

FAMILIA COMBONIANA

COMBONI LAY MISSIONARIES

4th GENERAL ASSEMBLY



ELLWANGEN (Germany), 6-11 November 2006

SECRETARIATO GENERALE ANIMAZIONE MISSIONARIA

A cura di: P. Umberto Pescantini

Missionari Comboniani

Via L. Lilio, 80

00142 ROMA

1st March 2007

(Riservato ai membri)

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Superiore Generale
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Roma, 04 Novembre 2006

A: P. Pescantini Umberto e LMC

**Re: Incontro Intercontinentale LMC
ELLWANGEN**

Carissimi/e,

Vi saluto nello spirito di Daniele Comboni e in nome di Cristo Buon Pastore.

Con affetto comboniano e fraterno vi scrivo queste poche righe, non per farvi delle prediche o per comunicarvi pensieri consolatori, ma per dirvi che sono contento che vi siate riuniti per cercare e capire insieme ciò che Dio vuole da noi tutti.

Vi auguro in questo incontro un ascolto fecondo dello Spirito. Da tempo lo Spirito vuole spronarci ad osare e usare di più quella forza missionaria che Egli ha seminato nel cuore di ognuno di noi.

Vi auguro, anzi vi chiedo, di ascoltare la voce di Comboni che, fin da principio, ha creduto nelle forze laiche e con loro ha impostato la sua prima missione nel campo dell'evangelizzazione e dell'animazione missionaria.

Continuate ad essere attenti alla voce di Cristo che, ogni giorno, ripete a ciascuno il suo "seguimi". Il *seguimi* di Cristo significa credere nella missione, credere nella propria vocazione e credere che la vita ci è stata data per sacrificarla in mezzo ai più poveri e dimenticati.

Che Cristo missionario vi scomodi, vi sconvolga e vi confonda evangelicamente, per poter scegliere quel cammino che Lui vuole indicarvi.

Fraternamente vostro, in Cristo,

P. Teresino Serra mccj
Superiore Generale

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TOTAL 38

PREPARATION OF ASSEMBLY

General Secretariat Missionary Animation & CLM

TO:
 -CLM Continental & Provincial Coordinators
 -Mccj Provincial Superiors

Rome, 3rd June 2006

Dear Friends CLM & Comboni Provincials/Coordinators,

Let me first of all say a big thank you to all those who collaborated and answered my previous requests and have thus allowed us to plan for the General Assembly to be set for next November.

The results of the material you sent in are in the following box regarding your Province. Check it out and update it as you answer the Questionnaire attached to this letter.

PROVINCE/ DELEGATION	Confreere in charge of CLM / & Provincial Lay Coordinator	C o m b o n i L a y M i s s i o n a r i e s		
		Total CLM Indigenous of the Province/Del.	Who have gone to work in other Provinces/Del.	Who have come from other Provinces/Del.

Following the interesting Meeting of the Coordinating Team of Europe in Granada last week, here are some points that will help us focus the preparation of the General Assembly:

1. It is very important to establish the AIM of the Assembly, i.e. what you expect to achieve. I understood from the Granada Meeting that *our priority would be that of establishing links, or forms of sharing on the common views among the various groups of CLM.* I think that is important that we remain in line with the work done in the previous General Assemblies (especially that of Mellatz in 1998), so as not to waste time re-discussing issues that have already been clarified. I believe that what comes out of it is a title of this kind: **“AN AUTONOMOUS LAITY IN MISSION WITH THE CHARISM OF COMBONI”.**

2. In my letter of last 15 March I had already anticipated a list of those who are expected to participate in the General Assembly. Some Groups have already assured us of their presence, while other Provinces have clearly said that they will not participate.

Invited Participants:

- A - Central Committee:**
1. Bro. Hernan Romero Arias, Assist.Gen. (Roma)
 2. Fr. Umberto Pescantini, Secr. Gen. MA, (Roma)
 3. Valdeci Antonio Ferreira, (BS)
 4. Fr. Anton Schneider, (DSP), (Hosting Prov. Sup.)

- B - Prov. Sup. Mccj Continental Coordinator of the Sector CLM:**
1. America/Asia: Fr. Luigi Gasparini (NAP)
 2. Francoph. Africa: Fr. Firmo Bernasconi
 3. Angloph. Africa: Fr. Massimo Robol (MOZ)
 4. Europe: Fr. Manuel Pinheiro (PT)

C - The CLM lay coordinator, + another CLM, + Mccj In charge (or Assistant) of the following Provinces:

- 1. Brasil NE, 2. Brasil Sul, 3. Centrafrique, 4. Centroamerica, 5. Colombia, 6. Congo, 7. DSP, 8. España, 9. Italia, 10. Kenya, 11. Mexico, 12. Moçambique, 13. NAP, 14. Peru, 15. Portugal, 16. Togo, 17. Uganda***

D - Sr. Marina Cassarino, CMS, Secr. Gen. MA & EV

I kindly ask those who plan to participate to confirm their coming and their number and those of the above list who will not come, to let me clearly know

by 31st July 2006.

Provinces left out of this list, who desire to participate, must let me know by the same date.

3. I also remind the non-Europeans who plan to attend the Assembly that they have to get their Entry Visa in advance.

4. The languages that will be used for the Assembly are ENGLISH and SPANISH. For these we shall try to provide simultaneous translation. For other languages we shall have to help each other.

5. The **TIMETABLE/PROGRAMME** of the General Assembly could be as follows:

<i>Sunday,</i>	<i>Nov. 5</i>	<i>Arrival</i>
Monday,	Nov. 6	Half Day of Reflection guided by a German CLM Reports (Central Committee and Provinces)
Tuesday,	Nov. 7	Reports
Wednesday,	Nov. 8	Sharing on the main issues
Thursday,	Nov. 9	<i>Free Day</i> (full or half)
Friday,	Nov. 10	Sharing on the main issues (a general CLM Charter?)
Saturday,	Nov. 11	Election of new Central C./or Continental Committees Programme & means for next 3 years (Newsletter or Web Site?) Evaluation
<i>Sunday,</i>	<i>Nov. 12</i>	<i>Departure</i>

6. As I already told you, the General Assembly is supported financially by the General Administration of the Mccj. The travel and personal expenses will have, however, to be met by the individual groups or Provinces.

If you have any question or problem let me know.

I look forward to a very stimulating encounter with our Lay Missionaries, with whom we share the enthusiasm of Comboni for a “regenerated” world.

May our Founder obtain for all of you the light and the warmth of God’s Spirit.

Yours in Christ,

Fr. Umberto Pescantini
Secr. Gen. MA, i/c of CLM

COMBONI LAY MISSIONARIES

QUESTIONNAIRE

to help prepare your Report for the 4th General Assembly
Ellwangen 6-12 November 2006

PROVINCE of _____

1. Report on the present situation of C L M of your group/province:
(1 page only, please)

1.1: Lay Coordinator and Committee in charge for 2006 ↓	1.2: Mccj in charge / or assistant / in the Province ↓	1.3: Who are the CLM presently in mission? ↓		1.4: How many are training or in formation this year 2006 to go to the mission? ↓
↓	↓	A- if you are "receiving" them: -from where? -how long is their term of service? ↓	B- if you are "sending" them: -where to? -for how long? ↓	↓

2. Describe what you consider the 3 most urgent issues to be discussed and clarified at the General Assembly (ex.g.: Identity, period of mission service, finances, contracts, training, missionary projects, re-insertion at one's return home, etc.). At Granada the members of the European Committee suggested these 3:
1. Belonging (how to become a united group), 2. Formation, 3. Autonomous financial fund to sustain basic services
(1 page only, please)

(Kindly send these 2 pages to **ROME** by July 31, so that I can prepare a DOSSIER for all the participants)

THEMES
Proposed

**FOR THE GENERAL ASSEMBLY of CLM
ELLWANGEN Nov. 2006:**

by the Provinces that answered the Questionnaire

1.: Identity, Belonging and Unity in the international CLM

2.: Formation

3.: Autonomous Financial Fund

ACTS OF ASSEMBLY

Day 1

Monday, 6 November, 2006

1. The Assembly was opened with a short prayer by Fr. Sixtus Agostini.
2. Morning reflection was lead by **Barbara Ludewig**.
She presented signs and symbols of hope, based on the reading from Lk 12:54-57.
We reflected alone for 15 minutes, and then in smaller groups. We made posters or signs to present during the mass, which included our symbols of hope.
3. Midday Mass was led by **Fr. David Bohnsack**. After the Gospel, a representative from each group presented their symbols and stories of hope.
4. In the afternoon we selected some participants for the roles that they would fill during the week:
 - a. Secretaries: *Pedro Moreira* and *JoAnne Harbert*
 - b. Moderators: *Alberto de la portilla* and *Marco Binaghi*
 - c. Translators: *Fr. Umberto*, *Fr. Sixtus*, *Fr. Joe*, *Fr. David*, *Fr. Manuel*, *Fr. Gunther*, (*Fr. Anton*),
 - d. Liturgy: *Sr. Soledad*, *Barbara*, *Marcelo*, *Hilda*
 - e. Timekeeper: *Dieudonné*
 - f. Social-Cultural Activities: *Fr. Gunther*, *Fr. David*, *Christof*, *Lourdes*
 - g. Kitchen: *Carmen*
5. A round of self introductions followed, with each person in the room explaining their connection to Comboni Missionaries as lay or religious, and where they have served in mission. ([click here to see Appendix 1 for details](#))
6. Fr. Anton Pramstrahler made a presentation on the house of Josefstal. He offered a brief history of the house and of the Comboni Missionaries in Germany. He welcomed the group, and offered his assistance with any needs. ([click here to see details in Appendix 1](#))
7. Fr. Umberto showed a power-point summary of the history of the CLM.
([click here to view the Power Point Presentation in Appendix 3](#))
The complete report that he summarized can be found in the Assembly report of 1998.

8. **Questions after the presentation:**

a. *Who was responsible for the pilot projects?*

i. *Response: No one was concretely responsible. The General Assembly approved them, but no roles were delegated. This information is in the reports of the General Assembly.*

b. *Have we examined why the CLM magazine failed?*

- i. *Response 1: This could be a discussion topic in groups this week.*
- ii. *Response 2: We need this Lay Assembly to respond.*
- iii. *Response 3: In this assembly, it is important to determine the roles and responsibilities.*
- iv. *Response 4: In the past, CLMs wanted to create a third issue of the magazine, but did not submit news to publish.*
- v. *Response 5: Nothing was imposed from the top. The assembly asked for the magazine as a means of communication for the various groups. Those of the committee agreed to it, but did not impose it. The problem was lack of continuity of personnel.*

c. *Question: Why have the two pilot projects failed?*

i. *Response: The lay were feeling the need to have their own space and projects and give continuity. The lay should be responsible for the pilot projects if they are to have continuity, otherwise the projects will have no support. The decreasing number of CLMs makes it difficult to care for the existing projects*

d. *Question: Why was the coordinator of the CLM changed from Secretary for Evangelization to the Secretary for Missionary Animation?*

i. *Response: During the change-over of Secretaries, there was a delay in replacing the outgoing Secretary for Evangelization. In order to maintain continuity, the new Secretary of Animation was asked to take over the sector of CLM. Fr. Manuel requested it specifically, so that the CLM would remain with someone to coordinate them.*

e. *Question: Has there been someone consistently working with the CLM since the beginning?*

- i. *Response: In Spain, there was continuity in the coordinating committee of the province. The European groups established continuity by meeting every year.*
- ii. *Response: This is a problem. When the Comboni Family assigns one person, after four years, he is changed. There is too much turnover in the Comboni Family. It is hard to organize well with people changing so much. The CLM must be taken more seriously, or else there can be no integration or growth.*
- iii. *Response: Continuity is important.*
- iv. *Response: In the individual provinces, continuity exists. It could be improved, but it exists. In Rome, we do not have enough continuity.*
- v. *Response: Among those who are here today, only four people were present in the Assembly in 1998.*

Day 2

Tuesday, 7 November, 2006

1. The Assembly opened with prayer by the liturgy committee:
Psalm 66 and Philipians 2:5-11

2. Country Reports were given by every province present.
[*\(click here to see details of Country Reports in Appendix 2\).*](#)

3. Here are some of the standard questions asked of the groups after the presentation of their reports:
 - a. *What are the challenges your group faces?*
 - b. *How does your CLM group commit itself to justice and peace in politically difficult situations?*
 - c. *Financial issues: how does your group fund its formation program?*
 - d. *(For groups that do not yet send CLMs out of the country) How does the group finance itself? Are contributions made by CLMs themselves?*
 - e. *How much support do the CLM groups receive from the MCCJ in their countries?*
 - f. *Does the CLM group have a house for formation?*
 - g. *Is there a full-time MCCJ staff member?*
 - h. *Are languages a big problem for CLMs in the receiving countries?*
 - i. *Do CLMs only work with MCCJ or CMS, or do they work with other religious groups?*
 - j. *What has the experience been of CLMs who live in community with MCCJ? Positive or negative?*
 - k. *Are there local people interested in becoming CLMs?*
 - l. *How are the contracts arranged between provinces? Who pays for food, housing, etc.?*
 - m. *How much formation does the receiving province offer to the CLM?*
 - n. *Does an unsuccessful experience receiving CLMs from the NAP in the past suggest that your province may not be compatible with CLMs from western provinces?*
 - o. *For provinces looking to begin accepting CLMs: are there possibilities of accepting teams of CLMs, rather than individuals?*
 - p. *Is it possible for CLMs to form themselves into an NGO?*
 - q. *What problems have the families with children had in formation and in mission?*
 - r. *What can CLMs do in their home countries upon their return? How are they integrated?*

4. Conclusions:

The different groups are at very different stages of maturity. It seems that geography, political stability, financial connections/resources, and support from the MCCJ are all variables that affect the CLM groups. No group has an identical situation to another.

Day 3

Wednesday, 8 November, 2006

1. The first task was to review the CLM documents from Mellatz and Palencia in small groups (based on language). The documents were created to reflect the ideal, and may not match reality. We are not having a discussion to create a new document, but rather to enrich these documents with our experience. These documents were born out of the CLM, not out of the MCCJ.
2. **Group Reports on Identity, Autonomy & Belonging**
 - a. *Spanish-speaking Group*
 - i. Important issues: length of time in formation, importance of *Ad Vitam* and *Ad Gentes* commitment, and that these things must be consistent in all of the groups if there are to be international communities. To be Comboni, means to have a life commitment.
 - b. *French-speaking Group*
 - i. Important issue: community living either in the mission field, or upon the return to the home country. What is important is that the CLM live a lifestyle rooted in spirituality, continued financial commitment to the CLM movement, and the charism.
 - c. *Portuguese-speaking Group*
 - i. Important issue: life in community is an ideal, but sometimes it is hard in reality because of lack of members or personal reasons. It is necessary to consider community with a lay face, and not structure it to be identical to a religious community.
 - d. *English-speaking Group*
 - i. Important issue: the question of *Ad Vitam* was discussed as a difficult topic to include at the beginning of the CLM commitment, because it is like asking someone to commit to something without fully understanding it. But it should be emphasized throughout by asking CLMs “what next?” on how they will live out *Ad Vitam*.
3. **Formation**
 - a. Formation does not end with departure for the mission the first time. As it is in the institute of the MCCJ, formation is no longer understood for the preparation years, but for a life commitment. How do we cater for the preparation stages? And how do you foresee the accompaniment of these persons in how they live their lives as they return? What are the central points we want to transmit to the individual so they can live a vocation, and not a career. See if there are differences, why, and see how we can be inspired by each other. Which elements need more attention than others? So that a person is made able to live a life vocation that is mission oriented.
 - b. Look at the ideal in the documents. Ask yourselves these questions: How do you do it, how often to you do it, how many assemblies, how many retreats, how do you accompany in discernment?

Day 4

Thursday, 9 November, 2006

The first half of the morning is dedicated to presentations on formation.

Presentations on Formation:

1. *French-speaking group*
 - a. Major formation topics: human maturity, sober lifestyle, community, the Comboni charism, biblical formation, theology of mission, themes like justice and peace, culture, insertion, the theology of ministry. Spiritual accompaniment and a sense of welcome are important. The discernment period is one-two years before formation.
 - b. Questions: Do the CLMs already have a good relationship with MCCJ before they join? When is it clear that someone has finished discernment and can join formation?
2. *English-speaking group*:
 - a. Major formation topics: Morning & Evening prayer, daily Mass, 30 minutes of personal prayer, spiritual direction with an MCCJ, pastoral work together outside, spiritual inputs-reflections, *lectio divina*, Comboni spirituality, theory of laity and mission. DSP and NAP also include workshops on crossing cultures, and living healthily overseas, language study. NAP does much discernment over phone and email, and invites applicants to a discernment weekend visit before formation.
 - b. Questions: How can discernment over the phone and internet be effective in the NAP? Are the English-speaking provinces adequately asking if people are praying and believing? Are the NAP and DSP really looking for CLMs properly? Are they considering the growth of the whole person adequately? Are they adequately preparing for an *Ad Vitam* vocation? Please clarify more for the preparation of community, the availability of structures and services.
3. *Spanish-speaking group*:
 - a. Major formation topics: A journey of formation is important, discernment should be 6 months to a year, second stage gives information for community life and being sent out ad gentes (6mos-1yr), the next stage is permanent on-going formation, which includes the themes in the Palencia and Mellatz documents.
 - b. Questions: If one enters the formation house, does that guarantee that they will go on mission? How have you reached an agreement about forming international communities? Why don't the Spanish-speaking countries send CLMs to English-speaking countries (it seems out of balance)?
4. *Portuguese-speaking group*:
 - a. Major formation topics: Received the formation program of the MCCJ, but was too specific for priests. How can we fashion it to meet the needs of the lay? How to make the issues of the identity of CLMs and a sense of belonging clear, how to accompany them on a spiritual journey, how to keep the formation on-going.
 - b. Questions: Is it possible to give more practical time in formation in the host country for cross-cultural training? Is there a way to give more practical time to the formation of community life? Is it possible to have a married couple to accompany a CLM married couple during formation?

For the second half of the morning, the assembly split into two groups (laity and religious) to discuss our proposals for each other.

OUTING

The second part of the day (from 3pm-10pm) was dedicated to a relaxing outing.

Fr. Josef Schmidpeter offered himself to lead us in our visit through Ellwangen town and even found for us a professional guide.

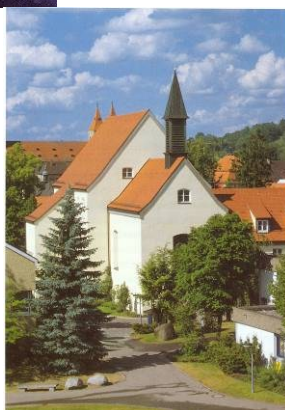
We visited the centre, the cathedral, the Jesuit and the Protestant churches,



an orphanage run by Fr. Erwin Knam



(who explained to us the beautiful pictures contained in his church, Franziskuskapelle)



and, on top of the hill, the old castle with its museum.



We ended the day with a rich dinner in the hotel of a friend of the Comboni family.

Day 5

Friday, 10 November, 2006

There were two **financial questions** to consider: how are the groups currently funded, and is there a possibility of beginning a common fund for the groups to share?

1. *French-speaking provinces:*

- a. Each CLM should give a personal contribution to the group, and do missionary animation to get money, find help with benefactors, or sell things like books or magazines. Recommends forming a commission to find funds, rather than an international fund, which would be too difficult to organize.
- b. Questions: should the funds be for the local church or the specific CLM projects? A central commission could help newer groups become better organized before soliciting funds. We should not talk just about how to spend money, but also how to raise it for each other. Do we need to have international knowledge to ask for money from the outside? Groups like the UN would restrict it.

