

BENEDICT XVI

**11th international apostolic pilgrimage
2009**

CAMEROON (17 – 20 March)
ANGOLA (20 – 23 March)



VATICAN RADIO * DIREZIONE DEI PROGRAMMI
[SeDoc – Agenzia Fides](#)

Luis Badilla and Luca Mainoldi

«THE HUNGRY NATIONS OF THE WORLD CRY OUT TO THE PEOPLES BLESSED WITH ABUNDANCE»

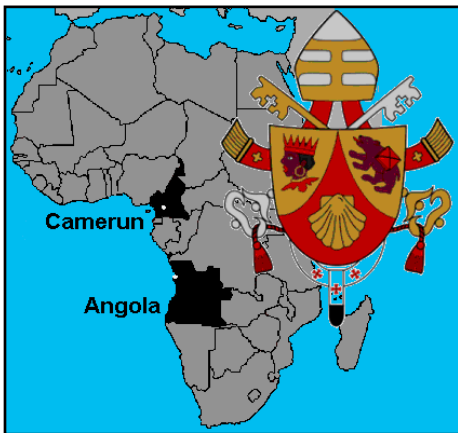
(POPULORUM PROGRESSIO, 3)

Dear brothers and sisters!

Today, Luke's Gospel presents to us the parable of the rich man and poor Lazarus (Lk 16: 19-31). The rich man personifies the wicked use of riches by those who spend them on uncontrolled and selfish luxuries, thinking solely of satisfying themselves without caring at all for the beggar at their door. The poor man, on the contrary, represents the person whom God alone cares for: unlike the rich man he has a name: "Lazarus", an abbreviation of "Eleazarus", which means, precisely, "God helps him". God does not forget those who are forgotten by all; those who are worthless in human eyes are precious in the Lord's. The story shows how earthly wickedness is overturned by divine justice: after his death, Lazarus was received "in the bosom of Abraham", that is, into eternal bliss; whereas the rich man ended up "in Hades, in torment". This is a new and definitive state of affairs against which no appeal can be made, which is why one must mend one's ways during one's life; to do so after serves no purpose. This parable can also be interpreted in a social perspective. Pope Paul VI's interpretation of it 40 years ago in his Encyclical *Populorum Progressio* remains unforgettable. Speaking of the campaign against hunger he wrote: "It is a question... of building a world where every man... can live a fully human life... where the poor man Lazarus can sit down at the same table with the rich man" (n. 47). The cause of the numerous situations of destitution, the Encyclical recalls, is on the one hand "servitude imposed.... by other men", and on the other, "natural forces over which [the person] has not sufficient control" (ibid.). Unfortunately, some populations suffer from both these factors. How can we fail to think at this time especially of the countries of Sub-Saharan Africa, affected by serious floods in the past few days? Nor can we forget the many other humanitarian emergencies in various regions of the planet, in which conflicts for political and economic power contribute to exacerbating existing, oppressive environmental situations. The appeal voiced by Paul VI at that time, "Today the peoples in hunger are making a dramatic appeal to the peoples blessed with abundance" (ibid., n. 3), is still equally pressing today. We cannot say that we do not know which way to take: we have the Law and the Prophets, Jesus tells us in the Gospel. Those who do not wish to listen to them would not change even if one of the dead were to return to admonish them. May the Virgin Mary help us to make the most of the present time to listen to and put into practice these words of God. May she obtain for us that we become more attentive to our brethren in need, to share with them the much or the little that we have and to contribute, starting with ourselves, to spreading the logic and style of authentic solidarity.

