



SYMPOSIUM AND AGM COMSAM

SYMPOSIUM
JOHANNESBURG, SOUTH AFRICA
FROM MAY 23 TO 25, 2025

AGM
PRETÓRIA, SOUTH AFRICA
FROM MAY 26 TO 30, 2025

THEME

**HOPE, SYNODALITY AND THE
EMPOWERMENT OF CONSECRATED
LIFE IN AFRICA**

**ESPERANÇA, SINODALIDADE E O
EMPODERAMENTO DA VIDA
CONSAGRADA EM ÁFRICA**

**ESPÉRANCE, SYNODALITÉ ET
AUTONOMISATION DE LA VIE
CONSACRÉE EN AFRIQUE**



SYMPOSIUM

PROGRAM OF EVENTS

CLICK ON THE FOLLOWING

**FRENCH
ENGLISH
PORTUGUESE**

TEXTS

Bio Sketch for Speakers

A expectativa africana do Sínodo

**Economic Situation in Africa
Overview 2025 Abstract**

Jubilee of Hope

Opening Mass



SYMPOSIUM OF COMSAM

**Date and place : from 23 to 25 May 2025 in Johannesburg,
South Africa**

**General topic: 'Hope, Synodality and the Empowerment
of Consecrated Life in Africa'.**

Friday 23rd May 2025

08h00 Breakfast

09h00 Final Registrations and Preparation for Mass.

**10h00 Opening mass (South African)
by Cardinal Stephen Brislin, Archbishop of
Johannesburg and Bishop Mazibuko**

11h30 Tea Break

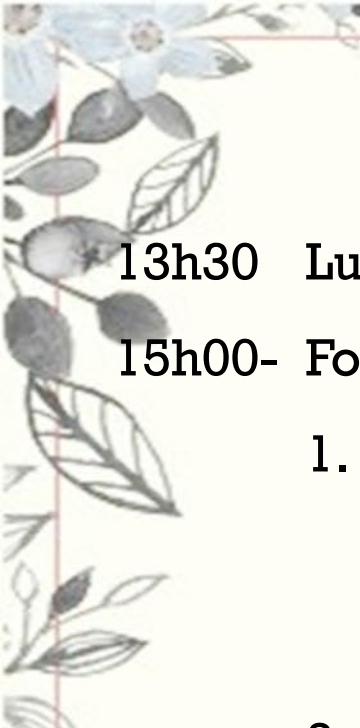
**12h00 Welcome Remarks
President of LCCLSA, Sr Zelna Oosthuizen**

**12h15 Purpose of Meeting and Introduction
Vice President of Regional Conference of
Major Superiors of Southern Africa
(RCMSSA) Sr Laurentina Motseki**

**12h30 Background and Opening address
President of COMSAM Sr Marie Diouf**

**12h45 Key note address
Prefect, Dicastery for Institutes of
Consecrated Life and Societies of Apostolic
Life, (CIVCSVA), Sr Simona Brambilla MC**

13h15 Reaction



13h30 Lunch

15h00- Focus on HOPE

1. Jubilee of Hope: from the Bible to the life of the Church.

By Sr Anne Arabome, (Nigeria/Namibia)

2. How can Africa receive and enjoy the Jubilee of Hope?

By Sr Christiane Baka (Ivory Coast)

16h00 Break

16h15 Discussion

16h45 Closing Remarks

By President of English speaking conference.

16h50 Closing prayer

by Portuguese Speaking Conference

17h00 Supper



Saturday 24th May 2025

08h00 Breakfast

09h00 Morning Prayer/reflection
English speaking conferences

09h10 Synthesis of previous day
President of French Speaking Conference

09h15 Focus on SYNODALITY
1. Synthesis of the Synod
Cardinal Fridolin Ambongo (SCEAM- RDC)

2. The contribution of African palaver to African participation in the Synod
P. Stan CHU ILO (Pactpan-Nigeria)

3. African expectations of the Synod
Sr Ester Lucas José Maria (Mozambique)

11h00 Tea

11h30 Discussion

12h00 Focus on Church and abuse
1. Consecrated life and the Church in Africa in the face of sexual abuse : How to be pilgrims of hope with that kind of scourge?
Sister Linah Siabana (Zambia/Uganda)

12h30 Mass by French Speaking Conference



13h30 Lunch

15h00 Focus on AUTONOMY OF CONGREGATIONS

1. An analysis of the economic trends in Africa and its impact/implications for consecrated Life in Africa : How to be pilgrims of hope in the current economic context of Africa

By Professor Horman Chitonge, (University of Western Cape/South Africa)

2. Africa and the global economy

By Fr Charles Chilufya SJ

3. The autonomy of Congregations in Africa: Risks and challenges.

By P. Benjamin Sombell (Senegal)

16h00 Discussion

16h30: 1. Presentation by Southern African Catholic Bishops Conference (SACBC)
Fr Hugh O'Connor, Secretary General

2. Presentation by Inter-Regional Meeting of Bishops of Southern Africa (IMBISA)
Fr Radael Sapato



- 16h40 Panel of partners: Secam, Hilton Foundation,
Pactpan, Missio.
- 16h55 Reflection of the Day
President of French Speaking Conference.
- 17h00 Closing of Symposium and Vote of Thanks
- **President of COMSAM Sr Marie Diouf**
 - **President of LCCL, Sr Zelna Oosthuizen**
 - **Vice President of RCMSSA, Sr Laurentina Motseki**
- 17h20 Closing prayer
By French Speaking Conference
- 17h30 Supper





Sunday 25th March 2025

Closing and Thanksgiving Mass

6.00am Breakfast

7:30am Departure to Regina Mundi 9am-11am Mass

- Entrance procession with the different country flags
- One group to lead the Entrance procession
- Readings in French, Portuguese, Zulu and the Gospel in English
- Offertory Procession:
 - Have representatives from each region carry the gifts (vegetables/fruit and other symbols to express the 2 jubilees
 - Jubilee logo & COMSAM placard
- Main celebrants- Cardinal Stephen Brislin (Johannesburg) and Bishop John Selemela (Auxiliary Bishop of Pretoria)
- Tea/ refreshments after mass

Excursion

- Regina Mundi Church
- Nelson Mandela's house
- Hector Peterson Monument

3.00pm Return to St Dominic's – Refreshments served

4.00pm Cultural evening & braai



SYMPOSIUM DE LA COMSAM

Date et lieu : du 23 au 25 Mai 2025 à

Johannesburg, Afrique du Sud

Thème général : 'Espérance, Synodalité et autonomisation de la vie Consacrée en Afrique'.

Vendredi 23/05/2025

08h00 Petit-déjeuner

09h00 Enregistrement final et préparation à la messe

10h00 Messe d'ouverture

Animée par l'Afrique du Sud avec
Cardinal Stephen Brislin, L'archevêque de
Johannesburg et l'évêque Mazibuko

11h30 Pause-café

12h00 Mot de bienvenu

Président de LCCLSA, Sr Zelna Oosthuizen

12h15 But de la réunion et présentation

Vice-président de la Conférence
régionale des supérieurs majeurs
d'Afrique australe (RCMSSA),
Sr Laurentina Motseki

12h30 Mot d'ouverture

Président de la COSMAM, Sr Marie Diouf

12h45 Mot introductif

Préfète du Dicastère pour les Instituts de vie
consacrée et des sociétés de vie apostolique
(CIVCSVA), Sr Simona Brambilla MC

13h15 Réactions

13h30 Déjeuner

15h00 ESPERANCE

1. Jubilé de l'Espérance : de la Bible à la vie de l'Eglise,

Sr Anne Arabome, (Nigeria/Namibie)

2. Comment l'Afrique peut recevoir et profiter le Jubilé de l'Esperance ?

Sr Christiane Baka (Cote d'Ivoire)

16h00 Pause

16h15 Discussions

16h45 Notes conclusives

Président de séances anglophone

16h50 Prière conclusive

Portugais

17h00 Souper



Samedi 24/05/2025

08h00 Petit-déjeuner

09h00 Prière matinale et réflexion introductive

Présidence de séance anglophone

09h10 Synthèse des travaux du premier jour

Présidence de séance en français

09h15 SYNODALITE

1. Synthèse du Synode

Cardinal Fridolin Ambongo (SCEAM- RDC)

2. Contribution des palabres africaines à
la participation de l'Afrique au
Synode

P. Stan CHU ILO (Pactpan-Nigeria)

3. Attentes africaines du synode

Sr Ester Lucas José Maria

(Mozambique)

11h00 Pause-café

11h30 Discussions

12h00 Eglise et abus La vie consacrée et
l'Eglise en Afrique face aux abus sexuels :
comment être des pèlerins de l'espérance face
à un tel fléau ?

