

SUMMARY OF THE MEETING OF THE HOSPITALLER COMMETTEE OF AFRICA (CHAF)

Douala (Cameroon), from January 7 to 9, 2016

Day 7

- Moment of shared prayer
- Opening remarks – Sr Anabela (cf. Opening message)
 - The start of the presentation of our realities
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attack the roots of the problems.

SEE: It is the moment of awareness of reality. It starts from the concrete facts of everyday life... This view allows a wide, deep, and global vision that will motivate later to make transformative actions aimed to

I. THE PRESENCE OF THE CONGREGATION IN GUINEA ECUATORIAL (cf. presentation)

1. **General aspects:** the Country, ethnicity, language, level of development, etc. .
2. **Presence of the Congregation:** after the military coup of Obiang; called by the president we are not only a aid workers but above all a religious women who are witness of the hospitality; **Present community – 6 sisters (2 groups);** There is no native vocation (difficulty of being very young mothers); It needs to start quickly; Healthcare Center Angokong – 28/02/94 – primary healthcare service of second level; Staff - 17 people; some of them are public workers paid by the Government; Mental Healthcare Center S.B.M. (Bata) – 2012 ; Requested by the Bishop; the only one specialized Center of the Country at the level of rehabilitation and outpatients clinic; The issue of officials helps the level of self - funding.
3. **Challenges:** lack of native vocations, advanced age of Spanish sisters, lack of awareness of the mental healthcare by the people of Guinea; lack of education about the hospitaller identity of the coworkers of Bata; **NEEDS:** young sisters skilled in mental healthcare; coworkers trained in the hospitaller identity; permanent doctor and psychiatrist, etc; **STRONG POINTS:** support of the Church, bishops, the acknowledgment of the people, etc.; **WEAK POINTS:** lack of organization of young groups or opening or the existing ones; building of a Psychiatric Center of the Government of Bata; lack of native psychiatrists and nurse trained in Mental Healthcare; there is no healthcare training at the university.

Echoes of the group: stress on the identification of the sisters as a hospitaller consecrated persons and not only merely aid workers; regarding the psychiatric training, it is internal if the nurses have been directly hired; there are some nurses who made some days of experience to Bata; in Guinea there are 35 Congregation the most part of which are for teaching and others have a very few vocations especially the diocesan ones; there are much more native male vocations than females, even for the MIC; family does not support vocation, both for the value of motherhood and for the economical aspect; government recognition which has called to cooperation and participates with his staff; this idea is very important to help in the cooperating self - funding of aid workers, What do we say now? We arrived as an aid workers, we were paid by the Spanish cooperation but this cooperation has been reduced (...) it needs to plan the cooperation projects; sisters over 65 not pay for (..) Sisters who is part of cooperation has to carry out the cooperation projects (...) which can be carried out through the FRS; the last few years it's gone more settlements; Currently we are no longer with cooperation; the centres belong to the diocese(..). Bata cooperation builds up and give us financial aid for some months and then retires (...) the land belongs to the bishops (...) what is the salary situation of the sisters (...) there is any remuneration by the government for the sisters (..) the Government does not recognize the foreign... agreements among Government - Church have some privileges: revenue is assigned to each sister a salary and that is passed to the community; According to its category and the work that they do... the province / congregation helps the sisters

According to the personal-financing, identification, screening, etc....

II. PRESENCE OF CONGREGATION IN MOZAMBIQUE and ANGOLA (cf. Presentation)

- 1. General aspects of Mozambique:** many borders with other Countries – 1975; 22 millions; 10 provinces - south, center and north; Official language is Portuguese; 16 after the independence war; delayed development; 1994 the peace climax helps the development; recently there is a little of instability; health – after the independence everything goes under nationalization; now the assistance is going better; regarding the Mental Healthcare there is difference between the city and the villages; the brothers had one psychiatric hospital; we sisters had one hospital and one clinic ; there were not professionals; may problems due to AIDS; religious matters – proliferation of sects.

