

AFRICA SALESIANA

ACTS

YOUTH PASTORAL IN AFRICA

Nairobi: May 12 ~ 17, 1986

Roma: Dicastero per le Missioni



THE PARTICIPANTS OF THE NAIROBI SEMINAR

C O N T E N T S

- Presentation	by Rev.Fr.Luc Van Looy,SDB.	
- Participants		
- " YOUTH IN AFRICA "	by Rev.Fr.P.Naughton,SDB.	p. 1
- Appendix 1		p.21
- Discussion		p.23
- "PASTORAL CARE OF YOUNG PEOPLE IN THE AFRICAN CHURCH"		
	by Rev.Fr.J.Coleman,SDB.	p.31
- Discussion		p.43
- "CRITERIA AND OPTION FOR SALESIAN PASTORAL WORK"		
	by Rev.Fr.J. Vecchi,SDB.	p.47
- Questionnaire		p.63
- Discussion		p.64
- "MODEL OF ACTION FOR SALESIAN PASTORAL WORK"		
	by Rev.Fr.F. Flynn,SDB.	p.67
- Discussion		p.79
- "PASTORAL WORK FOR VOCATIONS"	by Rev.Fr.E. Liptak,SDB.	p.83
- Discussion		p.101
- CONCLUSION		p.106

+++++

+++++

+++++

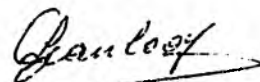
P R E S E N T A T I O N

The African Youth is teaching the Salesians how to be faithful to the Charism of Don Bosco today. When the General Chapter in 1978 deliberated that the Salesian Congregation should start a forceful " Project Africa " it was for pure concern of the youth of Africa and for the growth of the Church in Africa. Looking together at the first years of this new experience in Africa, together with the missionaries, who work for many years in Africa, it has become clear that we are learning more from Africa than we were able to give.

African youth teaches us the importance of human contact and the value of "being present" instead of getting immersed in activities, institutional worries or efficiency oriented thinking. They teach us that prayer and closeness to God are an important element in the life of everybody, as individual or as a group. Their being part of a "family" tells us that we have to relate to and depend upon our Salesian reality as a family, and the simplicity, the inventiveness and spontaneous way of life teaches us detachment and joy. They make us think of Don Bosco. No wonder the " Project Africa " means for the Congregation a source of renewal and generosity.

The Congresses we held at Nairobi and Libreville have given the chance to old-timers and new comers in Africa to exchange their views and experiences. They have given all of them a glimpse of the horizon of hope and progress for the Church and for the Congregation and for many they have given clarity to so many elements of culture and way of life in which they are trying to penetrate. The meetings have shown how much our missionaries LOVE THEIR AFRICAN PEOPLE, and how they do everything to identify themselves with them.

May this be a word of thanks to all the Salesian Missionaries in Africa, to all those who contributed actively to the seminars, to the participants as well to those that had to take up double roles in the community to allow others to go and participate in the congress.



Fr. Luc Van Looy, S.D.B.
Councillor for the Missions.

Rome: August 15th, 1986

SEMINAR ON "SALESIAN PASTORAL IN AFRICA"

Nairobi: 12th - 17th May 1986

PARTICIPANTS

Fr. Luc	Van Looy	Rome	Italy
Fr. Giovanni	Vecchi	Rome	Italy
Fr. Thomas	Thayil	Nairobi	Kenya
Fr. Sean	McFerran	Nairobi-Karen	Kenya
Fr. Vincent	Donati	Embu	Kenya
Fr. Benjamin	Listello	Embu	Kenya
Fr. Edgar	Espiritu	Makalé	Ethiopia
Fr. Mathew	Agostinelli	Maputsoe	Lesotho
Fr. Joe	Reilly	Roma	Lesotho
Fr. Vincent	Marrone	Akure	Nigeria
Fr. Giovanni	Patrucco	Ondo	Nigeria
Fr. Michael	Hicks	Manzini	Swaziland
Fr. Lawrence	McDonnell	Manzini	Swaziland
Fr. Frank	Flynn	Malkerns	Swaziland
Fr. Eugene	Hennessy	Johannesburg	South Africa
Fr. Patrick	Naughton	Johannesburg	South Africa
Br. Francis	Chinnappa	Juba	Sudan
Fr. Edward	Liptak	Mafinga	Tanzania
Fr. Thomas	Braganza	Dar-es-Salaam	Tanzania
Fr. Stephen	Chemmalakuzhy	Iringa	Tanzania
Fr. Peter	Boryczka	Kazembe	Zambia
Fr. Jan	Bernas	Lusaka	Zambia
Fr. Casimir	Cichecki	Lusaka	Zambia
Fr. John	Coleman	Harare	Zimbabwe
Sr. Lina	Chiandotto	Rome	Italy
Sr. Florita	Dimayuga	Rome	Italy
Sr. Rose	Farina	Nairobi	Kenya
Sr. Barbara	Porter	Embu	Kenya
Sr. Rosetta	Guarnier	Siakago	Kenya
Sr. Margaret	Sweeney	Maputsoe	Lesotho
Sr. Teresa	Manakalayath	Wau	Sudan
Sr. Maria	Domalewska	Luwingu	Zambia
Sr. Ryszarda	Piejko	Luwingu	Zambia

YOUTH IN AFRICA

by Fr. Patrick Naughton, S.D.B.

" Each generation in its own time is called, like Abraham, to leave their Father's house, and go forth in faith to a land yet to be shown them. Likewise each generation of young people has to discover the Gospel anew, responding to it in a way appropriate to themselves and for their time. This means that today's youth are being called to take mankind's historical pilgrimage one stage further. Yet whether this next stage will result in harm or benefit for the world depends both on the free decisions to-day's youth come to make and upon the support, guidance and example they receive from the generation before them".
(Youth in the Church today, p.1)

In 1975, there were 738 million people between the ages 15 to 24 in the world. By 2000, the estimate is 1180 million, an increase of 80%. The International Labour Organisation has estimated that, in Africa, 150 million new jobs will have to be created by 2000, both to enable the continent to thrive economically and to prevent social unrest. Most of these new jobs will be required for young people for already 70 to 80% of the unemployed in Africa are between the ages 15 to 24.

A remarkable phenomena of modern African Society seems to be the population increase and hence the importance of young people. We have the highest birthrate in the world with an average of 46 births per 1000 compared to 15 - 25 in industrial Europe and North America and 40 - 45 in Latin America and Asia. It is to be expected therefore that Africa should have a young population. Even 10 years ago over 60% or 253 million were young people under the age of 24.

This fact in itself poses a lot of problems at government level. More than half the population needs to be cared for, fed and educated with no counterpart of production. So too, the Church is left with an immense field for evangelization. Because Africans pride themselves of their large families, there will be no change in the immediate future. There seems to be a resistance to any form of birth control.

Rapid urbanization in Africa.

Statistically Africa is the least urbanized of the 5 continents. This is rapidly changing. In 1970 the continent had seven cities with more than one million inhabitants and 137 with more than 100,000. If we look at the year 2000 - only 14 years away and assuming we will have the present rate of growth, there will be five cities with more than five million inhabitants, 27 with more than two million, 63 with more than one million, and 692 with more than 100,000. The figures in Lagos, Abidjan and Kinshasa give an indication of their growth.

	1970	1980	1982
LAGOS	1.440.000	3.000.000	-
ABIDJAN	600.000	1.500.000	1.700.000
KINSHASA	1.370.000	2.000.000	2.338.200

The people most affected in urbanization are the youth. Every young person dreams about the bright lights of the city. In the country and especially in agriculture, jobs are very difficult to find and when they are available they are usually seasonal with long hours and poor pay, roughly 1/3 of what one would get in the city. To add to this distressing picture, the continent of Africa has been experiencing a massive drought and famine. When all this is taken into account, the youth find it worthwhile to risk unemployment and crowd into slums rather than remain "poor" forever on the land. Cities also offer modern amenities such as public transport, running water, electricity, schools, hospitals etc.etc. There is a "prestige" attached to the city dweller who returns to the village. They seem so well off, so well dressed and experienced to some extent, so that the youth envy them and long for the day when they can go to the city.

As a consequence, the urban population is increasing rapidly. More rapidly than the growth in housing or opportunities for employment. Hence the growth of slums and of unemployment. Of the unemployed the vast majority are youth. This leaves the Church in a difficult position when it tries to make provisions for evangelization.

RURAL YOUTH

Despite the rapid development of many big towns, the proportion of rural to city does not as yet go below 50%. In most countries it is as high as City 10%, Rural 90% e.g. Malawi, Rwanda, Upper Volta, Burundi, Tanzania, Lesotho, Moçambique.

It is very difficult to generalize on rural youth because of the extreme diversity of latitude and climate, an ethnic background, religion, type of family relationship, proximity to town and even type of government that exist in the many countries.

Most young people however, have two things in common. They suffer from poverty and ignorance. Some of the causes include:-

- a) shortage of land due to population explosion or to unjust allocation of land,
- b) insufficient productivity due to bad weather, to the lack of knowledge on the part of modern agricultural officers,
- c) lack of health facilities in rural areas,
- d) malnutrition and lack of hygiene.

Usually rural people have no say in their future. Plans are made in the cities or perhaps even in Europe or America without hearing the rural voice. The youth suffer more than the adults. Schools will often create needs that the youth are unable to cope with in their own milieu, and thus they seek solutions by going to the cities or by turning to violence or robbery.

This is an area where they need guidance from the Church.

At a time when most religions are opting for the poor, we should keep them in mind.

A BRIEF DESCRIPTION OF RURAL YOUTH

1. Those who have not been to school.

In one country 1/3 of the national budget is spent on keeping 10% of the children in school. In 1961 the Addis Ababa conference hoped that by 1980 primary education would have spread the length and breadth of the African continent. In the 10 year span from 1970 to 1980, the number of illiterates jumped from 130 million (70.6% of the population) to 156 million (60%; actually a 10% decrease, because of the increase in population). The percentage of illiterates in rural areas is 25% higher than in towns. Reasons: No school; no room in school; cost and especially uniform. Literacy courses are fairly easily available. (cf. Asia has 38% illiterates and Latin America 20%).

Employment for those who have not been to school.

- Useful in farm work or doing their own farming. The opportunities are very limited, especially for girls. These are drawn to town where they are around market places trying to sell things.

2. Young people who have been to school.

Of the 72,6 million students, 56 million are in primary school (i.e.77%), 15.5 million adolescents in secondary school (20%) and 1.1 million in 3 level education i.e. 3%.

Often it is thought that primary education is sufficient enough to prepare them for village life and hence in Tanzania secondary education has dropped from 5% to 2.6% - one does not study to dirty one's hand.

Too often the education programme is poor and the teachers are underqualified and underpaid - hence no real interest. This leads to a big drop out in school and often a return to illiteracy. Lessons are often in a foreign language. Girls suffer because they are considered inferior, in any case there is no motivation to shine in education.

Africa has a record number of 5.000.000 refugees. The number has increased ten fold between 1965 and 1980. They flee from war, racial, religious or cultural persecution or famine or other disasters. Protestant churches have at present a higher level of care for refugees.

THE ASPIRATION OF YOUTH

The aspirations of youth today are very different from those of their parents. They have been influenced by the consumer society and want to enjoy the "good" things of life. Some of the main aspirations could be tabulated as follows:

a) Full incorporation into modern civilization:

It is well summed up by one student -" My aim is to have as much money as I want, to own a car, and a well furnished house and to have substantial savings in the bank".

They realize the importance of Diplomas and exams in order to become somebody in society.

b) The thirst for enjoyment, not without some nostalgia for traditional society.

Some values which they still hold on to from their past and which they bring with them into a modern society are: value of solidarity, respect for elders, belonging to a clan, a tribe, an ethnic group. They have a great feeling for community, success belongs not to the individual but the family—they would love a job to pay back the family for what the family did for them.

c) Desire for more freedom.

Many of the students, especially in one party states, are disillusioned by the rhetoric and flowery speeches of politicians. They can be deeply critical of solutions put forward, only to become a cog in the same wheel themselves later by setting up obstacles to justice and liberty.

d) Having a profession - or a job.

In traditional African society, children from early in life were prepared for their future and were well assured of the job they were trained for. In modern society their schooling does not prepare them in the same way. It's most difficult to find a job, and unemployment is the greatest evil which they have to put up with. A quotation from one young person reflects some of the aspects of the problem " A young person reflects perfectly well that, even if one has a diploma, he or she stands no chance on his or her own: connections are needed so as to be recommended by a person with influence. He or she knows that if one is after a job, he or she will have to bribe the personal manager. Once in a job, he or she must close his or her eyes to the corruption that goes on...or be thrown out into the corruption of unemployment."

Faced with such odds, young people play all their cards to win the game, even moral behaviour goes to the wind. Their very lives are at stake: they know that their own well-being and that of their families depend on them.

Despite this state of affairs, there is a thirst for a spiritual dimension among the youth. They do adhere to traditional religious beliefs and to sects. Many of them are critical of the Christian churches because it is so contrary to their traditional way of life, especially in marriage and sexual area. Many also feel that the Christian church is "too clerical orientated" and they criticize the close link that often exists between church and "corrupt" but powerful state.

THE NEED OF YOUNG PEOPLE

Need for Solidarity.

" I need especially great solidarity with my family . In the family sphere, I want to live in a family where discipline and respect reign...I opt for a monogamous family in order to avoid discord among wives as well among the children".

For the young town-dweller, who all day long rubs shoulders with strangers, there is a great need to feel that one belongs in order to feel supported and sustained. Yet the reality of the fact is

that the economic situation forces the parents to leave their children to fend for themselves from an early age. They then lack paid work and the possibility of getting married with due dignity. The absence of family support results in theft, aggression of all kinds and prostitution.

Because of the economic climate, it is difficult for them to marry and set up a home before the age of 25. The concern seem to be money rather than affection. The dowry makes unemployment a great hinderance to marriage. The burden of the dowry is something young people would like to do away with. Because they cannot marry without it, the children often arrive before marriage. Parents often push their daughters to study further so that they can exact a higher dowry. They, the young, see dowry in the light of the influence they have from radio, television and books. The way of life in other parts of the world has a great influence on them.

A NEED FOR EDUCATION AND PROFESSIONAL TRAINING

In urban areas, most young people have no means of getting a human and professional formation. Suitable establishments and educators are lacking. They haven't the slightest hope of professional education as they loiter in the streets.

Even the lucky ones who get a schooling feel that the school still remains for the most part at the service of European culture and is ill-adapted to Africa. Education needs to be more integrated with their social milieu - i.e. training at school needs to be geared to real life and a preparation for real life.

Social needs should also be provided for in their education. They would like to have healthier outlets than the bars and night-clubs.

Organized sports - particularly football - theatre, cinema, orchestra and reading are of great interest to the young. Imported films, books and plays-video are often a factor in cultural alienation. Hence the need for direction by adults for cultural as well as human integration.

A NEED FOR ADULTS AS REFERENCES POINTS IN LIFE

Young people often give impression that they are shutting themselves up in their own world in a radical questioning of all tradition and in a rejection of authority, whether from parents or from adults in general. It is true that there is a need to be independent of the extended family. This is especially true in the realm of marriage. The older people have no understanding of the needs to choose their own partners. They want to choose their own wife and prove their success in the eyes of the adults by the children they will bear. Yet they feel the need to belong to the extended family and they need the support it gives them. In reality they are very open to the world around them. They do not see things in the same way, but they do see them and what is needed is a greater understanding between adults and young people in the face of changing times.

" I prefer contact with wise old men " said one youth. In this dialogue, young people ask to be accepted as they are and where they are, instead of having things imposed on them by authority.

NEED TO UNDERSTAND THEIR FAITH BETTER AND TO EXPRESS IT

Young people are open to spiritual life. They are aiming at a better knowledge of their faith and religion. They want to know more about Jesus, the Gospel, the Church and Christian way of life. What they are looking for is a dialogue with an adult who will accompany them in their search. They fear and distrust dogmatic attitudes which often lead to confrontations which are unfavourable to any spiritual growth.

Some are forming Bible study groups. Often these groups search for the absolute independence of institutional churches. They have a tendency to make a fundamentalist reading of the Bible and refuse a common interpretation. This leads to a growth of movements and sects which abound throughout Africa.

They expect the Bible to give a sure answer to the questions they are asking about the meaning of life. Since the answer in the Bible are not that easily grasped, many who are looking for a " safe feeling " turn to soothsayers, to witch doctors, or to modern substitutes for the traditional magic powers, such as the Rosicrucian movement (or ancient and mystical order of the Cross) in Cameroon and Ivory Coast. On the one hand the young would like to be rid of certain taboos and customs. They look at certain beliefs with nostalgia and yet at the same time find them old fashioned and yet in time of need they are ready to have recourse to them.

We must keep in mind that the African in general has a need for a community and public celebration which includes exuberant feasting rather than praying alone in one's room.

NEED FOR A CHURCH THAT IS SINCERE AND FAITHFUL TO IT'S MESSAGE

Among the young people, there is an apparent contradiction: on the one hand they regard the Church as being too harsh; on the other hand they expect from it authority, firmness and a exact fidelity to the message it transmits. They severely judge those who, for them, represent the official church: Priests and religious. They have no sympathy for the weak, especially in the domain of poverty and chastity. They often judge by appearances and expect the church to be "less remote, more of service, less involved in politics and less powerful ". The lack of knowledge often leads to unreal expectations. " Since the State has not succeeded in helping us, will the Church do nothing for us? Build factories, schools, help us to find work..."

At present there seems to be a Muslim onslaught lead by the oil-dollar. They are making great inroads and they are backed by ' unlimited' resources. They are a real temptation and do exert pressure on young people. The temptation of serving a protecting God, rather than a God to be adored is very real... Muslims or another religious group come along with material benefits or a better form of schooling and the young are solicited to abandon their faith. There are also a number of countries who have chosen Marxism or some other form of absolute ideology as a source of inspiration for action and for the education of their citizens. The government or the party, through schools, mass media or one-party youth movement promotes materialism or some other ideology which is imposed arbitrarily on all citizens, so they are looking for someone who will help them to see clearly and discern what is right. As Pope Paul VI said: " People today, are less impressed by what they are taught than by what they witness ".

PASTORAL ACTIVITIES FOR YOUNG PEOPLE

The Church is faced with an enormous task. Every diocese has the concern of reaching out to these youth. Let us evaluate some of the different initiatives taken for the benefit of young people.

Catechesis of pupils and students

The actual possibilities of exercising this catechetical mission vary greatly from one country, or one government to another. The usual conditions are as follows:

- a) Regular catechesis is assured in the parish schools and in secondary schools run by missionary institutes and is meant for all the pupils. Obligation to be present is more or less accepted. A good number of Christian teachers or professors feel disinclined or insufficiently prepared to accept this charge.
- b) In certain countries, religious instruction is included in the official syllabus. Secondary school pupils and teachers of religion are provided with books compiled by ecumenical commissions. Complementary instruction is then given by representatives of the various Christian denominations. In an open context such as this, the aim should be real education in the faith, rather than the mere acquisition of religious knowledge.
- c) In other countries, religious education in State and non-confessional private schools is tolerated. Those who wish to attend may do so. The practical organization of this catechesis calls for lengthy negotiations with the school authorities and infinite patience and tact to get in touch with Christians in these schools and help them to persevere. In some places, groups of teachers have managed to interest pupils in continuing their religious education. Others, in spite of all their efforts, have met with indifference. The dioceses must find some other means of bringing the Church to these young people in State and non-confessional private schools.

d) Some governments do not allow religious instruction on the premises of state schools. Religion then has to be taught in the various districts or in basic Christian communities instead of in schools. Parents, men and women, religious, old pupils devote much of their time to this catechesis. Certain countries claim to be without religion but accept pluralism; others are officially atheistic.

Young people are no less open to the Christian faith in these countries than in the others. However, the Church must be extremely ingenious in finding places for them to meet, as well as committed Christians who will help them in their search.

Evaluation of the Pastoral Care of Pupils and Students.

The African church devotes a large share of her manpower to the pastoral care of the young school-goers. This is certainly justified both by the numbers involved and the role they will have to play later on in society, for it is from the schools and universities that the future leaders of the country will be drawn. One must, therefore, look to the future, without however, overlooking the present and the needs and right of every young person to be evangelized. This policy, once adopted, must be maintained.

Present a catechesis CENTRED UPON CHRIST and calling for a FULL commitment.

The aim of catechesis should be to educate young people in their faith - a faith that will not be the simple sum of intellectual knowledge, but a life.

- Focus catechetical teaching on the Bible (especially the Gospel) basing it on life and on the development of the missionary spirit. Once they have discovered Christ, it is not enough to keep HIM for themselves, but they must announce HIM to others, in their turn.
- Insist on the meaning of justice, of honesty, of the struggle against corruption in their own milieu.
- Help them to rediscover the value of good works, of self-denial, of effort and of perseverance.
- Take appropriate measures to make them acquainted with the development throughout the years, of the social doctrine of the Church.
- In all this, encourage them not to be satisfied with vague reflections on faith and endless discussions, as if a group of young Christians were just a "club" like any other.

Urge them to take on fixed commitment: which are practical and exacting: teaching basic reading and writing to those who do not attend school, catechesis for young children; helping the aged in their own district. Young people, particularly students, aspire to greater justice, but often remain at the level of abstract ideas. By a genuine commitment they do more than make contentious speeches, and this is the only way for them to grow in life. Nor should students forget that they do not know everything. Indeed they have much to learn - or relearn - about the rural areas in which many of them were born. The struggle for the true independence of their country will be of no avail if it benefits only the élite.

Chaplaincy

The chaplaincies are centres for the pastoral care of University students and those in secondary and technical colleges and private non-confessional schools. They exist in all large towns of sub-Saharan Africa and their organization is more or less clearly defined. They sometimes work in conjunction with an ecumenical centre and this can facilitate team work, since a chaplaincy cannot be dependent on one man alone.

We might add that in certain Universities, priests, religious brothers and sisters are enrolled as students and are able to exercise an activity and give witness on the university campus itself.

It is certain that young people, (students in particular) are influenced more and more by the ideologies circulating in their own country or imported from the exterior. They live, (as we all do), in a pluralistic context and this will become increasingly so in the years to come. This situation calls on us:

- not to isolate ourselves but to collaborate with movements organized by other religious beliefs so as to join in confronting materialistic ideologies.
- not to be afraid to proclaim our identity as Christians and Catholics without surrendering our principles or excusing our actions.
- to encourage study centres, sessions, debates, libraries where students can find the necessary enlightenment on these ideologies. in this way they will feel better equipped to confront them.
- See to it that future priests and religious are trained to live without undue temerity and, at the same time without fear, in this pluralistic world of ideas and behaviour. This also applies to their relations with Christians of other confessions and members of other religions.

Youth movements and Catholic Action

First of all one must recall the importance of the children's movements which prepare the way for the above. In some large towns such movements are relatively unknown and few in number. Elsewhere they are more widespread and take different forms: the Eucharistic Youth Movement, Wolf Cubs, Coeurs Vaillants, Ames Vaillantes, the Blue Army, Legion of Mary for Youth, Flower Girls, First Communion and Confirmation Children's Clubs and Altar boys.

Youth Movement are as numerous and varied in their form and organization as they are in their efficacy and vigour. Some of them, such as Y.C.M. Scouts and Legion of Mary come from the "old" Church in Europe. Others are of typical African inspiration and are suited to the particular situation of the countries or Church from which the young people come.

In Zaire, for example, after the suppression of all movements and their replacements by a single youth movement, the JMPR, other groups have come into being, often informally and anonymously: group of young women, reading or music clubs, etc., which provide real training for the young. It is in this way that the "Bilenge ya Mwinda" (Youth of Light) was founded by Bishop Matendo. This group has developed to an extraordinary degree both by the number of its adherents and the quality of the training provided.

The "diaspora" situation of the Church among Muslim majority has given rise to the "Community of Pupil and Student Believers". (Christian and Muslim). The aim of this group is to provide its members with human, spiritual and moral training by means of meetings, debates, recollections and, above all, a commitment to common action

Among these groups, the YCS is probably one of the best organized and most popular in the whole of Africa. In Kenya, for example, it counts 10.000 members in 500 schools. Here again we see that the school population is in a privileged position as regards these movements. Spiritual movements such as the charismatic renewal are on the increase. These youth movements reach only a minority of Christians. There is a great shortage of leaders. There is also a shortage of people who could give leadership courses and spiritual direction.

It is from these groups that we expect to receive our vocations. We should therefore be willing to put more into leadership.

Basic Christian Communities.

In most cases, the normal place in which a young Christian grows up is the little Christian community to which he belongs. All over Africa these communities have been established, grouping a varying number of families. They provide real opportunities for the apostolate with young children in a normal setting. One unique feature is the weekly assembly of parents and children for a faith meeting. They pray together, together they meditate on Holy Scripture and discuss their life and their Christian commitment. There is a remarkable potential in this apostolate for young people.