Sister Linah Siabana (Zambie/Uganda)

12h30 Messe

En français

13h30 Déjeuner

15h00 AUTONOMIE DES CONGREGATIONS

1. Une analyse des tendances économiques en Afrique et de leur impact/implications pour la vie consacrée en Afrique : Comment être des pèlerins de l'espoir dans le contexte économique actuel de l'Afrique ?

Professeur Horman Chitonge, (University of Western Cape/Afrique du Sud)

2. L'Afrique et l'économie global economy

Fr Charles Chilufya SJ

3. Autonomie des Congrégations en Afrique : Risques et défis.

P. Benjamin Sombell (Senegal)

16h00 Discussions

16h30 1. Présentation de la Conférence des évêques catholiques d'Afrique australe (SACBC)

Fr Hugh O'Connor, Secrétaire général.

2. Présentation de la Réunion interrégionale des évêques d'Afrique australe (IMBISA)

Fr Radael Sapato

16h40 Panel de partenaires : Secam, Fondation Hilton, Pactpan, Missio.

16h55 Réflexion du jour
Président de la Conférence francophone

17h00 Clôture du Symposium et Remerciements

- **Président de la COMSAM Sr Marie Diouf**
- **Président du LCCL Sr Zelna Oosthuizen**
- **Vice-président de la RCMSSA Sr Laurentina Motseki.**

17h20 Prière de clôture
Conférence francophone

17h30 Souper



Dimanche 25/05/2025

Messe d'action de Grâce

6.00am Petit-déjeuner

7.30am départ vers l'église Regina Mundi

9.00am Messe

- Cortège d'entrée avec les drapeaux des différents pays.
 - Un groupe pour diriger le cortège d'entrée
 - Lectures en français, portugais, zoulou et l'Évangile en anglais.
 - Procession d'offrandes - Demandez aux représentants de chaque région de porter les dons. Légumes et fruits et autres symboles pour exprimer les deux jubilé
 - Logo du Jubilé et pancarte COMSAM
 - Principaux célébrants – Cardinal Stephen Brislin et Bishop John Selemela.
-
- Thé et rafraîchissements après la messe
 - Excursion
 - Église Régina Mundi
 - La maison de Nelson Mandela
 - Monument d'Hector Perterson
 - 3pm Retour à Saint-Dominique et rafraîchissements servis
 - 4pm -Soirée Culturelle et Braai.

SIMPÓSIO DA COMSAM

**Data e lugar : de 23 a 25 Maio de 2025 em
Johannesburg, África do Sul**

**Tema geral: 'Esperança, Sinodalidade e o
Empoderamento da Vida Consagrada em África'**

Sexta-feira 23/05/2025

08h00 Pequeno-almoço

09h00 Inscrições finais e preparação para a missa

10h00 Missa de abertura

**Sul Africanos com Cardeal Stephen Brislin e
o Bispo Mazibuko**

11h30 Pausa para o chá

12h00 Palavras de boas-vindas

Presidente da LCCLSA Ir. Zelna Oosthuizen

12h15 Palavras de boas-vindas

**Apresentação dos participantes por
Conferência ou País**

**Vice-presidente da Conferência Regional
dos Superiores Maiores da África Austral
(RCMSSA) Ir. Laurentina Motseki.**

12h30 Histórico e endereço de abertura

Presidente da COMSAM Ir. Marie Diouf

12h45 Principais considerações

**Prefeito de Dicastério para os Institutos de
Vida Consagrada e Sociedades de Vida
Apostólica (CIVCSVA)
Ir. Simona Brambilla MC**

13h15 Reações

13h30

Almoço

15h00

ESPERANÇA

1. Jubileu de Esperança :desde a
Bíblia até a vida da Igreja.

Ir. Anne Arabome,
(Nigeria/Namibia)

2. Como a Igreja em África pode
viver o jubileu da Esperança ?

Ir. Christiane Baka (Ivory Coast)

16h00

Intervalo

16h15

Discussão

16h45

Observações finais

**Presidente da Conferência de expressão
Inglesa**

16h50

Oração final

Conferência de Expressão Portuguesa

17h00

Jantar



Sábado 24/05/2025

08h00 Pequeno-almoço

09h00 Oração da manhã/Reflexão

Conferência de expressão Inglesa

09h10 Resumo do dia anterior
Presidente da conferência de expressão Francesa

09h15 SINODALIDADE

Resumo do Sinodo

Cardeal Fridolin Ambongo (SCEAM- RDC)

Contribuição do leitor Africano para a participação no Sínodo

P. Stan CHU ILO (Pactpan-Nigeria)

Expectativa Africano do Sínodo

Ir. Ester Lucas José Maria (Moçambique)

11h00 Intervalo

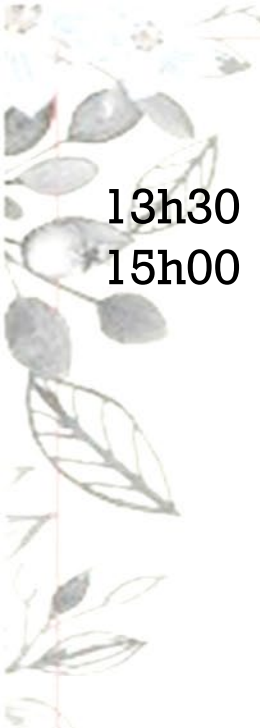
11h30 Discussão

12h00 Igreja e abuso Vida Consagrada e a Igreja em África diante dos abusos sexuais : como ser peregrinos da esperança diante desse flagelo?

Ir. Linah Siabana (Zambia/Uganda)

12h30 Missa

Expressão francesa



13h30 Almoço

15h00 **AUTONOMIA DAS CONGREGAÇÕES**

Uma análise das tendências econômicas em África e seu impacto/implicações para a vida Consagrada em África : com oser peregrinos da esperança no atual contexto económico de África

Professor Horman Chitonge
(University of Western Cape/South Africa)

África e a economia global

Pe. Charles Chilufya SJ

A autonomia das Congregações em África :
riscos e desafios

Pe. Benjamin Sombell (Senegal)

16h00 Discussões

16h30 Apresentação da Conferência Episcopal
Católica da África Austral (SACBC)

Pe. Hugh O'Connor, Secretário Geral.

Apresentação do Encontro Inter-Regional dos
Bispos da África Austral

Pe. Radael Sapato



16h40 Painel de Parceiros:
Secam; Hilton Fundação; Pactpan; Missio

16h55 Reflexão do Dia.
Conferência de Língua Francesa

17h00 Encerramento do Simpósio e Voto de
Agradecimento

- **Presidente da COMSAM, Ir. Marie Diouf**
- **Presidente da LCCL, Ir. Zelna Ooshuizien**
- **Vice-presidente da RCMSSA, Sr Laurentina Motseki**

17.20 Oração final
Conferência de expressão francesa.

17h30 Jantar



Domingo 25/5/2025

Missa de Ação de Graças

6.00am Café da manhã

7.30am Partida para a Igreja Regina Mundi

9.00am Santa Missa

- Procissão de entrada com as diferentes bandeiras dos países
- Um grupo para liderar a procissão de entrada
- Leituras em francês, português, zulu e o Evangelho em inglês
- Procissão de Ofertório. Representantes de cada região carregam as oferendas.
 - Vegetais/frutas e outros símbolos para expressar os dois Jubileus.
 - Logotipo do Jubileu e cartaz do COMSAM.
- Celebrantes principais Cardinal Stephen Brislin (Johannesburg) Bishop John Selemela (Aux. Pretoria)
- Chá e refrescos após a missa

Excursão:

- Igreja Regina Mundi
- Casa de Nelson Mandela
- Monumento a Hector Peterson

3pm - Retorno a St. Dominic's. Refrescos servidos.

