

**THE RENEWAL OF AUGUSTINIANS OF AFRICA FOR TRUE PASTORAL
WITNESS IN RESPONSE TO THE DEMANDS OF THE CHURCH TODAY**

UNION OF AUGUSTINIAN FRIARS OF AFRICA (UAFA)

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EDITED BY: JAMES WAMBUGU, O.S.A. and KOLAWOLE CHABI, O.S.A.

Forward

The idea of formation of the Union of Augustinian Friars of Africa (UAFA) was conceived in October 2013 during the Friary Council in Nairobi. Apparently, the Council Father's felt the need to promote more Augustinian cohesion unlimited by circumscriptions boundaries. The Friary Community in Nairobi a fruit of collaboration between German, Belgium, Curia, Kenya and DRC circumscriptions was already a fruit of collaboration among circumscriptions. However, the need was felt to enhance profound collaboration. Later, the UAFA members met in Nairobi in 2018 and there was further need to collaboration among the Augustinian Friars in Africa beyond a common formation house. We can hope and pray that the seed that was planted will grow to full maturation.

This maiden copy contains a collection of articles that were presented during the 2017 UAFA meeting. The friars in the meeting explored the following areas:

Study of Saint Augustine and Augustinian scholarship: A necessity for the Revitalization of life and witness in the service of the Church in Africa- Fr. Stephano Musomba

The Role of Augustinian Values in our Schools (as Element of social Transformation) in the Churches evangelization work in Africa. (Fr. Kenneth Eze)

Authentic Formation of Augustinian candidates in the way of the Order. The point of departure for Augustinian Renewal in the Church's evangelization Fr. Joseph Oduor

The Augustinian Mission and its Expansion in Africa Fr. James Wambugu

Emergency call to the migration tide in Africa. Where do we stand and where is our approach Fr. Arnest Sugule

Accountability as Fidelity in stewardship communion according to the footsteps of Saint Augustine Fr. Georges Mizingi

African Augustinian Inter-circumscriptional collaboration and its sustainability as the Strength of our witness Fr. John Abubakar

Augustinian collaboration with the local Church for the faithful witness Fr. Robert Karanja

The next UAFA meeting is scheduled in Kinshasa in the DRC July 2019. We hope most Friars who were not able to attend the last meeting will have access to information through the articles in the spirit of enhancing wider participation. Fr. James Wambugu
osa (Secretary UAFA)

OPENING REMARKS BY ASSISTANT GENERAL

Dear brothers,

I wish to thank the President of the Union of Augustinian Friars of Africa (UAFA), Very Rev. Fr. John Abubakar for his kind words of welcome, the International Friary House for hosting us here in Nairobi. May I, at the same time, convey to you the warm greetings of the Prior General and the members of the General Council who are united with us in prayers for the success of this event.

This is one of the rare moments in which we Augustinian Friars from the circumscriptions in Africa are meeting. Since the founding of this regional body, brothers have met a number of times in different places but in the last few years, for some reasons, we have not been able to come together. Our number here may appear insignificant. Nevertheless, it is appreciable and your enthusiasm is encouraging. It is our hope that there will be a follow up with periodic gatherings as resources and time permit so that we can strive together in the unity of mind and heart to make this organ stronger through our commitment to the Order.

Most of us will be wondering: why is this UAFA when we already have AFA? What is the actual purpose of this UAFA meeting? What do we aim to achieve?

The main purpose of this meeting is to fraternize: to know ourselves, our circumscriptions, share our life experiences together, to explore areas of collaboration as Augustinians and to strengthen the bond of fraternal unity as means of renewal for a better witness in the Church and in the world. Our continent is richly endowed with superabundant blessings of human and natural resources for the well-being of mankind and the glory of God. The variety of our cultures expresses the beauty of divine splendor in Africa. However, the situations in which we live are full of contraries and challenges which we cannot feign ignorance of. It is within this context that we Augustinians are called to evangelize as some of our brothers will highlight in their presentation. "If we Augustinians want to continue our mission as servants of humanity, we must be capable of being in touch with reality in order to listen carefully to the voice of a changing world."

At the Ordinary General Chapter of 2001, the Order took a decision to give special attention to strengthening the Augustinian presence and commitment for the proclamation of the Gospel in Africa. It affirms that: "it is the responsibility of the community, the Christian community as a prophetic stance, to proclaim today the Good News in Africa, a continent close to us because there Augustine founded his first religious communities. As our response to the signs of the times and as faithful heirs of St. Augustine we choose to direct our hearts and energies towards Africa, contributing with our spiritual traditions to the evangelization of such a continent that is so much in need of the Good News." These words underline the consciousness of the Order's affinity to Africa because of the root of its Spiritual Father, Augustine and his start of what later spread to Europe as a result of the invasion of North Africa by the vandals.

The Order keeps faith to its word translated in concrete action over the years. The number of Augustinians in Africa has increased notably through the promotion and care of vocations, the establishment of more formation houses and fostering of ongoing formation. The Order is now making considerable impact in the area of human and social development through the opening of some schools especially secondary schools. Whatever Augustinians have in all the circumscriptions in Africa are fruits of the collective effort of the whole Order. We thank the Order especially the circumscriptions and the African Augustinians who labor tirelessly to make the Order flourish in this part of the world. It is a big heritage that we have received. What do we or can we make of it? We can do a lot more even though we have a lot of challenges.

There is a change taking place within and around us that calls for reflection. What can we do for the renewal of ourselves as friars and communities to strengthen our commitment, to enable us to give the best of ourselves in order to consolidate and make the mission project of the Order meaningful in Africa and in the world? What is our vision for the future? Or what kind of future do we envisage for ourselves and for the Church? St. Augustine's speaks about time as the measure within which we reveal and define ourselves by our actions in life. *"And you all say, the times are troubled, the times are hard, the times are wretched. Live good lives, and you will change the times by living good lives; you will change the times, and then you 'll have nothing to grumble about."* How do we live as Augustinians in our communities and circumscriptions today? The quality of our personal and community life today has an effect on our mission and carves a niche which will be evaluated in due course by successive generations. If we are good and our actions are in conformity with goodness, we become yeast that leavens and light that shines around; if we work for the growth and spread of our circumscriptions, we are equally doing it for the Order and contributing for the common good. All that we have are means or instruments to assist us in the service of the Order and the Church.

The papers that some brothers will present will enrich us and lead us to understand some of the realities and the apostolates carried out in the various circumscriptions as response of the Order in the service of the Church and the people. Our gratitude goes to you the Superiors of the African circumscriptions for making this event possible and to the brothers encouraged to participate and share their life experiences.

May Mary our Mother of Good Counsel plead for us before her Son; and may the Holy Spirit illumine our hearts to listen as we dialogue.

Edward Daleng, OSA

THE RENEWAL OF AUGUSTINIAN FRIARS OF AFRICA FOR TRUE PASTORAL WITNESS IN RESPONSE TO THE DEMANDS OF THE CHURCH TODAY

INTRODUCTION

Before anything else as Augustinians, we have to ask ourselves: Who are we? Where are we from? Where are we now? Where are we going? We have to know that St. Augustine is a source of our identity. In order to accomplish our apostolate as Augustinians we need to know him and follow him. The goal of knowing and following him is to see Christ our Saviour and inherit the Kingdom of God. Donald says: “To live and die is a lonely task. No one can live our lives except ourselves; no one can die our death. And no one can take the consequences of the way we have lived and died except ourselves.”¹ This requires a committed responsibility from each of us as Augustinians.

The constant search for God through interior life and the love of the neighbour are two important aspects analysed by St. Augustine. He exhorts us to love the truth through a sincere dedication to study. He also exhorts us to search God through the community in which the members share faith and life and serve the Church and the world.² This search for God should begin with the discovery of the self. For this reason, Augustine says: “O unchanging God, let me know myself; let me know you.”³

Being our model, St. Augustine was a man of passion and faith of highest intelligence and he was committed in his pastoral care and thus he is a great saint and Doctor of the Church. To know him is necessary and to have serious Augustinian formation will be of great service to the Church in Africa, especially in this time where globalization brings about many challenges. We know that in this time if a person is not well grounded in religious values, it is easier for him to be caught up in the game and fall for the lure of money, easy life and immature affective adventures.

Therefore, in order to have the revitalization of life and witness in the service of the Church in Africa through the study of St. Augustine and Augustinian scholarship we need to examine the contents in the light of new needs and concerns emerging from the concrete situations in people’s lives in the Church of Africa. The aim of this short paper is to show the importance of studying St. Augustine in order to be effective in our pastoral activities as Augustinians. It is comprised of two parts. The first part deals with St. Augustine as the source of our identity and the second part deals with St. Augustine as our model in whatever we do.

¹ Donald X. Burt, “Let Me Know Myself...” Reflections on the Prayer of Augustine, (Collegeville Minnesota: The Liturgical Press, 2003), 9.

² Cf. Plan of Augustinian Formation, *Ratio Institutionis* (Rome: Pubblicazioni Agostiniane, 1993), no. 7.

³ Augustine, “*Solliloquies*, 2, 1, 1,” in Donald X. Burt, “*Let Me Know Myself...*” Reflections on the Prayer of Augustine, (Collegeville Minnesota: The Liturgical Press, 2003), 10.

CHAPTER I: AUGUSTINE: SOURCE OF OUR IDENTITY

Introduction

It has to be noted that re-reading of one's life permits a religious to discover the coherence of his life and it helps him to discern the will of God better in his life. Augustinian Spirituality proceeds from the following of Christ according to the wisdom of the Gospel and the action of the Holy Spirit. Its principal point of reference is the teaching and examples of St. Augustine, complemented by the tradition of the Order. The principal document of our Spirituality is the St. Augustine's Rule. The Rule of St. Augustine directs our lives and actions and informs our characteristic values of unity, truth and charity.

To study St. Augustine is like putting oneself in front of the mirror to see if one is properly dressed before going out. We are not the unknown in our religious life and our pastoral activities but we have identity as Augustinians. Pope Benedict XVI, in his book, *Great Christian Thinkers: From the Early Church Through the Middle Ages*, says: "In St. Augustine who talks to us, talks to me in his writings, we see the everlasting timeless of his faith, of the faith that comes from Christ, the Eternal Incarnate Word, Son of God and Son of Man. And we see that this faith is not of the past, although it was preached yesterday; it is still timely today, for Christ is truly yesterday, today, and forever."⁴

1. Sharing Life in Community

1. 1. Introduction

The purpose of life in Augustinian community is to search for God, who is the ultimate Truth, not alone, but among friends, who are committed to the same journey. In such community love is at the centre and it is the heart⁵ of every act and interaction. The respect for each person, as a child of God, is the primary concern of every brother.

1. 2. Community and Friendship

1. 2. 1. Role of Community and Friendship

St. Augustine, in the Rule states that: "The main purpose for you having come together is to live harmoniously in your house, intent upon God in oneness of mind and heart."⁶

For St. Augustine friendship and community are linked together. First, friendship and community both express the value of relationships and they show that the 'other' is a place of encounter with God. Second, they demand a movement away from the self and

⁴ Benedict XVI, *Great Christian Thinkers: From the Early Church Through the Middle Ages* (Minneapolis: Fortress Press, 2011), 137.

⁵ Cf. Augustine, Rule of St. Augustine, 3 and 4.

⁶ Augustine, Rule no. 3.

show the honouring of the other. Third, the role of friendship shines throughout the life of St. Augustine. He expresses his esteem for friendship with a deep fascination. He says: “In all situations, in every place and time, one should have friends and seek them out.”⁷

1. 2. 2. Importance of Community

The Order of St. Augustine, following the teachings of St. Augustine, puts great esteem to the community. The Augustinian constitutions reveals this when it states: “Community is the axis around which Augustinian religious life turns: a community of brothers who live harmoniously in their house, united by a single soul and a single heart, seeking God together and open to the service of the Church.”⁸

It is noted that the community springs from charity and it is expressed in friendship, which nourishes loyalty, trust, sincerity and mutual understanding.⁹

1. 2. 3. Friendship as God’s Gift

According to St. Augustine, friendship unites us in Christ, helping us to recognise the signs of God’s love in the events and circumstances of life. For this reason, he points out that: “...friendship is genuine only when you bind fast together people who cleave to you through the charity poured abroad in our hearts by the Holy Spirit who is given to us.”¹⁰ This statement shows that the only true friendship is that which God grants to those who love each other in him.

Therefore, united in charity, we share mutually the gifts given to us and to others. Our friendship in Christ, not only favours the development of each one’s personality, but also increases freedom within the community itself, in which a healthy openness of mind fosters dialogue and enjoys a necessary autonomy with which to serve God better.¹¹

1. 3. Community and Vows

1. 3. 1. Three Vows

Community life and three vows speak of the stages beyond initial formation in which our call continues into young adulthood, middle age and old age. We profess the three vows, namely poverty, Chastity and Obedience, because they emphasize our commitment to living in community on our journey toward God. We, Augustinians, profess vows over the *Rule of St. Augustine* and the *Augustinian Constitution*. We are

⁷ Augustine, *De Ordine* II, 8, 25.

⁸ Augustinian Constitutions no. 26.

⁹ Cf. Augustinian Constitutions no. 29.

¹⁰ Augustine, “*Confessions* 4, 4, 7,” ed. John Rotelle (Hyde Park, New York: New City Press, 1996), 96.

¹¹ Cf. Augustinian Constitutions no. 30.

called again to share our understanding of the three vows and see how living these vows is very much a part of the challenging call to deepen our lives together.

1. 3. 2. Living the Vows

Augustinian life is based on the Gospel message, especially as highlighted in the life, thought and work of St. Augustine. A strong emphasis in the Augustinian charism is life in community. St. Augustine in his own life as a Christian, he was influenced by the description of the early Church as portrayed in the *Acts of the Apostles* 4:32: “they were of one heart and one mind.” As a Christian layman, and then as a priest and finally as a bishop, Augustine lived in community. His emphasis on charity and community life reflects on his interpretation of the vows. To become familiar with this interpretation is an important task in formation.

By reason of poverty and humility we consider all of our possessions, both material and spiritual, as the possessions of all, for we do not hold them as personal property, but as given to us by God to be administered. Sharing of goods is the same as working for the common good. By working for the common good, the Augustinian performs duties as service to the Church and to humanity.

Therefore, fraternal life is a privileged place in which one discerns and accepts God’s will, and walks together with others in one mind and heart towards God. Obedience, strengthened by charity, unites the religious in the same witness and the same mission, while respecting the diversity of gifts and individual personalities.

1. 4. Community as Apostolate

1. 4. 1. Apostolate within Community

The Augustinians join the universal mission of the Church, that is, to proclaim the Gospel to all people. In this way the Augustinian community must also be understood as an apostolate. This is because before any other apostolate the building up of our own community must be our concern, since it is an apostolate of the first order, if it is established as an exemplary community, which tries to reflect the love of Christ through unity in charity and in friendship.

Therefore, apostolate is seen as an integral part of our religious life. St. Augustine says: “Therefore only those whom the charity of Christ is perfected dwell together to become one. For those whom the charity of Christ is not perfected, even when they are together, are full of hatred, troublesome, turbulent; by their worrying they disturb the others, and they seek what they may say of them...”¹²

The duties of the external apostolate and of the interior prayer are to be integrated and mutually reinforced and both should carefully be made to happen harmoniously. St. Augustine says: “For no one ought to live a life of leisure in such a way that he takes no

¹² Augustine, “*Exposition of Psalm 132, 6,*” in Erich Przywara, *An Augustine Synthesis* (London: Sheed and Ward Ltd, 1991), 258.

thought in that leisure for the welfare of his neighbor, nor ought he to be so active as to feel no need for the contemplation of God. The delight offered by a life of leisure ought to consist not in idle inactivity, but in the opportunity to seek and find the truth, so that everyone may make progress in this regard, and not jealously withhold his discoveries from others.”¹³

1. 4. 2. Promotion of Unity as Apostolate

Unity in charity is the true heart of the Augustinian community and it represents the fundamental value of our evangelical fraternity in the eyes of the world. When this unity becomes a reality, our communities become an open sign of the unity of the Church, a sign of the real possibility of true human brotherhood on earth, as well as a sign of the power of Christ’s grace, which can overcome the obstacles that are contrary to unity. It is an apostolate to instruct and help the other brothers to sanctify themselves.

No one can doubt that it is an apostolate of great merit to promote that living together and charity, behind which the invisible presence of the Lord and the action of the Holy Spirit continue to live. In this case the communal dimension of apostolate should be taken into consideration.¹⁴ Thus the first apostolate within the Church is to make the community of love a living reality. This is a real apostolate in the sense that it is one of the interpretations of the message of Christ.¹⁵

1. 4. 3. Contribution to the Church

Community is a specific gift which we Augustinians can offer the Church. It is the way in which we can make an impact on the people of God, at whose service we are, showing that it is possible to do away with egoism, living in true fraternal communion. It is giving evidence that our communities wish to be a living symbol of universal brotherhood, which cannot be a mere utopia, but a reality in those who open themselves to the love of Christ and recognize that love in their brothers. The Community is the place where we release our tensions and are energized for our mission.

1. 5. Formation to Interiority

Introduction

The doctrine of interiority is the search of one’s own heart, one’s own interior life, one’s own conscience. In this St. Augustine says: “recognize in thyself soothing within, within thyself. Leave thou abroad both thy clothing and thy flesh; descent into thyself; go to thy secret chamber, thy mind.”¹⁶

¹³Augustine, “*City of God* 19, 19,” in *The City of God against the Pagans*, ed. R. W. Dyson, (Cambridge: University Press, 1998), 948.

¹⁴ Cf. Augustinian Constitutions no. 197.

¹⁵ Cf. T. van Bavel, “La espiritualidad de la Regla de San Agustín”, en *Augustinus* 12 [1967], p.447.

¹⁶ Augustine, “*Joannis Evangelium Tractatus*, 23, 10,” in Erich Przywara, *An Augustine Synthesis* (London: Sheed and Ward Ltd, 1991), 18.

This doctrine involves two movements: negative and positive. By this it makes the person be ‘at home’ with his true nature as an image of God. In a negative way it involves a movement away from a mode of existence that is preoccupied with ‘having’ and ‘doing.’ In a positive way it is attachment to Being itself, God, who is discovered in the depths of one’s own being.

1. 5. 1. Necessity of Inwardness

1. 5. 1. 1 World Outside

The emergence of social networks, (Facebook, Twitter, and others), the Internet Revolution, as it has been called, has altered the relation to time. We live in a ‘connected’ world, connections which leave little place for interiority. Even the religious are subjected to the excesses of the technology of today. Education to silence today is a challenge because of the fact that there are no places of silence at the social level.

In order to live this time apart, silence is necessary. We need to find places of stillness and silence. The strength of the religious will be in silence and hope (Is 30:15), that is, in prayer. These are the two great means to holiness and they are complementary. Without silence, there can be no recollection and without recollection, there can be no interior life.

1. 5. 1. 2 Solution

When we look around we see that our world is filled with noise and our heart is tormented. It is difficult to find quiet spots and times of real rest allowing us to meditate and to reflect on our life and on God. For this reason, formation, education and self-control are essential. Formation in ordered love involves formation in authenticity based on a deep knowledge of the self and of one’s place in the design of God.¹⁷

St. Augustine wished to withdraw: it was called *otium*, the opposite of that time is known as *negotium*, (hectic activity). It was to be the time to ask oneself the basic questions; *otium* was healthy time off. To do so, it means cutting oneself off from the world of instant communication, which has come into existence in recent years.¹⁸

This Augustinian interiority or inwardness is enshrined in the imperative: ***Redi in te ipsum-Transcende te ipsum*** which means **Return into yourself-Transcend or Go beyond yourself**. In this doctrine St. Augustine states that: “Do not go outside, but return to within yourself; truth dwells in the inner man; and if you find that your nature

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https://assumptio.org/files/ENG/PDF/Missive-04_ENG.pdf?PHPSESSID=5674765fcc62dac093bb08b320542b11.

¹⁸https://assumptio.org/files/ENG/PDF/Missive-04_ENG.pdf?PHPSESSID=5674765fcc62dac093bb08b320542b11.

is changeable, transcend yourself. But remember, when you transcend yourself, you are transcending a soul that reasons. Reach, therefore, to where the light of reason is lit.”¹⁹

In this we see that for St. Augustine, engaging in community became a school for dialogue with the *Inner Teacher*, meeting Christ in His Fullness (*Totus Christus*) and learning that humility is essential for true learning as well as discovering that true teaching is service to others not a means to higher power or status.

1. 5. 2 Return into yourself

The first step in the process of inwardness is a turning inward. The destination is to encounter the self in its nakedness, symbolized by the heart. The heart is the place within me where I can truly say “I” and this is away from the masks I daily wear, it is away from my pretensions, it is away from the preoccupations which distract me from seeing myself as I truly am.²⁰

The heart is the place where I ask the big questions of life: “Who am I? What am I here for? What is the meaning of my life?” It is also the place where I evaluate myself, my acts (e.g. “What have I done? What am I to do?”), the veracity of things learned (“How true is this assertion?”), and so on.

1. 5. 3 Transcend yourself

The second step in the process of interiority is a movement upwards. When I reach the self I discover God’s image in me. It is this image which provides the focal point for my self-concept and of my concept of the world and of others. I am an image of God, and therefore God alone can provide the horizon of my life. To know myself, I must come into contact with the one who created me.²¹

Entering into oneself is a matter of escaping the illusions and untruth one has about oneself and of the world so as to rediscover the Absolute, who, precisely, is not of this world. The goal of this spiritual effort is, in fact, to communicate with what is transcendent by passing through the interior of the person and not getting lost in the process.²²

¹⁹Augustine, “*De Vera Religione 29, 72,*” in Erich Przywara, *An Augustine Synthesis* (London: Sheed and Ward Ltd, 1991), 19. “Do not go outside thyself, but return to within thyself; for truth resides in the inmost part of man. And if thou dost find that thy nature is mutable, rise above thyself. But when thou transcendest thyself, remember that thou raisest thyself above the rational soul; strive therefore to reach the place where the very light of reason is lit.”

²⁰ Cf. Augustine, “*Retractiones 1, 8, 3,*” in Erich Przywara, *An Augustine Synthesis* (London: Sheed and Ward Ltd, 1991), 19.

²¹ Cf. Augustine, “*De Trinitate 12, 11, 16,*” in Erich Przywara, *An Augustine Synthesis* (London: Sheed and Ward Ltd, 1991), 19.

²² Cf. Augustine, “*Sermon 330, 3,*” in Erich Przywara, *An Augustine Synthesis* (London: Sheed and Ward Ltd, 1991), 19.