Such experiments are more easily carried out in a rural area, it is true, but a beginning has also been made in the suburbs of big towns. However, this will require a complete change in mentalities, since it is very difficult to mix youth and adults successfully in these groups. The African culture would not give the youth enough freedom to express themselves when adults are present. Even in cities or on the copper belts of Zambia they have not yet reached the stage where they could express feelings which could be critical of adults. What chance then would youth have in rural area... What is really needed is a network of young Christian communities parallel to the adult ones. There would be the nursery where the young could be formed before being transplanted into the senior Christian communities.

These groups need support. The support should first and foremost take the form of formation. Not just the leaders but the groups could do with formation.

Formation could easily be done from a centre. This centre need be no more than a few rooms with some people giving input on group work: Bible studies; Justice and Peace; Social teaching of the Church; Catechetics; Leadership courses; Group dynamics and counselling, etc. Participants could be drawn in for any particular lecture, and not only would Christian communities benefit, but also the Y.C.W, Catechists, Ministers of the Word and the Eucharist would do likewise. Many of the groups would have people capable of helping with the courses - all that is needed is initiative and organization.

If we had a network of these small communities, then the parish would be a community of communities. There is no way we can do much about Justice and Peace: Integral development: Evangelization or Catechetics unless we have community. It is in these communities that we work at grass root.

Clubs, Reception Centres etc.

Many of those in charge of schools, as well as the chaplains to the students, realize the need for Reception Centres for those who are badly housed and can neither study nor have decent meals. To alleviate this situation the different dioceses have encouraged the opening of Reception Centres. It is true that boarding schools do exist but those without a scholarship cannot attend without imposing a financial burden on their families. The poor cannot even hope to be admitted.

Evaluation

The " Reception Centres " seem to meet present needs. Furthermore, they afford a natural starting-point with young people. What must now be found is the personnel necessary for the human and spiritual counselling of those who frequent the Centres.

Clubs, Reception Centres and other associations must be encouraged and maintained but at the same time, it must be remembered that not everyone is capable of undertaking this work. A special charism is required. The major problem in this type of work is however to ensure continuity.

Pastoral Care of the Marginalized.

Initiatives have been taken by groups or individuals to help all those who have been unable to be integrated into the educational system and who are left to their own devices for days on end, doing their best to survive. Even those who do go to school, do not know how to occupy themselves outside school hours and come to swell the ranks of those who are excluded from school. Associations such as sports clubs and cultural and artistic societies, where young people can complement their training and usefully occupy their leisure time have been established by Christians, by priests, by laymen and by religious on their own initiative or as part of the parish activity.

We quote examples:

- The " Paro St. Vincent " at Bobo-Dioulasso (Upper Volta) Sports club and classes for those who wish to catch up in their studies.

- The " Parking Boys " of Nairobi (Kenya). Many of these very young parking wardens have now found a place to live and are training for a trade.
- The "Chipukiri Club " of Tabora (Tanzania) whose numbers, young unemployed, are grouped into sporting associations.
- The " Rafiki Centre " of Kigali (Rwanda) which provides a library and sports grounds for the young people (mostly Muslims) from the poorer Class districts. Many others could be mentioned.

Evaluation of the Pastoral Care of the " marginalized ".

The term " marginalized " covers a multitude of cases, from those who have never been to school to those who have dropped out of school without having completed their primary education. Of the latter a very small number manage to be accepted in technical and agricultural schools. Of course religious education has a place in these institutions in which young people can catch up or, better still, be prepared for life, if they are Church institutions.

On the other hand, much is yet to be done for young people in towns and cities, especially for the marginalized, who have neither schooling nor work and who often become young delinquents...Be they Christians or not, we cannot remain indifferent to their plight.

Proposals for Action.

1) Young people love movement and change and yet for stability, they need contact with stable and successful adults. For a good start we need to involve their parents, who must be helped to understand where their children are, who must be helped to discover the complex reality of the world of youth to-day. The family is a cell of the Church where more and more dialogue must take place.

2) Young people are the best teachers of young people. It is important to train young people to be leaders. Priests, Brothers and Sisters can no longer take the leading role on the front line. We must multiply ourselves by getting competent leaders who will take their place on the front line.

3) We can no longer think in terms of just Priests, Brothers, Sisters; Lay people (e.g. the head of the family) must not only become leaders but also witnesses. Material needs and financial help are available and we must be willing to exchange information and mutual aid.

4) Meet young people where they are.

All educators (parents, teachers, all who are in charge) need to go towards the young people, not only materially, but also psychologically and spiritually.. These young people are far from power, be it economic or ecclesiastical. Many of them expect adults, at least those who have some influence, to recognize at least their right to participate fully in the life of society and of the Church. They refuse to be marginalized any longer but ask that, wherever they are, they may have their share in what is their right.

5) Create or expand centres to welcome young people.

Here is what has been done for them in Nairobi:

- A Reception Centre. Children are sent to them after some experience of living on the streets. Food, housing, schooling and medical care are given to them. Efforts are made to find their families and if possible, to get them to return home.
- Community hostels for those who cannot return to their family environment. The boys share fully in running the house and go to school outside.
- Outside communities for older boys. They live in lodgings rented for them and follow courses at the Undugu Professional Training Centre. In this way they have the possibility of taking their own lives in hand.

The social activity of the Nairobi Church should be more widely known, it is an invitation to launch other activities along similar lines, elsewhere in Africa.

6) Form the groups into Christian communities.

WORKING WITH THE YOUNG

Young people are searching and we cannot fail them in their searching. Their youthful ways challenge us in our expression of faith. Their hopes impel us to review our more settled vision of the Church.

Youth have little patience with narrow views or with anything that seems lacking in humanity. They are critical of church life at times and the honesty of their criticism often comes from the goodness of their idealism. We need most of all to listen and appreciate their hunger, hurts, angers and hopes.

The authoritarian approach in inculcating discipline might have succeeded in the past. However, it will not work to-day in schools or in the Church, for schools and church are a part of society and society has rejected the authoritarian value system. Of course discipline is of vital importance, but it will aim not so much for conformity in external conduct as the deliberate choice of positive values such as honesty, truthfulness, loyalty and understanding in everyday living. The way forward is dialogue.

We also need to see where we are. If we are negative, we alienate young people. It is easy for us to be critical if we were raised in the old method. It "worked for us" why not for them. "So what if the youth don't like it - it works".

What we are forgetting is that there were many things that made it work for us:

- a) The community itself. We lived in a very homogenous community. Most of the community had similar beliefs and values. We absorbed the faith from them.
- b) The family. There was a serenity in our families. The extended family helped the parents to raise the children.
- c) The local parish community was not just a place of worship, but it was also the major social source in the life of the family.
- d) Even our school had a Christian ethos. They supported other values of home and church.

- e) The entertainment industry also supported our values and convictions- THINK of the values portrayed by John Wayne who was a hero for most youth at that time.
- f) Formal religious education gave us the facts about a reality we were experiencing.

How things have changed! The first five of the above have changed in their entirety and it remains the impossible task of N.6, i.e. formal religious education to fill in for all 6. So if we are talking about the Catholic school or the religious education in a Parish set up and we are expecting the results we had before, then we have an impossible task.

If we are to succeed again we need a community that can do it as it did before. We are all aware of how the youth gather in communities. Our church model in the past was seen as a few people doing a lot of work. In a sense now we need to get a lot more people involved instead of being spectators and finish with a lot of people doing a little each.

May be, if we look at what is actually working in places and pick out the common denominator it would be a good start. Some necessary requirements are:

- 1- Warm climate. Our first requirement for young people is a comfortable setting where they can explore the basics of their religious faith. This would include not just a comfortable room environment but more important we need a warm and supporting attitude. The quality of the relationship that exists between the youth and the teacher or leader is very important and no programme will succeed without this good relationship.
- 2- Something relevant. We need to be able to show that what we are giving is relevant to their lives - we cannot impose our " religion " on their lives.
- 3- Parent cooperation. We must include their parents who are not only joining as if doing a duty, but who are actually enjoying it.
- 4- Clearly defined perimeter. It is important to work within a clearly defined perimeter. This means that the "rules" need to be worked out with the people concerned, but then they must be adhered to.
- 5- Mature leaders. All programmes need to be guided by mature adults who are comfortable with youth and willing to explore with them.
- 6- Service to the community. There is need for plenty of prayer and laughter but also a time for serving the community. They need to be helped to accept each other and form a community.

Training young leaders and animators.

The training of young leaders must be considered as another very important task. It is certainly not a waste of time to prepare, for with those who, in a few years' time, will be leaders of the Church and the Nation.

For this training it is essential not to lose contact with these young leaders, particularly when they change parish, or school, or university. They must be followed and, come what may, still be worthy of being trusted, even if, for a time, they seem to lose their affection for what once filled them with enthusiasm (other pre-occupations, examinations, marriage, family responsibilities). Experience shows that those who in their youth have been trained to shoulder responsibilities, retain this competence and put it to good use at other levels.

At this point we should be recommending the creation and revitalization of youth movements and communities, the training ground par excellence for future leaders and animators.

In small communities of Christians, young people easily find the opportunity of exercising the responsibilities and function of leadership. They must then be helped to take their place in these communities or encouraged to group themselves in small communities of their own.

Not every adult is able to run or help run such youth activities. It may help to list some of the qualities desirable in youth workers and youth leaders.

- 1- The first is that the person be a committed Christian.
- 2- He or she must also be committed to the Church.
- 3- There needs to be a desire to serve and a willingness to grow in one's personal faith and prayer life.
- 4- One needs to love youth and to have deep respect for them and their parents.
- 5- The ability to listen and to work with others and to be part of a team ministering is essential.
- 6- We must not be expecting immediate success. It's long range success that we aim at. We need to lead and guide but then to let go and let them free.

YOUTH IN SOUTH AFRICA

At the present moment South Africa is going through a process of change. It is very similar to the change that has taken place in one Africa country after another over the past 25 years. Yet it is also very different because of the nature of the political situation in the country.

The people most involved in the change are the youth. They have been on the front line, in every sense of the word, for a number of years now.

It may help to look at some statistics.

Population of South Africa (including homelands)

Africans	21 million or 73%
Whites	4.5 " or 15%
Coloureds	2.5 " or 9%
Asians	0.75 " or 3%

Land distribution

Africans	13%
Whites almost	85%

Health Service - Doctor patient ratio in S.A. 1982

Whites	1: 330
Indians	1: 730
Coloureds	1: 12.000
Africans	1: 91.000

Electricity Tariffs : - 1984

White Johannesburg : average cost per unit	5.5 cents
Soweto (Blacks) " " " "	6.14 "

Who gets a pension (1984)

45% of white population - maximum amount	R.152
6.7% Indian population " "	R. 93
8.3% Coloured population " "	R. 83
3.6% Black population " "	R. 57

Shortage of housing units (1984)

Whites	21.000
Coloureds	43.000
Indians	18.000
Blacks	420.000

Education

<u>Qualified Teachers:</u>	<u>Pupil Ratio (1984)</u>	<u>Unqualified Teachers %</u>
Whites	1: 18,2	3,4%
Indians	1: 23,6	19,7%
Coloureds	1: 26,7	66,4%
Blacks	1: 42,7	85 %

Total money spent on education R.4,200,000,000

Whites	R. 2,600,000,000	60%
All others	R. 1.600,000,000	40%

Per capita expenditure at schools 1981/82

White child	R. 1,221
Indian	R. 798
Coloured	R. 286,08
Blacks	R. 165,23

Sport

R. 9,84

R. 0,41

Matric Pass rate 1983

Whites	92%
Coloureds	71,3%
Blacks	50.%

School drop out
% who started school in 1963 and did 12 years

White	58,4%
Indian	22,3%
Coloureds	4%
Blacks	1,96%

Black children are far more aware of these statistics than white children. Over the past number of years the black schools have been organizing awareness classes. This is really the first "fully" educated generation. They are more aware than any other generation before them of the iniquity in the country. They are not willing to accept it and in fact many are willing to die in the "Freedom struggle".

The struggle for liberation is really where most of the youth are. Their whole life is affected with it. Many of them have sacrificed an education and a career for freedom.

One of the slogans which was prominent last year in the school boycott was "Liberation before education". The youth at present are putting the "struggle" before social and church activity. In fact church activity is often judged in the light of the struggle.

White youth vary in their reaction. Some are very unaware of the real situation and feel very smug. Others feel very insecure which often leads to aggression or hopelessness. Many are blaming their elders for the mess their country is in just as many black and coloured children are blaming their parents for putting up with Apartheid for so long.

WHAT OF THE FUTURE

Many of the youth do not have an overall view of the situation. Many of their leaders have this view and as one youth put it: "These youths have suffered for us and its only right we should give them our backing even if we do not fully understand".

Youth see promises a plenty, but only see them as "Rhetoric". "Apartheid is dead" but long live the Group Areas Act and the segregation of schools.

As regards the Church many of the youth are impressed by witness and life-style, but not by authoritarianism. They want to see the Church involved in the struggle.

The Church is seen as a European or white church, even if the majority of its people are black. The church is an "adult" church and youth are admitted under strict control of adults. While youth are included, it is very much through the perspective of adults who moralize for them and who are often solely responsible to evangelize to them.

One result of this is a form of schizophrenia in youth where the person one meets in church is not the same person one knows in the community outside the church. We have developed a large number of young people who do not know how to begin integrating the religious rituals they perform with their daily life experience, and so, are left to mimic what they see their parents doing. Others have uncritically received the truth their parents entrusted to them have no way of explaining or sharing what they believe to be true with others and often adopt a legalistic dogmatic defence of the faith in face of critical questions from other youth. Still other young people (perhaps the majority) know and believe very little of the faith and they see in the Church a material means for satisfying their social needs of companionship and entertainment.

There are a minority who have recognized a message of liberation in the Gospel of Jesus Christ and are able to integrate the struggle of liberation with a new way of being church, which they see as an authentic part of a struggle for a transformed South Africa.

OUR RESPONSE

Our response to this reality will need to be one which is inspired by the "Good News" which calls all of us to radically challenge the structures - both in the Government and in the Church - which are making it difficult to evangelize our most precious asset - our youth.

This response demands that we be open to the Spirit who will lead us and the youth to discover how Christ is meaningful in our and their lives to-day.

1) Putting the power of evangelizing young people into their hands, so that they can integrate what is good and meaningful in their lives and share it with others.

2) Including a representative part of youth in the decision-making body of the church as a whole.

3) Training young people to be co-pastors and evangelizers by sharing the formal training-skills we have developed with them, i.e. explaining the Bible and showing them how to pray and form them as leaders.

4) Sharing our faith - what makes you a believer - share it in your own words so that the Holy Spirit is in your life, and so be inspired to spread the good news in their own lives.

5) Form them into communities where they can enrich, strengthen and encourage each other. Opportunities must be created so that the different races meet and interact.

In this very way we will have mature integrated youth who know and love Christ.

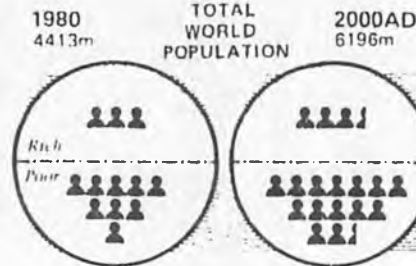
8 The Southern Cross, Sunday, 4 May, 1986

1. World Population Trends

During the 1970s there was a slow-down in the rate of world population increase and the forecasts for the year 2000 AD have been revised downwards. The latest figures are given here.

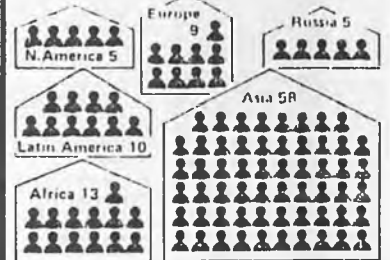


HALF AS MANY AGAIN IN 20 YEARS



90% OF THE INCREASE WILL BE IN THE POOR WORLD

THE GLOBAL VILLAGE 2000AD



If the world in the year 2000 is imagined as a global village of 100 people, then 58 of these people will be Asian, 13 will be African, 10 Latin American, 9 European, 5 North American and 5 Russian.

2. What changes Birth-Rates?

Improvements in a number of the following factors have accounted for the slow-down.



availability of family planning information and services



education and literacy



better health and fewer child deaths



more employment opportunities



later marriages



migration to towns and cities



a better deal for women



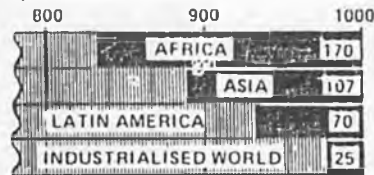
more equal income distribution and rising living standards

3. Poor World Population Developments

Fewer child deaths

There are encouraging indications of a steep fall in infant mortality in certain areas of the Third World. Nevertheless, in many regions child mortality rates remain at an unacceptably high figure.

Deaths before the age of five per 1000 live births



About 15 million children under the age of five die every year - one quarter of all the world's deaths.



90% of all child deaths could be avoided by safe water and sanitation - says World Health Organisation survey of eight developing countries.

4. But...

There are still many poverty related causes of large families that need to be tackled in the Third World.

Living standards
20% seriously undernourished

Education
50% of the over 15s are illiterate

Health
30% without safe water or health care

Employment
40% unemployed or under-employed



... and in the Industrialised World THE CONSUMPTION EXPLOSION

THIRD WORLD HAS: world's people 70%
world's industry 7%
world's consumption 10%



Each child born in industrialised world consumes 20 to 40 times as much as child born in developing world. So small population increase in rich world puts 8 times as much pressure on world resources as large population increase in poor world.

5. National Demographic Figures—by Region

	Pop Millions	Urban Pop % of total	ASIA (excluding USSR)	
AFRICA				
Algeria	18.2	44	Afghanistan	15.5 15
Angola	6.9	21	Bangladesh	88.9 11
Benin	3.4	14	Bhutan	1.3 4
Burundi	4.0	2	Burma	32.9 27
Cameroon	8.2	35	China	964.5 13
Central African Rep.	2.0	41	Hong Kong	5.0 90
Chad	4.4	18	India	659.2 22
Congo	1.5	45	Indonesia	142.9 20
Egypt	38.9	45	Iran	37.0 50
Ethiopia	30.9	15	Iraq	12.6 72
Ghana	11.3	36	Israel	3.8 89
Guinea	5.3	18	Japan	115.7 78
Ivory Coast	8.2	38	Jordan	3.1 56
Kenya	15.3	14	Kampuchea	— —
Lesotho	1.3	5	Korean Dem. Rep.	17.5 60
Liberia	1.8	33	Korean Rep.	37.8 55
Libya	2.9	52	Kuwait	1.3 88
Madagascar	8.5	18	Laos	3.3 14
Malawi	5.8	10	Lebanon	2.7 76
Mali	8.8	20	Malaysia	13.1 29
Mauritania	1.6	23	Mongolia	1.6 51
Morocco	19.5	41	Nepal	14 5
Mozambique	10.2	9	Pakistan	79.7 28
Niger	5.2	13	Philippines	46.7 36
Nigeria	82.6	20	Saudi Arabia	8.6 67
Rwanda	4.9	4	Singapore	2.4 100
Senegal	5.5	25	Sri Lanka	14.5 27
Sierra Leone	3.4	25	Syria	8.6 50
Somalia	3.8	30	Thailand	45.5 14
South Africa	28.5	50	Turkey	44.2 47
Sudan	17.9	25	Vietnam	52.9 19
Tanzania	18	12	Yemen Arab Rep.	5.7 10
Togo	2.4	20	Yemen P.D.R.	1.9 37
Tunisia	6.2	52	Uganda	12.8 12
			Upper Volta	5.6 9
			Zaire	27.5 34
			Zambia	5.6 38
			Zimbabwe	7.1 23



NORTH & CENTRAL AMERICA

	Pop. Millions	Urban Pop % of total
Canada	23.7	80
Costa Rica	2.2	43
Cuba	9.8	65
Dominican Rep.	5.3	51
El Salvador	4.4	41
Guatemala	6.8	39
Haiti	4.9	28
Honduras	3.6	36
Jamaica	2.2	50
Mexico	65.5	67
Nicaragua	2.6	53
Panama	1.8	54
Puerto Rico	—	—
Trinidad & Tobago	1.2	22
United States	223.6	73

SOUTH AMERICA

	Pop. Millions	Urban Pop % of total
Argentina	27.3	82
Bolivia	5.4	33
Brazil	116.5	65
Chile	10.9	80
Colombia	26.1	70
Ecuador	8.1	45
Paraguay	3.0	39
Peru	17.1	67
Uruguay	2.9	84
Venezuela	14.5	83

EUROPE (excluding USSR)

	Pop. Millions	Urban Pop % of total
Albania	2.7	37
Austria	7.5	54
Belgium	9.8	72
Bulgaria	9.0	64
Czechoslovakia	15.2	63
Denmark	5.1	84
Eire	3.3	58
Finland	4.8	62
France	53.4	78
Germany (Dem. Rep.)	15.8	77
Germany (Fed. Rep.)	61.2	85
Greece	9.3	62
Hungary	10.7	54
Italy	56.8	69
Netherlands	14.0	76
Norway	4.1	53
Poland	35.4	57
Portugal	9.8	31
Romania	22.1	48
Spain	37.0	74
Sweden	8.3	87
Switzerland	6.5	58
United Kingdom	55.9	91
Yugoslavia	22.1	42

OCEANIA

	Pop. Millions	Urban Pop % of total
Australia	14.3	89
New Zealand	3.2	85
Papua New Guinea	2.9	20

USSR

264.1	65
-------	----

SUNDAY
4th MAY 1986

Tuesday 13th May 1986

Session One

Fr. Luc Van Looy introduced Fr. Pat Naughton, Rector of the Daleside Community in the Transvaal. He presented a paper on the situation of youth in Africa which gave statistical details about youth and which then went on to speak of the aspirations and needs of youth and which needs had been seen to by the Church. The paper also gave an outline of the particular situation of youth in South Africa in the present turbulent period through which it is going.

A brief discussion followed which made mention of the following points:

1. Any suggestions for a youth apostolate were informed by the principles of "reason and religion" even if it had not been stated explicitly.
2. South Africa was experiencing the phenomenon of the West in that youth no longer accepted religious teaching without questioning it. Teaching religion is quite difficult in these situations.
3. The majority experience however is that most of the youth do not have enough background to enable them to dialogue, they do not have any already formulated opinion with which to challenge. In fact it is hard to encourage them to do more than accept without question.
4. Urban youth experience a cultural vacuum and find themselves living two separate cultural experiences. At school they have one cultural experience within which they adapt themselves during school hours. Outside of school they become another person in which school values do not operate.
5. Authoritarianism is an inhibiting factor in the growth of youth.
6. Youth movements are strong in Africa and are being used also by political and ideological forces.

Fr. Vincent Marrone then gave a short summary of his observations concerning youth in Yuroba state of Nigeria. He made the following points:

1. There is no information about youth in the university. In fact Nigerian society is a society controlled entirely by adults and youth are not considered. If a child dies its funeral is not a community affair.
2. Salesian presence gathering youth for informal contact evoked an initial response that we were teaching them to waste time, a more considered opinion of some elders showed some appreciation.
3. Schooling has been free and compulsory providing books and even uniform. Since the loss of oil revenue, fees have been reinstated 1984 and this has caused a drop in enrollment. All schools are state controlled since 1976 although some carry church names and have catholic teachers.
4. His evaluation of the school system disclosed certain negative factors: a) Schools take children away from their agricultural and rural homes.

- b) Books are all from the West which becomes the model to visit.
 - c) Secondary education causes a youth migration to towns.
5. There is a growing violence among youth.
6. The youth do not participate in Church celebrations and this includes the other independent churches as well.
7. He then mentioned six positive values:
- a) They are interested in the Bible - although this had dangers because of the fundamentalist influences it showed they have hope.
 - b) They have a love for "LIFE".
 - c) The young women and girls totally reject polygamy and appreciate the Catholic value and would like to marry a catholic respecting unity.
 - d) There is a strong sense of solidarity, brotherhood, sharing and helping others with generosity.

Session three: Report back on discussion point.

Question one: What are the problems arising from de-culturization of youth?

Fr. Stephen Chemmalakuzhy gave the report for group one as follows

- The non-African has a result-oriented approach, whilst African has a person-oriented approach.
- The missionary must seek a healthy balance between what must be changed and what can be retained.
- There are other strong agents of de-culturization for example materialism, consumism...
- The missionary should support efforts being made by the local church to inculturize in the field of liturgy.
- Missionary must not be just a giver but a shower.
- The learning of the local language is one of the most important elements for inculturization.

Sr. Florita Dimayuga reporting for group three said that the group noted the following points of de-culturization:

- African culture is undergoing a painful period of transition which fosters rejection of the traditional values and superficial assumption of the new.
- It was observed that there is no African here present at the meeting who could have been a source of valid help.

Fr. Pat Naughton reporting for group four noted that:

- The young people do not know their own cultural values.
- High School education, in particular, is western-based and therefore de-culturizing. There is no time for cultural education.