**Benedict XVI, Angelus, 30 September 2007.
Apostolic Palace, Castel Gandolfo**

THE PILGRIMAGE IS ANNOUNCED



During his homily at the closing Mass of the 12th ordinary Assembly of the Synod of Bishops on "**The Word of God in the Life and the Mission of the Church**", on 26 October 2008, Benedict XVI announced his pilgrimage to Africa: *«Next March I intend to go to Cameroon to deliver the Instrumentum laboris of that Synodal Assembly to representatives of the Episcopal Conferences of Africa. From there, God willing, I will proceed to Angola to pay homage to one of the most ancient sub-Saharan Churches. May Mary Most Holy, who offered her life as the "servant of the Lord" (Lk 1: 38), so that everything would happen according to the divine will and who exhorts us to do whatever Jesus would tell us (cf. Jn 2: 5), teach us to recognize in our lives the primacy of the Word that alone can grant us salvation. Amen!».*

MAIN EVENTS OF THE PROGRAMME

- **Cameroon.** The official programme of the Papal pilgrimage, made public with a Holy See Statement (26 January 2009), confirms that the Pope will visit Cameroon from 17 - 20 March and then Angola from 20-23 March. In both countries Benedict XVI will have meetings with the civil authorities and the respective Catholic Bishops' Conferences. In the capital of Cameroon, Yaounde, on Thursday 19 March, there will be a meeting with the members of the Special Council for the Synod of Bishops for Africa at the Apostolic Nunciature. The same day at "Stadio Ahmadou Ahidjo" sports ground, the Holy Father will celebrate **Mass on the occasion of the presentation of the *Instrumentum laboris* for the 2nd Special Assembly of the Synod of Bishops for Africa**. The Pope will also meet representatives of the local Muslim community and later the world of suffering at "Centre Cardinal Paul-Emile Léger – CNRH".
- **Angola.** In this country on Friday 20 March the Pope will meet the civil and political authorities and the diplomatic corps. The following day the Holy Father will celebrate Mass in the presence of thousands of faithful, priests, men and women religious, members of Church movements and the catechists of Angola and São Tomé e Príncipe. There will also be a meeting with Angolan youth. On Sunday 22 March, there will be a **Mass with the Bishops of I.M.B.I.S.A.** (*Inter-Regional Meeting of Bishops of Southern Africa*)¹ in Cimangola Place, Luanda. Also in Luanda, at the parish of Santo António de Lisboa, there will be a meeting with

¹ Head Offices: Harare – Zimbabwe.

Member Bishops from 1. Angola, 2. Botswana, 3. Lesotho, 4. Mozambique, 5. Namibia, 6. São Tomé e Príncipe, 7. South Africa, 8. Swaziland and 9. Zimbabwe. These 9 countries are grouped in 6 Bishops' Conference

members of Catholic Movements for the promotion of women. [**See programme in detail page 58**].

“The Visit of Benedict XVI reconnects with the visit by John Paul II”



Mons. Ariotti

“We are deeply grateful to the Holy Father for accepting the invitation from the country's Catholic Bishops' Conference of Cameroon and the Head of State to visit Cameroon ” Archbishop Eliseo Antonio Ariotti, Nuncio Apostolic in Cameroon and Equatorial Guinea told Fides News Service. “Preparations for the Visit of His Holiness are underway. The Bishops' Conference of Cameroon has started procedures to ensure that the Papal Visit is an opportunity for country's spiritual growth” said Archbishop Ariotti, recalling that “the Church in Cameroon is a vivid reality with tangible religious fervour”. The Nuncio remarks that “the visit by Pope Benedict XVI reconnects with the visit made in 1995 by his predecessor, John Paul II, to present the Post-Synodal Apostolic Exhortation **“Ecclesia in Africa”**, after the first Special Synod for Africa held in Rome in 1994. Once again for the presentation of the working paper for the 2nd Synod for Africa, to be held in October 2009, the Holy Father has chosen Cameroon. His choice can be explained by the fact that Cameroon is situated at the heart of Africa, where both French and English are spoken and therefore this seemed the logical choice for the presentation of the new document to the Catholic Bishops of all Africa ”.