CHAPTER II: AUGUSTINE: OUR MODEL

1 Introduction

1.1 Restoration of Faith

There is a famous address to St. Augustine by Jerome which reads: “You are known throughout the world: Catholics honour and esteem you as the man who restored the ancient faith; and, what is a mark of greater glory, all heretics hate and denounce you.”²³ From this statement we learn that St. Augustine was at one and the same time an evangelist and a churchman. He loved scriptures, he preached the Gospel, he marked it, and made it part of himself. It was his love of Scripture that made him a preacher and made him restore faith as he is credited by Jerome.

1.2 Love of Scripture

St. Augustine recalls the Church in every season to be faithful in preaching and teaching the Gospel. In this way he was a walking sacrament, a pastor, a spiritual guide, a man of prayer, and a man of community. He was to become in his lifetime a walking biblical commentary and encyclopedia all rolled into one. He once said: “I do not propose to spend any time in the empty enjoyment of ecclesiastical dignity, but I propose to act as mindful of this that I must give an account of the sheep committed to me.”²⁴

1.3 Quest for God

St. Augustine declares that “a human who is distant from God is also distant from oneself, alienated from oneself, and can only find oneself by encountering God. In this way, one will come back to oneself, to one’s true self, to one’s true identity.”²⁵ It is Christ who saves and restores human beings into relationship with God. Pope Benedict XVI says: “The human being, Augustine stresses later in *De Civitate Dei* (12, 2), is a social by nature but antisocial by vice and is saved by Christ, the one mediator between God and humanity and the universal way of liberty and salvation...”²⁶

2 Ministry and Scholarship

2.1 Ministry as Service

²³ Augustine, “*Epistolae, 195*,” in *The Nicene and Post-Nicene Fathers Vol. I* ed. Philip Schaff, Michigan: WM. B Eerdmans Publishing Company, 1994, p. 556. “You are renowned throughout the whole world; Catholics revere and look up to you as the restorer of the ancient faith; and- which is a token of yet more illustrious glory-all heretics abhor you.”

²⁴ Augustine, “*Epistolae, 22. 2. 8*,” in *The Nicene and Post-Nicene Fathers Vol. I* ed. Philip Schaff, Michigan: WM. B Eerdmans Publishing Company, 1994, p. 241.

²⁵ Benedict XVI, *Great Christian Thinkers: From the Early Church Through the Middle Ages* (Minneapolis: Fortress Press, 2011), 139.

²⁶ Benedict XVI, *Great Christian Thinkers: From the Early Church Through the Middle Ages* (Minneapolis: Fortress Press, 2011), 139.

2. 1. 1 Christ as the Centre of Ministry

A. Augustinian ministry

Augustine developed the spirituality of ministry rooted in the love and the humility of Christ the Good Shepherd. For this reason, in exercising ministry Christ must be at the centre. Christ is the fountain and strength of our ministry. Ministry is a service of sharing the Gospel of Christ with others in order to know him and receive him as personal saviour, go on to experience him as Lord of their life, and go even further to know Christ as the essence of their life.

The real ministry is undertaken in the service of the saving act of Christ. Service to Christ is at the same time service to the people entrusted to us by Christ. For this reason a preacher should not preach on the danger of pride and the desire to dominate, seeking one's own interests, instead of the interests of Christ.

B. Ministerial Service

St. Augustine viewed his ministry as a heavy burden that had been laid upon him, being not only accountable to God for his own actions, but also for the actions of his congregation.²⁷ Though the opportunity was present for him to enjoy a peaceful life of intellectual contemplation, St. Augustine's calling was "to preach, to refute, to rebuke, to build up, to manage for everybody"²⁸ and these responsibilities were a "great burden, a great weight, [and] a great labor."²⁹ While he is often recognized for the contributions he made to Christian theology, St. Augustine was first and foremost consumed by his calling" to be a "good shepherd who puts the ideal of being of service to others ahead of being in a position of authority.

C. Ministry and Neighbour

Joseph Torchia recognizes an important distinction in this sphere of St. Augustine's life and thought. For St. Augustine, "While the love of truth (*caritas veritatis*) seeks the 'sanctified leisure' (*otium sanctum*) of contemplation, the necessity of love (*necessitas caritatis*) demands a willing acceptance of our social and ecclesiastical obligations."³⁰ St. Augustine's desire for knowledge was tempered by his duty to love his neighbour. Those things that did not make ample use of his time and did not exhibit love towards others were deemed as less important.

²⁷ Cf. Augustine, "Sermon 339.1," in *Essential Sermons*, ed. Boniface Ramsey (Hyde Park, New York: City Press, 2007), 390.

²⁸ Augustine, "Sermon 339.4," in *Essential Sermons*, ed. Boniface Ramsey (Hyde Park, New York: City Press, 2007), 392.

²⁹ Augustine, "Sermon 339.4," in *Essential Sermons*, ed. Boniface Ramsey (Hyde Park, New York: City Press, 2007), 392.

³⁰ N. Joseph Torchia, "Contemplation and Action," in *Augustine Through the Ages*, ed. Allan D. Fitzgerald (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1999), 233.

2. 1. 2 Minister as a Model of Life

Many cultures in Africa hold the ministers in high esteem and look to them for moral guidance. Religious symbols and people in religious garb elicit reverence from people. For this reason, they should real show and live what they profess. St. Augustine considered the role of the ministers of the Church as involving the delivery of both the Scriptures and the sacraments to the congregation.³¹

According to Lawless, St. Augustine described the pastor's role as requiring interpretation and teaching, defense of the faith, teaching what is good, 'unteaching' what is evil, winning over those who are hostile to the truth, affecting the careless, impressing the truth upon the ignorant, and teaching the people about what to expect in everyday life.³² On this he put emphasis on the ministry of unity. Pastors have the duty to promote unity of the Church. The pastors have to live together with faithful, united by one spirit in the one Body of Christ.

In his ecclesial roles, St. Augustine was careful to support his preaching with his holy lifestyle. He insisted on the necessity of integrity, a harmony between words and deeds. The pastor is called to preach the Gospel and to live it. Mary T. Clark notes, "Augustine's own spiritual life comprised union with God, communion with his neighbors, and ministry to those in need of spiritual and material assistance."³³ Thus as bishop, St. Augustine sought to feed his sheep from the Scriptures, minister to their needs, and provide them with an example to follow as he sought to live a life of service to God.

2. 2 Ministry as the Duty

2. 2. 1 Seriousness in Ministry

St. Augustine warned about the risk of considering the flock of faithful as the personal property. Each pastor has to remember that the sheep are Christ's and not his. He has to seek the glory of Christ and not his own glory, the Kingdom of Christ and not his own kingdom. He says: "The vice which those who feed Christ's sheep have to guard themselves against most of all is seeking their own interests instead of those of Jesus Christ, and using those for whom Christ's blood was shed to further their own ambitions."³⁴

First of all St. Augustine tells his congregation that he did not like higher position in the Church. He says: "I feared the office of a bishop to such an extent that, as

³¹ Cf. Lienhard, "*Ministry*," 568; Mark Ellingsen, *The Richness of Augustine: His Contextual and Pastoral Theology* (Louisville, KY: Westminster John Knox Press, 2005), 117.

³² Cf. George Lawless, "*Preaching*," in *Augustine Through the Ages*, ed. Allan D. Fitzgerald (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1999), 675.

³³ Mary T. Clark, "*Spirituality*," in *Augustine Through the Ages*, ed. Allan D. Fitzgerald (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1999), 815.

³⁴ Augustine, "*Sermon 123 on ohn 21: 15-19*," in Benedict J. Groeschel, *Augustine: Major Writings* (New York: The Crossroad Publishing Company, 1995), 108.

soon as my reputation came to matter among “servants of God”, I would not go to any place where I knew there was no bishop. I was on my guard against this: I did what I could to seek salvation in humble position rather than be in danger in high office. But, as I said, a slave may not contradict his Lord. I came to this city to see a friend, whom I thought I might gain for God, that he might live with us in the monastery. I felt secure, for the place already had a bishop. I was grabbed. I was made a priest...and from there, I became your bishop.”³⁵

2. 3 Minister as Spiritual Guide

2. 3. 1 Availability

A religious, who is friendly, well-mannered, and available to dedicate his time to others, makes a positive impression on people and shows them that Christian struggle is attractive. Augustine was accustomed to answering numerous letters requesting him to share his wisdom. His valuable time was used to answer the questions sent to him. In other words as a minister he was available to the service of the people of God

St. Augustine was quick to answer the questions and objections coming from the pagans. The harsh tone of his replies to Jerome and Dioscorus suggests that there was a particular aspect of these correspondences that was troublesome to St. Augustine. Likely, the tension existed because, as Brown notes, St. Augustine “could never be a ‘disinterested’ Biblical scholar.”³⁶ This is evidenced by a statement in his correspondence with Jerome when he says:

Whatever abilities I may have for such study [of Scripture], I devote entirely to the instruction of the people whom God has entrusted to me; and I am wholly precluded by my ecclesiastical occupations from having leisure for any further prosecution of my studies than is necessary for my duty in public teaching.³⁷

2. 3. 2 Effectiveness

Much unlike Jerome and Dioscorus, St. Augustine had little time for contemplation. His duties as bishop consumed his time, and he was often able to focus on his study and writing only at night since his days were busy with ecclesial and administrative affairs.³⁸ Thus, he studied in order to feed his sheep, and not merely to satisfy his own curiosities.

³⁵ Augustine, “*Sermon 355.2*,” in Peter Brown, *Augustine of Hippo: Biography* (California: University of California Press, 2000), 131.

³⁶ Peter Brown, *Augustine of Hippo: Biography* (California: University of California Press, 2000), 249.

³⁷ Augustine, “*Letter 123.2. 5*,” in *Nicene and Post-Nicene Fathers: Volume 1*, ed. Philip Schaff, (Grand Rapids, Michigan: T&T Clark Edinburgh WM. B. Eerdmans Publishing Company, 1994), 331.

³⁸ Cf. Augustine, “*Letter 139.3, 224. 2*,” in *Nicene and Post-Nicene Fathers: Volume 1*, ed. Philip Schaff, (Grand Rapids, Michigan: T&T Clark Edinburgh WM. B. Eerdmans Publishing Company, 1994), 488.

As a young man, St. Augustine embarked on a feverish quest for truth. Following his ordination St. Augustine seems to have measured his efforts in study by how effective they would be in ministering to the people of God. This is illustrated by his frustration with questions that seemed to him superfluous, and his giving priority to the writings that he deemed would have the widest influence, assigning his efforts on more intellectual works, such as his *On the Trinity*, a lower level of priority.

3. Preparation for Ministers

Given this essential mission of religious life, the formation of candidates of our Order must have a pastoral character that ensures for the sake of human, spiritual and intellectual formation some specific content and features, which at the same time unifies and determines the entire formation of the future religious. Following the example of St. Augustine, we are called to meet each person in his real situation by means of our charism of community life.³⁹

3. 1 Intellectual Preparation

3. 1. 1 Introduction

The motive underlying the intellectual preparation of the future minister must be love for Christ and his Church. This easily translates into a love for the Truth as it comes to be known through faith and reason. The study of theology in a seminary must truly be *fides quaerens intellectum*⁴⁰ (faith seeking understanding) at the deepest possible level, where it is Christ who is encountered as a Person, as the Living Truth. St. Augustine states that: “Since it is in truth that we learn to know and to embrace the supreme good, and since that truth is wisdom, let us discern the supreme good in truth and embrace it and enjoy it to the full. For blessed is he who enjoys the supreme good.”⁴¹

Thus, the study of theology should begin in faith and it should deepen faith. It should flow from prayer and into prayer. The intellectual life of a priest must be a constitutive element of his growth in holiness. The seminarian’s Intellectual Formation is not evaluated simply upon his grades. Intellectual Formation is concerned with both content and living.

3. 1. 2 St. Augustine’s Life Experience

Religious life, as it is described by the documents of the Church and the Order, is a way of experiencing faith of Jesus, continuing his community and his mission, which is to say, a life of prayer in Community with a Mission. St. Augustine himself used his brilliant intelligence, his oratorical skills and his intuitive ability to spread the Good

³⁹ Cf. Augustinian Constitution, no. 157.

⁴⁰ **Fides quaerens intellectum** means “faith seeking understanding”, “faith seeking intelligence”, and “faith preceding the intellect”. It is the theological method stressed by Augustine (354–430) and Anselm of Canterbury (c. 1033–1109) in which one begins with belief in faith and on the basis of that faith moves on to further understanding of Christian truth.

⁴¹ Augustine, “*De Libero Arbitrio* 2, 13, 36,” in Erich Przywara, *An Augustine Synthesis* (London: Sheed and Ward Ltd, 1991), 33.

News. Therefore, consecration implies mission: the consecrated person is “called” for others and “sent” to accomplish God’s work in the world.⁴² St. Augustine in his *Confessions* presents his experiences as transformational, often termed conversions (philosophical, intellectual, moral, and religious). His transformations came through dialogue with the *Inner Teacher*. In *De magistro*, he introduces this dialogue as a practice of learning that assists students to understand abstract concepts like signs and symbols. This dialogue also teaches a desire for authenticity, a capacity for discernment and a sense of transcendence.⁴³

In *De Trinitate*, St. Augustine describes experiences of knowing through the trinity of memory, understanding and will.⁴⁴ In *De doctrina Christiana* he presents instruction on how to interpret scripture and how to use non-Christian learning in a Christian curriculum.⁴⁵ In *De catechizandis rudibus*⁴⁶ he adds the role of attitudes in successful learning transformation (conversion). Since scripture is so essential for St. Augustine, it is not surprising that learning from transforming experiences can be found throughout St. Augustine’s sermons and letters. Learning is not just a mental exercise. St. Augustine expects learning to impact our lives and actions.⁴⁷ He tells us, “If therefore you wish to live by the Holy Spirit, hold fast to charity, love truth, long for unity, so that you may attain to eternity.”⁴⁸

3. 1. 3 Ministry and Study as Witness

It is clear, then, that St. Augustine highly valued the role of learning and study. This was a means of better fulfilling his role as bishop of Hippo. For this reason, the cultivation of the mind to the *formandi* should be taken seriously as one of the integral elements in Augustinian formation. Study and learning should not be understood as mere bookishness nor the search for academic excellence. The reading of books, research and

⁴² Cf. T. van Bavel, The Spirituality of the Rule of Saint Augustine, in *Augustinus* 12 (1967), 447.

⁴³ Cipriani Nello, The Notes in Class when I was doing my Licentiate in Patristic Science in Rome 2007.

⁴⁴ Cf. Augustine, “*De Trinitate* 10, 3, 5; 11, 6,” in Erich Przywara, *An Augustine Synthesis* (London: Sheed and Ward Ltd, 1991), 146.

⁴⁵ Cipriani Nello, The Notes in Class when I was doing my Licentiate in Patristic Science in Rome 2007.

⁴⁶ Cf. <http://www.newadvent.org/fathers/1303.htm>. In the fourteenth chapter of the second book of his *Retractions*, Augustine makes the following statement: There is also a book of ours on the subject of the *Catechising of the Uninstructed*, [or, *for Instructing the Unlearned, De Catechizandis Rudibus*], that being, indeed, the express title by which it is designated. In this book, where I have said, ‘Neither did the angel, who, in company with other spirits who were his satellites, forsook in pride the obedience of God, and became the devil, do any hurt to God, but to himself; for God knows how to dispose of souls that leave Him:’ it would be more appropriate to say, ‘spirits that leave Him,’ inasmuch as the question dealt with angels. This book commences in these terms: ‘You have requested me, brother Deogratias.’

⁴⁷ Boniface Ramsey, “*Catechizandis Rudibus, De*,” in *Augustine Through the Ages*, ed. Allan D. Fitzgerald (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1999), 144-145.

⁴⁸ Augustine, “*Sermon 267*, 4, 4.” in Erich Przywara, *An Augustine Synthesis* (London: Sheed and Ward Ltd, 1991), 255. “Possess wholehearted love (caritas), be passionate for truth (veritas), desire unity (unitas), if you wish to live in the Holy Spirit to reach eternal life.”

study were means by which St. Augustine deepened his own thirst for life. After his conversion, study and learning became the venue of his on-going formation in Christian life.

The life that he shared with his friends at *Cassiciacum* was more like an academic seminar rather than a spiritual retreat. When he became Bishop of Hippo, reading and study became, not only his refreshment after a day of administrative work, but also a form of service to the Church of his time and to his contemporaries.

Devotion to study must be understood within the perspective of the search for Wisdom. Wisdom is the capacity to understand the world, the self and others in the light of the Ultimate Reality, God. The pursuit of Wisdom coincides with the search for Truth which every man longs for. This search looks not only to the attainment of truths which are partial, empirical or scientific; nor is it only in individual acts of decision-making that people seek the true good. Their search looks towards an ulterior truth which would explain the meaning of life. It is therefore a search which can reach its end only in reaching the absolute.⁴⁹

3. 2. Preparation for Ministry

3. 2. 1 Importance of Study

St. Augustine shows the importance of preparing oneself for the ministry of episcopate, priesthood and diaconate in order to be carried on with efficiency.⁵⁰ The appeal to religious studies and religious formation is a requirement for the personalization of faith in the contemporary culture. Viewing Augustine, it shows that "...study, and contemplation are indispensable for the apostolate, as well as for community life. If our relationship with God is not nourished, we cannot hope to have a fruitful relationship with people. The former means dwelling in God's presence, the latter indicates our task to communicate to others the fruits of our contemplation and study."⁵¹

St. Augustine was a man who valued the benefits of concentrated study and careful reflection. In a letter to Aurelius in 401, St. Augustine stated that when preparing the religious for ministerial roles, he expected them to have received a certain level of instruction in the Scriptures before being considered for the position.⁵² In another letter written in 408 to Brother Paulinus and Sister Therasia, Augustine asserted that the Scriptures "are lightly touched rather than grasped and handled by us, seeing that in by

⁴⁹ This aspect is noticed in St. Augustine especially from his conversion to the search of truth and in his Dialogues which he made after his return to the Church.

⁵⁰ Cf. Augustine, "*Letters 21 and 22*," in *Nicene and Post-Nicene Fathers: Volume 1*, ed. Philip Schaff, (Grand Rapids, Michigan: T&T Clark Edinburgh WM. B. Eerdmans Publishing Company, 1994), 237-241.

⁵¹ Augustinian Plan of Formation, *Ratio Institutionis*, no. 65.

⁵² Cf. Augustine, "*Letter 60.1*," in *Nicene and Post-Nicene Fathers: Volume 1*, ed. Philip Schaff, (Grand Rapids, Michigan: T&T Clark Edinburgh WM. B. Eerdmans Publishing Company, 1994), 318.

far the greater part of them we do not already possess opinions definite and ascertained, but are rather inquiring what our opinion ought to be?.”⁵³

3. 2. 2 Seriousness in Study

It should be noted that for St. Augustine, the study of Scriptures was a never-ending task and the process of openness and education was “much better than the rashness of dogmatic assertion.”⁵⁴ The seriousness with which St. Augustine approached the study of the Scriptures is also evidenced in an exchange of letters with Jerome in 405. In a reply to Jerome he says:

You ask, or rather you give a command with the confiding boldness of charity, that we should amuse ourselves in the field of the Scriptures without wounding each other. For my part, I am by all means disposed to exercise myself in earnest much rather than in mere amusement on such themes.⁵⁵

In a letter written to his bishop, Valerius, in 391, St. Augustine requested a period of focused study prior to the beginning of the duties to which he was assigned following his ordination. One can see that, even at the beginning of his ministry, St. Augustine desired to study the Scriptures in a careful manner so that he might know how to minister the truth of salvation to others. His purpose for this request was in order to seek “what is profitable not for myself alone, but for many, that they may be saved.”⁵⁶ Therefore, it is clear that the preparation for, and enrichment of his ministry was his primary concern for this contemplative hiatus.

3. 3. Ongoing Preparation for Apostolate

The apostolate is a sea without shores, and preparation is required to proclaim the love of Christ in new environments and in more countries.

3. 3. 1 Importance of Study

As an Augustinian it is important to have the need to continually nourish and revitalize the grace of one’s vocation through study. As St. Augustine reminds us: when you said, “That’s enough”, you began your downfall. In the same way we must live our apostolic commitment as an important means of our sanctification. This requires us to dedicate sufficient time to the preparation of our apostolic work, especially in what regards the

⁵³ Augustine, “*Letter 95.4*,” in *Nicene and Post-Nicene Fathers: Volume 1*, ed. Philip Schaff, (Grand Rapids, Michigan: T&T Clark Edinburgh WM. B. Eerdmans Publishing Company, 1994), 402.

⁵⁴ Augustine, “*Letter 95.4*,” in *Nicene and Post-Nicene Fathers: Volume 1*, ed. Philip Schaff, (Grand Rapids, Michigan: T&T Clark Edinburgh WM. B. Eerdmans Publishing Company, 1994), 402.

⁵⁵ Augustine, “*Letter 82. 2*,” in *Nicene and Post-Nicene Fathers: Volume 1*, ed. Philip Schaff, (Grand Rapids, Michigan: T&T Clark Edinburgh WM. B. Eerdmans Publishing Company, 1994), 350.

⁵⁶ Augustine, “*Letter 60.1*,” in *Nicene and Post-Nicene Fathers: Volume 1*, ed. Philip Schaff, (Grand Rapids, Michigan: T&T Clark Edinburgh WM. B. Eerdmans Publishing Company, 1994), 238.

service of the Word of God, our openness with the people and with those engaged with us in the same work of the apostolate.⁵⁷

St. Augustine tells us that: “Let us therefore so seek as if we should find, and so find as if we were about to seek.”⁵⁸ This means that we have to search in ways to make discoveries, and discover in ways to keep on searching. He even discovered truth when he searched for answers to other people’s questions.⁵⁹ The way to the understanding of the truth was for Augustine a restless journey.⁶⁰ It is a journey on which we will make mistakes because we are cracked pots going into the furnace well-crafted yet coming out cracked.⁶¹ The use of the concept “cracked” extends work on St. Augustine and the cracked self in an Augustinian teacher does not provide truth but acts as a mirror facilitating the search for insight among learners.⁶²

3. 3. 2 Goal of Study

In the exchange of letters in 410, on this occasion with Dioscorus, St. Augustine demonstrates his strong belief that the priorities of his ministry came first, and that his studies were undertaken in order to feed his sheep and not for the acquisition of knowledge alone. In response to Dioscorus’ letter, in which he posed numerous philosophical questions to the bishop. Augustine replied:

For when I consider how a bishop is distracted and overwrought by the cares of his office clam[oring] on every side, it does not seem to me proper for him suddenly, as if deaf, to withdraw himself from all these, and devote himself to the work of expounding to a single student some unimportant questions in the Dialogues of Cicero.⁶³

St. Augustine told Dioscorus that: “it is absurd to think that devoting time to the study of useless things could prepare someone for the only task that is truly important and necessary, which is to teach the truths of Christianity which are “supremely necessary”

⁵⁷ Cf. Ratio Institutionis no. 119 and 122.

