex VIII: Organization of the Central Committee and the international CLM movement

### ORGANIZATION OF THE CENTRAL COMMITTEE AND THE INTERNATIONAL CLM MOVEMENT

#### INTRODUCTION

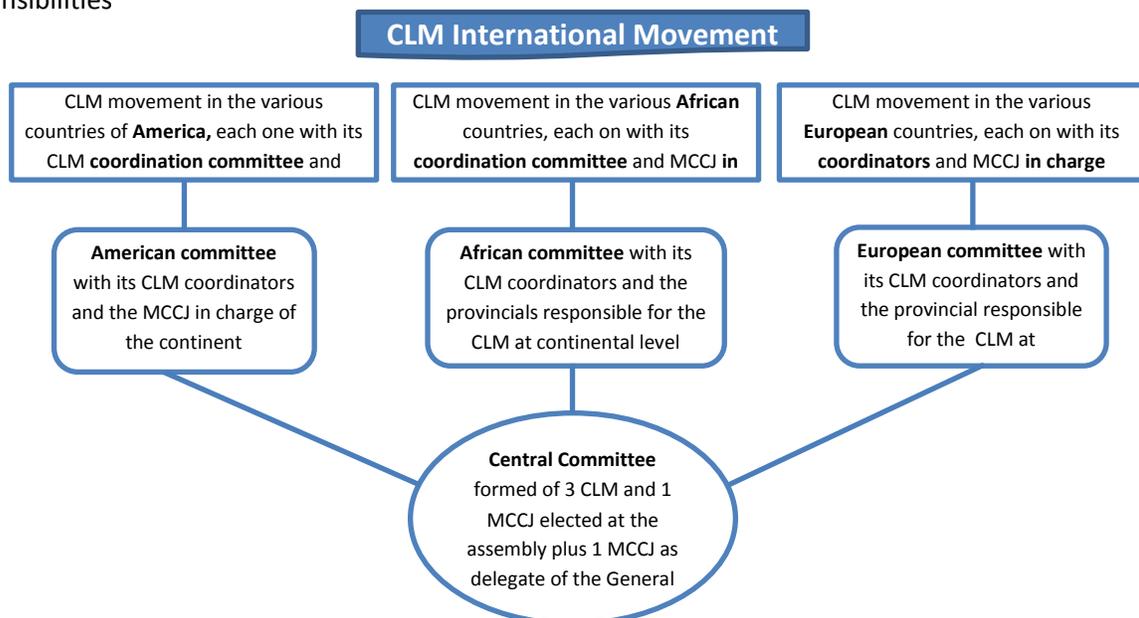
This document intends to set the organizational bases that will allow us to consolidate ourselves as a movement of the Comboni Lay Missionaries (CLM) at the international level and in each one of the countries where we are present.

This document does not pretend to be a directory where it is defined who is a CLM since for this we already have the different agreements which took place during the international, continental and local assemblies. In this sense we understand that these documents are an expression of who we are and what we want to be as a movement as an answer to our CLM vocation, where we acknowledge the rhythm of each country while at the same time we walk with firm conviction towards a common way that will allow us to unite the essential elements of the CLM vocation while respecting at the same time the diversity of each country.

#### GOVERNMENT OF THE MOVEMENT

##### Organizational chart of the CLM

The directories of each country, the continental and international agreements define the distinct responsibilities



## **The International assembly**

It is made up of delegates from the various countries where the CLM movement is established. Each country (or Comboni Province) is represented by two CLM and one MCCJ with voting rights.

The voting system in the Assembly:

Decisions should be taken, as a general rule, by consensus.

- The votes will be by raising the hand, except in the case where a member asks for a secret vote, absolute majority being required at the first vote and simple majority in the following votes.
- To elect the Central Committee there will be an attempt to reach a consensus, so that it may be possible to listen to the opinion of the assembly with regard to the viability of the composition and of the candidates. Afterward the candidates are presented and the vote takes place. The vote will be secret and absolute majority will be required in the first vote, while simple majority will suffice in subsequent votes.
- To vote on decisions that will modify the consensus of prior assemblies, the approval of 2/3 of the assembly is necessary.

The general assembly will meet every 6 years

Three years after an assembly a commission formed by the Central Committee and the continental coordinators will meet to see what the state of the commitments are as agreed upon at the assembly.

The commission will develop a working paper which will establish the groundwork to prepare for the general assembly so as to facilitate the maximum participation of all CLM.