4pm - Noite cultural e churrasco (braai).

The Jubilee Prayer

Father in heaven,
may the *faith* you have given us
in your son, Jesus Christ, our brother,
and the flame of *charity* enkindled
in our hearts by the Holy Spirit,
reawaken in us the blessed *hope*
for the coming of your Kingdom.

May your grace transform us
into tireless cultivators of the seeds of the
Gospel.

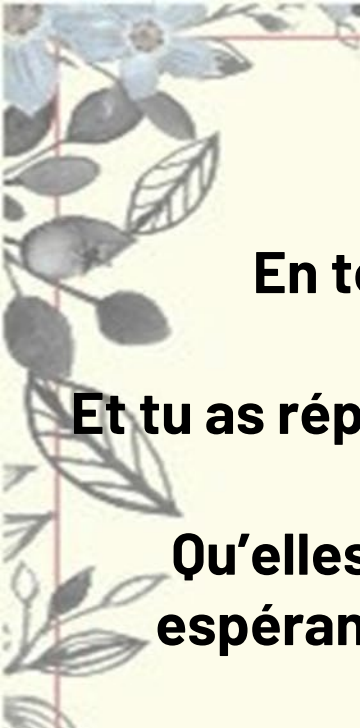
May those seeds transform
from within both humanity and the whole cosmos
in the sure expectation
of a new heaven and a new earth,
when, with the powers of Evil vanquished,
your glory will shine eternally.

May the grace of the Jubilee
reawaken in us, *Pilgrims of Hope*,
a yearning for the treasures of heaven.

May that same grace spread
the joy and peace of our Redeemer
throughout the earth.

To you our God, eternally blessed,
be glory and praise for ever.

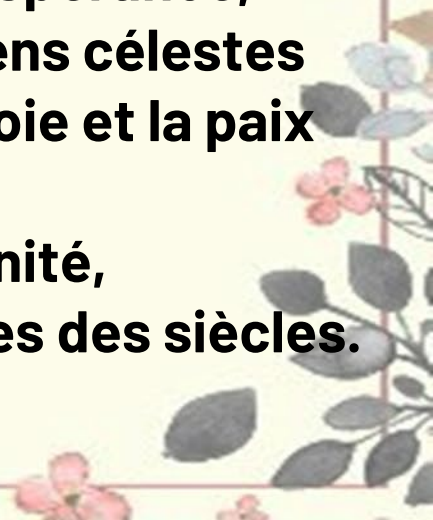
Amen

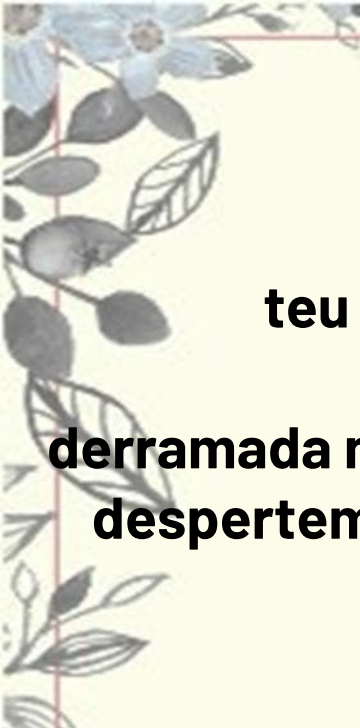


**Prière du Jubilé
Père céleste,
En ton fils Jésus-Christ, notre frère,
Tu nous as donné la foi,
Et tu as répandu dans nos cœurs par l'Esprit Saint,
la flamme de la charité
Qu'elles réveillent en nous la bienheureuse
espérance de l'avènement de ton Royaume.**

**Que ta grâce nous transforme,
Pour que nous puissions faire fructifier les
semences de l'Évangile,
Qui feront grandir l'humanité et la création tout
entière,
Dans l'attente confiante des cieux nouveaux et de
la terre nouvelle,
Lorsque les puissances du mal seront vaincues,
Et ta gloire manifestée pour toujours.**

**Que la grâce du Jubilé,
Qui fait de nous des Pèlerins d'Espérance,
Ravive en nous l'aspiration aux biens célestes
Et répande sur le monde entier la joie et la paix
De notre Rédempteur.
A toi, Dieu béni dans l'éternité,
La louange et la gloire pour les siècles des siècles.
Amen**



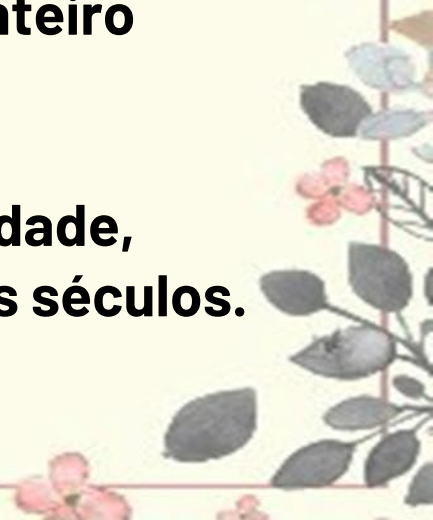


Oração do Jubileu
Pai que estás nos céus,
a fé que nos deste no
teu filho Jesus Cristo, nosso irmão,
e a chama de *caridade*
derramada nos nossos corações pelo Espírito Santo
despertem em nós a bem-aventurada *esperança*
para a vinda do teu Reino.

A tua graça nos transforme
em cultivadores diligentes das sementes do
Evangelho
que fermentem a humanidade e o cosmos,
na espera confiante
dos novos céus e da nova terra,
quando, vencidas as potências do Mal,
se manifestar para sempre a tua glória.

A graça do Jubileu
reavive em nós, *Peregrinos de Esperança*,
o desejo dos bens celestes
e derrame sobre o mundo inteiro
a alegria e a paz
do nosso Redentor.

A ti, Deus bendito na eternidade,
louvor e glória pelos séculos dos séculos.
Amém

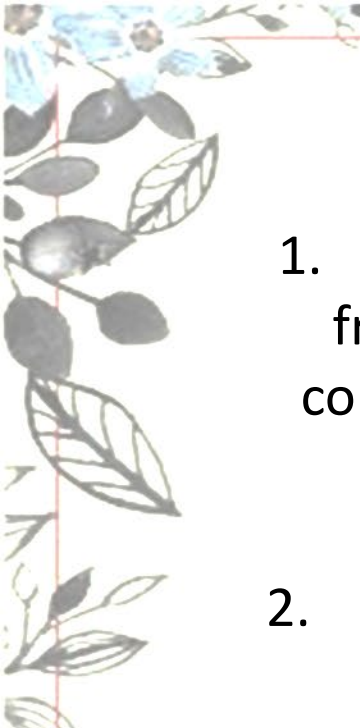


OPENING MASS

COMSAM SYMPOSIUM: 23 MAY 2025
SOUTH AFRICA - JOHANESBURG

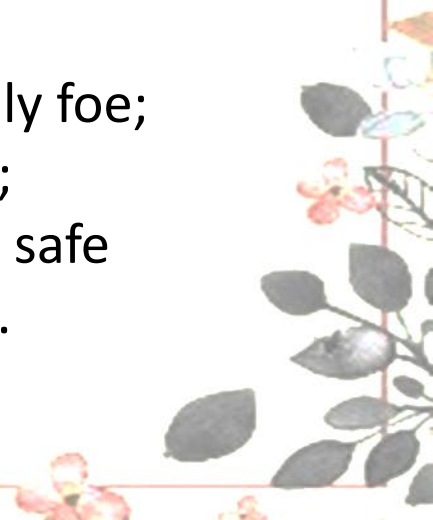


THEME: 'HOPE, SYNODALITY AND
EMPOWERMENT OF THE CONSECRATED LIFE
IN AFRICA'