2. *English-speaking provinces:*

- a. 1. Some receive money from the CLMs themselves as money out of the work they do. 2. We also receive some donations from the mcccj, parishes, foundations or the projects at the mission. 3. Our expenses all varied. Some are very high and others have fewer. 4. We found that accountability and transparency has to be explained to the donors.
- b. Comments: We proposed forming an email network, where we could talk with each other, and share ideas. Forming a central commission would be expensive. We would be spending all of our money on the commission and no money remains for the projects themselves.

3. *Spanish-speaking provinces:*

- a. Each group progresses toward financial autonomy at its own pace, according to its reality. The MCCJ in the province should commit itself to help the CLM group until it reaches autonomy. The CLM also should work with an NGO expert who can help them to look for money.
- b. Questions: How do you incorporate into an NGO? Getting funding for the CLM would not take away the financial responsibility of the CLM. The idea was to collaborate so that the common international fund would help for the general coordination, bulletins, and for projects in which our different groups participate.

4. *Portuguese-speaking provinces:*

- a. All provinces should work toward financial autonomy. There should be clear guidelines about social insurance and health, and a clear contract between the provinces of expectations. Paying the social security of the CLM is an important issue. Also, the importance of the CLM making a financial contribution.
- b. Questions: Is an international fund realistic, or are the groups too immature to organize this?

Agreed to meet separately later as lay and religious groups, with the purpose of discussing the common fund, the publication of bulletin/newsletter by the lay, and for creating proposals for further action.

Day 6

Saturday, 11 November, 2006

On this day the two groups (lay and religious) met separately to clarify their position and present their views in greater freedom.

What follows is the report of the group of the CLM.

The group of religious did not make a report of their discussions, but only presented their proposals at the general assembly.

1. We agree to have someone formed to accompany in the formation for the CLM.
16 Yes
2 Abstain
2. We agree on the introduction to the document of Granada.
18 Yes
3. Granada Document p.15, letter A on “Lay Person” under the subject of Identity.
1 Abstain
17 Yes
4. Granada Document p. 16, letter B on “Missionary” under the subject of Identity.
18 Yes
5. Granada Document p. 17, letter C on “Combonian” under the subject of Identity.
18 Yes
Comment: Remove the word “Europe” in letter E, and replace it with “their home countries”
6. Include letter F under Identity: “As CLMs, we are part of the Comboni Family, we ask the MCCJ and CMS to invite the CLMs living in their province to retreats, feasts or special days of the Comboni Family.”
18 Yes
Comment: We, in our province, are integrated and always invited to the assembly. But if the reality in some provinces that CLMs are not invited, it would be nice to have it in the document, because the CLMs can achieve what they find in the documents.
7. Form Continental Committees of CLMs
18 Yes
8. We propose to be invited to the Provincial Meetings for discussions that involve the CLM programs.
1 Abstain
16 Yes
1 No
9. Voting to approve the entire list of proposals to present to the MCCJ later in the afternoon:
1 Abstain
16 Yes
1 No
10. A Central Committee will be created, which would include two CLMs, an elected MCCJ, and the Secretary of Evangelization. The responsibilities would include: working out within the committee the issues of economics for arranging travel to meetings, coordinating the network of communication among CLMs, and representing all continent groups at the meetings.

Alberto de la Portilla and Gloria Morales Hernandez were chosen to be presented for election by the General Assembly as CLM representatives at the Central Committee.

CLM 4th GENERAL ASSEMBLY

ELLWANGEN 6-11 November 2006

38 members of the Assembly were present in the room:

**34 with voting rights
4 observers**

1

There will be personal commitment of each CLM according to their ability to contribute. They will have co-responsibility to the movement. Each CLM group should continue in its own process toward financial autonomy.

- Votes: **Yes 32, Abstain 2**

2

The CLM asks the Mccj for space on the web site www.Comboni.org, to facilitate better communication and exchange between the CLM groups. The material (news, formation programmes, requests, etc) will be published in the language(s) made available by the CLM. Members of the Mccj Provinces are expected to give a hand in providing translations.

- Votes: **Yes 31, No 1, Abstain 2**

3

We will create a network to help facilitate communication between the CLM groups where we can share ideas about formation, projects, or request financial help.

- Votes: **Yes 33, No 0, Abstain 1**

4

Stages of formation

Several stages exist:

- **Stage of knowledge and first contacts** (Length varies according the candidate.)
- **Discernment stage** (Around one year, minimum) to know the candidate and to discern their vocation, etc.
- **Going in-depth stage** (it varies according to the Province, 1 or 2 years): it is developed in weekend encounters, seminars, retreats, etc.
- **Specific preparation** (an ideal of a minimum of 6 months of community experience):
Usually the CLM candidate has a course with other missionaries of the country, and it is more intensive course with residence in a Comboni house: for the language preparation, study of the culture of the destined country, Comboni spirituality and charisma, etc.
- **Formation in mission:** includes six month period of enculturation (culture, language, etc.), specific formation for lay people, supervision from someone outside of mission.
- **Permanent formation:** (Includes those who have returned from mission).

We suggest that there will be personal accompaniment in all stages of formation

- Votes: **Yes 25, No 0, Abstain 9**

5

We believe it is necessary to prepare more lay people who are able to guarantee the formation and accompaniment within the CLM in order to gain greater autonomy

- Votes: **not recorded**

6

In a vision of church as communion the charism of Saint Daniel Comboni is a gift of the Spirit to the particular churches in which the CLM are springing up. They are developing a new dimension of living the combonian charism in autonomy and communion with the rest of the Comboni family. As a lay missionary movement they are an expression of the missionary dimension of the particular churches (both the sending and the receiving ones) and live the values of the Kingdom of God within the daily realities (economics, political, social, cultural)

(Introduction to the document of Granada 2006)

- Votes: **Yes 30, No 0, Abstain 4**

7

IDENTITY

a) Layperson

- Are men or women, single or married, and mature (older than 21 years?).
 - Involved in the secular life (work, family...)
 - Aware of the value of the cultural diversity, they are formed in a human, professional and Christian way.
 - In the country of origin they support themselves by their own work.
 - They work for the values of the Kingdom of God, promoting the evangelization and liberation of people.
 - They have a Christian vocation and the sense of ecclesial fellowship
 - They have a mature faith and clear motivation for the missions.
 - They are motivated by their option to follow Jesus Christ in an ecclesial and community context.
- a) By encouraging in a missionary way the local Church and the society in which they live.
b) By working at the service of human liberation, of justice and peace.

(from the Document of Granada 2006)

- Votes: **Yes 30, No 0, Abstain 4**

8

b) Missionary

- The CLM live the mission “Ad Gentes” in answer to their Christian vocation.
- They have a clear and positive disposition to go to the mission among those non-evangelized people or those still needing to strengthen their faith as Christian communities.
- The CLM want to share (giving and receiving) their life (faith, capacities, etc.) among the people to whom they are sent.
- As Christians the CLM announce the Gospel:
 - With their testimony of life;
 - With their commitment in the civil society by means of their work and at the service of the integral human development, of human liberation, of justice and peace;
 - With their commitment in pastoral activities, promoting a ministerial Church;
 - Promoting the missionary awareness of the Church.
- They promote the missionary vocation.
- From the point of view of the poor making them the main protagonists of their own liberation.

(from the Document of Granada 2006)

- Votes: **Yes 30, No 0, Abstain 4**

9

c) Comboni

- As the Comboni Family, the CLM live their vocation through Daniel Comboni's charisma, re-creating it by the light of their lay status.
- In general they work in co-responsibility and in collaboration with the Comboni Family.
- This supposes:
 - a) Identification with the charisma, the founder's knowledge and his spirituality, to be witness of Jesus' Gospel.
 - b) "To Save Africa with Africa" being promoters and animators of local laypeople.
 - c) To make a preferential option for the least in society (the excluded and impoverished), which to be authentic, is born of faith, which influences the world of politics, of education, of the economy, etc. willing to bear the cross with the crucified of today.
 - d) Community Life as the fundamental dimension of the missionary life. That is carried out in the community of CLM (where it is possible), be it in the apostolic community with the Comboni Missionaries or other pastoral agents; maintaining an austere style of life and an attitude of sharing with people.
 - e) Continuing in their country of origin the "missionary" work being carried out especially in the promotion of the justice and the solidarity, with an "alternative lifestyle" and maintaining the CLM presence in projects 'ad extra' in the various missions.

(from the Document of Granada 2006)

- Votes: **Yes 30, No 0, Abstain 4**

10

(To be added as f) to the previous Proposal): As part of the Comboni Family, we believe that the CLMs , MCCJ, Comboni Sisters and seculars should come together for assemblies (as observers), retreats, feasts or special days of the Comboni Family, etc.

- Votes: **Yes 30, No 0, Abstain 4**

11

We believe it is necessary to encourage the creation and implementation of continental committees .

- Votes: **Yes 29, No 0, Abstain 5**

12

We consider the CLM as a lay missionary movement originated as a vocation "Ad Gentes" and "Ad Vitam" according to the charism of St. Daniel Comboni.

Recognizing this vocation as a gift of the spirit and considering the Comboni charism as a universal church heritage, we feel called as Comboni Missionaries to accompany the CLM in their growth and specific fulfilment in the Comboni Family.

- Votes: **Yes 31, No 0, Abstain 3**

13

That there be 2 LMC in the Central Committee

- Votes: **Yes 34, No 0, Abstain 0**

14

That a historical study be made on the relationship between D. Comboni and the lay missionaries. The Central Committee will contact some Mccj scholars for it.

- Votes: **Yes 34, No 0, Abstain 0**

15

That the CLM continue walking towards establishing international communities. To help this, the formation programmes should be shared more during the coming 3 years.

- Votes: **Yes 31, No 0, Abstain 3**

16

We respect the rhythm of growth of each Province towards the common ideal.

- Votes: **Yes 33, No 0, Abstain 1**

17

We propose that in the next 6 years there be regular meetings of the CLM at least: of the Provincial Coordinating Team once a year; of a Provincial CLM Assembly every 2 years; of the Continental Coordinators Team every 3 years, and the General Assembly every 6 years.

- Votes: **Yes 18** (*Much was debated about the possibility of a more frequent General Assembly*)

18

The Central Committee will coordinate the sharing and distribution of material among the CLM and will prepare a “basic course of formation”.

- Votes: **Yes 30, No 1, Abstain 3**

The New Central Committee:

These are the new Members of the CLM Central Committee who were unanimously elected:

- Alberto de la Portilla (E)



- Gloria Morales Hernandez (Torres) (M)



- Fr. Günther Hoffman (DSP)



- Fr. Umberto Pescantini (Rome)



C O N C L U S I O N

1. The CLM send a message to all Comboni missionaries (sisters, brothers, fathers):

It is through you that we come to know and love St. Daniel Comboni and the mission *Ad Gentes*.

2. Sr. Soledad (for the Comboni Sisters):

It is good to congratulate each other. This century we hope to do much work, hopefully we will not lose what is essential in our union in Jesus and Mary.

This is a great work that we can share with all. I commit myself to promote the movement of the CLM. We sisters are working in CLM promotion. And there is much ahead of us that we can do.

We hope to reach the point when we work together, helping each other in all ways.

We want also to thank the community that is hosting us for this conference.

3. Fr. Umberto Pescantini (for Mccj):

It has been an important and interesting experience. Thanks to all of you who have come a long way. For some of you, it has been a real struggle and sacrifice. I am very grateful to the lay who have come. This is for them the most important assembly. We are grateful to God that their number has increased. We are looking forward to a larger assembly with more participation from more provinces. I think St. Comboni is looking down on us today with smiling eyes, knowing that something is moving, that his spirit is capturing the life of more people. The important thing in the heart of all of us is the mission. It is what moved Comboni, and what is moving us.

The most important thing I would underline in this assembly is a convinced affirmation of the fact that we are facing a movement. People have been touched for life by the mission of Comboni. They are trying to shape their lives, moved by this spirit. In the early stages of the movement, things were not as clear, and in some of our provinces things may not be clear yet. Both in the lay and also in the members of the rest of the Comboni family. What I would ask you to do is to pray, and also to enter more clearly into the meaning of mission. We are not competitors, we are collaborators. Two hands wash better. We collaborate with each other. Fathers to lay, and lay to fathers, in the same spirit. I hope that more and more, especially in the inputs of formation, the figure and the spirit of **Comboni** takes a greater role. That people are really moved and captured by his spirit, and be able to appreciate his books and biographies. So that it transforms the life of a person, no matter where they are: Africa, Spain, Mexico, etc. Give missionary experience outside of their own area. The important thing is that we are really moved by the mission.

In the latest Intercapitular Assembly of the Mccj, a word came out that reflected the mentality: the impetus we feel towards regaining the spirit of the “*most difficult*” mission. Perhaps sometimes the Western mentality may encourage us to slow down. But we are encouraged to seek the most difficult mission. Seeking the most difficult mission is the real Comboni spirit. You can find it in his writings on every page. If we continue in this spirit, I think that God will be with us. The external difficulties we shall meet sometimes, but this will give us the motivation to go forward. And I am sure that this will inspire other groups that have not yet developed to rise up. Something will come up, even from the stones of the desert somewhere. We want to make it more meaningful to more people. Some people are saying that the mission is in crisis. I challenge you to prove the contrary. We have difficulties, but the mission is not in crisis, and this we prove with our own attitude and commitment. It is vibrant in the world today.

As much as possible, *collaboration, collaboration, collaboration*.

EVALUATION OF THE ASSEMBLY

(38 papers collected)

(E=Excellent; G=Good; F=Fair; P=Poor)

	E	G	F	P	=
1. Preparation	9	23	6		38
2. Welcome	23	15			38
3. Place	26	12			38
4. Length	6	22	9		37
5. Moderation	20	15	1	1	37
6. Contents	7	26	5		38
7. Liturgy	5	27	5	1	38
8. Social & Outing	18	17	3		38
9. Translation	9	23	5	1	38
	123	180	34	3	

10. Proposals for the future:

- improve translation
- preparar un documento de trabajo que reúna los temas
- el horario muy cargado no dejó tiempo para la convivencia
- formación trabajado por el Comité Central; también en función del trabajo continental se hará el trabajo de la próxima Asamblea
- from the beginning the Assembly should have an end result; this can help the participants to be more focused and not to run around
- next Assembly in Namugongo(Uganda or Fatima(Portugal); I would not change the time: late autumn in the North
- more time for sharing in lay groups / religious groups
- pienso que seria bueno que la próxima asamblea sea en otro continente, África o América Latina
- veuillez de remédier à la traduction (espace francophone)
- pensar en otro país próxima asamblea
- organizar las comisiones con anticipación
- la liturgia que la organicen los LMC
- outro mes; muito obrigado pelo empenho
- more provinces to be supported to attend the assembly
- collecting proposals before the meeting; concrete proposal text from the provinces
- at the first day, 3-4 inputs about single “dream” or proposals where the CLM could aim to
- que seja no continente Americano
- mejor preparación
- que la Dirección Mccj esté presente
- que estén presente los tema que suben de la base de la provincia
- han faltado las experiencias de misión de los mismos laicos
- dar continuidad a lo propuesto entro lo positivo y negativo
- thank you very much for the effort you did, Fr. Umberto, Marco & Alberto
- if it's going to be during the cold season, let us have it in a warmer place
- preparation was only Fair because I knew almost nothing of what had gone on before; the documents emailed to us were helpful
- outing should be shorter than 7 hours next time
- thanks so much for the translation; but if we can hire someone it can be better
- let's see how well we communicate in between assemblies first
- I would propose less theoretical topics and more practical tips; what we decided by the conclusion of the assembly would not help me much in my day to day work with the CLM; I was hoping for more practical advice from others
- I also think that if we could have had more of a visual (even a table with all groups lined up in columns) showing some things about the groups it would have helped us to be more familiar, so that we would not have had to cover this ground while we meet:
 - for example(for each Province):
 - # of yrs established
 - # in formation
 - sending abroad or CLM remain in country?
 - # months formation
 - # months community formation
 - % financially autonomous from Mccj
 - have formation house?
 - # Mccj who are in coord. team
 - etc.

I know this is difficult with all the translations needed & time to compile, but if it saves time during the assembly, we accomplish more without needing to explain & re-explain...

SELF PRESENTATIONS

Bro. Rosario Iannetti, *South Sudan*

Is working in Sudan, and was appointed by the provincial assembly to accompany the Comboni Lay Missionaries, of whom there is none at the moment. It has only been two years of a peace agreement. The country is undergoing reconstruction. Lay missionaries are welcome Huge need in human promotion. South Sudan has a church that was founded by lay people, because the missionaries were expelled in 64. In some areas, for 40 years there were no missionaries, and much of the work was continued by lay Catechists. Now we want to open up to lay missionaries.

I am a doctor in charge of a hospital, and have lay helpers from Italy, and from Uganda. They were referred by a missionary hospital. Looking for people with a strong motivation.

**Fr. Alfredo Gomes de Souza, *Portugal***

I did mission service in Mexico in the outskirts of Mexico City, with the community in collaboration with the Comboni sisters. We had a good team, and were promoting leaders of communities. I was a formator in the postulancy of Cuernavaca. I also started a new community with the indigenous people in Guerrero. Then the province of Portugal put me in charge of CLMs in Portugal since 2002 until now. I also do mission animation and other activities

**Fr. Günther Hoffmann, *Germany***

I have been in South Africa in a rural area. I came back to Germany in June to be coordinator of lay missionaries in this province. I am quite new in this capacity. When I got to know about mission 20 years ago, I knew lay missionaries in Germany who had a partnership with Perú. I was attracted to a missionary vocation because there were young people who were doing one or two years of service. I had a calling to be a missionary for life. Met the Combonis in Josefstal and went from there. Happy to coordinate in Germany with a good team. Glad to be here and to learn since I am just starting this service.

**Valdeci A. Ferreira, *Brazil***

I was the first Comboni Lay Missionary in Brazil. The group we started is now present in many places, and we participated in the third assembly. I represent all the lay missionaries as member of the Central Committee. Now I am the director of a prison which has no police. It is an experience that started in Brazil, and has spread to 16 prisons. Another 54 are being built to start the same project. We have 108 experiences like this outside of Brazil. One in Guayaquil and Costa Rica. Life is dedicated to the prisoners: Those who lack freedom.

**Charles Boya, *Uganda***

It is the first time that I participate in the conference. I have been working with the Comboni Sisters since 1989. By 1992 a sister started a programme caring for the sick. In the 1990s, a Comboni father also came to encourage us in Gulu. We became very excited. 10 years later, we heard that a group were already formed in the south of Uganda. Due to the situation of war in the north, we could not travel south for our formation. In 2003, 6 of us were commissioned by the Bishop as Lay Comboni Missionaries. The Comboni Samaritans care for children, AIDS, women, and do outreach in schools and the towns. I am one of the administrators.





Sr. Teibe Medhanie Hadghu, London Province

Comboni sister for 26 years. Worked for first few years in Eritrea, then spent 5 years in USA. Assigned to Uganda where she had a wonderful experience. She taught divinity in a school, and was chaplain in different high schools. Did Missionary Animation and Vocation Promotion.

Now she is in Germany, and works with African refugees. Takes part in the formation of the lay missionaries in Germany. The sisters are happy to be close to the CLMs and CMs. In Kampala, the CLMs were able to work in an outreach programme with the youth in small Christian communities.



Regina Nansubuga, Uganda

From southern Uganda. Joined as a pioneer in the year 2000, when the group of UCLM started. Worked in Kasaala parish with youth. There are youth groups in secondary schools, and the Youth Alive programme for youth and young adults in an attempt to reach out for AIDS awareness to young and mature people. It is good we are here for this assembly, because we didn't know anything about the lay missionaries outside of our country. We have had lay missionaries from Germany and from other places, but we have not yet collaborated. Our meetings are mainly in Kampala.



