

MOTTO
“Belonging to Christ, committed to his Mission”

EVANGELISING COMMUNITYSERVING GOD, HUMANITY AND ALL CREATION

INTRODUCTION

Why a PASTORAL PLAN?

When we want to do something, we make a *plan*. When the Father, the Word and the Holy Spirit summoned creation into being, God had a plan. At every moment God invites us to play a part in the unfolding of that plan. “For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.” (Ephesians 1:9-10) *My plans for you are peace and not disaster, a future full of hope.* (Jeremiah 29:11)

To be *pastoral* is to look after others rather than self, look out for them before looking at your own wants; to look for the lost, bandage the wounded, carry the weak, assist the wayward, care for the strong, ensure food for the journey, avoid what is harmful, deal with danger, provide for the future. “We who are strong ought to bear with the failings of the weak, and not to please ourselves; let each of us please his neighbour for his good, to edify him.” (Romans 15:1) “I myself will search for my sheep ... I will seek the lost and I will bring back the strayed, and I will bind up the crippled and I will strengthen the weak and the fat and the strong will watch over; I will feed them in justice.” (Ezekiel 34:11, 15-16)

A *Pastoral Plan* for the Church does all this and more - within the Church community, and for the people, society and world around us. A *Pastoral Plan* helps and guides us all to listen and respond to the leading of the Spirit, to enter into the Father’s plan for our Church and our world; to be missionary disciples of Jesus in the present and to let the Spirit guide us into the future.

INVITATION TO ALL CATHOLICS

Each Catholic and all Catholic Communities within our Conference area are, in their own context, invited to study, to discuss and decide how to implement the *Pastoral Plan*. Study sessions should be arranged in all Parishes, groups and movements. Implementation of the *Plan* will be ongoing, monitored and evaluated. The *Council for Evangelisation* will regularly review and evaluate how our *Pastoral Plan* is being received and implemented.

A 'NEW' PASTORAL PLAN?

About 30 years ago the Southern African Catholic Bishops Conference (SACBC) adopted and began to implement the first Pastoral Plan, *Community Serving Humanity* [1989]. Many of you will remember this Plan.

In 2010 the Bishops decided that the Catholic Church in Southern Africa **needed** to create a *new Pastoral Plan*. They asked the then *Department for EVANGELISATION* of the SACBC to lead the process.

- Before doing this the Bishops had identified eight priorities for the life and mission of the Church in Southern Africa.
- Through a process of consultation in the parishes and other organisations there were two widespread consultations conducted by a team coordinated by Mgr. Barney McAleer. This team gathered up the concerns of all who responded. Six areas of mission emerged.
- This Consultation was conducted in three phases:

Phase 1: 2010 - Examined the status of the Pastoral Plan of 1989

Phase 2: 2011-2012 - Reflection on the nature of the Church

Phase 3: 2014-2015 - Follow up of Phase II introduction to the pastoral Priorities of the Bishops

This third phase included Lenten Reflections.

- After much input, reflection, discussion and prayer, the Bishops approved a *Vision Statement* and *Mission Statement* for the *Pastoral Plan*.
- At a meeting of the *Council for EVANGELISATION* May 2017, a task team was appointed to study all this material and compose a first draft of the proposed *Pastoral Plan* to be presented to the August 2017 SACBC Plenary of the Bishops Conference.

This **CONCEPT Pastoral Plan** is the work of the Drafting Committee after considering the in-put of the Bishops in their Plenary of August 2017, and the comments of the Council for Evangelisation in the November 2017 and January 2018 meetings. It has been authorised by the Bishops in Plenary of January 2018 to be released for study and comment by Priests and Religious and Laity through the different organs of the dioceses. Comment and suggestions will be welcome before July 2018.

The intention of the Bishops is that Dioceses begin to look at their own programmes and pastoral plans in the light of this Concept Pastoral Plan.