“The Visit of Benedict XVI encourages us to continue the process to evangelise the country”



Mons. Becciu

“The news of the Holy Father's visit was welcomed with rejoicing and with surprise by the Catholic community and all the people of Angola”, Archbishop Giovanni Angelo Becciu, Apostolic Nuncio in Angola told Fides a few days after the announcement was made. “The country now looks forward to the Papal visit with great hope. The visit by Benedict XVI is a milestone on the path of deepening evangelisation, and it will spur all Angolan Catholics to intensify missionary commitment. The Pope also comes to bless the consolidation of the peace process begun in 2002 as well as economic progress registered in recent years, of which the benefits however need to be extended to all the people, especially the poorer communities, in order to promote fair and balanced development”. In the meantime Cardinal Alexandre do Nascimento²,

² Alexandre do Nascimento, Archbishop emeritus of Luanda (Angola), was born in Malanje, 1 March 1925. He was ordained a priest in Rome on 20 December 1952. On returning to his homeland, from 1953 to 1961 he was professor of dogmatic theology at Luanda Major Seminary, editor of the local Catholic newspaper O Apostolado, adjunct director of the local Catholic Radio station. Exiled from Angola in 1961, for ten years he assisted with pastoral work in parishes in Lisbon, while studying Civil Law. On 10 August 1975 Paul VI appointed him Bishop of Malanje. Less than two years later, on 3 February 1977, since the Holy See had given the circumscriptions of Angola a new arrangement with two new provinces, he was promoted to the metropolitan see of Lubango. On 15 October 1982 - during a pastoral visit - he was taken hostage by a group of armed men who released him on 16 November that year. His release had been called for by John Paul II during the Angelus reflection on Sunday 31 October. In Lent 1984 he preached the spiritual exercises for the Curia in the Vatican, attended also by the Holy

Archbishop emeritus of Luanda, said in an interview with *Radio Ecclesia* “Angola was the first sub-Saharan Africa to be evangelised. The first baptism was administered in 1491, one year before Colombo sailed to America, a fact of which Angolan's are proud”.

THE SECOND AFRICAN SYNOD

Since 27 June 2006, the date of the publication of the Lineamenta, the purpose of the text has been to stimulate discussion and proposals, and the local Churches and Bishops' Conferences of Africa have launched various initiatives to prepare adequately for the 2nd Synod for Africa, based on the theme: “*The Church in Africa at the service of reconciliation, justice and peace. – You are the salt of the earth... you are the light of the world (Matthew 5, 13.14)*”, to be held in the Vatican 4 - 25 October 2009.

Archbishop Nikola Eterović, Secretary General of the Synod of Bishops declared: «The idea of a Second Synod came to the Bishops of Africa in the last years of the Pontificate of John Paul II who accepted the proposal. The Bishops set the event in continuity with the First Synod, and the aim is to reflect more deeply on the theme of reconciliation which leads to justice and peace. On 22 June 2005 Benedict XVI announced his intention to convoke a Second Synod for Africa, confirming what had already been decided by John Paul II on 13 November 2004. As in 1994, this genuinely African Synod will help increase awareness of unity all over the continent and foster evangelical dynamism. The Assembly in 2009 presents itself as a continuation of the synodal process of the Church in Africa and can be reconnected especially with the post-synodal Apostolic Exhortation *Ecclesia in Africa*, published in 1995. In these thirteen years it has revealed itself to be a basic essential document».³