Fr. Raphael Savoia, Italy

Worked in Italy with CLM for last 3 years, of whom I am responsible up to 31 December 2006, then I will return to South America. From 68-99 was in Ecuador. My work has been mostly with Afro-Americans and I worked for the formation of leaders of small Christian communities. It is important to remember that at this time the 10th pastoral meeting for Afro-americans is taking place in Venezuela. The beautiful thing I want to share is that it was born in Ecuador. Groups of lay missionaries of afro-ecuadorians have gained recognition that they are lay missionaries. This is especially the work of Comboni brothers. I will explain the work we are doing with the lay in Italy some other time.



Fr. Alejandro Canales, Spain

I returned from Tchad in 2005, and I accompany the lay in Spain. 3 other Combonis are helping in the various zones. This has been a baptism for me. My contact with the lay was in Africa: there were groups in Missionary Animation and toward a lay vocation. In Tchad, we already had lay missionaries from France, but not Comboni. Here in Spain I realized that the lay missionaries vocations are rising. They have elected their own coordinating team, of which Carmen is responsible. The CM plays the role of the delegate of the provincial council to the movement to help with the Comboni Charism and discernment of the candidates. There are 4 or 5 CLM in the field, and it was providential for me to see the work they are doing. If there are

difficulties, they can talk about it. Three quarters of the returnees are in Spain with families. We as CMs should recognize that this is gaining momentum.

- *Question:* are you full time for this work?.

- *Answer:* I take part in all meetings or when I am needed.

I also work in Missionary Animation, and for the Justice and Peace programme of the province.



Fr. Leo Tibenda, Uganda

Was a missionary in Central Africa, and then was working in a parish in Uganda for the last six years.

From the beginning of this month, I am full time in Mission Promotion and also in charge of assisting the CLMs.

Fr. Goffredo Donato, *London Province*

We do not have a specific project for CLMs in London Province. Some young people before university get a government funded project to go abroad which is not linked to a faith dimension. Groups of volunteers like VMM are very famous, but have decreased by fifty percent. Our presence in the province is to be aware of what is going on in the field of justice and peace, and many initiatives are in the hands of lay people. We try to do promotion with the magazine. But we have no plan to get involved with CLM as a province. We see for us a commitment with immigrants—to take a pastoral responsibility for them.



Birgit Schardt, *Germany*

Met the Combonis in 1995, and was prepared to join in 1996 to go to Kisumu in Kenya. There was work with street children for six months, but not with the Combonis. She is a nursery school teacher. She looked for another experience and worked for 2 years in Nairobi at Nyumbani, an orphanage for HIV children run by a Jesuit. She returned to Germany in 2002 and tried to remain connected to the Comboni Missionaries. She helps to prepare new CLMs, and involves former CLMs to prepare new ones.



Christoph Koch, *Germany*

Applied after secondary school, and made his preparation with the CMs and then worked at Kivuli Center in Nairobi, Kenya with Fr. Kizito. Worked with street children for 14 months. After his return, he asked for a chance to join the preparation team. He has been working in it by giving his own experience reports and presentations to schools and parishes. Many who return want to be active with the Combonis. It is very important to connect with returned CLMs.



Fr. Manuel Pinheiro, *Portugal*

I am 55 years old. For the last 5 years I have been working in Portugal. Before this, I worked 12 years in Zambia and Malawi. I then and went to Rome where I was General Secretary of Evangelisation and was in charge of the Lay Comboni Missionaries. My presence here is to represent the provincials of Europe, who are all committed to this conference. I keep contacts with CLMs in the mission, and with the German province.



Fr. Eliseo Tacchella, *D.R. Congo*

Comboni Missionary for 25 years. I spent the first years in Padua. Had an experience in Zaire, where I first worked with the lay. I am in Congo since 1989.. Before I became a priest, I was a lay. There were groups who left for the mission, and some groups went just for a month, but they felt a need for much more. A new group of the lay was born. Wanted to continue missionary animation. First 6 years in Congo, there was an international organization, and there were two Comboni seculars. It was a nice experience. From 96, I have been in Kinshasa, where I work with the magazine as an administrator. Through the Cenacles of Missionary Prayer, the participants discovered the Comboni charism. From there, the CLMs were born. In four parishes, these groups are living and working at a local level. Going out of Congo will come later.





Dieudonné Likambo, D.R. Congo

Congolese. Married with two children. I am an economist. I work at an NGO of the Belgians in the field of security. I write books for children, and didactic material about AIDS. In the Diocese I work for the Pontifical Work of Holy Childhood. As a CLM, I am the general coordinator of the LM groups in Congo: Colamique. As Fr. Eliseo said, it is a cenacle of missionary prayer. It was born in the parish of St. Augustine in Kinshasa 9 years ago. We do our missionary animation work through three missionary committees. We are present in four parishes in Kinshasa, and also four more parishes in the interior parts of Congo. The movement has three committees: *Comboni Charism*, to spread the spirit of Comboni in the parish.

Through this committee we organize missionary animation in the parishes. During the seasons of the religious calendar, the holidays, the feast days, the day of sending missionaries, we sensitize the people to missionary awareness, civil education, the involvement of the Christians in politics. In the second committee, the committee of *Communication*, we collaborate with the magazine *Afriquespoir*, the work of sensitization in the parishes, journalists working on the radio, and maintaining the internet website. The third commission is of *Charitable Works* to search for those who really suffer, and we do not need to “leave” in order to find the mission...it is in our place.



Germaine Tuamba, D.R. Congo

From Congo. Founder and director of a government institution Centre of Accompaniment of Children of parents without Work. I founded it in 2002. In 2003, I discovered the charism of Daniel Comboni, such as Save Africa with Africa, or human promotion. This idea of Africa with Africa has touched me, especially in light of the political situation. I was encouraged by this idea. The youth in Congo are abandoned and disorganized. I was mostly interested in promoting youth work for girls through evangelization, and human promotion. Our aim was to protect the young unmarried mothers. We teach these girls job skills for achieving economic independence. We take care of both mother and child, especially in Goma, and

education for the children is a priority. In the slum area, there is no water or power. We teach the kids the gospel of charity, which is the soul of development. We also provide health care for kids.



Pedro Moreira, Portugal

I was born in France, and moved to Portugal at age 11. I worked two years in Mozambique in construction, at schools, in a bit of everything. I went back to Portugal in 2005, and work with the coordinating team in Portugal. I try to keep the charism in my work. I would like to return to Mozambique, but I have to organize my life. If I can, I will try again there or in another place.



JoAnne Harbert, USA / North American Province

Currently she is Associate Director of the CLM Programme of the province

Fr. Xystus Agostini, Ethiopia

I represent Ethiopia now. In Ethiopia, we have a tradition of many missionaries who come and work and live near a Comboni community in agreement with the Bishop. We are happy to work with the CLMs. We would like everybody to know about the difficulties of the province. One problem is that of residence permits, and there are many other difficulties. The local church, the traditional church of Ethiopia, is well established and does not prefer outsiders to come in. The Latin Right is also present. CLMs must be respectful of these things...like language, singing, fasting. I ask lay missionaries to consider their presence in Ethiopia with patience to understand that these difficulties could make the process slow.



Fr. Umberto Pescantini, Rome

He represents the Comboni General Administration. He is in charge of Missionary Animation, which includes the care of the CLM. Is from Verona, ordained in 1967. He spent 21 years in Uganda working in a parish and later teaching in the seminary and postulancy. Then was formator in Kenya, and was provincial for six years. After his sabbatical, he remained in Rome as member of the Curia . He is responsible for convening the Assembly of Comboni Lay Missionaries. He came to listen, and to get ideas, to blow on the fire so that it grows.



Alberto de la Portilla, Spain

I started working with the Combonis in 1992, in Seville, where I met my future wife. We talked a lot about mission. I spent a year in Bolivia, and from there entered into the CLM. Then went to Mozambique for three years. When we came back, I became involved with the rest of the CLM, and try to promote the movement, and participate in the coordinating team. My function is to represent Spain in the European meeting of the lay. Help to coordinate the lay in all of Europe. Work with immigrants, with others who have much experience in the field, and have learned a lot, and try to be a bridge between cultures. It is good to work together to discuss international collaboration in the spirit of Comboni.



Marco Binaghi, Colombia

From Italy. Started with Combonis in 1990. In 1994, went to Bogota for formation. And then sent me to Congo to work with the pygmies. After 5 years, they called me for another commitment in Bogota, where I am forming the international brothers in the center in Colombia. He is accompanying a group of lay who are forming in Colombia. If they are roses, they will flower.



Barbara Ludewig
Germany



Fr. David Bohnsack
USA



María del Carmen Polanco
Spain



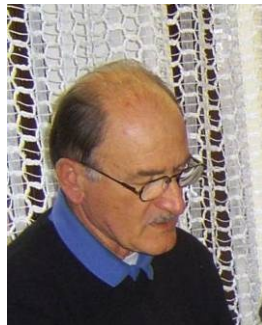
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Gloria Morales Hernandez
Mexico

Enrique Torres Trujillo
Mexico

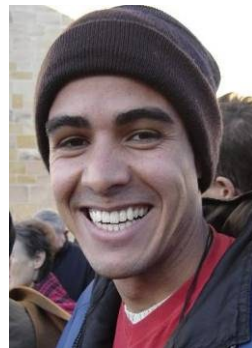
Fr. Jorge Garcia
Mexico



Hilda Álvarez Chamán
Peru

Fr. Joe Rabbiosi
Togo/Ghana/Benin

Fr. Paul Kambo
Kenya



Bro. Luis Gil Dávila
Perú

Marcelo Gomes Moutinho
Brazil

Fr. Luigi Mattiazzo
Central Africa



Maria de Lourdes Vieira
Mozambique

Rosa Conde
Central Africa

Sr. Soledad Saenz
Rome

Fr. Anton Pramstrahler is our host here in **Ellwangen** and therefore he welcomes us and takes a moment to present the house of Josefstal and his community.



This is a Comboni house that functions like all Comboni houses. The mother house is in the valley, which is called the valley of St. Joseph. The house was bought in 1920, and was an old mill which was enlarged. In the 1960s, the house became too small. We left the small house, and came to the top of the hill. This house was full until 1998. It was a house of formation where many Comboni brothers were formed.

Then the provincial at the time closed it. So, the house is officially closed. It should not even appear in the Annuario! The following provincial administration said it was not good to keep an empty house, so Brother Sigfried and I use it as a house of retreats and meetings. We are in the eighth year of running the house this year. We are waiting for a new provincial to decide if we should continue using it or close it. The size of the Josefstal house is 30 hectares. The fields are rented, and the workshops are all occupied in carpentry, and the stable is a workshop now for Harley Davidson and heating systems. Sometimes we have a lot of people, and others come during the afternoon for coffee or a break. Our German families have an average of 1.4 children. It is hard to get vocations here.

The other house in the valley is now rented to the city council for one euro. They have built a

In September 1975, there was a reunion of the two chapters of the Italian and German branches. They planted a tree, which was almost destroyed in a hurricane in 2000.

There is another community in the city, which is still a provincial house. The house is mostly used by the elderly and sick fathers and brothers, 17 or 18. The provincial spends only a few days there.

The diocese is Rotenburg-Stuttgart.

We are 65 in the province. We do mostly missionary animation, and there are a lot of elderly CMs who give help where they can. Everyone does what they can, and we do not want to become old. There is a group of young people in Nürnberg who dedicate themselves to work among the youth, and to work with the immigrants.

C O U N T R Y R E P O R T S

1. BRAZIL

Relatório LMC – Brasil Sul nov. 2006

Conteúdo

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BREVE HISTÓRICO

1994. Primeiro contato de alguns leigos com a carta enviada pelo Superior Geral dos MCCJ, que apresentava algumas possibilidades de atuação misionária e de vivência do carisma comboniano aos leigos que assim pediam de vivê-lo. Desde então aquele pequeno grupo começou a estudar a viabilidade de criar uma equipe de Leigos Missionários Combonianos no Brasil.

1995. Após alguns encontros dos LMC e primeiros passos iluminados pelos projetos da Espanha e Itália que já estavam atuando, a Assembléia Provincial – Província Brasil sul, aprovou a seguinte moção de apoio aos leigos Missionários Combonianos:

- Seja indicado um Missionário Comboniano para assessorar e acompanhar o grupo dos LMC nas suas várias etapas de preparação, formação e envio missionário.
- O grupo dos LMC e a Província, através do Conselho Provincial, dialoguem para encontrar as formas necessárias para dar início e continuidade a esta experiência;
- A Província colabore para que a Igreja local abra espaço de trabalho e crie condições para que os LMC brasileiros ou não, possam realizar sua vocação missionária.

Fev. 1997. A Província emprestou aos LMC a casa onde funcionava o Noviciado Comboniano, iniciando assim a caminhada formativa daquela primeira equipe formada pôr sete pessoas.

Mai. 1997. Fundou-se a ALMC – Associação Leigos Missionários Combonianos com a finalidade de: Favorecer, promover e envolver os Leigos no empenho eclesial da evangelização “ad gentes” e promover a coleta de fundos necessários ao sustento moral, jurídico e econômico dos LMC;

1998. Realizou-se o envio da primeira equipe missionária à casa de Missão de uma periferia de Belo Horizonte. Comunidade de inserção do Ipê Amarelo, composta de três pessoas.
Atuação: organização e evangelização da comunidade, justiça e paz, Saúde, Formação Humana;

1999. Segunda Comunidade: Causa Indígena – Rondônia
Educação: Resgate da Cultura, registro da Língua materna e Saúde;

2000. Terceira Frente de Missão: Presidiários – Minas Gerais – Itaúna
APAC: Recuperar o Preso, Proteger a Sociedade, Socorrer a Vítima e Promover a Justiça;

2003. Quarta Comunidade: Nipepe/Niassa – Moçambique/África
Participação no Projeto Além Fronteiras da Diocese de Balsas/MA
Dom Gianfranco Masserdotti
Saúde e Formação da Mulher.
Funcionou durante 3 anos e 6 meses, encerrando os trabalhos em
Outubro de 2006.

2006. Comunidade Internacional LMC de Carapira- Moçambique
Educação, Profissionalização e Saúde.

Fizeram parte deste processo:

Homens: 08

Mulheres: 07

Crianças: 01

Solteiros: 13

Casados: 02 (com seu menino)

ATUALIDADE

1. Membros

Homens: 05

Mulheres: 05

Crianças: 03

Solteiros: 08

Casados: 02 (com suas três meninas);

2. Comunidades

Causa Indígena

Presença dos LMC: 8 anos.

Membros: 2 solteiros.

Atuam em três aldeias no Norte do País e uma casa de Apoio para descanso. Estão inseridos no trabalho e planejamento da Diocese Local quanto a causa indígena.

Inserção Urbana

Presença dos LMC: 9 anos.

Membros: 1 solteiro e um casal com três filhas.

Atuação na formação Bíblica paroquial, animação missionária da comunidade local e acompanhamento do Projeto Espaço Esperança que acolhe 40 crianças com assistência pedagógica e ajuda orientação das famílias.

Causa Penitenciária

Presença dos LMC: 6 anos.

Membros: 1 solteiro.

Administração do presídio modelo de Itaúna em recuperação de presos e assessoria as demais APAC'S do Brasil e do Mundo.

África – Moçambique – Carapira: Comunidade Internacional dos LMC

Presença dos LMC: 3 anos.

Membros: 2 solteiros.

Atuação na educação, saúde e na formação profissional.

Um leigo já se encontra em Moçambique e outra está no Brasil e retorna ao Moçambique no primeiro semestre de 2006;

Casa de Formação e inserção

Presença dos LMC: 10 anos.

Membros: 1 solteiro.

Em tratamento de Saúde:

Após um período de missão, uma de nossas leigas está entre os familiares para cuidar da saúde e poderem retornar a missão.

3. Promoção Vocacional e Formação

A formação inicia-se com os primeiros contatos via correspondência e telefone, passando, a seguir, pôr contatos via telefone e encontros de convivência missionária e visitas a algumas de nossas comunidades eu acontecem periodicamente

Há uma comunidade formativa onde acontece o ano de preparação em que se faz a experiência de vida comunitária, vida de oração, inserção e opção preferencial pelos pobres.

Para o próximo ano existem 3 candidatos dispostos a iniciar o período de formação em vista da missão.

Na promoção vocacional contamos somente com o nosso Jornal Periódico “Boletim Informativo”, com a página da Internet e divulgação nas paróquias através dos Missionários Combonianos.

4. Situação Financeira

Os LMC/Brasil-Sul caminha rumo a sua autonomia financeira. Atualmente cobrem 70% dos gastos com manutenção, saúde, viagens, cursos, etc, com trabalho profissional. O restante é coberto com a ajuda dos grupos de apoio à missão, amigos, colaboradores, paróquias e a Província dos Missionários Combonianos;

Este ano a ALMC abriu uma conta bancária específica para o Fundo de amparo para os LMC's que retornam da missão de modo a ajudá-las durante o período de reinserção no mercado de trabalho e adaptação social e familiar.

5.Retorno da missão

Alcemar Antônio retornou para o convívio de sua família depois de 2 anos e meio de missão.

Osmar Marçoli deixou provisoriamente o projeto depois de cinco anos dedicados à causa indígena em Rondônia em nosso grupo.

6.Desafios

Promoção Vocacional – Após o fechamento da Revista Sem Fronteiras os LMC/SUL encontraram uma certa dificuldade em divulgar o projeto, somente fazendo-o através do periódico “Boletim Informativo LMC” e a página da Internet.

Financeiro: É sempre um desafio manter em dia os compromissos com plano de saúde, telefone, água e luz.

Apesar da boa vontade dos leigos missionários seria praticamente impossível a missão em Moçambique sem a participação das Províncias do Brasil/Sul e Moçambique dispondo de recursos para os encargos como passagem, estadia, alimentação, etc.

Provisoriedade: Três anos de missão. Pôr um lado é vantagem, pois permite que um número maior de pessoas façam a experiência. Pôr outro é um limite, pois não se pode projetar para o futuro, a continuidade dos projetos.

Problemas de saúde de alguns membros

7.Comunidade de Carapira - Moçambique

O grande Sonho de África aos poucos vai se solidificando, seja pela generosidade dos Leigos missionários que dispõem sua vidas à esse trabalho seja pela fidelidade dos parceiros que garantem meios para a realização de uma missão dessa envergadura.

Desde Ago/2006 está em Moçambique o LMC – Carlos Alberto dos Anjos Oliveira e a partir do primeiro semestre do próximo ano outra LMC irá acompanhá-lo na experiência de Moçambique pelos próximos dois anos.

A novidade é que os LMC/Brasil Sul estarão compondo uma comunidade internacional com rosto LMC.

8.Participações

Os LMC/ Brasil Sul estiveram presentes no último capítulo Geral dos Combonianos em 2003 representados pelo Leigo Valdeci Antônio Ferreira e na Canonização de Sto Daniel Comboni representados pela Leiga Maria Cristina Paulek.

9.Perspectivas e Sonhos

Em Fevereiro do próximo ano os LMC/Brasil Sul estarão comemorando 10 anos de presença.

Nos próximos anos o objetivo é reforçar as comunidades do Brasil e África sem se fechar ao chamado do Espírito Missionário.

Brasil, 03 de novembro de 2006.

Marcelo Gomes Moutinho

LMC EN CENTRO ÁFRICA**nov. 2006****Nuestra presencia en RCA**

En este año se completan 40 años de presencia MCCJ en la RCA. Los LMC españoles llegan a esta provincia en 1998, ellos son Teresa y Montse que trabajan en sintonía con Marisa, una LMC italiana, en la misión de Mongumba, al sur del país, frontera con RDC y RC. Unos meses más tarde se unen a esta pequeña comunidad la pareja Nacho y María.

En 2000 comienza en Kembe, al este del país, una nueva comunidad de LMC, con Mari Luz y la pareja Jose y Helena.