OUR VISION EVANGELISING COMMUNITY SERVING GOD, HUMANITY AND ALL CREATION

Let us unpack this statement!

A Community is a group of people who belong to each other, share life and care for one another. A community has a purpose. Every community which does good, participates in the love, life and action of the Trinity.

To evangelise is to do what Jesus did and what *Jesus is still doing*.

It is announcing something new, important and life changing:

- telling good news,
- bringing the truth about the Father who loves us all,
- bringing hope, creating joy,
- being a channel of the grace and power of God to change us and our world
- opening ourselves to the Holy Spirit, uniting ourselves with the Son

- assuring everyone that:

there is life on the other side of death;

that suffering can bring transformation;

that we are immensely loved;

that love is stronger than evil;

that forgiveness and reconciliation bring inner peace;

that heaven is real!

Can you add to this list yourself?

There are many ways to evangelise. New ways arise all the time to meet new needs and new situations. The Holy Spirit is ever creative, forever prompting responses to new situations: "*Look I am doing something new!*" (Isaiah 43:19) The Father is still working on His plan! Creation is God's project!

An **EVANGELISING COMMUNITY** is a community of missionary disciples of Jesus, busy with God's work.

An *evangelised* person or community has heard the Good News about Jesus and is trying to live as his disciples. *I chose you! Follow me! Listen!* (Cf. *John 15:16; Mark 1:17 and John 21:22; John 10:27*) An *evangelising* community tells the Good News about Jesus to others. It keeps on trying to do good all the time for its own members, for others, and for our common home, our planet Earth.

An **EVANGELISING COMMUNITY** is always busy serving God, humanity and all creation.

God, Humanity and all Creation:

God: We already know about God, Father, Son and Holy Spirit.

Humanity means all of us human beings without any exception whatsoever.

All Creation means the whole created universe. For each one it means that part of creation we live in; which we move about in; where we have an impact on the environment.

OUR MISSION

We, the Church, the family of God in Southern Africa, commit to work together with others for the good of all, by responding to the cry of the poor and the cry of the earth, through Worship, Proclamation of the Word of God, Formation, Advocacy, Human Development and Care of Creation.

Let us unpack this statement!

The Church: the People of God, all the baptised, i.e. the Laity (which includes members of Religious Congregations and Sodalities) and the ordained under leadership of the Diocesan Bishop. (*Lumen Gentium* #10)

The family of God: The family of God: brothers and sisters of Jesus, the first-born Son; sons and daughters of the Father; a family, not by human genes and DNA, but by faith, baptism and the Holy Spirit and sharing at the table with Jesus.

To work together: Not working alone but as a family; a community of communities.

To work together with others: With those who belong to any faith or none. With anybody!

For the good of all: Like God, we exclude no one. We include each one. Sometimes we call this 'the common good'.

The cry of the poor: We hear and respond to the cry of the poor. Many of us who hear or read this are poor. Many of us are not. Many families and people among us and around us are poor, marginalised, even helpless or destitute (*cf. Laudato si* #49). How can we who are not poor respond? How can we who are not poor respond?

The cry of the earth: We hear and respond to 'the cry of the earth': our planet and the environment, our common home which is being damaged (*cf. Laudato si* Chapter 1).

Worship, Proclamation of the Word of God, Formation: We listen and respond to God's Word and participate in the Eucharist and other sacraments, this is the heart and soul of the life of the Church. By this the Church is created and sustained; Jesus pours himself, the Spirit, his life, grace, truth, mercy and power into the Church.

Advocacy: raising our voices along with and on behalf of those of us who have little or no power or voice; assisting, lobbying, representing, standing up for what is right, acting in solidarity.

Human Development: helping ourselves and each other to develop our full potential as individuals and as community; physically, emotionally, intellectually, culturally, morally, vocationally, spiritually and in every way that humanises us. This includes discovering and developing personal charisms and talents.

Care of Creation and the Environment: looking after the soil, our water, our air, the plants, the animals, our dwelling places, our buildings, our resources, our sources of energy ... the heritage of our children's children and all the coming generations.