I.M.B.I.S.A.⁴

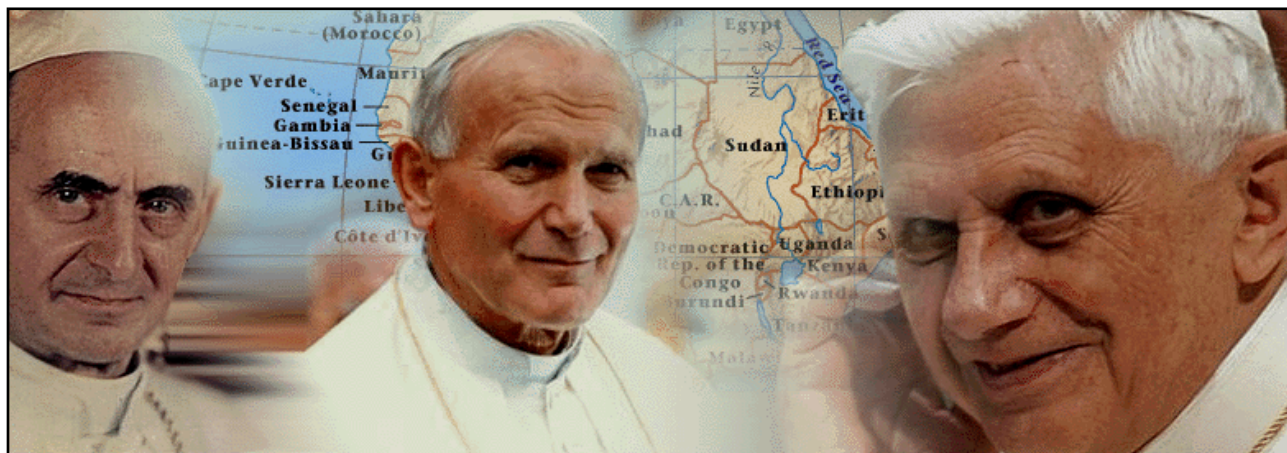
I.M.B.I.S.A. (***Inter-regional Mmeeting of Bishops of Southern Africa***) is formed of 6 Bishops' Conferences: Lesotho (LCBC), Mozambique (CEM), Namibia (NCBC), Zimbabwe (ZCBC), Angola - São Tomé and Príncipe (CEAST) and South Africa with Swaziland and Botswana (SACBC). These 9 countries correspond to 11.36% (104,802,000) of the population of Africa. In this area Catholics are an average 27% and Catholic archdioceses and dioceses are distributed in 74 ecclesiastic territories. This inter-regional meeting was inspired by the Second Vatican Council and in the context of challenges posed by South Africa's apartheid regime. A first meeting to discuss ideas and proposals was held during the First Synod for Africa (Rome – 1994). The following year in April in Pretoria, South Africa, there was a first organisational meeting, but the official foundation dates to 1978, during a meeting in Lesotho. In 1980 the Secretariat was opened Maseru, capital of Lesotho. During a plenary in 1984 at Chishawasha, Harare, Zimbabwe, the Bishops decided to re-arrange I.M.B.I.S.A.'s structure, introducing plenary assemblies, a standing presidency committee and a secretary, with offices in Harare (Zimbabwe).

Father. Promoted Archbishop of Luanda on 16 February 1986, he governed the archdiocese until 23 January 2001. John Paul II created him a Cardinal in the consistory of 2 February 1983 with the title of S. Marco in Agro Laurentino.

³ Comunicato. L'Osservatore Romano, 27-28 October 2008. 12 February 2009 Statement of Special Council for Africa of the general secretariat announces the approval of the Instrumentum Laboris text during a 18th Meeting held 23-24 January 2009.

⁴ <http://www.imbisa.org.zw/>

AFRICA AFTER THE SECOND VATICAN COUNCIL FROM PAUL VI TO BENEDICT XVI



Benedict XVI, the third Pontiff to visit the continent of Africa, is making this pilgrimage 40 years after the first apostolic journey of a Pope to Africa: **Paul VI**, (31 July – 2 August 1969, Uganda)⁵. After that historic visit, numerous apostolic journeys were undertaken by **John Paul II**: 16 in all, between 1980 and 2000. This means that this pastoral visit to the people and the Church in Angola and Cameroon which the Holy Father Benedict XVI will make from 17 to 23 March, taking into account also the first visit by Paul VI, will be the 18th visit of a Pontiff to Africa.

John Paul II, in 16 journeys to Africa, visited 42 of the continent's 53 countries as well as the French Overseas Department (La Réunion). He visited 7 of these countries more than once.⁶ He delivered 430 speeches and "lived" more than three months of his pontificate in Africa. Whereas Cameroon will welcome the Successor of Peter for the third time, following two previous visits of John Paul II (1985 e 1995)⁷, Angola will welcome the Successor of Peter for the second time, after John Paul II's visit, 4 - 10 June 1992, during which he went to various localities.

SECAM. One outstanding fruit of these journeys and of post-Vatican II dynamism in the Church in Africa, was the founding of Secam/Sceam

⁵ Paolo VI – 8th International Apostolic Journey.

Uganda (Kampala, Namunongo and Entebbe).

⁶ Benin 2, Burkina Faso 2, Cameroon 2, Ivory Coast 3, Kenya 3, Nigeria 2 and former Zaire 2.