Presence of Congregation, as a little drop; there are religious vocations of Mozambique; the first community foundation – 1959 through the project of developing the Mental Healthcare; sisters were obliged to leave the Country in 1978; 1989, the Government again calls the Congregation to take care of the mentally ill; return to Infulene, in the hospital of the brothers... they stayed there for some years, but the values of the Sisters was difficult for them to keep ...they could not perform

rehabilitation activities... as a result , this is the possibility of creating its own center; Opens the CRPS - Mahotas, 1997 online rehabilitation... today patients don't come to our team... we have patients who comes for consultation and rehabilitation... the psychiatrist comes once a week, two psychologists, occupational therapist; for drugs, a symbolic participation; ... two nurse monitors, different activities... 40 patients; they are 8 sisters: 4 Portuguese, 2 Cameroon, 2 in Mozambique; currently: 1 sister VP 1 VT / 1 novice;

- They have have much contact with young people contact who come to aid but the difficult is to make them stay (..) in other congregation have vocations.
- CRPS – Mahotas - 2002 - needs of children with multiple deficiencies (..) secret children (...)
CRPS - Mahotas - 2002 - needs of children with multiple deficient... children hidden... opens the BM child rehabilitation unit; physical therapy... all this cost (..) because we offer the groceries (..) everything works through donations coming from the people of the place and from outside it; in this unite – 4 counselors, 1 psychologist, 1 sister nurse and the aid of the sisters; it can accomodate 60 children but they decreased in the last two years (...) to 30-35; the collaboration with the hospital has not yet finished.
- The Italian cooperation has helped us to build a small house... temporary shelter... but in this moment is in question ...
- Major challenges: sustainability at the level of economic and human resources; the cost is very high; self-support; country used to receive and participate less in the autonomy of funding;
- **MACIA**, - another province, 200 KM from Maputo; founded in 2012; After the close of Matola... 6-7 years... working in an area of the parish, but looking for a place to do something... We welcome people of 7-37 years receive people who suffer from mental illness; make home visits..... make awareness-raising campaigns have begun with hospital youth...they start with the young hospitallers;
- The funding of the community of Maputo: the rental of the “Casa de Benfica” the first home of the sisters at the center of the town; rental of the bakery; vegetables; cooperation projects; in Macia pays for rent.
- **General aspects of Angola:** independence 1975; long term civil war; many resources like petrol oil, gold, diamonds, etc; the Capital city is Luanda; the currency is the Kwuanza; 24 millions of inhabitants; the main religion is Catholic with the presence of some sects; there is prosperity but the most part of population live with less than 1 dollar for day; it is a corrupt Country.
- **Presence of Congregation:** end of 2006, a sister and a lay form a small community group they study the ground to try to see how it may be present; until 2008 there is little stability; in 2010 he began to volunteer at the Psychiatric Hospital and made inquiries of Psychiatry in different populations; is quiete start a stable space for consultation; the Government has given a way to make the construction of a centre; the sisters are Portuguese, so far no Angolan sisters; There are some young people in accompaniment; the mission asks to see the question of the self-funding; There is good cooperation with the Government and with the local church; the community is currently at a time of instability; the mission is large... also arises the question of AIDS patients.
- **Challenges:** Angolan vocations;

***How to forecast our presence in some Countries if there are no native vocations?
Which criteria?***

III. PRESENCE OF CONGREGATION IN LIBERIA AND GHANA (cf. Presentation)

- **General aspects:** Presence of the sisters since 1965 in Ghana; at present, we are present in: Foso, Dompouse e Takoradi besides the Spirituality Center of Elmina;
- **In Foso**, we have a general hospital counting 145 beds capacity totally, 252 coworkers and 4 sisters; we foresee the building of a new maternity ward and one mental healthcare unit; they wish to take care of the mental ill in the street;
- **According to the new Mental healthcare Law**, the general hospitals must have psychiatric unit; there are three schools where they can offer training in psychiatry;
- **To Elmina**, the old novitiate, at the present is a refuge.
- **Dompouse**, it is a Primary Healthcare which was recognized as a First level Hospital; there are external consultation, maternity ward and a rehabilitation center for mental illness and consultation.
- **Takoradi**, is a Primary Healthcare Clinic; at the present 60 people work there..
- **Ghana**, the healthcare staff is paid by the State.
- **Liberia**, the Congregation is present since the 1966 through a children's Orthopedic rehabilitation Center; the Center, which often changed its location, recently has been closed for the lack of technical staff; at the present, currently expected to open a Mental Healthcare center.
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Unanswered questions:

- ***Is there social security in Ghana?***
- ***In Ghana the large number of staff put in question the identity and values.***
- ***There is any hospitaller lay worker.***

IV. PRESENCE OF THE CONGREGATION IN TOGO, BURKINA, CAMERUN AND CONGO

- **Togo:** 3 millions of residents; a very hospitaller Country; independent from 1960; resources-cement, agriculture, tourism; catholic religion, even if there are some sects and Islamic religion; the most part of people is animist.
- **The presence of the sisters to Dapaong (North to Togo):** request of the Church to the Congregation of the Hospitaller Augustinian Sisters; they start to take care of the children in their own home and afterward they create the infirmary, the hospital, the nutrition service, the vaccination, etc.
- **Today, the Yendube Hospital** count on medicine, nutrition, hospitalization, neonatal nursery with over 80 beds totally. In the 2004 born the Yendube Association to help in the management of the Hospital; it deals with the organization of the services, etc. It is a model hospital whose fund comes from the Congregation; it is produced bleach, spirulina and sold products from the shop.

- **In the 1997 born the “Vivre dans l’esperance”** Association whose goal is to give assistance to the HIV illness and create the Saint Monique and Saint Augustine homes to welcome the orphans. These youth go to school through the child sponsorship program and currently some of them are at the University of Lomé. The resources come mainly from the child sponsorship, the donors, the shop, etc. the cultivation of farming products and creation of animals; now there is the project of create the “Centre de Soins” to take care of AIDS infected and others.
- **Mental Healthcare Center:** in the 2009 a sister begins with a consultation room for mentally ill in the same hospital; afterward it comes out that it is better to have the center outside the children’s hospital; it is the only center in this Region offering consultation, medical treatments, ergo-therapy, etc; in case of necessity it is possible to stay two or three days.
- **The community is made up of 7 sisters.**
- **Korbougou:** 15 Km distant from Dapaong, it is a pediatric healthcare service which started as a PMI in the 1975; in the 2004 it is recognized as a Nutrition Center and begins to receive children to be hospitalized; recently its activity decreased; there is another government hospital in the vicinity; it tries to self-finance but it needs help from the Congregation; It counts also on a nutrition center, laboratory and it is the exemplar in the area; 11 staff, 3 sisters and 1 postulant who helps; now there are 4 postulants and 5 pre-postulants; in 2005 . The house it was built to guests the formans together with the community.

- ***The matter is the funding.***

- **Democratic Republic of Congo:** it owns 26 provinces; it is the second biggest Country of Africa after Algeria; the weather is hot and wet; in the 1942 the Portuguese arrived to Congo River; in 1885 it was divided into the French countries and the DRC is attributed to the Belgium; in 1960 it gains its independence; one of its heroes is Lumumba; there are 70 millions of residents and the capital city is Kinsasha where about 11 millions of people live; it counts about 400 ethnic groups with a large number of culture.

- Christianity is the official religion of the Country but the Muslims are increasing; there are also traditional religions. The Catholicism arrives through the Portuguese and in 1491 the King of Congo was baptized; in 1865, arrives the second evangelization; in 1980 was the celebration of the first centenarian of the evangelization; there are 47 dioceses; 15.000 religious people and 8.000 priests; the 48% of population is catholic and some are Saints like Anuarite and Bakanja, etc.