### **Central committee:**

The central committee will be made up by 3 CLM and 1 MCCJ elected by the assembly, plus 1 MCCJ as the delegate of the General Council of the MCCJ. From among the members of the central committee the assembly will elect a coordinator and a substitute for the same.

Substitution:

- In the case that the delegate of the GC needs to be substituted, it is up to the GC to name another person in his place.
- If another member must relinquish his responsibility before the following assembly he/she will be substituted by a person who will seek the committee itself.

## **Tasks of the Central Committee**

- Convene and organize the assembly.
- Internationalization of the CLM documents.
- Streamline the reflection of the challenges to encourage all at international level.
- Discern the challenges determined by the assembly.
- Encourage the implementation of the agreements reached at the assembly.
- Encourage the exchange of the experiences of all.
- Know the different reality of the different CLM provinces (people outside the country, training ...).
- Mediate between different provinces, realities, etc. to facilitate movement purposes.
- Prepare the operating budget of the Central Committee
- Try to raise funds to maintain ourselves.
- Encourage communication among all countries.
- Management of the website.

## **Commissions**

There is the possibility that at the international level there will be commissions created that will help the growth of the movement. These commissions would depend on the Central Committee.

## **Continental committees**

The continental committees will gather at least every three years.

Each continental committee will have a coordinating team made up of at least two CLM and the MCCJ provincial responsible for the CLM on that continent. In the case of Africa the committees made up of 3 CLM and the provincials responsible for the CLM of English-speaking Africa and Mozambique, and French-speaking Africa.

## **National movements**

In each country there will exist a coordinating team of CLM chosen by the assembly by the same CLM and a delegate MCCJ chosen by the province.

A person to coordinate will be chosen for convoking the various meetings.

The CLM assembly of each country will gather at least every year.

The coordinating committee of the CLM of each country will gather at least twice a year.

In those countries where there are both local CLM and CLM from other countries we suggest that little-by-little there be an integration of the activities and that the meeting of both be eventually held in common.

All the CLM who are in the same country or Comboni province are part of the same movement and

therefore it does not make sense that they move along separately. This common journey must go along and respect the rhythm of the origin of the distinct CLM entities, working along a common line on the basis of the international agreements and mutual help.

## ECONOMIC ASPECTS

All movements need financial means in order to operate.

### **International financial support:**

We propose the creation of a fund from which the central committee can draw to organize its activities.

From the budget prepared by the Central Committee each group will conduct an economical discernment on what to provide based on the reality of the different groups (it is up to the judgment of each country what will be contributed by the CLM and the MCCJ provinces where there are CLM, according to the means of each one).

It could be possible to present a project for this arrangement wherever it will seem opportune (CLM of some countries, the General Council, some Comboni province or some independent organization that can help).

### **Continental financial support:**

It is important to see clearly how to take care of the expenses at continental level. This must be established with the criteria and respecting the different realities of each continental committee.

### **Financial support in each country:**

It is important to have a clear idea of how to cover expenses incurred in each country. This needs to be established with the criteria and being sensitive to the situation of each country. It is important to ensure the greatest participation of the CLM through a community economic discernment that will make it possible for a just contribution to the expenses of the movement. It will also be possible to look for external means that will make possible the activities of the CLM in each country, the support of mission places and international commitments.

## COMMUNICATIONS

Communications is the key in order to be able to grow as a movement. In this sense we insist that each province communicate its journey at the international level:

**Of the individual countries:** It is fundamental to communicate the identity of the coordinating committee of each country, the activities of the movement in the country, the persons in mission or information, experiences of a missionary nature or of mission promotion of each CLM...

**Of the committees and commissions:** besides the meetings in person it will be necessary to have communication between the members in order to favor a good flow of activity. It can be done by e-mail, Skype, phone, etc.

It is important to enhance communication between the various committees. Always informing about changes and news to the superior level (each country to the continental coordinating committee and to the central committee) and from the coordinating committee to the lower levels (from the central committee to the continental committee and those of each country and from there to each CLM in that country).

It should be possible to inter-relate everybody taking advantage of modern technology (mail groups, social networks, web page, blog...). It would be interesting to be able to have and maintain a website that would make us known at the international level (already there are countries that have it, but not all, and it is not simple for all), where we would have the important documents, the news from each country and each CLM, the formation, to be able to do mission promotion from there, etc. According to the possibilities one could opt for one model or the other.