After the report the following points were made:

- It would seem that for the African conversion to Cristianity means automatically a cultural change.
- When two cultures meet there always is fusion, Fusion is always good when both cultures are willing to accept the good points of the other.
- We have to present Christ values.
- Efficiency blinds one to the African culture.
- We need a listening approach. Sometimes we are too busy building, writing letters for help, to actually get out and be with the people.
- If we want to learn about the culture it is essential to learn the local language.
- We have to be with the people. This may involve changing some highly structured programmes.
- We should look into other means of evangelizing, moving with youth, talking with them, having time just to be with them.

Question two: Does the educational system provide help for real life?

Sr. Teresa Manalalayatt gave the report for group two as follows:

- Some members of the group felt that the school for the most part has not adapted itself to African culture.
- One reason is lack of literature from African countries..
- Tanzania and Kenya in the past do not seem to have adopted the curriculum to the African. Now some adaptation are taking place.
- In Zambia and Sudan the school lack facilities and literature and therefore they turn to the western countries for everything.
- In order to improve the situation we see it necessary to print local books in the local language.

Fr. Pat Naughton, reporting for group four made the following points:

- Education is more orientated to exams, achievements, success, than to real life.
- T.V. has a strong influence especially in the urban areas. They see educated Europeans achieving and want to be like them.
- Are we using education to lift up the African youth and then leave them "on the shelf"?

After these reports the following points were made:

- There is strong influence by the Mass-Media on the young people.
- In some countries schools were taken over by the government, then offered back to the Church, and the Church has been slow to take them back. The reason for this is not only financial but also because the schools have become too political.

- What does it do for us missionaries if we have highly efficient institutions? Do we really reach the goal?
- It is not the institution that counts but the attitude that you bring to the work done there.

Question three: Who are the marginalized?

Are they to be found only in slums? What about rural youth?
What can be done for them?

Sr. Florita Dimayuga gave the report for group three as follows:

- Marginalized is relative therefore determined from a point of view.
- Emphasis was given to the question of refugees as a present reality which calls for intervention on our part.
- Do our institutes still cater for marginalized youth?

Some solutions were offered:

- In helping the marginalized it is not a matter of separating individuals but rather a matter of simultaneous education of individuals and communities.
- The importance of basic Salesian choice of the poor also as regards the locations of our Institutes.
- In structurally poor societies where marginalization is a general thing, a handful of "missionaries" cannot solve all the problems.
- Necessity to educate the community through the positive influence of the institution.
- Involvement of local experts. Extending the "educative responsibility" to our cooperators, past pupils and the community at large.
- By studying their real and expressed needs we avoid giving them "carpentry courses" in answer to their agricultural needs.

Fr. Pat Naughton reporting from group four made the following points:

- The marginalized are mainly in the town-slums areas and the rural population.
- In this area the school system is a failure.
- In rural areas we could help the women, e.g. preserving fruits, health education. etc.

After these reports the following points were mentioned:

- Previously school-leavers were 17 or 18 years old, now they are a younger age group.
- The number of school-leavers without job is growing.
- Trade schools sometimes delay the problem.
- There is a problem of finance. If we have resources they should be used to help the marginalized.

- The marginalized must be cared for INSIDE the community.
- We have a duty to influence central and local governments to do something about this problem.

Question four: What are the main problems in evangelizing youth?
 What mistakes have we made?
 What resources are there for the apostolate of youth?

Fr. Pat Naughton gave the report for group four as follows:

- Education as a means of evangelization has many problems. Some governments prohibit R.E. in schools.
 In other places where it is taught in schools, there is a lack of basic religious truths.
- If the schools, in most cases, cannot be used as a tool of evangelization, then we have to look for less structured means. These means seem to be more effective in building up the person.
- We should be involved in Mass-Media.
- Our projects rather than being big should be small.

After the report the following points were made:

- The importance of a Catechetical Centre.
- A team of committed people to go into secondary schools to teach religion.

Question five: What is the situation of girls in African society.
 How does their role and status affect them.

Fr. Francis Flynn gave the report for group five as follows:

- The group represents five different countries and each member of the group gave their experience from the country where they operate.

Kenya (rural experience)

- Women play a minimal role.
- They do all the heavy work in the land.
- Generally education for girls is seen only as a value in regard to the " dowry ".
- Girls become mothers at a very young age and are left alone to cope.
- Fertility has to be proved before marriage.

Zambia

- Position of women similar to the above.
- Many girls, however, are able to attend Secondary Schools.
- There is some freedom of choice in marriage.
- Girls realize that there is no divorce in the Catholic Church and use this knowledge with their Catholic husband to gain greater independence.
- Girls want to have children before church marriage to give them security.
- Christian marriages are getting fewer.

Nigeria

- Again the girls here do the heavy work.
- If a wife is rejected by the husband the child is the property of the husband.
- An illegitimate child takes the mother's name.

Lesotho

- Migratory work in S.A. mines influences the situation of the woman.
- Few men actually in Lesotho leads to the problem of "man-hunting". Returning miners leave many pregnant girls behind with promises of marriage which will never take place.
- Girls are not free in the choice of their husband.
- Occasionally, if a woman is financially independent she can also be socially independent.
- On the whole women live in a position of inferiority. The burden of bringing up the family belongs to them.
- More girls than boys in school because the boys do the herding.
- There are two types of "pagan" marriages—the traditional marriage and elopement. The latter occurs when the man can't pay the dowry and the couple go off without the consent of the parents. In this case, because the Christian marriage cannot take place, the Bishop of Lesotho have imposed an excommunication on the parents for causing "a situation of sin".

Swaziland

- The position of the woman is a little better than elsewhere.
- Men do help with heavy work in the fields.
- Even in polygamous families women do not seem to lose their dignity.
- The Cogo (grandmother) when she is a widow has a great deal of authority.
- Through the Church and the Church associations women get a greater standing.

Time did not allow for intervention on this question.

SESSION 4

Fr. John Coleman presented his paper on "THE PASTORAL CARE OF YOUNG PEOPLE IN THE AFRICAN CHURCH".

After this paper Fr. Thomas Braganza reported on the situation of Tanzania regards youth.

- The Bishops are aware of the problems of youth and they want to do something.
- The State also has a great interest in youth to intervene if others try to do anything for youth.
- There are youth movements but they lack organization.

- Small Christian communities fail because they did not tackle grass roots
- There is a preparation of an inter-faith programme.

THE PASTORAL CARE OF YOUNG PEOPLE IN THE AFRICAN CHURCH

This report has three sections: One: Pastoral activities for youth.

Two: The direction the Church has chosen
& the Criteria determining the choice.

Three: A recent evaluation of the Youth
Apostolate in three areas of concern.

by Fr. John Coleman, SDB.

Section One: PASTORAL ACTIVITIES FOR YOUNG PEOPLE

A presentation of the facts and evaluation as seen by the African Church has been given in the first position paper pp.13-21. However as this list of activities is the starting point in any understanding of what has been the main thrust of the Church to date, I begin by repeating this list with a few further comments.

1. Catechesis of Pupils and Students.

After describing four of the usual situations in which catechesis takes place in relation to a country school system, the evaluation focuses on catechesis in school and the value of Catholic schools. School catechesis is approved conditionally and calls for a coordinated approach and an assessment of this apostolate. Some questions are suggested:

- What is the content of the syllabus? Are not certain ideas which young people and the Christian community at large have received, regarding, for example, the Eucharist, the Resurrection and Sacrament of Reconciliation, only hypothetical as yet?
- Is there not a tendency to minimise the demands of the Gospel and to prefer what is vague to what is strictly enjoined?
- Is the personnel appointed to teach religion sufficient in number and adequately prepared?
- To what extent do parents, past pupils and laity in general participate in this specific mission?
- Is there coordination or dispersion of all the forces capable of contributing to the education in the faith of pupils and students?
- Above all, is the religious education of all young Catholics, not only of those attending Catholic schools, one of our greatest preoccupations?

The room there is for improvement in catechesis is illustrated by the standard of religious knowledge found in those seeking to enter seminaries or religious life. Such knowledge as has been acquired does not seem to be related to life and Christian commitment.

An important observation made is that catechesis, in general, when organised outside school premises makes it easier to dissociate christian education and training for christian life from subjects which are purely academic; it is also easier to speak to these young people in their own language.

Administering schools is often justified by what they are capable of doing rather than by what they actually achieve for the pastoral care of youth.

2. Chaplaincies

The emphasis is placed on a team and a centre. Pius XII at Roma (Lesotho) would be an example of a highly structured and staffed centre fully involved in the university.

3. Youth Movements.

As well as "Bilenge ya Mwindi" in Kinshasa, there is the "Umoja wa Vijana wa Katholiki" in Tanzania which some might know. Complementing YCW for urban youth there is the International Movement for Agricultural and rural Youth MIJARC also known as YCF or CARYM in Madagascar.

4. Small Christian Communities.

The formation of Small Christian Communities is such an important priority for the Bishops of AMECEA and accepted also by the Bishops of AMBISA that it is not possible to plan initiatives for a youth apostolate without coordinating it with this community based growth of the Church. The AMECEA Bishops have just completed a study week on "Families truly Christian and truly African" and their findings and proposals return to this priority of forming christian communities.

5. Clubs, Reception Centres, Hostels, Feeding Schemes, Study Centres etc.

The evaluation of this work is the insistence on the personal contact and the need for sufficient capable personnel to provide the counselling which is needed.

6. Care of Non-Students: Work Centres for basic skills, Recreation Centres etc.

The main tension here is that such work is charismatic in nature, often started by one person and yet which needs an infrastructure which will ensure its continuation without losing its first adaptability and openness to the most marginalised.

7. Community based Catechesis: Family and/in Community Catechesis.

SACBC has a Family and Community catechesis built around sacramental liminality as devised by Wim Saris, SDB., which is being animated by Eoin Farelly, SDB.

AMACEA has a family in Community Catechesis project which has been adopted by all the Bishops of AMECEA at their recent Plenary Meeting in Moshi, Tanzania. While the programmes are prepared for the same occasions as the Saris method the focus is more clearly placed on community and the family. Youth came far more into discussions than has been catered for by the preparatory documentation.

Where this form of catechesis has been used, its effectiveness in giving growth to the community is clearly manifest. Its difficulty is in the new skills required by priests and other pastoral workers to train adults to participate. It was much easier to leave catechesis to a few "experts".

8. Care of Rural Youth.

On the whole the Church has been the first to provide basic education for rural areas and centres for literacy and practical and technical training for agricultural society. The formation of S.C.Cs. has contributed to the advancement of some areas. Many of the initiatives already mentioned are effective in rural areas. Special mention must be made of the Catholic Agricultural and Rural Youth Movement which has been particularly effective in Madagascar.

Section Two: THE DIRECTION THE CHURCH HAS CHOSEN FOR THE YOUTH APOSTOLATE AND THE CRITERIA WHICH HAVE DETERMINED THIS CHOICE.

PROPOSALS OF PASTORAL WORKERS AMONG YOUTH (MAC/SECAM REPORT)

1. Adults as true educators and witnesses to the faith for young people.

Parents need help to carry out what is their primary responsibility, for this they need the support of parent associations and the small christian communities and direction on how to dialogue with their children, together with a proper understanding of the complexities of the modern world.

Educators, teachers and adult youth animators need training. This was the special appeal of the laity at the recent AMECEA meeting.

Chaplains need initial and on-going formation in youth work. More African priests should be involved although it must not be thought the sole preserve of priests. Collaboration and the formation of teams are important. The Church and its pastors should appear as a sort of ecclesiastical civil service.

2. A Catechesis centred on Christ and calling for commitment.

There are a number of well tried programmes in West and East Africa and there is a general consensus that the following topics are important:

- a) Bible/Gospel teaching, honesty, gratuitous work and perseverance, social teaching of the Church, genuine commitment.
- b) Boy-Girl relationships: Sex education; Gospel sharing, marriage, workshops.

- c) Training young people for dialogue with other christian churches. They must not be allowed to drift towards the evangelical/spiritualist movements.
- d) Training young leaders and animators. Training is never wasted. Those trained should be followed up. Youth movements should be revitalised.
- e) Youth movements, especially those which are schools for initiation into life.

3. Meet young people where they are.

The young at a certain age refuse to be marginalised and adults must reach out to give them a voice in society. Pastoral workers have the confidence of parents and the young look to them for sympathy and help.

Suggestions in this regard are:

- a) Centres to welcome young people especially the poor. Reception centres, Hostels and organised lodgings are activities that have been tried.
- b) The press should not be neglected. Suitable periodicals should be promoted and booklets in the local languages prepared. There is also room for publications produced by the youth outside of schools.
- c) Concern to provide leisure activities for the young. Sport, cinema - not any cinema! - cultural meetings, lectures, forums on subjects of interest.
- d) A Pastoral service to all youth. This includes those not at school or an institution which would give them status. Periodic liturgies suited to them and involving their participation and an increase in facilities for retreats and centres of spirituality.

4. Re-evaluate pastoral work among students.

The Church has invested considerable resources in a system which is in crisis. Two points were made:

The school system to-day is often in direct opposition to the mission of the Church. The diploma race is contrary to fraternal life.

Recommendations:

- a) Be open to the idea of collective promotion.
- b) Create an educative community involving parents and local leaders.
- c) Educate for community development.
- d) Develop informal means of education.
- e) Pay more attention to the poor and assist them with skills and technology enabling them to participate in to-day's productive society.

5. Take seriously the apostolate to youth.

The indication being that there must be conversion within the Church. Anyone working with youth must allow themselves to be challenged by the evangelical values to which youth are responsive. It will call for a constant search for initiatives. It will require coordination at all levels.

6. Concern for young adults.

Reflection of the report drew attention to groups whom it was thought had not been considered sufficiently. The report itself drew attention to the young workers in an addendum. Furthermore the need to look into the special needs of rural youth led to a separate survey.

- a) Young Workers - The value of YCW .
- b) Young couples - engagement and marriage - engaged encounter.
- c) The role of Small Christian Communities S.C.C.
- d) Care of Out-of School youth who are the majority.

Section Three: A RECENT EVALUATION OF THE YOUTH APOSTOLATE IN THREE CRITICAL AREAS OF CONCERN

" YOUTH, WHAT NEXT " - A Survey of the needs and aspirations of Catholic youth in the copperbelt of Zambia.
Ndola 1986

The fundamental finding of this report is that a number of key areas in youth ministry are areas of confusion and conflicting values and that there is no clear direction for development.

The basic principle must be that genuine development comes from an awareness on the part of the people themselves as to what is wrong and what kind of changes they want to make.

The new perspective that this report can give us is that it is based on a survey of the views of youth and parents and not simply those of those engaged in youth work as evaluated by the hierarchy.

Three areas of concern:

- I. SCHOOL-LEAVERS UNEMPLOYMENT
- II. SOCIALIZATION OF YOUTH
- III. FAITH DEVELOPMENT

I. SCHOOL LEAVER UNEMPLOYMENT.

This is seen by everyone as a top concern for youth. The sheer magnitude of the problem is staggering. The Zambian government statistics for the " squeeze-out " from the school system in 1984 was:

- 145.000 from grade 7 and
- 18.000 from grade 10. (The " squeezed-out" being defined as youth for whom no place for further training or education exists).

A. Discussion of the Causes.

1. Some blind spots.

The factors contributing to school leaver unemployment were seen very differently by youth, parents and pastoral workers. Youth and many parents had a limited awareness of the root causes.

2. The education system, accepted uncritically.

Parents focused on subjective factors - delinquency, insubordination, lack of initiative of youth. They knew the corruption as a factor but did not see lack of skills as a factor nor "choosyness". Many still saw repeating as solution rather than the attainment of a skill.

3. Youth attitudes.

Farming and many forms of self-employment lack status in the eyes of youth. The education system is closely linked with this attitude and provides no skills for self-employment.

A real possibility of mastering productive skills and the possibility of fair earning for the energy invested would probably be the most effective way to encourage both youth and their parents to enter the self-employment sector, including farming.

4. Pastoral workers.

Pastoral workers are aware of the economic and social problems but not of corruption. This corruption includes lack of proper administration, unfair selection and hiring, lack of competence and dedication to work, resulting in inefficiency and loss of productivity and using foreign currency in projects which go against the common good. The national press rarely report a self-employment success story but often report someone rising to managerial posts.

5. The moral problem and pastoral challenge.

With the increasing pervasiveness of corruption the church must direct its effort at injustice and values formation at every level of society, not just at the small person at the bottom.

6. Diocesan workshops.

For many it was the first time that all the factors had been seen and the sharing gave new awareness of all the causes.

B. Discussion on the "solutions".

1. Please, no panadol.

Repeating so-called solutions: "back to the land", "self-employment", "small projects", "skills training", "the Church should help", do not get the support of the youth who have seen the failures.

2. Projects.

There are many of these but many have failed to attract youth and have ended in the hands of adults. Many small projects are not thought through enough. Funds are obtained from abroad but there has been insufficient consultations with the people concerned.

Development projects have failed to enable the youth to see where they are going in human terms as well as economic and how to overcome obstacles to success in becoming independent responsible workers. However it was agreed that the Church should continue to engage in small projects.

C. Recommendations.

The report recommends that the Church does not give up in this area but becomes more aware as Church, lay people and clergy alike of the total economic and social picture, to learn to dialogue and consult. Thus:

- a) Whatever projects are attempted, should have a broad base of consultation beforehand and be integrated to overall planning in the diocese as well as with government plans. Projects aimed at youth from the first stages of being conceived and developed.
- b) Formation in self-awareness, development of a sense of self-worth, ability to reflect on what is happening and evaluate, community problem solving, and management skills should be an integral part of any skills training.
- c) We need to work with government, and enlist the cooperation of the proper administrative structures to bring any economic project to a successful conclusion (i.e. the civil service with the proper competence).
Young people and parents have to understand their rights and how to get them with perseverance. They need to reflect on the possible consequences of demanding their rights and willing to accept them for the Christian struggle for justice and good.
- d) When failure is encountered because of unwillingness, corruption or inefficiency there must be perseverance. It also takes knowledge and understanding of the laws, priorities and channels of communication and dialogue in the country.
- e) Then an important recommendation that went throughout the survey: A need for continued conscientization and development education for youth, adults and pastoral workers alike.

II. SOCIALIZATION OF YOUTH

There are a number of issues associated with the passage from childhood to adulthood. The first section dealt with work, the present section deals with three aspects of preparing youth to be responsible adults and a third section will look at their integration into the adult community.

Section 1: BOY-GIRL RELATIONSHIP

A. Friendships.

There is a big difference between the attitude of elders and that of youth. The parents quoted the saying: " Chikwi tapalama na mulilo " (Chibemba proverb: " Tinder is not put next to the fire"). " opposite-sex friend" cannot be translated into the vernacular and remain neutral.

The dilemma for the youth seem to be that the very process which they see as helpful to them in growth and preparation for life, is seen by the parents as harmful and a preparation for catastrophe.

Some parents understand but most felt the only solution is to prevent such friendships.

Youth thought the most helpful attitude of parents would be to monitor such friendships by the parents knowing about the friendship and be ready to help rather than accuse.

B. Sex Education.

Sex education is part of the syllabus in secondary schools. In Zambia the majority of parents were against it and some were still against it being given even if in a christian context. However it was thought they identified sex education with traditional premarital initiation at the time of the wedding.

Suggestion on how it should be given involved pastoral workers and couples. The matter was dealt with in some detail by the AMECEA Plenary.

C. Preparation of Young Christians for assuming family responsibility.

Sex education needs to be seen in the wider context of faith formation: responsible relationships, formation for freedom and its proper use, for sharing one's life with another, formation to growth in wholeness and holiness.

They need the christian teaching on marriage as an expression of love and commitment. The witness that elders give is very important. Thus a concerted effort has to be made to improve this witness. Marriage Encounter and similar movements have been endorsed strongly by the AMECEA Bishops, as was also Natural Family Planning, NFP, from as early as when the Family Life Association started their activities.

Informal conversation and youth groups are an important way in making it possible for youth to share their doubts and problems with adults. "Encountered Couples" are able to help parents with NFP and young people with the "Engaged Couples" programme.

D. Pastoral Care of unmarried youth who become parents.

Too often this is left only to the parents. More balance is required more compassion for the girl and equal treatment for the boy or man involved. Parents of small christian communities need help to dialogue with youth and there should be a consistent policy at diocesan level.

Section 2: FORMS OF RECREATION

Sports.

Sports need organisation and infrastructure. The involvement of large sums means that we need basic agreement of the value of sports for youth within a parish; at present there is no consensus on the formative value of sports. Sports as competitive is an adult form of recreation and the Church must be more than a promoter of a competition.

Youth and pastoral workers look for something more interesting and purposeful. The desire for indoor games and reading facilities by youth is striking. Drama is high on the list for everyone although elders get suspicious if girls and boys are involved in drama. Films are popular but youth need how to view critically.

Recreational forms are changing and youth participate in them in the wrong places (discos) and the wrong atmosphere, but it need not be that way.

Section 3: The Generation Gap.

The majority of youth believe that some of their problems would be solved if only adults would listen to what they are saying and many believe that the behaviour of youth is deteriorating because of lack of instruction and correct values.

Pastoral workers agree that adults as a whole do not perceive the problems of youth, yet the youth need the help of the adult community.

Pastoral workers see the problem from both sides and it would appear that they can play an important role in facilitating dialogue. Yet very few are trained in the skill of helping people to understand who they are and live with it and how to understand the other and how to live with them. Besides training, there needs to be some evaluation of how we interact.

" We believe the pastoral worker is a key figure in the challenge posed by the generation gap, because for the moment the older people still have a certain amount of confidence that he/she represents legitimate authority in the church, and youth look to him/her for understanding and support."

III. INTEGRATION INTO THE ADULT CATHOLIC COMMUNITY & FAITH DEVELOPMENT

The question asked is why is there such a massive drop out of the 15-20 year olds from parishes. Leaving school, employment, non-employment, pregnancy and marriage all explain movement from a parish, but from the survey certain facts stand out such as:

- The high percentage of dropouts which follow suspicions of elders and clashes with authority.
- The attraction of other churches which seem more youth oriented and Bible oriented as well as the undermining and harassment from certain anti-catholic groups;
- " dullness " of parish life after youth reach a certain age and lack of interest in " teachings " and the Mass.
- They feel the need by the majority of parish youth for having a more personal form of prayer and learning related to God as a Person, wanting to understand and be able to use the Bible for prayer and sharing;

- the problems and doubts about boy-girl relations, witchcraft; joblessness, morality on the current urban situation, preparation for marriage, Catholic forms of worship.
- The lack of youth participation in the small christian communities and their strong involvement in youth groups which are catering to their need for fellowship, but hardly meeting their need for faith development.

A. THE NEEDS OF YOUTH: HOW TO BECOME AN ADULT HUMANLY AND SPIRITUALLY.

The years after puberty are critical. Is the Church merely preaching to them or helping them to examine the pressures to which they are exposed so that they can get out some sort of personal meaning for themselves in relation to what they are living.

Most of the questions raised by the survey were connected with the faith development of youth who show a confusion and inconsistency born of not knowing what to make of what they see and hear.

The most critical problem in faith development.

The most critical problem faced by youth is an inability to reflect on their life situation and on what they believe and value.

A particular problem for secondary school youth.

Youth in secondary schools are continually confronted by evangelical groups. This is a very tempting kind of religion for youth who have such horrendous problems to face. Secondary school pupils need special help and parishes do not see this need and treat them as much younger children.

B. ADEQUACY OF INITIATION INTO THE ADULT COMMUNITY.

It is during adolescence that youth begin to learn adult social skills and to practice them by taking some limited responsibilities in the community. How do we help them to do this in the Church?

The value of youth groups.

Most of these groups cater for the younger adolescents who find belonging in doing some work. They also learn behaviour, identity and leadership skills suited to their own age group.

Where the youth groups fail.

Eventually they find out that if they want to plan or something other than what is expected, they have no voice which will be heard by the adult community. If they protest clashes follow and loss of interest.

The Small Christian Communities.

If we are serious about developing S.C.Cs. as a basic living cell of the Church, why do our youth have to wait until they are married to feel they are part of the movement? The challenge of initiation seems to be the generation gap in our parishes. Pastoral animation has to facilitate the participation of youth at this S.C.C. level.

Students and the Church.

Catholic Secondary School students need specialised help. In this regard the YCS because of its inter-denominational structure is not a suitable vehicle for this help.

Who will care for the day secondary school youth?

Parishes need to take on this task as the work of parents and adults willing and trained for the task.

What about the post-secondary students?

They are in even more need to help them develop a christian understanding which encompasses both social and professional dimensions.

Summary

There is a general neglect of youth in their faith development and a lack of awareness of their responsibility to youth by parishes, pastoral workers. All together need to engage in an experience of conscientising themselves through questioning the situation.