- Now the archdiocese of Kinsasha is presided by Card. Laurent Monsenwo; the sisters belong St. Trinidad Parish and are integrated inside the Healthcare program for everyone in the diocese.
- In 1989 the first sisters called by Card. Malula arrived; in 1991 The Mental Healthcare Telema opened and in the 2008 the Telema-Kintanbo one.
- The community is made up of three groups: 10 sisters of VP and 7 of VT;

- **Camerún:** in 1492 the Portuguese discoverers arrived; in the 1960 it become independent; from the 1984 the president is Paul Biya; the residents are 18,5 millions; the capital town is Yaundé with 1.300.000 inhabitants; the weather is wet and hot; religion is 40% animist, 40% Christian and 20% Muslims.
- There are 24 diocese; in Yaundé we stay at the Efulan Parish.
- The sisters arrived to Camerun in 1993; in the 1995 it was open the Noviciate; now there are 7 sisters of PV, 11 of TV and 13 novices.
- In Doula in 2000 was open for the community and the Mental Healthcare Center.
- Mission: Telema-infirmary; atelier, Betania Home and the space for consultation:
- Betania Home is for the assistance to the mental ill of the street up to their reintegration.
- Visiting the Kinkole Hospital:
- Children sponsrship program
- Kintabo-Telema, January 2009
- Yaundé – Mental Healthcare center, visit and consultation to the mental ill of the prison, children sponsored;
- Doula – sick of the street, outside places, etc. .
- **Strong points:** request of the Church, testimony of consecrated and communitarian life; presence of youth and sisters in the mission; presence of coworkers, groups of hospitaller lays; the center self-financing themselves.
- **Weak points:** training about the sense of belonging and identity; training of the teacher; people are not enough; bet on youth and give value to the richness of those who arrive in the Congregation; reorganize the communitarian groups; poverty of our communities and financing of some of them.
- Telema-Kintambo: the goal of this presence was for one hand to help the sick in this area of the town; the other hand, being near to the education centers could guarantee the access of the sisters to them.
- **Coworkers:** 5 nurses, 3 psychiatrists, 1 psychologist, 5 guardians, 1 dressmaker-atelier, 1 pharmacist, 1 receptionist, 2 sisters to the cash register, 1 lady huosekeeper, 1 person to support in the archive, 2 cops due to the social aggressive climax; Dr. Mapunza is the supervisor.
- **6 sisters** are nurses while 2 are teachers; the postulants and the aspirant helps a lot.
- Lately we received many inspection visits (in every works of the diocese); we count on the support of the diocese.
- We realize meeting of the Board of Direction and we must to present the bookkeeping to the State.

BURKINA FASO: (formerly Upper Volta): independence in 1960, and in 1984 changed the name; 16 million inhabitants; has no access to the sea; country of honest men; national language is French and local languages.

Community: began as a small group in 1975 with the objective of the vocational training of the sisters; After this he thought into something more stable and settled the PMI Project; 1998 the community settled canonical; It is currently a project that

works well and are improving the quality; sister Ida is responsible for and Sor Edélia supporting this project, the other sister, Covadonga, makes the inquiry of Psychiatry.

- -Also makes inquiry of Psychiatry; There is a project of creation of pigs and farm:
- -The Center is not ours and the House either; mental health they lend us a place to consult
- -The fact of having people who want to work and support the project is a strong point.
- -Ouagadougou: it is a rented house where she lives a group of sisters doing their studies, 1 v and 3 VT; its mission is to study and be hospitable, also collaborating in the PJV presence.
- -meetings of young people are made, are invited and young women come; There is a good evangelisation in Burkina Foso.

This information is completed with the presentations made by the Sisters of the Commission (in annex)



JUDGE:

It is the time to analyze the facts of reality in the light of faith and life, the message of Jesus and his Church, to discover what is helping or preventing people achieve their full release, get to live like brothers and build a society according to the plan of God. It is time to ask what the word of God and the documents of the Church and let that they question the situation.

[Intervention of Sister Generosa](#)

WHY AND FROM WHERE WE ARE CARRYING ON THE RESTRUCTURING TODAY?