⁵⁸ Augustine “*De Trinitate*, 9, 1, 1,” in Nicene and Post-Nicene Fathers: Volume III, ed. Philip Schaff, (Grand Rapids, Michigan: T&T Clark Edinburgh WM. B. Eerdmans Publishing Company, 1993), 125.

⁵⁹ Cf. Augustine, “*De Trinitate*, I, 8,” in Nicene and Post-Nicene Fathers: Volume III, ed. Philip Schaff, (Grand Rapids, Michigan: T&T Clark Edinburgh WM. B. Eerdmans Publishing Company, 1993), 24-27.

⁶⁰ Cf. Augustine, *Confessiones*, I, 1, ed. John E. Rotelle (Hyde Park, New York: New City Press, 1997), 39.

⁶¹ Cf. Augustine, “*Sermo 306B*, 4,” in Donald X. Burt, “Let Me Know Myself...” Reflections on the Prayer of Augustine (Collegeville, Minnesota: The Liturgical Press, 2003), 88.

⁶² Cf. Augustine, “*Enarrationes in Psalmos 99*, 11,” in Donald X. Burt, “Let Me Know Myself...” Reflections on the Prayer of Augustine (Collegeville, Minnesota: The Liturgical Press, 2003), 34.

⁶³ Augustine, “*Letter 118. 1. 2*,” in Nicene and Post-Nicene Fathers: Volume 1, ed. Philip Schaff, (Grand Rapids, Michigan: T&T Clark Edinburgh WM. B. Eerdmans Publishing Company, 1994), 438.

for eternal salvation.”⁶⁴ Moreover, St. Augustine challenged Dioscorus that the works of Cicero and philosophers were not even profitable in apologetic endeavors, for the Arians, Donatists, Manichaeans, and other heretical sects did not bring forward arguments from these fruitless philosophical works.⁶⁵

St. Augustine also exchanged a number of letters with Evodius in which he again admitted his inability to focus on deep philosophical and theological questions because of his numerous ministry-oriented duties. In reply to Evodius’ inquiry concerning some theologically oriented questions, St. Augustine stated that a satisfactory answer to the issues required “a mind absolutely at leisure,”⁶⁶ which Augustine was unable to provide because of the duties that consumed his time.

In spite of the limited time, St. Augustine was patient with Evodius’ questions concerning the nature of man and the soul, than with the philosophical questions of Dioscorus concerning Cicero which, did not have any relevance to Christian theology. Although St. Augustine was hesitant in his response to the philosophical questions of Evodius, he did respond in depth to some difficult questions posed to him in another letter concerning the interpretation of 1 Peter 3.⁶⁷

In a third letter to Evodius, St. Augustine discussed his work on the *City of God*, and mentioned that his writing of the books *On the Trinity* had been delayed. The reason for his procrastination on this work was that its books were “of a nature to be understood only by few; on which account they claim my attention less urgently than writings which may, I hope, be useful to very many.”⁶⁸ Elsewhere in the letter, Augustine instructed Evodius not to think that only those with an astute intellect were able to comprehend the truths of Christ, for if this were the case their ministries were in vain.⁶⁹

As he concluded his remarks, St. Augustine resourced Evodius with some suggestions by which he could further pursue his questions and requested that he be left “free from distraction in studying and dictating to my clerks those things which, being urgently

⁶⁴ Augustine, “*Letter 118. 2. 11*,” in *Nicene and Post-Nicene Fathers: Volume 1*, ed. Philip Schaff, (Grand Rapids, Michigan: T&T Clark Edinburgh WM. B. Eerdmans Publishing Company, 1994), 442.

⁶⁵ Cf. Augustine, “*Letter 118. 2. 12*,” in *Nicene and Post-Nicene Fathers: Volume 1*, ed. Philip Schaff, (Grand Rapids, Michigan: T&T Clark Edinburgh WM. B. Eerdmans Publishing Company, 1994), 442.

⁶⁶ Augustine, “*Letter 159. 1*,” in *Nicene and Post-Nicene Fathers: Volume 1*, ed. Philip Schaff, (Grand Rapids, Michigan: T&T Clark Edinburgh WM. B. Eerdmans Publishing Company, 1994), 513.

⁶⁷ Cf. Augustine, “*Letter 164*,” in *Nicene and Post-Nicene Fathers: Volume 1*, ed. Philip Schaff, (Grand Rapids, Michigan: T&T Clark Edinburgh WM. B. Eerdmans Publishing Company, 1994), 515-521.

⁶⁸ Augustine, “*Letter 169.1. 1*,” in *Nicene and Post-Nicene Fathers: Volume 1*, ed. Philip Schaff, (Grand Rapids, Michigan: T&T Clark Edinburgh WM. B. Eerdmans Publishing Company, 1994), 539.

⁶⁹ Cf. Augustine, “*Letter 169.1. 4*,” in *Nicene and Post-Nicene Fathers: Volume 1*, ed. Philip Schaff, (Grand Rapids, Michigan: T&T Clark Edinburgh WM. B. Eerdmans Publishing Company, 1994), 540.

required by many, claim in my opinion precedence over your questions, which are of interest to very few.”⁷⁰

3. 3. 3 Study and Ministry

It should not be thought that St. Augustine no longer valued intellectual activity or did not admire those who excelled in the exercise of their mind. For St. Augustine, scholarship and ministry were not seen as antithetical forces, but rather were to be intertwined. His views of this subject arose out of his personal growth as he assumed the role of ordained clergyman in the North African church and sought to balance these two aspects of his life. Torchia summarizes this when he says: “From Augustine’s most mature theological perspective, then, no one has a right to lead a life of contemplation to the neglect of temporal responsibilities, but no one should be so immersed in active service as to relinquish the delight of truth.”⁷¹

His duties to the church were his true calling, and he pursued them with the utmost seriousness, which included diligent study of the Scriptures and defense against heresies. St. Augustine’s opportunity to lead a life of leisure ended with his ordination. For him scholarship and ministry were not incompatible, but it was necessary to put them in their proper place in order to integrate them. Following his ordination, it seems clear that his typical habit became participating in study in order to better cultivate his ministry and meet the needs of the church.

CONCLUSION

The study of St. Augustine and Augustinian scholarship are necessary for us Augustinians. This will help us maintain our identity. We also need experts in St. Augustine to help forming future African Augustinians in order to better our apostolate. St. Augustine is such a formidable thinker that his writings stood, and still stand, as a bulwark of orthodoxy in the Church. Though he was a diligent scholar in his own right, a number of his letters reveal that after his ordination Augustine viewed studying as a task to support his ministry rather than an end in itself. Torchia notes that his studies were performed with a “growing sense of responsibility to the temporal needs of his congregation... [which] contributed to a balancing of contemplation and action in Augustine’s writings and life.”⁷²

It is because of this that he rebuked Dioscorus for his request to respond to questions regarding the *Dialogues of Cicero*, he chastised Jerome for his relaxed approach to

⁷⁰ Augustine, “*Letter 169.4. 13*,” in *Nicene and Post-Nicene Fathers: Volume 1*, ed. Philip Schaff, (Grand Rapids, Michigan: T&T Clark Edinburgh WM. B. Eerdmans Publishing Company, 1994), 542.

⁷¹ N. Joseph Torchia, “*Contemplation and Action*,” in *Augustine Through the Ages*, ed. Allan D. Fitzgerald (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1999), 233.

⁷² N. Joseph Torchia, “*Contemplation and Action*,” in *Augustine Through the Ages*, ed. Allan D. Fitzgerald (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1999), 235.

handling the Scriptures, and was hesitant to respond in depth to Evodius' questions that were more philosophical in nature. In both his own personal studies and his resourcing of others, it is clear that Augustine gave a heavy priority to those matters that were going hand in hand with the needs of the Church. His main concern was to write and speak on matters that were relevant and beneficial to the Church, and not only to participate in contemplation with the elite.

Together with the studies on St. Augustine, it is necessary for us to put into practice what we learn from him. We can be good in quoting St. Augustine but our life is totally different from our identity. For this reason, it is the responsibility of each individual Augustinian to make the needed shift in his life in order to be an authentic follower of Jesus as an Augustinian in the 21st century and to be relevant and meaningful. That is why today we have to talk about re-vitalization, re-charging, re-energizing, renewing, re-casting, re-founding, re-looking into important aspects like spirituality, contemplation, renunciation, and re-visioning our mission, formation and life-style, and moving beyond.

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Fr. Stephano Msomba (osa)

Questions proposed for discussion in the plenary

How to promote Augustinian scholarship in our circumscriptions?

Is Augustinian Spirituality relevant?

Report from the Groups

Getting some Augustinian African Friars to study Patrology in *Augustinianum* Institute in Rome. More scholarship to be offered to African Augustinians.

Introduction of Augustinians studies in Our Institutions of learning.

Ongoing Augustinian formation to be inclusive of the laity

Delocalization of Augustinian forums like UAFA to allow wider participation of Augustinian Friars.

There is need for Augustinian Spirituality in African context predicated by tribalism, corruption, divisions etc.

Devotion to Augustinian Saints, Training within formation to enhance basic knowledge of Augustinian Spirituality

More collaboration among Augustinian circumscription. Augustinian from various circumscriptions should bench mark in other circumscriptions.

Scholarly journals where African Augustinian can make contribution.

Internalization of confraternities; welcoming brothers to visit other circumscriptions to learn for example, devotions, parish management etc.

Community life is the first apostolate we should strive for authentic living, promotion of dialogue, common prayer.

Harnessing potential of friars.

Regular retreats for community, recreation, common houses of study, taking annual holidays and sabbaticals.

THE ROLE OF AUGUSTINIAN EDUCATIONAL VALUES AS ELEMENTS OF SOCIAL TRANSFORMATION IN THE CHURCH'S MISSION OF EVANGELIZATION IN AFRICA

FR. KENNETH EZE, OSA

Abstract

Humans are a product of values. No matter the society, environment or age he/she belongs, one cannot be considered or understood without values. Education plays a very vital role and maintains a vital responsibility in social transformation, yet the welfare and advancement of a nation or society are determined by the quality of its educational value system. Faith-based educational institutions, particularly Catholic Augustinian schools and colleges uphold a value system which shapes the practices, programs and policies of school operations (Curry, 2014). This work sets out to discuss the relevance of Augustinian values in the character development of educators and learners in Augustinian educational institutions and the role they play in advancing the church's mission of evangelization for the effective social transformation of the African society.

INTRODUCTION

Education is carried out and developed over a given system of values without which human life is rendered empty of motivation, thus set on an aimless voyage without a compass (Insunza, 2006). Values therefore have always been incorporated by and among educators as a sine qua non condition for every effective educational system/institution. Results and experience have shown that values offer a strong foundation for the school's mission and vision as it shapes its organizational structure, culture, policies and practices.

The Augustinian school is built upon values from which the Augustinian pedagogical principles and approaches are designed and implemented. They are identified as the Augustinian value education; a transformative pedagogy carried out through a dialogical process of training students at the different levels of education leading them to discover oneself (self-knowledge), and discover one's potential; to enable them cultivate acceptable, supportive and meaningful knowledge, skills and attitudes; developing in them the problem solving orientation so as to direct their skills and knowledge towards the positive transformation of the society for the common good and in accordance with the teachings of St. Augustine our founder and inspired by the teaching of our Lord and Savior Jesus Christ.

Augustinian educational values thus constitute an apostolic activity that occupies a very critical position in the church's mission of evangelization towards the formation of young minds that make their ways to the school as students. Nurtured therefore with this orientation in an Augustinian school/college one will turn out to be a sure passport to improving and enhancing the content and climate of a society that will bring about not just the desired transformation but also the acceptable transformation.

AUGUSTINIAN PURPOSE OF EDUCATION

St. Augustine recognized the importance of a sound education for every child. In his commentary on Holy virginity, the Bishop of Hippo explained that the blessing of parenthood is not to simply produce children but to also offer them sound education for the sake of perseverance (Holy virginity, 12, 12). However, why one should be educated and why one should undertake an educational apostolate constitutes what is most crucial for St. Augustine. In his *De doctrina christiana*, the holy father held that the purpose of education is about *'moving the minds of the learners not simply that they may know what is to be done but that they may do what they already know should be done'* The Augustinian purpose of education is therefore centered on the effort **to not only produce smart and intelligent people who are equipped with knowledge and can answer all the questions of the teacher in the classroom but that they may also believe what they know and put them into practice.** Hence if we believe what we know and persevere in doing them, all forms of wrong doings/practices can be extinguished through education that is based on the moral teachings of the Lord (Curry, 2014). Therefore, the purpose of every Augustinian educational institution is to solve problems using the Christian values that St. Augustine lived and taught; being actively involved and not by being an armchair commentator. In order to achieve this purpose, important steps must be followed beginning with the dialogue between the teacher and the learner meant to enable true learning and right understanding. This will in turn bring about the development of the good character and formation of the will to do good and to do well, leading both parties into the willful act of rejecting what is evil and accepting what is good. McCloskey (2005) held that it is with this orientation that the education we acquire will help us to appropriately read the signs of times, not only so we can know them but that we can be empowered to act through the impulse of the interior master from within to address the problems of the world even if we cannot fully resolve them.

AUGUSTINIAN CHARACTER OF OUR SCHOOLS

Every religious order or congregation in the Catholic Church is unique. The uniqueness is defined by its particular charism- the special spirit handed on by the founders of the congregation or order coupled with the special task of Christian evangelization that the order or congregation is inspired and committed to focus on and carry out in the world. This is to be practiced to the extent that each unique character-charism comes to impact significantly on the immediate community especially those who have the opportunity to encounter them directly.

The Augustinians over the years have made conscious efforts to incorporate its values within each of the apostolates and ministries of the order without excluding the educational apostolate. Thus, the character of a typical Augustinian educational institution is recognized in the following:

1. The journey of the restless heart (INTERIORITY) that is manifested in the constant and consistent search for the truth – VERITAS - through the help of the inner teacher.

2. Our intense emphasis on genuine unity – UNITAS - that is manifested in our coming together as a COMMUNITY to live in one mind and one heart intent upon God (Rule 1.1)
3. Fostering of love –CARITAS - through SERVICE to God and to the community/society for the development of the character and the formation of the will.

These values are not only there to be known but that they may be practiced in line with our Holy father St. Augustine's original intention. Prevost (2006) explained that the search for truth, unity, community, friendship and charity makes the school environment a truly Augustinian educational environment. In turn they set the tone for the effective practice of the teaching and learning exercise and the general school operation. They are taught not just so we can only know them to enhance our intellectual lives but that by knowing them we may put them into practice so that our learning could become virtuous and our desire for social transformation could become concrete, effective and positively impactful.

THE CHURCH'S WORK OF EVANGELIZATION IN AFRICA

The mission of Christ the Redeemer which is entrusted to the church is far from completion and we must commit ourselves totally to its service (*Redemptoris missio*. 1). The church in Africa with the different religious orders and congregations serving on the continent are not exempted in this task of evangelization. In fact a deeper mission of evangelization is very appropriate in our continent considering that there are still many Africans who are yet to come in contact with Christianity (Pengo, 2011).

Concerned about the real challenges and the prospect of evangelization in Africa, the fathers of the first African synod chose the theme: *You shall be my witnesses* as the focus of their synodal reflection. Twenty-four years after the first synod, the church in Africa deserves a pat on the back for playing significant roles in calling for an end to the excruciating poverty on the continent, promotion of peace, reconciliation and justice in the theatres of war across Africa; for challenging ineptitude and bad governance among our leaders and other integral human development programs in Africa. However, the situation in Africa calls for a more profound approach to evangelization that will deepen the faith of those who have received it thus leading them to a true conversion that will empower them as authentic witnesses with the character and will to fundamentally address the challenges and usher in the relevant transformation on the continent.

Christian educators are agreed that formal and value education is the most reliable panacea that will usher Africa out of the current social quagmire. This is because historical evidences have revealed that one of the most successful acts of Christian evangelization recorded in the early period was in the educational apostolate. Villanova (2007) revealed that in the early missionary movement in Africa, Christianization went with reading and writing. This is because that kind of missionary movement 'proved to be truly a creative force within the history of

African people and societies transforming their lives materially and mentally' (p. 256).

An educational system that can transform both mentally and materially must be equipped with values. This is why the Augustinian value education is not just a reputable option but also a priority in the world today, particularly in Africa. This ought to be the guiding policy and the inspiration to our institutional mission that should be lived out in our daily institutional operations.

HOW AUGUSTINIAN VALUES ARE LIVED OUT IN OUR INSTITUTIONS

Witnessing to the Augustinian values is a requisite function of all the brothers who have pledged to live a fuller expression of their baptismal promises in the religious order of St. Augustine. St. Augustine desired in his thought and teachings that his sons should promote and spread the Christian values he has lived and taught among the communities we serve especially in the educational apostolate. In line with this the Order of St Augustine over the years has remained committed to the promotion of education as a way of keeping the legacy of its father and founder and in living and spreading the treasure of Christian values that makes their schools/colleges unique and truly Augustinian.

In our schools, the mission to mentor hearts and form minds for the common good is inspired by the Augustinian core values. Each day sincere efforts are made to entrench the Augustinian values through a dialogue that encourages interiority, enhances unity in the community and fosters love through service to God, to the church and to one another in the day to day operation of the school. This dialogue takes place between teachers and students and between students themselves (McCloskey, 2006) and it is carried out in the following format:

1. INTERIORITY

1.1 PRAYERS

The search for God is at the heart of the Augustinian apostolate including the educational apostolate. St Augustine confirmed that life and success are incomplete if God is absent because God has made us for himself and our hearts are restless until they rest in God (confession I, 1,1). Thus finding the truth in Christ as revealed in the scripture is very important to the Augustinian pedagogy (Curry, 2014).

This vital part of the school cycle is observed with the daily liturgical celebration of the Eucharist, the Adoration of the Blessed Sacrament and benediction, the daily morning and evening prayers all observed in the school's chapel while the night prayers usually observed in the hostels. During these moments the Eucharist is celebrated and prayers are offered for the wellbeing of the community and success of all the students in their studies and for their families. In this divine relationship, the school draws life and the unction to function from God. All students are required to be in attendance except for a very grievous reason, like a serious illness.

1.2 TEACHING AND LEARNING IN THE CLASSROOM

Teaching belongs to the very essence of the apostolate of the church (*Deus Scientiarum Dominus*). In the Augustinian classroom apostolate, nothing is to be preferred to the search for truth since one cannot enrich the soul with grace if it has not been first enlightened with the truth (*Acta Apostolicae Sedis*, 37). Through this regular classroom apostolate, students are exposed to relevant issues with the hope to seek answers to ultimate questions in order to obtain the true knowledge of self and understanding as the necessary step to personal transformation. On this base, students are soundly educated on the discipline of science and engineering, in the arts of literature and history and on the approaches to live a strong civic and responsible life. At the theoretical level, the theories and experiences are to be explained and analyzed through the lens of ethics and the moral teachings of the Lord as enshrined in the scriptures. The ultimate goal of this exercise is not only to acquire knowledge and skills but also for the student to realize the truth and thus develop the good character and the inspiration to do God's will by rejecting what is evil and accepting what is good (Curry, 2014), promoting not only the desire to be great speakers like St. Augustine, but to also cultivate an exemplary lifestyle, authenticity of life as against formal commands.

1.3 PEER PARLIAMENT PROGRAMS

This is another platform where the restless heart continues to search and it's thus empowered with the critical thinking skills to expand boundaries and articulate a new vision with the will to address the needs and challenges of the school community and by extension the immediate society. For St. Augustine, the formation of the mind towards knowledge must be carried out with the formation of the will to do well. Hence, if the will is educated, the character is also educated (Curry, 2014).

The Peer Parliament is a weekly activity that brings the staff and students together into different groups where both categories leverage on the opportunity to wrestle with cultural, religious, moral, scientific, civic and relevant topical issues in an open, free but respectful atmosphere of engagement. This is an extracurricular activity that offers everyone a voice in the discussion and a stake in the outcome. As an activity that reinforces some topics that may have been treated in the regular classroom activity, it is carried out with the thought of strategizing how they can be concretized in the immediate community. The goal here is to further empower the students and teachers with the requisite critical thinking skills to expand boundaries and articulate new vision.

After a very interesting regular classroom instruction on the rights and responsibilities of every citizen, A JSS3 student (names withheld) felt the need to address the entire student body on the same topic to bring to the knowledge of each student about the limits of their rights and the where their responsibilities ought to begin. To achieve this, the student in question went ahead to mobilize few of his classmates and formed a team, broke down the topic into different comprehensive aspects with each person focusing on one aspect to ensure that it is properly stepped down. This was very impressive and it made a huge impact on the life of the school's program.

2. COMMUNITY

The primary reason for our coming together is to live harmoniously in one mind and one heart intent upon God.(Rule I,1)

Another value that is at the heart of Augustinian education is to learn how to live together. This is understood as UNITAS, concretized in a Community where the learning enterprise is carried out not as individuals but as a community with others (Baker, 2016). The goal here is to create a community of friends to search, understand and to share through a dialogue with the inner teacher and with one another. This value is conveyed through the following practices in the school:

2.1 COMMUNITY MASS

As a symbol of our oneness of mind intent upon God, the entire school community gathers together once every week to do something together in one place so as to relish how pleasant and wonderful it is for brothers and sisters to live together in unity (Ps. 133:1). The presence of the Lord at mass was chosen as the most symbolic and impactful moment to doing things together in one place for us in the college.

Every Wednesday afternoon, the school community sets out to achieve this value through the UNITAS mass that is celebrated in the school chapel by all the priests with the students and the staff resident within and outside the campus in attendance. The goal is simply to come together in one place to do something together by praying together. The great African writer Chinua Achebe captures it very aptly in these words: *A man, who calls his kinsmen to a feast, does not do so to save them from starving. They all have food in their homes. When we gather together in a moonlit village ground it is not because of the moon. Everyone can see it in his own compound. We come together because it is good for kinsmen to do so (Pg. 118).*

By gathering together in charity, the community is enabled with the opportunity to reflect on the need to always work hard to be true brothers and sisters and to avoid acts and behaviours that will demean the efforts of each other and the efforts of the community as well.