En 2002 la comunidad de Mongumba cambia, con la continuidad asegurada por Tere y la llegada de Carmen y Rosa. Un año más tarde los LMC españoles dejan Kembe. En este año 2006 Tere regresa a España después de 8 años dedicados a la misión. En este mismo año se integra Rosanna, LMC italiana y se inicia la primera comunidad internacional LMC en RCA.

Actualmente la comunidad de Mongumba está abierta a los LMC de todas las provincias que deseen compartir su vida con nuestra comunidad y con nuestra misión que siempre necesita del apoyo de todos cuantos de corazón abierto estén dispuestos a dar lo mejor de sí mismos día a día.

IDENTIDAD LMC**LAICOS**

Durante todos estos años participamos a la actividad misionera de la Iglesia desde el carisma de D.C., en cooperación con los MCCJ. Nuestra comunidad se ha sentido acogida por la provincia y esta nos ha ayudado a integrarnos invitándonos a la participación en los diferentes encuentros, (aunque es justo decir que algunos combonianos nos sienten como algo lejano y que aún no captan el significado de nuestra presencia en misión); así como compartiendo el trabajo, las alegrías y las penas que van surgiendo en nuestro camino. Y en cooperación con la Iglesia local donde se desarrolla nuestra cotidianidad, nos integramos en las diversas actividades de carácter social que la Iglesia Local desarrolla y apoyando la pastoral.

Viviendo integralmente en misión nuestra doble vocación, como laicos (en familia,...) y como misioneros ad gentes. Vocación que implica a todo el movimiento LMC y que de él depende su continuidad y crecimiento. Siempre en comunidad como testimonio de nuestra identidad de creyentes, como medio de evangelización. Comunidad siempre en camino de crecimiento a través del diálogo (día de la comunidad, proyectos personales y comunitarios,...), a través de la oración (personal y comunitaria, fiestas, momentos especiales,...). Con una organización clara, nuestro responsable el P. Luigi, coordinadora, ecónoma, acompañante y teniendo, en cada momento, Jesús Cristo como centro de nuestra vida comunitaria; en la alegría, en crisis, en el conflicto, en la confrontación y discernimiento, en la amistad y el perdón.

Comunidad siempre abierta, en actitud de servicio y escucha especialmente hacia el más pobre, en Mongumba la ethnia aka (pigmeos), los más pobres entre los pobres, los niños y los enfermos,... con ellos desarrollamos proyectos en el ámbito de la salud, de la educación y sobretodo en su integración social.

MISIONEROS

Compartiendo nuestra vida en misión como respuesta a nuestra vocación cristiana. Dando y recibiendo esta vida entre quienes hemos sido enviados. Siendo testigos de Quien nos ha enviado, celebraciones (Eucaristía, encuentros,...), viviendo la vida cotidiana en opción preferencial por los

más pobres, opción por la “misión difícil”. Mongumba como pueblo de frontera sufre las consecuencias de la inestabilidad política del propio país y de los países vecinos (refugiados, saqueos,...), el SIDA ..., el aumento de la pobreza, la corrupción;... Desde esta realidad vivimos nuestra dimensión misionera sobre todo, siendo voz de quien no tiene voz, transmitiendo a nuestras provincias de origen esta realidad tan desconocida en nuestra Europa. Animando misioneramente la Iglesia desde las actividades pastorales; grupos de jóvenes y niños, catequesis, liturgia, animadores misioneros (OPM), formaciones,... Celebrando día a día la alegría de Cristo vivo en medio de nosotros.

COMBONIANOS

_Desde el carisma de Daniel Comboni, en corresponsabilidad y colaboración con la familia comboniana (compartir proyectos, pastoral, ... misión) en opción preferencial por los más pobres.

_Vida comunitaria como fundamento de la vida misionera.

- **“Salvar Africa por medio de Africa”:**

_Formar y acompañar: énfasis en la formación, evitando las grandes estructuras

_Promoción y no dependencia de los pueblos: acción en favor de los pigmeos

_Proyectos según las necesidades y capacidades de la Iglesia Local: en colaboración con las estructuras de la Iglesia local y de las instituciones locales.

DESAFÍOS

_Testimonio de los retornados: mostrando como la misión puede transformar el corazón y la vida de quienes se han dejado “tocar” por ella..

_Profundización de los problemas que el laico misionero encuentra a su regreso y obstaculizan una segunda partida:

_Obstáculos que dificultan su reinserción en el país de origen.

_Obstáculos que dificultan el regreso a misión.

_La colaboración entre provincias, una realidad?

A quién presentar un proyecto: tan sólo a tu provincia de origen o a la que parezca más competente?

LAICOS MISIONEROS COMBONIANOS

Bogotá, Colombia (noviembre de 2006)

ANTECEDENTES

Uno de los primeros promotores de los Laicos Misioneros Combonianos (LMC) en Colombia fue el **Hermano Joel Reyes Cruz en 1995**. En ese tiempo un grupo de personas se reunía en Ciudad Bolívar, en la periferia y al sur de Bogotá. La idea surgió en Semana Santa en una reunión de jóvenes. Entre los jóvenes se encontraban Fabián Ricardo Suárez Sánchez y Sandra Milena Ballesteros Baracaldo, María Victoria Montenegro, Andrés Polo Roa y Yesid Ruiz Rojas. Luis Mosquera Bravo ingresó en el 2001. En ese tiempo se trabajaba con líderes, se visitaban a los enfermos y se formaron las así llamadas Casas bíblicas.

Realizamos campos-misión en Semana Santa y Navidad por tres años, en la parroquia de **Aguachica, Departamento de Cesar** y en sus veredas y corregimientos correspondientes: Barranca Lebrija, Santa Lucía, El Marqués, Puerto Mosquito, Buturama y Loma de Corredor.

1. VISION

Los Laicos Misioneros Combonianos de Bogotá queremos, en el 2008, estar formados y comprometidos en la evangelización con la misión Ad Gentes y promover la formación integral a otros laicos, según el carisma de San Daniel Comboni, en su pensamiento laical, misionero y comboniano.

2. ¿QUIENES SOMOS Y QUE QUEREMOS?

Somos fieles laicos comprometidos, desde nuestro bautismo, con el plan de Dios según la inspiración genial de San Daniel Comboni.

Queremos compartir un sueño común y comprometernos radicalmente en nuestra vocación y misión Ad Gentes en la Iglesia como laicos misioneros Combonianos.

Actualmente somos 12 miembros: Luis y Andrés Figueroa Sarasty, Angélica Sofía Baldeón, Edith Espinoza, Esperanza Salamanca, Esther Vargas, Fanny y Lucy Rincón Buitrago, Luis Mosquera Bravo, Mabel García Rojas, María Concepción Prieto y María José Prieto.

3. OBJETIVOS DE LOS (LMC) A CORTO Y LARGO PLAZOS

Los objetivos y las acciones estratégicas se definieron en un ejercicio de discernimiento comunitario, que duró varios meses, y fue facilitado por el **Hno. Marco Binaghi**:

3.1 LA REALIDAD COLOMBIANA

El de formar LMC que se comprometan en llevar a cabo una evangelización con los más pobres y abandonados mediante una enculturación eminentemente laical, misionera y comboniana comprometida con el plan de Dios.

3.2 LA COMUNIDAD COMO LMC

El de fortalecer la identidad de los LMC según el carisma de San Daniel Comboni y de pertenencia a la familia comboniana.

3.3 LA FORMACION

El de emprender una formación que integre la teoría con la práctica para aumentar y dinamizar la participación de los LMC.

3.4 LA FAMILIA

El acercar a toda la familia nuestra a las actividades de los LMC para mejorar el nivel de convivencia, conocimiento y aceptación.

3.5 EL TRABAJO

El crear y desarrollar proyectos laborales alternativos: microempresas familiares, cooperativas y otros, para contrarrestar una economía neoliberal en sus efectos negativos.

3.6 VIDA ESPIRITUAL

El formar (LMC) comprometidos con su oración personal y comunitaria para superar las dificultades de la misión Ad Intra y Ad Gentes.

3.7 DIMENSION APOSTOLICA Y VOCACIONAL

El promover la vocación y misión de los fieles laicos en la Iglesia y darnos a conocer como (LMC) para promover vocaciones laicales.

3.8 DIMENSION DE ECONOMIA

El realizar actividades para recaudar fondos monetarios a favor de la evangelización.

4. CENTRALIDAD DE LA PALABRA DE DIOS

La práctica de nuestra fe nos enseña que la Palabra de Dios es el eje principal en la labor misionera de la Iglesia en sus dos vertientes: la Nueva Evangelización y la misión Ad Gentes.

5. SER Y QUEHACER DE LOS (LMC) EN ASPECTOS DE JUSTICIA, PAZ E INTEGRIDAD DE LA CREACION

Queremos hacer propia la orientación del Superior General de los Misioneros Combonianos en lo que se refiere a hacer una lectura sapiencial de la realidad colombiana, a la luz del Evangelio del Corazón traspasado de Cristo Buen Pastor, en aspectos de Justicia, Paz e Integridad de la Creación.

6. VINCULACION CON LAS PROPIAS FAMILIAS DE LOS (LMC)

Nuestra vocación misionera que es laical y comboniana exige una vinculación con todos nuestros familiares y amigos. Nosotros los (LMC) no podemos ser misioneros tan sólo a título personal sino en relación con nuestras propias familias.

7. SUEÑO DE TODO (LMC)

El sueño de todo (LMC) es hacer la experiencia de Dios al estilo de San Daniel Comboni. Todo lo anterior implica el ser enviado a la misión Ad Gentes después de un período necesario de formación y de experiencia de campos-misión en Colombia.

8. ACTIVIDADES ACTUALES DE LOS (LMC)

8.1 ANIMACION MISIONERA EN PARROQUIAS

La animación misionera del Pueblo de Dios constituye uno de los pilares fundamentales del ser y quehacer de todo (LMC). Esta se realiza en las diversas parroquias de Bogotá y en colaboración con los Hermanos misioneros Combonianos y las Hermanas Combonianas.

8.2 PASTORAL PENITENCIARIA

La colaboración de los (LMC) con la Pastoral Penitenciaria Católica a través del capellán y equipo de pastoral de la Cárcel La Modelo de Bogotá se inició a partir del último trimestre de este año 2006. Dicha colaboración está en función de una preparación en vistas a la misión Ad Gentes.

8.3 PROGRAMA SEMANAL DE RADIO

Los (LMC) apoyan la realización de un programa semanal de una hora en Minuto de Dios Radio de Bogotá desde 1996. A partir de este año, 2006, el apoyo tomó la modalidad de un Cenáculo de oración misionera de intercesión simultánea en la capilla de la radioemisora.

Atentamente,

P. Ramón A. Orendáin C. (asesor)

Hno. Marco Binaghi (asesor)

Luis Mosquera Bravo (coordinador)

APPORT DE LA COLAMIC/RD Congo A LA 4ème ASSEMBLÉE GÉNÉRALE DES LAÏCS MISSIONNAIRES COMBONIENS

nov. 2006

1. PRÉSENTATION DE LA COMMUNAUTE DES LAÏCS MISSIONNAIRES COMBONIENS DU CONGO

1.1 HISTORIQUE

La communauté des laïcs missionnaires comboniens du Congo n'est pas née de la sollicitation des missionnaires consacrés comboniens.

Au commencement (en 1996), c'était un groupe d'une quinzaine d'engagés laïcs de la paroisse saint Augustin de l'Archidiocèse de Kinshasa qui ont décidé de se retrouver en dehors de la paroisse pour prier et approfondir leur spiritualité par des exercices spirituels.

La règle du groupe était « **vivre en profondeur le sacrement de la réconciliation** ». La disponibilité des missionnaires comboniens de recevoir à tout moment et sans hésitation (à chaque fois que les besoins se faisaient sentir) les membres du groupe pour la confession et le fait qu'un prêtre combonien ait accepté de les accompagner spirituellement constituent l'élément catalyseur qui les poussa à connaître Comboni et la congrégation combonienne.

Le groupe fut petit à petit structuré, des réunions de prières furent organisées, selon le schéma de Cénacle de Prière Missionnaire (une initiative combonienne d'animation missionnaire), des formations, des recollections et des retraites furent organisées.

Les cœurs des membres qui brûlaient de plus en plus du désir de s'imprégner du charisme combonien leur permirent de découvrir le fait que Comboni ait aussi parmi ses collaborateurs des laïcs. Ils prirent connaissance de son plan pour la régénération de l'Afrique et de son idée sur l'engagement à la mission à travers le travail dans le cénacle.

Animés par le souci d'être des témoins inconditionnels de Jésus Christ pour accomplir le commandement du Seigneur « vous aussi allez dans ma vigne », Mt 20,3-4, les laïcs missionnaires comboniens du Congo répondirent à l'appel de Dieu à suivre Jésus Christ sur les traces de saint Daniel Comboni. Ils créèrent en date du 02 décembre 1997 au sein de la Paroisse saint Augustin dans l'Archidiocèse de Kinshasa, en République Démocratique du Congo un groupe à « charisme propre » appelé Communauté des Laïcs Missionnaires Comboniens en sigle « COLAMIC ».

Sa vocation est celle de se consacrer à Dieu comme Cénacle de Prière Missionnaire dans la vie courante, selon la spiritualité de l'apôtre de l'Afrique **saint Daniel Comboni**.

COLAMIC a un acte constitutif qui régit son fonctionnement. Les informations ci-dessous sur elle sont reprises dans l'acte constitutif :

Les objectifs, la vocation missionnaire, l'identité, l'animation missionnaire, la formation et l'organisation.

Les communautés des laïcs missionnaires comboniens sont en train de s'implanter progressivement au sein de l'Eglise du Congo à côté des communautés des consacrés(es) comboniens et comboniennes qui les accompagnent spirituellement.

Les communautés des laïcs comboniens sont présentes aujourd'hui dans les diocèses suivants : Kinshasa (4), Kisangani (1), Isiro (1), Butembo (1),

En plus des COLAMIC ; on trouve dans le diocèse de Kinshasa des CPM à charisme spécifique dans 14 paroisses

1.2 REPARTITION PAR PAROISSE, AUMONIER ET EFFECIF

Communautés et aumôniers :

- a. Communautés de Kinshasa :
 - Paroisse saint Augustin (Centre Afriquespoir) : Père Eliséo Tacchella
 - Paroisse saint Mbaga : Curé de la Paroisse
 - Paroisses saint Michel et saint Charles Luanga (Scolasticat): Père Maître (Gaetano Montresor)
- b. Communauté de Kisangani
- c. Communauté d'Isiro
- d. Communauté de Butembo

Effectif par communauté :

- | | |
|-------------------------|-------------------|
| a. Saint Augustin | 18 membres |
| b. Saint Mbaga | 25 membres |
| c. Saint Charles Luanga | 16 membres |
| d. Saint Michel | <u>12 membres</u> |
| Total Kinshasa | 71 membres |
-
- e. Communauté de Kisangani :
 - f. Communauté d'Isiro :
 - g. Communauté de Butembo :

1.3 ANIMATION MISSIONNAIRE

Les laïcs missionnaires comboniens exercent leurs activités d'animation missionnaire à travers trois commissions : Elargissement du charisme combonien, communication, œuvres caritatives permanentes et ponctuelles auprès des frères et sœurs dans le besoin. Chaque membre s'engage librement dans une des commissions.

Commission n°1 : Elargissement du charisme combonien

- Collaboration dans l'animation missionnaire avec les OPM dans les diocèses : Participation aux activités de l'envoi en mission, la journée mondiale des missions, campagne de sensibilisation sur les OPM...
- Implantation des nouveaux cénacles de prière missionnaire (CPM) et accompagnement.
- Animation à l'occasion des ordinations sacerdotales et diaconales des missionnaires comboniens dans leur paroisse d'origine.
- Prise en charge de la multiplication et la distribution des différents messages du pape aux occasions des temps forts de l'Eglise (Pâques, Journée Mondiale de la Mission. Journée mondiale de la paix...).
- Organisation des recensements des consacrés (es) des paroisses, prières et messages d'encouragement.
- Education civique des chrétiens en vue de la prise de conscience.
- Organisation de l'animation missionnaire dans des paroisses à l'occasion des fêtes comboniennes.
- Accompagnement des missionnaires comboniens et comboniennes par des prières.
- Collaboration avec les parents des missionnaires comboniens et comboniennes qui ont une organisation constituée en cénacle.
- Animation des communautés ecclésiales vivantes (C.E.V.B) une fois par mois (communauté de la paroisse saint Charles Luanga).

Commission n°2 : Communication

- Animation des émissions des OPM à la radio Elikya :

- Mission sans frontière : « La mission à travers le monde, les témoignages et les expériences des missionnaires. »
- A l'aube du troisième millénaire : « Emission d'évangélisation et de vulgarisation de l'histoire et de la doctrine de l'église. »
- Evangélisation par la promotion des ouvrages missionnaires ; la revue *Afriquespoir* et autres publications missionnaires.
- Collaboration avec ADEMIS (amis de la mission) dans la mise à jour de son site Internet (www.ademis.org) notamment la mise à sa disposition des informations sur les activités missionnaires dans l'archidiocèse de Kinshasa et ailleurs.
- Saisir des opportunités offertes par le gouvernement et les organisations internationales pour présenter l'expérience de l'évangélisation par des revues missionnaires.

Commission n°3 : Œuvres caritatives permanentes et ponctuelles

Les différentes commissions travaillent en synergie pour une meilleure efficacité de l'action communautaire.

- Etre avec les enfants et les femmes malades et abandonnées encadrés par les sœurs de la charité de mère Térésa de Calcutta (Communauté de la Paroisse st Augustin).
- Pastorale des prisonniers de la prison centrale de Makala (Les communautés des paroisses st Charles Loanga, st Michel, st Augustin).
- COLAMIC accompagne aussi des initiatives privées de ses membres dans les domaines suivants :
 - Accompagnement des filles mères désœuvrées dans le but de leur réinsertion dans la vie active : Par mademoiselle Germaine TUAMBA.
 - Centre de santé et maternité dans le quartier périphérique de Kimbanseke : Par mademoiselle Elysée MUNKADI
 - Encadrement et formation professionnelle des filles mères en vue d'une auto prise en charge : Par madame Adèle MUNKADI LIKAMBO
 - Production des livres pour enfants sur l'éducation à la citoyenneté démocratique, les droits de l'enfant, la promotion de la lecture auprès des jeunes et des matériels didactiques spécifiques : Par monsieur Dieudonné LIKAMBO

1.4 ACTIVITES DIOCESAINES

- a. Organisation des rencontres trimestrielles des responsables diocésains des cénacles de prière missionnaire (CPM)
- b. Organisation des congrès annuels des CPM le premier dimanche du mois de novembre.
- c. Participation aux activités diocésaines à l'occasion des journées de l'envoi en mission et de la journée mondiale des missions.
- d. Organisation du congrès annuel de la COLAMIC au mois de janvier.
- e. Organisation des rencontres (hebdomadaires et bihebdomadaires) de prière du CPM pour soutenir la mission, évaluer les activités de la semaine et éventuellement pour recevoir la mission de la semaine suivante.

1.5 REALISATIONS

Les projets de la COLAMIC sont planifiés à court, moyen et long termes.

A ce jour, seuls les projets à court terme suivants ont été réalisés :

- Réfection de la chapelle de la cure de la paroisse saint Augustin ;
- Renouvellement de la garde robe de la sacristie de la paroisse saint Augustin ;
- Prise en charge de la location d'une maison qui abrite depuis juillet 2005 le siège et le centre d'animation missionnaire des laïcs missionnaires comboniens : **Centre saint Daniel Comboni**
- Ouverture de nouveaux CPM dans 7 paroisses diocésaines de Kinshasa ainsi qu'à Bongo, Kisangani, Beni et Butembo.
- Participation de 2 laïcs de Kinshasa et 2 de Kisangani aux cours de formation des animateurs et animatrices missionnaires comboniens de l'Afrique francophone.
- Sensibilisation des chrétiens au sens civique et leur implication aux processus électoraux en vue d'un bon choix des futurs dirigeants.