14th MAY

SESSION 1

The following questions were discussed in the groups:

- 1) The Ndola report suggested that the Church should indeed continue to be involved in employment-producing projects and then gave five recommendations (p.5).
Are these recommendations really practical? What are the implications for our own future planning?
- 2) Traditionally we have been very circumspect over sex education. In the light of Ndola Report and the clear concern of the Bishops of AMECEA that it be properly dealt with from the youngest age (p.10-11), what is the role of the Salesians in preparing youth and christian communities to understand their responsibilities in this regard?
- 3) " The desire for indoor games and reading facilities by youth is striking...Recreational forms are changing and youth participate in them in the wrong places, but this need not be so..."
How do we respond to the needs of youth to-day for recreation?
- 4) " We believe that the pastoral worker is a key figure in the challenge posed by the generation gap, because for the moment the older people still have a certain amount of confidence that he/she represents legitimate authority in the church, and youth look to him/her for understanding and support".
How closely is our present apostolate coordinated with the general apostolate and christian community building?
- 5) Assest the value of one or two youth organization for older youth. How can these be linked to S.C.Cs and assist you to take - and the community to give - youth their right place?

SESSION 2

Fr. Stephen Chemmalakuzhy reporting for group one said:

- The group felt that the recommendations of the Ndola Report were valid.
- This new approach would slow down the pace of our work and would require patience.
- The group fully supported the recommendations while recognizing the fact that our formation in general is ill-suited to this new approach.
- We could use experiences of others who are already working out programmes.

Fr. Naughton reporting for group four said:

- These principles should be accepted and used by us.
- We should consult among ourselves and especially with the Sisters. They should be seen as collaborators in our work.
- Are we open to change and to accept the help of the others with more experience than us?

After these reports the following comments were made:

- A project does not have to be permanent. We can meet immediate needs with short term responses, e.g. temporary jobs.
- Projects should involve us with the people, not just employing them commercially.
- Non-government organizations receive help. Do we tap all the sources for our funds?
- Mission offices have been contacted. Governments do offer money but the distribution of it is involved with politics. We have to make a choice - people or politics?
- The reports is concerned with the failure of projects. It is important to know why projects fail.
- The report suggests that projects should be handed over to the Africans almost from the beginning.
- The question as to whether the project can work in the hands of the Africans cannot be seen until the project has been running for some time.
- Projects grow up with the people.
- Projects must be kept SMALL.

Question 2

Father Kasimir gave the report for group 2 as follows:

- Some of the group see sex as a " Tabou " - we should not speak about it , it is some " mystery ". We should not teach it, not ask about it.
- Initiation is sexual life for girls and boys. Special places in the village, special old people. Introduction into sexual life, preparation.
- Marriages according to old customs in the village, affect many marriages in the Church.
- Difficulties in the seminaries -strike of the Seminarians - MPIMA, life of the African priests influence in the society.
- African priests or Sister should deal with this problem.
- Teaching about the dignity of christian marriage, about the Baptism of children, about education of christian life is important.
- We can find good and responsible families, make them responsible for the task.
- Special preparation for the family life.
- Official and catholic family planning.
- Importance for the work of the sister in catholic organizations and in parishes.
- Religious vocations and religious life seen as a family life.
- Purity of heart, modesty, integrity as a preparation for religious vocation and for the priesthood.

Sister Florita reporting for group three said:

- Sex education is part of the total education of the person.
- Boys and girls should be guided to understand the growth towards man and womanhood.
- The injustice done to the woman is an injustice to the whole society.
- Education towards the emancipation of women should be of concern also to man.
- Men educators should do their part in educating the boys to respect the girls.
- The group recognized our inadequacy to handle sex education in the african context.
- We must discover the african mentality - its view of personhood,sex, tabous,etc. - then make a plan of action.

After the reports the following comments were made:

- AMECEA couples saw that NFP was having a positive effect on the whole marriage and family life.
- Sex education in african society is controlled by the elders, some people feel we could become intruders.
- We should talk about " education to life " rather than sex education.

Question three

Sister Florita reporting for group three made the following points:

- Since the survey was carried out in a specific area (the Copperbelt), it might not be true for Africa as a whole.
- Sports and film showing are the "in" thing.
- Leisure time should also be a time for formation.
- Young personnel are lacking.
- Use of young Salesian cooperators to stimulate leisure time.

After this report two points were made:

- The importance of salesian assistance.
- The youth of Dar-Es-Salaam made two requests:
 - o Recreational facilities
 - o Education and jobs.

Question four.

Fr. Pat Naughton gave the report for group four as follows:

- The acceptance of the pastoral worker varies from palce to place.
- We must win acceptance rather than impose.
- The generation gap is too big for us to bridge.
- We should try to make our youth aware of the problem so that they in their turn will not form such a big gap.
- Youth are not given positions on Parish Councils.
- Problem of definition of youth - it ranges from 8 to 33 years.

- Youth will not speak their real opinion in front of adults.
- It was suggested that youth should form a group of their own, but the key point is that we should prepare them to be transplanted into the adult community at a certain time.
- It was felt on the whole that in working with youth in schools tends to be more inward looking.

Question five.

Fr. FRank Flynn reporting for group five said as follows:

- In Nigeria there is a Annual National Congress of youth.
- In Zambia there are many youth groups. Of all these groups, the pioneers seem to exercise the most spiritual and religious influence. The others, though well organized are mainly concerned with social activities.
- In Kenya, in addition to the YCS there are the Young Gen Groups (Young Focolarini), Girl Guides, Boys Scouts, and some others.
- In Lesotho the CLG is the most widely spread youth group. The Children of Mary is also very popular. There are also Girl Guides and Scouts. It was considered that the Pioneers and Children of Mary had the strongest religious and spiritual influence. Salesian Cooperators are being prepared from among the best Church workers.
- In Swaziland there is little youth organization. The Oratory, Children of Mary, and Youth Cooperators exist. There is no association that has full Diocesan support behind it.
- It was generally felt that these Clubs were superficial, they give a sense of belonging, but do not actually give a deep or good spiritual formation.

CRITERIA AND OPTIONS FOR SALESIAN PASTORAL WORK

By Fr. Juan Vecchi, SDB.

1. SOME PRELIMINARY CONSIDERATIONS

Salesian presence in Africa is a "missionary" presence, and has always been considered so. It was put forward again by the GC21 as a "new frontier", and with the support of many provinces, which have made extraordinary efforts to provide personnel, it has extended simultaneously to many different countries in works of different kinds and with different objectives.

Every new extension of our missionary activity has added new aspects to the pastoral work of the Congregation. The latter had to adapt its traditional working methods to new cultural contexts and to new requirements. 1875 saw the departure of the first missionaries. The innovation on that occasion was the acceptance of the first parishes, which until then had been exceptional. Other innovations were the pastoral care of the emigrants, and the travels of missionaries who accompanied pioneer soldiers and colonizers in the pushing forward of inhabited areas. Another innovation was the setting up of a notably small communities at a time when the current norm was for large communities. Similar considerations can be applied to mission fields that have been opened subsequently. And in this regard Africa is no exception.

Experience shows us that the missions manifest two characteristics: a widening of the kinds of pastoral work asked from Salesians, and as a consequence of this a variety and multiplicity in the work they carry out to meet the needs of christian communities still in their early stages. It is to this that the article 30 of the Constitutions is referring when it states: "Through our missionary activity we carry out a patient work of evangelization by founding the Church within a group of people." Everything needed for the life of the Church can be undertaken by salesian missionaries for the purpose of setting up the christian community.

This brings with it the very real risk that options may be made to meet immediate and urgent needs rather than in accordance with our own specific identity; that they may be made at random on the spur of the moment, rather than according to a properly drawn up plan; that they may be individual, rather than community decisions. And in the longer term there is the risk that we shall find ourselves saddled, with a collection of works which, with hindsight, we might prefer to have been very different as regards size, purpose and location. For this reason the same article 30 goes on to remind us that a missionary presence has specifically "salesian" qualities: "This work", it says, "mobilizes all the educational and pastoral means proper to our charism".

The reference to our charism rules out any generic concept of the missions as though all work of evangelization was one and the same, no matter by whom it was carried out; it reminds us that our own specific style and contribution has to be inserted into a particular Church which is entrusted with the overall task of evangelization.

Our mission therefore aims at introducing the salesian charism into a particular Church, whether the latter be still in the period of its early foundation or already in process of consolidation.

The decree " Ad Gentes " recalls: " Different forms of religious life should be promoted in the new Churches, so that they may manifest different aspects of Christ's mission and the life of the Church, devote themselves to various pastoral works and prepare their members to exercise them properly ".(AG 18)

We have to ask the question therefore: if missionary development is to be called salesian, what precisely does that imply? Our Constitutions set out our identity not only in "spiritual" terms but in "pastoral" terms too. It is not therefore sufficient that some activity be carried out by salesians, or be performed "in a salesian spirit". Salesian pastoral action is characterized also by the way it is organized, by the manner of our presence, by a harmonious balance of complementary aspects which give a particular physiognomy to the task of initial evangelization and the founding of the Church.

The same is true for other religious institutes. In some missions the characteristics of the religious who founded them are still evident long after their foundation. They have been enriched from the outset by the charisma of those particular religious.

2- THE PROBLEM

You recall the meaning of the word "criterion"; it means an objective element that helps us to judge and discern. And as we begin these considerations you will also have in mind the concrete significance of the word in our own case: those reasons, bound up with our vocation, which orient us amidst a multiplicity of possible choices and lead us to decide on certain ones among them.

The local Church needs our service in various fields: youth, adults, schools, parishes, missions. And there are many kinds of tasks to be performed: spreading the Gospel, witness through social work, education of the young generations. To which of these requirements do we give preference?

The proportion of young people in Africa is very high. Obviously we salesians cannot take care of all young people. What we say about our being meant for the young becomes real to the extent to which we make use of the forces at our disposal. Our service to youth will be a service to certain young people. To which of them ought we to dedicate our energies and resources?

There is a variety of situations in which the different categories of youth are to be found: misery, poverty and prosperity; illiteracy and erudition; their present state as regards belonging to the Church open or not; living in cities or in villages. Each of these categories needs a pastoral service and care inspired by charity. In which categories are we going to work, and why?

I think that we ought to clarify a few points at the outset. The key word in the issue we are dealing with is, "salesian". One could, in fact, devise various programmes, and put into effect plans of different kinds for one and the same category and situation of the young people. But the important thing for us is to know what we can and ought to do "as salesians!"

Among the documents of the 20th General Chapter you will find two statements which insist that this point of reference (our salesian identity) be made the point of departure for enunciating more immediate and specific criteria.

The first statement says that "the Don Bosco we see in the Oratory of Valdocco admirably fulfils the requirements of an ideal criterion. We must go back to the person of Don Bosco, alive and work in the midst of his boys...in order to learn how to react to the events of history (SGC. 195-196).

The second statement declares: "The fundamental criterion for the renewal of our salesian work in the salesian mission to the young, especially to the very poor, following Don Bosco's pastoral style. (SGC 349)

We salesians therefore have before us an inspiring model for promoting deep reflection on the specific mission we have to accomplish. From this one source there emerge several criteria which have to be applied simultaneously; otherwise they are of no use and instead of guiding us towards appropriate options they can lead us astray towards so-called solutions born of a diehard mentality and tunnel vision which causes absolute and exclusive importance to be given to a single element which is in fact only partial and relative. If a confrere, for instance, considers only the condition of those for whom we work and excludes the other elements of the salesian mission, he is likely to arrive at a solution which might be suitable for particular situations but could not be applied to a whole province.

After the attempts made by the 20th and 21st General Chapter to list the relevant criteria, we find them all gathered together in synthetic form in the Constitutions and General Regulations. They can be classified in four groups:

- criteria regarding the choice of the field of action
- criteria regarding our educational and pastoral activity
(content and method)
- criteria regarding working structures (works and initiatives)
- criteria regarding the person actually doing the work.

There is also a set of 'transverse' criteria which cut across all four groups. They are rooted not in our identity but in the situations we have to meet. We will come across them time and again, but you will not find them stated as a separate group. They are such things as the urgent needs of the young, the requirements of the Church, constant adaptation, and similar items.

1. Criteria regarding the choice of the field of action

The pastoral trait most characteristic of salesian work is the preponderant presence of youngsters; without it we would not be recognizable as salesians. This therefore must carry weight in every choice and in every project.

Our present Constitutions and General Regulations emphasize this point several times: when in article 26 they affirm that "the Lord made clear to Don Bosco that he was to direct his mission principally to the young"; when in art.29 they present our pastoral action "among working classes" as fitting in well with our priority commitment to youth; when in speaking of the missions, they point out that "this work mobilizes all the educational and pastoral means proper to our charism" (C.30); when they say of a parish entrusted to the salesians that it should be outstanding "for its concern for the young", and that "this love is an expression of pastoral charity and gives meaning to our whole life". Without the young therefore there cannot be any modes of presence that are qualitatively salesian. And each new decision concerning our works or initiatives should help us become "specialists of youth".

There is a limit to the distribution of human resources and the undertaking of initiatives, beyond which we begin to abandon our proper field of action and therefore fall into pastoral genericism.

At the present day, and especially in the missions, attention to the young is not given in a form detached from the care of the human and christian community. We are not speaking of separation or exclusion, but of preference and of perspective. The Church founded or consolidated by the salesians will be a Church able to approach and welcome youngsters, a Church in which they can find space for developing their faith and humanity.

We are speaking in particular of male youth. "Our activity is directed to boys and young men" (R.3). This means that the initiatives on which we embark must respond to the specific needs arising in this sector. It also means that if for pastoral reasons we work in environments in which are to be found both boys and girls, our personal and particular services (which extend beyond general care) will be thought out and planned in view of boys, while leaving to others, men and women, a particular care of the girls.

It means too that we choose to deal with large environments or numbers of boys, whereas with regard to girls where their presence may be convenient or necessary for pastoral reasons, we limit them to participation in groups according to formative interests (cultural, religious or social) and in a number appropriate to the needs.

This choice is not determined by considerations about moral dangers for salesians or boys, though these cannot be ruled out. Rather it is bound up with our origins, with the type of pedagogy we follow in sharing our life, and also with the areas of education in which we specialize: vocations, work, games etc.

But even among boys we have preferences. The first is for those who are 'very poor'. "With Don Bosco we reaffirm our preference for the young who are 'poor, abandoned and in danger', those who have greater need of love and evangelization, and we work especially in areas of greatest poverty "(C.26). Gospel significance of this option needs be understood.

Now poverty has no limits. There is always, in some part or other of our city someone poorer than the worst case we know of. And over a wide area there is always a more wretched situation than the one in our city which we thought was the worst. The "poverty" found in certain cities does not seem so bad, if you compare it with that of the slum areas; and the latter are not the worst when you compare them with the tragedies of drought, famine and refugees which afflict entire populations.

As well as this, when Don Bosco formulated his preference it was at a time when there was not the slightest idea of what to-day goes under the name of "structural poverty", i.e. a poverty inherent in and provoked by a social and economic situation from which the number of individuals who are freed is much less than the number of those who come to be increasingly produced by it.

These fleeting remarks ought to help us grasp the meaning of the option we make: we do not aim to resolve the problem of poverty, but to reveal the fatherly face of God under 'human' signs.

The triple expression 'poor, abandoned and in danger' denotes the three forms of poverty that are often linked with each other. "Poor" means lacking in material resources and the means to develop oneself. 'Abandoned' expresses the lack of supportive relationships such as parents, family, an educational institution: even if this lack is connected with the first, it can also exist independently by itself. 'In danger' describes the situation of those young people who are exposed to danger which hinders their growth to a mature and happy humanity. We speak of boys 'at risk', i.e. those who show 'conditions of weakness', as a result of which they fall easy prey to the evils that assail them, such as crime, vagrancy, unemployment.

Which of these three forms of poverty is to be given preference? The judgement is to be made within the particular social context and by the application of the other criteria as well. But the first article of our General Regulations gives us the following order:

- youngsters who because of economic, social and cultural poverty, sometimes of an extreme nature, have no possibility of success in life;
- youngsters who are poor at an effective, moral and spiritual level;
- youngsters who live on the margin of society and the Church.

It should be added that no single one of these excludes the other two, and there are pastoral initiatives that cater to all three cases at one and the same time.

In addition to the 'very poor' there are two other categories of youth for whom we have a preference, and not precisely because of poverty: they are the youngsters who are preparing themselves for the world of work or are already inserted in it, and the youngsters who show signs of a vocation to the priestly or religious life. This preference is not an arbitrary one. It is bound up not only with our tradition but above all with the characteristics of our identity. We know for certain that from the very first drafts of our Constitutions, these were the two youth categories that were given priority. In fact, in the chapter on the aim of the Society, Don Bosco, after showing how the first exercise of charity would be "to gather together poor and abandoned youngsters in order to instruct them in the holy Catholic religion" and to occupy them on Sundays in wholesome recreation, went on to speak of those youngsters to whom some art or trade would be taught "as is at present being done in the house annexed to the oratory" (C.1858).

It is true that in Don Bosco's day the youngsters of these two categories would certainly have come under the qualification of "poor youth". The first categories was made up of those two, if they had not been received into a house as boarders, would not have found any means of education, and would certainly have encountered dangers.

The boys of the second category too were of the same extraction, but since they manifested aptitudes and signs of a vocation they were helped with their studies. But with them as a starting point, Don Bosco also conceived the idea of his Congregation, which would offer a service of vocational care and attention to the particular Churches, and placed his Congregation at the disposal of the Bishops.

According to our present legislation, this particular consideration for the vocation factor, which goes beyond consideration of poverty, is shown by the fact that we extend this service also to adults who show signs of a vocation.

As regard the world of work, we must see it in connection with the ensemble of 'works' which developed in the Congregation; with the relevance of this factor in life, in asceticism and in salesian education; and with the human and common values it represents. In confirmation of all this we need do no more than recall that Don Bosco has been proclaimed the 'patron of apprentices'.

Hence there is here something more than material safeguarding of a tradition in the Congregation. There exists a deep relationship between the two categories of youngsters we have mentioned and the twofold dimension of our pedagogy which is both humanistic and religious. In fact in the concept of the work Don Bosco included all the duties of a 'good citizen'. It was and it still is important for the salesian to know how to deal pedagogically with the theme of work, for it represents a contribution that he can offer to the youngster and to society for their evolution.

Furthermore , the team of work has a special connection with a particular type of salesian educator: the coadjutor brother. His preferential field of endeavour has long been work and technology, and it still is - though not in an exclusive way. Don Bosco used to speak of the Congregation as a 'gathering of priests and laymen, particularly artisans'. Hence in working out the initiatives and programmes, formation through work and the preparation of youngsters for it should be given preferences and emphasis. The trade school in fact, together with the oratory, appears as the first educational initiative offered by the Congregation in almost every context from the very beginnings.

In the care of priestly and religious vocations is discernible the summit of our religious pedagogy, which is capable of leading youngsters to the highest commitments of christian life.

There is still another question to be asked and answered concerning those for whom we work: do we direct our concern to adolescents only? or principally to adolescents and also to young men? or the other way about?

We know that our educational work at the present day are chiefly directed to adolescents. We know too that for a long time this was the age +group to which we gave priority. And there were and still are good reasons for so doing, because besides the difficulties boys of this age encounter in their growth to maturity, this is the period in which they prepare their choice of a vocation and make their first reflex synthesis of norms and values.

The previous Constitutions contained the expression "adolescent and young men" emphasizing a preference for the first group. To-day, without changing our preference, we feel the need to direct our endeavours to the category of young men also, and this for the following reasons. The period of education is much longer to-day than it used to be, and it is not expedient to abandon youngsters half-way. Further, youth is the sector in which we find important cultural and religious stirrings taking place, and we come across the alarming phenomena of the delinquency and poverty. And so at the level of the Church and of society we look at the youth category at the present day with a pastoral and educative preoccupation which previously we had only for adolescents.

2. Criteria regarding our educational and pastoral activity

What do we salesians intend to do for, with and among young people? There are many, including priests and religious, who work for youth and also with them. Some of these consider it their specific task to provide a religious service to youth and not to get involved with the personal interests of the youngsters and their material needs, except when this is necessary as a function of their first task. Is this the policy of the salesians as well?

There are others who think that the first and most important concern is liberation from misery and dependence, and that all energies should be directed to this end. Is this the thinking of the salesians too?

Should we take up just one of these two aspects of service or both? What needs to be spelled out in our plan of action is that we take up both, but in hierarchical order and relating one to the other.

We can therefore state a number of criteria, starting from the type of activity we want to carry out. The mode of presence that we choose ought to enable us to realize our objective, which is the integral promotion of the individual and the environment.

It will not have escaped your notice that the objective is expressly indicated through a double set of statements: to spread the message of the Gospel, which is intimately bound up with the development of the temporal order; to evangelize and to educate; to aim at forming upright citizens and good christians; to participate in the mission of the Church and to be deeply united with the world and its history (C.7).

A second set of linked statements leads us to another double perspective: the personal, and social and collective.

We work together with our young people to bring all their talents and aptitudes to full maturity.	——— We contribute to the development of both people and environment (C.33).
---	---

We educate youth to a sense of moral, professional and social responsibilities.	——— We cooperate with all who are trying to build a society more worthy of man's dignity (C 33).
---	--

But we are speaking here of an integration which is qualified as christian. The two dimensions can be distinguished and even separated. In fact there are some people who are dedicated to the promotion of temporal values only. There are others who are solely concerned with the proclamation of the Gospel. The salesian project embraces both dimensions: the vital interests or needs of youth and the proclamation of the Gospel through religious education. The fusing together of the two aspects in a single policy, a single action and a single environment without exploiting one in favour of the other, is a typical characteristic of the salesian project.

In this way the promotion of human values "is a sign and a realization of the liberating love of Christ "(C.33); it is a manifestation of the charity of his disciples; it is an openness to truth and to freedom which are the conditions for the gift of God to be humanly received; it creates a favourable atmosphere for questions on the meaning of life and of human events, and permits the announcement of the Gospel as a response to questions regarding existence.

On the other hand, the proclamation of the Gospel is connected with human needs and experiences, particularly with those lived in the period of youth; it appears as a force of salvation and transformation; it calls for human maturity and a serious commitment to the promotion of the dignity of man.

But it is not enough to speak of the fusion of these two dimensions. We must also affirm that there exists a hierarchy between them. Certainly for our choice of life and profession the principal dimension of our mission, the one that colours and pervades the whole, is evangelization: " The Society had its beginning in a simple catechism lesson. For us too evangelizing and catechizing are the fundamental characteristics of our mission "(C34). It is not surprising therefore that among the criteria laid down by the Special General Chapter for the redimensioning of our works, there was the following: " The main criterion to be followed in deciding whether a work should continue or be closed down is the possibility or otherwise of carrying out real pastoral activity there. To continue a purely mechanical and pastorally inefficacious form of activity which merely wears out the confreres is inadmissible" (SGC 398). We cannot renounce our primary objective. If it comes to the point, it would be better to move elsewhere.

From all this it is clear that:

- evangelization is the personal aim of each confrere whatever the environment in which we may be working;
- full man development must be considered and thought out in the light of Christ, the perfect Man (C.31);
- we must have available many different ways of proclaiming Jesus, and helping young people, in whatever condition they may be, to grow in their knowledge of him;
- we must draw the inspiration for whatever we do from a religious pedagogy which awakens the resources which lie in the soul of each man.

Besides the criterion of the objective of our work, there is another one: that of developing a project with the characteristic experiences of salesian education and pastoral activity. In fact what has been said already about our purpose and objective leads to the immediate discernment of certain contents and experiences that need to be attended to. The goal would be reduced to nothing more than an ineffective statement, unless some definite itineraries and experiences be spelled out. There are four aspects to be taken care of.

The first aspect is the human growth of our youngsters. This may sometimes require that to meet an urgent need "we share our food or our house

with them" (C.32); at times that we further their trade skills" (C.32); at other times that we offer possibilities of "cultural advancement" (C.32); often that we make available "a place where friends could meet and enjoy themselves" (C.40). The important thing is to see how we conceive and realize the human development that will permit the youngster to conduct his own life. Is it only through teaching in the school? or only through running a hostel? or through work in trade schools?

Our Constitutions speak of developing the talents and aptitudes of our young people, of helping them to open to truth and to build in themselves a responsible freedom; of inculcating in them an appreciation of true values; of leading them towards a life of dialogue and service; and of educating them to their social responsibilities (C.32,33).

What values should we try to inculcate? What level of education should we aim at? How far should we lead our youngsters? There are two tendencies in the Congregation, and I offer them as hypotheses for our reflection. One tendency would prefer a multiplicity of initiatives to the detriment of the quality: to reach out to the maximum possible number of youngsters in order to do them "some good", which often neither resolves the problem of life for them nor helps them to find places as useful citizens in society. Arguments in favour of this tendency point to the vast numbers of youngsters who need our service and the potential we have in hand for helping them, however modestly. Giving in excessively to this "criterion" has earned us the reputation of being good at breaking through into a difficult situation, but less good at completing and carrying out educational programmes effectively and perseveringly..