2.2 ASSEMBLY

This is another platform that helps to foster the value of the community in the school. It is very important because through it important information and announcements bordering on the school's activities and programs are effectively communicated to everyone. On this platform too, the Augustinian values of the school are taught and reinforced actively and effectively. Bad behaviours are abhorred, discouraged and corrected while good behaviours such as excellence in academics and obedience to the school rules and issued instructions are encouraged complemented and awarded as the case may be. Brief speeches of admonition with regards to morals, character and learning are also offered.

In his sermon 355, 1 Augustine admonished that there are two things: Conscience and reputation...those who being clear in conscience neglect their reputation are being very cruel. Hence 'our reputation among you ought not to be tarnished but influential for

good'. Thus the goal here is to see that the conscience and reputation of each person and that of the community itself is not neglected or allowed to lose its vitality and significance especially for the personal development of both staff and students and the consequent transformation of the society.

2.3 INTERACTIVE SESSION WITH STAFF AND STUDENTS

For us to gain the desired value there must be an intentional dialogue; a form of communication that solicits cooperation and building trust with the thought of enhancing friendship built in the community and the care for the common good. Through this feedback ministry people get to know what others are doing and how each one is contributing to the growth and success of the school (Eze, 2016).

The management and staff on the one hand and the management and the students on the other hand engage themselves in a very respectful and honest dialogue where questions are asked, complaints are brought forth, suggestions are proffered and explanations are made to provide answers and clarifications in areas of misinterpretation, misunderstanding and misinformation, thus curtailing the influence and the impact of the terrorism of gossip on the hard-earned friendship and unity of the community. To further sustain the gains of the activity in our Augustinian dimension of education the school leadership leverages on this opportunity to affirm the good and challenge the bad, not to please anyone or to play to the gallery, but about being honest to control negative influences that may dampen what is cherished and valued for the unity of the community (Eze, 2016).

2.4 COMMITTEE/DEPARTMENTAL MEETINGS

At this level, the school community meets at a miniature level to assess the success recorded and how relevant the recorded success is to the institutional mission and values. Research has revealed that that with a true and passionate commitment of each committee/department member, a remarkable success is recorded in the areas of students' academic success, student engagement, staff and student satisfaction as well as staff and student retention among many other institutional and personal benefits. It is a grassroots system of building and sustaining the gains of the values cultivated with the hope that it will one day blossom and spread to beautify the entire community as well as those that live and work therein (Eze, 2016).

3. SERVICE

The love of knowledge and truth should invite us to continue learning; the love of others should compel us to teach. (St. Augustine: Answers to the eight questions of Dulcitius)

Every community has its deepest roots in Love and this love is verified in one's love for God and for neighbor; for St. Augustine, there is either a false love or a true love (Esmeralda, n.d). The true love he defines as caritas which is rooted in humility and is committed to the needs of the other and the needs of the common good. Hence, the degree to which each one is concerned for the common good as against one's own good

is the criteria by which we should measure our love. According to McCloskey (2006), the knowledge of what is true and right is not enough for the Augustinian learner, what is rather noble is that he/she does what is right.

In Augustinian education, methods and practices that can strengthen the character and the will to act rightly must be included in the pedagogical program in order to successfully live out the value of love (McCloskey, 2006). In his *City of God*, St Augustine explained that if this method and practices are good they are motivated by a good love and bad if they are motivated by an evil love (*City of God*, 14, 7, 2). In our schools, our methods and practices of charity are expressed in the context of service to God, the community and to humanity. We believe that our knowledge, skills and talents are useful only when they are used to promote love through working for the common good. That is why through the Augustinian Young People Association (AYPA) we have been carrying out successfully a Caritas volunteer program within the school by helping through service in the students' kitchen, cleaning the school chapel and other school surroundings at our own discretion. Other uncommon services include the freewill donation of items and funds raised to support orphanage homes that are visited. In the academic part of it, we have witnessed student volunteers who voluntarily set out to teach selected subjects to students who are having difficulties to succeed in the said subject areas.

In the Augustinian education, this love is expressed in the context of service because our knowledge, skills and talents are useful only when they are used to promote love and harmful when they are separated from love (Villanova)

ROLE OF THE AUGUSTINIAN VALUES IN SOCIAL TRANSFORMATION

Obviously, the evident illiteracy, low educational standard and the inappropriate education form the basic factors that have contributed to the social and economic problems in Africa today. The evident problems that are fundamental to growing up such as respect for human life, building a healthy friendship, developing a growth mindset for a purposeful and meaningful life challenges us to promote and preserve our Augustinian values in service of education for the common good and transformation of the society. It is clear that there is a need for the Augustinian values to play its role through the custodians to salvage or enhance the raging turbulence.

Every personality is constructed by values and every transformation is a social construction. In the history of education, teaching of values is an indispensable element in the early times to ensure the holistic upbringing of the child for the benefit of the society. Educators observed that the solution to the myriads of problems that threaten the social order and disrupt the peace of society is possible when effective value education is practiced (Tonga, 2016). This is because armed with the requisite positive values the individual can intentionally set out to develop honest and positive strategies guided by the good character and the will to do good for the common good.

The Augustinians are known for their values and they can also impact on the system positively in the following ways:

CHARACTER DEVELOPMENT

The Augustinian value education makes an impact on the students learning which is evident in the development of understanding and character (Curry, 2014). Through a transforming experience that may contribute to the student's perception of his environment, a change in the students' character and understanding is impacted (McCloskey, 2010).

As a system of education that does not train only the intellect but forms the character and the will to do well, the Augustinian values promote the acquisition of knowledge and skills for life and the disposition to apply the knowledge and skills in a practical way to the service of God, the church and to the community. To this end Augustinian values perform the roles of encouraging students to discover and achieve their mental, spiritual, physical and even emotional potentials. In his recent research on the Augustinian value institute, Baker, (2016) established that Augustinian values play very integral roles in the development and success of the individual and not just the knowledge of books acquired. As a result students who graduate from our schools are more likely to undertake more rigorous academic courses, have greater diligence, good attitudes towards work as against lazy habits to thus record a high achievement profile in their future endeavours (Steve, 2015).

VALUE ORIENTATION

Augustinian values also develop other values such as empathy, judging kindly, putting on the good and appropriate behaviours, passion and dedication for the common good. This will in turn eventually reduce the ills of jealousy, and the terrorism of gossip in the community and society. Since the Augustinian values are rooted in our Christian and Catholic values, it also performs the roles of offering students solid and effective catholic and Christian education that is more likely to motivate them to pray daily, be part of the pious societies of the church and to remain Catholic even after so many years of graduation.

When an individual embodies these values, the fruit is also experienced by others. Africa is a multi-ethnic continent with diverse peoples, tribes, cultural groups and practices as well as identities. According to the fathers of the African synod, these are challenges that call for an honest concern (cf. Ecclesia in Africa, 49) because it has frustrated the quest for unity and appropriate human development on the continent. The Augustinian values ensure there is time for prayer and socializing for the purpose of forming a strong society to dispel mutual suspicion and encourage mutual respect for all people without prejudice to race, color or creed. They cultivate the need to care and show solidarity with others in the society, cultivate a warmth relationship that will bring the society together to do something together in one place so as to encourage acceptance and a constant dialogue that will enable proper knowledge and understanding of one another in the society on the one hand, and to overcome the division that has brought

upon our beloved continent series of painful conflicts, the shedding of innocent blood and the destruction of lives and properties on the continent.

PURPOSEFUL PASSION FOR THE COMMON GOOD

As an approach that promotes charity through service learning, the Augustinian educational values encourages African students to pursue meaningful careers and a purpose-based training in the different field to combat and support the personal and professional development for the good of the people. This will help to build citizens with the critical thinking skills to think well about our African politics and our civic responsibilities to our nations; to judge our leaders critically but mixed with fairness and objectivity; think well about and respect the sacredness of life and the dignity of every human person; most importantly let our thoughts and actions be motivated by and towards the common good..

RECOMMENDATION/CONCLUSION

Social transformation is about human development and human development is about the realization of potentials. It is about what people know and what they can do with what they know. The United Nations report for 2018 revealed that Africa is the second most populous continent in the world with over 1.2 billion people. In this report, 41% of the African population is under the age of 15 years. While another 19% of the population is between the ages of 15 and 24. Putting this together will tell that the largest demographics in Africa are adolescents and young adults who could be in our Augustinian established educational institutions, taught in our classrooms and equipped with the Augustinian values for the transformation of our different societies.

Therefore, this may convince us that in our bid to significantly live out our identity and service to the church's mission of evangelization in Africa in the 21st century, the Augustinians in Africa may need to recognize the importance of education in development and social transformation. To this end, a heavy emphasis on education and the building/establishment of educational institutions must occupy a pride of place in our major deliberations and resolutions as circumscriptions or as a region. Education is today one of the primary goals of many religious groups and denominations and we must not be excluded. The Jesuits, Claretians, Dominicans and many others have reached their watermarks in establishing numerous and different level of educational institutions across the countries of the world (Africa inclusive) through which they have promoted their particular charism and spiritualities. Thus to enhance the spread of our Augustinian values and even the Augustinian spiritualities and devotions, and to reap its concomitant benefit of a sustainable social transformation, promoting education by establishing educational institutions of different levels is indispensable. This will enable us to revisit the transformation campaign from a new lens that hopes to be concrete, realistic and fruitful.

In his apostolic exhortation, Pope St. John Paul II highlighted that for the mission of evangelization in Africa to be fruitful, ‘the whole community needs to be trained, motivated and empowered for evangelization each according to his or her specific role within the church’ (Ecclesia in Africa, 53). Ours as Augustinians is to embrace this educational apostolate with the passion it deserves so as to play our roles in the church’s mission of evangelization in our dear continent of Africa. Our educational apostolate should aim at forming and churning out pastoral agents who may or may not embrace the priesthood and religious life but will willingly and passionately carry along these values of transformation into the wider world as lay evangelists (cf. Ecclesia in Africa, 53) and bring them to bear concretely and positively in our societies after leaving school to the glory of God’s name.

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CHAPITRE III: AUTHENTIC FORMATION OF AUGUSTINIAN CANDIDATES IN THE WAY OF THE ORDER: THE POINT OF DEPARTURE FOR AN AUGUSTINIAN RENEWAL IN THE CHURCH'S EVANGELIZATION

INTRODUCTION

Scripture Reading

Mark 3: 13 - 15

I begin this presentation by quoting from the 'Opening Talk' given at the Intermediate General Chapter in 2010 by the then Prior General Robert Prevost. Speaking about the Contemplative dimension of our life, he said: "Recently, one of our brothers wrote to me, and he stated that he is very worried about the 'lack of depth' found in our members today, and he attributes that reality, at least in part, to a deficit in both formation and in the way we live our daily lives."⁷³ Most of us like this friar, if not all, would judge the quality and authenticity of our initial formation by the effect it has on those who have completed it.

Our interest in this topic is to show how authentic formation of Augustinian candidates in the way of the Order is a point of departure for Augustinian renewal in the Church's evangelization. Our working definition here for evangelization is: "Bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new."⁷⁴ Augustinian renewal in itself is very important because we cannot make humanity new if we ourselves have no renewal.

In order to see the point of departure, three things are necessary:

To understand the relationship between formation and renewal of religious life

To understand what authentic formation of Augustinian candidates means/entails

To understand what Augustinian renewal in the Church's evangelization means/entails.

FORMATION AND RENEWAL OF RELIGIOUS LIFE

Formation and renewal of religious life go together; the former is the privileged place for accomplishing the latter. Vatican II decree on the Renewal of Religious Life, *Perfectae Caritatis* clearly states: "the adaptation and renewal of Religious Institutes

⁷³ Robert Prevost, 'Opening Talk' at the Intermediate General Chapter held in Malolos, Philippines, 19th – 30th 2010.

⁷⁴ Paul VI Apostolic Exhortation, *Evangelii Nuntiandi*, 1975, no. 18.

depends to a very large extent on the formation of its members.”⁷⁵ This formation is both initial and ongoing. Ordinary General Chapter, 2007 stated that renewal within the Order begins with formation, and today more than ever, initial and ongoing formation must be considered together. The Chapter further stated that the key to renewal and to the future [of the Order] is the two-fold dimensions of initial and ongoing formation.⁷⁶ The two are integral realities in the life-long process of becoming more aware of God’s love and interiorization of Christ’s life as a religious.

From this, we can conclude that initial and ongoing formation goes together in relation to renewal of religious life. This is in the sense that initial formation is *a point of departure* for renewal as a process of initiation, and ongoing formation is *a point of continuation* for renewal as a process of rediscovering and revitalizing. The question is: What is this initiation in initial formation all about? What is this rediscovering and revitalizing in ongoing formation all about?

AUTHENTIC FORMATION OF AUGUSTINIAN CANDIDATES IN THE WAY OF THE ORDER

Formation aims at an integral development of the whole person. *Pastores Dabo Vobis* (1992), the Constitutions of the Order and other documents on formation indicate that formation should be human, psychological, Christian, affective (crisis of sexual abuse of minors), intellectual, religious, spiritual, and Augustinian, as well as apostolic and pastoral.⁷⁷ In relation to these, Pope Francis speaks about four fundamental pillars of formation, viz., spiritual formation, intellectual formation, community formation and apostolic formation.⁷⁸ Time cannot allow us to go into the details of all these aspects. We limit ourselves to *Augustinian formation* as given by the Constitutions and *Ratio* as a ‘distinct’ and ‘specific’ pillar of authentic Augustinian formation.⁷⁹

Ratio Institutionis states that Augustinian formation is a formation that is carried out in keeping with specific *emphases* that Augustine has given to the message of Christ, *emphases* which reveal his personal ideal.⁸⁰ The Constitutions also directs, “During the time of formation candidates are to be led to discover, discern, and understand what Augustinian religious life is.”⁸¹ Augustinian formation is therefore a formation centered on our charism and the spirituality of the Order.⁸² If this is so, then it is a formation to community life, a formation to interiority, a formation to apostolate and a formation to

⁷⁵ Perfectae Caritatis, no. 18; Cf. Vita Consecrata, no. 68.

⁷⁶ Ibid. no. 3.3. .

⁷⁷ Constitutions of the Order of St. Augustine, 192; *Pastores Dabo Vobis*, nos. 43ff; *Ratio Institutionis* (Draft), II, 20.

⁷⁸ Pope Francis, Audience with the Union of Superiors General, November 2013.

⁷⁹ John Paul II, Post-Synodal Apostolic Exhortation, *Vita Consecrata*, 1996, no. 68.

⁸⁰ *Ratio Institutionis*, 1993, no. 12; Draft III, 36.

⁸¹ Constitutions of the Order of St. Augustine, 189.

⁸² *Ratio Institutionis*, Draft I, 12; *Pontissimum Institutioni*, Directives on Formation in Religious Institutes, no. 1.

study. This is what authentic formation of Augustinian candidates in the way of the Order means and entails. Any formation that is not centered on these elements is not an Augustinian formation.

We briefly look at each of these pillars of Augustinian formation.

Formation to Community Life

Being the axis around which Augustinian religious life turns;⁸³ community life is at the heart of the entire formation program, insofar as it demands and instills in the candidates a sharing of life, a sharing of our search for God, and a sharing of apostolate.⁸⁴ Fr. Alejandro Moral⁸⁵ in his paper “Formation and Augustinian Identity” says, “Community in our Augustinian formation is a subject which forms, and at the same time, the object toward which Augustinian formation tends. It is the forming subject, the means in which we are formed, and the end toward which we tend.”⁸⁶ The community is the privileged place for developing interpersonal relationships through the Augustinian community values of love, humility, friendship in God, communication, harmony and dialogue.⁸⁷ True formation for Augustinian religious life therefore according to the *Ratio* must first of all prepare the candidates for living in community.⁸⁸

St. John Paul II in *Vita Consecrata* says that community is the chief place of formation in religious life. “Initiation into the hardships and joys of community life takes place in the community itself. Through the fraternal life each one learns to live with those whom God has put at his side.”⁸⁹ According to Pope Francis, community life is very important for formation because there is sharing among brothers who are journeying towards the priesthood.⁹⁰

It is important for us therefore to know that in order to have authentic formation of our candidates; we need to have real and functioning communities – where there is real sharing of life and real sharing of prayer. It is primarily through the lived experience of community life in formation houses, parish/school/institution communities that candidates are authentically formed in what it means to be an Augustinian. When this is lacking in our communities be it in formation house or elsewhere, what we are busy doing is deformation rather than formation.

⁸³ Constitutions of the Order of St. Augustine, 26.

⁸⁴ *Ratio Institutionis*, 1993, II, 15

⁸⁵ Fr. Alejandro Moral is the current Prior General of the Order of St. Augustine.

⁸⁶ Alejandro Moral, “Formation and Augustinian Identity” in *Preparing Formation Personnel*, Pubblicazioni Agostiniane, Curia Generalizia Agostiniana, Roma 1994, p. 75. PC 24

⁸⁷ *Ratio Institutionis*, 1993, II, 12, Draft, II, 12.

⁸⁸ *Ratio, Institutionis*, 1993, no. 30.

⁸⁹ *Vita Consecrata*, no. 67.

⁹⁰ Pope Francis, Address to Rectors and Students of the Pontifical Colleges and Residences of Rome, May 12, 2014.

Formation to interiority and search for God

Interiority is an essential element of our spirituality as Augustinians. The rule emphasizes on it for us to have a transition from “exterior” to “interior” i.e. from verbal prayer to prayer of the heart (II, 12), from physical hunger to hunger for the word of God (III, 15), from not pleasing by clothes to pleasing by our inner way of life (IV, 19). Authentic formation of our candidates should be aimed at molding them on interiority through the three kinds of restlessness pointed out to us by Pope Francis viz., the restlessness of spiritual seeking, the restlessness of the encounter with God, and the restlessness of love.⁹¹ (a) The restlessness of spiritual seeking through a journey of faith, formation to prayer life, devotions, daily Mass, sacrament of confession, spiritual direction, retreats and recollections. (b) The restlessness of the encounter with God – the Constitutions tells us that Augustinian formation should seek above all that candidates follow Christ and are united to God according to the example and the teachings of St. Augustine, our saints and teachers.⁹² Lessons on the teachings of St. Augustine, the Saints of the Order and our spirituality are therefore important and should not be overlooked at all. I see this happening annually in this formation house. (c) The restlessness of love - *Ratio Institutionis* says, “Augustinian formation first and foremost should foster in brothers a love for and a rootedness in the Holy Scripture - Promote faith sharing, *lectio divina* in formation houses.

Formation to Apostolate

This kind of formation as the *Ratio* tells us, serves as one of the main goals of Augustinian formation to prepare candidates for Augustinian religious life open to the service of the Church in the footsteps of St. Augustine.⁹³ St. John Paul II points out in *Vita Consecrata* that during the period of formation, institutes do well to provide practical experiences, enabling candidates to test, in the context of the local culture, their skills for the apostolate, their ability to adapt and their spirit of initiative. If these skills, ability, spirit and zeal for apostolate are not developed in initial formation, there can be no basis for Augustinian renewal in so far as commitment to evangelization and serving the needs of the Church are concerned. We will end up with people who have as described by Pope Francis, an inordinate (excessive) concern for personal freedom and relaxation, which leads to seeing work as a mere appendage to religious life.⁹⁴

Formation to Study

In his address to the General Chapter in 2001, St. John Paul II quoting from the address of Paul VI said: “I would like to repeat the words of my venerable predecessor, Pope Paul VI, addressed to you at a meeting similar to today's: ‘We like to remember

⁹¹ Pope Francis, Homily, Mass of the Beginning of the General Chapter, 2013, p. 31.

⁹² Constitutions of the Order of St. Augustine, 195.

⁹³ Draft Ratio Institutionis, II, 17.

⁹⁴ Francis, Apostolic Exhortation: The Joy of the Gospel, *Evangelii Gaudium*, 2013, no.78.

still...an element in which we can recognize a singular trait, or almost, the genius of the Augustinian Order. It is the capacity to carry out the intellectual apostolate.... You have available the priceless doctrinal patrimony of the Saint, you have before you an uninterrupted tradition of study...”⁹⁵

Authentic Augustinian formation should build and nurture in our candidates the capacity to carry out the intellectual apostolate that St. John Paul II and Blessed Paul VI recognized in Augustinians. According to the Constitutions, study is an essential formative element and a specific task to be done as part of our tradition and indispensable requirement for the apostolate.⁹⁶ The question is: How do we walk with our students in their intellectual journey? Do we have serious regent of studies in our houses of formation who are able to accompany them in their studies, help them to choose well areas of specialization? Do we take keen interest in their performance? Are our libraries well equipped to facilitate them in their intellectual formation?

Having seen what authentic Augustinian formation entails, we now embark on the search for what constitutes Augustinian renewal in the next section.

⁹⁵ Address by John Paul II to the General Chapter 2001. The Pope was making reference to the address of Paul VI to the General Chapter of 14th September 1977.

⁹⁶ Constitutions of the Order of St. Augustine, 194.

CHAPTER IV: AUGUSTINIAN RENEWAL IN THE CHURCH'S EVANGELIZATION

The decree of the Second Vatican Council, *Perfectae Caritatis* states the following about the renewal of religious life: “The up-to-date renewal of religious life comprises both a constant return to the sources of the whole of the Christian life and to the primitive inspiration of the institutes, and their adaptation to the changed conditions of our time.”⁹⁷ This renewal, according to *Perfectae Caritatis* should be done in conformity with the following guiding principles: (a) The following of Christ (b) Constant return to the sources and original charism, (c) Sharing in the life of the Church, (d) Adaptation to the changed conditions of our time, and (e) Spiritual renewal.⁹⁸

What is renewal for us as Augustinians?

The document of the Intermediate General Chapter, 1998, *Augustinians in the Church for the World of Today*, follows the above understanding and principles for Augustinian renewal. It states: “The ways leading to the strengthening of the Augustinian prophetic disposition pass through a retrieval of the values that mold us as Augustinians: the value of interiority, community, friendship, and the sharing of material and spiritual possessions, not forgetting the multiplication of those gestures that reveal the merciful face of Jesus Christ who gives love and hope, as well as our own commitment to solidarity, justice, and peace.”⁹⁹ If this is so, then Augustinian renewal passes through, or is centered on interiority, community life, mission and formation.¹⁰⁰ Our renewal is therefore a return and devotion to these values as our sources of inspiration and charism and adapting them to the changed conditions of our time and the needs of the Church.

We can now pause at this point and say that the ways leading to the authentic formation of Augustinian candidates, pass through *a formation* in the values that mold us as Augustinians; and as we have seen above, the ways leading to the strengthening of the Augustinian prophetic disposition (Augustinian renewal) pass through a retrieval of the values that mold us as Augustinians. This is where we find a point of departure that our initial formation provides for Augustinian renewal.

As we did for Augustinian formation, we can briefly look at these values for Augustinian renewal.