1.6 PERSPECTIVES D'AVENIR

- Les projets à moyen terme :
 - Acquisition des équipements du centre d'animation missionnaire : Mobiliers de la chambre de passage, du bureau et de la bibliothèque ainsi que les matériels de reprographie (ordinateur, copieur, scanner,..) ;
 - Production d'un feuillet de liaison des laïcs missionnaires comboniens du Congo.
 - Formation en vue de la mise à niveau des membres de toutes les communautés du Congo.
 - Sensibilisation de la population du territoire paroissial dans le but de l'assainissement du quartier.
 - Animation des groupes des jeunes en dehors des CEVB
 - Encadrement et alphabétisation d'un échantillon des enfants de rue.

- Les projets à long terme :
 - Organisation du congrès national des laïcs missionnaires comboniens ;
 - Acquérir une maison pouvant abriter le centre national d'animation missionnaire et la maison d'accueil.
 - Acquisition d'un véhicule pour assurer le déplacement pour des raisons d'animation missionnaire.

2. CONTRIBUTION DE LA COLAMIC CONGO AUX THEMES DU CONGRES

2.1. IDENTITE

Cfr acte constitutif

2.2. FORMATION

Cfr acte constitutif

2.3. RESSOURCES

- Ressources internes :
 - Quêtes ordinaires lors des rencontres hebdomadaires, quêtes spéciales, cotisations mensuelles et ponctuelles.
 - Projet : Activités génératrices des revenus : Dispensaire, école, achat des chaise pour la location, acquisition d'une salle des fêtes à mettre en location, poulailler, boulangerie, maraîchage, champ,...
- Ressources externes : Donation et autres aides en nature

Fait à Kinshasa, le 29 octobre 2006

Pour COLAMIC RD Congo
Dieudonné LIKAMBO KWADJE
Coordinateur Général

Aumônier Général
Rév Père Eliséo TACHELLA

INFORME PARA LA ASAMBLEA INTER-CONTINENTAL DE LOS LMC – ESPAÑA. ELLWAGEM 2006

El Movimiento LMC-España viene trabajando desde hace 16 años por un misionerismo laico comboniano, como una respuesta seglar a la vida de la Iglesia.

Haciendo historia brevemente, recordamos cómo se vivió hasta el día de hoy. Hubo una primera etapa de clarificación; y ya en el 1996, se inicia un segundo período de intenso trabajo para poner las bases de identificación del Movimiento. Es una época de gran empuje, y de mucho entusiasmo representado en el alto número de jóvenes LMC que, cautivados por un tesoro escondido, sueñan con dar rienda suelta al corazón. Nos movía una utopía: vivir dependiendo del Espíritu con el deseo de llevar a tope la entrega entre los más desfavorecidos. (Estos años están recogidos en el informe presentado en Mellatz)

Año 2000

Desde el 2000, lentamente se ha producido un cambio importante en el ritmo de vida de la gran mayoría de los miembros LMC. Nuestras primeras experiencias misioneras nos llevaron a ahondar en algunos rasgos sobre el estilo y aspectos de la vida del laico en misión, que aún teníamos poco definidos. Desde ese momento hemos querido que:

- Nuestra implicación en las estructuras misioneras estén marcadas desde el compromiso cristiano y como comunidad que se inserta y trabaja en una realidad concreta, quitando el acento en nuestras profesiones que son importantes pero no determinantes como misioneros.
- Vivir en comunidades fraternas compartiendo los bienes y lo que somos, de forma que ésta opción de vida fuese un referente entre la gente con la que trabajamos, servimos y queremos “estar”.
- La labor del laico se complementa con la del religioso.
- Por otro lado, gran parte del grupo contrajo matrimonio y se fueron formando familias.

En este tiempo, el Movimiento LMC-España ha avanzado y hemos madurado. Ahora ya conocemos el sabor del crecimiento: con la dificultad, la incomprensión, el cansancio y también la gratitud del compromiso, la entrega, el trabajo con la gente... Éste camino ha supuesto en estos 5 últimos años un proceso difícil y un reto; por ello vemos que urge y es necesario revisar el significado de una vocación misionera ad-gentes “de por vida” desde nuestra laicidad e inmersos en la sociedad. El revisar, reestructurar, cambiar, cuesta y duele, pero no queremos encorsetarnos, no queremos ser inmovilistas. Si nuestras vidas evolucionan, nuestro espíritu también.

Año 2001

En el 2001, además del potencial humano, como Movimiento hay un sentimiento fuerte de familia por lo que se fomenta el estar muy atentos a los aspectos que afectan a un gran número de hermanos en misión:

- Mantenemos una relación muy estrecha a través de cartas, boletines, radio... con ellos. Conocemos sus dificultades: hay que afrontar la nueva cultura, eliminar ideas preconcebidas, achicarse, conocer, acompañar la realidad del pueblo; la comunidad tampoco es fácil: se experimenta la incomprensión, la aceptación desde la diferencia, dialogar... Todos nos sentimos implicados porque sabemos que ya, desde aquí, se inicia ese camino, es aquí donde debemos trabajar nuestras actitudes de compromiso, donde empezar a hacer comunidad, etc.

- Comenzamos a dar cobertura médica a través de una póliza con Seguros MAPFRE.
- Fijamos un modelo que facilite evaluar objetivamente los diferentes aspectos de la vida en misión.

Año 2002

En el 2002 el camino de nuestras comunidades en misión, suponen una riqueza para el Movimiento:

- Las experiencias son muy positivas dejando la impresión en los países de acogida, de un “buen hacer”, con seriedad y coherencia desde lo que se desea vivir.
- La diversidad de modelos de intervención que hemos tenido y tenemos en misión, apoyados siempre en la comunidad, nos ha dado estabilidad y nos hace garantes de nuestro ser LMC. Ahora tenemos mayor credibilidad entre los MCCJ, de manera que aumenta las peticiones para colaborar con ellos.
- En éste período finalizamos el documento sobre “Metodología Misionera” Es fruto de un año de trabajo con el método de Ver, Juzgar y Actuar, a partir de nuestra propia forma de ser Laicos Misioneros Combonianos. En él queda expresado el modo y los medios de actuación; junto a mucha vida, muchos esfuerzos y esperanzas.
- Los servicios los entendemos a través de ministerios y caminamos hacia la toma de responsabilidades.
- Desde la asamblea nos proponemos trabajar a través de un Plan de Actuación bianual que cada zona desarrolla en su lugar.
- Definitivamente pensamos en una página web como medio para darnos a conocer.

Año 2003

En el 2003 una mayoría de LMC hemos retornado. Las situaciones de nuestras vidas son distintas, pero el espíritu que nos impulsa y estimula debe ser el mismo.

Para Comboni, el misionero lo es allí donde esté, sea en misión o en España. Nosotros lo somos porque nuestra vocación es de por vida, trabajando, pensando, buscando ayudas por y para la misión. También él dividió su tiempo entre el trabajo de evangelización en África y la animación de las Iglesias de Europa. Esto es también lo que ha de vivir el Movimiento.

Así, nuestros pasos y trabajo van dirigidos en ésta etapa al reforzamiento de las estructuras internas:

- Se revisa el Directorio.
- Formalizamos las Comisiones de Formación y Animación Misionera. Ésta prepara material de apoyo para las campañas (carteles, camisetas...)
- A finales de este año se elabora un documento sobre la figura de los acompañantes MCCJ y se reflexiona sobre su papel y misión dentro del proceso formativo de los LMC.
- El Consejo Provincial de los MCCJ nos invitan a participar en la Secretaría de Animación Misionera, promoción vocacional y Justicia y Paz.
- La situación económica es difícil para algunos de nuestros hermanos. Entre todos, como una familia, asumimos los gastos que se generan en los encuentros, asambleas, viajes, etc... También se crean así lazos de corresponsabilidad y de pertenencia al Movimiento.
- Amani (ONG dirigida y formada por los LMC como socios) comienza a lanzar regularmente un boletín informativo sobre los proyectos y actividades en misión, como un medio más que apoye la sensibilización misionera.
- Se profundiza sobre el estilo de vida personal en el campo de la economía. Es un tema delicado, complejo y que toca a cada uno de diferente manera: las economías familiares, el tipo de trabajo de

cada uno, la aportación económica de cada uno al movimiento... En este marco de reflexión sobre este tema y con el deseo de marcar unos principios y dar criterios a la hora de buscar recursos externos, se forma una comisión que prepare el documento sobre un “Marco Ético” que nos ayude tanto a los LMC como a Amani. Este documento se aprobó en el 2004.

- Trabajamos en red, participando en: REDES constituida por ONGD vinculadas a Institutos religiosos y Asociaciones de Laicos que trabajan en Europa; y en la CALM (Coordinadora de Asociaciones de Laicos Misioneros). Son organismos que unifican criterios, presionan en la toma de decisiones sobre acuerdos que afecten a movimientos que trabajan para países en desarrollo, organizan actividades, promueven y apoyan campañas...

Año 2004

El 2004 es un año en el que reflexionamos sobre nuestra realidad. Se exponen y compartimos con mucha sinceridad los motivos objetivos que nos impiden salir a unos a misión, o volver a otros. Esta actitud abierta facilita el diálogo y la reflexión a partir de las dificultades: economía, familia, reinserción en el movimiento y en la sociedad, acogida...pero a la vez seguimos manteniendo el ideal de lo que consideramos la aportación laical comboniana. Desde ahí queremos reafirmar nuestra vocación comboniana, retomar nuestras experiencias positivas y hacer real una vocación de por vida allá donde nos encontremos.

Como respuesta los LMC se han ido implicando en todos los temas relacionados con la misión, en la Iglesia local, cooperando en las realidades sociales, buscando la justicia, la solidaridad... Deseamos vivir con un estilo laical trabajando a nivel laboral o en voluntariado en inmigración, cooperación al desarrollo, animación misionera, organización de campañas...

Año 2005-2006

En el 2005 y lo que va de año, los LMC creemos que teniendo las estructuras y los instrumentos necesarios, (experiencias misioneras positivas, Directorio, “Metodología Misionera”, Plan Formativo, Comisiones, situaciones difíciles vividas, AMANI...), no podemos sólo mirarnos hacia adentro, sino que hemos de avanzar y mirar hacia delante.

Conscientes de nuestra propia riqueza y el camino andado que nos ha dado madurez, nos planteamos nuevos retos para dar respuesta a un movimiento vivo:

- Avanzamos hacia la autogestión. En dialogo con los MCCJ se acuerda traspasar la figura de coordinador del movimiento a manos de los LMC. Tras año y medio de reflexión sobre el estilo de gobierno que queremos en el movimiento, elegimos tener un responsable de entre los 4 LMC que forman parte de la coordinadora (órgano de gestión entre asambleas) que asume las funciones de la representatividad del Movimiento LMC de España. El acompañamiento, asistencia espiritual, profundización de la fe y del carisma es llevado a cabo por un comboniano, delegado de los MCCJ en los LMC.
- Vamos tomando personalidad propia dentro de la familia comboniana. Trabajamos cada vez más unidos a los MCCJ, participamos en su Asamblea Provincial, colaboramos y compartimos actividades (encuentros de oración, retiros, formación, Pascua, Aguiluchos...). Poco a poco vamos teniendo más relación con las misioneras combonianas realizando actividades conjuntas.
- Centramos nuestro trabajo en cuatro dimensiones fundamentales en el Movimiento, desde donde las zonas planifican el trabajo de cada año:
 - a) **Espiritualidad.** Desde nuestra vocación laical, de manera específica, viviendo libremente la propuesta de una alternativa ética-social de carácter más evangélico. Compartimos la fe en la oración, Eucaristías, retiros... y tenemos un tiempo específico en cada encuentro para revisar la vida.
 - b) **Formación.** Tratamos de adecuar los contenidos a los tres momentos en que se encuentran nuestros miembros con criterios que nos de una identidad, faciliten el ritmo (respetando la

individualidad) y garanticen la opción por una vocación cristiana definida por la misión ad-gentes. Estos tres momentos serían: **Discernimiento** (donde se encuentran aquellos que se acercan al movimiento), **Preparación Específica** (seis meses para aquellos que van a partir a misión) y **Formación Permanente** (para aquellos LMC antes de partir a misión o a su vuelta). Cada una de ellas tiene su material específico, aunque las tres pasan por una formación humana, espiritual y comboniana.

Nos encontramos actualmente en un proceso de revisión del plan de formación.

c) **Animación Misionera.** En compromisos de animación y ayuda a las Iglesias locales concienciándoles de su realidad misionera; animación misionera y vocacional; e informando y denunciando la realidad de los países empobrecidos.

d) **Misión Ad-Gentes.** Tener presente la dimensión misionera; trabajar la confianza en Dios; mantener asiduamente contactos con los equipos de misión; facilitar las salidas a misión..

- El trabajo de reflexión a nivel europeo ha supuesto un gran impulso, sintiéndonos en camino hacia un movimiento internacional. Fruto de ello son las comunidades internacionales donde LMC españoles-as comparten el puesto de misión con italianos-as o portugueses-as. También hemos vivido la Pascua con la provincia Portuguesa. Caminamos hacia un movimiento internacional. Nuestra provincia está abierta a esto y creemos que está dentro del espíritu de Iglesia misionera que tenía Daniel Comboni.
- Optamos por dar continuidad a los proyectos existentes buscando acuerdos interprovinciales o procurando entre las provincias con LMC, que puedan, dar continuidad a las mismas. Con esta labor se están creando un nuevo espíritu de comunión, lazos de pertenencia y un sentido de familia más amplio, a la vez resulta estimulante y un motor revitalizador.
- Hemos asumido el compromiso entre todos de cubrir la Seguridad Social a los LMC que están en misión.
- A nuestro Movimiento se está acercando gente (ahora hay 10 personas) que se interpela su vocación y nuestro estilo de vida les llama la atención. Para ésta etapa, trabajamos por una mejor formación específica, que asumimos los LMC junto al comboniano acompañante. Esto es un acicate para nosotros y un nuevo reto.

Actualmente el número total de LMC es de 34 miembros. 30 en España y 4 en misión; 2 en Mongoumba RCA y otros 2 en Acailandia BRASIL-N.
En la etapa de Discernimiento hay 10 personas.

Estructura del Movimiento LMC-España:

Nos organizamos en Asamblea con una Coordinadora que gestiona. Esta se compone de 4 LMC y un comboniano; y de entre los 4 LMC la asamblea elige el Responsable que asume las funciones de representatividad.

Realizamos el acompañamiento de los equipos de misión en tres niveles (la propia comunidad, la coordinadora y la provincia que acoge).

Estamos divididos en 5 zonas: Norte; Nordeste; Centro; Sur y Canarias, con un acompañante MCCJ cada una. Son grupos más pequeños que nos permiten vivir un estilo comunitario.

THE ETHIOPIAN PROVINCE REPORT TO THE CLM ASSEMBLY IN ELLWANGEN

06 – 12 November 2006

Since the time of the General administration of the Comboni Missionaries promotion of the CLM Programs there was an assembly of the Mccj in Ethiopia dedicated to the CLM issue in an attempt to animate all the Comboni Missionaries.

The attitude was positive also due to the visit at that time of Fr. Angelo Biancalana and Sue Howard of the NAP who were concretely looking for assignment possibilities for the NAP CLM.

The political situation of the country, namely the difficulty of getting permanent Visas and the quasi-persecution environment, made the ET province postpone a commitment with the CLM. The local Church, the Bishops too were a bit reluctant for different reasons to support a resident visa request for Volunteers and Lay missionaries who wanted to be committed in the pastoral and missionary activity of the Church (the diversity of Church Rites observed in Ethiopian being one of the reasons).

There were already lots, and there are today as well lots of lay volunteers and missionaries who were working mostly independently of the Church mission, simply in social activities to which at the same time the Church had to be involved for its own survival, namely education and health care.

There was a fear that a minority Catholic Community (about 0.7 % of the total population of 80 million) would disappear unless it would commit strictly to work with one purpose; the Lay presence was seen as a possible breach of the unity of purpose, as a possibly independent presence while the Church wanted to follow the AMECEA indications for a self-reliant, self-ministering and self-supporting style of Church.

Nowadays most of the difficulties remain for the Ethiopian Church and for the Comboni Province of ET to properly be able to receive the CLM. The attitude though is very positive and the Province itself recently in its assembly has launched the message that it is now ready to welcome and work together with CLM from other Provinces since there is no movement yet within the Province for the formation of a CLM group or association from within.

Almost immediately since this new openness of the Province came the first CLM, Christine Hübler from DSP, from Ellwangen.

She is working with the MC sisters in Addis Ababa and through them the visa difficulty was overcome in her case. She is living in the guest house of the Awassa Apostolic Vicariate in AA where she has daily contact with some Comboni missionaries and at least a weekly community evening with the Comboni members of the three residences in town. It is not the best of the arrangements, but is good enough till possibly some other CLM may join.

Visa difficulties may prevent a commitment longer than one year, but we have hopes to work on the problem.

There would be real possibilities for CLM committed in High level education and in creative youth ministry. The province of ET could foresee CLM living with one or another of their Communities or also living close by as a group or a community of CLM.

The Province of ET would ask the CLM who come to work with the Church here, adopting its style of witnessing and Mission. [practically the service of WITNESSING, the service of the WORD and the service to the POOR]:

It would ask the CLM to exercise patience in inculturating oneself and in possibly learning the languages, in living the spirituality of Comboni.

It would ask the CLM sending programs and the CLM themselves not to be too demanding in terms of precise security reassurances, predetermined job descriptions, leaving to the receiving Province to introduce properly the new comers and to assign them afterwards to a Mission or Ministry activity, possibly in one of the Communities of Mccj.

The ET Province is also turning to the CLM Programs asking whether it would be convenient to establish, at least for practical and limited purposes, the CLM as an NGO.

The ET Province thinks that the assignment of CLM by the General Administration of the MCCJ could facilitate the living of the CLM in MCCJ or even in CMS communities.

Submitted by Fr. Sixtus Agostini, Mccj

Report on the Lay Missionary Project of the German Speaking Province at the 4th General Assembly at Ellwangen-Josefstal, 6-12 November 2006

More than 20 years the DSP has been collaborating with men and women who have volunteered to be Lay Missionaries. From 1981 until 2006 we have sent 115 Lay Missionaries to various countries of Africa and Latin America. Thus, the DSP was one of the first provinces of the Comboni Institute to open up to the cooperation with lay people in a particular form that was to be called "MaZ" (MissionarIn auf Zeit – "missionary ad tempus"). MaZ means a lay person, man or woman, who takes up a missionary commitment in another country for a certain period of time. This temporal limitation, however, does not mean that a person is missionary only for this particular period. He/she should be missionary even later on. In the DSP, a MaZ is seen as a missionary minded lay person, who acts in the spirit of Daniel Comboni.

The Aims: Giving and Receiving

Behind the idea of the lay missionaries lay several aims: On the first hand it should offer to lay persons a possibility to share in the missionary commitment abroad ("ad gentes"). – Actually, it is a mutual thing: the lay missionaries are expected to share their faith, cultural values and vocational capacities as much as they should be ready to learn from the people with whom they have contacts in the mission field. Particularly people who had been out to the missions for one year do have to consider this second aspect of learning and experiencing as the major one.

Another aim has always been this one: a person, who has had missionary experiences and who may have grown as a Christian in the setting of a "young Church", has a lot to share with the people back home – with his fellow Christians as well as with his fellow citizens. Such a person could give important inputs and boosts to the people in his home country, thus being committed to the cause of the people of the country once hosting him. In fact, it would be a quite needed "development aid" for the Church and the society in Europe. In this way the commitment of a lay missionary is very much characterized by "giving and receiving"!