The other tendency would restrict our action to the number of youngsters we can truly "educate" by means of comprehensive programmes backed by adequate resources. As a result the number of works would be limited, as also would the number of those for whom we work. In this regard it may be recalled that Don Bosco did not simply prepare a labour force as rapidly as he could, but kept his young workers in appropriate structures for as long as was necessary to make of them fully formed citizens and Christians". Similarly he did not just "provide games and catechism" at the oratory, but created a whole educational environment manned by personnel whom he prepared himself as fast as possible.

Should the preference be given to numbers or to quality? The two elements are not necessarily opposed to each other, nor do they necessarily clash with one another. Elitism is just as much to be avoided as disregard for qualifications. Education has been one of our bulwarks. Its various aspects must be taken care of by means of an explicit articulated programme supported by sufficient personnel. Whether it be a question of schools, youth and training centres, or educational works developed by parishes, a serious assessment is particularly necessary of the extent to which the work meets the needs and requests of young Africans, in the social context in which it is situated and in the light of the obligations it has to take on. It is not just a question of "providing education", but of preparing elements that will act as leaven in the process of transformation.

The second aspect of the project is christian religious education, which must be one of our areas of specialization." Like Don Bosco, we are all called to be educators in the faith at every opportunity "(C.34). "Our highest knowledge and our greatest delight is to reveal to all the unfathomable riches of his mystery " (.34)

I am well aware of the need for a practical transposition of what we have said to a non-christian environment or missionary frontier. We take it for granted that we must not impose a collection of practices and beliefs on people by either pressurizing them directly or submitting them to elaborate conditioning.

The point will become clearer in the light of the clarifications which we will look at presently, but some point we can already glean from art.34 of the Constitutions: " We walk side by side with the young ...so that they may discover in him and in his Gospel the deepest meaning of their own existence, and thus grow into new men "(C.34).

The possibility of effective evangelization is the condition for the founding and continuation of our works. But evangelization must be understood in terms of the steps set forth in Evangelii Nuntiandi: the witness of christian life and action, proclamation of the Gospel, formation of the christian community, catechesis, sacramental life, and christian action for human advancement. Every individual and every environment will be in one or other of these phases. We "walk side by side with the young", which means that we adapt ourselves to their existing situation and possibilities so that they may be able to discover Jesus Christ.

The criterion of the "best possibilities for evangelization" will lead us not so much to abandon environments which appear to be impenetrable, but rather to build up solid teams of evangelizers, to engage in quiet person-to-person dialogue with other religions rather than noisy polemics, to study courses of action that can start from values youngsters already accept. Article 30 of the Constitutions provides us with an indication of the fundamental method for a valid evangelization: patient and progressive inculturation: "Following the example of the Son of God who made himself in all things like his fellow men, the salesian missionary makes his own the values of these people and shares their hopes and anxieties".

The third aspect of the project is the social and ecclesial experience. "We promote and animate groups and movements", say our Constitutions, to form their members to social and apostolic action. Through them "young people grow in their awareness of their own responsibilities and learn to give their irreplaceable contribution to the transformation of the world and to the life of the Church "(C.35).

Notice the double perspective of the group experience: we are speaking of groups of social formation and/or apostolic action. What we want is that through such groups youngsters will learn to give their contribution to the life of the Church and/or the transformation of the world. Whether they are 'christian' groups for christians or an experience of social maturing for non-christians, these groups are always focal points for growth in values inspired by a 'religious' and 'ethical' sense of life and are open to the Gospel.

Is this third aspect all that important for determining the validity of a project? Perhaps not for the substantial validity for every project, but it is certainly so for the educative and evangelizing completeness of the usual projects which are not just emergency measures.

The experience of life in a group is a counterweight to intervention from outside on a big scale. It demands "personalization". It is moreover based on free association, and this strikes a healthy balance with institutionalized and obligatory structures. It is related to social maturity which is one of the fundamental aspects of our education; it predisposes to participation and creates a willingness to put oneself at the service of others. It is in fact an experience and synthesis with deep roots in salesian tradition. It serves as a guarantee against the 'impersonal administration' of educational work and the grave lacunae in formation to social responsibilities.

Finally the fourth aspect of the project is vocational guidance. The Constitutions declare this to be the "crown of all our educational activity" (C.37). For christian youngsters vocational guidance aims at helping them to unify and vivify their daily lives through the Gospel, and more particularly discovering their responsible place in the life of the Church and of society, in so far as they are Christians.

But vocational guidance can be offered also to youngsters who are not christians as a help in making choices on the basis of human values and assuming professional and social responsibilities with an upright conscience.

To the criteria we have seen so far, we must add one more: the applicability of our own brand of pedagogical and pastoral methodology. Our educative and pastoral projects are based on the presence and assistance of salesians among the young. Our way of operating is not one of "indirect intervention", i.e. remaining only on the level of organization, administration and management. Presence which is assistance requires that the salesians, in a wider sense all the educators, share experiences and situations with the young.

Salesians therefore ought to work simultaneously along the lines of personal rapport and the creation of an environment. The environment offers values that are already visualized and realized, and personal rapport adapts our intervention to the unique nature of each individual.

The creation of an "environment" assumes that our "work" is a meeting place for many youngsters who form a community. But the most important point in the methodology is that we have the possibility of making the youngsters protagonists or at least involved in courses of action which concerns them. This we do by promoting initiatives and taking part in them; in this way we appeal to their freedom and inner powers, which Don Bosco called reason, religion and kindness.

It used to be said at one time that from among poor youngsters and those who were going astray, the salesians took in those capable of being educated, i.e. those who were substantially, if not wholly, able to react to the particular educative stimuli of our Preventive System. The environment could absorb a few difficult characters, but in general it was made up of boys who offered normal possibilities for education.

This is the criterion that must not be taken to extremes, but which has something to tell us even to-day. Don Bosco used to present the Preventive System as applicable also in juvenile prisons, but on condition that the latter were totally changed as regards structure and applied an advanced pedagogy of rehabilitation through work, friendship and the presence of educators. But it is clear that he directed nearly all the resources of his Congregation to institutions and measures that 'prevented' the difficult situation that might need healing. In a situation in which personnel is scarce and demographic returns are steadily falling, and where the most pressing demands arise from social and cultural poverty and the need for evangelization, all available forces must be harnessed to initiatives which reach the greater number of people, without closing ourselves entirely to other questions of concern to small groups.

3. Criteria regarding works and activities.

These are the criteria we think of first, when we come face to face with the problems of youth: with what kind of works, with what kind of initiatives can we respond? Various questions and hypotheses emerge. Because of the 'weight' and static character of our usual 'works' some would think it well to respond to the needs of youth with "flying squads" or temporary teams, which would organize services on a temporary basis and put themselves at the service of other organisms. Again in view of the fact that our traditional modes of presence tend to show little aggression from a pastoral point of view (they do not reach out to youngsters who are at a distance but wait for the latter to send our 'agents' to make contact with the young in their own surroundings. This would have the advantage, they add, of not taking the youngsters away from their material conditions of life, and thus artificially alienating them from their social context.

There are three possible modes of salesian presence: works which are comprehensive and well established; initiative to approach youngsters and make contact with them; and complementary support services. The three forms are not opposed to each other, but there should be a due proportion between them and they must be taken on and authorized by the province.

Again in the matter of initiatives and works we must begin with the pastoral identity of the Congregation. Article 42 of the Constitutions reminds us of this when it says that we organize "activities and works of an educational and pastoral nature". Hence as a general rule we do not take up works and activities of other kinds, such as those of therapeutic kind, care of handicapped youngsters, etc.

This point is still more emphasized when we recall that every activity and work should correspond to the Oratory model, which was for the youngsters " a home that welcomes, a parish that evangelizes, a school that prepares them for life, a playground where friends can meet and enjoy themselves"(C.40)

It should not be thought that the Congregation is a first-aid agency, available for any kind of enterprise. This would lead us to lose our distinguishing character and make improper use of our expertise acquired over a long period of time and sustained by a tradition of education.

Hence every initiative of ours must aim at the goal of integral salvation and promise the twofold dimension of education and pastoral action, although it can allow for a predominance of one of the two aspects.

An organized 'work' has the advantage of a stable presence in a zone. It can count on structures and on well articulated plans. In general it establishes itself with the passage of time to the point of becoming a centre of reference and a meeting ground of collaborators, friends and past-pupils. Don Bosco founded 'works' everywhere. The ' work ' however has become much more open to-day to a variety of initiatives than it was yesterday, and from the stand-point of pastoral criteria it is more a point from which we radiate than a centre within whose walls we offer specific services.

The less structured enterprises and temporary services have the advantage of agility and immediate response. But they must be shorn of the provisional and individualistic character that has marked them so far.

There is therefore a preferential though not exclusive indication favouring activities and work: this indication orientates us towards a structured and comprehensive mode of presence, but leaves us open to the novelties of development. We prepare:

- 'works' that make possible the human and christian education of the young: oratory-youth centres; schools; technical institutes; boarding establishments and houses for young people in difficulty;
- parishes and mission residences;
- specialized services in the pedagogical and catechetical field aimed at the christian formation of the young.
- every other work for the salvation of youth.

Having established this point of departure, we take up a second indication: the type of initiative or work is determined by the needs and demands of the neighbourhood in which we operate, particularly those needs and demands that arise in the youth sector (C.41)

Hence the assertion: "Keeping in mind its own social milieu, every Province should study the situation and condition of youth and the common people, and periodically verify that its work and activities are providing an effective service for young people who are poor " (R.1)

The response to be given to the needs of the young must be assessed in the context of the demands of the Church. Our presence is always pastoral in nature. Now the subject of pastoral action is the Church, presided over and guided by her Pastors. She seeks to live the Gospel and proclaim it to strengthen the christian community and leaven the temporal order with charity and the values Christ brings. She accomplishes this task through a balanced complex of activities directed towards various categories of persons and pursues immediate goals which are different but convergent. In the particular Church all have an active and passive voice. We can receive invitations, but we can also make proposals and raise questions. In this last sense it is up to us to make the Church aware of the gravity of the youth situation especially of those who are very poor. We must however have a good understanding with those responsible in the Church about how we do this, by placing on the scale:

- the degree of urgency in the eyes of the Church;
- the needs of the young;
- the availability of our personnel and resources.

Hence we take into account not only material poverty but also, according to circumstances, the spreading of God's word, the service of christian education, and the spiritual care of those who have received the faith.

4. Criteria regarding the subject who operates

The fundamental criterion here is the possible presence of co-responsible salesian religious community. For us the community is not only a requirement of religious discipline or a personal experience but a fundamental element of our pastoral activity. It is at one and the same time a proclamation and a witness of Gospel values, a subject that it is responsible for and carries out an apostolic project.

It is in this sense that it is said of our parishes that: " the first characteristic of a salesian parish is that it be administered by a religious community that wants to live its specific mission in the Church. We are characterized by what we are: by our mode of life as brothers, and by carrying out our apostolate as a common task "(SGC.406). Hence when we accept parishes we want them to be in densely populating working-class areas, where our service calls for the presence of several members.

Moreover the community is a condition for the daily fostering of the different complementary dimensions in a spirit of unity: for this reason it is stated that "pastoral objectives are achieved through unity and joint brotherly responsibility"(C.44)

Article 45 of the Constitutions refers to a community with two dimensions -priestly and lay. I know that this is not always necessary or even possible at local level; in fact in most of our 'presences' it does not happen. But in a comprehensive plan covering several undertakings, the priestly role and ministry should not be exclusive. There ought to be included something of the identity of our service, particularly in those aspects which are "more lay " in nature.

Our mission places us in the Church and in history. It leads us to offer a kind of education of the young which incorporates the proclamation of the gospel and growth in faith, together with the temporal values to which youth must be drawn. This entails our presence in institutions which are formally pastoral and in others that are cultural. What happens more frequently is that the two are fused in a single institution. We can see therefore how the presence of lay confreres brings to these areas of "work " the specific qualities of the lay status, which brings our community and our work closer to the young and to the existential realities in which they are immersed " (cf.C45).

The article speaks too of an " animating community ", i.e. a group of persons who do not aim at working in isolation, but at gathering around a project all those who are involved in it. Those involved can fall into the following categories:

- collaborators in our pastoral and educational work;
- those who are close to us and well-wishers who are ready to assist the " work " (Salesian Family).
- beneficiaries who share responsibility with us (parents).

This is not the moment to develop the theme of animation. Suffice it to say that the outline of work that I briefly put forward can be found in article 47 of the Constitutions and in further detail in article 5 of the General Regulations: " The application of the plan requires the setting up in all our works and environment of the educative and pastoral community, whose animating nucleus is the salesian community. Let all salesians...see to it that in a family spirit the young people, their parents and other collaborators also take part, according to their different roles ".

A community therefore that is wholly dynamic and alert. The drawing up and carrying out of a plan requires a rethinking of the contents and activities, keeping in mind the changing situation of youth, the stages the community has passed through, and the new possibilities that open up before it.

QUESTIONNAIRE

- 1- What do you think about the geographical location of your work?
 - What indication would you give for the future?

- 2- Youth Pastoral demands that we reach out to the youth and at the same time have an influence on the surroundings in which they live (pages 4 & 8).
 - Evaluate our present efforts to arrive at this pastoral scope.
 - Assess the possibilities and difficulties in the African context.
 - What can be the role of the Salesian Family (Salesians, Sisters, Cooperators) in this regard?

- 3- Art.40 of the Constitutions outlines the "model" of our work with four characteristics : HOME - PARISH - SCHOOL - PLAY GROUND.
 - i.e.....Open environment
 -Human Development
 -Recreation
 - Evaluate the possibilities, the conditions and the opportunities of such a presence in Africa today.

16th May - SESSION ONE

All the groups responded to question one, resulting in an evaluation of all the various works of the countries concerned.

- One group summarize the work using the terms "good" - to mean that the present work complies with the principles given in the paper; "doubtful" - to mean that we need to examine them very carefully in the light of the principles; "possible" - when they saw that with some adjustment our work could comply to the principles.

The result was as follows:

- Kenya - Siakago: good
Nairobi: doubtful
Embu : no comment
- Zambia - good
- Nigeria - great possibilities
- Lesotho - good
- Johannesburg - doubtful (sisters)
- Paarl - doubtful "
- Cape Town - doubtful - possible
- Lansdowne - possible
- Daleside - doubtful - possible - rethink
- Seat - doubtful
- Booyens - possible

Another group consisting of members from Ethiopia, Zambia, Kenya, Tanzania and Lesotho said that the work for the young people in these areas is promising since concern for the young has often not been a priority in the Church.

- To deal with the number of youth in Africa we need more man/woman power.
- Stress was put on our cooperation with local government bodies, which would ensure our insertion into the life of the people and their acceptance of us.
- One group felt that in Zambia there is plenty of opportunity for youth pastoral but there is the danger of catering for the ex-patriate.
- Doubt was expressed about the value of the mission in Korr, Kenya, as regards youth pastoral because of the nomadic population.
- It was felt by one group that the Salesian houses in Nairobi are not ideal for the apostolate. It was under the Bishop insistence that one location was accepted (Karen), but this place is not suitable because of the sparse population in the immediate area.
- Nigeria seems to have an ideal situation for setting up the oratory on a real salesian style.
- In Swazi-land the youth pastoral is carried out in schools and there is a good program for helping unemployed youth. In the future greater evangelization is possible and the youth benefit much by the presence of the Sisters

- Lesotho has two centres, Maputsoe and Roma. The first has the possibility of good youth pastoral and the future is bright. Roma has a formation house but has the disadvantage of lack of apostolate for the men in formation due to so many houses of formation in a small area.
- One group felt that although Embu is isolated there is hope for the future development.
- Other groups agreed that :
 - We should be located in populated areas or on the outskirts of the town or city where the poor youth usually are.
 - We should have an influence on the whole community with a deepening effect on the youth.

After all groups had given their report some general points were made:

- Houses of formation although convenient near the city are inclined to make life too comfortable and therefore young salesians are not used to living rough.
- May be we depend too much on proposals made by Bishops.
 - One criterion for opening a house should be: will an oratory be formed easily here?
 - In vocation discernment we should keep in mind the particular salesian charism; sometimes a man joins the salesians to be a priest only.
 - When we are thinking of opening new works, both the Fathers and the Sisters should PLAN together.

Question two

Sr. Florita reported for group three as follows:

- In some centres of the South the effort to reach out to the larger community is made by making the Centre open for all.
- Our Centres should be places where people could come for useful cultural, social and religious activities.
- We should participate with other Institutes promoting the community at large.
- The role of the Salesian Family as a body (not as separate institutions) is to examine the social geographic environment where we work together and see how each sector can reach out and influence certain categories of people in a community

Youth - for all
 Salesians - lay leaders
 Sisters - female population
 Cooperators and Past Pupils - the world of work.

Group five reported on this question making the following points:

- There should be united pastoral efforts.
- Facilities should be open to local people.
- The oratory must be a place where the young come and feel welcome.

Question three

One group in answer to question three made the following points:

- In order to carry out our salesian youth pastoral we must try to have our own institutes. Or we should agree with the Bishop to allow us to do the pastoral work according to the salesian charism. Our Constitutions could be made available to the Bishop.
- Care should be taken in accepting existing missions.
- For this model there must be a community working together, involving all the surrounding forces to bring into effect the project of salesian youth pastoral.
- We must go to the youth not to wait for them to come first.
- We should help youth in their all round development.
- All our activities are opportunities to put this model into practice.

After the report on these two questions the following points were made:

- An environment must be as open as possible whilst keeping its positiveness.
- It is very difficult to run a school if the staff is all lay people who have not had any preparation. We must prepare our staff in the spirit of the Preventive System.
- We must develop the kind of work which is oratory - a Centre of informal education - This needs well qualified personnel.
- The oratory should extend itself into the street, go out to seek the boys and girls.
- Oratory is a full time task and needs salesian presence. It can include any activity - carpentry, workshops etc.

There is the question of finance. Can an oratory run on its own without a supporting work?

Session Two: Position Paper: Criteria and option for Salesian Pastoral work.

(Given by Rev.Fr. J. Vecchi, SDB. Councillor for Youth Apostolate)

Clarifications and questions:

- 1- The balance there has to be between big institutions and smaller works.
- 2- " Densely populated working areas " could refer to rural areas but from our beginnings our preference is for urban areas. Densely populated can be a very relative term used from one country to another.
- 3- It is important that our work makes a christian presence within the christian community.

MODEL OF ACTION FOR SALESIAN PASTORAL WORK

by Fr. Francis Flynn

Confreres! It is good for us to be here. We know we are doing God's will. Each of us has come here in response to the invitation of the Councillor for the Missions, Fr. Luc Van Looy. In doing so, we have shown loyalty to the Congregation and love to the Missions.

To say I'm happy to be here requires some qualification: the will of God is not always easy. When I got Fr. Van Looy's letter I was flabbergasted, that is after the initial feeling that I had been honoured, as indeed I was. The more I began to think about the title of my talk, flabbergasted I became. What could I say? Ordinarily one chooses experts for a task like this. I'm no expert. Let me tell you few of my disqualifications: after thirty years on the Missions I still don't know the language of those I'm supposed to be evangelising! I haven't made a study of their customs! I've never done a course either in anthropology or missiology! So of what use I am to talk to you? Ask those who gave my name to the Councillor for the Missions. They are the ones to blame.

The title of our talk is " Model of Action for Salesian Pastoral Work ". Apostolic action, purposeful and deliberate is intended here. Such action is impossible without reflection and prayer. Let us listen to the Gospel of St. Luke, Chapter 6:12-13:

" Now it was about this time (a plot had been formed against Jesus) that he went out into the hills to pray and spent the whole night in prayer to God. When the day came he summoned his disciples and picked twelve of them; he called them apostles..."

There follows the inaugural discourse: the Beatitudes. The founding of the Church had begun.

What is your work, confreres, but continuing the work of Jesus Christ? We are the Church and through us he is causing the Church to grow. By this night-long prayer to the Father, Jesus is showing us how we should prepare for action. (Let us imitate him even now by pausing for a few moments in silent prayer). PAUSE

God is ever ready to help us, to give us His grace. But we, dear confreres, are not always ready to be helped. We have too many ideas of our own to develop that we do not know our need of God. Prayer and reflection will show us our need of God. It is Christ's Church we are trying to extend, to build up. Christ does want us to help; he wants our cooperation, but he does not want us to think that that we can build up his Church without Him, the Master Builder. Didn't he say to his apostles: "Cut off from me we can do nothing ".

St. John the Baptist enunciated an axiom of the spiritual life, of spiritual growth at any time, when he said : " He must grow greater I must grow smaller ". (John 3:30)

THOSE TO WHOM OUR MISSION IS ADDRESSED

Chapter I, regulation 3 tells us: Our activity is directed to boys and young men. This is a general regulation that will admit of exceptions with permission of the appropriate authority. On the Missions it will have to be directed to all people. Nevertheless Don Bosco's predilection for the young and the poor and more especially for boys and young men should be ours.

Regulation I directs every province to make a study of the "situation and condition of youth and the common people and periodically verify that its works and activities are providing an effective service for young people who are poor..." Degrees and qualifications of poverty are mentioned.

Our priority will be to seek and to teach others to seek the Kingdom of God. This has always been the concern of the Missionaries. The other things have been added, often in abundance. However the social teaching of the Church urges to take an interest in the total needs of those we are evangelising. While keeping our priorities in the right order we should make use of the international agencies who help with development projects. In Africa water is often a problem both for domestic use and irrigation. It is not difficult to get help for water supply. This is just an example. *Populorum Progressio* shows the Church's concern for the needs of the people. Freedom is God's gift to man and this freedom is often limited by constraints imposed by local environment. Education is often the first step in removing many constraints. We know from the history of our Congregation the concern of Don Bosco for the need of the poor and the many things he did to help them to earn a livelihood.

THE PASTORAL EDUCATIONAL SERVICE

This is the title of chapter II of the General Regulations. The Provincial community for the entire Province and each local community are required to draw up a pastoral plan. The local pastoral plan should involve the educative community, of which the Salesian Community is the animating nucleus.

This is a matter of obedience and I suppose all of us have taken part in the pastoral plans of our Provinces in recent years. Perhaps for many of us the task was not always welcome as it meant putting aside duties which called for attention. However, the fruits of obedience were greater community cooperation and a heightened awareness of pastoral needs and pastoral opportunities.

Another of my disqualifications now comes to mind: I have yet to see the educative and pastoral community, of which the Salesian Community is the animating nucleus, in action! I don't say this in any critical spirit. If there is blame, I take my share of it.

As nearly all our work affects the diocese in some way there is need of collaboration with pastor and bishop. The diocese may be drawing up its own pastoral plan which involves us or embraces us as a unit in the larger plan, diocesan plan. We are working for the local church and within the requirements of our Holy Rule we are at the service of the Local Church.

If one had an Archbishop Gastaldi one might experience difficulties. We in Manzini have a past pupil Bishop. His predecessor, also a past pupil, began the pastoral planning and involved the laity very much in it. Collaboration with the diocese without losing our Salesian identity or our Salesian perspective is a necessity. Everything we do should be for the Church.

In Swaziland we are at present in charge of the Cathedral Parish and we help out at week-ends in other parishes or mission stations. Malkerns is also a quasi-parish or mission. Several of us therefore, are attending the diocesan pastoral council (DPC) which meets four times a year. The present treasurer of the diocese is also a Salesian.

The DPC meets on a Saturday morning at 9 o'clock. It begins with morning coffee or tea and this gives time to the members to arrive. When nearly all have arrived the meeting begins and continues till about 1 p.m. The Bishop as President attends and nominally chairs the meeting, which is effectively chaired by his deputy, a layman, as far as the main business is concerned. The Bishop is an attentive listener and occasionally intervenes. The members of the DPC are the Priests-in-charge of the mission stations and representatives of the Parish Councils. The strength of the DPC is the close collaboration of the bishop and the executive. Its weakness is in the Parish Councils.

Usually I think the members of the PCs are elected after Mass on Sunday by the people who elect not with their minds but with their eyes or hearts. Unless there is a good chairman, meetings can result in little besides airing of views, discussions without decisions. But if only this, it is still helpful.

THE LEGION OF MARY

When I began to think of what I should say to you, I reflected on our own situation at Malkerns: we have two schools, a primary and a secondary. The secondary began in 1983 and the primary in 1984. I've been Priest-in-charge there since the middle of 1970 and resident there for the past three and a half years.

Not very long after I began to say Mass in Malkerns, which is twenty two km. from Manzini where the Salesian Community is, we set up a praesidium of the Legion of Mary. The title of the praesidium, Virigo Elithembekayo (Virgin Most Faithful, was the choice of an Old Boy. In Southern Africa we call our past pupils Old Boys). Virigo Elithembekayo has remained small over the years but has continued to exist. And I attribute its continuance to Our Lady's faithfulness rather than to ours. We could hardly ever be called a model praesidium. Nevertheless, most of the initiatives, efforts to help build up the Church, have started in the praesidium. One might say that St. John Bosco High School was borne there. The praesidium includes some of the most active workers we have and this includes one who has to use a walking aid. If we had a few more members we could be called the educative pastoral community.