⁷ Cameroon I. 10 – 14 August 1985 – Journey number 27.

Cameroon II. 14 – 16 September 1995 – Journey number 67.

(Symposium of Bishops' Conferences of Africa and Madagascar)⁸ launched in 1969 in the presence of Paul VI, a term which one founding father Cardinal Paul Zoungana⁹, then Archbishop of Ouagadougou, capital of Burkina Faso formerly known as Upper Volta, illustrated, underlining the importance of the word "Symposium": "Eucharistic Banquet which gathers the community of brothers". **In the post synodal exhortation *Ecclesia in Africa* (14 September 1995), John Paul II, referring to Vatican II, says "**At the Council, the Bishops sought to identify appropriate means of sharing more and making more effective care for all the Churches (cf. 2 Cor 11:28), and for this purpose began to plan suitable structures at the national, regional and continental level. "

The Pope adds: "It was in such a climate that the Bishops of Africa and Madagascar present at the Council decided to establish their own General Secretariat with the task of coordinating interventions, in order to present to the Council Fathers, as far as possible, a common point of view. This initial cooperation among the Bishops of Africa later became permanent in the creation in Kampala of the Symposium of Bishops' Conferences of Africa and Madagascar (SECAM). This took place in July-August 1969, during the visit of Pope Paul VI to Uganda — the first of a Pope to Africa in modern times.". Therefore Secam/Sceam since its foundation has been an expression "*of ecclesiology based on the concept of Church-family-of-God*" ¹⁰.

The journey of Pope Paul VI. After Vatican II had ended, in 1968 the Congregation for the Evangelisation of Peoples invited the presidents of regional Bishops' Conferences to Rome for a meeting. A year later, Pope Paul VI, in the Ugandan capital, Kampala, on 31 July, during a Eucharistic Celebration to close the work of the Symposium of the Bishops of Africa, invited those present to "build up the Church in Africa". And he concluded: "The African Church is confronted with an immense and original undertaking; like a "mother and teacher" she must approach all the sons and daughters of this land of the sun; she must offer them a traditional and modern interpretation of life; she

⁸ <http://www.sceam-secam.org/identity.html>

⁹ Cardinal Paul Zoungana, born 3 September 1917, died 4 June 2000. He governed the archdiocese of Ouagadougou from 1960 to 1995. On 22 February 1965, Paul VI created him cardinal with the title of the parish of San Camillo de Lellis in Roma.

¹⁰ The Symposium, through national and regional Bishops' Conferences, promotes the propagation of the faith, integral human development, social peace and solidarity, Ecumenism and formation, while also serving as a body for consultation and ecclesial coordination. Its structure includes a plenary, a Standing Committee, consists of the President, two (2) Vice-Presidents (belonging to language groups different from the President's - English, French or Portuguese) and 10 members from each of the 10 Episcopal regions of SECAM. Each Regional Episcopal Conference is represented on the Standing Committee. It has a Department of Evangelisation, a Catholic Bible Centre for Africa and Madagascar (BICAM), a Department for justice and peace, development and good governance, a Meeting for collaboration in Africa and various offices: Communications, Administration Treasury. Official languages: English, French and Portuguese.

must educate the people in new forms of civil organization; while purifying and preserving the forms of family and community; she must give an educative impulse to your individual and social virtues: those of honesty, of sobriety, of loyalty; she must help develop every activity that promotes the public good, especially the schools and the assistance of the poor and sick; she must help Africa towards development, towards concord, towards peace. Indeed, these duties are great and always new. We shall speak of them again; but for now We tell you, in the Name of the Lord, Whom we all love and follow together, that you have the strength and the grace necessary for this, because you are living members of the Catholic Church, because you are Christian and you are Africans.”