Commitments

Not rarely it turns out to be difficult to fix CLM in one of our MCCJ-places. This is somehow difficult to take: There is really a demand of missionaries at many places and yet there seem to be so little chances given to our CLM from the various countries! Therefore it has become necessary to find other, not Combonian run places. In connection with this, the challenge has come up to better have several persons cooperating as MaZ at the same place.

Presently we have two models of MaZ: a commitment for three years or for one year.

At this moment in 2006 we have 12 people working in the following countries: Two young women work in a "Comboni Parish" in Arequipa/Peru, living in the parish priests' house. Another woman has taken up her commitment in Brasil (São Luis), working in social and pastoral fields, the second one is leaving for the same place at the end of this month. A young man is working as a MaZ together with our confreres in South Africa, another one at Matany Hospital in Uganda. Two young men collaborate with Fr. Kizito Sesana in an institution for street children in Nairobi/Kenya. Further, two young women are working in a home for senior citizens in Kariobangi (Nairobi).

Another young woman is to be found at Arua/Uganda, living with the Comboni Sisters and working in social and pastoral fields. For the first time a young woman is working as MaZ in Addis Ababa, Ethiopia, in an orphanage of the Sisters of Mother Teresa. All in all they are 12 persons of whom three have committed themselves for three years.

Preparation

Since July 1999 the MaZ-project of the DSP is housed in Nürnberg (Nuremberg). Our house has the appropriate size to welcome guests for a period of living-in periods. Here we prepare our CLM/MaZ through seminars, gatherings, and days of recollection with us.

Our preparatory program includes formation on the following themes: spirituality and community life of the MCCJ, mission theology in the Catholic Church, crosscultural behaviour, globalisation, solidarity with the marginalized of our world, religious, social and economical realities of the country of destination and study of languages.

In the case of a lay missionary who plans a three years' commitment, the Church agent AGEH (Arbeitsgemeinschaft für Entwicklungshilfe – facilitating agency for development aid) is helping particularly with technical and human points of the preparation of MaZ. This preparatory time with AGEH usually takes six months or more. It contains topics other than Comboni spirituality or missionary topics. These latter ones have to be dealt with during periods at our house in Nuremberg. Presently we have about 15 people in training to become lay missionaries.

By the way, in the course of years and in the environment of a Church fading away it has become obvious that topics like faith have to be a special point of attention during the time of preparation. The same applies to topics, which have become ever more virulent, like sexuality or having a boyfriend or a girlfriend back home or falling in love with a local person in the missions.

Means

Certainly the MaZ/CLM-project is as well a matter of means. People who go out for 12-18 months have to provide for their own expenditure. Thus the DSP is hardly touched by it. Instead, they are entirely prepared by us.

Whereas the one-year-experience does cost very little for the sending province and even for the receiving province, the state foresees a lot of financial contributions towards the MaZ with a three years commitment – to be paid by the sending DSP or other agencies that eventually can be won over to sponsor the candidate or respectively the commitment/project.

We have always been trying to have the dioceses and parishes of origin of the MaZ/CLM, MISEREOR, ADVENIAT and others to help with this expenditure. However, we feel that this topic has not yet been fully tackled and that we have to have a closer look at it, thus finding satisfactory solutions (support groups and the like).

Contracts

AGEH takes care that finally a contract between the lay missionary (3 years) concerned and the Institute is signed. This contract takes all the laws into consideration that rule about the prescribed insurances and the like. In addition we have adopted the way of drawing up a second contract, completing the first one and involving the receiving province and the receiving local agent (e.g. a bishop, provincial superior and the like).

Persons of the short model of MaZ are signing a different contract with the MCCJ in order to safeguard the rights of all concerned.

*MaZ-Team: Ms. Birgit Schardt, Mr. Christoph Koch, Sr. Teibe Medhanie, Fr. Günther Hofmann
Nuremberg, 06-11-2006*

Informe LMC provincia de Italia a la IV asamblea general de los LMC

Ellwangen noviembre 2006

La Provincia Italiana ha asumido la presencia del laicado Comboniano (cfr. Directorio Provincial). Desde la mitad de los años '70 han surgido grupos de laicos comprometidos sobre todo a partir del GIM.

En Italia hacemos la diferencia entre

- *laicos combonianos* (los que están cerca de nuestras comunidades y colaboran de muchas maneras con los combonianos)
- y los *Laicos misioneros combonianos* o sea los que hacen la opción ad gentes y ad vitam.

El laicado Comboniano surge por la mitad de los '70 . Se organizò y tuvo sede-casa en Malnate (Varese) y comunidad y enviados ad gentes, apoyados por la Asociación Laicos Combonianos (ALC) reconocida por el gobierno. Hacia el 2000, por problemas de fuerza mayor se truncò la experiencia y se volvió a reiniciar sobre nuevas bases, pero siempre quedan rastros.

Los laicos misioneros combonianos viven la espiritualidad de San Daniel Comboni, tienen un compromiso personal y de grupo con los migrantes, animación misionera en parroquias y escuelas, justicia y paz y salvaguarda del creado, también hay los que asisten a los enfermos en nuestras comunidades y ofrecen su colaboración.

- Estos últimos por lo general están inscrito en la **Asociación Voluntarios Combonianos (AVOCO)** reconocida por el gobierno y da el respaldo de seguro etc. que es exigido por la ley .
- Tienen reuniones periodicas de oracion y formación, encuentros zonales (norte est y ovest, centro y sur) y el encuentro anual.
- Hay una **coordinadora nacional** integrada por los delegados zonales, un respresentante de los Misioneros Combonianos y actualmente el presidente es Piero Grillo de Florencia.
- El documento de los LC de Italia es "**Testimoni del Vangelo**".

Difícil decir cuantos son por la variedad de grupos y formas de pertenencia. Estamos buscando criterios básicos comunes. Talvez lleguen a unos quinientos en Italia y mas de un centenar los que están de veras comprometidos con Cristo según el carisma del Comboni.

*La colaboración con los laicos combonianos exigen un **cambio de mentalidad** para todos: una visión de iglesia de comunión y participación, donde los institutos misioneros tiene una nueva ubicación tanto en la iglesia universal como en la particular, que supone una toma de conciencia de la participación de los laicos a través de los ministerios eclesiales y de un servicio efectivo para ser fermento en la sociedad favoreciendo los valores del Reino.*

Algo nuevo va madurando:

- escucha de la Palabra y profundización del carisma a través de la vida y obras de San Daniel Comboni
- -diferentes modalidades de vivir el carisma en formas laicales
- grupos Post-GIM o sea de jóvenes que terminada la primera formación empiezan un camino de laicado Comboniano.

- colaboración mas fuerte con los Centro Misioneros Diocesanos y otras fuerzas misioneras de la iglesia italiana
 - campos de trabajo tanto en Italia como en el sur del mundo para animarse y animar.
- Los LMC tienen el INFO-LMC electrónico (que sale cada mes desde noviembre 2004) y el sitio www.laicicomboniani.it
- Se ha elaborado la “Guía práctica para los Combonianos que reciben solicitudes de jóvenes para LMC”.

Perspectivas :

Los Combonianos son los dueños del carisma Comboniano y quieren compartir con los laicos para riqueza mutua y en beneficio de la gente. Los laicos asumen compromisos que van más allá de simples colaboradores: buscan y realizan días misionales, promuevan la vocación laical comboniana y la formación, están enraizados en el territorio y conservan la ‘herencia’ de una presencia de muchas décadas de comunidades combonianas.

Un signo especial del Espíritu son las **Comunidades Laicales Combonianas integradas por familias y solteros-as** que van surgiendo por ej. en Palermo y Varese, con modalidades específicas según los lugares y la historia de cada grupo.

Al mismo tiempo se convierten en una base para los LMC que salen para hacer una experiencia comunitaria y para los que regresan hasta que se inserten de nuevo en el mundo del trabajo.

También podrían ofrecer a los combonianos la posibilidad de trabajar y dar testimonio de la grande familia misionera, inclusive dar la oportunidad a los misioneros combonianos de pasar periodos en su lugar de origen.

Son relativamente muchos los jóvenes y adultos (jubilados) que llegan a nosotros como fruto de la animación misionera para solicitar servir las misiones por periodos breves o largos.

Como seleccionar y orientar y acompañar a estas personas no es fácil y por otro lado a veces se pierden personas muy valiosas....

No tenemos una respuesta como misioneros combonianos ni como LC, pero estamos invitados a reflexionar y actuar.

Laicos Misioneros Combonianos de la Provincia Italiana

La PI ha reconocido el don del laicado Comboniano y en particular de los LMC y da un Padre a tiempo completo para la tarea según el Directorio Provincial. Está dispuesta a ‘traghetare’ los LMC en el camino hacia la ‘autonomía en la comunión’.

La Conferencia Episcopal Italiana (CEI) ha dado un paso significativo con la **Convenzione CEI**, reconociendo a los laicos misioneros fidei donum en el proyecto de intercambio entre las Iglesias. Tiene límites y se tratará de superarlos, ya que estaba ad experimentum hasta 2006.

Cuantos son: 10 en misión, 1 de salida a diciembre a Mozambique y dos familias en stan bay.

Donde están: Brasil, Mozambique, Kenya, RCA, RDC, Benin y Angola.

La PI tiene un documento sobre los LMC de 1997 que prevé tres etapas: dos años en el GIM, uno en una comunidad familia y un tiempo en una comunidad comboniana. Además hay unos criterios y líneas de acción (ver Guía práctica LMC) .

En todo caso en la actualidad **estamos en una fase de cambio**, ya que el Consejo Provincial con el parecer de los laicos, està para aprobar un nuevo estatuto. Hemos vivido un periodo con incertidumbre, puesto que para una cosas seguíamos el documento de 1997 y para otras ya se està tomando en cuenta el nuevo estatuto en fase de aprobación y la convenzione CEI.

También se renovará o cambiarà la forma de organización y seguimiento de los LC e LMC en Italia y al extranjero. Una sola persona no puede llevarlo todo.

Quedan los **problemas de identidad, pertenencia, formación y también el aspecto de autonomía financiera.** Mientras tanto ya està funcionando el fondo provincial para los LMC.

Como dar continuidad a los proyectos en misión y como colaborar con las otras provincias y organizaciones de LMC...hay que aclararse, ya que se da fragilidad tanto en las estructuras como con el personal.

*Lo cierto es lo que afirman los obispos españoles: **La nueva evangelización o se hará con los laicos o no se hará...***

4. LAICI MISSIONARI COMBONIANI DELLA PROVINCIA ITALIANA

IN MISSIONE

Daniele e Silvia Ventresca con Caterina
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Mozambico – Beira * Rientro 2006

Cristophe e Carmela Magand con Emmanuele e Samuele

Benin – Natitingou * Rientro 2006

Annarita Centonze

Angola – Luanda * Attualmente in Italia per studi

Rosanna Braglia

Repubblica Centrafricana + Convenzione CEI accordo integrativo
--

Luca Clochiatti

Kenya – Korogocho + Convenzione CEI assicurazione particolare a suo carico
--

Lorenzo Dalla Valle

Zambia – Chicowa + Convenzione CEI accordo integrativo
--

Andrés Lasso

Repubblica Democratica del Congo – Rungu + Convenzione CEI accordo integrativo
--

Andrea Manzardo

Brasile – Fortaleza + Convenzione CEI accordo integrativo

IN PARTENZA per novembre 2006

Claudio Gori

Mozambico – Anchilo + Convenzione CEI accordo integrativo

IN STAND BY (hanno terminato la formazione e hanno fatto solo mesi di missione, restano disponibili a partire appena le circostanze lo permettano)

Mario e Alessia Olivieri con Teresa
--

Pescara

Gaetano e Simona D'Orazio con Chiara

Pescara

**Kenya Report on CLM
to the 4th General Assembly
Ellwangen, Nov. 2006**

Kenya has no CLM program of its own, but Kenya is a receiving province.

We understand the CLMs as lay people who dedicate their lives in the spirit of Daniel Comboni. The CLMs are integrated into the Comboni Family.

I do not know much of the history of the CLMs in Kenya, but it has been many years.

Currently, there are 7 CLMs. Five are from the German province, 1 from the NAP, and 1 from Italy. The German contracts are for 1 year, the NAP and Italy are on three year contracts.

Most are in Nairobi, because there are many projects. Some work closely with the CMs, and others do not. 3 Germans are working with rehabilitation of street kids. 1 German is working with Franciscan sisters in Kariobangi in a home of the elderly. And 1 from NAP works with the KWPP with women promotion. 1 Italian is working with the CMs in a slum area in the parish.

Kenya has so many volunteers in so many projects. There are many NGOs that bring in young people and older to work as volunteers.

Challenges:

- Not all of the Comboni Missionaries have been very receptive to the work of CLMs, and they feel there is no need. Sending provinces have trouble finding a CM receiving community.

- Our CM family comes together for holidays and religious occasions. CLMs take part in the Provincial Assembly.

(Fr. Paul Kambo)

10. LONDON PROVINCE

**LONDON PROVINCE
Report submitted to the 4th CLM General Assembly
Ellwangen 6-12 November 2006**

From the six-year plan 1999-2005 of the London Province no. 8.4

“We will explore the possibility of encouraging a Comboni Lay Missionary presence in our Province, in line with the conclusions of the recent General Assembly (Mellatz, December 6-12th 1998). A confrere will be appointed specifically for this purpose.”

From the six-year plan 2006-2111 of the London Province no. 8.4:

“Regarding the question of Comboni Lay Missionaries in our Province, there remain a number of obstacles: lack of personnel, the lack of structures and facilities in so small a Province, lack of financial and legal independence, and lack of candidates (in the UK at present there are only 24

Lay Missionaries, while in Ireland are only 3). For lay people who might wish to serve abroad a number of well structured and financed options already exists: with the Jesuit, the Columbans, the VMM, Verbum Dei, Christians Abroad and even VSO”.

SEMBLANZA HISTÓRICA DE LOS LMC EN MÉXICO

AÑO	MES	ACONTECIMIENTO
1990	- - -	Un grupo de laicos trabaja en la Animación Misionera con el P. Ottavio Raimondo, en Guadalajara.
1992	Julio	Se realiza el primer encuentro de formación e información para LMC. Inicia el primer grupo de LMC en Guadalajara con el P. Raimondo.
	Noviembre	Inicia el grupo de México, D. F. En el Capítulo General de los MCCJ se habla del proyecto LMC. Primera Coordinadora General: María de la Defensa Michel , de Guadalajara, Jal.
1993		Primer Asesor General MCCJ: P. Carlos Navarrete
1994	Octubre	Se dio oficialmente la autorización para que los LMC mexicanos salgan a misión Ad Gentes.
1995	Marzo	Inicia grupo LMC en Sahuayo.
	Junio	Inicia grupo LMC en San Francisco del Rincón.
	Octubre	Inicia primera experiencia comunitaria con Pablo Cornejo, Silvia Castillo, Olivia Ayala y Ana Luz Zamudio. Asesor General: P. José Luis Cuevas.
1996	Julio	Salida del primer grupo de LMC a misión, destinados a Guatemala, C. A.
		Inicia la segunda experiencia comunitaria : Martha Gpe. Flores, Anastasia Sánchez, Patricia Razzo y Rosario Castillo.
1997	Febrero	Inicia el grupo LMC en Monterrey
	Abril	Primer Campo Misión de Semana Santa en La Palma y comunidades de alrededor.
	Julio	Sale a misión el segundo grupo: Anastasia Sánchez y Patricia Razzo a Ecuador; y Martha Gpe. Flores a Perú. Rosario Castillo no salió a misión por razones de salud.
	Octubre	Asesor General: P. Miguel Ángel Villegas Serrano.
1998	Abril	Segundo Campo Misión de Semana Santa en La Palma y comunidades de alrededor.
	Julio	Electo Coordinador General: Javier Bermúdez , de San Francisco del Rincón.
	Septiembre	Primera Asamblea Nacional en el Cerro del Cubilete, Guanajuato.
	Octubre	Inicia la tercera experiencia comunitaria : Marcela Alanís, Josefina Jácome y Silvia Tapia.
	Diciembre	Participan el Coordinador General y algunos LMC mexicanos en la Asamblea Internacional en Mellatz, Alemania.
	- - -	Es electo como Primer Ecónomo General: Joel Luis Juárez Gómez , de México, D. F.
- - -	Es electa como Primera Coordinadora de Formación: María de la Defensa Michel de Gdl.	
1999	Abril	Tercer Campo Misión de Semana Santa en La Palma.
	Julio	Regresan Silvia Castillo, Pablo Cornejo y Olivia Ayala de Guatemala. Ana Luz Zamudio permanece en Guatemala con el MOJOCA (Movimiento de Jóvenes de la Calle) Silvia Tapia parte a Guatemala a acompañar a Ana Luz Zamudio en el MOJOCA.
	Septiembre	Segunda Asamblea Nacional en Puente Grande, Jalisco.
	Octubre	Marcela Alanís y Josefina Jácome parten a Cerro de Pasco, Perú. Inicio de la cuarta experiencia comunitaria : Dulce María Rivera, Bernardina Bello y Martha Navarro.
2000	Abril	Cuarto Campo Misión de Semana Santa en La Palma y comunidades de alrededor.
	Julio	Bernardina Bello y Dulce María Rivera parten a Estados Unidos.
		Inicia la quinta experiencia comunitaria y diseño de plan pastoral para La Palma, S. L. P.: Manuelita Valladares, Eduardo Hernández y María Dolores Padilla.
		Regreso de Martha Flores de Perú, Patty Razzo y Anastasia Sánchez de Ecuador.
Septiembre	Tercera Asamblea Nacional en México, D. F.	
Octubre	Inicia misión permanente en La Palma, S. L. P., con Manuela Valladares, Martha Navarro, Eduardo Hernández y Ma. Dolores Padilla.	
2001	Febrero	Es electa Coordinadora General: Hortensia Concepción Licono Noya , de Monterrey, N. L.
		Es electa Ecónomo General: Violeta Campos , de México, D. F.
		Es electa Coordinadora General de Formación: Martha Guadalupe Flores , de Gdl., Jal.
	Abril	Quinto Campo Misión de Semana Santa en La Palma y comunidades de alrededor.
	Junio	Regresa Silvia Tapia Jiménez de Guatemala.
	Octubre	Manuela Valladares, Eduardo Hernández y Ma. Dolores Padilla terminan misión en La Palma.
Noviembre	La Coordinadora General y el Asesor General participan en Asamblea Internacional de LMC en Palencia, España.	