“Only if we are able to answer correctly to “from where” we are doing the restructuring of our structures now we will light up the future of our community and provinces” (Aquilino Bocos, cfm).

0. RESTRUCTURING AND VISION: We want to build it together

1. RESTRUCTURING AND SPIRITUAL EXPERIENCE OF UNINSTALLATION

They are not a mere institutional retouch we are being asked. . It is a basic attitude of conversion to the essentials and know what us ata. An attitude that will take us to live on the consecrated life and, therefore, substantive values from the fraternity.

Discern and act. Test and evaluate. Return to try and learn from the experience

*"I prefer a uneven, hurt and stained Church
To go out there than a sick Church
Because of the closure and comfort
For having taken refuge in its own security ..."* (EG49)

The Reign has to do with LEAVE, GO OUT.... It does not make us lose our identity. There is a mix, a fusion which gives something to the world today. Life has changed in another way and we do not how. Life is there.

By going out something new comes to light.... It is an evangelical calling. We do not get lost what we have but we want to share it. Everyone has something to share.

2. RESTRUCTURING AND PROPHETICAL MISSION

Put the **mission at the very center of our life** makes possible a new "vision". The mission makes the spirituality, the government, the education apostolic activities and economic something new. From there will rise spontaneously the reorganization or restructuring.

"The pastoral in key mission aims to abandoning the comfortable pastoral approach of the 'always been done that way'" (EG, 33)

3. RESTRUCTURING AND HARMONY (NOT HOMOGENEITY). "Leave everyone the freedom of his grace..."

Theologically is to remember that the unity of the Church does not mean "uniformity but drawing multiform harmony," (117 EG).

4. RESTRUCURING AND THEOLOGICAL VIEW

If only we look more and more at the world, we see that nothing misses. Let us stay into the analysis. We need a theological glaze. The statistics give us the reality but we cannot ask it what it is unable to give. It is not the oracle we have to listen to: "we are many, in ten years we will be many but in 50 year we will not know how many we will be" (always decreasing). We cannot accept a decreasing and death scenario. **We take what God wants but let the God be God having faith in His work.**

5. RESTRUCTURING AND ADJUSTMENT TO THE NEW SITUATIONS. Let us open to infinite possibility of evolution. Father Arrupe, in the Jesus Company, the freedom of the God's son and Christians was much more than a hidden word than a reality. The grace and the personal choice are over protected and submitted to the law and to the institutional structure. This

seems the most safe thing but it is neither the more Christian one nor the best for the future. The best comparison comes from the Biology of evolution. When the big turtles meet the shell, as a solution before the needs, it seems they had met the ideal solution but this solution was a huge limit both to the action of the turtles and their evolution opportunities.

The solution of the vertebrates, by introducing the spine inside the body, seems to leave the animal less vulnerable, but this internal security allows not only a better comfort to the threat of the medium but also infinite opportunity of evolution which then pass to the mankind.

6. RESTRUCTURING AND RIGHT TIME

It is important to find the time to join together and have good reasons.

The inevitability of this situation, being few, it is not the only reason to get together. We cannot live by negation. Knowing only what we want to know it is not enough to build something good. The Bible already says that "evil knowledge is not wisdom" (Ecclesiasticus 19.22). We unite for one greater good. A good cannot get separately. Or we recognize in the situation that we have a situation of grace, or we have no future.

7. RESTRUCTURING AND MOBILIZER PROJECTS

The restructuring does not lay at the level of ideas. The common projects make us move (for example: continental activities, education meeting, international novitiate, etc.) They are real and request us to open ourselves; they start from real needs and leads us to an unpredicted or unimagined organization.

8. RESTRUCTURING AND IDENTITY

Believe in the religious life as a gift of the Spirit to its Church and that it is alive and has something to give. It needs to stress the charismatic over the institutional, promote the spirituality.

The restructuring has to do with our "nomadic" identity. It is part of the life of every congregation, and of religious life in its history. "Now young people have to live or prepare one or two mergers in their congregations...". The evolution will not only create online and but also to unite...