DRAFT January 2018

Our Concept Pastoral Plan invites communities to be and become an:
**EVANGELISING COMMUNITY SERVING GOD, HUMANITY AND
ALL CREATION**

Let us ask God to inspire us to be generous and courageous enough to choose that:

*We, the Church, the family of God in Southern Africa,
commit to work together with others for the good of all,
by responding to the cry of the poor and the cry of the earth,
through Worship, Proclamation of the Word of God, Formation,
Advocacy, Human Development and Care of Creation*

WHAT WE NEED

If we commit ourselves to being a Church with this vision and this mission, we will need:

- + **Focus Areas** where we can devote our energies and resources: A-H, pages 7-14
- + **Specific Goals** to keep us focused and responsible: Generally, these are set at the local level.
- + **Ways to work** towards these goals: We look for suggestions on pages 7-14
- + **Knowledge** of existing resources **and access** to these: We look for suggestions on pages 7-14
- + **Inspiration, imagination and creativity** to create new ways and find new resources
- + **Self-understanding** which promotes the values of one's own culture and allows one to dialogue honestly and openly in an inter-cultural environment
- + **Formation for everyone.** Not just for being an evangelised community but also for being an *evangelizing community*. Gradually becoming *missionary disciples* in every area of our everyday life.
- + **Readiness to reach out to everyone.** Young and elderly, sick and healthy, local and foreigner, Christians and those of other faiths ... rich and poor, employed and jobless, well off and struggling, victims and perpetrators.
- + **Vibrant and renewed parishes incorporating and collaborating with different groupings.**

“The parish is the presence of the Church in a given territory, an environment for hearing God’s word, for growth in the Christian life, for dialogue, proclamation, charitable outreach, worship and celebration. In all its activities, the parish encourages and trains its members to be evangelisers. It is a community of communities, a sanctuary where the thirsty come to drink in the midst of their journey, and a centre of constant missionary outreach. We must admit, though, that the call to review and renew our parishes has not yet sufficed to bring them nearer to people, to make them environments of living communion and participation, and to make them completely mission-oriented.” (*Evangelii Gaudium* #28)

- The parish is how the Church divides up the world into small, geographical units that enable the entire world to encounter Jesus Christ as believed, celebrated, and lived through the ministry of this particular community of believers. United with other parishes within a diocese, the parish is

the centre to which the youth and the adults come to receive the gift of love which is then shared and given to others.

- The place of the Bishop in the communion of the diocese; the place of the parish priest in the communion of the parish; the place of the laity in living this communion which receives and gives Good News.

We still consider the Small Christian Communities invaluable for evangelising and implementing the pastoral plan. A Pastoral Institute and diocesan pastoral committees or offices are important agents in communicating and coordinating the growth of faith in local communities. A deeper vision of the parish is essential to fostering and coordinating the evangelising role of each member. (*Evangelii Gaudium* #28)

“It can be helpful for you to form associations in order to continue shaping your Christian conscience and supporting one another in the struggle for justice and peace. The *Small Christian Communities* (SCCs) and the “new communities” are fundamental structures for fanning the flame of your Baptism.” (*Africae Munus* #131)

“Other Church institutions, basic communities and small communities, movements, and forms of association are a source of enrichment for the Church, raised up by the Spirit for evangelizing different areas and sectors. Frequently they bring a new evangelizing fervour and a new capacity for dialogue with the world whereby the Church is renewed. But it will prove beneficial for them not to lose contact with the rich reality of the local parish and to participate readily in the overall pastoral activity of the particular Church.” (*Evangelii Gaudium* #29)

FOCUS AREAS

A: EVANGELISATION

“I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ ...” (*Evangelii Gaudium* #3)

Our own evangelisation and the evangelisation of others begins with hearing about Jesus and coming to know him personally. This personal relationship with Jesus is fundamental to the pastoral plan; all other areas flow out of this foundational experience. Focus areas are:

- Deepening friendship with Jesus through personal prayer and prayer together
- Helping others to know Jesus and to love him
- Priests and pastoral agents motivated by this fundamental experience of the love of Jesus
- Conscience which is a lived experience of the fundamental love for Jesus
- Catechesis which flows from, fosters and deepens this relationship with Jesus
- Becoming missionary disciples and how discipleship impacts on the socio-political, economic and cultural dimensions of persons and society

“... the first step is personal dialogue, when the other person speaks and shares his or her joys, hopes and concerns for loved ones, or so many other heartfelt needs.” (*Evangelii Gaudium* #128)

Notes for identifying possible pastoral agents in implementation of this focus area.

“Becoming “the salt of the earth” and “the light of the world”. **For her mission of evangelisation, the Church in Africa draws upon several sources: sacred Scripture, Tradition and the sacramental life ... the Catechism of the Catholic Church ... the Compendium of the Social Doctrine of the Church ... the Church’s mission as “Mother and Teacher” in the world and in society ... Christians who draw nourishment from the authentic source, Christ, are transformed by him into “the light of the world” (Mt 5:14), and they transmit the one who is himself “the Light of the world” (Jn 8:12). Their knowledge must be shaped by charity. Knowledge, in fact, “if it aspires to be wisdom capable of directing man in the light of his first beginnings and his final ends ... must be ‘seasoned’ with the ‘salt’ of charity.”** (*Africae Munus* #95)

In order to accomplish the task that we are called to carry out, let us make our own the exhortation of Saint Paul: “Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the Gospel of peace, besides all these, taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray at all times in the Spirit, with all prayer and supplication” (*Eph* 6:14-18). (*Africae Munus* #96)

Identify possible pastoral agents who can drive the implementation of this focus area and possible pastoral programmes which could be of assistance in the implementation.

B: LAITY FORMATION AND EMPOWERMENT

“... the laity, by their very vocation, seek the Kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They live in the world, that is, in each and in all of the secular professions and occupations.

- They live in the ordinary circumstances of family and social life, from which the very web of their existence is woven.
- They are called there by God that by exercising their proper function and led by the spirit of the Gospel they may work for the sanctification of the world from within as a leaven.

In this way, they may make Christ known to others, especially by the testimony of a life resplendent in faith, hope and charity.

Therefore, since they are tightly bound up in all types of temporal affairs it is their special task to order and to throw light upon these affairs in such a way that they may come into being and then continually increase according to Christ to the praise of the Creator and the Redeemer.”

(*Lumen Gentium* #31)

“Lay men and women are called, above all, to holiness, a holiness which is to be lived in the world. Dear members of the faithful: cultivate your interior life and your relationship with God, so that the Holy Spirit may enlighten you in all circumstances. In order to ensure that the human person and the common good remain effectively at the centre of all human, political, economic or social activity, deepen your union with Christ, so as to know and love him by devoting time to God in prayer and in the reception of the sacraments. Allow yourselves to be enlightened and instructed by God and by his word.” (*Africae Munus* #129)

The Church is ‘outside’ in the world – where the laity live and bring the Good News of Jesus. The laity gather as church on Sundays and from there they are then sent out again into their daily lives in the world.

To be disciples and missionaries in their daily lives lay people need:

- Understanding and support in their struggle to be Christians *wherever they are*
- Formation in ethics and the moral virtues, e.g. honesty and integrity
- Education on how to be responsible citizens in civic, social, economic and political life
- Reflection on how to address the social ills in various communities with awareness of the Social Teachings of the Church and the See-Judge-Act method
- To learn together how to witness to their Christian faith in Jesus by their behaviour and speech
- Formation in spirituality and prayer
- To create a network of friends who speak with the voice of Christ in service of others
- *Add your own suggestions*

Parish Pastoral Councils serve the life of the parish and also support the laity in their unique mission in the world.