I wrote to Senatus in Johannesburg and asked if they knew how the Legion was doing in Kenya where the Legion Envoy, Edel Quinn, started it. Senatus replied with a short life of Edel Quinn by Doreen Cummins and a longer, and perhaps the standard life, by Cardinal Suenens. There was a smaller document and also a copy of *Maria Legionis*, the Legion journal, Volume 28, N.1 of 1985. On the cover of the journal was a picture of Edel Quinn and the first article was titled "The Spirituality of Edel Quinn". I quote from a boxed comment on the inside of the cover:

Although working alone and in a state of perpetual ill-health and exhaustion, Edel established the Legion on a firm basis in the vast territories of East and Central Africa and in Mauritius in the Indian Ocean.

That was the answer to my query and the magazine itself confirmed it. Listen to two reports to the Concilium in Dublin from Kenya:

In Machakos comitium, which has 12 attached curiae, 1700 children attend the Sunday schools organised by the Legionaries. Out of 700 people who were asked to join the Legion, 400 became members.

Eldoret Comitium, with 5 attached curiae, instructed 1000 people of whom 600 were baptized. Another 900 returned to the Sacraments and 500 marriages were regularised.

I very much enjoyed reading Cardinal Suenens life of Edel Quinn and I've taken the following remarks about the Legion from it:

" One of the most remarkable results of the Legion, and one which is often overlooked because of the striking spectacular work, is the wonderful effect on souls who devote themselves to it. I can only define it by saying that they get the Catholic spirit. Seeing the quality and extent of the work accomplished my priests, and I are convinced it is Our Lady herself who is guiding the Legionaries ".

This tribute came from Mgr. Moynah, Bishop of Calabar.

Archbishop Riberi, who had been Apostolic Delegate in Africa and had been made Internuncio in China requested all his Bishops to establish the Legion of Mary in their dioceses. Among other tributes to the Legion he says this:

" The Legion of Mary brings out the inner essence of Catholic Action; it is one of the best things for the Church in our time. It one of the greatest gifts of Our Lady to the world. I would venture to call it the miracle of the modern world".

The Superior General of the Mill Hill Fathers, Fr. O'Callaghan, said:

" The Legion of Mary is an integral part of a missionary's equipment".

Reporting to Edel Quinn when she was very ill, from her first foundation in Nairobi, Fr. A. Lynch says:

" The result of the Legion's wide and zealous apostolate is very much in evidence amongst us. Three hundred Baptisms have taken place since Easter and over a thousand catechumens are now under instruction".

Writing to the Concilium in Dublin, Fr. A. Lynch has this to say:

" Were you to listen to the reports by the different Praesidia at our Curiae meetings, you would realise that the Legion here is one of the main instruments of evangelization in this country. As far as my own mission is concerned, there is no comparison between my personal output in the teaching of catechism and that of the Legionaries. The Junior Praesidium especially excels in this department. It is most heartening to see the very evident influence of the Legion on the spiritual formation of the Legionaries themselves. This is supremely important, for from among the Junior Legionaries we will get our future priests and teachers ".

Edel Quinn herself wrote the following to the Concilium:

" An old missionary, who has been ministering to the Africans for twelve years, told me that, from the educative point of view alone, the organization of the Legion, - meetings, minutes, order etc. - it was invaluable, not to speak of the work done.

The Author, Cardinal Suenens, frequently interjects his own views of the apostolate of Edel Quinn:

" The experience of each new day taught her more surely that the Legion was an instrument of christian vitality, not only for the community, but for the Legionaries themselves who were the first to benefit by it. It is natural that Mary should bestow the Christian spirit on those of her children who do her work. One must yield to evidence; and the evidence shows that in every place which the Legion truly penetrates, a breath of the apostolic spirit passes. When Mary is present, a Pentecostal wind rises. Sometimes it creates the spirit of conquest, where none existed. Sometimes it rekindles the fire smouldering under ashes. Everywhere it revivifies spiritually numbed or mercenary souls.

The Bishop of Zanzibar, Mgr. Hefferman to whose words Frank Duff, the founder of the Legion of Mary, attached great importance, reported:

" After a year of Miss Quinn's work, the atmosphere of my diocese had changed...The Legion had come at the right hour to instill vigour into everything that was already there".

I don't want to weary you with quotations but I think the testimony of other missionary priests with experience of the Legion should be noted. Here is another taken from Sueriens' life of Edel Quinn. He quotes from a letter by a missionary to his superiors in England. This is what the missionary says:

" The Legion of Mary is the greatest aid we have; it far surpasses our highest expectations. Truly the Blessed Virgin has done wonders through the Legion in the short space of six months since we started it. It is bringing great fervour to the Christians we have here, and is the greatest guarantee of progress. Hence it is no surprise to us to see that many of those who had gone away have come back again, and that the schools are filling up with catechumens."

When I was a young Salesian I never considered myself to have a missionary vocation. Sometime I still have doubts. Most of my fellow students volunteered for the Missions. I did not. And I may have been the only dissenter. When the Provincial, Fr. T. W. Hall, returned from Swaziland in 1953, where he took part in the official opening of the Salesian High School, Manzini, he asked for volunteers to go to Swaziland. I was then in my third year of theological studies. Not long after his request I went to his room and hesitatingly and in some trepidation said to him that if he didn't find anybody to go to Swaziland, he could send me. He did send me. And this is the only guarantee I have of a missionary vocation.

Looking back over 30 years in Swaziland I regret that I didn't have the faith, the zeal, nor the courage of Edel Quinn. Nor did I have her missionary spirit. I wish I had. If I had my life to live over again I would, with my superior's permission first make a thorough study of the Siswati language and then - again with permission - devote my time in Swaziland to trying to establish the Legion of Mary among the Swazis with as much of the zeal and devotedness of Edel Quinn as I could muster. And I am convinced that my own faith would grow and that the Church in Swaziland would be stronger and better. For the Legion does not set out to establish itself. It sets out to establish the Church, to crush the head of Satan and advance the reign of Christ.

It was probably in my second year in Swaziland that the Rector, Fr. Stubbings asked me to start a Sodality among the boys. I suggested running it on Legion lines. He knew something about the Legion and agreed with me that the Swazis were not yet ready for the Legion of Mary. It is we who were not ready for the Legion. Nobody is ready to be evangelized if the evangelizer is not ready. I think we both chose the President of our Sodality. He was to be the first Swazi Bishop of Manzini. He went to the diocesan seminary when it started. A few others went also, but most dropped by the way except one who is still with us in the Diocese.

Edel Quinn knew no African language, though she made attempts to learn Swahili. She had faith and zeal and devotion and patience. Above all she was on fire with the love of God. This is seen in her devotion to the Eucharist - the Eucharist was her life, and in her devotion to Mary, she could truly say in the words of the Legionary Promise: "She is the Mother of my soul." Her heart and mine are one" Edel Quinn is a model for all of us missionaries.

The Sacred Liturgy is the public worship of the Church. In it Christ relives the saving mysteries of his life continually. The Legion of Mary through its prayers, its active apostolate and through the repeated reading of its Official Handbook, helped also by the instruction given by the priest in the weekly elocution, causes to grow in its members and in the people visited and evangelised an understanding and love of the Sacred Liturgy.

All missionary work is a continual giving birth to the Church, to Christ in the people being evangelised. It is not difficult to see Our Lady's part in this with the Holy Spirit. The Legion cultivates Mary's spirit.

When I first heard of Africa being called the "dark continent", I used to think of a place with little sunshine. Geography text books gave another explanation: it was dark because so little was known to the outside world. It had to be explored and civilized. Experience has shown me a greater darkness, a darkness coming from the influence of Satan and seen in secret and pagan rituals and ritual murders. It needs to be won for Christ; it needs to be evangelised. And she who brought Christ on earth to crush the head of the serpent can through her Legion bring him to Africa to continue his work.

On my first visit home after six years in Swaziland I had the curious sensation when I got off the boat of leaving the darkness behind. To me for the first time, England seemed to be a Christian country that had the brightness of faith still aglow. I reflected that a continual erosion of religious and spiritual values can be going on and that we missionaries must be men and women of prayer, prayer frequent and sustained. We need to teach our people the practice of silence, silent communion with God in mental prayer. It is necessary to cultivate deep personal prayer and a living awareness of the presence of God. This is especially necessary for vocations to the priesthood. Let the young people see us wrapt in silent prayer. Never mind the children crying. Let them not prevent us from teaching the people the art of silent prayer.

I wish to turn your thoughts again to the influence of Satan on this continent. The Legion of Mary is well aware that it is fighting a battle with the forces of evil. But it has unlimited confidence in its Queen who leads. Every legionary in making the Legion Promise addresses himself to the Holy Spirit. Recalling what took place at the great event of the Incarnation he prays " Let thy power overshadow me and come into my soul with fire and love and Mary's will to save the world ".

Aware that his work is, with Mary Immaculate, to crush the head of the serpent and to advance the reign of Christ, the legionary prays to be made pure in her who was made immaculate by the Holy Spirit, so that Christ may grow in him as in Mary.

The battle for souls is fiercer than we can imagine because it is against the forces of evil. We need to awaken the sense of sin and the need of forgiveness. It is the constant work of the Legion of Mary to bring sinners to the Priest and to the Sacraments of which he is the Minister.

SALESIAN ACTIVITIES

Articles 11-17 list the following activities:

- The Oratory
- The Youth Centre
- The Salesian School and Centre for Trades Hostels
- Boarding Schools
- Vocational Guidance Centres
- The Aspirandate
- The Missions
- Parishes

All of these offer definite opportunities for evangelising, which it has been repeated again and again is our main work. Faced with such a list how could I give a "model of action...". I can only say from experience that if the Missionary has not his mind fixed on heavenly realities, he will fritter away his years on the Missions. Don Bosco's mind was always thus permanently oriented from his youth. He recognised a kindred spirit and ally in Dominic Savio at their first meeting. Dominic realised that Don Bosco's full-time business was saving souls. "Da mihi animas..." For this work one does not need learning or intellectual gifts. Think of the Cure of Ars, nor even good health. Think of Edel Quinn. One does need a permanent orientation to the will of God. One needs faith and courage and union with God.

We should pray for those we work and somehow make them feel that we are really interested in them, not only in their physical and material welfare, but above all with their salvation. As we grow older we find less and less difficulty in letting boys and past pupils know that this is our overriding concern. Don Bosco probably never had any difficulty. Did he not as a boy organise amusements for his companions with their spiritual and moral welfare in view. This interest in our young people draws them closer to us.

Group activity is good but to form apostles in society there must be apostolic activity. Permanent orientation to evangelisation will make us seek to promote this kind of activity, personal encounters that turn the stranger into a friend and an ally are essential.

THE ORATORY

Another of my disqualifications is that I have no experience of the Salesian Oratory as such. But I've formed a strong admiration for it, and I'll tell you why.

Some years ago Fr. Larry McDonnell began helping boys who roamed the streets of Manzini, many of whom were members of gangs, all of them living by their wits. I was on leave when the thing started and I was never actively involved. However, I could see how quickly Larry won the hearts of these lads and the confidence they had in him. They had found an adult friend, and obviously new experience in their lives. No matter where they saw Larry, they ran to him. I always thought that Larry had some of the charism of Don Bosco. Anyhow, that beginning has grown into something big to-day: Manzini Industrial Training Centre (MITC). There is also a shop in town, EmSwatini where they sell Swazi-made articles.

Now I want to describe my "Valdocco" experience. Even before I came to live in Malkerns, I used to see a lot of boys wandering around and often wondered how we could help them. Some of them, old enough to be at school, did not seem to be at school. I knew the crime rate was high in our area, but didn't know where to begin. Well Bro. Daniel Ryan, a cleric, decided that during the school holidays he would try to teach some of the boys who had not been to school. Girls also turned up. The project began during the holidays, continued into the next term until the Headmaster told Bro. Dan that he should now confine his activities to the boys of the High School.. As well as teaching Bro. Dan had cultivated a patch of ground with the aid of the "oratory" as we began to call it. When classes stopped most of the boys dropped out and most of the girls had gone even before that. I noticed that six boys kept hanging around. One day as I was going out with the van I gave a nod and they climbed in: They always waited for this sign of permission before they made any attempt to climb on to the van.

We found a school for the six some distance away, but even the smallest was eager to be with the others. This was after the Third Term of the School Year had begun. One of the brightest, who had no schooling or teaching except the few months Bro. Dan had given him was put in Standard 2. He passed at the head of the class a few months later and was promoted to Standard 3. Four of the boys have been received into the Church and two of these serve Mass. We have Night Prayers together and one of the senior boys at the High School comes with them. He was their Catechism Teacher. One of the smallest is the Hymn Leader and is very proud of it. We have hopes of extending the Oratory with the help of some senior boys.

THE YOUTH CENTRE

I have nothing to offer from experience. The Preventive System applies to all our undertakings. An atmosphere of goodness should envelope the Centre - Goodness that is God shown through the Salesians. It will give deep-seated satisfaction for the young people to be aware that we are interested above all in their spiritual welfare. A host of activities for the young could suggest themselves but apostolic activity should find a place and be a formative influence. Regulation 12 supports this. A Praesidium of the Legion of Mary that would have its main activity outside the Centre, would open the members to the needs of the others. The Salesian Cooperators could do this also. The Monthly Exercise for a Happy Death, the Commemoration of Mary Help of Christiana and the Devotion of the First Friday should find a place in the activities of the Centre. The Centre's influence on the young people should not be negative only, keeping vice at bay. Virtue should attack vice and defeat it. This is living the promise of our Baptism. It is using the power of the Holy Spirit received in Confirmation.

THE SALESIAN SCHOOL

My first experience of a Salesian School was the Aspirandate at Pallaskenry when I went there in the middle of my 24th year. I sat down with boys of 13 upwards because I had to start Latin. I didn't feel a bit awkward. The Salesian Family spirit took care of that. After a few months I was able to move up to Form II where there were older boys or young men of my age. I was happy and contented. The spiritual atmosphere was all I could wish for - and I did wish for it. We all did. The opening lines of Hopkin's sonnet, "In the Valley of the Elwe" comes to mind:

" I remember a house: where all were good "
To me, God knows, deserving no such thing. "

A Salesian school should have an atmosphere, where people feel happy and at home. It should be an atmosphere of protective goodness because God is Goodness. The animating nucleus, the Salesian Community, is responsible for letting the goodness of God be felt, almost in a tangible way. If the Preventive System is faithfully followed it will be so. The friendly presence of the Salesian, especially in recreation is of the utmost importance.

I began to teach in Cowley in 1947. In 1968, after 13 years in Swaziland, I found myself back in Cowley where I was Form Master of 3 Alpha, reputedly the most difficult form in the school. On my first day, one of my pupils came to me in assembly line and asked: " Are you our new Form Master? ". I said I was. "God help you", he replied, " We've had two already! ". Two in one term! " What chance did I have? I recall that the ice was melting in a thaw and that sleet was falling!

Despite what seemed an unpromising start I became friends with every boy in that class, some quickly, others after several months. I prayed a lot for them and tried to get to know them individually.

We are not alone. Christ is the real educator. He will work through us if we are convinced of this. Sometimes, we have to get out of his way, as it were, and let him do the work. In fact our whole endeavour should be for him to grow greater in the eyes of the pupils and for us to grow smaller (see John 3:30).

Regulation 14 tells us that " A Salesian school should be for poorer people." Upward social mobility may bring a change in the environment of the school. If we find we are no longer working for poorer boys, we should be ready to move. Otherwise we are not faithful to our tradition and the Salesian Spirit will decline. We are warned of this.

HOSTELS AND BOARDING SCHOOLS

These offer a valid and worthwhile apostolate and can lead to building up of Catholic families and of the Church. But as in all our works, the Preventive System must be lived. Don Bosco said that "Frequent Confession and Communion and daily Mass are the pillars which must support the edifice of education." This statement is as true now as it was when Don Bosco made it. The Salesian's friendly presence among the boys will be of no avail or be altogether lacking unless his life is nourished on prayer and the sacraments. We draw all our spiritual vitality from our daily Eucharist.

VOCATIONAL GUIDANCE CENTRES

Regulation 16 would seem to have in mind adult vocations, for the priesthood, for the religious life and also lay vocations.

Seeking first the kingdom of God means trying to build up the Church which is the kingdom on earth. This must be our personal preoccupation and must inevitably lead us to search for allies and to establish apostolic associations. The Preventive System again shows the way: it is our way of life, a break-down of "Da mihi animas..." into its component parts.

THE ASPIRANDATE

Regulation 17 says that the aspirandate "helps boys and young men who show an aptitude for the religious and priestly life to know their own apostolic vocation and to correspond to it".

PARISHES AND MISSION CENTRES

The Salesian Parish or Mission-Centre has become more common in recent years. It is necessary to remind ourselves of our heritage: a predilection for the young and the poorer, boys and young men.

We should have groups of Salesian Cooperators who will understand our special love for young people and more especially for boys and young men.

If we are fortunate in having Daughters of Mary Help Of Christians the work of looking after the girls and young women will be cared for, if not, we should, I think, entrust this work to prudent Cooperators of whom we will be the Spiritual Directors.

We must let the passage of years or the exigence of time or place cause us to depart from Don Bosco's preference for boys and young men. Don Bosco was taught by Our Blessed Lady herself and it was only near the end of his life that she allowed him to take in hand the education of girls and then through a separate Congregation. It is perfectly clear that Don Bosco's charism was directed to boys and young men.

Perfectae Caritatis (2) urges that "loyal recongnition and safe keeping should be accorded to the spirit of the founders, as also to all the particular goals and wholesome traditions which constitute the heritage of each community."

PRINCIPLES

To seek first the kingdom of God, that is the salvation of souls is the "supreme law" of the Church.

Don Bosco left it as ours: Da Mihi animas; coetera tolle!

Prayers, especially our daily Mass is the best preparation of apostolic work.

The Preventive System is always our approach to our work for young people, for whom we have a special predilection.

Our allies should be our Salesian Cooperators whom we should endeavour to form in the spirit of Don Bosco and in the Preventive System.

Among Apostolic Association for the building up of the Church the Legion of Mary stands out:

- It has a spirit - the spirit of Mary
- It has a well tried system
- It gives an understanding of the Church as the
Mystical Body
- It is absolutely loyal to the Bishop and the Priest
- It brings people to the Priest and the Sacraments
- Legionaries are always on duty for souls.

NB. ————— - In all our work we should tend to promote vocations to the priesthood, the religious life, to the lay apostolate, especially the Salesian Cooperators.

Friday, 16th May 1986

Session Four: Report back on Group Discussions on Pastoral Models.

QUESTION ONE: Agents of Pastoral Change

- 1- How do we form lay coöperators
- 2- How should we form them?

School Group:

1.
 - a. by appointing departmental heads
 - b. by providing centres for teacher training
 - c. by improving the school curriculum
 - d. by providing a catechetical room not less equipped than any of the school laboratories.
 - e. by looking for an african methodology
2.
 - a. by teaching them the Preventive System
 - b. making pupils agents of the apostolate by the formation of informal groups
 - c. through the organisation of formative Parent/Teacher associations
 - it was noted just how difficult it is to involve parents who tend to hand over all responsibility to the school.

Odds and Ends Group:

1. Two examples were given:
 - a) Cathedral Parish of Manzini and Diocese of Manzini.
Initially the priests exposed themselves to training in the task of animating the community. This training was then given at Diocesan level to selected leaders from the Diocese. It was then at parish level by a team made up from these laity who has attended the earlier courses all under the aegis of the Pastoral Council. LUMKO (Wisdom) material and teams were used.
 - b) Tanzania: Catechists and other leaders are acting as collaborators but they have had no systematic training.
2. The formation takes times and matures at its own rate and to different levels in different places. Using the Saris method of catechesis is a proven effective way within nay community having first communions.

QUESTION TWO: Lay co-responsibility.

- 1- What are the steps to coresponsibility?
- 2- How do they partecipate when is a role of coresponsibility ?

Urban Parish Group:

The following comments variously the two parts of the question:

- 1- The active agents of pastoral work are identified - SVP, CGL, Legio Mariae Sodalties and then other groups are started to complement them.
- 2- Leaders are then brought together for animation and training as Salesian Cooperators encouraging them to take part in pastoral activities such as visiting and searching out those in need of encouragement in the practice of their faith and in the work of the youth club/oratory.
- 3- They should be provided with leaflets which explain our spirit and help its growth. The Salesian Calendars are an example of keeping the Salesian charism before them.
- 4- Youth in particular should be trained to enable them to take influential positions in society.

Odds and Ends Group:

- 1- The community needs to be unified and able to exercise co-responsibility as a group.
- 2- Stages: First lay cooperators need to be presented with our mission and charism. Then they should be given a constructive opportunity to respond as to its value and how or whether they would like to be involved. If this arouses interest it should be followed up by simultaneously letting them share in our work and by providing them with training for the tasks involved.
- 3- Practical problems:
 - the mentality of monasticism which makes many confreres ill at ease to have non SDBs anywhere in the community apart from work.
 - the problem of making our lay cooperators feel fully co-responsible while the community meet without them to make decisions which are finalised even more remotely at a house council,
 - the problem of volunteers sent by catholic and even salesian volunteer organisations whom we find to have values incompatible with our Salesian values and charism.
 - the need to pay a just wage and offer proper conditions of work.

QUESTION THREE: Model of Action

Enumerate the important elements of a model action

Rural Parish Group:

- 1- It is important to involve lay people of the parish as a whole. There should be a parish council but also councils for every out station which annually choose from their members those who make up the parish council.
- 2- The parish councils are then formed to take on a number of pastoral responsibilities.
 - Teaching catechism especially to those not at school

- preparing children and their families for First Communion
- preparing parents for the Baptism of their infants
- preparing couple for marriage, some lessons being given by the parish council apart from instruction given by the priest
- instruction and animation of those who are returning to active membership in the church community
- taking care of the adult catechumenate over a two year period
- training catechumens and animating sponsors in their role
- promotion of YOUTH ORGANISATIONS

3. Formation of Pastoral Teams :

- Where we have sisters they go with the priest to out stations to help with the training of the leaders. Seminarians and catechists are also used in some places for this task.

4. Among a lot of existing youth organisations it sometimes appear inopportune to start a Salesian Oratory in competition. But to all the works can be brought salesian elements:

- the fostering of lay collaboration
- supporting youth organisations with salesian presence and the celebration of youth oriented liturgies and giving youth their rightful place in the parish community
- Salesian devotions :Mary Help of Christians, Don Bosco, Dominic Savio etc..Mary Mazzarello etc.
- C.40 providing a home, a playground with recreation facilities and a place to meet friends.

Urban Parish Group:

- Aim at poor working class area
- Animate liturgies which are suited to youth with the celebration of feasts which are not limited to what takes place in church
- Bring youth to the front of the church
- Be present in the youth club/oratory
- Clerics should be involved in the youth work
- Team work is essential or our parishes and salesians become indistinguishable from secular priests.
- Being in poor areas priority should be given to SVP.

GENERAL COMMENTS:

- . Selection of collaborators: How is this to be done? Is the community involved?
- . Training of cooperators: Is the SDB community interested and concerned or is it left to the one in charge of the particular work he does? Do we teach them planning?

- . Joining the community: What do we do to overcome monasticism and make them feel part of the Salesian family in effect. (cfr. the Rector Major's comment on the Strenna)
- . Small Christian communities of Dar-es-Salaam illustrate how the larger parish unit needs to be subdivided. There every small community has a committee of 5 and five of these will send delegate to form a committee of five for a suburb and these committees in turn choose a member to a district committee of five and so on to parish level. The leaders meet annually to reflect on their task.
- . Leaders must be trained in leadership and coresponsibility and accountability. A request was made for "Instant" training courses similar to LUMKO.
- . Wrong attitudes to be avoided:
 - An efficiency which overrides more important african community values.
 - An attitude to authority which would say "coresponsibility is OK so long as I remain boss.
- . The ability to share responsibility cuts across traditional interpretations of authority prior to Vatican II. Change in attitude is not purely intellectual act as it involves emotional gut factors and is in fact a gradual process of conversion.

PASTORAL WORK FOR VOCATIONS:

Lessons from the African scene

by Fr.E.Liptak,S.D.B.

PART IClimate for Vocation Pastorate

The call to priesthood and religious life is especially strong in East Africa. There is almost universal agreement on that fact, and there are plenty of statistics to prove the assertion and plenty of real situations of growth to justify the statistics. 1

What are some of the factors contributing to the strength of the call to religious and priestly vocations? Several have been enumerated:

- 1) The economic situation in the developing countries leads to a view of vocation as a "Church career", an open avenue to self-improvement and fulfilment. The pull seems to be specially strong towards missionary organizations.
- 2) Religious vocations imply enlistment in "international organizations". It's a big world out there, and this is an opportunity to get in touch with it.
- 3) The fascination with societies may be due in part to the lack of sufficient "local models" among the diocesan clergy. 2

Much more important than these to my mind are at least two other factors:

- 1) This is an historic moment of readiness in the local churches. They sense that they have come of age after 100 or more years of existence.
- 2) There is a heightened sense of vocation awareness. Every diocese and nearly all religious orders are promoting actively this "Christian response" to the special call of God. 3

A clear look at these two points will create a quite positive view of why the pull of vocation is so strong among the great number of youth responding to their call. Indeed, they are quite fervent and quite adamant in referring to it as, "My Vocation".