ENTRANCE HYMN

Come, Holy Ghost

1. Come, Holy Ghost, Creator, come
from thy bright heavenly throne,
come, take possession of our souls,
and make them all thine own.
 2. Thou who art called the Paraclete,
best gift of God above,
the living spring, the living fire,
sweet unction and true love.
 3. Thou who art sev'nfold in thy grace,
finger of God's right hand;
his promise, teaching little ones
to speak and understand.
 4. O guide our minds with thy blest light,
with love our hearts inflame;
and with thy strength, which ne'er decays,
confirm our mortal frame.
 5. Far from us drive our deadly foe;
true peace unto us bring;
and through all perils lead us safe
beneath thy sacred wing.
- 



KYRIE: Sotho

Murena rehauhele

Kriste rehauhele

Murena rehauhele

LITURGY OF THE WORD

PROCESSION OF THE WORD

Ilizwi sizoligcina

Ilizwi sizolilonda

Ilizwi leNkosi sizol' gcina, sizoligcina enhliziweni zethu
X2

READINGS

FIRST READING:

Acts 2:1-11

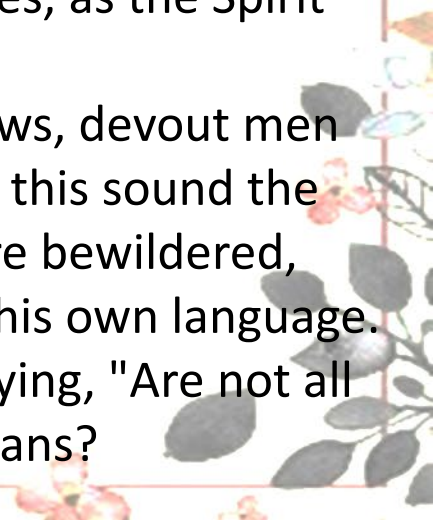
When the day of Pentecost had come, they were all together in one place.

And suddenly a sound came from heaven like the rush of a mighty wind,

and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.

Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language.

And they were amazed and wondered, saying, "Are not all these who are speaking Galileans?"





And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God."

The word of the Lord.

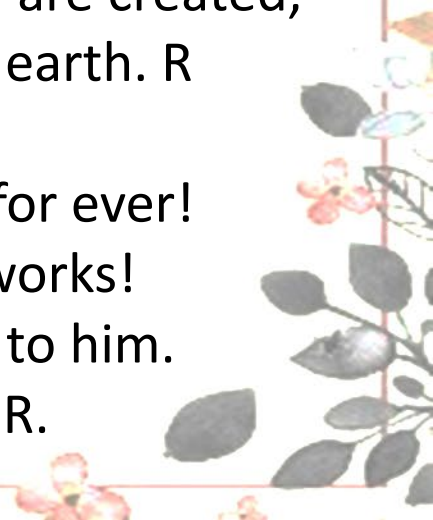
RESPONSORIAL PSALM

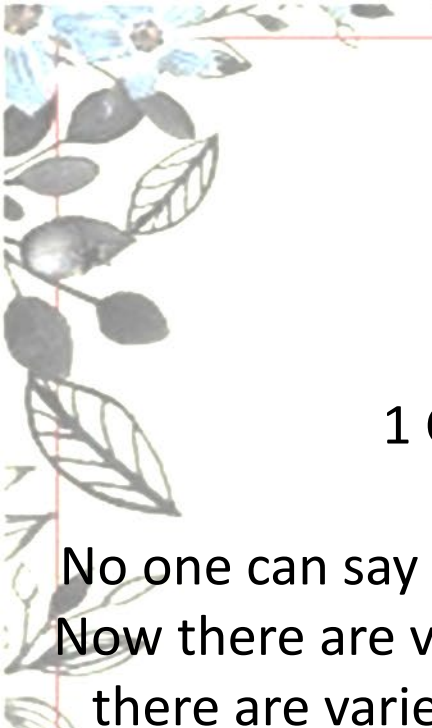
R. Lord, send forth your Spirit, and renew the face of the earth.

Bless the Lord, O my soul!
O Lord my God, how great you are.
How many are your works, O Lord!
The earth is full of your creatures. R

You take away their breath, they die,
returning to the dust from which they came.
You send forth your spirit, and they are created,
and you renew the face of the earth. R

May the glory of the Lord last for ever!
May the Lord rejoice in his works!
May my thoughts be pleasing to him.
I will rejoice in the Lord. R.





SECOND READING

1 Corinthians 12:3b-7, 12-13

Brethren:

No one can say "Jesus is Lord" except by the Holy Spirit. Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good.

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptised into one body Jews or Greeks, slaves or free and all were made to drink of one Spirit.

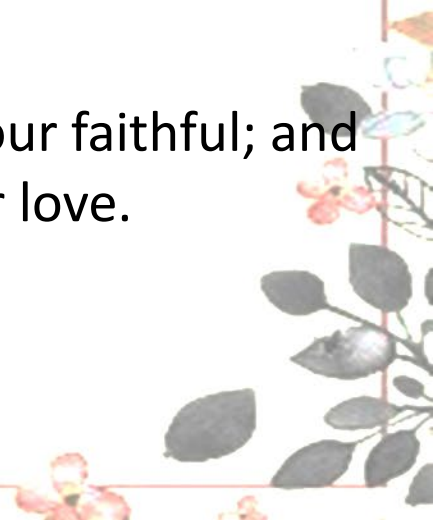
The word of the Lord.

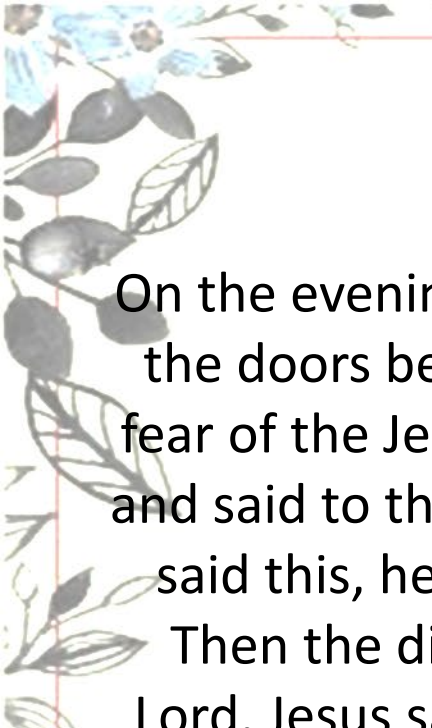
GOSPEL ACCLAMATION

ALLELUIA

Come, O Holy Spirit, fill the hearts of your faithful; and kindle in them the fire of your love.

ALLELUIA.





GOSPEL

John 20:19-23

On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side.

Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you?" And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

The Gospel of the Lord.

Homily

PROCESSION OF THE GIFTS

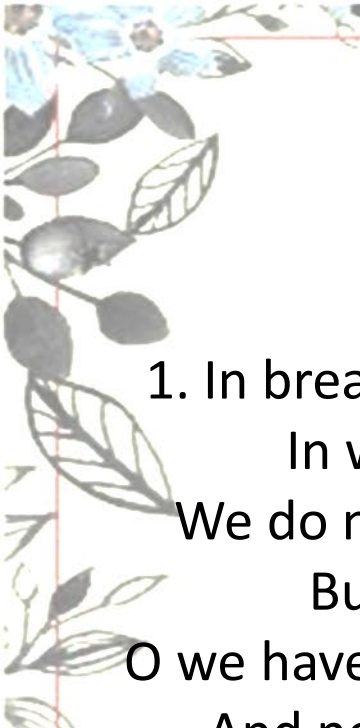
Nazi Nkosi izipho zethu, zamukele Nkosi X3

Nath iNkosi ungasishiyi samukele nazo X2

Siziletha sijabulile samukele NkosiX2

Nath iNkosi ungasishiyi samukele nazo X2





OFFECTORY

In bread we bring you Lord

1. In bread we bring you Lord, our body's' labour
In wine we offer you our spirit's grief

We do not ask you, Lord, who is my neighbor?