“Through her lay members, the Church is present and active in the world. Lay people have an important role to play in the Church and in society. To enable them properly to take up this role, it is fitting that centres of biblical, spiritual, liturgical and pastoral formation be organized in the dioceses. It is my

heartfelt desire that lay people with responsibility in the political, economic and social fields be equipped with a solid knowledge of the Church's social doctrine, which can provide them with principles for acting in conformity with the Gospel. Lay men and women, in fact, are "ambassadors of Christ" (2 Cor 5:20) in the public sphere, in the heart of the world. Their Christian witness will be credible only if they are competent and honest professional people." (*Africae Munus* #128)

Notes for identifying possible pastoral agents in implementation of this focus are.

"Today, many decision makers, both political and economic, assume that they owe nothing to anyone other than themselves. "They are concerned only with their rights, and they often have great difficulty in taking responsibility for their own and other people's integral development. Hence it is important to call for a renewed reflection on how rights presuppose duties, if they are not to become mere licence." (*Africae Munus* #82)

Identify possible pastoral agents who can drive the implementation of this focus area and possible pastoral programmes which could be of assistance in the implementation.

C: LIFE AND MINISTRY OF PRIESTS & DEACONS

"In our world, ordained ministers and other pastoral workers can make present the fragrance of Christ's closeness and his personal gaze. The Church will have to initiate everyone – priests, religious and laity – into this "art of accompaniment" which teaches us to remove our sandals before the sacred ground of the other (cf. Ex 3:5). The pace of this accompaniment must be steady and reassuring, reflecting our closeness and our compassionate gaze which also heals, liberates and encourages growth in the Christian life." (*Evangelii Gaudium* #169)

- A calling which begins with a relationship with Jesus
- People who are mature, prayerful and integrated
- Service and ministry flows from a relationship with Jesus
- Priests and deacons who are mature spiritual persons

Relationship with Jesus and maturity are measured by signs of:

- Prayer life – on one's own and together with others
- Christian life style
- Good morals
- Positive interaction with people
- Responsibility in family, parish and society
- A spirit of service

This ministry requires:

- A sense of calling – being called by Jesus
- A sense of service – like Jesus
- Adult integrity, responsibility and professional behaviour

Candidates for this ministry are nurtured by youth programmes and seminary programmes which foster an evangelising spirit, accompanied by intellectual formation and personal growth in faith and wisdom.

Notes for identifying possible pastoral agents in implementation of this focus area.

“By devoting yourselves to those whom the Lord entrusts to you for their formation in Christian virtues and their growth in holiness, you not only win them to the cause of Christ but also make them protagonists of a renewed African society. Given the complex situations that you encounter, I ask you to deepen your life of prayer and your ongoing intellectual and spiritual formation. Become ever more familiar with sacred Scripture, the word of God which you daily meditate upon and explain to the faithful. Grow in your knowledge of the Catechism, the documents of the magisterium and the Church’s social doctrine. You will then be capable of forming the members of the Christian community for whom you are immediately responsible, so that they can become authentic disciples and witnesses of Christ.” (*Africae Munus* #109)

Identify possible pastoral agents who can drive the implementation of this focus area and possible pastoral programmes which could be of assistance in the implementation.

D: MARRIAGE AND FAMILY

“The mystery of the Christian family can be fully understood only in the light of the Father’s infinite love revealed in Christ, who gave himself up for our sake and who continues to dwell in our midst ... the living Christ who is at the heart of so many love stories, ... the fire of the Spirit upon all the world’s families.” (*Evangeli Gaudium* #59)

The Joy of Love – the initial encounter and experience of Jesus is in the family.