THE MOOD OF THE LOCAL CHURCHES

There has been a significant broadening of mentality in the local Churches that fertile soil for the growth of religious vocations.

Essentially, it is that the Church is not a church of local diocese alone: that it is a missionary church not meant merely to be served from abroad, but meant to reach out itself and to serve by extending the Gospel to all nations. Such a mentality implies that the local Churches now feel ready to be missionary themselves and to contribute to the missionary institutes that break the boundaries of the single dioceses.

In this respect Fr. Marini van den Eyden, S.F. has gleaned an interesting list of references in a personal paper under the title "Missionary Awareness of TEC" (Tanzania Episcopal Conference).⁴ His list with minor adjustments for a wider audience is as follows:

1. "Not all our priests will remain in Tanzania. Some will go as missionaries to other countries... This is in line with the element of sharing of "UJAMAA" on an international basis." Laurian Cardinal Rugambwa, interview, Sunday News, Dar es Salaam, 24.3.1974.
2. "From a mission church we are called to be a missionary one". Rt. Rev. James Sangu, Bishop of Mbeya, in the name of the African Bishops. Rome Synod, 1974.
3. "The missionary nature of the Church," a position paper presented to the TEC plenary session by Rt. Rev. Josephat Lebulu, Bishop of Same, July 1981.
4. "The Synod has touched the importance of educating the faithful regarding the Church as missionary, both inside and outside of itself." Speech celebrating the closing of the diocesan Synod, diocese of Iringa, 19 February 1982.
5. "Your success will prove the maturity of the Church of Tanzania... (which) after over 100 years of age is no longer a young Church that always remains on the receiving end". Rt. Rev. Adrian Mkba, Bishop of Morogoro opening address to Religious Vocation Directors Association (RSAT), September 1983.
6. "UMAWATA (Association of Diocesan Priests of Tanzania) request to the plenary session of TEC, August 1985, that missiology be taught in all major seminaries of Tanzania.

There is a movement afoot even now for the establishment of a Mission Bureau in TEC. And all of this is significant, because it denotes a strengthening attitude that is more and more open to the reality of religious vocation at the service of the wider Church.

Previous to the Diocesan Synod of the Iringa Diocese in Tanzania, mentioned in the above list, Bishop Mario Mgulunde wrote pastoral letters for two consecutive years on the occasion of Vocation Sunday (1980-1981). He later published them under the title, "Your Responsibility for Church Vocations".⁵ Bishop Mgulunde carefully establishes that it is the vocation of the Church and of every Christian to proclaim the Good News. He urges that from the start, every Catechumen be taught not only the sacraments but that he is to be sent for the Gospel. He concludes:

" Apostleship in the Church is not the gift or treasure of only certain nations, or of only a certain group of people. To be sent (to be a missionary) is the obligation which holds the character of the Church itself together. The very presence of the Church is the clear sign of its being sent. That is, that it is missionary." 6

Again it is noteworthy that in the context of this strong awareness the Bishop launches a glowing encomium praising and explaining the religious life and encouraging young people to get to know the special aims and activities of the religious institutes of brothers, sisters, or priests.

To my mind it is just such attitudes as these that are making the religious vocations so attractive to so many young East Africans. The depth of such attitudes probably explains the disconcertment of Fr. David Kamau, Vocation Director of the Archdiocese of Nairobi, when I quite bluntly questioned him regarding the attitude of Maurice Cardinal Otunga toward religious vocation promotion. For the Cardinal Archbishop of Nairobi, he says, it is a case of positive encouragement of religious vocations, not of merely permitting them. He points especially, to the current vocation promoting effort of the Archdiocese which is done by teams of men and women religious in collaboration with his office. He recalls also that the growing shortages of priests as compared with the rapidly growing number of Catholics has demanded the encouragement of religious vocations and the work of the societies in the Archdiocese.

Fr. Polycarp Toppo, S.J, Executive Secretary of the Religious Superiors Association of Kenya (RSAK) agrees. He cites the joint vocation effort of the Eucharistic Congress of 1985 and sees a constantly brightening picture of religious vocations in Kenya over the past 10 years. 7

THE HERITAGE OF THE MISSIONARY INSTITUTES

There is little doubt that the missionary consciousness of the relatively young Churches of East Africa traces back directly to the founding institutes. The tremendously deep consciousness of the great commission, " make disciples of all nations " (Mt.28:19) so common among young vocation prospects we interview, and still so deep in so many of our young seminarians is directly the heritage of the men and women who so generously gave all their strength and their lives for the spreading of the Gospel. 8 It would seem that this factor more than any other explains the "fascination with societies" noticed by Fr. A. Kivory and cited above. 9

Yet for years the mission institutes did not seek members for their own societies. Rather, unselfishly they dedicated themselves to establishing the diocesan clergy to lead the local Church. Thus, to demonstrate some outstanding success stories in Tanzania, the Benedictines of the St. Ottilian Missionary Congregation later helped by others have a great share in the presence of a strong diocesan clergy in Songea (86 priests), 10 Mtwara (42), and Njombe (37). They share responsibility for the founding of the local clergy in Nachingwea with the Salvatorians (20). In Iringa with the Consolatas (36), in Mahenge with the Capuchin (38) and in Dodoma with the Passionists (27). The major seminary in Piramiho serving the Southern Dioceses of Tanzania is their creation. The Holy Ghost Congregation (CSSp) also has collaborated in the founding of several dioceses: Morogoro (51 priests), Arusha (19), and the diocese of Moshi (105). The White Fathers have laboured to institute the local clergy in Tabora (21 priests) and founded the major seminary there. They were prominent in the history of the Bukoba diocese (111 priests, tops in Tanzania) and worked in the interior of Tanzania at Sumbawanaga (69) and Mbeya (17).

They pioneered in Kigoma, Rulenge, Mwanza, Geita and Singida (114) priests). All the dioceses are now governed by local African Bishops except for the diocese of Arusha. The total diocesan clergy is 908.

The missionaries of a Swiss province, group of capuchins create a unique example of this dedication to founding the local clergy. Bearing great responsibility for the Mahenge Diocese (38 priests) in a remote Southern area of Tanzania and other responsibilities along the coast and in Moshi, they chose not to look for priests of their own. But they felt free to look for friar brothers. This they have done with great success over the past 25 years: among their 129 members on 1st January 1985 were only 5 Tanzanian priests but 48 brothers. In addition they had 7 clerics in formation (novitiate, philosophy and theology) but 7 brother candidates in the one year of novitiate alone. Similarly, the Benedictines of St. Ottilian were not moved to bring local members into their own monastery though they do so now. However, they founded a monastery of stricter observance at Hanga which now numbers 6 priests and 68 brothers; all Africans. 11

And so the corner has been turned. There are 24 religious institutes of men working in Tanzania. A few are local founded by missionaries, such as the flourishing Apostles of Jesus founded by the Combonians. All most all the societies including the most staunchly missionary institutes as the White Fathers, Holy Ghost Fathers and the Consolatas are now openly promoting vocations for their own societies. The same is true in Kenya where the Comboni, Consolatas, Jesuits, White Fathers, The Holy Ghost, Benedictines, Camillians, Passionists and the Salesians and others are all engaged in vocation promotion. Thus, the nature of the religious vocation is more and more clearly understood, and together with the open mentality of the Bishops, this has helped create the surge of interest in religious life.

Let us say that the missionary institutes and other institutes that have been moved by the great commission to go and teach all nations making them followers of Christ, have discovered too that the very Church they came to promote is itself missionary; that they are not draining it by seeking new men to spread the Gospel; that they are helping it to understand its true nature as a Church that is sent.

YOUTH AND THEIR FAMILIES

" It is inconceivable to the African mind that a family be without descendants". To A. Shorter, W.F., who has spent a lifetime at absorbing and commenting on the African Culture, this too explains in part the thriving interest in religious life which we are now encountering. 12 We are families doing what is only natural. We are seeking to extend ourselves, and our African youth instinctively accept this pattern as normal.

What are some of the observed characteristics of these youth and their own families pertinent to the issue of Church vocations? Fr. G. Smith, W.F. has offered the following basic observations on our youth in Tanzania. 13 To his reflections we may add some others.

1. Regarding their age: These are not boys, but young men. This is worth remembering. The average age of young men entering seminary secondary school is 18! Those promoting vocations among secondary school leavers are usually meeting them at 21 years of age! These are hardly boys.
2. Yet, these same young men are very limited in experience. They have been dependent for years. Indeed, they have been carried inseparably on their mothers' backs, and their education they have been made totally subject to the "choice" of the state. They have been trained to complete obedience to the family will.

Fr. Marini van den Eynden, former vocation director of the White Fathers in Dar es Salaam, in an internal memorandum to his confreres wrote this:

" This explains to me why so many see their vocation as a bus ticket; once one has it one considers it a RIGHT to get in and expects TO BE CARRIED to one's destination." ¹⁴

It probably also explains at least in part what strikes us as an abject submissiveness which does not ring true. It makes us suspicious. To help free them from this, to broaden their experience and knowledge, to build together with them the spirit of self-reliance and wholesome independence is a great service. It gives them liberty to discern their vocation in a responsible manly way.

3. They are very religious but do not know their religion well. Almost everyone recognizes a deep religious sentiment in our youth. They are devout. They love the Scriptures. They are moved—excited even — by solemn liturgies filled with music. They love communal prayers and easily accept an opportunity to voice their interior thoughts and aspirations before God. They have a consciousness of spirit.¹⁵ Any program to help these youths know and live a call to the priesthood or religious life, however, must help them to penetrate and systematize the doctrinal elements of faith.
4. They have a tendency to overstudy. They tend to do few outside activities. Their energy level is low, often due to poor health and poor food.

In fact there is a common suspicion among the Bishops and among many religious vocation directors, that young vocation prospects are drawn very frequently by the possibility of bettering themselves through study. Certainly the youth and their families do value that opportunity highly. Some seminarians do tend to make studies their be-all and end-all. Perhaps, these are the kinds of things that led Bishop Mario Mgulunde to write the following strong words in his Vocation Sunday pastoral letter of 1980:

" It is not right for christian parents just to push their children into entering the seminary or religious life. To do this would be to fail in justice toward their children.
 ...To send children to the seminary or religious life so that they get an education for themselves and afterwards leave, is not the true heart of a christian. It is to place your children in danger. For not to be able to live the life of the seminary or of religious life well, will be a reason for sending your children home. For christian parents such a thing is sharply to be

criticized. We know the troubles of parents. Even so we do not permit christian parents to send their children to seminaries or religious life only to get an education." 16

Others see yet other unworthy motives to which our youth may be prone. Toward the end of an address given the Religious Vocation Directors Association of Tanzania in September 1983, Bishop Adrian Mkoba of Morogoro notes that he has stressed a strong theology of religious life and has urged great clarity in making the special identity of each religious institute known to candidates. He concludes thus:

" You may perhaps disagree with me, but I am inclined to think that without such solid theological background of what religious life really means and entails, the youth of to-day, lacking proper religious education, as we all know, may easily be influenced by other motives rather than the 'total dedication to God and service to the Church'.

"It is possible that a young man be ready to join what he thinks is a rich institute for financial security in life, and another may prefer to join any international institute for the possibility of going abroad either for novitiate or for further studies with the possibility of getting benefactors from there, and the like." 17

In general, from its own experience the local church observing its own youth indicates areas where special caution is merited. Religious societies are a way up and a door to the outside world. 18

YOUTH'S OWN VIEW

What do vocation-minded youth reveal about their family background and about themselves? To find out a survey was conducted among approximately 250 secondary school seminarians.¹⁹ There were 156 respondents from Mafinga Seminary, which serves the dioceses of Iringa and Njombe: 121 are studying at "O Level" (Forma I-IV); 35 at "A Level" (Forms V-VI). At "A Level" the seminary serves others of the Southern diocese of Tanzania. Another 92 respondents were students at Don Bosco Seminary of the Salesian of Don Bosco, also at Mafinga. Almost all of these are at "O Level". Here are some of the results:

FAMILY BACKGROUND

At Mafinga Seminary 59% of the "O Level" students are from totally Christian families. That is :

- both father and mother are Catholics;
- they have been married in the Church,
- they are living together,
- their children are regularly baptized,
- there has been no backsliding into polygamous unions.

The percentage of such totally Christian families is appreciably higher among the " A Level " seminarians: 72%. Among all the students attending Don Bosco Seminary the percentage is 72.5.

It is possible that the higher percentage of seminarians from totally Christian families on the upper forms at Mafinga Seminary is significant. The step for "ordinary level" secondary school to " advanced level" is itself significant, and the fact that the percentage of solid christian families takes a large steps upward may mean that it is easier for such seminarians to continue their response to their vocation. There are factors of course. But experience outside the pale of the survey indicates that a mixed or totally unchristian family background does influence life at the seminary. Certainly, greater personal responsibility falls upon the candidate, and he needs a more tenacious attachment to his vocation and a stronger personal will to succeed.

In both seminaries the average number of children per family is slightly over 7. A good number of these are still in school, indicating that they must still be supported. The usual family setting is in a rural village. 98.5% of the Mafinga Seminary families live in such villages. There are only two large population centres in the drawing area of the Seminary. At Don Bosco Seminary the percentage is exactly 10 points lower: 79.5%. The Seminary has students from 17 of the 27 dioceses of the Country.

In most cases, therefore, the seminarians are from farm families and in the nature of things, most often these are subsistence farms. A reasonable number of seminarians do indicate that their families can pay tuition and expenses: at Don Bosco Seminary 67.4%; at Mafinga Seminary notably less: 51.6%, though the tuition is slightly higher. But in both Seminaries it is rarely only the immediate family who can support their seminarian. There is in a vast majority of cases help from the extended family and often from the parish. Our boys have indicated quite openly the poverty of their background. Knowing this, those who observe them have well noted their preoccupation with material things and their sense of indebtedness and attachment to their extended families. They feel an obligation to help in their turn.

MOTIVES FOR WANTING TO BE PRIESTS OR RELIGIOUS:

Generally speaking the seminarians surveyed have wanted to be a priest or religious for quite a long time before entering the seminary. It is usually between 2 and 4 years with some notable exceptions at either end. They were asked two questions aimed at revealing their motives: " What specific reasons did you have for choosing either the diocesan or religious seminary? ".

To the question " why a priest or religious? " by far the most common answer was "to spread the Gospel", often " to preach the Gospel anywhere in the world ". Diocesan seminarians shared the same thought and another common reason given for being a priest or religious was " to save my soul and the soul of others ", or, " to serve God in a special way ". Some preoccupation was shown by diocesan seminarians over the bad example of certain priests (all anonymously), and they expressed a desire to atone by a good priestly life of their own. This matter did not enter the thinking of the religious seminarians at all.

A rather common motive, especially among the diocesan seminarians, was to help one's family or acquaintances spiritually. In a very few cases the answer to this question was bland or evasive.

The second question focussed the seminarians' thinking directly on why they chose either the diocesan or the religious seminary. Most of the religious seminarians reverted to their powerful idea of working for the spread of the Gospel. But they often showed a surprising grasp of some of the fundamental concepts of religious life: "To offer myself completely to God;" ; "To offer myself as a sacrifice to God" ; "To teach others to serve God" ; "To have greater freedom to serve God and others". - ideas that they frequently indicated they derived from their observations of missionaries and their institutes. Or they were attracted by the vowed life, referred especially to serving the poor as a poor man, to attain more easily "purity of heart".

The diocesan seminarians were most attracted to their way of life because they could work close to the people they knew and understood and whom they were convinced still needed help spiritually. They also often recognized the lack of priests to serve the Diocese, wanted to help and to work with their bishops for the good of the Diocese. They wanted to build the local church. They sensed the urgency of spreading the Gospel. They quite professed that they didn't know much about religious life or were unaware that they had a choice.

In brief, both groups of seminarians displayed at the very least that they knew full well the meaning of their choice. They know how to state their motives properly, and despite the complete anonymity of the survey and their full and free choice to take part in it or not very, very few referred to unsatisfactory motives. Especially there was no strong indication of being drawn merely by studies. One or two mention they were simply urged by parents or priests; one said he had no real intention at all of becoming a priest when he entered the seminary.

Another of the survey questions was to see if the seminarians perceived any change or development in their intentions. It does indeed appear that the seminaries are helping in the process of discernment. In Form I and II the ideals prevail. Suddenly in Form III and IV there is a turn towards realism. But the remarkable change comes in the "A LEVEL", Forms V and VI. There is basic realism, an ability to analyze one's state, evident maturity. They are over 21 years of age!

The last two questions of the survey were designed as cross-checks to these statements of motivation. "What benefits human and spiritual do you hope to get from your seminary?", "What help do you most need from Rector and Staff?". One cannot be sure if this was a good check, but the motives remained constant. Answers did reveal some preoccupation with getting a good education but often as a means to fulfilling their calling. Several hoped for some relief from their financial burden. But the benefit and help they most sought was guidance and instruction for their spiritual life, their life of prayer, and the development of their vocation. Other benefits seemed secondary.

One may judge for himself whether this survey intended to get answers from youth themselves was representative, but it would seem that a trustworthy enough picture has emerged. Together with the observations and concerns regarding vocation-minded youth expressed by others, they themselves have contributed to a greater understanding of the prevailing climate for vocation pastorate among East African youth. The picture is not discouraging.

PART II · COURSES OF ACTION FOR VOCATION PASTORATE

All that we have said so far bespeaks a profound vocation awareness abroad in the land. That awareness has been extended to the religious vocation as well. The institutes have opened doors once closed to local Candidates. Bishops and priests understand it far better as a manifestation of the Church and are usually not threatened. Parents too are beginning better to understand the institutes and why their sons and daughters are drawn to them. Youth are sifting out the various charisms of the different religious families. What do you know to extend the awareness, to keep the doors open and to take advantage of the inviting climate?

THINGS UNDERWAY:

Here is a brief sketch of some things actually in progress:

- 1- In Nairobi the Archdiocese has been divided into two sectors and two vocation promotion teams have been set up. Members are men and women religious and a diocesan representative. These are visiting teams to public and private schools. They provide a platform for explaining the general church vocation and that to specific institutes or the diocese. They are heightening awareness and building a more accurate knowledge of what vocation entails. Both the diocesan vocation director and a woman religious actively engaged in the program spoke of it enthusiastically.
- 2- In late 1979 The Religious Superiors Association of Tanzania (RSAT) held a meeting under their chairman of formation personnel and vocation directors of institutes of men. That same year in March a coordinator of vocation directors had already been named. In 1981 a meeting of these vocation directors had been called for. By 1983 those meetings had become a yearly pooling place for the experiences of all those of the 24 societies who wished to come. The Executive Secretary of RSAT always attends.

3. WITO: JITOLEE. This is a widely circulated booklet on vocation published by RSAT and the Religious vocation Directors Association of Tanzania. (The title means: " VOCATION : OFFER YOURSELF"). The booklet of 34 pages has already gone through two editions and a third is in preparation. It gives an overall view of the religious vocation, then a description of each society working in Tanzania. It is fast becoming a bible for youth interested in the religious vocation.
4. The Jesuits of Tanzania under the leadership of Fr. Sean O'Connor, S.J., have instituted awareness seminars for secondary school youth away from their school. In a religious environment frequently contacted youth are gathered for reflection on vocation, their vocation, and the vocation to specific institutes. The youth at the heart of these seminars are Jesuit contacts, but other youth are also invited and the sponsor invites other religious to accompany him.
5. We have already commented on the unselfish service to the Church of Tanzania of the Capuchins. In similar spirit at their Maua secondary school seminary in northern Tanzania as a policy they have regularly helped secondary school candidates of other religious institutes. In Dar es Salaam they are nearing completion of a Vocation Centre where they will invite frequently contacted prospects to spend deeper awareness days under the direction of both a friar brother and a priest. The centre can be available to other vocation directors as well for the same purpose.
6. The Salesians of Tanzania have regularly held vocation camps for elementary school leavers. There is a one week session for candidates recommended by the parishes of the local diocese. The diocesan vocation director and those of the religious societies active in the diocese are invited for close contact and a talk with the boys. The boys attending are assessed and a report is sent to the vocation directors in whose organization the boys have expressed interest. Because of the press of numbers a second camp only for vocation prospects of the Salesian from outside the local diocese is held exclusively for such candidates.

SOME PRINCIPLES FOR VOCATION PASTORATE

- 1- From above, we may draw some wholesome principles. In the first place, there is a clear enough theology of discipleship and service to the Church, an eloquent enough theology of the religious life, to provide ample room for basic cooperation among workers engaged in the vocation pastorate. It is being done successfully between dioceses and the institutes; it is being done among the institutes themselves. Such collaboration and cooperation is worth fostering. It is to the benefit of all.
- 2- Secondly, in every case we must have a clear idea of who we are to present to candidates. This is not for selfish reasons. To those interested, the religious societies are a complicated group, and even our basic relationship to the diocese and Church is not well understood. Who we are, our special IDENTITY, must be clearly enunciated if we wish to help a candidate to make a reasonable choice he will be comfortable with later.

"The Institutes are lucky", said one Diocesan Bishop. "You have a clear identity, a Rule of life expressing it, a constitution and superiors who help you to live up to it, and meetings to adapt it to the needs of the times". 21

It is not merely our luck or opportunity. It is our obligation to make our IDENTITY within the wider community of all the religious institutes crystal clear.

There is a subsidiary notion regarding the presentation of our identity worthy of special note. It regards inculturation. The special charism of any institute must be able to find a home in its new environment if it is to hope to find new members for its family there. 22 Our charism, of course, is closely related to our identity.

What obligation do we have regarding the inculturation of our charism? There are at least three:

- 1) We must be alert to see how our special charism corresponds to the African realities of Culture and attitudes.
- 2) We must also be alert to determine those ways in which the charism may be adapted. This openness is essential.
- 3) We must be wise enough to admit to ourselves that not we but only our African successors will fully succeed in this inculturation. And the society will really take off and become fully inculturated only when those first African successors become Superiors.

Then, as a final principle, it would be well to note that the model of the relationship of the Religious Vocation Directors Association of Tanzania with its parent organization, RSAT, provides several distinct advantages. The vocation association becomes an extension of the union and the exchange of experience fostered by the religious superiors association.

Its close ties to the parent organization makes such projects as the vocation booklet WITO:JITOLEE financially feasible. It lends stability to the vocation promotion project and keeps it in the perspective of the life of the whole union of religious institutes and of each institute in particular. As a principle, therefore, we may conclude the following: the vocation pastorate can only profit by close ties to the sources of authority and unity.

These are only a few guidelines, but they are drawn from successful projects, actually in course here among us. Were they followed and fostered, they would provide a sound underpinning for any of our vocation projects.

PART III: CRITERIA FOR ACCEPTANCE

A basic decision that every religious institute must make is just when to bring young people into its programs. For us in Tanzania the times are essentially three:

1- AFTER ELEMENTARY SCHOOL

The young prospects are about 15 to 18 years of age (school entry times vary greatly). If a young man is "not chosen" for the state Secondary school system (only 2-3% are), then he often waits a year or so at home. Most seminary secondary schools begin a preparation year before Form I. It is a prolonged selection period and is also aimed at developing English and other basic skills. Thus, as we have observed entry year for Form I becomes about 18 years of age.

The Union of Episcopal Conferences of East Africa (AMECEA) has endorsed the seminary secondary school as its own introduction to seminary life. In July 1980 there were 19 such seminaries serving the then 26 dioceses of Tanzania. In Kenya at the secondary school seminary of the Archdiocese of Nairobi the concrete results this year speak for themselves: From Form I to VI there are about 240 seminarians. Last year there were about 30 finishing Form VI. Twelve of them entered the major seminary of the archdiocese. Two went to religious institutes. Only 4 candidates entered major seminary from outside the lower seminary program.²³ As promising as the seminary secondary school is, very few religious institutes wish to start at this phase.

2- AFTER FORM IV

Earlier we noted that there is a great shift toward maturity in the whole view of vocation at this time. It would therefore, seem an especially good time to "recruit". A special problem may arise so far as the religious institutes are concerned. Very often, these young men may be seminary school leavers from some diocese.

(Remember that there are precious few religious secondary school seminaries). In general, these candidates are accepted only with the approval of the young man's vocation director and/ or his former rector. Unfortunately, in a few diocesan seminaries to mention one's inclination to join a religious seminary while a student in the lower forms is tantamount to asking to be dismissed. In such cases the candidate has no alternative but to proceed in an air of secrecy until his Form IV is completed.