But stand united now, one in belief

O we have gladly heard your word, your holy word

And now in answer, Lord, our gifts we bring

Our selfish hearts make true, our failing faith renew

Our life belongs to you, our Lord and King

2. The bread we offer you is blessed and broken

And it becomes for us our spirit's food

Over the cup we bring, your word is spoken

Make it your gift to us, your healing blood

Take all that daily toil, plant in our heart's poor soil

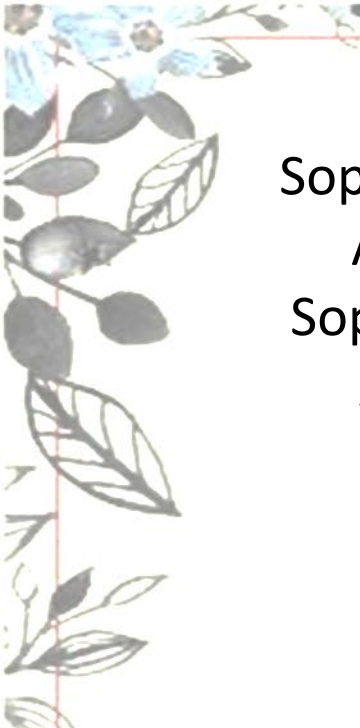
Take all we start and spoil, each hopeful dream

The chances we have missed, the graces we resist

Lord, in thy Eucharist, take and redeem

Lord, in thy Eucharist, take and redeem





SANCTUS: Xhosa

Soprano: Uyingcwele, uyingcwele nkosi

All: Uyingcwele, Thixo wemikhosi

Soprano: uyingcwele uyingcwele nkosi

All: Uyingcwele Thixo wemikhosi

Tenor: Izulu nomhlaba zizele

All: Izulu nomhlaba zizele

Tenor: Zizele luzuko lwakho

All: Zizele luzu-ko lwakho

Tenor: Hossana, Hossan'onyangweni

All: Hossana, Hossan'onyangweni

REFRAIN: (uyingcwele, uyingcwele....)

Tenor: Makadunyiswe ozayo

All: Makadunyiswe ozayo

Tenor: Egameni lenkosi

All: Ega-meni lenkosi

Tenor: Hossana, Hossan'onyangweni

All: Hossana, Hossan'onyangweni

Tenor: Hossana Hossan'onyangweni

All: Hossana, Hossan'onyangweni

REFRAIN (Uyingcwele, Uyingcwele)



MYSTERY OF FAITH

Uma sidla lesisinkwa, siphuza lesisitsha, simemezel'u
kufa kwakho, Nkosi Jesu uz'u buye

GREAT AMEN

Masithi Amen! Siyakudumisa X2

Masithi Amen Baba X2

Amen siyakudumisa

Our Father (Recite)

Sign of peace:

Soprano: Sinothando

All: Sinothando.

Soprano: Sinoxolo

All: Sinoxolo sohlala sithembe wena X2

Soprano: Obaba Somandla All: Sohlala sithembe
wena X2

AGNUS DEI: LATIN

Agnus Dei, qui tollis, qui tollis peccata mundi,
miserere nobis, miserere nobis. x2

Agnus Dei, qui tollis, qui tollis peccata mundi,
dona nobis pacem, dona nobis pacem.



COMMUNION HYMNS

Kabelo ea ka e ntle

1. Kabelo ea ka e ntle
Ka letsatsi lena
Ke ikhethetse ha ntle
Ke nkile Morena

Chorus:

Oho! Morena ea mosa
Ke u neha pelo
Lentsoe la ka ke lena
Jesu! Jesu! Jesu!

2. E ke lehlohonolo
Jesu o ka ho 'na
'Me a se le ka thabo
A se le ka mosa

3. Na ke tla leboha joang!
Ke tla reng kajeno!
Ke taba e makatsang
E entsoeng ke Jesu

4. Morena oa ka a re:
Tlo, o lule ho 'na
Ka arabela ka re:
Jesu, ke 'na enoa
- 



5. E, ke taba ea 'nete
Hase 'na ea phelang
Che! Ke eena 'Moloki
Ke eena mphelisang

6. Lula hle! Moren'a ka
U lule ka ho 'na
Ho phele uena feela
Ka sefubeng sa ka

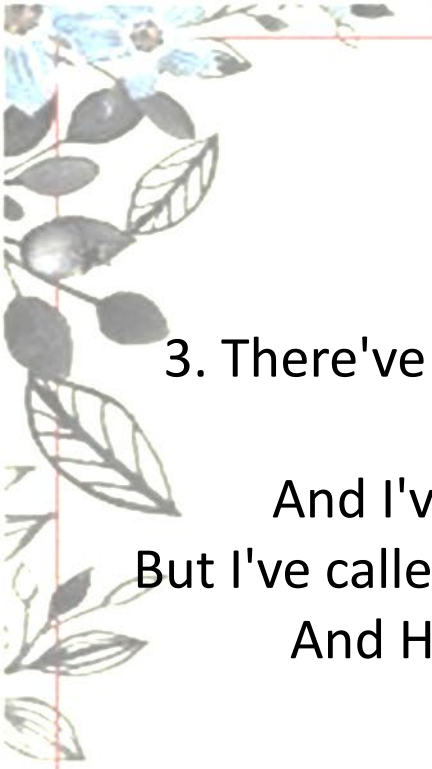
POST COMMUNION

Oh, the love of my Lord is the essence

1. Oh, the love of my Lord is the essence
Of all that I love here on earth
All the beauty I see He has given to me
And His giving is gentle as silence

2. Every day, every hour, every moment
Have been blessed by the strength of His love
At the turn of each tide
He is there at my side
And His touch is as gentle as silence





3. There've been times when I've turned from his
presence

And I've walked other paths, other ways
But I've called on His name in the dark of my shame
And His mercy was as gentle as silence

RECESSIONAL HYMN / ELOKUPHUMA

TENOR: Ithemba Lami

ALL: Ithemba Lami ngonyuka nalo ngingene
endumisweni (REPEAT)

TENOR: Ngingene, ngingene endumisweni

ALL: Ngingene endumisweni (REPEAT)



BIO SKETCH FOR SPEAKERS

Sister Anne Arabome

Sister Anne Arabome SSS is a member of the Sisters of Social Service in Los Angeles, California. She has served as the Associate Director of the Faber Center for Ignatian Spirituality at Marquette University and recently founded the Sophia Institute for Theological Studies and Spiritual Formation in Namibia. She holds a PhD in Systematic Theology from the University of Roehampton, UK, and a Doctor of Ministry in Spirituality from Catholic Theological Union in Chicago. Sr. Anne is deeply committed to the theological education, spiritual formation, and transformative growth of African women religious, with a foundation rooted in Ignatian spirituality. She is the founder of the Bakhita Initiative for African Women that aims to educate and empower both lay and religious women and girls across Africa. She is the author of *Why Do You Trouble This Woman? Women and the Spiritual Exercises of St. Ignatius of Loyola* (2022).

Horman Chitonge

Horman Chitonge is Professor of African Studies at the Centre for African Studies, and research associate at PRISM, School of Economics, University of Cape Town. He is also a Visiting professor at African Studies Centre, Tokyo University of Foreign and in the Global Justice Programme, Yale University. His research interests include Economic development in Africa, agrarian political economy, water supply, social welfare, poverty and inequality and alternatives for Africa's economic growth. He has published extensively on these and related research areas. His most recent books include *Industrial Policy and the Transformation of the Colonial Economy in Africa* (published by Routledge in 2021), *The Oxford Handbook of the Zambian Economy* (Published by Oxford University Press in 2024), *Reclaiming Economic Sovereignty in Africa* (Published by Anthem Press in 2025).

A expectativa africana do Sínodo

Introdução

Permitam-me uma primeira palavra nascida da nossa rica tradição e sabedoria africana que nos lembra que nem sempre compreendemos o que nomeamos! Apesar de Adão ter dado o nome aos seres criados por Deus e até mesmo à mulher, ele nada entendia da mulher, até ao dia em que ela lhe deu do fruto e ele comeu...aí compreendeu que estava nu¹!