- Spirituality of the family and devotional and spiritual life of the family (cf. *Amoris Laetitia* Ch 9)
- Ongoing accompaniment and formation of couples and families
- The gift of children and caring for them
- Catechesis within the family
- Formation of the family for an evangelising mission to:
 - families,
 - Church and
 - society
- Formation for those in the parish ministry of marriage preparation
- Catechesis:
 - Confirmation and witnessing to Christ and his Gospel
 - Dating and engagement preparation
 - marriage preparation
- Formation in parenting
- Special family situations – single parents, widows and widowers, orphans
- Responsibility to the extended family and expectations according to culture
- Children with special needs
- Care for hurting and broken families
- Care of the sick and aged in families
- Care for divorced Catholics

Notes for identifying possible pastoral agents in implementation of this focus area.

“The family is the best setting for learning and applying the culture of forgiveness, peace and reconciliation. “In a healthy family life we experience some of the fundamental elements of peace: justice and love between brothers and sisters, the role of authority expressed by parents, loving concern for the members who are weaker because of youth, sickness or old age, mutual help in the necessities of life, readiness to accept others and, if necessary, to forgive them. For this reason, the family is the first and indispensable teacher of peace.” (*Africae Munus* #43)

Identify possible pastoral agents who can drive the implementation of this focus area and possible pastoral programmes which could be of assistance in the implementation.

E: YOUTH

“Youth is a time when genuine and irrepressible questions arise about the meaning of life and the direction our own lives should take. Only God can give the true answer to these questions. Concern for young people calls for courage and clarity in the message we proclaim;

- **we need to help young people to gain confidence and familiarity with sacred Scripture, so it can become a compass pointing out the path to follow.**
- **Young people need witnesses and teachers who can walk with them, teaching them to love the Gospel and to share it, especially with their peers, and thus to become authentic and credible messengers.”** (cf. *Africae Munus* #61)

“The rise and growth of associations and movements mostly made up of young people can be seen as the work of the Holy Spirit, who blazes new trails to meet their expectations and their search for a deep spirituality and a more real sense of belonging. There remains a need, however, to ensure that these associations actively participate in the Church’s overall pastoral efforts.” (*Evangelii Gaudium* #105)

This special period of life (16-25 years) shows needs at three different stages: early teens, later teens, young adult. Their own felt / perceived needs is the initial area of contact and dialogue.

- Different challenges faced by boys and girls
- Dealing with peer pressure
- Developing friendship with Jesus
- A sense of belonging
- Young people in 21st Century
- Youth to youth ministry

Reflecting with the young and accompanying them in growth requires:

- Fostering holistic human growth and development and wholesome interpersonal relationships
- Formation in faith
- Counselling and accompaniment
- Assisting youth to know and live the Word of God in context of their own sensitivity to justice issues, addressing socio-political challenges and exploring the relationship between culture and the Gospel
- Discussing their concerns about education, employment, abuse, exploitation and different kinds of addictions ...

Notes for identifying possible pastoral agents in implementation of this focus area.

“In his Rule, Saint Benedict asks the abbot of the monastery to listen to the youngest monks. As he says: “It is often to a younger brother that the Lord reveals the best course”. So, we should make every effort to involve young people directly in the life of society and of the Church, so that they do not fall prey to feelings of frustration and rejection in the face of their inability to shape their own future, especially in those situations where young people are vulnerable due to lack of education, unemployment, political exploitation and various kinds of addiction.” (*Africae Munus* #62)

Identify possible pastoral agents who can drive the implementation of this focus area and possible pastoral programmes which could be of assistance in the implementation.

F: JUSTICE, PEACE AND NON-VIOLENCE

“This is what the Lord asks of me, to act justly, love tenderly and walk humbly with my God.” (Micah 6:8)

“Action on behalf of justice and participation in the transformation of the world fully appeared to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church’s mission for the redemption of the human race and its liberation from every oppressive situation” (*Justice in the World, Synod of Catholic Bishops, 1971. #6*)

The following focus areas require formation about justice, peace and non-violence. Peace is not simply the absence of war (Paul VI)

- Continuing conversion of attitudes and behaviour
- Justice and reconciliation in group relations
- Promoting non-violence and peace-building
- Gender based violence
- Addressing racism and xenophobia
- Human trafficking
- Addressing corruption, economic injustice and exclusion
- Understanding the Social Teachings of the Church and their demands within the socio-political situation
- Addressing violence and abuse in the home

Notes for identifying possible pastoral agents in implementation of this focus area.