3- AFTER FORM VI

Here special attention may be given to the age and developed talents of the young men in question. The Tanzanian Episcopal Conference (TEC) has decreed a one year waiting period for such candidates before entering philosophy. They are often employed as associate teachers in the secondary school seminaries during that time. Most of the religious institutes in Tanzania are looking especially or only for these candidates. It is cheaper, requires much less personnel, deals with more mature candidates more likely to persevere. However, some shift to seeking Form IV leavers is on, due it would appear to the relatively few who enter religious seminary programs after Form VI. 24

Whatever the choice of the institutes regarding the time for beginning their programs of early seminary training, nevertheless, all the following criteria for acceptance must be borne in mind.

RIGHT INTENTION FOR THE BEST MOTIVES AIMING AT MATURE

CHOICE

Any vocation pastorate program must aim at helping the candidate to form or to strengthen the right intention for joining a religious institute. The Salesians of Don Bosco, for example, have defined that intention as follows:

"...The clear and decide will to offer oneself entirely to the Lord. It is sincere and well motivated, manifested and proved through the signs of a mode of conduct which is constant, consistent and docile to the work of progressive formation. " 25

And in explanation the text adds:

" A right intention is something other than a simple impressionable attraction or desire. A supernatural intention is a man's commitment with all his vital powers, with his heart, certainly but also his intelligence and will enlightened by faith and sustained by charity. It is the offering of his entire self for

a mission which is clearly perceived and accepted from the hand of God, through the Church (according to the form of the institute's vocation)". 26

Hence, from the start, and in a manner suitable to each stage of development of the candidate this basic aim appropriate to each institute must be kept firmly in mind. It is the ultimate aim of all guidance and spiritual direction. Eventually it must be the candidate's foundation for his option or choice of the institute.

In this regard, also the general norms of the canons must be borne in mind (cfr. canon 642); also the canonical impediments to religious life (canons 643-645.1), as well as the particular norms of each institute. It would serve no purpose to bring a candidate to the best of intentions and then to have our work of vocation pastorate invalidated by conditions which prevailed from the beginning.

MOTIVES:

We say that this best intention must exist for the best motives. We also have indicated some real suspicions of the motivation of candidates for priesthood or religious societies here among us, and on the other hand have enumerated some of their own conscious motives. The picture is not bleak.

Yet, the reading of one's motives is difficult at all times. Would it not be true that the most religious did not begin their vocation safari with what we would call "the best and purest of motives?" That purifying was an active process on both God's part and our own. However, our candidates face a special problem. All around us we see an almost admirable, uncanny ability to dissimulate. Lying and evasion are epidemic. It seems a part of a whole way of lifeone to be lived at the surface, and another hidden and underlying the political and economic realities. It is a kind of built in self-defence, a matter of survival. Our candidates must extract a clear realization of their intention and motives amidst what may be called this "underground mentality". Not easy!

May be there is a common sense way to penetrate the motives of the youth we hope to accompany to a solid vocational choice. And perhaps it lies in this reflection of Archbishop Mario Mgulunde:

"A youth in seminary or religious house, or even after becoming a priest or religious cannot persevere if he is not impelled by love for Christ and for his Church, for which, indeed, the youth is sent. Love for Christ and for the Church is a wide open sign that a person has a calling to sacred orders or to religious life. It is a guarantee that he will persevere in this state for his whole life". 27

In the same vein the bishop suggests that we also watch a youth for his willingness: a willingness to give of himself generously. A willingness more and more to fulfill the duties of semi-nary life. A readiness to live in purity of life without a wife. As the bishop suggests, if it is God who truly calls, he will also give this strength. 28

Hence , to love Christ, to love the Church, and to correspond willingly to the demands of that double love and to the program for development outlined by the Church and institute is an all but infal-
lible sign of a true intention and genuine motives.

MATURE CHOICE

We have already hinted at the strength of the personal conviction of our youth who feel called. They will explain quite conditionally that they have heard the voice of God. It seems merely that both they and we had better obey that call.

Perhaps this is another side of the sense of dependency in our youth already noted. But slowly, each young man must be made to realize that he must examine that call to see if it is genuine. That the final choice is both his and ours, who represent church and institute. He AND we are responsible.....for knowing when to get on board; for knowing when to get off; for knowing when to stay on until the final stop: orders or vows. That it is not a free ride. He must be taught that all discernment is at best mutual. That the call of church or institute is itself a "decisive sign of the will of God ". 29

To sum up, the vocation Counsellor is working with emerging youth, in an emerging culture, political structure, and economy. He is accompanying the youth on a difficult safari. There are disorienting factors as there always are. These are intensified in certain respects by the total environment. Thus, guidance, counselling, instruction and correction, a real sense of spiritual fatherhood, all exercised with patient prudence born of constant prayerful reflection is a prime requirement. The youth, in fact , have themselves pleaded for this.

AN HISTORIC OPPORTUNITY

We have arrived at an historic crossroad in the Church of Africa. The Church is experiencing a sense of her own maturity, is conscious of her obligation to be sent. It is also conscious, as Bishop Adrian Mkoba of Morogoro put it, that religious societies enrich the Church; that the basic values of religious life contribute to the holiness of the Church and to the exercise of her mission.

It is on this foundation that we base our vocation pastoral work. We can now have a fresh approach. As newcomers to the vocation pastorate - and even the oldest institutes are - we can forget old involvements with colonialism which left a shadow on the Church. We can abandon our reticence to launch out wholeheartedly into the search for vocations ALSO for the religious institutes. We can realistically recognize factors complicating the vocation safari for our African youth, but we can trust them more openly too. The Church has been here for 120 years! To do less is to fail to recognize the signs of our times and the invitation of the Lord of Harvest.

Dar-es-Salaam

7th May, 1986

N O T E S

1. The record shows that there are 908 indigenous priests of the 27 dioceses of Tanzania as of 1 January 1986. The diocesan seminaries are so full that the Tanzanian Episcopal Conference (TEC) has sent urgent messages to religious superiors asking them to project the number of places needed for their philosophy students over the next several years. Some religious institutes are planning their own houses of philosophy. In Kenya the religious are opening their own joint major seminary in Nairobi. Lack of space at St. Thomas Seminary of the Archdiocese dictates this.

The Jesuits already receive other religious into their studentate of theology: 'Hekima College' . In Tanzania the Religious Superiors Association (RSAT) statistics for 1985 showed 183 candidates in formation for the priesthood from philosophy through novitiate to theology and also 39 Brother novices: thus 222 in formation added to 43 indigenous religious priests and 178 Brothers.
2. Alex Kivory, (priest of the diocese of Moshi, Tanzania), " Youth in Secondary School", African Ecclesial Review (AFER), Eldoret, Kenya, Vol.27, No.1, February, 1985, pp.9-17
3. Father Kivory also lists these factors. Ibid.
4. Fr. Marini van den Eyden, W.F., was until October 1985 Coordinator of Religious Vocation Directors (RSAT). He was also long term vocation director for the White Fathers of Tanzania and now holds a similar post in Holland.
5. Rt.Rev.Mario Mgulunde, "Jukumu lako kwa Miito ya Kanisa ", Iringa, Tanzania, 1981. Translation mine.
6. Ibid. p. 6.
7. Interviews with Fr. David Kamau and Polycarp Toppo, S.J., Nairobi, 7-8 January, 1896.
8. In a recent survey of 92 secondary school seminarians of the Salesians of Don Bosco full 2/3 of them (61 of 92) gave as the prominent reason for wanting to be a religious priest or brother their desire to preach the Gospel anywhere they would be sent. In the same survey given to 156 diocesan seminarians interested in serving their local churches, still 57 of them (36.5%) expressed a similar preoccupation with announcing the good news.
9. Cf. above: p.1, No.3.
10. This and the following diocesan statistics compiled by the Tanzanian Episcopal Conference, 1 January, 1986.
11. Statistics of the religious institutes compiled by the Religious Superiors Association of Tanzania, 1, January, 1985

12. Cf. Aylward Shorter, W.F., "Cultural Adaptation of the Passionist Religious Life to Africa". Acts of the Superiors Conference of Passionists of Tanzania, Kenya, Zaire, Botswana, Transvaal, November, 13, 1978.
 13. Fr. George Smith, W.F., address to Religious Vocation Directors of Tanzania, Unitas Centre, Morogoro, 9-9 September, 1983.
 14. Fr. Marini van den Eynden, W.F., "How to Help Form our Successors".
 15. Some of these observations are shared with Fr. Alex Kivory. Cf. his "Youth in Secondary Schools" cited above, pp.9-11.
 16. Rt. Rev. Mario Mgulunde, op. cit. p.4. Translation mine.
 17. Rt. Rev. Adrian Mkoba, Bishop of Morogoro. "The place of Tanzanian Religious and Missionaries in the Church of Tanzania and the Promotion of Vocations to Religious/Missionary Life". Address to Religious Vocation Directors Association, UNITAS CENTRE, Morogoro, 7 September, 1983.
 18. Again see Alex Kivory, op. cit. pp.12-14, on the vocational characteristics of youth".
 19. Administered 23 and 26 April, 1986, by the author.
 20. See note 8 above.
 21. Cf. Marini van den Eyden, W.F., "Other than Diocesan Vocations", Service, No.2, 1985, Kipalapala, Tanzania. His quotation from the bishop is an excellent article viewing the religious vocation in its setting in the christian community of Tanzania.
 22. Fr. Aylward Shorter, W.F., op. cit. in effect presents a model for a similar exercise which might be applied to any religious institute. (cf. p.90. ff.)
 23. From an interview with Fr. David Kamau, Director of Vocations, Archdiocese of Nairobi.
 24. Figures are available for the past 10 years for the Missionaries of Africa (White Fathers) in Tanzania. It was not until 1979 that the first such candidates were accepted. They have averaged about two per year from then till 1985 (16 for 7 years). Their program of vocation pastorate has been careful but at the same time intensive, earnest, and professional. (Figures courtesy of Fr. Marini van den Eyden, W.F.)
 25. Criteria and Norms for Salesian Vocation Discernment, Rome, 8 December, 1985, No. 58, p.48.
 26. Ibid.
 27. Rt. Rev. Mario Mgulunde, op. cit. p.5
 28. Ibid.
 29. Criteria and Norms, No.9, p.16.
-

Session One: Group Reports on discussions on VOCATION

Group One: What are some of your own observations regarding youth that pertain to their vocational choice? (cfr.pp.4-6)

Fr. Stephen.

Every vocation has an element of MYSTERY about it. So discernment becomes a difficult task. We need to observe the candidates at length and see if there is any gap between the PROCLAIMED VALUES and the LIVED VALUES.

We notice that there are problems in the field of value systems. We are presenting our values of religious life; but we do not feel confident that youth actually integrate these values fully into their own personal value system.

We feel their values in regard to membership of the clan/family, poverty and virginity need to be clarified before admission to the religious life.

Comments:

Unconscious motivation is important.

The position paper isolates vocation from the rest of the formation problem and it is here that we have the greatest concern.

Everyday life is itself a test of motivation.

The aspirant should be modelled on African initiation.

But it should beware of the rejection of continuous assessment of vocation that is implicit in initiation. Those involved in formation must be very aware of cultural values and customs and be very conversant with the deeper meaning of the language so as to be able to understand and transmit values.

Fr. Flynn for group five

There was general agreement on the mixture of motives of applicants and the need for discernment of vocations.

Group Two: What are some other commonsense criteria for vocation discernment dictated by your own experience of other institutions (cfr.motives p.3).

Fr. Casimir:

.. Criteria for candidates. The positive criteria :

- Dedication to work.
- Responsibility and a sense of responsibility.
- Social dedication, membership of organizations and clubs.
- Practical and positive examination of social activities.
- Friendship, especially between different tribes.
- Leadership.
- Apostolic spirit.
- Disposition for community life - mixes freely with the other.

- Openness.
- Catholic family background - the whole family.
- Good intentions.
- Formation growth to be seen in the candidate.
- Able to clarify his decision even if somewhat hazy to begin with,

Negative criteria:

- Laziness.

Preparation:

- Propaganda.
- Vocation Teams.
- Preparation for the minor seminary.
- Prenovitiate.

Comments:

Group 1: We need to study in depth the cultural milieu of our young people and see if there are elements that militate against our views on religious life.

A close study on the family of each candidate is a useful element in the discernment of a candidate vocation.

At the outset there must be a study of the family background and the family's view of vocation.

There must be the opinion of the parish priest.

The intellectual ability must not be less than that for the diocesan seminary.

Adequate health is also necessary.

Then during the period of assessment with the candidate we must look for normal emotional maturity, piety and a religious sense and experience and there must be no handicap for a celibate life -no negative experience.

Group Three: How do we read the results of the survey? (cfr. Youth's own view pp.6-8)

Sister Florita.

The group centred its discussion on the following three points:

- 1- Tanzania is a good vocation ground because, like Uganda, it has a vibrant local church. The result of the survey therefore might be too confined to apply to other African countries.
- 2- With regard to formulation of the question, the survey in itself could be a good instrument because it threshed out two very important elements we have to look into: the family background and the motivation of the candidate.
- 3- It was observed that nothing much was said about those admitted from "irregular" families - how "irregular" were they? Fr. Liptak clarified the point saying that such irregularities as were there were minor.

Comments: Tanzania is obviously a good ground. Swaziland and Sudan (Juba) were in a different situation completely. The declared motivation was questioned -they were given a "free" environment but there was a distinct probability that the answers were those absorbed from formation. Concern was expressed over the preponderance of vocation from the town - do we have an incapacity to reach boys in the urban areas of Tanzania?

Group Four: What do we do now to extend vocation awareness, to keep the doors open and to take advantage of the inviting climate. (cfr. Courses of action, p.9)

Fr. Pat Naughton

The group could not identify with the paper that Fr. Ed gave nor agree with the second half of the question. We do not find that vocations are available in such numbers in our countries. Perhaps Eastern Nigeria is an exception.

There was a nostalgic moment when we thought about minor seminaries but common sense prevailed and we know that we had to close them because they did not work. Young people were entering them for the wrong motives.

The first question we tackled was: how old should the children be before we start recruiting. We could not put a figure to it but agreed that before we accept them as boarders i.e. take them from their families, they should be in at least form four.

Then we looked at some of the problems in this area. We are all very young in Africa and we are yet to understand the African mentality. One bishop advised us to wait two years before we accept anyone. Another suggested fifteen years. The truth is probably somewhere in between, possibly about half way ($2 + 15 = 17$; $17 : 2 = 8\frac{1}{2}$).

There is danger that we can be swept away by the first fervour and enthusiasm. We are inclined to use vocations as signs of God's blessing and as a sign of success.

Recruiting: We discussed two attitudes: viz.

a Competitive Attitude - when we look for vocations ourselves independent or even in competition with the other orders and the diocese.

a Cooperative Attitude: when we share our recruiting and recruitment with them. The group agreed that we must cooperate. It is good for relationship with other orders and the local church when they see that we are not selfish in our search for vocations. And it helps us to find the right kind of candidates - they will understand our charism better when they see in comparison with other orders or secular priests.

African girls: there are problems that need not be tackled. The problem of "dowry" or "lobola" needs to be examined. The parents' consent needs to be had and it is often not easy to get it. Once the permission is received many of the parents look on the girl as entering marriage and it becomes difficult to send her back to her family if no vocation is discerned. Therefore we need be very careful in our first discernment.

The African's attitude to marriage and children needs to be understood. Many girls would like to join the life of the community but would also like to have children.

Priesthood has a status among the Africans and we need to be discerning the motivation.

However we agreed to recruit widely and noted that those who recruit get the better results. The Holy Spirit cooperates with the human efforts.

The other important point is that we ourselves must have direction, i.e. be doing and be seen to be doing salesian work in the salesian spirit and with the salesian charism if we are to attract the proper vocations.

Group Five: What is the climate for religious vocations promotion in the various countries? Men.Women.In the churches institutes, among youth?
Fr,Flynn

Lesotho: The climate for vocations is very encouraging. Up to recently there was little or no promotion of vocations, yet there are many priests and heads of religious orders men and women drawn by the local clergy. Though the population is smaller than that of Tanzania, the picture is much the same - very hopeful.

Kenya : Young people are offering themselves , and the bishops, in the area reported on , was encouraging but advised caution in accepting vocations. Young people apply with mixed motives but this seems to be the case nearly everywhere.

Zambia : The climate for vocations in Zambia is not encouraging, especially for the priesthood. Th attitude seems to be selfish on the part of the would-be candidates and parents. The bishop and the clergy seem to offer some opposition.

Nigeria: The climate is better in general. Every year there are students going to the national seminary. Some apply to the Salesians, but the Christian Brothers find it hard to recruit vocations.

Swaziland : Though Swaziland has only a population of 750.000 of which 10% are catholics, there are several local priests in the one diocese, which has its second local bishop. Vocations are actively encouraged by the Servites who are in charge of the whole mission of Swaziland. Vocation seminars are held two or three times a year. So far the Salesians have not been very successful.

COMMENTS:

1. The question was asked: Are WE fitting into Africa? Our community life is different and does not fit into African mentality. We have to be inserted into the local community.
2. Africans like the sense of belonging to a family and then do they feel they share in the possession of the goods of the Congregation.
3. Big institutions are a hindrance for an African to feel at home as they are greatly outnumbered. In Lesotho the small community has been an advantage for aspirants to feel on equal terms with us.
4. Elsewhere benefit has been gained by living apart from the institution in a house which then becomes open to the local community. There is a lot of benefit to be gained by separating work from the residence.
5. Criteria: Docile and open to formation but also questioning and enquiring enough to evaluate and reflect on what they experience.
6. They must be exposed to salesian activities to test their aptitude for salesian life.

7. Those in formation need a good knowledge of the local language and make use of expertise in Africa on the discernment of vocations.
8. Discernment is important but living in community is also important.
9. What can we learn from local congregations especially of sisters.
10. There are many examples of disappointments when vocations have been taken too early. Including an example where almost all of the first three generations of candidates eventually left us.

Conclusions:

1. Give three conclusions taken from the analysis of reality and three practical proposals, for the future, about the topics we have dealt in this study-week, so as to indicate possible signs of action for our pastoral work.
 - a. The situation of youth in Africa
 - b. The orientation and attitude of the Church
 - c. The criteria and choices of the Salesians
 - d. Model of action
 - e. Vocation

2. Future meeting of this kind:
 - a. Topics to be developed
 - b. Specific pastoral areas to be examined or brought together for study

3. Other suggestions, reflections....

THE SALESIAN YOUTH APOSTOLATE IN AFRICA

CLOSING SESSION - May 17th, 1986

CONCLUSIONS ARISING FROM OUR ANALYSIS OF THE SITUATION

A. The situation of Youth in Africa

1. We are very conscious that the majority of the African population 60% is made up of youth. This youth are living in a rapidly changing society and they are confused by the tension arising from the attraction of western values and a respect for traditional values. They are being given an inappropriate education low in faith content which does not enable them to reflect or articulate their situation and so results in a loss of identity.
2. We are concerned with the whole of African society about the widespread problem of unemployment arising from international injustice and the incompetence, corruption and discrimination at various levels. We see the marginalisation of youth in society and the church, their displacement and the exploitation of women and the manipulation of youth in organisations to bolster political powers. All this results in youth losing any sense of self worth.

B. The Orientation and the Attitude of the Church

3. For some time the Church in Africa has realised that it has failed to meet the needs of youth in its apostolate. There are some basic youth structures but these are not being used everywhere there is a lack of trained and dedicated adult animators of youth.

The orientation of the Church is towards the building up of Small Christian Communities but the cultural gap between youth and adults is preventing the integration of youth into Small Christian Communities.

4. The Church is seriously engaged in a dialogue to ensure that Christianity is really incarnated into Africa with a twofold authenticity: " Truly Christian and Truly African ". The present thrust is in the areas of Liturgy and Family Life - marriage and Natural Family Planning.

C. The Criteria and Choices of the Salesians.

5. The criteria which will determine our apostolate in Africa will be our option for the male youth of low-income working class areas of dense population by an evangelising community which will evangelise both youth and their environment through the promotion of human development and social justice.
6. Our work of choice will be the "Oratory", club or youth centre which by its nature is able to reach out also to the environment.

D. Model of Action.

7. A community which starts with the acquisition of the cultural values and language and works to set up an educative extended co-responsible community with a distinctive salesian atmosphere similar to that of Valdocco (c.40) with the aim of changing the child/adult relationship in that locality with a salesian presence which is imbued with the salesian family spirit.

E. Vocations

8. The situation of the Church in Africa would advise a cautious discernment of vocations to the salesian life that appreciates the local vocation situation of the diocese and other religious congregations, and is aware of the difficulty of evaluating motivation. Initially our efforts will be directed at supporting vocations for the local church. Then when we do consider accepting vocations ourselves to be exacting taking into account the cultural environment from which the candidate comes and the problems he is likely to encounter as the first salesian integrating himself with a missionary community.
9. But we must have a very positive attitude to vocations, creating an ethos of vocation in the environment and giving youth, who show any promise, a good grounding in christian education. There must be an effort to cultivate vocations.

COMMENTS

1. School vis-a-vis Oratory

- Examine the structures to make sure that our schools are integrated into the local environment.
- The Oratory is open to a wide variety of activities while the school is more a closed pastoral activity.
- Both works are necessary according to circumstances and situations.

- The high interest of boys in education could provide a clue as to some of the activities carried on in an oratory.
- When pupils at schools are drawn from many parishes it is difficult to use the school to influence the local environment.
- Similarly when youth of a parish attend a multiplicity of schools it is difficult to integrate them in the parish.
- The principle is that there must be openness of each community.

2. Vocations

- We should take up the Pope's suggestion to cultivate an atmosphere where vocations can grow.

3. Evangelising the Environment

- We must be aware of local needs and search out and analyse the aspirations of the people of the area.

PRACTICAL PROPOSALS FOR THE FUTURE OF OUR PASTORAL WORK

A. The situation of Youth in Africa:

1. Each country should make a study of Youth on the Ndola pattern and get to know their cultural environment. A basic research in consultation with the local church. This would be followed by a Pan African salesian consultation.
2. Learning of the local language is a priority for being able to know and understand the cultural situation.

B. The Orientation and the Attitude of the Church:

3. Make new initiatives in each community by which every salesian, in whatever position, grows in awareness of the need to identify with the local people, integrate into the local society and make such changes as are necessary for the salesian community to respond to the needs of the local environment.
4. Cooperate together in searching, planning and carrying out.
5. Build up a Small Christian Communities with youth participation.
6. Engage in leader training at diocesan level and enter diocesan youth structures.

C. The Criteria and Choices of the Salesians.

7. All our present works must be reassessed in the light of the four principles and adjustments made to return to salesian priorities in the use of resources, especially personnel.
8. This reassessment must be done in consultation with the local church community taking into account its needs and aspirations.
9. We give priority to urban working class youth with an open community in the style of the Oratory.
10. We work in a salesian style so as to have freedom to exercise our charism. Catechesis opportunities to be taken at every level.
11. We plan to keep each group of Salesians within one language and ecclesial region.

D. Model of Action.

12. We should form international communities.
13. We should give more freedom and opportunity to study the situation before moving into any particular work.
14. Contact youth in the groups already existing and then look for ways to animate them in a salesian way.

E. Vocations.

15. Act with caution in the pattern of vocation and be prepared to work with groups of boys over a long period. There must be cultivation of vocations.
16. All training should be in Africa.
17. We agree that there should be an international English-speaking theologate for Africa in Nairobi.
18. Earlier training should be local. There should be clarity over the direction of our apostolate to make the formation relevant.
19. A study should be made of sharing formation facilities with others.
20. We should listen to the advice of African clergy.
21. Initially we should support vocations for the diocese.
22. Vocations must be CULTIVATED. They should be looked for in schools and then cared for over a number of years before gathering them together for vocation meetings. ALTAR BOYS groups are an important source of vocations.

FUTURE MEETINGS OF THIS KIND

1. This meeting has been appreciated by the participants and should be held every two or three years. It has been an animating experience.
2. We recommend an FMA/SDB meetings at regional/national level annually.
3. Topics suggested for future meetings were: The Urban Apostolate and Formation.

OTHER SUGGESTIONS, REFLECTIONS.....

1. An English African Salesian publication/communication/newsletter.
2. Guidelines and policies re funding agencies.
3. Position papers for future meeting to be circulated in advance (above)
4. Communications should make use of the modern means telex etc.
5. Youth need reading material, magazines in their own language. We should consider the possibility of a catechetical service for Africa.

PROSPECTS

1. It is envisaged that there will be an annual meeting of African provincial delegates.
2. Operation Africa is still at the initial organisation level so this must remain the basic concern.
3. There is to be an African meeting with Major Superiors. A General Council Team visitation of Africa in 1988.
4. The future is a programme of consolidation but this will involve our entering three new countries in Africa.

Guinea - Conakry at the request of the Holy Father.
 Sierra Leone to consolidate our work in Liberia.
 Uganda, diocese of Moroto, linking our work with Sudan and Kenya.