Interior Renewal

⁹⁷ PC no. 2.

⁹⁸ PC no. 2.

⁹⁹ Documents of Intermediate General Chapter, *Augustinians in the Church for the World of Today*, 1998, no. 8.

¹⁰⁰ Ordinary General Chapter: Documents and Decisions, 2007, no. 3.

In a world where emphasis is put on exteriority, the Church is calling on the Augustinians to be teachers of interiority. St. John Paul II reminded the Order of this apostolate at the Ordinary General Chapter in 2001. He stated, “May you, dear Augustinians, be ‘teachers of the interior life’ at the service of men and women of the third millennium seeking for Jesus Christ. He is reached not through a superficial pathway, but through the interior way.”¹⁰¹ The Prior General Alejandro Moral emphasized on interior renewal in his first address to the General Chapter saying that the interior life is the only way to meet God and to give him as nourishment to our neighbor in evangelization.¹⁰²

When we lose, forget, or relativize our interior life, we cannot be faithful to our vocation no matter how many programs or external changes we undergo.¹⁰³ We need to have: (a) Deep love for the Word of God through the practice of *lectio divina*, office of readings, community faith sharing, etc. Otherwise we are empty and unable to fill people’s lives with God in our apostolate. (b) Commitment to common and personal prayer. During his Apostolic visit to Kenya, Pope Francis said the following words to the clergy, men and women religious: “...never stop praying...Once consecrated persons stop praying, their souls wither; they grow ugly, like dried figs...The soul of a man and woman religious, or a priest who doesn’t pray is an ugly soul.”¹⁰⁴. And we dare add that an ugly soul cannot evangelize. (c) Openness to dialogue, fraternal service and fraternal correction. (d) A serious commitment to ongoing formation.¹⁰⁵ These are the ways through which we can keep alive our interior renewal. It is not enough for you to be said that you are a “good brother” or a “good priest”, people should be able to say that you are “a man of God” because they see God in you.

As a point of departure we can say that, Augustinian renewal is a commitment and devotion to the path of seeking God through interiority. But this journey of seeking God begins in initial formation.

Community Life

As it is at the heart of Augustinian formation of candidates, community life is also at the heart of Augustinian renewal. The famous Dublin Document of the Intermediate General Chapter, 1974 testifies to this fact: “*The Chapter is convinced that if we Augustinians do not achieve a renewal of community life, based on the New Testament and the spirit of St. Augustine, the rest of our problems (crisis of vocations; crisis of identity; problems of the apostolate, etc) cannot be solved, and we will not succeed in bringing about a new vitality in our Order.*”¹⁰⁶ To this list of crisis, we can add crises

¹⁰¹ Address of John Paul II to the Members of the 180th General Chapter of the Order of St. Augustine, 7th September 2001.

¹⁰² Address of the Prior General, Alejandro Moral Anton, to the General Chapter, 2013.

¹⁰³ General Chapter, 2007, no. 3.1.

¹⁰⁴ Pope Francis, Meeting with Clergy, Men and Women Religious and Seminarians, 26th November 2015.

¹⁰⁵ General Chapter. 2007, no. 3.1.

¹⁰⁶ The Document of the Augustinian Intermediate General Chapter, 1974, no. 64.

that affect us in our context such as tribalism and negative ethnicity, internal division, regionalism, crisis of accountability, crisis of bad ‘politics’ etc. And we can ask the question as Pope Francis asks: “Whom are we going to evangelize if this is the way we act?”¹⁰⁷ Renewal of community life requires our: (a) Giving of priority to community life as our primary apostolate,¹⁰⁸ ensuring each community has at least three members.¹⁰⁹ (b) Renewal of our sense of belonging to the community. (c) Devotion to chapters, community activities, dialogue, and sharing of goods. (d) Promotion of international communities in the face of globalization and the Church’s call to go forth to the peripheries.¹¹⁰ Our commitment to community life through renewal makes us a prophetic sign in our own African context of tribalism and inter-ethnic wars. As Benedict XVI states in *Africae Munus*, community and fraternal life show that it is possible to live as brothers, and to be united even when coming from different ethnic or radical backgrounds. It can and must enable people to see and believe that today in Africa, those men and women who follow Christ Jesus find in him the secret of living together.¹¹¹

As a point of departure, we can say that Augustinian renewal is a devotion to, and giving priority to our community life as our primary apostolate. But this community living is prepared for in an authentic Augustinian formation. The challenge for us is to build a good community life in our formation houses, a functioning community through renewal of community life. Without this, we cannot form candidates, we can only deform them. This is not easy to achieve in our present context of individualism, materialism, and technology driven life. But we need to try our best for the future of the Order and renewal.

Formation

Augustinian ongoing formation nourishes and revitalizes the grace of our own Augustinian vocation to religious life through: (a) steady and meaningful participation in the life of the community and circumscription (b), apostolic commitment, (c) annual retreat and recollections (d) taking part in ongoing formation courses for renewal on the human and spiritual aspects, in social charity and our charism.¹¹² Part of ongoing formation is also commitment to study in fidelity to our heritage and for a worthy mission in the world of new challenges and cultures.¹¹³ In a world where people have lost sight of the footsteps of God, we are called to rediscover and study the fundamental truths of the faith.¹¹⁴

¹⁰⁷ *Evangelii Gaudium*, no. 100.

¹⁰⁸ Intermediate General Chapter : Documents and Decisions, 2010, nos. 5, 9.

¹⁰⁹ Ordinary General Chapter, 2013, Determinations, no. 2.

¹¹⁰ General Chapter., 2007, no. 3.2.

¹¹¹ Benedict XVI, Post-Synodal Apostolic Exhortation, *Africae Munus*, 2011, no. 117.

¹¹² *Ratio Institutionis*, no. 119, 122; Const. 216.

¹¹³ Ordinary General Chapter: Documents and Decisions, 2013, Determination no. 5.

¹¹⁴ Letter from the Congregation of Consecrated Life and Societies of Apostolic Life to Consecrated Man and

As a point of departure, we can say that Augustinian renewal is commitment to ongoing formation which nourishes and revitalizes the grace of our Augustinian vocation to religious life. But there can be no proper ongoing formation if there was no authentic Augustinian formation of candidates. If the foundation for the Augustinian religious life was not well laid in initial formation, then Augustinian renewal would have no basis. Again, Augustinian renewal is a commitment to study as part of our Augustinian tradition and as a way of rising up to the challenges of our time. But it is authentic Augustinian formation that helps the candidates to acquire the needed serious and orderly habits of intellectual apostolate. As we have already said, initial formation is *a point of departure* for renewal as a process of initiation, and ongoing formation is a *point of continuation* for renewal as a process of rediscovering and revitalizing.

Mission

The Prior General Alejandro Moral has stated: “If we don’t have structures, as religious and as Order for compassion, everything we do will be irrelevant, and allowing our mission of introducing compassion in the world to be misdirected could even be dangerous. Compassion is the only thing that can make the Church of today, and the Order, more human and more credible... We run the risk of perishing as an Order if we do not take the theme of following the poor Christ and the option for the poor, seriously...”¹¹⁵ The direction pointed out for the Order by the Prior General is the same direction pointed out by the Holy Father Pope Francis. In *Evangelii Gaudium*, the Pope says: “An evangelizing community gets involved by word and deed in people’s daily lives...it embraces human life, touching the suffering flesh of Christ in others.”¹¹⁶ The Order’s projects for hospitals and schools (being) accomplished in Africa are part of our commitment to Augustinian renewal in the area of mission. Through these projects, we have become as the Prior General says, the hospital bed for those who have been wounded.¹¹⁷ Some more important steps we need to take or strengthen in this area of renewal are: (a) increasing the role of the laity and promoting Augustinian Youth Groups, (b) commitment to evangelization open to “new frontiers”; (c) collaboration through promoting interchange of personnel between circumscriptions, and common formation programs;¹¹⁸ we can also think about creating a medium of learning from each other and sharing information and ideas among friars in UAFA family ...I am thinking about something like UAFA newsletter or any other... we live in a world of communication.

As a point of departure, we can say that Augustinian renewal is a renewed spirit of evangelization through Augustinian charism of service to the Church; going forth to the peripheries of people’s lives and situations of suffering. But zeal for apostolate begins in initial formation of our candidates. If our formation program does not pay a special

Women Journeying in the Footsteps of God, *Keep Watch*, no. 9.

¹¹⁵ Fr. Alejandro Moral Anton, Address to the Ordinary General Chapter, 2013.

¹¹⁶ *Evangelii Gaudium*, no. 24.

¹¹⁷ Fr. Alejandro Moral Anton, Address to the Ordinary General Chapter, 2013.

¹¹⁸ Ordinary General Chapter 2007, no. 3.4. EG no. 20. Witness of Joy, p. 18.

attention to pastoral and apostolic work, then we are doomed to fail in our Augustinian renewal.

Conclusion: Our reflection reveals that the core areas for authentic formation of Augustinian candidates are the same core areas for Augustinian renewal. Such that, our initial formation is the place for inculcating in the candidates what would later constitute the renewal of their Augustinian religious life. Initial formation therefore sets the stage for renewal of religious life and imparts on the candidates what would be nourished and revitalized in ongoing formation. Hence, it has to be authentic by emphasizing on the core values that mold us as Augustinians; otherwise, there would be nothing for renewal in future.

By Fr. Joseph Oduor, osa

CHAPTER V: THE AUGUSTINIAN MISSION AND ITS EXPANSION IN AFRICA

Background

Augustinian communities are spread to a number of African countries. So far, there is proliferation of Augustinian communities in Kenya, Tanzania, Democratic Republic of Congo (DRC), Nigeria, Benin Republic, South Africa and Algeria, among others. These are good tidings indicating that the Spirituality of Saint Augustine of Hippo and our patriarch in faith is alive. Such communities if well-grounded on the Augustinian way of life can be the hubs where the spirituality of Saint Augustine and mission of Augustinians is a living, dynamic, active and creative reality in our societies.

There might be some elaborate plans underway to establish more communities within Africa. Augustinian expansion in Africa is more spontaneous or providential than strategic. However, most communities in Africa have perennially faced similar challenges. Internally, African Augustinian communities struggle with identity related issues, economic issues, apostolate, material and human resources, among others. However, with authentic dialogue during assemblies and chapters, solutions to such issues can be discovered. This is inevitable owing to the fact that African Augustinians are assuming the mantle of leadership from the former paradigm that was predominantly Western. Our predecessors worked immensely in establishing Augustinianism in Africa though limited by their time and not without mistakes. To succeed, we cannot repeat mistakes of our predecessors; instead we must learn from them. However, to implement this vision, all Augustinians need to be involved in positively contributing in Africanizing our communities. We must humbly accept and prioritize mutual respect.

Ad-extra, the Africanized Augustinian communities' mission is facing challenges of astronomic nature namely, peacemaking, ecological degradation, restorative justice, reconciliation, terrorism and radicalization, among others. Those we shepherd look upon us to offer ideas and solutions in the tough times. Our response is the breaking and determinant point whether or not the Augustinian will survive or naturally die in the African context. The survival of Augustinian in African does not only depend the spatial-temporal and numerical expansion but also and more important on what Augustinian can offer. In this dispensation, the African Augustinian cannot be entirely be preoccupied with what western oriented missionary Augustinians told us about God, Jesus Christ and Saint Augustine. Such challenges are contemporary and uniquely African, they require African tailored solutions.

The Great Commission

Our Lord Jesus Christ remains the source and the goal of mission. In fact, the "Great Commission" of Jesus is the mandate that triggers the activity of evangelization and mission (Bellagamba, 1992). "Go into the entire world: proclaim the Good News to all creation" (Mark 16:15 cf. Matthew 28:18-20). Anybody who listens to this message and responds positively by acting on it qualifies to be an agent of evangelization. Therefore, evangelization is a meeting point between the evangelizer and evangelized (Gigliani, 1995). Just as the evangelizer is vigorously involved in the proclamation of the Gospel,

the recipient is actively involved in accepting or rejecting the message. The success of evangelization can be weighed against the recipient who is not passively involved in welcoming the message but also discreet in making choices whether to welcome or ignore the message (Cordes, 1991). Put differently, the message of the Gospel cannot become gross, but that the evangelizer can be repulsive.

The Foundation of Mission in Saint Augustine

Augustine never travelled to any missionary land in a different geographical zone other than Carthage. Whereas this was typical during his time, he was discouraged by his failing health as his dislike of travelling.

... he always resented travelling: he always associated it with a sense of a protracted labor and of the infinite postponement of his dearest wishes. These associations will color the most characteristic image of spiritual life in Middle Ages.

Undoubtedly, the observation above is influenced by the classical understanding of mission *Ad Gentes*. This means that geographical zones determined mission. However, this is a minimalistic approach to mission. Mission today is now determined by new spatial-temporal frontiers that are not geographically restricted but based on new challenges in mission (RM 37). Apparently, Augustine's inability to travel did not undermine his capacity to evangelize other parts of the world. Through scholarship, Augustine evangelized.

Saint Augustine understood the Great Commission and worked tirelessly to localize the mission of Christ in his time. Since inception, mission was at the center of Augustinian way of life. Fundamentally, the very concept of founding Augustinian communities was based on friendship which he defined as agreement on all things human and divine (conf. 2.9.17). It is intriguing to discover the vision of Saint Augustine on Monastic communities. Martin (2003, 60) remarks that Augustine emphasizes love as the monastic ideal - not withdrawal, not asceticism, not even prayer; it all comes down to love; this must be practical and neighborly. He was inspired by the Acts of the Apostles (4: 32-35) element of community adherence. According to Lienhard, (1999, 372):

Friendship and friends were always important to Augustine. Friends surrounded Augustine in Cassiciacum, where they planned community of philosophers. Augustine gathered friends into his monasteries at Thagaste and in the garden house and the bishop's house in Hippo.

Here, two fundamental facets of community can be put into consideration. Besides his personal and spiritual enrichment that came about with friendship, there are also the external benefits to communities around. The monastery was famous for its involvement in addressing the contextual needs of the people through emancipation of slaves, resolution of disputes and hospitality. Possidius, a close companion of Augustine in the monastery and later of Bishop of Calama in North Africa gave a tribute to Augustine's monastery on its profound influence on the universal Church. Thus the truth of the preaching of the Catholic Church became daily better known and more evident, and so

did the way of life of these holy servants of God with continence and austere poverty ... the church was established on and consolidated with peace and unity (Possidius transl 1988).

Friendship and establishment of monastic community rippled deep into the secular cultures which prohibited human associations. The Monastic community was a get-away from the stringent grip of the Roman Empire that prohibited human associations. The Romans perceived free human associations as a threat to their colonial establishment in North Africa. The Augustinian communities were rescue centers where those fatigued by bombarding and disenfranchising Roman government found solace. In real sense, people were struggling to secure a place in the monastery. Dunn, (2000,93) opines:

In the age of insecurity disorder, and barbarianism the monastery embodied the ideal of spiritual order and undisciplined moral activity which in time permeated the entire Church, indeed the entire society. The citizens of the heavenly city were actively seeking the peace and the good order of the earthly city.

The preferential option for the poor was at the center of Saint Augustine's thought and practice. Augustine would not hesitate to sell golden vessels for salvaging the poor. In this regard, we find the special place Saint Augustine reserved for the poor in the Church. Further, hospitality was core with Augustinian communities. *Historians argued that you are assured of a good treatment wherever you visited Augustinian community. The visitors never lacked a glass of wine besides other forms of unique Augustinian delicacies (source unknown).*

Augustine was also involved in propagation of the right doctrine. In actual sense, the great works of Saint Augustine were reactionary product of responding to the heresies propagated at his time, against heretics such as Manicheism, Pelagianism and Donatism, among others. This was a major preoccupation of Saint Augustine. It borne *The City of God, The True Religion* and *De Ordine*, among other works. Such writing curved for Saint Augustine a unique place in the theology of the Catholic Church, making major contributions in the Sacramental theology and ecclesiology among others.

In the secular world, Saint Augustine was well respected for his initiative in resolving disputes among warring groups. He is accredited for theories of just war where citizens can engage in a violent act of war if it is aimed at the just end (Wynn, 2013; Augustine). He fought against bad governance, arguing that governments that do not take care of their citizens are just but a gang of criminals hence lack legitimacy to be in power. We see Augustine, therefore, at the center of mission within and outside the Church.

It is remarkable that the entire thought of Saint Augustine was localized within the Church. Apparently, Saint Augustine is struggling with two predominant ideas that are crucial to mission today. On one hand, Saint Augustine was deeply influenced by the thoughts of Saint Cyprian that outside the Church, there was no salvation. This is true when we think of his other adage that goes, "No one can have Christ as the Lord without the Church as the mother". On the other hand, Saint Augustine conceptualized

mission way beyond the Church. This is mission that is centered on the *Missio Dei* (mission of God). According to Bosch (2011):

The invisible Father and the invisible Son send the Son in a visible way. He speaks of the visible mission of the invisible Holy Spirit during John Baptism and at Pentecost. The Holy Spirit is a gift from the Father and the Son to us. That is why we are able to say that the Holy Spirit of the Father and the Son (John 15: 15, 26).

This idea was later abandoned during the Middle Ages only to be rediscovered around Vatican II. This is buttressed by participation in secular issues on governance. Augustine's often-quoted phrase, "our hearts are restless until they rest in God" supports the concept of *Missio Dei*. Further, his call upon the community to leave harmoniously intent upon God can expound on this fundamental intention of Saint Augustine. In the next segment, we focus on a transition which we need to understand and the center of evangelization in the new millennium. These ideas came to the limelight after the Vatican II Council

Mission after the Vatican II Council

The Vatican II Council brought new unprecedented ideas and ways of mission. The *Aggiornamento* as proposed by John XXIII meant opening the Church to new realities which transcended the confines of the Church. This is a conviction that mission is not only propagating the Church but the Kingdom of God which transcends the Church. In other words, the Church is not analogous with the Kingdom of God. The Kingdom of God stretches far beyond the establishment of the Church.

It is a transition from *Missio Ecclesia* to *Missio Dei*. The members of the various religious communities have to synchronize the religious charisms with the new paradigm of mission according to the Vatican II Council. Augustine's thoughts and actions outlived its time. This is expatiated by the first precepts of the rule. The reason you have come together is to live harmoniously, intent upon God. Apparently, the Augustinian community is not a welfare group; its sublime role is *Missio Dei*. This vision is implicitly contained in Augustine's vision of community life as expressed in the Vatican II Council.

In *Ad Gentes*, there is a consideration of other cultures as instruments in which God reveals his will to people. This is against the previous paradigm that perceived African cultures as manifestations of the devil. Furthermore, the Christianity brought to Africa was dressed in the Western garb. Obviously, Western culture is not identical with Christianity. *Ad Gentes* brought on board new ideas that subsequently appreciate inculturation, making the Christian faith authentic and permanent in the African culture.

Gaudium et spes calls the church to understand the context in which it operates:

The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men. United in Christ, they are led by the Holy Spirit in their journey to the Kingdom of their Father and they have

welcomed the news of salvation which is meant for every man. That is why this community realizes that it is truly linked with mankind and its history by the deepest of bonds.

It is striking to understand that the Church or religious congregation must not be aloof to the situation affecting the world today. The old paradigm of *fuga mundi* or escape from the world does not fall in line of the action and the spirit of mission today. Above all, respect for human freedom that cannot be suffocated by our zeal to proclaim Good News.

The document of Pope Paul VI *Evangelii Nuntiandi* expounded further the mission of the Church. Besides his basic consideration of respecting the culture of those to be evangelized, he felt that evangelization was a complex process. Evangelization as a whole spectrum of complex issues, such as, “the renewal of humanity, witness, explicit proclamation, inner adherence, entry into community, acceptance of signs and apostolic initiative.” There are diverse activities in which evangelization is activated. It is important to note in Paul VI’s definition that evangelization is not merely ecclesiocentric. It extends beyond the Church to what can be loosely regarded as universal nature, namely, renewal of humanity and witness among others. In another perspective, “evangelizing” is the communication of a religious message that is intended by the evangelizer to be seriously weighed by the hearer so as to radically affect his or her spiritual center (Haughey, 1998).

In *Redemptoris Missio* a new facet of mission is developed. It asserts unequivocally that the Spirit is the Principle agent of evangelization (R.M 21).

The Holy Spirit is indeed the principal agent of the whole of the Church's mission. His action is preeminent in the mission *Ad Gentes*, as can clearly be seen in the early Church: in the conversion of Cornelius (cf. Acts 10), in the decisions made about emerging problems (cf. Acts 15) and in the choice of regions and peoples to be evangelized (cf. Acts 16:6ff). The Spirit worked through the apostles, but at the same time, he was also at work in those who heard them: "Through his action the Good News takes shape in human minds and hearts and extends through history. In all of this it is the Holy Spirit who gives life."

Apparently, the missionary cannot be overconfident. Besides our success, the Spirit remains the real underlying inspiration behind mission. This can however be viewed in different perspective. If one succeeds in a missionary enterprise “to God be the Glory” but if one fails it is not that God has failed. The Spirit cannot be wrong; a missionary should scrutinize the activities so that the Spirit can work in the missionary activity. This is a proper understanding of missionary Spirituality (John Paul II, 1990).

Pope Francis encourages the missionary and the pastors to understand the context of the ministry through prayer and listening to what the Spirit is revealing through a person’s faith and experience. The Bishop of Rome calls the Church to, “feel the smell of the sheep”. This is open to honest acceptance of the human failures in all their diverse manifestations. Such acceptance requires a change; the minister ought to listen to the

Christian without prejudice or reference to the likes and dislikes of other people, or our divergent opinions.

The ministers of the Church to be accommodative and give full account of all Christians, whether Catholics or non-Catholics. The said account must include those who are divorced and separated Catholics, married priests and women religious, Catholics who are denied communion because of their marital situations, or our brothers and sisters from other faiths and denominations

The Pope's document seems to be most controversial of all other documents. It tears apart what is perceived to be the tradition of the Catholic classification of mortal and venial sin. I guess many pastors felt accused while others vindicated to some particular decision already done in pastoral life. Examples include people struggling to find their sexual identity, gay seminarians or discordant HIV couples, youths radicalized by terrorist groups, those involved in witchcraft, polygamous marriages etc. The document opens the doors to all sorts of people in the Church, although it difficult to accommodate all and sundry. However, Pope Francis has not contravened whatsoever the Spirit of Jesus who welcomed all. We need to change our traditional categories and perceptions in order to open up to new realities as suggested by the Pope.