AÑO	MES	ACONTECIMIENTO
2002	Enero	Delia Hernández comienza experiencia comunitaria en Estados Unidos. Cuarta Asamblea Nacional en Jesús María, San Luis Potosí.
	Abril	Sexto Campo Misión de Semana Santa en La Palma y comunidades de alrededor.
	Mayo	Margarita Saldaña se integra al trabajo de La Palma con Martha Navarro. Regresa Dulce María Rivera de Estados Unidos.
	Julio	Inicia la sexta experiencia comunitaria : Adriana Salcedo, Violeta Campos y Joel Juárez.
	Julio	Helga Wilfer de Alemania, se integra al trabajo en La Palma.
	Octubre	Regresan Marcela Alanís y Josefina Jácome de Perú. Regresa Ana Luz Zamudio de Guatemala.
	Noviembre	Es electa como Ecónomo General: Felicitas Cardoso , de México, D. F.
2003	Enero	Delia Hernández parte a Portugal para después llegar a misión en Mozambique.
	Marzo	Martha Gpe. Flores participa en el Encuentro Continental de Directores, Responsables de Grupos, Movimientos, Organizaciones Laicales comprometidos con la Misión Ad Gentes en Bogotá, Col.
	Abril	Séptimo Campo Misión de Semana Santa en La Palma y comunidades de alrededor.
	Mayo	Martha Navarro y Margarita Saldaña terminan experiencia en La Palma. Violeta Campos, Ana Luz Zamudio y Joel Juárez se integran al trabajo en La Palma. Quinta Asamblea Nacional en Sahuayo, Mich.
	Julio	Josefina Jácome parte a Perú renovando contrato. Adriana Salcedo parte también a la misma misión.
	Octubre	Asesor General: P. Jorge García Castillo.
	Diciembre	Ana Luz Zamudio y Violeta Campos terminan experiencia en La Palma. Continúan Helga Wilfer y Joel Juárez.
2004	Abril	Inicia la séptima experiencia comunitaria : Érika De la Torre, Mirella Morales, Rocío Quintanilla, Gabriela Villa, Ma. Leticia Orduñez y Mercedes Orellana, ésta última, salvadoreña, perteneciente a la delegación de Centro América. Margarita Saldaña retorna a la misión de La Palma por un año más. Octavo Campo Misión de Semana Santa en La Palma y comunidades de alrededor.
	Mayo	Dina Bello renueva contrato por otros 3 años en Estados Unidos.
	Julio	Electos Coordinadores Generales: Gloria Morales y Enrique Torres , de San Fco. del Rincón. Electa Coordinadora General de Formación: María del Socorro Delgado , de Monterrey, N. L. Es electo Ecónomo General: José Luis Garnica , de Guadalajara, Jal.
	Julio-Agosto	Sexta Asamblea Nacional en San Francisco del Rincón, Gto.
	Febrero	Helga Wilfer y Joel Luis Juárez terminan experiencia de misión en La Palma.
	Marzo	Noveno Campo Misión de Semana Santa en La Palma y comunidades de alrededor.
2005	Mayo	Érika De la Torre y Mercedes Orellana salen a misión en Guatemala. Ma. Leticia Ordúñez y Rocío Quintanilla salen a misión en Perú. Mirella Morales, Gabriela Villa y Olivia Ayala, se integran al trabajo de misión en La Palma. Margarita Saldaña concluye su tiempo de misión en La Palma.
	Septiembre	Séptima Asamblea Nacional en Guadalajara, Jal.
	Enero	Es electa Coordinadora General de Formación: Silvia Tapia Jiménez , de Monterrey, N. L.
	Abril	Décimo Campo Misión de Semana Santa en La Palma y comunidades de alrededor.
2006	Mayo	Josefina Jácome y Adriana Salcedo renuevan contrato para continuar trabajando en Perú.
	Septiembre	Misa de acción de gracias y entrega de la misión de La Palma. Olivia Ayala y Gabriela Villa concluyen, Mirella Morales queda a la espera de un nuevo sitio de misión.
	Octubre	Octava Asamblea Nacional en Xochimilco.
	Noviembre	Participación en Asamblea Internacional de LMC en Alemania.

LMC QUE HAN SALIDO A MISIÓN DESDE 1996 A LA FECHA

No	NOMBRE	ORIGEN	DESTINO(S)	EXP COMUN	TIEMPO MISIÓN
1	Silvia Castillo	México, D. F.	Guatemala	1: 95 – 96	1996 – 1999
2	Pablo Cornejo	México, D. F.	Guatemala	1: 95 – 96	1996 – 1999
3	Olivia Ayala	Guadalajara, Jal.	Guatemala y La Palma	1: 95 – 96	96 – 99 / 05 – 06
4	Ana Luz Zamudio Ledón	Guasave, Sin.	Guatemala y La Palma	1: 95 – 96	96 – 02 / 2003
5	Martha Guadalupe Flores Arias	Guadalajara, Ja.	Perú	2: 96 – 97	1997 – 2000
6	Anastasia Sánchez	Sahuayo, Mich.	Ecuador	2: 96 – 97	1997 – 2000
7	Patricia Razo	San Fco., Gto.	Ecuador	2: 96 – 97	1997 – 2000
8	Marcela Alanís Briones	Monterrey, N. L.	Perú	3: 98 – 99	1999 – 2002
9	Juana Josefina Jácome Montes	Jalapa, Ver.	Perú	3: 98 – 99	1999 – a la fecha
10	Silvia Tapia Jiménez	Monterrey, N.L.	Guatemala	3: 98 – 99	1999 – 2001
11	Bernardina Bello y Bello	México, D. F.	Estados Unidos	4: 99 – 00	2000 a la fecha
12	Dulce María Rivera	México, D. F.	Estados Unidos	4: 99 – 00	2000 – 2002
13	Martha Navarro	México, D. F.	La Palma, S. L. P.	4: 99 – 00	2000 – 2003
14	Manuelita Valladares	México, D. F.	La Palma, S. L. P.	5: 2000	2000 – 2001
15	Eduardo Hernández	San Fco., Gto.	La Palma, S. L. P.	5: 2000	2000 – 2001
16	María Dolores Padilla	San Fco., Gto.	La Palma, S. L. P.	5: 2000	2000 – 2001
17	Margarita Saldaña	San Fco., Gto.	La Palma, S. L. P.	- - - -	02 – 03 / 04 – 05
18	Violeta Campos	México, D. F.	La Palma, S. L. P.	6: 02 – 03	2003
19	Adriana M. Salcedo Cabello	Guadalajara, Jal.	Perú	6: 02 – 03	2003 – a la fecha
20	Joel Luis Juárez Gómez	México, D. F.	La Palma, S. L. P.	6: 02 – 03	2003 – 2005
21	Delia Hernández	San Luis Potosí	Mozambique	EU: 2002	2003 – 2006
22	Mirella Morales	Guadalajara, Jal.	La Palma, S. L. P.	7: 04 – 05	2005 – a la fecha
23	María Leticia Ordúñez	Guadalajara, Jal.	Perú	7: 04 – 05	2005 – a la fecha
24	Gabriela Villa	Guadalajara, Jal.	La Palma, S. L. P.	7: 04 – 05	2005 – 2006
25	Rocío Quintanilla	Guadalajara, Jal.	Perú	7: 04 – 05	2005 – a la fecha
26	Érika De la Torre	Guadalajara, Jal.	Guatemala	7: 04 – 05	2005 – a la fecha

LAICOS MISIONEROS COMBONIANOS EXTRANJEROS EN MÉXICO

1	Pedro, Maryluz y Angelines	España	Usila, Oaxaca	1995 – 1998
2	María Isabel, Paul y Gloria Michel	Estados Unidos	San Pedro Sochiapan, Oax.	1999 – 2002
3	Helga Wilfer	Alemania	La Palma, S. L. P.	2002 – 2005

12. NORTH AMERICAN PROVINCE

Report on the Lay Missionary Program of the North America Province at the 4th General Assembly at Ellwangen-Josefstal, November 6-12, 2006

Brief Historical Details:

The program began in 1993 by Fr. Angelo Biancalana. He acted as the Director of the program with a lay returned missionary, Sue Howard. Fr. Sixtus Agostini also served as a Director of the program, and in 2003, the first lay director began working. He concluded his work as Director in August of 2006, and a new Director will begin work on November 14, 2006. That means that the staff will consist of two lay people as Director and Associate Director, and one mcej chaplain from the NAP. The NAP program has sent over 45 people during this 16-year period.

Programmatic Details:

- The NAP only offers renewable contracts of 3 years. They do not accept any short-term CLMs.
- The NAP does not have CLMs who work within North America. We only send CLMs overseas.
- The NAP at this current moment provides a 14-week formation program in country, and 3 months of language training in a country near the site (but not at the site).
- The NAP aims to accept lay missionaries with the following prerequisites: a good spiritual formation in the Catholic church, demonstrated commitment of service to the poor, a desire for a missionary vocation, some experience working in a field that is useful to the missions, language ability (if possible), and some kind of previous cross-cultural experience.
- The NAP provides transportation, insurance, and a monthly stipend to the CLM.

Recruitment Strategy Explained

There has been a history of CLMs from the NAP returning early in their contracts. We recognize that this is an enormous problem, especially for the communities that are receiving them, and that there is a sort of ripple effect of damage to even the local CLM program. (For example, Brazil). We are attempting to make a shift in our recruitment to be very particular in who we will even allow to apply to the program. They must meet the criteria listed above. We do not consider it a financial reality that we could extend our formation period, and this is largely because of how financially autonomous we have already become. For example, our expenses in forming each CLM are greater than perhaps other provinces because the support we receive from the province is less (i.e. housing and food during the formation program is paid by us entirely).

If we can be able to make some assumptions about the spiritual and emotional health of the applicants, and focus our formation on the charism of Comboni, and several aspects of crossing cultures, we feel our formation will be greatly improved, and that the chances of early termination of contracts will decrease. We see that these are the major needs that should be addressed of the applicant, and we would like to focus as much energy as possible on these aspects of formation.

Current Moment:

We have 3 CLMs serving. In Kenya, we have a woman working with the Comboni Missionary Sisters in a promotion project for women. In Peru, we have a married couple with one child working with the Comboni Missionaries in Alto Trujillo doing parish ministry, teaching English, and agriculture. These are few people, but we have received very positive feedback from the supervisors for the work and mission they are doing.

Challenges We Face(d):

- We did not send out or form any CLMs in 2006. We had two people who were great candidates for the program, and then had an unfortunate situation of the receiving province deciding to re-evaluate the contract and suspend receipt of CLMs. This came at a very unfortunate time, because the couple was in the process of choosing between CLMP and the Franciscan Mission Service lay mission program. Because of the uncertainty (and we appeared to be disorganized and weak because of this), they chose FMS instead.
- Recruitment is difficult because the country is so large. Someone in California who is interested in us will have some trouble visiting us for discernment, and it makes accompanying people over the phone and email essential. This is not an ideal situation, but it is our reality.
- Financial autonomy is good, but difficult. Each year, the provincial subsidy is decreasing, and it will be zero by 2012.

Hopes We Have

- To get committed people into the field, even if they are few. We prefer quality over quantity.
- To talk this week with other groups to compare our methods and to exchange ideas.
- To talk with representatives of provinces who are interested in setting up their site to receive CLMs from the NAP.

**INFORME DE LOS LMC-Perú
PARA LA ASAMBLEA INTERNACIONAL DE
LAICOS MISIONEROS COMBONIANOS**
Ellwangen, 6-12 noviembre 2006

1. HISTORIA

El Movimiento Laicos Misioneros Combonianos del Peru (LMC-Pe) fue fundado el 9 de noviembre de 1996 por el P. Romeo Ballan mccj. Su primera sede fue en la Casa Provincial, en Monterrico, Lima. Actualmente tiene su sede en el ex Centro Vocacional, Urb. Los Laureles, Chorrillos, Lima, propiedad de los Misioneros Combonianos del Corazón de Jesús.

El 12 de marzo de 2003 fueron aprobados sus Estatutos por el Consejo Provincial de los Misioneros Combonianos.

Los Estatutos fueron escritos teniendo en cuenta los principios morales, éticos y religiosos, y principalmente la espiritualidad misionera comboniana.

Actualmente el Movimiento tiene 20 miembros: 18 misioneros en formación y 2 aspirantes.

2. FORMACIÓN

2.1 Etapas de formación: son 3:

a) Aspirante

Primera etapa de discernimiento: dura un año. Después de este periodo el Equipo Coordinador evalúa el compromiso misionero y la responsabilidad del aspirante para decidir su pase a la segunda etapa o su permanencia en la primera.

b) Misionero en formación

Es la etapa de compromiso de una vida laica misionera, identificada con el carisma y espiritualidad de San Daniel Comboni, y de las experiencias en campos de misión de Lima o en el interior del país. El misionero es enviado a donde el Asesor y el Equipo de Misiones lo destinen. Este periodo dura un mínimo de un año y un máximo de 4 años.

c) Misionero ad gentes

El misionero decide desprenderse de lo que más quiere (familia, trabajo, amigos, actividades personales), para vivir en comunidad durante 8 meses. Es una etapa de preparación intensiva a través de las experiencias misioneras y estudio, con el fin de salir a realizar un servicio misionero, por 3 años, en lugar donde una comunidad comboniana lo acoja, ya sea dentro o fuera del país.

Este periodo se podrá renovar por 3 años más en las mismas condiciones que se estipulen en el Convenio.

2.2 Bloques temáticos

* Para los aspirantes: se dan 4 bloques de inicio y/o profundización de conocimientos acerca de la vida, carisma y espiritualidad de San Daniel Comboni, y otros temas de formación cristiana y vida en comunidad.

* Para los misioneros en formación: se tienen 4 ciclos, cada uno con 3 bloques temáticos sobre espiritualidad misionera comboniana, catequesis, sacramentos, Eucaristía, Hechos de los Apóstoles, vocación universal a la santidad y doctrina social de la Iglesia.

2.3 Actividades formativas

Como complemento de la formación teórica, el miembro del Movimiento tiene el deber de participar en el Retiro y en la Convivencia anuales, a donde asisten todos los LMC-Pe de Lima y provincias (Arequipa y Trujillo) y los LMC extranjeros que están en el Perú.

Estas dos actividades son muy importantes porque ayudan mucho a la integración.

Semana Santa y los aniversarios de San Daniel Comboni (nacimiento, muerte y canonización) son fechas importantes para toda la Familia Comboniana, con celebraciones especiales.

2.4. Campos de Misión

Siguiendo las huellas de Comboni y dispuestos a hacerlo conocer en los lugares en donde la pobreza es extrema, los LMC-Pe están trabajando en:

Animación Misionera: Apoyando a los Misioneros Combonianos (CAM), en la difusión de las revistas "Misión sin Fronteras" y "Aguiluchos", motivando a las personas para que se sientan llamadas a ser partícipes de la misión universal que dejó Jesucristo, el misionero del Padre.

Evangelización y Promoción humana: Organizados en 6 equipos, los LMC-Pe están realizando su servicio misionero desde inicios del año 2005, en coordinación con las Misioneras Combonianas, en Pamplona Alta, San Juan de Miraflores, Lima. Esta zona es conocida como "La Chancheria", donde las condiciones de vida son paupérrimas.

Campos de trabajo:

- Alfabetización
- Catequesis de niños
- Catequesis de jóvenes
- Nivelación escolar
- Celebración de la Palabra
- Posta médica

En la Sierra del Perú, donde están las comunidades combonianas: en Arequipa, Ricrán (Cerro de Pasco), Palca (Tarma, Junín) y San Martín de Pangoa (Satipo, Junín).

3. VIDA EN COMUNIDAD

Actualmente el Movimiento LMC-Pe esta viviendo una de las etapas más importantes de su periodo de formación, es la Vida en Comunidad, etapa preparatoria para la misión ad gentes. El 9 de septiembre de este año 2006, 4 miembros, entre ellos una pareja de esposos, iniciaron la vida comunitaria; durará de 6 a 8 meses. Los misioneros ad gentes están viviendo en la casa de Chorrillos.

4. ECONOMIA

Durante el año los LMC-Pe realizan diversas actividades, una es la más importante de las otras, para recaudar fondos y cubrir los gastos que ocasionan la formación y el mantenimiento de los mismos. El dinero que se recauda no se guarda en una cuenta bancaria propia, sino en una cuenta que administran los Misioneros Combonianos desde la Casa Provincial de Monterrico.

5. DIFICULTADES

* Una de las grandes dificultades que experimenta el Movimiento LMC-Pe es la falta de convicción por la vocación misionera comboniana; esto se manifiesta en el apego a las cosas y situaciones que lo rodean, y la incertidumbre por el futuro.

* Tener una economía precaria.

6. RETOS

- Asumir mayor compromiso misionero
- Culminar la vida en comunidad
- El envío de los misioneros ad gentes
- Lograr autonomía económica.

Lima, 30 de octubre de 2006

Mario Atoche Morales, Coordinador

Hno. Luis Gil Dávila, Asesor

PROVINCIA de PORTUGAL**LMC 2006**

En Portugal el movimiento de los Laicos Misioneros Combonianos empezó en 1996/97 con la partida para la misión por un año de tres jóvenes del movimiento Los Jóvenes Amigos de Los Misioneros Combonianos (JAMIC). También la laica Maria Augusta y la pareja de laicos Artur y Ana Valiente se habían ido en Misión para colaborar en proyectos donde estaban los MCCJ y así la provincia de Portugal ve la necesidad de organizar los LMC y dedica una persona (misionero Comboniano) para tal tarea.

El movimiento de los LMC en Portugal, tiene su programa formativo y sus estatutos. El programa formativo se constituye esencialmente por dos años de formación. El primer año es de discernimiento, mientras que el segundo año está estructurado con el objetivo de la salida inmediata para la misión. Lo que se quiere es una formación en vista de:

Laicidad: Comprensión de que el campo específico de la actividad de los laicos son las realidades del mundo que deben ser transformadas desde adentro con los valores del reino.

Misionariedad: como vocación cristiana para la evangelización ad gentes y como compromiso para la cooperación misionera en sus diversas formas.

Combonianidad: como espiritualidad motivadora y metodología, tanto para los laicos que parten para anunciar el Evangelio como para los cristianos que se quedan en su tierra.

El programa formativo se divide en dos años, de un fin de semana cada mes. La formación está centrada en el aspecto de la madurez de la persona (conocimiento personal), madurez cristiana (conocimiento del evangelio), madurez vocacional (teología de la vocación) y madurez comboniana (conocer el instituto). El último año de formación, y antes de partir para la misión, participan en los encuentros de formación que se lleva a cabo por el Movimiento de Voluntariado Misionario Portugués (entidad de plataforma nacional del voluntariado). También buscan involucrarse en la animación misionera y cada año todos juntos participan durante una semana en una actividad misionera como comunidad. Se invita a los LMC a participar en las actividades de la formación, los cursos y las reuniones sobre la misión que se llevan a cabo en Portugal. Todos los LMC en la formación son seguidos personalmente.

Las reuniones de formación son en Coimbra, pero se han hecho reuniones también en diferentes lugares de Portugal, en nuestras comunidades Combonianas, para de esta forma dar a conocer en estos lugares la existencia de los LMC.

Actualmente en el primer año de la formación se encuentran 9 personas y en el segundo año 3 personas.

La Equipa que coordina los LMC es constituida por una pareja de LMC, una laica y un laico Misionero Comboniano y un misionero Comboniano nominado por el Superior Provincial y su consejo y una hermana misionaria Comboniana, indicada por la Superiora Provincial de las Hermanas Misioneras Combonianas. La Equipa es constituida por gente que ya haya tenido una

experiencia de misión Esta equipa contribuirá para el crecimiento del espíritu Comboniano y para el buen funcionamiento del movimiento. (ver el art. del Directório LMC. 11°.)

Actualmente se encuentran en Misión dos Laicos Misioneros Combonianos portugueses, todos ellos en Moçambique:

- Luis Andrade como profesor del 12º año, y apoyando en la pastoral, en la Misión de Mangunde.
- Susana Vilas Boas en la Misión de Mongoumba, RCA
- Sandra Fagundes, en la Misión de Carapira, Mozambique (Data de partida 28 de Noviembre)

Hasta ahora los contratos llevados acabo se involucraran las provincias de origen, las provincias que reciben los LMC y los LMC respectivos que parten y el obispo. Los proyectos son por lo mínimo de dos años.

Los laicos que vuelven de la misión, continúan a participar en el movimiento, haciendo parte de la Equipa Formativa, en la formación y en la Animación Misionera.

El movimiento del LMC en Portugal no es autónomo financieramente, el proyecto depende de la provincia de los MCCJ en Portugal para llevar adelante este movimiento. La Equipa Coordinadora es la que procura estrategias para encontrar su autonomía económica. El Sr., Arturo es el tesorero del movimiento.