Também nós recebemos no papado do Papa Francisco o dever de visitar o ser da Igreja, para buscar compreender melhor a sua identidade e torna-la vida em nossa peregrinação eclesial sobre esta terra. O sínodo foi vivido e celebrado com um objectivo traçado pelo Papa Francisco o *de promover uma Igreja mais participativa,*

¹ Gen 3, 7

*inclusiva e em constante renovação, através de um processo de diálogo e discernimento em conjunto*². Trata-se de criar um estilo de vida sinodal, onde todos os membros da Igreja, incluindo leigos, mulheres, jovens e minorias, tenham voz e sejam ouvidos. O objetivo é fortalecer a comunhão, a participação e a missão da Igreja, tornando-a mais relevante e eficaz no mundo³.

O apelo neste momento é o de nos interrogarmos sobre o modo como podemos receber toda a riqueza nascida deste caminho sinodal e mais profundamente como continuar a trilhar este caminho em uma crescente apropriação para que graças ao empenho de todos e de cada um os frutos cresçam e produzam uma nova vitalidade tal como era o desejo do nosso saudoso Papa Francisco.

² Papa Francisco, 2018, *Discurso no início do Sínodo dedicado aos jovens, a 3 de Outubro*.

³ <https://www.vaticannews.va/pt/igreja/news/2023-10/>

Enquanto continente, África, deve continuar a oferecer o que tem de melhor para o crescimento do Reino de Deus, oferecer os seus valores e talentos generosamente legados pelos que nos antecederam. O continente é chamado a se permitir a criatividade que vem do Espírito para viver formas de sinodalidade que falam à geração atual e permitem a comunhão, a participação e o exercício efetivo da missão do anúncio do Evangelho, Boa Nova para todos, com audácia e firmeza.

Permitam-me muito rapidamente, partilhar algumas das linhas gerais que me parecem ser as expectativas de África em relação à vivência dos frutos do Sínodo sobre a sinodalidade.

A Igreja em África trabalhou arduamente na preparação do Sínodo e produziu um documento no qual apresentava os aspectos que lhe pareciam ser prioridade para a Missão da Igreja no continente. Não são apenas enunciados, são

expectativas pertinentes para responder aos desafios da Igreja no nosso hoje:

1. À luz do Documento Final do Sínodo, tomar à sério o modelo esclesial adoptado pela Igreja em África: Igreja Família de Deus⁴ e suas consequências no campo teológico -pastoral. Um dos traços marcantes do Sínodo sobre a sinodalidade é o desejo de tornar realidade uma Igreja onde todos se sentem em casa, onde todos são chamados à comunhão, à participação em uma missão comum. O Papa São João Paulo II, na sua exortação apostólica pós-sinodal *Ecclesia in Africa*, tornou a imagem Igreja família de Deus sua, descrevendo-a não apenas como a “ideia principal” do sínodo, mas também como uma expressão apropriada da natureza da Igreja, especialmente para a África. Para ele, a metáfora da

⁴ A metáfora eclesiológica da Família de Deus foi mantida como paradigma teológico da Igreja durante a Assembleia Especial do Sínodo dos Bispos para a África, realizado em Roma de 10 de abril a 8 de maio de 1994. É considerado o modelo mais adequado à Igreja em África em termos de missão evangelizadora e resposta aos desafios pastorais que a Igreja enfrenta no continente.

família enfatiza “a atenção ao outro, a solidariedade, o calor nas relações humanas, a acolhida, o diálogo e a confiança”⁵. Trata-se de usar esta imagem, cientes da sua incapacidade de esgotar o mistério que ela aponta, de ir para além da diversidade de modelos familiares e para além das variações históricas e culturais desta imagem. Assim, a nova forma de evangelização visa construir a Igreja, a família de Deus na terra, uma vez que toda a humanidade reflete de alguma forma a família de Deus⁶. Isso implica, portanto, que para o africano a noção de Igreja como comunhão assume mais significado e se expressa concretamente na metáfora da família de Deus. A natureza da Igreja entendida como família de Deus reflete a busca profunda e existencial dos africanos por viver um cristianismo que não traia seus valores e

⁵ JOÃO PAULO II, Exortação pós-sinodal, *Ecclesia in Africa*, Roma, Libéria Editrice Vaticana 1995, 63

⁶ Idem 63

tradições culturais. Um dos aspectos que devem ser trabalhados para que a Igreja seja entendida como Família de Deus é a realização da essência da missão da família ou seja a humanização dos seus membros. A função humanizadora manifesta-se no dinamismo personalizador e na sua força socializadora que tem a família humana. Como está expresso no número 35 do DFS:

“É antes de mais no seio da família, que com o Concílio se poderia chamar “Igreja doméstica” (LG 11), que se vive a riqueza das relações entre pessoas unidas na sua diversidade de carácter, sexo, idade e função. Por isso as famílias são um lugar privilegiado para aprender e experimentar as práticas essenciais de uma Igreja sinodal. Apesar das fraturas e dos sofrimentos que as famílias experimentam, continuam a ser lugares onde se aprende a trocar o dom do amor, da confiança, do perdão, da

reconciliação e da compreensão. É na família que aprendemos que temos a mesma dignidade, que 14 somos criados para a reciprocidade, que temos necessidade de ser ouvidos e que somos capazes de escutar, de discernir e decidir juntos, de aceitar e exercitar uma autoridade animada pela caridade, de ser corresponsáveis e de prestar contas dos nossos atos. A família humaniza as pessoas através da relação do 'nós' e, ao mesmo tempo, promove as legítimas diferenças de cada um”⁷.

A Igreja em África está enriquecida pelas conclusões do Sínodo sobre a Sinodalidade cuja recepção passa pela assumpção do seu dever de colaborar de modo original e profundo na construção do mundo, tornando possível uma vida verdadeiramente humana, em particular tornando-se guardião das

⁷ Francisco, Discurso aos participantes na Plenária da Pontifícia Academia das Ciências Sociais, 29 de abril de 2022

virtudes e dos valores e transmitindo-os. Como afirma o Concílio Vaticano II, no seio da família «as diferentes gerações se encontram, ajudando-se mutuamente a alcançar uma sabedoria superior e a harmonizar os direitos individuais com as outras exigências da vida social»⁸. A Igreja é família apenas em relação a Deus Pai, ao Filho e ao Espírito Santo, portanto uma família aberta ao universal.

O Documento Final do Sínodo no número 21 diz claramente que “No nome “cristão” que temos a honra de ostentar está contida a graça que está na base da nossa vida e nos faz caminhar juntos como irmãos e irmãs”.

**❖Podemos pensar numa Igreja que humaniza e socializa todos os que dela se aproximam?
Podemos construir uma Igreja aberta,**

⁸ GS52; SECAM, Igreja-Família de Deus, *Instrumentum Laboris*, Accra, 15 de agosto de 1998, 22-23

acolhedora, solidária, protetora da vida em todas as suas formas, solidária, empática e isso de maneira concreta e palpável? Que caminhos para uma Igreja que cuida da família por uma pastoral do cuidado do outro?

2. A reflexão sobre a sinodalidade deve levar a Igreja a viver a profecia social. (DFS 47)

A sinodalidade, como profecia social, implica uma mudança de mentalidade e de prática, que desafia as estruturas de poder e as relações sociais dominantes, promovendo um caminho de diálogo, escuta e participação que contribui para a construção de uma sociedade mais justa e inclusiva. É uma forma de testemunho que apela a uma cultura de paz, justiça e cuidado da casa comum, inspirada na Doutrina Social da Igreja. A Igreja deve ser uma voz profética no mundo de hoje, deve ser “um estandarte erguido entre as nações

(cf. Is 11,12)⁹. Numa sociedade marcada pelo aumento das desigualdades, pela crescente desilusão com os modelos tradicionais de governação, pelo desencanto com o funcionamento da democracia, pelo aumento das tendências autocráticas e ditatoriais, pelo predomínio do modelo de mercado sem ter em conta a vulnerabilidade das pessoas e da criação, e pela tentação de resolver os conflitos através da força e não do diálogo, a Igreja deve aceitar o seu ministério profético e oferecer ao mundo uma espiritualidade sinodal que permite uma cultura capaz de profecia crítica face ao pensamento dominante. Trata-se de desafiar as tendências de polarização, de exclusão e de violência face ao diferente, oferecendo alternativas de diálogo, escuta e participação que promovem o bem comum.