“The body politic, whose essential duty is the implementation and administration of a just order, can be a major instrument at the service of reconciliation, justice and peace. This order, in its turn, is at the service of the “vocation to the communion of persons”. In order to put this ideal into practice, the Church in Africa must help to build up society in cooperation with government authorities and public and private institutions that are engaged in building up the common good. ... The Church, for her part, is committed to promoting within her own ranks and within society a culture that respects the rule of law.” (*Africae Munus* #81)

“Absolute respect for every innocent human life also requires the exercise of conscientious objection in relation to procured abortion and euthanasia. “Causing death” can never be

considered a form of medical treatment, even when the intention is solely to comply with the patient's request.” (*Evangelium Gaudium* #89)

Identify possible pastoral agents who can drive the implementation of this focus area and possible pastoral programmes which could be of assistance in the implementation.

G: HEALING AND RECONCILIATION

“It is God’s grace that gives us a new heart and reconciles us with him and with one another. Christ re-established humanity in the Father’s love. Reconciliation thus springs from this love; it is born of the Father’s initiative in restoring his relationship with humanity, a relationship broken by human sin. In Jesus Christ, “in his life and ministry, but especially in his death and resurrection, the Apostle Paul saw God the Father reconciling the world (all things in heaven and on earth) to himself, discounting the sins of humanity (cf. *2 Cor* 5:19; *Rom* 5:10; *Col* 1:21-22)”. (*Africae Munus* #20)

“It is by granting and receiving forgiveness that the traumatized memories of individuals and communities have found healing and families formerly divided have rediscovered harmony.” (*Africae Munus* #21)

Jesus heals, he reconciles, he saves: this was an important sign of the progress of his evangelising mission:

- Personal healing – physical, emotional, relational and spiritual
- Healing and reconciliation in inter-personal relationships
- Healing in families, Religious Communities and formation houses
- Healing and reconciliation among the clergy
- Healing and reconciliation among nations, tribes and races
- Deliverance from internal and external forces
- Exorcism

Notes for identifying possible pastoral agents in implementation of this focus area.

“Pastoral workers have the task of studying and recommending *restorative justice* as a means and a process for promoting reconciliation, justice and peace, and the return of victims and offenders to the community.” (*Africae Munus* #83)

Identify possible pastoral agents who can drive the implementation of this focus area and possible pastoral programmes which could be of assistance in the implementation.

H: CARE OF CREATION AND THE ENVIRONMENT

“It is our humble conviction that the divine and the human meet in the slightest detail in the seamless garment of God’s creation, in the last speck of dust of our planet.” (*Laudato si* #9)

- Education, awareness and behavioural change which helps us live and practise the Gospel in our care for creation and the environment
- An analysis which helps underscore the relationship between socio-political demands and behavioural patterns which promote care for creation and the environment
- Care for the earth
- Care for the soil, water and air
- Care for the environment
- Care for animals
- Use of water
- Careful use of resources: reduce, recycle and reuse
- Care for beauty

Notes for identifying possible pastoral agents in implementation of this focus area.

“Some business men and women, governments and financial groups are involved in programmes of exploitation which pollute the environment and cause unprecedented desertification. Serious damage is done to nature, to the forests, to flora and fauna, and countless species risk extinction. All of this threatens the entire ecosystem and consequently the survival of humanity. I call upon the Church in Africa to encourage political leaders to protect such fundamental goods as land and water for the human life of present and future generations and for peace between peoples.” (*Africae Munus* #80)

Identify possible pastoral agents who can drive the implementation of this focus area and possible pastoral programmes which could be of assistance in the implementation.