Way forward for Augustinian missions in Africa

Augustinians must traverse from the adage community life and service to the Church which summarizes our charism to community life and service to the Kingdom of God. So far, we have observed that the Kingdom of God and Church are not synonymous. The Kingdom of God transcends the Church. The implication of this transition is far reaching in our mission as Augustinians. This does not mean that focus is entirely on the outside to the neglect of inside. The dynamics of mission is that when we focus on the Kingdom of God, other benefits of the Kingdom will cascade into the inner life of the community.

Most Augustinians are in frenzy of establishing many parishes, moving to new geographical or countries zones of mission. Fundamental questions must be raised at this juncture? What is the main reason for such foundations? Are the Augustinian establishing many communities to create work for it members or in order to meet the demands of mission? Are the many communities opened to separate those brothers who are not able to live together or for the basic purpose of evangelization? We have a point of reference in Saint Augustine who never travelled to a new geographical zone but remains the greatest missionary of all time.

The weakness we find in Saint Augustine is focus on the mission *ecclesia* only. Probably, it was fundamental to jealously protect the establishment of the Church which was newly founded at the time of Augustine. The Vatican II Council, the center of mission, is *Missio Dei*. Are we able to transcend *missio ecclesia*? Sometimes in my perception, our focus is not even the Church but remain seriously entrenched in the Augustinian cocoon. Our mission is very localized to the extent that we say Augustinian

first the Church second and God somewhere after. This touches on the projects that are entirely beneficial to Augustinian for some economic gain or creating work for some members of the Order. Following the spirit of *Missio Dei*, our immediate focus must be promotion of God's reign while the rest can follow. Indeed, we must heed the exhortation of our Lord, "Seek thy first the Kingdom of God and the rest shall be added to you" (Matthew 6:33). In this dispensation, service to humanity will be at the center besides proclamation, youth ministry, peacemaking, restorative justice, reconciliation, fight against terrorism and radicalization and the involvement of lay Augustinian and interreligious dialogue, among others. We should not make recourse on establishing communities to serve the fraternal needs at the expense of the service to the *Missio Dei*.

Augustine disputed the heresies of his time through authorship and publication. In actual sense, the books authored by Saint Augustine have perennially influenced theology. As Augustinians in Africa, we need to establish at least a journal where the great ideas of Augustinians can be harnessed together, published and distributed to our communities. In so doing we can promote scholarship within the order and keep the institutional history. This is part of the mission of the Augustinians in Africa. In actual sense, some Augustinian circumscriptions continue to influence the order long after they were suspended or declared redundant. Through publications, we can promote scholarship which is part of promoting mission in our contemporary society. So far, there is very little in terms of publications coming from African Augustinians.

Finally yet importantly, Augustinians in Africa must find an edge or a stand on the fundamental option for the poor. There are many platforms that can drive this option. However, violence and conflicts take a center stage. The extent of violence in Africa is shocking, even to countries that seem relatively peaceful. Kanyandogo, (2003, 7) intimates that "the type and magnitude of violence on the continent against people, institutions and the environment especially that violence that tends towards self destruction and self annihilation, has reached a level which is making it practically impossible for African societies to survive normally". We need to identify the remote and immediate reasons that generate conflicts and violence. In the footsteps of our Father Saint Augustine, we have a hand in helping our communities deeply entrenched in violent conflict.

One common situation, without any doubt, is that Africa is full of problems. In almost all our nations, there is abject poverty, tragic mismanagement of available scarce resources, political instability and social disorientation. The results stare us in the face: misery, wars, despair. In a world controlled by rich and powerful nations, Africa has practically become an irrelevant appendix, often forgotten and neglected. (49)

For many Synod Fathers, contemporary Africa can be compared to the man who went down from Jerusalem to Jericho; he fell among robbers who stripped him, beat him and departed, leaving him half dead (cf. Luke 10:30-37). Africa is a continent where countless human beings — men and women, children and young people — are lying, as it were, on the edge of the road, sick, injured, disabled, marginalized and abandoned. They are in dire need of Good Samaritans who will come to their aid.

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CHAPTER VI: THE EMERGENCY CALL TO THE MIGRATION TIDE IN AFRICA TODAY: WHERE DO WE STAND & WHAT IS OUR APPROACH?

Introduction

The migration crisis skyrocketed in 2014 while more than 200 000 refugees and migrants were crossing the Mediterranean Sea in overcrowded boats. Thousands, of those crossing, drowned prompting pope Francis to warn that the sea was becoming a mass graveyard. Other leaders, Non-Governmental Organizations, UNHCR joined the call for more assistance and rescue operations. However, other people not sympathetic argued against such operations, according to them, may become a pull factor for migrants. They saw, in a very stereotype way, Africa as a continent of mass migration and displacement caused by poverty, violent conflict and environmental crisis. The image portrayed was of an “exodus” of desperate Africans fleeing poverty at home in search of the European “El Dorado”. Three assumptions supported this stereotyped view: migration is high and increasing, migration is mainly directed towards Europe and migration is driven by poverty and violence. These assumptions have been supported by most media, politicians and even some scholars in Europe (Myers, 2005, p.4; Collier, 2013; Bakewell, 2008) that ‘South-North’ migration is a symptom of development failure, poverty and income gaps between poor and rich countries.

Such assumptions, unfortunately, were not based on sound empirical evidences but on selective observation or journalistic impressions. Most of the research and media focus have been on trans-Mediterranean “boat migrants”, trafficking, high death toll, and thus reinforcing the impression that African migration is essentially directed towards Europe and driven by despair. Several studies (Shoumaker et al., 2015; Sander & Maimbo, 2003) have demonstrated that most African migrations are not directed towards Europe, but towards other African countries and those moving out of Africa do not only move to Europe but also to the Gulf countries and the Americas (Bakewell & De Haas, 2007).

In trying to have more balanced view on African migration, this paper focuses on three major points. First of all, the historical overview of the migration in Africa looks at the pre-colonial, the colonial and the post colonial era. The pull and push factors were analyzed in a summarized way. Secondly the emergency of the migration tide today looks at intra-country migration that is rural to rural migration and rural to town migration; extra-country migration: regional countries and distant countries migrations; and extra-continental migration: Africa to Europe, Africa to North America and Africa to Asia and Gulf. Again the pull and push factors will be alighted. Lastly various responses to migration tide today: European proposed responses, other countries proposed responses and Augustinian responses.

Historical overview of the migration in Africa

Migration, by its very nature, involves at least three major actors: the migrant, the area or country of origin and the area or country of destination. Historical migration of human populations began with *Homo erectus* moving from Africa to Europe, Australia and Asia around 1.75 million years ago. *Homo sapiens* who occupied all of Africa around 150 000 years ago moved out of Africa causing substantial cultural

transformation in some places they went to. This movement was mostly due to many factors such as climate change, landscape, inadequate food supply, etc. The migration phenomenon in Africa can be better understood within the context of political and historical evolution of African societies. Colonization and decolonization have effects on migration are most visible when examined in the context of the pre-colonial, colonial and post-colonial era.

Pre-colonial era

Africa, during this period, didn't have specific boundary as known today instead there were kingdoms, chiefdoms, tribes and ethnic groupings. For instance the region of Kalahari Desert and the forest of central Africa, before one 1000 AD, was believed to be populated by Pygmies and Khoisan-speaking people. By about 1000 AD, Bantu migration had reached modern day Zimbabwe and South Africa. The Banu Hilal and Banu Ma'qil were a collection of Arab Bedouin tribes from the Arabian Peninsula who migrated westwards via Egypt between the 11th and 13th centuries. Their migration strongly contributed to the Arabisation and Islamisation of the western Maghreb, which was until then dominated by Berber tribes.

In the pre-colonial era, the pull and push factors on people movements in Africa were associated with survival motives. People moved to search food. They also moved away from danger and death. The movement was mainly towards new opportunities for life such as better land for agriculture or pastoral activities, new hunting grounds and forest, conquest and strengthening ones power. On addition, the slavery trade helped mostly for extra-continent migration especially in Americas.

In the pre-colonial era, population movements in Africa were associated largely with the prevailing sociopolitical and ecological conditions, especially internal warfare, natural disasters and the search for farm land or colonization. The movements were, as a result, unstructured, occurred in groups, and the migrants were demographically undifferentiated (Adepoju, 1979). This went on until the colonial occupation of Africa in 19th and 20th centuries.

Colonial era

During colonial era concomitant practices influenced migration in Africa. These practices such as colonial occupation, slave trade, systematic use of forced labor and recruitment in many ways shaped contemporary migration patterns within and from the continent (Cohen, 1987). During the period of colonial liberation, millions of Africans fled conflicts with colonial powers reluctant to relinquish control (Algeria, Kenya, etc.) or with white settler groups determined to cling to their privileges (e.g. Zimbabwe, South Africa) (Castles, De Haas, & Miller, 2014).

On a positive note, colonial rule paved way for peace and political stability in Africa. For instance movements associated with internal warfare ceased or were reduced. These internal strives were very often in Ethiopia, Somalia, Chad, Angola, Uganda, Nigeria and South Africa. Natural disasters, however, persisted such as the drought in the Sahel region of West Africa and parts of East Africa dislodged many thousands of people,

including women and small children. The search for new or fertile land continued and the number of the landless poor people increased considerably, notably in East Africa.

The introduction of various coercive measures and incentives, as a response to the migration crisis, during the colonial era was largely designed to secure labor to meet the growing demands of the mines and plantations. In West Africa, the French colonial administration resorted to various forms of labor conscription in, for instance, Upper Volta and Mali. In eastern and southern Africa, migrants were not directly coerced; rather, a series of strong economic policies were used to encourage labor of the required quality and quantity to work in the mines and plantations. Yet, the defeat of old-style colonialism and the establishment of independent states often did not necessarily mean a return to peaceful conditions (Castles et al. 2014, De Haas, & Miller, 2014).

In summary during the colonial era pull and push migration factors were natural disasters, drought, searching for new or fertile land, coercive measures, strong economic policies, mines and plantations demands for labors. Again even during this period extra-continental migration was mostly due to slavery trade and colonization while intra-country migration was mainly due to natural disasters, drought, coercive measures and strong economic policies.

Post colonial era

Decolonization also heralded a phase of state formation, in which newly established African states have endeavored to instill a sense of national unity in ethnically diverse societies, which often have created considerable internal tensions and has regularly erupted in violent conflicts (cf. Davidson, 1992). State formation processes and concomitant conflicts have some effects on population mobility. On the one hand, instability, uncertainty and conflict provided motivations for people to leave. On the other hand, it may also provide incentives for people to stay in order to provide protection for their families. In the same layer, people living under authoritarian regime wished more often to migrate, but authoritarian states have had a higher willingness and capacity to control and restrict emigration. This explains why a recent analysis of global migrant stock data found a robustly *positive* relationship between the level of political freedom and emigration (De Haas, 2010).

The formation of nation states can go along with increasing migration (cf. Skeldon, 1997). Through conflict, infrastructure, or policies that encourage emigration as a means to decrease unemployment, generate remittances, and decrease dissatisfaction. Further, increased nationalism, anti-colonial sentiment, xenophobia and protectionism associated to the same state formation processes has also compelled several African governments (such as Algeria, Egypt, and Côte d'Ivoire) to discourage the emigration of their own populations to control emigration or out of the fear of a 'brain drain' and to restrict the immigration of foreigners (Natter, 2014; Samers, 1997; Zohry & Harrell-Bond, 2003). Particularly socialist and/or nationalist governments have traditionally been anti-emigration. Processes of state formation have increased the urge among leaders of newly established states to assert national sovereignty by introducing immigration restrictions and border controls and to portray immigrants as a threat to sovereignty, security and ethnic homogeneity or stability in a bid to rally political

support. In this context, African governments have frequently resorted to deportations. For instance, (Adepoju, 2001) counted 23 mass expulsions of migrants conducted by 16 different African states between 1958 and 1996.

Political tensions and military conflict pushed many countries to attempt to seal off their mutual borders, such as between the Frontline States in Southern Africa with South Africa as part of the anti-Apartheid struggle and between Morocco and Algeria as part of the conflict around the Western Sahara. Particularly, socialist states such as Algeria and Egypt (under Nasser) saw large-scale emigration as a source of brain drain and a threat to sovereignty, and therefore tried to curb emigration (Collyer, 2003; Fargues, 2004; Natter, 2014; Sell, 1988). This shows that states can both facilitate and constrain migration in various direct and indirect – and therefore complex – ways, and that this relation needs in-depth empirical inquiry to be better understood.

In summary, Migration is vital in the story of the human race. People move to survive. They move in search of food. They move away from danger and death. They move towards opportunities for life such job opportunities and technological advancement (Harvey 32). Migration is tied to the human spirit, which seeks adventure, pursues dreams, and finds reasons to hope even in the most adverse circumstances. Such movement affects the communities migrants leave and the communities that receive these migrants.

The emergency of the migration today

In 2015, most African-born migrants living outside the region were residing in Europe (9 million), Asia (4 million) and Northern America (2 million). The African countries with the largest number of emigrants tend to be in the north of the region. In 2015, Egypt had the largest number of people living abroad, followed by Morocco, Somalia, Sudan and Algeria. In terms of the number of immigrants, South Africa is the most significant destination country in Africa, with around 3.1 million international migrants residing in the country (or around 6% of its total population). Other countries with high immigrant populations as a proportion of their total populations included Gabon (16%), Djibouti (13%), Libya (12%), Côte d'Ivoire and Gambia (both 10%).

There are significant migration corridors within and from Africa, many of which are related to geographic proximity and historical ties, as well as displacement factors. Some of the largest migration corridors involving African countries are between North African countries such as Algeria, Morocco and Tunisia to France, Spain and Italy, in part reflecting post-colonial connections. There are also significant labour migration corridors to Gulf States Egypt to United Arab Emirates and Saudi Arabia. Migration corridor within African is between Burkina Faso to neighbouring Côte d'Ivoire constituting the second largest for Africa overall.

Displacement within and from Africa is a major feature of the region. Most refugees and asylum seekers in Africa were hosted in neighbouring countries within the region. The top 10 countries in Africa, ranked by the combined total of refugees and asylum seekers both hosted by and originating from a given country. In 2016, South Sudan had the highest number of refugees in the region, and the third highest in the world. Most

were hosted by Uganda and Ethiopia. Somalia has produced the second highest number of refugees after its long history of conflict and recent droughts, with the majority hosted in neighbouring countries such as Ethiopia and Kenya. Other large refugee populations have originated from Sudan, the Democratic Republic of the Congo, Central African Republic and Eritrea. The main drivers of displacement include conflict and violence, which in some cases has exacerbated food insecurity issues. Many of these countries also host large refugee populations. Several countries are both origin countries of significant numbers of refugees, as well as host countries of refugees namely South Sudan, Sudan and the Democratic Republic of the Congo.

North Africa Migration

Migration of North Africans to Europe and Gulf States continues to be a defining feature of the migration dynamics of the region, and one that has developed over several decades. Migration of North Africans to countries outside of Africa has been, and continues to be, much higher than migration to other countries within the sub region and within Africa. Two distinct streams have characterized outflows from North Africa: migrants from the north-west (e.g. Morocco, Algeria and Tunisia) have historically moved to Europe, owing to their geographic proximity, previous labour recruitment agreements and post-colonial ties, while those from the north-east (e.g. Egypt and Sudan) have predominantly sought temporary work in Gulf Cooperation Council (GCC) countries. Large income disparities between the origin and destination countries, and the high levels of unemployment in North Africa, remain significant drivers of migration. As of 2015, about 10.6 million North Africans were living outside their country of birth, with roughly half in Europe and about 3 million living in Gulf States.

Although the North African sub-region is primarily a migrant transit area, it also hosts notable populations of international migrants, including refugees. Libya had the largest number of international migrants in the sub-region, at over 770,000 in 2015. Sudan also had large foreign-born populations originating from South Sudan, Eritrea, Ethiopia and Chad. The number of international migrants in Egypt increased between 2010 to 2015. From 295,000 to 491,000, with migrants primarily originating from the Palestinian Territories, the Syrian Arab Republic, Somalia and Sudan. While Morocco has traditionally been a country of emigration, it is increasingly becoming a destination country, including of migrants from other regions in Africa, who stay for an indeterminate period while looking for a way to cross over to Europe.

Cause of Migration in the North Africa

Conflict and violence within and in surrounding sub-regions has contributed to displacement in North Africa. At the end of 2016, there were nearly 650,000 refugees from Sudan, the majority of whom were hosted by the neighbouring countries of Chad and South Sudan. Sudan also had approximately 3.3 million internally displaced persons (IDPs), making it the country with the third highest population of IDPs in the world. At the same time, Sudan is also a prominent host country of refugees, with over 400,000 refugees, most of whom were from South Sudan. Algeria also hosted over 90,000

refugees by the end of 2016, while Egypt hosted over 210,000 refugees, primarily originating from the Syrian Arab Republic, the Palestinian Territories and other African countries. A volatile security and political situation in Libya has contributed to a total population of more than 300,000 IDPs by the end of 2016, while also affecting the more than 38,000 refugees and asylum seekers residing in Libya.

North Africa as a transit hub

As a key hub of transit activity for migrants originating from many countries to the south, the North African sub-region is confronted with protection challenges associated with irregular migration to Europe. Between 2011 and 2016, approximately 630,000 people used the “Central Mediterranean route” to reach Italy. In 2016 alone, more than 181,000 people were detected on the Central Mediterranean route (the main route of arrival via irregular migration to Europe in 2016), with the majority arriving in Italy. The majority departed from Libya (almost 90%), with other departure countries including Egypt, Algeria and Tunisia. Of those who disembarked in Italy in 2016, the majority were from Western and Eastern Africa (Nigeria, Eritrea, Guinea, Côte d’Ivoire, Gambia, Senegal, Mali and Somalia) and over half applied for asylum. More than 180,000 migrants who disembarked in Italy in 2016, 13 per cent (approximately 24,000) were women, while 15 per cent (28,000) were children – the vast majority (91%) of whom were unaccompanied. The proportion of children, including unaccompanied children, has increased. Others travelled from Morocco and Algeria to Spain, along the so-called “Western Mediterranean” route. Protection challenges and serious human rights violations along these corridors are profound and include deaths at sea, in the desert and in other transit locations; missing migrants, exploitation, physical and emotional abuse, trafficking, smuggling, sexual and gender-based violence, arbitrary detention, forced labour, ransom demands and extortion; and other human rights violations. Some migrants – including refugees – also become stranded in countries in the region.

West and Central Africa Migration

Intraregional migration, which is significant in West and Central Africa, is characterized by mixed migration flows influenced by multiple drivers. While there are significant data deficits on migration flows within Africa and accurate numbers can be difficult to ascertain, more recent estimates reflect that the vast majority of international migrants in West and Central Africa move within the sub-region. The high number of people moving within West Africa is linked to several factors, including visa-free movement among the Economic Community of West African States (ECOWAS) members, the relatively small sizes of many countries in the region and the strong networks among the many ethnic groups scattered across the sub-region. Importantly, intraregional migration within ECOWAS is mostly due to labour mobility, with seasonal, temporary and permanent migrant workers moving largely from countries such as Niger and Mali toward coastal countries such as Ghana and Côte d’Ivoire. Unlike West Africa, where economic factors are important drivers of intraregional migration, conflict and instability have played a larger role in displacement to neighbouring countries in Central Africa. However, labour migration is not absent in Central Africa, with Gabon, for

example, home to a large number of migrant workers from within Central Africa who work in its oil and lumber industries.

West and Central Africa hub to Europe

Notwithstanding free movement agreements, irregular migration remains prevalent in West and Central Africa. For many West and Central African migrants attempting to cross the Mediterranean to reach Europe, Niger is an important country of transit and as well as a major smuggling hub. The use of smugglers to cross borders even within free movement areas such as ECOWAS is not uncommon, particularly in circumstances where people do not possess documents such as passports or travel certificates. It is important to emphasize, however, that most West Africans who are smuggled overland begin their journeys as regular migrants under the free movement protocol and only violate immigration laws after exiting the ECOWAS area. Moreover, a number of borders in West Africa are extremely porous, enabling unauthorized movements between countries, with several ECOWAS borders cutting across politically unstable and sparsely populated areas, which are also characterized by security deficiencies.

Cause of Migration in the West and Central Africa

Conflict and violence linked to political upheavals, communal and ethnic tensions, and Boko Haram extremism, meant that most countries in West and Central Africa are affected by internal or cross-border displacement, although the magnitude varies dramatically. As with other sub-regions in Africa, countries in West and Central Africa have long histories of hosting and producing displaced populations, often simultaneously. For example, at the end of 2016, there were close to 540,000 refugees from the Democratic Republic of the Congo globally, while the country was host to over 450,000 refugees originating from other countries; this was in addition to around 2.2 million IDPs in the Democratic Republic of the Congo. Other countries in the region with similar dynamics in 2016 include Central African Republic, Nigeria, Cameroon, Chad, Mali and Niger. The scale of the displacement crisis in the Democratic Republic of the Congo in 2016 meant it was in the top 10 globally as (a) a refugee host country (ninth); (b) an origin country of refugees (sixth); (c) a country with total new internal displacements due to conflict and violence (first); (d) a country with new internal displacement relative to population (eighth); and (f) total stock of IDPs (fifth).

Environmental changes in West and Central Africa are impacting human livelihoods and mobility. For example, although precipitations in the Sahel are slowly increasing, they are becoming increasingly variable, leading to the frequent occurrence of droughts and floods. At the same time, rapid population growth has led to the intensification of cropping, deforestation and overgrazing, contributing to land degradation. Despite an increase in the scale of agriculture in the region, food insecurity still affects millions. For example, as of June 2016, 4.6 million people were severely food insecure in the Lake Chad Basin, with numbers expected to increase in 2017.⁴⁴ Millions of people in West and Central Africa depend on Lake Chad; however, the lake's volume has decreased by 90 per cent in area in the last 40 years due to increased drought, as well as

human-related causes such as increased irrigation withdrawals. The complex and interconnected environmental changes such as droughts and floods, over-exploitation of resources and climate change are contributing factors to rural–urban and cyclical mobility within countries and across borders in the region. Migration is one strategy used to increase livelihoods and reduce risks in the Western Sahel, particularly in light of uncertain agricultural returns. Research has also highlighted the interconnections between, on the one hand, impacts of climate change on natural resource-dependent livelihoods and food insecurity, and on the other hand, tensions, conflicts and mobility.