⁹ Francisco, Discurso por ocasião da comemoração do 50.º aniversário da instituição do Sínodo dos Bispos, 17 de outubro de 2015

A sinodalidade exige uma conversão de coração e de mente, passando de uma atitude individualista e hierárquica para uma atitude de escuta mútua, participação e responsabilidade por todos. A sinodalidade se manifesta em práticas concretas, como processos de consulta, diálogo, discernimento e tomada de decisão em conjunto, envolvendo todos os membros da Igreja e, por extensão, da sociedade.

❖Podemos sonhar com uma Igreja aberta à escuta e à participação de todos? Uma Igreja que busca a harmonia e por processos de discernimento, prestação de contas e transparência na coisa comum? Que conversão é necessária para que a participação de todos seja palpável? Para que os pobres e marginalizados sejam sujeitos nas nossas comunidades e não apenas receptores da nossa ação caritativa? Como ser profecia para o mundo pela gestão, pela maneira de governar, de fazer participar a todos?

3. O processo de sinodalidade deve levar à revitalização das comunidades cristãs

As comunidades cristãs são um espaço ideal para a vivência da sinodalidade na Igreja, graças à sua natureza comunitária e participativa. São um espaço privilegiado para a prática da sinodalidade, uma vez que promovem a reflexão sobre a fé, a ação evangelizadora e a transformação da sociedade. São o espaço ideal para forjar as lideranças imbuídas por uma espiritualidade sinodal, válidas para a Igreja e para sociedade, lugar favorável para a formação de indivíduos e famílias marcadas pelo modo de agir dos discípulos de Cristo. Espírito de Cristo.

As Comunidades cristãs ao se reunirem para refletir sobre a Palavra de Deus, viver a fé em comunidade e se comprometer com a transformação da sociedade, são meios naturais de evangelização, formação e ação

pastoral, onde os fiéis se sentem acolhidos e responsáveis pela construção da Igreja.

❖Podemos oferecer aos batizados espaços de crescimento na fé e de compromisso real em favor de suas comunidades e da sociedade em geral? O empoderamento destas comunidades parece urgente e necessários! Que caminhos se podem trilhar?

Estes três aspectos podem constituir um vasto caminho a percorrer para que os frutos do Sinodo sobre a sinodalidade se tornem uma realidade no quotidiano da vida da Igreja.

Agradeço a atenção dispensada.

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The Economic Situation in Africa: An Overview of Socioeconomic Outcomes

Abstract

Majority of countries on the African continent reported high economic growth rates during the 2000s. The continent was home to seven of the 10 fastest growing economies in the world according to the International Monetary Fund (IMF, 2011) Report. While the average annual Gross Domestic Product (GDP) growth rate for the continent was about 5 percent between 2000 and 2011, there were countries such as Ethiopia, Rwanda, Tanzania, Angola, Ghana, Nigeria and Mozambique which grew at an annual average rate of above 7 percent over the same period. In 2011, several countries were projected to grow above 7 percent in the period 2011-2015 (IMF, 2011). This strong economic growth reported on the continent generated optimism, framed by global media as the Africa Rising Narrative. While this was the longest economic growth episode on the continent, the growth momentum in most countries rapidly waned off by 2015 when commodity prices on the global market fell abruptly. Since then, GDP growth rate for the

African continent has been much lower, averaging 3.1 percent in the period between 2015 and 2019. Economic growth rates were particularly depressed in 2020 and 2021 as a result of the Covid-19 Pandemic. Though most countries have recovered from the impact of the Covid-19 Pandemic, growth rates in most countries remain lower than in the first decade of the 21st century.

In this paper, I examine the economic situation on the continent, focusing on the socioeconomic outcomes over the past two decades and half. The paper highlights some of the key socioeconomic challenges on the continent which include high rates of underemployment and unemployment in most countries, high rates of working poor, persistently high levels of poverty, rising levels of public debt, the low capacity of most economies to create sufficient employment opportunities to match the rapidly growing labour force. These and other challenges have led to a situation where most African economies are finding it difficult to promote inclusive growth as evident in the rising levels of inequality in most countries (World Bank, 2024). While the current geopolitical and geoeconomic shifts triggered by the ongoing trade wars have generated a great deal of uncertainty for the

continent, there is hope for sustained growth, given the continent's youthful population, rising demand for critical resources needed for green transition, improving levels of human capital and the growing awareness of the need to promote broad-based and inclusive growth that puts the well-being of all people at the centre of economic policy.

Key Words: Africa, economic growth, socioeconomic outcomes, inclusive growth, poverty, inequality, unemployment, underemployment, hope

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Jubilee of Hope: From the Bible to the life of the Church

Sr. Anne Arabome, SSS

Abstract:

In my presentation, I will reflect on the theme of hope in the context of the Jubilee Year, drawing from Scripture, Pope Francis's reflections, and the lived experiences of African religious women. In particular, I will examine hope as a gift rather than something we create ourselves, a virtue that sustains our faith and ministry, and a grace that calls for trust, resilience, and perseverance amid uncertainty and challenges. My talk will include questions for reflection, inviting participants to engage deeply with how hope strengthens their vocations and ministries. As pilgrims, we recognize that hope is not passive; it is alive.

“Everyone knows what it is to hope. In the heart of each person, hope dwells as the desire and expectation of good things to come, despite our not knowing what the future may bring.” (1).

With these words, our beloved Pope Francis begins his letter on hope, which he titled “*Spes non confudit*,”

from Saint Paul's letter to the Romans, chapter 5, verse 5.

I wrote this talk before the passing to eternal life of Pope Francis. It was his reflections on hope that inspired my thinking and reflection in preparing this talk. May the Spirit of the Risen Christ that he embodied continue to animate us with joy, mercy, and hope. Let's take a minute to pause and remember the gift that Francis was to the Church and to the world....

To me, and perhaps to you as well, it may sound ironic that I am giving this presentation on hope – the Jubilee of Hope. Who among us does not know the meaning of hope? Who among us has not experienced the awesome power of hope? Who among us is encountering this reality called hope for the first time? To repeat the words of Pope Francis, “everyone knows what it is to hope.”

So, what is it to hope? Have you ever thought of this question? What does the Jubilee of Hope call us to as religious, particularly as religious from Africa? I believe that Pope Francis gives us the most profound way not only of understanding hope but also, and more importantly, living in hope. Someone recently described Pope Francis as “the modern prophet of

hope.” For that reason, as I said, I will be drawing inspiration from his teaching on hope.

I will structure my reflection into four parts or themes:

- ✚ Hope is a Gift
- ✚ Hope is Faith in Action
- ✚ Hope is the Foundation of Religious Vocation
- ✚ Hope is a Pilgrimage

Hope is a Gift

For me, I see hope as a gift and a power bestowed on us. We don't manufacture it; we don't own it; it is given to us to hope. As a gift and as a power, hope represents that interior capacity for us to keep believing and moving forward when everything around us seems uncertain and tells us it is not worth it. We may not know what lies ahead or around the corner, but something tells us not to give up. That 'something' is hope; that 'something' is the conviction that God is preparing something good for us. We may not see it, or as Paul says in 1 Corinthians 13:12, we may only see it darkly; but we don't give up. We hold on. I remember when Pope Francis spoke to the entire world during the Coronavirus crisis and the pandemic in March 2020. He evoked the power of hope. He linked hope with Jesus Christ. He said:

We have an anchor: by his cross we have been saved. We have a rudder: by his cross we have been redeemed. We have a hope: by his cross we have been healed and embraced so that nothing and no one can separate us from his redeeming love.... Let us not quench the wavering flame (cf. Is 42:3) that never falters, and let us allow hope to be rekindled.... By his cross we have been saved in order to embrace hope and let it strengthen and sustain all measures and all possible avenues for helping us protect ourselves and others. Embracing the Lord in order to embrace hope: that is the strength of faith, which frees us from fear and gives us hope.