9. RESTRUCUTRING AND BELONGING

We need to revitalize and joint possessions. Community membership is experienced with other many very disparate group memberships. The task of revitalizing and joint belongings from that fundamental nucleus which establish harmony, sense and inner **satisfaction**, is another aspect that is necessary to take care so that the communities have a future and can restructure with hope.

10. RESTRUCTURING AND COLLABORATION WITH OTHER CHARISM

(intercongregational and shared mission)

Circles of reference, thanks to the spirit, we are widening: the community is local, provincial, corporate, Church, world. All are receiving calls for openness, creativity, ingenuity and availability to carry out joint projects with the laity, ordained Ministers and other institutes.

11. RESTRUCTURING AND COOPERATION WITH OTHER CHARISMAS

(intercongregationality and shared mission)

Thanks to the Spirit, the circle of reference widen: community can be local, provincial, congregational, ecclesial, global. Everybody is receiving a call for the opening, creativity, witness and availability to carry on the common projects with the laity, the ordered ministers and other Institutions.

12. RESTRUCTURING AND INTERNATIONALITY (UNIVERSALITY)

The search of the universal. The charisma has an universal dimension rather than international. This is a gift for the Church from all the times and places, transcending the national.

13. RESTRUCTURING AND NEW LANGUAGE

14. RESTRUCTURING AND BELIEFS

Our life is based on beliefs and we face the future according to our beliefs. Today the ideas and plans are enough, it is necessary to reach the beliefs because from them come the value of the word and meeting with God, with the brothers and sisters. The beliefs leads us far from our little inner world toward that one we coincide and feel ourselves connected through a love which full us and by proclaiming it we claim the universal fraternity. Faith is a dynamic strength which breaks the routine and give a new and delicate means to the old common cliché. It gives vigor to the will, enrich the feelings and wake up the meaning of creativity.



ACT: *It is the time to carry out by a transforming action what we have understand about the reality (see) and what we have discovered about the God's plan on it (Judge). It is the time for a new practice and engagement. The transforming action is above all a liberator action. Being a transforming agent is being ferment in the dough; it*

is make our life a testimony of faith of the presence of Jesus in life and history and an experience committed to his following.

SHARING - – Brainstorming

Before starting to do concrete working proposal, it needs a brainstorming. Sisters need to evidence especially:

- **Continuity and response:** the meeting of the Committee is to continue what we have begun in Ghana; It is a great responsibility as the sisters expect something; It is a path started, now we can not return to others, Ghana was the first step; It gives us joy knowing that the meeting has not been in a vacuum; feel the need to do something; There is mobilization; continuity with the meeting in Ghana, with hope and realism; the Commission nation of the base as a proposal
- **Information and awareness:** it is necessary to sensitize all the sisters feel involved; We have to take care of the information; No one is marginalized; It is necessary to take time to raise awareness and involve us all; most importantly, awareness of base; It is essential to build an overview; importance of awareness, of work fears;
- **Congregational path:** hopefully the process is carrying on in the Congregation, we feel on the way, we fell as one body; we feel in tune with the congregational way of RR; this is a revitalization we must do; revitalize to give life; importance of the inner beliefs; deepen the deep beliefs of our vocation... I am called/sent.... Make a conversion path.
- personal feelings: they have strength and hope and we must do something; confidence, fear, I feel more strength, what can I contribute? I feel more confident; the meeting between my poverty and have confidence in the Lord (Mount);
- **Other aspects:** the enlightenment of sister Generosa was very important; taking into consideration the differences (fears); internationality and universality is a spirit of life, a missionary spirit; from the point of view of FI carrying on the experience of internationality... it can be very useful.