Eastern and Southern Africa migration

For several countries within Eastern and Southern Africa, emigration, immigration and forced displacement underpin substantial intra- and extra regional movement, as well as inflows of migrants from outside the continent. Eastern and Southern Africa have long been major destinations for non-African migrants, with immigrants of largely Asian descent moving to work temporarily or settle permanently. Immigration from India has historically been significant in countries such as Uganda, Kenya and South Africa, while recent years have seen a sharp increase in the number of Chinese migrant workers moving to countries in the sub region. Intraregional labour migration is also well established in Southern Africa, where significant numbers of people have traditionally migrated from countries such as Malawi, Lesotho, Zimbabwe and Swaziland to work in key sectors such as mining in South Africa and Botswana. Owing to its advanced economy and relative political stability, South Africa has experienced high volumes of immigration in recent years, attracting migrants, asylum seekers and refugees from within and outside Southern Africa. The number of international migrants in South Africa increased from 1.9 million in 2010 to 3.1 million in 2015. Meanwhile, Eastern Africa continues to experience considerable levels of outward labour mobility, driven by poverty, low wages and high unemployment. This is most evident in the recent spike in the number of low and semi-skilled East Africans moving to GCC States on temporary work contracts. The Gulf States’ proximity to Eastern Africa, the employment opportunities they offer, as well as recent labour agreements between countries such as the United Arab Emirates and Kenya and Saudi Arabia and Ethiopia, mean that labour migration to GCC countries is likely to rise.

Eastern and Southern Africa as hub for migration

Migration in Eastern and Southern Africa continues to involve high numbers of irregular migrants, characterized by mixed migration flows and underpinned by multiple drivers, including socioeconomic factors, conflict and political instability. In addition to socioeconomic factors, conflict and political instability remain important drivers of irregular migration to and from Eastern Africa. Migrant smuggling is particularly prominent in both sub regions, with people increasingly using the services of smugglers to reach their intended destinations. Many smuggling networks are based in the Horn of Africa, while countries that are members of the East African Community (EAC) such as Uganda and the United Republic of Tanzania are largely transit countries. The Middle East, Europe and Southern Africa are the three major destinations for migrants from

Eastern Africa, who use four major routes, including the western route via Sudan, into Libya and across the Mediterranean; the northern route via Egypt to Israel; the southern route down the Eastern Corridor toward South Africa; and the eastern route transiting through Yemen to Saudi Arabia and beyond. Similar to Eastern Africa, irregular migration is widespread in Southern Africa, involving intraregional migrants such as those from Zimbabwe to South Africa as well as those from outside the sub-region. Many migrants originate from the Horn of Africa, notably from Ethiopia and Somalia. These migrants frequently utilize the services of smugglers. However, these persons often face a significant number of vulnerabilities, including extortion, physical and sexual violence, kidnapping and robbery, with many losing their lives as a result of being transported in inhumane conditions.

Causes of Eastern and Southern Africa migration

Intractable conflicts, political and communal violence and peace building setbacks have displaced millions in Eastern Africa, with most countries in the sub-region affected. At the end of 2016, for example, there were over 1.4 million South Sudanese refugees (the majority of whom were children) and over 1.8 million IDPs. Somalia was the origin of over 1 million refugees and more than 1.1 million IDPs, while Burundi, Eritrea, Rwanda and Ethiopia also produced significant populations of refugees, IDPs, or both. The scale of displacement stemming from South Sudan and Somalia has meant that they are among the top origin countries in the world. The civil war in Somalia, for example, has pushed people into other countries in the region, as well as eastward to countries such as Yemen; however, the unrelenting conflict in Yemen has created intolerable conditions, forcing migrants to return to Eastern Africa, while generating new asylum and refugee arrivals, including non-African nationals such as Yemenis. Meanwhile, Uganda, Ethiopia, Kenya and the United Republic of Tanzania are major hosts of refugees, predominantly from the sub-region, as is South Sudan – notwithstanding the conflict that has prompted large-scale displacement from and within that country. The complex and multi-causal factors triggering displacement and inhibiting solutions have meant that these host countries – some of the least developed in the world – continue to provide long-term refuge to a disproportionate share of the world's displaced.

Environmental change and disasters in Eastern and Southern Africa are prevalent and increasing, and are influencing human movement and displacement. The sub-region has faced increased variability in precipitation and higher occurrence of drought in recent decades. These slow-onset environmental changes have a major impact on food security, given that agriculture is a dominant economic sector in both Eastern and Southern Africa. Recently, drought influenced by an El Niño climate cycle in 2015 and 2016 has caused a humanitarian crisis related to widespread food shortages and famine, contributing (in addition to other non-environmental factors) to human displacement in a number of countries. Rapid-onset disasters such as flooding in 2016 also displaced around 300,000 people in Ethiopia, 40,000 in Kenya, 70,000 in Somalia, and thousands more in the United Republic of Tanzania and Madagascar.

In summary

The Democratic Republic of Congo registered 46,000 new displacements due to conflicts and insecurity. Chad had about 121,325 internally displaced persons (IDPs) between November 2017 and January 2018, and 15,131 returnees from third countries. In Cameroon, 342,416 IDPs were registered in December 2017, and close to 90 percent were due to conflicts and insecurity. In West Africa, Nigeria is the most affected by forced displacements. Conflicts in northern Mali resulted in 47,706 IDPs being registered in January 2018 in the region of Tombouctou. South Sudanese refugees and asylum seekers numbered about 2,441,244 by the end of February 2018. In January 2018, about 175,936 new IDPs were registered in Burundi compared with 179,901 in December 2017 and 187,626 in November 2017. In 2017, large internal displacements were observed in Ethiopia. Mozambique had about 29,000 people forcibly displaced by a tropical depression in the Northern Provinces of Cabo Delgado and Nampula. In Madagascar, about 35,000 people were displaced during the first half of January due to floods and landslides following the tropical cyclone Ava.

Overview Of Remittances And Migration In Africa

It would be unfair to present nowadays migration in Africa without presenting in a very summary way what does Africa benefit from this migration in general. Remittances to Sub-Saharan Africa grew from \$34 billion in 2016 to \$38 billion in 2017, and is expected to continue to grow into 2019. This increase is partly backed by a pickup in global economic growth, especially in the high-income OECD (organization for economic cooperation and development) countries. Also, a rebound in oil prices since July 2017 boosted economic activities in oil-producing countries. Both OECD and oil-producing countries host many Sub-Saharan African migrants.

The largest remittance recipients in Sub-Saharan Africa in 2017 included Nigeria (\$22 billion), Senegal (\$2 .2 billion), Ghana (\$2 .2 billion), Kenya (\$2 .0 billion), Uganda (\$1 .4 billion), and Mali (\$1 .0 billion). These countries will likely remain the largest recipients in the region in 2018 and 2019. Remittances represent a particularly large share of the GDP of Liberia (27 percent), Comoros (21 percent), the Gambia (21 percent), Lesotho (15 percent), Senegal (14 percent), and Cabo Verde (13 percent).

In many Sub-Saharan African economies, formal remittance inflows are large when considered as a share of GDP, exports, and reserves—but even these figures probably underestimate the total amount received, since informal remittances are rarely included in official remittance data. In Nigeria, for instance, because of exchange rate fluctuations and the existence of competitive options in the informal market, migrants have more incentives to use informal channels to remit money back home. Improving central banks' collection of data on formal and informal remittances will improve estimates of actual flows that Sub-Saharan Africa receives from its emigrants.

Various Responses to migration tide today

European proposed responses

In 2015, in response to the dramatic increase in the number of people crossing the Mediterranean to claim asylum in Europe, the European Union created a new €2bn fund to address multiple aspects of migration along the so-called ‘Central Mediterranean route’. The ‘European Union Emergency Trust Fund for stability and addressing root causes of irregular migration and displaced persons in Africa’ (EUTF for Africa) was adopted within the framework of the Valletta Action Plan, in connection with the European Agenda on Migration.

The EUTF for Africa was designed as an emergency instrument, to ‘respond to the different dimensions of crisis situations by providing support jointly, flexibly and quickly’, complementing political dialogue, development cooperation programmes, humanitarian assistance and crisis response assistance. It is managed by a Strategic Board and three Regional Operational Committees: Horn of Africa, Sahel and Lake Chad and North Africa.

It has been recognized that effective responses to crises can benefit from flexible strategic multi-year funding that breaks down the silos of humanitarian response and long-term development assistance. However, the launch of the EUTF for Africa within the context of the European migration agenda raised concerns among NGOs that aid would be used to promote European interests.

Currently, European governments expect to see the results of quick fixes where there are no quick solutions. The focus of the EUTF for Africa on ‘stability and addressing root causes of irregular migration and displaced persons in Africa’ involves both short- and long-term responses to very different situations that have not been properly distinguished. The ability of individuals to travel across borders to engage in trade and labour in a safe and regular way is important for their economic resilience, as well as for their communities of origin and host communities. People who are displaced from their homes by crises such as conflict, persecution and disasters should be supported along their journey. The root causes of their displacement should be addressed for the benefit of all those affected by crises – not only those who are able to flee.

The European migration agenda is prevalent throughout the EUTF for Africa, and a considerable portion of its funding is invested in security measures and border management. Such measures will not meet governments’ expectations of stemming irregular migration and should not be expected to achieve this goal. To ensure that interventions funded from the EUTF for Africa do no harm and are conflict-sensitive, the flexible funding must be balanced with adequate accountability mechanisms, in line with humanitarian and development aid principles. Security measures should always be conflict-sensitive and be designed to promote the security of individuals, with a focus on the needs of women. This is particularly important when supporting the security forces of third states.

The effectiveness of the EUTF for Africa as a whole should be measured by its overall contribution to the gradual transition from humanitarian to development. Interventions relating to displacement, and to the promotion of ‘resilience, economic and equal opportunities, security and development and better migration management,’ as per the instrument’s objective.

The European Union's response to the crisis was widely seen as inadequate, yet it was still defined as the key institution responsible for solving the crisis. Newspapers in continental Europe agreed that the crisis should be solved collectively, at the EU level, rather than by individual member states. Coverage frequently highlighted the national divisions within the EU and the different approaches to the crisis. As a consequence the institution was often presented as slow, bureaucratic and divided. In Italy it was seen as unwilling to share the burden for search and rescue operations, and the reception of refugees and migrants. In Germany and Sweden, there was extensive criticism over the unwillingness of EU states to share the burden of refugee settlement. In Sweden, newspapers went so far as to directly blame the EU for the deaths in the Mediterranean.

In terms of how to address the crisis, the most frequently cited responses were vague calls for the adoption of a united or Europe wide solution to the problem or the provision of more assistance or aid. The argument that the EU should open up more places for refugees or create safe migration routes. Conversely the view that more refugees and migrants should be rejected for asylum or deported if their claims. Arguments in favour of targeting people smugglers were most prevalent in Spain and Italy and least frequent in Germany and Sweden. However the focus on people smugglers was primarily a feature of the second sample, having barely appeared in the first, and reflected the greater attention paid to the issue by EU policy elites. The suggestion that access to benefits and welfare should be restricted in order to discourage migration appeared in both Sweden and the UK but was barely featured in other countries Spain, Italy, Germany. Overall very little attention was paid to the push factors that were driving population flows. Although there was some space given over for arguments in favour of conflict resolution as a strategy almost all of these related to the arguments which surfaced in the second sample, which advocated pacifying or stabilising Libya using military power. There were only a handful of articles across the nearly 2000 articles in the sample which focused on the need to resolve the conflict in Syria or address the abuse of human rights in states such as Afghanistan, Eritrea, Sudan or Iraq.

The Catholic Church And Migration

The Catholic Church draws its teaching on migration from the Old and New Testaments. From the Old Testament, the book of Exodus tells the story of the Chosen People who were victims of bitter slavery in Egypt but with God's powerful intervention they were able to escape and take refuge in the desert. Based on their own experience God ordered them to have special care for the alien: "You shall treat the alien who resides with you no differently than the natives born among you; have the same love for him as for yourself; for you too were once aliens in the land of Egypt" (Leviticus 19:33-34).

From the New Testament, Matthew tells the story of Joseph and Mary's escape to Egypt with their newborn son, Jesus, because the paranoid and jealous King Herod wanted to kill the infant. Jesus reiterates the Old Testament in the judgment day: "For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me" (Mt 25:35). In his letter to Galatians, Saint Paul asserts the absolute equality of all people before God: "There is neither Jew nor Greek . . . for you are all

one in Christ Jesus" (Gal 3:28). In Christ, the human race is one before God, equal in dignity and rights.

Based on the above, the Catholic Social Teaching draws three basic principles on migration. *Rerum Novarum*, popes encyclicals and bishops conferences have articulated their teachings based on these three basic Catholic Social teachings: First Principle: People have the right to migrate to sustain their lives and the lives of their families. This is based on biblical and ancient Christian teaching that the goods of the earth belong to all people. While the right to private property is defended in Catholic social teaching, individuals do not have the right to use private property without regard for the common good. Every person has an equal right to receive from the earth what is necessary for life—food, clothing, shelter. Moreover, every person has the right to education, medical care, religion, and the expression of one's culture. In many places people live in fear, danger, or dehumanizing poverty. Clearly, it is not God's will that some of his children live in luxury while others have nothing. In Luke's Gospel, the rich man was condemned for living well while the poor man starved at his doorstep (Luke 16:19-31). The native does not have superior rights over the immigrant. Before God all are equal; the earth was given by God to all. When a person cannot achieve a meaningful life in his or her own land, that person has the right to move.

Second Principle: A country has the right to regulate its borders and to control immigration. By this principle the Church recognizes that most immigration is ultimately not something to celebrate. Ordinarily, people do not leave the security of their own land and culture just to seek adventure in a new place or merely to enhance their standard of living. Instead, they migrate because they are desperate and the opportunity for a safe and secure life does not exist in their own land. Immigrants and refugees endure many hardships and often long for the homes they left behind.

Third Principle: A country must regulate its borders with justice and mercy

A country's regulation of borders and control of immigration must be governed by concern for all people and by mercy and justice. A nation may not simply decide that it wants to provide for its own people and no others. Even in the case of urgent migrations a nation's right to limit immigration must be based on justice, mercy, and the common good, not on self-interest. Moreover, immigration policy ought to take into account other important values such as the right of families to live together. A merciful immigration policy will not force married couples or children to live separated from their families for long periods. In the Bible, God promises that our judgment will be based on our treatment of the most vulnerable. Before God we cannot excuse inhumane treatment of certain persons by claiming that their lack of legal status deprives them of rights given by the creator .

Augustinians And Migration Today

Augustinians through Augustinians International has been very active alongside other bodies such as United Nations High Commissioner for Refugees (UNHCR), UN Economic and Social Council (ECOSOC) Congregations of St Joseph, Franciscans

International, Passionists International, Sisters of Notre Dame de Namur and VIVAT International, and other Roman Catholic bodies in addressing migration crisis. During the two days conferences held at Dimesse Retreat Center Karen-Nairobi from 6th to 8th of June 2017 on “Women and migration in the African Context”, participants called for more proactive actions in term of advocacy for political will to responding to migration and provide direct help to the victims. This same call is echoed by Father Emela Xris Obiezu, representative of Augustinians International before the United when he said “In this complex world, and faced with the challenge of migration, it is increasingly necessary to think globally and act locally, also in terms of lobbying and advocacy, to take the voice of the victims and those who work alongside them to every level of attention, from local administrations to the United Nations, so as to influence working decisions, always placing at the centre of attention the person and respect for his or her freedom and dignity.”

Augustinians from Nigeria, Democratic Republic of Congo, Kenya, Tanzania, South Africa, Togo, Benin, Algeria, etc we have social responsibilities to address migration crisis effectively and efficiently. The principles and values of Catholic social teaching should be the backbone of our actions. They included human life and dignity, the common good, rights and responsibilities, a preferential option for the poor and vulnerable, the dignity of work, solidarity, subsidiarity, care of the earth, integral human development and “welcoming the stranger,” defined as “emphasizing radical hospitality or offering a new interpretation of what it means to welcome the stranger in an immigrant church.”

Fr. Arnest Sugule osa (DRC)

CHAPTER VI: ACCOUNTABILITY AS FIDELITY IN STEWARDSHIP COMMUNION ACCORDING TO THE FOOTSTEP OF ST. AUGUSTINE

In different parts of our Constitutions, they are talking about accountability, especially where it is about treasurers. E.g. *Const.* 504 : "a) *Treasurers are to present an accurate report of the financial state of the house or province or Order to the respective superiors and their councils, as often as the latter shall require. Such a report shall always be made to the general, provincial and vicariate chapters and at least once a month to the local chapter. b) Annually they are to present to the respective superiors and councils an account of the receipts and expenditures of the past year and the estimated receipts and expenditures of the following year*".

The place of accountability : local chapter, council, the hierarchical superior.

Generally, we don't like to account for something. Problem with projects...

Why so ?

1. We think that to be asked about our management is a lack of trust. "La confiance n'exclut pas le controle".
2. It is demanding. And sometimes we don't have the necessary formation.
3. Superbia. We want to be owners, to have dominion (dominium). To be as God. To be the number one, the special one, the boss, the one really in command.

De Genesi contra manicheos II, 15, 22 : "In these words we can see it was through pride that the sin was put across - I mean, that's the catch in the words, you will be like gods."

Pride, a wrong imitation of the omnipotence of God. We can see it in the *Confessions*, in the theft of pears. He is asking himself : "*What did I love in you, O my theft, what did I love in you, the nocturnal crime of my sixteenth year?*". After explaining that sin is a perverse imitation of God, he says that he was in truth a prisoner, trying to simulate a crippled sort of freedom, attempting a shady parody of omnipotence by getting away something forbidden (Cf. *Confessions* II)

De vera religione 84: " For what else does a man seek in these aspirations but to be if possible the sole lord of all things, perversely imitating Almighty God? "

"You have made me for yourself. And **you alone** are God. And restless is my heart unless it rests in you". There is only one God and our happiness is in Him. We cannot build our happiness in a kind of rebellion against him.

The title: ACCOUNTABILITY AS FIDELITY IN STEWARDSHIP COMMUNION ACCORDING TO THE FOOTSTEP OF ST. AUGUSTINE

Objective : to see how accountability - to account for our activities in general and for our management/administration in particular - can help to strengthen communion in our communities according to our identity as Augustinians.

Why should we account for our activities or management? We will answer to this question by rediscovering our identity.

The message of the Pope to the participants of The International Symposium “The administration of the ecclesiastical assets of the Institutes of Consecrated Life and the Societies of Apostolic Life in the service of the human and the mission of the Church”, held at the “Antonianum” Pontifical Athenaeum on 8 and 9 March 2014 (with 500 treasurers of different congregations) : "*Fidelity to the founding charism and subsequent spiritual heritage of each Institute (Vita consecrata 36) » is, together with the evangelical needs, the first criterion for evaluating decisions and of the interventions that are carried out, at any level*". We should start by our identity, even if James said yesterday that even our identity is not clear...

1. Place of community in our life

For us, Augustinians, Community is a central element. Joe put it as the first of the four pillars of our formation. Our rule starts by the idea of the communion or community : "*Before all else, live together in harmony, being of one mind and one heart on the way to God. For is it not precisely for this reason that you have come to live together?*"

Tharcisius Van Bavel, an expert on Saint Augustine and his Rule wrote that "*for Saint Augustine, our primary apostolate within the Church is the realization of community-love*" (T. van Bavel, "The spirituality of the Rule of Saint Augustine", in *Augustinus* 12, 1967, p. 447). To form community as our first apostolate, our first mission.

Pope Paul VI, to the participants of the General Chapter in 1971 : "For you, then, community living is not a means for living the conventual life but the goal to which you must tend each day".

Pope John Paul II, in *Vita Consecrata* 46 : "communion leads to mission and itself becomes mission"

The model of the community : Holy Trinity. Perfect union. For Saint Augustine, the community experience arises from the unity of the community in the Trinity and takes concrete form in the unity of life among the diversity of individuals : "May all be one like You, Father, You in me and I in You" (*John* 17, 20)

From the Trinity, according to the Augustinian thought we can also learn about accountability.

One of the great and original contribution of Saint Augustine in Trinitarian theology is his doctrine of Holy Spirit as « *vinculum amoris* ». The third person of the Holy Trinity proceeds from the Father *principaliter* and from the Son. He is the link of mutual love between the Father and the Son.

This same love has been poured out into our heart through the Holy Spirit that has been given to us (*Rom.* 5,5). And from that, we can love others.

From this thought of Saint Augustine, we notice that love doesn't belong to us ; we are not love's owners. We are deposit of the love ; we are administrators of God's love. And we cannot keep that love for ourselves, in other words, we are obliged to love others.

That's why Augustine considers the division as the sin against the Holy Spirit, the one which cannot be forgiven. He was talking in the context of division in the african church, with the donatist crisis.

If love comes from God, if God himself is love, then he has the right to ask us about our administration of that love. What did you do with the love I spread in your heart ? The last judgment. Mt 25. You cannot live for yourself.

So from this, we can also deduce that our mission, our apostolate - let's remember that our first apostolate is the community - doesn't belong to us.

2. Not our mission, but God's mission

Moses

Lire Exode 3, 7-10

God reveals his plan, His project upon his people and what he is expecting from Moses. The verbs used are full of sens and reveal the God's *modus operandi*, the way He acts in the world.: I have observed/I have seen (he is not blind) ; I have heard (he is not deaf); I know (he knows our problems better than ourselves) ; I have come down (he doesn't content Himself with seeing, hearing, knowing ; He comes down, He comes near so that he can touch with his fingers, he smells like sheeps) ; to deliver (his action is a liberating one) ; I send.

I send : He acts through other men. "God who created us without us, cannot save us without us". God has his plan, his project : he wants to save Israel. He is the owner of the project. But he looks for the collaboration of other men to realize his project ; here, Moses.

Appointment of 72 disciples. Lk 10, 1s

Sent in pairs : the mission is from the community (parish priest and prior).

He send them to every town and place he intended to visit. Jesus is the one who should have visited those places. He is the one who is supposed to do what we are doing.

They came back and spoke about their mission, to say what was done. That's reporting. They are accounting for their activities.

So, when something is not yours - here, mission - the most natural thing is to account for it. You are not the owner, but the administrator.

If the mission is God's one, we have to report to him our activities.

"For it has been sown by Apostles and Prophets. The Lord Himself sowed it. For He was in the Apostles, seeing that Christ also Himself reaped it. For they are nothing

without Him; He is perfect without them. For He said Himself to them, "For without Me, you can do nothing "(Sermon 101, 3)

We are owner of nothing... mission, love... even temporal goods.

3. Everything belong to God

De Libero arbitrio II, 19 : "remember that not only the great goods but also the least ones can be from no one other than Him from whom all goods proceed, namely from God".

""What do you possess that you have not received? But if you have received it, why are you boasting as if you did not receive" (1 Cor 4, 7). Doctrine of grace, "everything is grace", everything is a gift from God.

When you receive something from someone, it is dishonest not to account for.

Big problem : we want to be owners.