El movimiento encuentra algunas dificultades en la cuestión del seguro social de los LMC que se van en misión y en la cuestión de obtener licencia de su trabajo que es importante pues les permite asegurar el trabajo cuando regresan. El Seguro Social de los que parten en misión es pago por el movimiento y es, en común acuerdo, descontando el mínimo lo que en el futuro les afecta su jubilación. El ministerio de la educación tiene hasta el momento dado la licencia (sin que los que la consigán tengan derecho a salario). Los que no están empleados en la función pública (o sea en el gobierno) pierden generalmente su trabajo.

También vemos la importancia de un período de experiencia comunitaria, donde los LMC vivan en comunidad y reciban formación cultural, misionera y religiosa más específica, para la misión y puedan compartir la espiritualidad misionera comboniana. Este período ha sido hasta ahora difícil de satisfacer debido a algunos factores (cuestiones del trabajo de los laicos, y el número reducido de los mismos) lo que nos ha llevado a pensar de la hipótesis de este período la pasaren junto con otra comunidad de LMC en España .

Pensando también en la colaboración intercontinental, en consecuencia de los encuentros de la comisión europea de los LMC, los LMC de la provincia de Portugal e los LMC de la Provincia de España vivieron juntos el Triduo Pascal en Palencia y se esta procurando formas de colaboración en Proyectos Misioneros Ad Gentes.

El movimiento publica un boletín con la información de las actividades del movimiento y de compartir las experiencias y tiene su blog donde se encuentra mas informaciones.

LCM GENERAL ASSEMBLY ELLWANGEN 2006 SOUTH SUDAN PROVINCE REPORT

History

The Province of South Sudan has never received any CLM, neither it has started a programme for local LCM.

Actually in 2001 two CLM were sent from the NAP to the Diocese of Rumbek, after a direct agreement between the Bishop and the CLM-NAP director, Fr. Biancalana, without involving the MCCJ South Sudan Province at all. Both LCM returned to the NAP within 3 months from their arrival in Sudan, due to some personal problems enhanced by the hardship of the Sudan environment, still affected by the on going civil war.

There has been an MCCJ in charge of the CLM provincial office from 2002 to 2004, Fr. Geronimo Caporal. In 2002 he contacted 3 Provinces (DSP, Mexico, Spain) to explore whether there were CLM available for the South Sudan, but the answer was negative. In the end of 2004 Fr. Caporal went back to his home Province for rotation and the office was left vacant for one year.

New developments

The Provincial Assembly held in January 2006 has affirmed a renewed interest for receiving the CLM.

After the CPA (Comprehensive Peace Agreement) signed on the 9-1-2005 between the Government of Sudan and the SPLA (Sudan People Liberation Army), the security in the Country has improved, the reconstruction has started and there is a huge need of qualified personnel in any field, since during the 23 years of war practically no secondary nor technical school was functioning in all the South Sudan.

The coming of many new NGOs whose technical staff is very much money oriented has made us *to feel even more the need of lay missionaries motivated to share their faith and technical knowledge with our Sudanese people.*

Our missions are fast improving their premises and it is now possible to offer fairly good accommodation to the CLM. The average age of the MCCJ of the Province is quite low, and almost all of them have expressed great availability to welcome the CLM and to fully involve them also in the pastoral work.

In the 2006 Provincial Assembly a new CLM coordinator has been proposed and confirmed by the PC, **Bro. Rosario Iannetti**. He has been given an explorative mandate to contact the CLM Central Committee and other CLM Provincial Coordinators, in order to understand the requirements needed to make the South Sudan a **CLM receiving Province**.

Instead, he has not been given any green light to start a Programme for Sudanese CLM, mainly due to the poor formal education of our lay Christian .

Ellwangen, 7th November 2007

Bro. Rosario Iannetti, MCCJ

**REPORT ON CLM
in the PROVINCE of TOGO/GHANA/BENIN
for the CLM 4th General Assembly
Ellwangen 6-11 November 2006**

1. CLM Present situation

Unfortunately our Province is not "there" yet.

The CLM, maybe as an idea and a value to be reckoned with and accepted, it might now be a reality that is recognized and accepted by each individual Comboni Missionary, however, we are light years away from doing anything at all to start any serious business to promote its beginning and growth in any shape or form.

2. Support groups

At present we do have Comboni Lay People -I'AMICALE in Togo, the FRIENDS OF COMBONI in Ghana- who are organized in groups that support the activities of the MCCJ. They share in some way in the charism and spirituality of Comboni and of the MCCJ.

3. History

From 1997 till 2003 we had a total of 7 CLM from the NAP (Terry, Connie, Mariarosa, Jennifer, Patricia, Ian, Jooy) in the Mission of Abor and later in the Mission Promotion Center of Accra, Ghana.

However this was more of a personal initiative passively approved and accepted by the community concerned and, to say the least, suspiciously looked at and, more often than not, negatively commented upon by the rest of the confreres. The Province itself was not involved and its leadership dealt with the initiative in a very superficial way. In short the initiative was never assumed by the Province.

4. Challenges

In view of the above situation which we are presently facing our concern is to deal with the ground work that needs to be done both at the level of the MCCJ and of the lay people. So our proposals could address the following issues:

- 1. Personnel: the MCCJ person in charge should he be from which secretariat (Vocation Promotion, Mission Promotion or Evangelization)? Full time or part time?*
- 2. How do we go about sensitizing the confreres?*
- 3. How do we go about sensitizing the lay people?*
- 4. How do we proceed from the Comboni Lay People to the Comboni Lay Missionaries?*

Certainly as a Province we are not yet where some other Provinces have arrived at. However, this is where we are. Our presence at the Assembly will be more of an eye opener for us to know the work that needs to be done in order to catch up with the rest of the Congregation.

Fr. JOE RABBIOSI

Ellwangen 7/11/2006

1. U.C.L.M. - Kampala

REPORT of UGANDA COMBONI LAY MISSIONARIES NOV 2006 Ellwangen - GERMANY

UCLM
P.O BOX 3872, KAMPALA (U).
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INTRODUCTION & ESTABLISHMENT

The Uganda Lay Comboni Missionaries emanated from the experience of two Comboni priests Fr. Louis a Mexican and Fr. Enrico an Italian.

These two priests came to Mbuya parish in the year 1995. In the year 1996, they moved to live in a slum area and work among the poor, HIV/AIDS patients and street boys in the parish. The parish is located in Kampala the capital city of Uganda. Its on the eastern part of the city about sixteen kilometres from the city centre.

The priests conducted prayers, visited the sick, prisoners, gave counselling to the people, and looked after the street boys. Attracted by their life style, two young men, Joseph Byakatonda and John Bosco Musisi joined and started working with them. Later Ivan Kintu and Florence Namande (who was HIV positive... may her soul rest in eternal peace.) joined them too. Together with the priests, these lay people started establishing small Christian communities, animating the youth, visiting the sick and teaching catechumens in the schools and in the Parish.

Inspired by the love, meekness and charity which these Comboni priests were showing to people in this area, this small group of three young men and two young women (Regina and Hope Rose) among the rest felt a desire of dedicating part of their to their life to the vineyard of the Lord.

In 1997, after sharing with the priests on how they can fulfil this dream, an idea of starting Comboni Lay Missionaries Programme in Uganda was conceived.

This idea was shared by Fr. Enrico to the provincial superior (by then Fr. Guido Oliana) and later presented to the provincial council of the Comboni missionaries (MCCJ); and it was approved during their ordinary meeting of September 21-23, 1999. As a programme of the Ugandan province

On January 10, 2000 the first group started formation, which lasted for six months, and on the 11th of June 2000, this group of the first five Uganda Lay Comboni Missionaries was commissioned to go and work in different parts of the country.

Since then the group has grown to 13 members working in 4 dioceses of Uganda.

DEFINITION OF UCLM

The Uganda Comboni lay missionaries (UCLM) are a group of people, male and or female, or married couples, who felt the particular vocation of offering a period of their lives to the evangelising mission 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, and /or activities of direct evangelization

PHILOSOPHY OF UCLM

Vision

UCLM envisions a society of young adults who transformed by the gospel of Jesus live a responsible, productive, happy and meaningful life.

Mission

to enhance evangelization among the youth and young adults through their professions.

Values

- Social justice in the society
- love and respect for one another so that we can have peace
- self esteem as one of the vital responsibilities of the youth and young adults
- dignity of labour
- honesty in all our undertakings
- empathy for the poor and most abandoned
- sharing in order to have abundance in life

Objectives

- + Lead the youth and young adults to experience the love of God
- + To offer psycho-social and peer support to the youth and young Adults
- + To equip the youth and young adults with life skills
- + sensitize the youth and young adults against drug abuse
- + to involve the youth and adults in the prevention of HIV/AIDS and malaria.

WHAT MAKES ONE A UGANDA COMBONI LAY MISSIONARY?

FORMATION

REQUIREMENTS:

- Ordinary Level School Certificate up to aggregate 28.
- Diploma in technical, teaching or other professional skills helpful in the missionary field
- If “b” is not possible, they must at least have a valuable experience in any trade or pastoral work

ORIENTATION:

- Aspirants who qualify for the formation programme are invited for one week orientation at the formation centre.
- Immediately after orientation the aspirants are given a period of one month of discernment and thereafter, called for the formation programme which takes 6 months.

CONTENTS OF FORMATION:

The themes of formation programme are:

- ❖ Theology of the Word of God
- ❖ Comboni Missionary Spirituality
- ❖ Theology of the Laity
- ❖ Theology of Mission
- ❖ Theology of Community Life

MISSIONARY ASSIGNMENT:

Commissioning

After completion of the residential formation programme at Mbuya Centre, the newly formed members are commissioned sent out to give witness to Christ through their personal human and Christian maturity, their profession and/or activities of direct evangelization.

ONGOING FORMATION:

The Uganda Comboni lay Missionaries annually hold a General Assembly and Retreat and also have a monthly period of recollection in their respective zones as part of ongoing formation.

The Uganda Comboni Lay Missionaries work in different areas of Uganda.

We have:

- Two teachers working in Karamoja in the North Eastern part of Uganda,
- bursar, secretary, pastoral worker, 2 electricians, 2 administrators and a media worker working in the central and southern part of Uganda.
- accountant, a carpenter and an electrician working in Gulu in the Northern part of Uganda.

In addition to the professional work, the CLM in Uganda are involved in pastoral work. They work among the youth, AIDS patients, prisoners and children.

COMMUNITY LIFE:

The nature of UCLM community life is peculiar to their lay status, which is different from that of a religious community.

The Uganda Comboni Lay Missionaries participate in the daily Eucharist, daily prayers and share meals in the community.

The receiving community provides accommodation for the UCLMs and provides meals for the UCLMs until they receive their first salary.

FINANCES:

- * The UCLMs earn a living from what they do.
- * The UCLMs contribute 15% towards the “Common Fund” for the group to run the formation programme and the general administration of the group.
- * Individual community members run their respective communities through their contributions towards a “Community Common Fund”.

ACHIEVEMENTS:

- # The UCLM group has grown to a total number of 13 members.
- # We have started youth apostolate in different parts of the country.
- # We are involved in social development besides spiritual development
- # positive response of community towards the UCLM programmes
- # We are actively involved in Mission Animation in different parts of the country.
- # The UCLM is active in the apostolic community, which comprises all religious institutes in each parish.
- # There development in the social work besides spiritual development.
- # Trained human resource
- # Continual renewal of commitments
- # We are actively involved in Mission Animation in different parts of the country.
- # The UCLM is active in the apostolic community, which comprises all religious institutes in each parish.
- # There development in the social work besides spiritual development.

CHALLENGES:

We lost one of our members, Victor Aluma (who disappeared from Moroto-Karamoja) and our Spiritual Director, Fr. Paul Serra...May their souls rest in eternal peace.

Sustainability of the youth apostolate as it requires funds.

Some people do have incorrect perception of the UCLM identity. This poses a challenge even among some of the MCCJ who have not yet grasped the relevance of CLM.

The integration of pastoral and professional work is quite demanding.

It is also a challenge to find places of assignment for some of the UCLM where their services are required.

Lack of enough funds to sustain the core programmes of the UCLM

FUTURE PROSPECTS:

- Having activities that can generate some funds to sustain the youth apostolate and other programs of the CLM at the national level.

- To strengthen the relationship and close link with other national Missionary groups.
- Having a Coordinating Centre for CLM both national and International.
- Establish Leadership training and Vocational training for the members and for the Youth.
- By the year 2011, the UCLM is looking forward to have:
- Covered all other diocese
- other members sent to other countries especially Africa

2. C.L.M.A - Gulu

COMBONI LAY MISSIONARY ASSOCIATES OF GULU

INTRODUCTION

"I die but my work will not die": (Prophetic words uttered by St D. Comboni at the end of his life.)

Through heroic dedication of Missionaries the Good News is reaching far and near.

Indeed the dream and vision of Comboni - with the Lay Missionaries involvement has and is expanding all over the world enriching and broadening the family's service.

BACKGROUND OF THE GROUP

The few members moved by the Spirit felt that God was calling them for a greater mission.

The small group named itself **Comboni G. Samaritans** of Gulu and continued with their human and spiritual growth for deeper understanding.

The Good Samaritan set-out in caring and supporting people living with HIV/AIDS, Orphans, Youth and the most disadvantaged group in the society.

The group was now growing in membership The moving force was actually taking Jesus Christ to the needy. The desire grew in them to serve God in a more special way in union with this Missionary family.

Growth

The small membership was now expanding in number and activity. The need of the mission was now evident for us.

New department of services were born

We grew as an organization.

A Step Ahead

- In February 2003 two members from the staff: Irene Rina Labwot and Margaret Owot approached Rev. Sr. Dorina Tadiello, a Comboni Sister who was the overseer of the Project of Comboni Samaritans of Gulu. The two shared their feelings with sister for a step ahead in the Combonian formation - and asked for guidance.

- The three went before the Blessed Sacrament and prayed. Sr. Dorina, who welcomed the new vision of the laity took some time meditating and praying for a Divine guidance.

- On one morning's prayer she said:

"As missionary in Africa today I feel that your positive desire is the dream of B. Daniel Comboni who started his missionary life with the Laity. His dream was to have the Laity more involved in the mission to save Africa with Africans. I am delighted to know that you would like to commit yourself to the service in a more special way. I propose the formation of a Lay Missionary group. I will share this idea with our provincial superior."

- The idea was seconded and registration started with few staff members and was extended to some committed Laity as well. 16 members were registered.

A Linking VISIT

- On March 8th, 2003 the Provincial Superior of Comboni Sisters, Sr. Aldina paid a visit to the group. She Communicated with joy that the Genera- late of the CMS in Rome was already aware of the existence of the group. And was in full agreement for the new birth of our group.

- She conveyed greetings and best wishes from their Mother General Rev. Sr. Adele Brambila. She also gave some highlights about St. Daniel Comboni to the group linking us to the Charism of Comboni and our role in the Church's mission.

- The birth of our group has been welcomed and is still highly desired by the Combonian family.

FORMATION

* The group continued to meet every month for serious formative journey and prayer.

* The Combonian family with joy dedicated to accompany the group by sharing the Charism of the founder in various ways: the late Rev. Fr. Fulvi Luciano with Sr. Dr Dorina Tadiello, were the group Animators, Sr. Rose Escobar and Sr. Hiwet Tesfagiorges, facilitated the preparatory journey.

* The first members seriously followed the formation journey happy to Share the joy of being a Missionary.

COMMISSIONING of the C.L.M.A: Sunday, March 14th, 2004

- March 14th, 2004: Gulu A. Diocese marked with a thanksgiving Mass Celebration upon the Canonization of St. Daniel Comboni. Here, 11 members were commissioned as Comboni Lay Associates by His Grace John Baptist Odama the Arch Bishop of Gulu Arch Diocese.

- The two provincials, Rev. Sr. Aldina Viliotti & Rev. Fr. Guido Oliana were present with many other members and the entire Christians of Gulu A. Diocese.

- Filled with joy the Arch Bishop made a loud declaration saying, *"Gulu is a missionary Diocese, today I declare this group of Comboni Lay Missionary Associates commissioned. They will go out and take Christ to the people to all the Dioceses all over Uganda and even across the borders, I see them as my right hand among the Laity."*

He invoked the intercession of St D. Comboni for peace in the Land.

FUNCTION OF THE ORGANIZATION

The Comboni Lay Missionary Associates are involved in various program activities as shown below: -

EDUCATION DEPT.

- Education to orphans and vulnerable children.
- Seminar and retreats.
- Psycho-social support.
- Career guidance.
- Community sensitization on orphan's care and rights .
- Income generating activities for child headed families.
- Medical support.
- Provision for food and non food items
- Child monitoring.

HEALTH DEPT.

- Provision for Pre and Post test counseling.
- Provision for ARV, Medical Care and support to PLWHA.
- Training community Care givers / Counselors
- Monitoring visits.
- Community sensitization on HIV/AIDS and Positive living.
- Prevention of Mother To Child Transmission (PMTCT) awareness and support to babies.

YOUTH ALIVE WITH JESUS

- Spiritual formation.
- Sensitizing youth on HIV/AIDS.
- Conducting Education for life program in schools and for rural youth.
- Encouraging income generating activities for the youth groups.
- More activities are carried in the Hospitals, Villages and IDP
- True to its mission the group is committed in solidarity with the marginalized

- We move to areas of insecurity to reach-out to our mission - as a sign of God's presence in fraternity.

COOPERATIVE DEPT.

- Supporting economically the disadvantaged and PLWHA to improve on their living condition through investment and production opportunity.

Spiritual Need

= Currently we appreciate the presence of Sr. Fernanda Pelizzer, CMS who collaborate unreservedly in the organization. The associates strongly feel the need of a chaplain. However this has not stopped them from carrying on with their community work and prayer sharing.

= The brutal murder of Rev. Fr. Luciano Fulvi our animator was a great blow to us the Associates.

= The group joyfully received Fr. Paulo Serra as a spiritual animator our joy was short lived by his sudden death. He had made a formative plan but was not materialized.

ACHIEVEMENTS

As you observed from above the achievements are many but still feel we are at the start.

Spiritual and Missionary growth: The Combonian spirituality and of the Associates is the source of strength to the organization.

Professional medical and social services to the needy.

Pastoral service/ Evangelization: We often facilitate Education for Life Program amalgamating the word of God to youth in Schools, Camps, Reception centres and parishes in Gulu, Kitgum, Pader, Lira, Apac, Masindi, Moroto and Kotido districts.

CHALLENGES

- Insecurity for the last 20 years
- The plague of HIV/AIDS
- Big traumatized population due to the war & HIV/AIDS Lack of market for our product - of the cooperative
- The abject poverty of our people who still live in IDP – camps
- Huge number of orphans with out education, etc...

WAY FORWARD

1. Expansion of membership
2. Deepen the missionary spirit through formative programmes
3. A plan of reaching-out to neighbouring Diocese where we have not yet gone.
4. The group shall endeavour to share the Charism with others within and beyond its borders.

FUTURE PLAN

1. Invited by the first animator - Sr. Giovanna Calabria, (CMS) the group has a plan to reach Sudan by the end of this year 2006.
2. Enhance existing programs according to our time

CONCLUSION

The work of St. Daniel Comboni will continue to expand as the laity get more involved in missionary work.

Presented by Mr. Charles Boya.

Power Point Presentations

1. Brief History of CLM



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2. Brasil Sur (LMC)



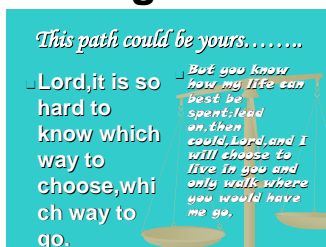
(select image with left button of mouse, then click on it with right button and choose Presentation-Show)

3. Uganda - North (CLMA)



(select image with left button of mouse, then click on it with right button and choose Presentation-Show)

4. Uganda - South (UCLM)



(select image with left button of mouse, then click on it with right button and choose Presentation-Show)