What I find particularly significant here is that Pope Francis associates hope with the cross. I think this is important for many reasons. First, it reminds us that hope is not cheap: it calls for sacrifice. Second, hope is a gift from the Risen Christ. And, third, like the death of Jesus, even when we do not see the resurrection, we know that God is faithful. But Paul also tells us that hope grows through struggle. He explains that suffering produces endurance, endurance builds character, and character leads to hope.

Let's stop and think about that for a moment: hope does not take away suffering. Rather, hope transforms

our suffering. It gives meaning to endurance, strengthens character, and deepens faith. That is why it is possible to go through a difficult experience and come out feeling stronger and with a new courage through the valley of the shadow of pain, suffering, and death. That is hope in action. In this sense I find it interesting that Pope Francis thinks that the best witnesses and examples of hope are martyrs. Because, as he says in his letter, “Steadfast in their faith in the risen Christ, they renounced life itself here below, rather than betray their Lord” (20).

I would like to pause and invite you to spend some time in quiet reflection on these questions:

- ✚ As a religious, when in your life has hope carried you through a difficult time in your vocation or in your ministry? How did you recognize hope, and what helped you hold onto it?
- ✚ How have you been a source of hope for others, especially members of your community as they faced challenges and uncertainty?

Would anybody like to share with us briefly the outcome of your reflection?

Hope is Faith in Action

To continue this presentation, another thing that we discover about hope is that it is not passive. We don't simply wait and hope for things to get better. Hope is actually active, because it is that interior reserve of strength or resilience or perseverance when we are tempted to despair. If we recall the message of Pope Francis during covid-19 we realize that hope is alive, because Christ is our hope. It is Christ who offers us the promise that all will be well, a promise from God, revealed through Jesus Christ, sustained by the Holy Spirit. This is a hope that never fails, never disappoints. To quote the full text of Saint Paul in Romans 5, "*Hope does not disappoint, because God's love has been poured into our hearts through the Holy Spirit.*"

I want to come back to the core of my message: hope is not something we earn. We cannot manufacture it. Hope is a gift. It is grace that only God can give us. But it is not given alone. It is given with the gift of faith: if we don't trust, we cannot hope. Saint Augustine, one of the great teachers of the Church, reminds us of this compelling truth: "*Faith, hope, and love are woven together. You cannot live without them.*" It is that simple. If we don't have faith in something bigger than us, we cannot move forward. As someone put it, "hope requires faith and charity before it can come alive."

The reason why I keep insisting on hope as a gift is to stress the fact that it is not given to us to hoard, hide, or hold. It is a gift to be shared. We don't own it, we are given it to share, especially in those moments of despair in our world. It is not meant to stay inside us; it is meant to be shared, to be lived, to be embodied in our words and actions. Hope is contagious. In that sense you could say that hope is a missionary virtue. But let's not forget: we cannot give what we don't have. So, think about those moments or places where hope is needed not only in our world, but, perhaps, in your own life?

Let's pause and reflect for a moment....

- ✚ Where do you need hope in your life today?
- ✚ As a religious where do you feel uncertainty?
- ✚ Where do you feel that your trust is fading? Where do you need the Risen Christ to be the anchor of your life?

Pause and reflect for a moment and share your thoughts if you feel moved by the Spirit....

Hope is the Foundation of Religious Vocation

As I think about it, especially as African religious, hope is the foundation of our vocation. I know this may surprise some of you who are thinking "Shouldn't love

be the foundation of our vocation?” Or, “Shouldn’t faith be the foundation of our vocation.” Of course, love and faith are important; I don’t deny that. But think of the work that we do as religious in Africa and all the ministries that we engage it: the challenges, the difficulty, and the uncertainty associated with our ministries ... of caring for the sick in hospitals and clinics, sometimes in rural areas, where we struggle to find medicine, equipment, and well-trained doctors and nurses; educating children in schools, sometimes in remote villages or refugee camps, without classrooms, school materials, and trained teachers; supporting the poor and the marginalized who depend on us for everything, when we ourselves do not have enough to offer.... Hope is about these situations. It takes the gift of hope to trust in faith and the gift of hope to act in love. Pope Francis calls these “signs of hope” in his letter on hope. That is why Pope Francis reminds us that we can’t separate faith, hope, and love. He says “Hope, together with faith and charity, makes up the triptych of the ‘theological virtues’ that express the heart of the Christian.” What he is saying is that faith, hope, and charity are like an African three-legged stool. It is never balanced without all three legs.

Across Africa, as religious, we serve in communities facing poverty, social crises, and limited resources. Yet we hold onto hope, believing that our faith and service

will bring transformation, change, and healing. That is why I said hope is a gift from God. It is the foundation of our strength; hope sustains our mission; hope guides our footsteps every day.

Hope is a Pilgrimage

Speaking of footsteps, Pope Francis associates hope with pilgrimage. This image of hope as a pilgrimage contains some deep lessons on the meaning of hope. Think about it: a pilgrimage is a journey that we make over time and for a purpose. So, we need preparation and we need patience. We don't get to our destination instantaneously. It requires patience, time, and effort to get to our destination. This requires trust and perseverance even when the path ahead is unclear. Ultimately, our journey transforms us. We don't return the same or to the same self. I believe that as an experience of pilgrimage, hope reminds us that God's plan unfolds in God's time, not ours. We may not yet see the full picture, but we know that God is faithful. This Jubilee Year reminds us that hope leads to renewal, to conversion, to transformation. Like pilgrims, we are traveling toward a sacred place, we carry hope within us or, rather, hope carries us. For us to reach our destination, we need the interior space of silence where we can encounter the presence of God who never leaves or abandons us.

At the end of his letter, Pope Francis quotes a text from Hebrews: “May we who have taken refuge in Christ be strongly encouraged to seize the hope set before us. We have this hope, a sure and steadfast anchor of the soul, a hope that enters the inner shrine behind the curtain, where Jesus, a forerunner on our behalf, has entered” (Heb 6:18-20). Pope Francis comments on this text, saying “The image of the anchor is eloquent; it helps us to recognize the stability and security that is ours amid the troubled waters of this life, provided we entrust ourselves to the Lord Jesus.” (25). This is a good place to end this brief reflection.

So, to conclude, I invite you again to spend some time in quiet reflection:

- ✚ What gives you stability and security to continue in your journey as a religious?
- ✚ What is the source of your hope as you journey through life as a religious?

Spend some time reflecting on these questions, and share your thoughts as the Spirit moves you....

Finally, I would like to invite you to join me in reciting this **Anthem of Hope**, inspired by the letter of Pope Francis on hope. Let’s take turns reciting each line. Please pause after each phrase or sentence:

- ✚ Hope does not disappoint
- ✚ Hope dwells in the signs of the times that the Risen Christ gives us
- ✚ Hope is a sign of our desire for peace in our world
- ✚ Hope shapes our vision for the future with enthusiasm for life and a readiness to share it
- ✚ Hope dwells in our hearts as the desire and expectation of good things to come, despite our not knowing what the future may bring
- ✚ Hope is born of love and based on the love springing from the pierced heart of Jesus upon the cross
- ✚ At the center of our hope is Jesus Christ
- ✚ Hope is the constant companion that guides our steps towards the goal of our encounter with the Lord Jesus
- ✚ Hope gives inward direction and purpose to our life of faith
- ✚ Hope finds its supreme witness in Mary, the Mother of God, and our mother
- ✚ We are pilgrims of hope, walking together toward the promises of God

Ending (Together)

As bearers of hope, may we now be drawn to this hope! Through our witness, may hope spread to all those who anxiously seek it.... May the power of hope fill our days, as we await with confidence the coming of the Lord Jesus Christ, to whom be praise and glory, now and forever.

Amen!