- **Integration process:** step made by our sister of fusion, revitalization/restructuring... would be able to assimilate this, when we are still assimilating the other... when we are still doing a path and

THE PROCESS OF RESTRUCTURING IN AFRICA

Work plan

(It's to pick up some ideas from which the Commission can draw up a more specific project)

1. BIBLICAL ENLIGHTENMENT – ICONS

Abraham: the way out and path of Abraham: the output and the path of Abraham: call, exit, leave it all, follow the voice of God, to be guided by faith, to meet other peoples, adaptation; Live from the faith the contradictions between the promises of God and reality; Let assurances and exit; the sacrifice of Isaac, between trust, break off and accept the offer until the "dearest", his son; blessing of God (Gn 12-22).

Moses and the liberation of the people (Es. 3): God heard the need for his people and called to Moses; He feels small and God gives you someone to help him... God wants the participation of everyone for the release; with God and with others.

Incitement to trust in God in Jesus: fulfill the commandments of the Lord, and he will fulfill his promise; do not be afraid (John 14); Jesus walking on water (6 Mc, 45ss)

I am going to do something new: Is 43,19

- Sending of the 72 disciples: Lc. 10,1ss
- The Good Samaritan: Lc 10,25-37
- Prudent Virgins, keeping the light of the hospitality on: Mt 23,1-13

Note: After submitting these suggestions, the Sisters of the Commission have tended to take the icon of Abraham; They also suggest that some other text to take in other years.

2. Mindset to be developed for living the process

Glance of Faith and mindset, climate of prayer, of search, of discernment; openness and availability to the action of the spirit; take root in Christ and willingness to work the inner life; attitude of conversion, stripping, uninstal, get out of ourselves; willingness to listen to the word and celebrate the sacraments; Welcome to the grace of the present moment;

Abandonment and confidence in the presence of God who never abandons those who in trust, he accompanies us; trust in God and distrust of ourselves;

Openness and availability Openness and availability to live the project of the Congregation as a common project: commitment and sense of communion because we are all in this process, although at different rates; sense of belonging and body awareness, Africa is not an island; When Africa moves is the congregation that moves; Live communion and harmony, knowing host differences; to live our identity and spirituality, go back to the origins, open to creativity;

Be enlighten by the experience of other congregations and by the voice of the Church which entrusts to the congregations make those processes. by the experience of other Congregations and by the voice of the Church which trust to the Congregation this process.

Hope, hope, realism, opening to exit and go to trails of Africa; courage to face fears, difficulties and resistances.

3. What priorities?

→ Live our lives from within, prayer, inner renewal (+++); Live interiority (+); find the **balance between the dimension fraternal, spiritual and Apostolic (+++)**

- take care of special **community environments** and our community relations (++) and training, initial and permanent (+++)

- **Consolidate** the apostolic works we have; improve quality (++)

- To promote the **Youth Pastoral Vocation**;

- **Awareness and communication/information** at every level:

- Communities, to commit all (+++);
- To the Superiors and formators as key people in the process (++);
- Fluent communication among the members of the Committee.

Realization of some **mobilization projects**: unique novitiate in the continent; education of the sisters during the 10 of VP; interchange of sisters; formation of Superiors, etc.

RESTRUCTURING IN AFRICA

From where?

→ Knowledge of reality we have today (we have completed the information that we had);

→ From awareness that this project together, took it from the set of sisters who we are

→ starting from each one of us, history that we analyze, educate each, build an overview, spread this same sensitivity

→ starting from what we said/heard so far, a need/call of the Church to look at our reality to be able to better respond...

→ RR do it from our reality (concrete, communities, training and apostolic works);

- From Congregational communion
- Consolidation of our presence in various levels, strengthen the identity, training, community and mission
- Giving greater role and responsibility to the Sisters of Africa
- From adapting to reality, responding to needs, adapting, but continuing charismatic identification; strengthening training, the communities and apostolic work

Why?