Humility, the opposite of *superbia*, is necessary. It helps us to discover and accept that we are not owners, but administrators. All is linked with our vow of poverty.

Constitutions 32. Humility and poverty are the foundation of our common life and spiritual life, and are so closely related that no one can be called a "poor man of God" as was Augustine, without being humble. By reason of poverty and humility we consider all of our possessions, both material and spiritual, as the possessions of all, for we do not hold them as personal property, but as given to us by God to be administered (en. Ps. 135, 12; 103, s. 2, 11 ; 129,4 ; 130,6; 106, 13.)

"nous recevons tout de lui, qui seul est souverainement riche" (En. Ps. 125, 13)

And when you are not owner, you have to report ; no way.

Accountability is a matter for all. Not only the officials.

In our christian life, accountability to God for all he gave us.

In the religious life, accountability to our hierarchical superiors (instances)

For the officials, they are not owners of the goods they are administering. They received a mandate from the community. It's normal, natural to explain to the community how you fulfill the mission they entrusted to you.

There is one more reason. The letter from the Congregation for Consecrated life calls for "transparent and professional" management of the property of religious institutes, as these are means that must be useful for "mission development" ; property of religious institutes are "ecclesiastical" goods. Those good are entrusted to our administration for the common good (*Canon* 1257 par. 1)

We are administrators. But it is not sufficient. We have to be "good administrators". "Who, then, is the faithful and prudent steward whom the master will put in charge of

his servants to distribute food allowance at proper time ? Blessed is that servant whom his master on arrival finds doing so" (Lk 12, 42-43).

4. The advantages of accountability

Material goods are a source of problems. In our vow of poverty in french: "Je renonce aux biens matériels source de division".

And when there is division, there is no communion, we have lost our identity and there is no God. But we know that we need those goods for our common life (to show that common life demands a minimal of material goods). So the only solution is to manage them well. And accountability is an instrument which can improve that management.

- to improve our management

3 kinds of good

In the *De libero arbitrio*, Augustine carries a specification about goods. He distinguishes three types of goods: great goods, intermediate goods and lowest goods. The great goods are those which cannot be used for evil, for example the virtues. intermediate and lowest goods can be used not only for good, but also for evil. The will, it is to classify among the average goods. Man can therefore always make bad or good use of it. (Cfr. *De libero arbitrio* 2, 19, 53)

From our will, a misuse of our resources is always possible. To be a religious is never a guarantee for a good administration.

When you report, you can receive a feedback which can help so our administration can be strengthen and so our communities. We speak often about financial autonomy. We can reach it only if our management, even for the few we have, is good. You can have many things, but when you don't have a good management, you will waste it.

Accountability is a "garde-fou"/handrail. We support on another in order to build our community as Saint Augustine recommends. Example of deers given by Saint Augustine : to cross a river, the put their head one on another in order not to be taken away by the current. Together in the community, we can face batter the waves of life. We don't fulfill our duty alone. Our apostolate is always a communitarian. We are send by the community. Jesus sent his disciples in pairs. So, supervision and controls are not intended as sign of lack of trust, but as an expression of a service to communion and transparency, also to protect those who perform delicate tasks of administration.

- to avoid of suspicions in order to build true love

The opposite of accountability can be silence. We don't say anything about our management, even if we do well what we are supposed to do. This aspect can help us to understand that accountability is not only when things are going well.

Example of Saint Augustine College

The place of accountability for a community is normally the local chapter. No chapter, no accountability. So it is also an indicator of our community life. Experience of Amadi.

Accountability is also an indicator of mutual trust among brothers.

The parable of talents (*Mt 25, 30*) show us not only that God is the owner of everything we have and we are just administrators and He will ask us about what he gave us, it shows us also that accountability is a problem of trust, mutual trust. The lazy servant said : "*Master, I knew you were a demanding person, harvesting where you did not plant and gathering where did not scatter; so out of fear I went off and buried your talent in the ground*". The relationship between the two person is one of fear. The servant is not "free under the grace", he doesn't have a fraternal relationship we can say. His condemnation means that God doesn't like this kind of relationship because - the parable shows it - it is not fruitful. The same, if there is no true love among brothers, if there is no fraternal relationship between the one who account for and the one who has the duty of supervision, the community will not grow.

Suspensions, sometime nourished by the silence, don't help community life; la paille peut se developper en poutre. The consequence is a false relationship among brothers, a hypocrite love. So accountability, in our local chapter, can be a strong instrument to make disappear those suspicions and build a sincere relationship among brothers.

So when you are doing well your duty, accountability can also help others. They can learn how you do things. So, if you move one day, the community will not die with your departure.

But the last reason why we account for what we do is an eschatological one. We belong to the "City of God". And we are called to behave as that. *Constitutions 32* : "*we make use of the goods of the earth as tools on our way toward our heavenly homeland*". So the lack of accountability can be a sign of lack of faith. Do we believe that the administration of goods is my way to the City of God? Or I just have an earthly vision of my administration. Let's look for a eye of faith.

CONCLUSION

Transparent and professional administration of our goods is a useful means in our way to fulfill our mission.

RECOMMENDATIONS

- to learn from Christ's humility and meditate the first commandment "there is only one God"
- to provide necessary formation to our managers
- to insert always accountability in our local chapters and sessions of council
- to form our candidates already in that spirit

CHAPTER VIII: AUGUSTINIAN COLLABORATION WITH THE LOCAL CHURCH FOR A FAITHFUL WITNESS

Introduction

Who are the Augustinians?

Augustinians are members of a religious institute within the Catholic Church called the Order of Saint Augustine. The Augustinians trace their origin from Saint Augustine himself when he founded his first religious community as a lay person at Tagaste, then another community at Hippo as a priest and later as bishop. The Order of St. Augustine as a religious institute in its current form was organized and structured by the church through Pope Innocent IV with the first union of hermits of Saint Augustine in 1244 and amplified by Pope Alexander IV in the Grand union on 9th April 1256. Despite Saint Augustine being the initiator and Father of Augustinians, the Order owes a lot to the universal church and the Holy See. Love of the church and service to the church is also at the heart of the teachings of Saint Augustine.

As a religious institute within the Catholic Church, the Order of Saint Augustine shares in the **seven basic elements of religious institutes** as elaborated below:

Christ/God centered: The axis of the Order rotates on faith in Jesus Christ, spreading of the good news through Augustinian spirituality and witnessing to the good news.

Founder: Saint Augustine is the founder of the Order of Saint Augustine while the church has given the Order its current form and structure.

Charism: the charism of the Order of Saint Augustine can be summarized as: “Communion of life in the unity of heart and mind for search of God while serving the needs of the church and the society at large”.

Community life: Augustinians live in communities of a minimum of three members headed by a local prior.

Rule and Constitutions: Augustinians have a rule from Saint Augustine and constitutions which are inspired by rule to guide their day today lives and to ensure that that charism fully lived.

Evangelical counsels: Augustinians make public profession of vows of poverty, obedience and chastity/celibacy as three ways of imitating the poor, obedient and chaste Christ.

Ecclesial dimension: Augustinians pay allegiance to the supreme pontiff and operate within the mother church as part of the body of Christ. Thus they are part and parcel of the Catholic Church.

What is the local church?

In this presentation the local church is understood to mean a catholic diocese headed by a local ordinary (bishop). Under the diocese there are parishes and under the parishes there are prayer houses or small Christian communities.

Faithful witness?

In this presentation faithful witness is understood as living by example the gospel message as manifested by the first Christian community of Jerusalem. This is emphasized in the Augustinian lifestyle of mutual sharing of both material and spiritual goods in simplicity of life.

What is collaboration?

Literally speaking collaboration is the action of working with someone to produce something. Thus Augustinians collaboration with the local church for a faithful witness can be understood to mean: Members of the Order of Saint Augustine headed by their superiors working with the local bishop, clergy, other religious, and the Christian faithful in spreading and witnessing the gospel message of Jesus Christ.

In this collaboration the local church provides an appropriate environment and assistance where needed. This is to enable the Augustinians to share their rich spirituality within the local church as one of the ways of spreading and witnessing the good news and winning souls for Christ. Besides sharing their spirituality Augustinians on the other hand helps in providing the local church with more church ministers, promotion of new vocations and in opening more channels of further collaboration with the other dioceses or countries which the Augustinians are working.

Areas of collaboration between Augustinians and the local church focusing on the Catholic Church in Kenya

Parish ministry: Focusing on Kenya, parish ministry has proved to be one of the main areas the Augustinians can collaborate with the local church. According to the canon law: “A diocesan bishop can with the consent of the competent superior, entrust a parish to a clerical religious institute or to a clerical society of apostolic life (can 520 §1) the entrustment of a parish may be either in perpetuity or for a specified time. In either case this is to be done by means of a written agreement made between the diocesan bishop and the competent superior of the institute or society. This agreement must expressly and accurately define, among other things, the work to be done, the persons to be assigned to it and the financial arrangements (Can 520 §2).

Borrowing from the Kenyan experience before any parish is entrusted to the Augustinians, it is necessary to have the agreement/contract. Firstly agreed upon and signed before the entrustment takes place and not after. This is because the signing of the agreement has proved difficult if it is not done before the entrustment took place. This can have negative effects on the stability and future activities and plans for the parish.

It has also proved that a contract in perpetuity is much preferred. It serves better especially in Kenya and in Africa because it gives the required stability for the Augustinians in terms of serving and future plans for both the parish and the Augustinian community. Also with contract in perpetuity the diocesan bishop is assured of the presence of the Augustinians for a long time and be able to have long term engagements and collaborative programs.

The contents of the contract should take care of both the needs of the local church as well as the needs of the Augustinians. For example, if there is provision for a day in which Christians will contribute towards the formation. This is both of the diocesan and Augustinian seminarians. There should also be provision for a day which Christians contribute towards the formation of Augustinian seminarians. A sample of a contract between a diocesan bishop and the Augustinians is given in the appendix of this presentation.

Due to the Augustinian lifestyle of life in common, Augustinians working in a parish should be guided by the canon 520 §1. In understanding that the parish is entrusted to several priests jointly (Augustinian community) and he serves as a moderator as mentioned in canon.517 §1. Thus besides the parish leadership, the Augustinian local house chapter in this case has a say on several issues on how the parish is run. Unless there is this joint/team approach which requires a lot of consultations and collaboration between the friars in running a parish, conflicts can easily arise between the Augustinian community and parish leadership manifested between the parish priest and the local house prior.

One of the practical ways to avoid the possibility of conflicts is to have the roles of the parish priest clearly defined as stipulated in canon 530 and also the roles of the local prior of the house as stipulated in the constitutions of the Order of Saint Augustine. Another practical way would be to ensure that all the members of the parish community participate in parish meetings and activities. So that when issues arise in the house chapter in relation to the parish they will be aware of some background information. Apparently each member of the community including parish priest and local prior should take the roles they have as meant to serve and not as privileges thus humility is an imperative in exercising these roles.

In order to succeed in pastoral work, both the local church and the Augustinians require both spiritual and temporal goods. Thus it is necessary to have an inventory in the parish community which should be regularly updated indicating clearly what resources is the property of the parish and what resources is the property of the Augustinians.

The pastoral demands in a parish can render the Augustinian way of life in the community to be compromised. For example, friars might have no time for common prayers, meals, recreation, chapters and interactions. Where such cases happens the Augustinian character in the parish is lost. Henceforth, the parish takes the diocesan character where you can find one priest running the parish. The friars can even become like foreigners to each other. Slowly healthy relationships and the Augustinian brotherhood would be replaced by individualism, absenteeism, burn outs, and loneliness among other challenges being faced by the religious today.

To caution the Augustinian community from losing its character, friars should come up with a house horarium. This will ensure that the tenets of Augustinian way of life are not compromised. Each friar should commit themselves to attend and participate in community functions. Personal commitment to a common course is imperative in succeeding to live the community life. Augustinian way of life and methodology should be given priority in everything happening in the parish. This is the special contribution Augustinians could give the local church. Thus first and foremost a functional Augustinian community where brothers are united in one mind and heart (by having monthly chapters, praying together especially the lauds and vespers, sharing a meal together, sharing the community resources, having recreation together, being available for each other and helping to carry each other's burden) is a must if not necessary for an Augustinian parish. Lack of this would make the Augustinian presence in a parish irrelevant.

Education: Augustinians can collaborate with the local church in the area of education. Through schools Augustinians can share with the local church its rich tradition in education all the way from St. Augustine. This collaboration can be made possible by having Augustinian schools within a Diocese. It has proved to work better where the Augustinians would own the schools and have the freedom of applying the Augustinian pedagogy. Augustinians can also run the schools on behalf of the Diocese but there has to be contract with the bishops to avoid conflict of interest from both sides.

Health: Just like with schools the Augustinians can run health centers within a diocese to cater for people spiritual and physical health as a way of collaborating with the local church. Other possible areas of collaboration includes: Peace and reconciliation, Rehabilitation centers and Vocational training among others.

CONCLUSION

A good working relationship between the diocese (Bishop) and the Augustinians in the area of collaborative ministry is a necessity in order for the pastoral goals to be achieved. Thus it is the duty of both parties to promote and protect the good working relationship. Effective communication is imperative in the sustenance of a good working relationship. The existence of the Order of Saint Augustine cannot be imagined outside the Catholic Church because it is part and parcel of the body of Christ (church) and collaboration with the local church is at the very core of Augustinian identity and mission.

Article by Fr. Bob Karanja (osa) Delegation Superior of Kenya

APPENDIX

THE RESOLUTIONS OF THE UAFA MEMBERS AFTER THE PRESENTATIONS

The study of Saint Augustine and Augustinian scholarship: A necessity for revitalization of life and witness in the service of the Church in Africa (Stephen Musomba).

Questions proposed for discussion in the plenary

How to promote Augustinian scholarship in our circumscriptions?

Is Augustinian Spirituality relevant?

Report from the Groups

Getting some Augustinian African Friars to study Petrology in *Augustinianum* Institute in Rome. Hence more scholarship to be offered to African Augustinian.

Introduction of Augustinians studies in our institutions of learning.

Ongoing Augustinian formation to be inclusive of the laity

Annual holidays are time for rest and revitalization should be encouraged

Delocalization of Augustinian forums like UAFA to allow participation of more Augustinian Friars.

There is need for Augustinian Spirituality in African context predicated by tribalism, corruption, divisions etc.

Devotion to Augustinian Saints, Training within formation to enhance basic knowledge of Augustinian Spirituality

More collaboration among Augustinian circumscription.

Scholarly journals where African Augustinian can make contributions.

Internalization of confraternities; welcoming brothers to visit other circumscriptions to learn for example, devotions, parish management etc.

Community life is the first apostolate we should strive for authentic living, promotion of dialogue, common prayer and house chapters.

Harnessing potential of friars for the good of the Order

Regular retreats for community, recreation, common houses of study, taking annual holidays and sabbaticals.

Nigeria is ready to take two students from Kenya, Tanzania and Congo for philosophy or theology.

The role of Augustinian values in our schools as elements of social transformation in the Church's evangelization work in Africa. Fr. Kenneth

Resolutions

Exchange of ideas through bench marking in other religious schools.

Augustinian in Africa to focus more on establishment of schools and other training institutions than opening parishes

In situations where possible those who imbibe Augustinian way of life should have the privilege to carry key functions in our learning institutions where they can impart the Augustinian way of life. However this should not jeopardize professionalism.

Authentic formation of Augustinian Candidates in the way of the Order; the point of departure for Augustinian Renewal in the Churches Evangelization Fr. Joseph Oduor

There should be emphasis on being and doing throughout formation.

Ongoing formation should be taken seriously as part of renewal.

We should be practical in the content of the apostolate we give to the young in order to prepare them early for Augustinian way of life.

Need to revise or update the program in consideration of the signs of times.

The formators should be prepared well to sincerely and professionally engage in the formation program. A matter of biasness, prejudices and threats to students makes them run away and blocks others from joining the Order.

The Augustinian Mission and its expansion in Africa (Fr. James Wambugu)

Lack of finances limits participation in mission. There should be joined effort to source funds in promotion of common missions in Africa.

Augustinian in Africa should desist in doing mission solely based on handouts. Such missions are not sustainable.

There should be a strategic plan which caters for adequate preparation and participation in mission. For long time mission in Africa is more spontaneous than strategic. One workable strategy is getting a candidate from the new missionary territory as a point of entrance to new mission.

Utilization of social media, opening a Television or radio station it enables one to reach a larger audience.

Our mission as Augustinians should be inclined towards the mission to God and the Church not engaging in what is strictly beneficial to Augustinians.

Augustinian in Africa should engage in publication of a common journal. To succeed we need committed personnel, trained and finances. This should begin in a simple way by publication of a magazine that report events in circumscriptions later to evolve to a full fledged journal.

Emergency call to the migration tide in Africa: Where do we stand and what is our approach (Fr. Ernest Sugule)

The communities must be aware of the real issues enhancing migration advocacy in holding the government responsible in protecting immigrants and fighting challenges that foster migration.

Migration is a predominant trend we need to learn how to handle it rather than stop it.

Accountability and fidelity in the stewardship communion according to the footsteps of Saint Augustine Fr. Georges Mizingi

Training Friars on accountability and book keeping. Creating a possibility of working together with the laity. Accountability includes every person in the community. It goes beyond the scope of money.

Proper documentation or inventory of community assets. We should promote proper handing over during transition

Encourage use of cheques than liquid cash this controls financial flow. Common accounting system to be used in all communities.

To foster a sense of responsibility among the friars on use of the common good

Openness to accountability on Mass stipend etc

African Augustinian inter-circumscription collaboration and its sustainability as the strength of our witness (Fr. John Abubakar)

To promote inter-circumscription collaboration, we need a strategic plan which is inclusive of generation of finances for UAFA. An office with an executive secretary with representation from various circumscriptions will be established.

Without dependence from the West the local communities can generate finances. African Augustinian need to believe in themselves that they can unite and work out common projects

Participation in common project where members generate financial or human support. School projects are more viable to generate resources than parishes.

Collaboration through learning other languages predominantly English and French in Africa.

To set realistic goals; frequent international meetings that do not yield results should be discouraged.

Augustinian Collaboration with the local Church for a faithful witness (Fr. Karanja)

Collaboration with local church should not erode our identity.

In establishment of parishes we must consider contracts with the local bishops prior to taking up parishes. A case of setting up a parish before signing a contract with a designated bishop has proved difficult. In most cases the bishop dictate terms of contract which might not be favourable to our Augustinian identity

The Augustinian Friars need to explain to the local Christians how they carry out parish apostolate. Apparently, it is different from a diocesan establishment.

It is preferable to establish a parish from scratch. It is much easier to form the Christians in Augustinian way of running a parish. You gain respect from local people when you start a Parish from scratch.

Closing Remarks

Fr. George Mizingi (Vicar of Congo)

He thanked the members of UAFA and promised support for the implementations of the resolutions of the UAFA.

Fr. John Abubakar (President of UAFA) Thanked the Kenyan Delegation for hosting UAFA in Nairobi. He promised renewed commitment in collaboration, called members to maximize on the opportunities available in Africa to spread Augustinianism.

Fr. Edward Daleng (Assistant General)

There is always a challenge of moving from thought to action. There is revitalization because all members are ready to support UAFA. Africans are willing to take up new missions. This is a strong message to other Augustinian in the world who will be persuaded to support our mission in Africa. We have a commitment which will revive the order not only in Africa but to the entire world.

After a prayer the meeting was declared closed until the next meeting in Kinshasa 10-14 June 2019.

Organization and the objectives of the UAFA

UAFA: Union of Augustinian Friars of Africa 2nd – 6th July 2018

Motto: Augustinians in Africa united for the service of the Church

Vision:

Coat of Arms

Membership

The structure and membership

The membership of this body should be strictly restricted to the Augustinian friars of the Order of Saint Augustine in Solemn Vows within the African region.

The body shall be led by the President, Vice President, Secretary and Bursar elected periodically for a 2/3/4 year term of office on rotational basis. The office of President and Vice will be left for the Superiors while others to any friar. Whenever a Superior ends his term in his circumscription his successor of the same circumscription automatically steps in to replace him till the end of the mandate of the executive. He could be reelected

Objectives

To promote and strengthen fraternal bond among Augustinians in the unity of mind and heart for the service of the Church

To foster inter-circumscription collaboration in the area of formation, apostolate and mission

To encourage and support the growth of the Order through common project

To explore the possibility of embarking on a common mission for the expansion or spread of the Order in Africa and where needed

To assist where possible the circumscription in greater need

To organize workshops, renewal, vocation promotion and pastoral programs as deemed fit

To motivate friars on renewal course programs

To exchange of materials and ideas in the educational sector for intensification of our education apostolate

To promote Augustinian Spirituality in Africa and beyond

Immediate Practical Ideas

Financial issues that constrain implementation of UAFA resolutions, strong secretariat inclusive of friars who are not in the leadership; stability in leadership;

Need of two bonds: - bond of administrators (superiors), executive bond or a technical bench; begin with a small body which is functional with brothers who can generate ideas; superiors to identify brothers who can actively participate in the activities of UAFA through gathering information from all friars in Africa; putting besides the president and vice president friars to collaborate with them in implementing resolutions of the UAFA; an executive secretary who runs the affairs of the UAFA; a simple project that can keep the ideas discussions alive through such other major projects will come on bond gradually. The executive secretariat should contain four people from the four circumscriptions; in mission, finance; formation; education;

Current Administrative structure of the UAFA

Chairman: Fr. John Abubakar

Supported by Superiors from other three circumscriptions

Secretariat

Fr. Ernest Sugule: The executive secretary to coordinate the affairs of the UAFA. Responsibilities: Planning and executing the resolution of the UAFA. Other members are

Kinsley Akhan (Nigeria)

James Wambugu (Kenya)

One from the region of Tanzania will be elected on a later date

The tenure of office is three years with meeting taking place annually. There will be different topics of discussion.

The venue of the next meeting is in Congo in Kinshasa in 10- 14 June 2019.

The UAFA secretariat office is based in Kinshasa.

Medium of communications in form of news letters to facilitate frequent communication. A website, WhatsApp can be used to communicate on some regular information.

Common Project/s

Common Mission: It is strong message to the Augustinian world and should be promoted. Malawi, Uganda and South Sudan are possible areas of mission. Exploration should be done to discover possibility of working in such areas. We can reach out in areas that need Augustinian presence without the external support.

Annual Publication in English and French: Nigeria will facilitate the publication; the secretariat will request for articles from different persons. The secretariat can pick a theme and break it down into various sub topics then request members from various circumscriptions to write on it.

Finances: Each circumscription to make a contribution of 500 US\$ for running the secretariat. Common account for the UAFA funds will be opened in Congo.