- The reality of Africa is growing and we need to consolidate it, reorganize it, we have grown, but we have to see if this is leading us to revitalize... also welcome the invitation of the Church
- We have beginning and we can not stop us, the Church asks us to change and some forms have become "obsolete"
- For a renewal in our testimony of life; visibility of our testimony; wake us up not to fall into the routine... fidelity to the Gospel and the charism
- The Congregation renews it and we have to follow the same movement
So we stand, see where we are and projecting the future
- To build these renewal together and renew the charism
- Responding to the call of the Church, the Congregation and to the same meeting in Ghana
Inspect community environments, create fraternity and revitalise these dimensions

For what?

- To better respond to our vocation of HSC and strengthen our identity as consecrated women (++) ; live with more radical following of Christ; more real life testimony of our life and charism; also to be better presence in the world; living our vocation radically
- To know us better and to be more United as sisters; the more we know each other, we most love us
- Strengthen our expertise by sharing; give quality answers to the recipients of our mission; gather forces and better respond to the mission; open up to others and find ways together and means of responding to the needs of the people; respond more effectively

How?

- Raising awareness, giving participation to all the sisters, opening; awareness of all... the superiors and training managers; sensitize to the communities, but also our major superiors; promoting the participation of all the sisters; sharing, reflecting together; awareness-raising and information
- Form the superiors of the Community (awareness-raising, information); consult and rely on other sisters of the congregation that can help us in this process;
- Learn more about the realities of the different countries where we are present; get to know the places and works; know the realities to respect cultures; take the reality

as it is, although it is complex and put us into action, Dios count on me; take the reality...

- Heart without borders - we educate this attitude; renew our consecrated life; know that Dios may fret, but awakens us...
- Continue the work as CHAF; the Commission would have to have much to do (SKYPE); continue what we have begun... responding to the Ghana meeting... to define when we find the next time; share the Sisters of the Commission, anniversaries ;
- Creation of groups for each area; carry on the interchange experience.

FIRST STEPS TO TAKE:

- Unification of the Novitiate of Yaundé, as a Novitiate of the continent; create the education team which would be a **mobilization project**.

As a commission

- Planning the work of the Commission
- Create teams – sub-committees
- Schedule a meeting of the CHAF in another country - January (??)
- If the meeting of superiors and Formators, would be a good time have a few days to the Commission

Start before the awareness

- Planning the work of the Commission
- Create teams – sub-committees
- Schedule a meeting of the CHAF in another country - January (??)
- If the meeting of superiors and Formators, would be a good time have a few days to the Commission
- ...
- **Think training lock**
- Care training, – the accompaniment
- Initial formation and first years of PV
- In a first time having an issue
- **Awareness of communities and Provincials superiors**
- Formation of Superiors and formators
- Create groups

FINAL EVALUATION

- I am happy of the effort to give continuity to the meeting in Ghana, constituting the CHAF; responsibility, confidence, put the work in the hands of God and the action of the Holy Spirit; much is expected of the Commission; We keep listening... more sense of communion... and feel another... feel with the Congregation...
- Continuity... has become an effort... large responsibility that we have to help the others understand..... is necessary that this be happening... opening of horizons... I am more convinced of what has been proposed and this way I can continue to transmit it to the communities; important to organise themselves in order to convey the richness of have received
- A great joy and at the same time... a new impulse to commit myself further in this process... slogan of last year... I feel very touched and poor... I thank the Congregation this opportunity... There are issues to which we must respond... responsibility to see how share... the light has come from each... I have confidence that we are beginning something... lighting of the sisters who have accompanied us
- Grateful for the meeting; didn't seem that it was the person listed... have opened me horizons... is not looking to Spain, but look at Africa... a big surprise that I had last year... understand that we are in this reality... enjoyed know Madagascar young... life that exist in Africa...
- Gratitude... continuity of the Ghana meeting... we have been able to share according to directions... I've free sense... a sense of communion... the spirit is working with our smallness and poverty
- I felt urgent and necessary to respond to the meeting in Ghana, we need to give response to the reality of Africa... to be able to give that testimony to the whole of the Congregation that this assume it responsibility and passion, is a fascinating work... not supported by the spirit will miss us... as Commission and African reality live this time of RR of seriousness and responsibility; GG won't miss... also the support of the provinces...