THE CHURCH IN AFRICA TODAY AND THE 2ND SYNOD

The 2nd Special Assembly of the Synod of Bishops for Africa, whose theme for reflection was chosen by Benedict XVI «*The Church in Africa at the service of reconciliation, justice and peace - “You are the salt of the earth...you are the light of the world ” (Mt 5, 13.14)*», will be held in the Vatican from 4 to 25 October 2009. This synodal assembly will take place 15 years after the first such gathering when African evangelisation is marked by great vivacity and dynamism. Catholics have increased in recent years by 3.1% (at a higher rate than the population growth: 2.5%). By 2050, three African countries will be among the 10 largest Catholic countries in the world: Democratic Republic of Congo (97 million Catholics), Uganda (56 million) and Nigeria (47 million). The explosion of Catholicism in sub-Saharan Africa in the 20th century, stands as one of the greatest missionary feats in the history of the Church. From a Catholic population of 1.9 million in 1900, the number had risen in 2000 to 139 million (population growth in mind: 6.7%). Moreover in recent years, almost half the adult baptisms at the world level have been registered in Africa. The spread of Catholicism in Africa, is due to demographic reasons and also to successful evangelisation. Vocations are booming. The *Bigard Memorial Seminary*¹¹, regional seminary for West and East Nigeria, with more than 1,100 candidates to the priesthood, is the largest in the world. Its students correspond to one fifth of all Catholic seminarians preparing for the priesthood in the United States of America.

¹¹ History of the Seminary.

http://www.vatican.va/roman_curia/congregations/cevang/pont_soc/pospa/documents/rc_pospa_pro_20010501_memorial_it.html
http://www.bms-ng.urbaniana.edu/news/14_04_03.htm

Challenges: Nevertheless Catholics in Africa face many challenges inside and outside the Church, some pressing, and all set in the dynamics of the continent's problems, old and new problems. Catholics in Africa today are called to respond to the growth of evangelisation, from the point of view of structures and also of formation. The African bishops realise that growth is not enough: growth must also be growth in “quality of faith” and this demands adequately formed pastoral workers. Many of Africa's economic, social and political difficulties seem now deeply rooted. For example corruption, bad governance, social injustice, diseases due to poverty, distance between governors and governed. Wars and conflicts, inter-ethnic, bi-national and multinational, show no signs of diminishing, peace agreements are often broken and violation of human rights is perpetrated amidst the indifference of the international community.¹² Today the Catholic Church in Africa is keenly aware of the need to promote and intensify the role of the laity, recalling the pressing appeal launched by John Paul II: “Maturity of the Catholic community in Africa will be reached to a large extent by enabling the laity to exercise with responsibility the fullness of their Christian vocation and dignity. The Laity, men and women, especially young people are often dissatisfied by the place granted to them in the Church, and by the fact that no one helps them to develop their charisma. The Synod Fathers acknowledged the necessity of a dynamic laity: parents who are profound believers, educators aware of their responsibilities, political leaders with a profound sense of morality”. (Kenya, 20 September 1995, "Resurrection Garden" Nairobi). Other challenges include Islamism and Pentecostal Christians, questions raised by various African synod fathers during the last 12th Ordinary Assembly of the Synod of Bishops (October 2008).

Bishops' Conferences (national, regional and continental)

The Catholic Church in Africa is organised in 42 Bishops' Conferences. Six of the Conferences comprise the bishops of more than one nation: (1) Angola - São Tomé and Príncipe; (2) Burkina Faso and Niger; (3) Ethiopia and Eritrea; (4) Gambia - Liberia - Sierra Leone (5) South Africa, Swaziland and Botswana. All the Conferences are members of Secam/Sceam, within which the particular Churches are divided in 10 areas of regional coordination. (6) In addition there is the Bishops' Conference of the Indian Ocean (CEDOI) composed of: Comores, Maurizio, La Réunion and Seychelles.

¹² • According to the World Bank whereas in the period 1981 - 2005 Asia drastically reduced the percentage of its people living in poverty, from 80 to 20%, in Africa no improvement is registered: the poor (a dollar a day) increased in the same period from 200 to 400 million.

- Twenty one nations of the 30 most under developed, are in sub-Saharan Africa, according to the American Agency for International Development.

- Since 1981, according to Oxfam International, 28 sub-Saharan nations have been involved or are involved in armed conflict with 9.5 million deaths and 18 million displaced persons. Oxfam International says armed conflicts in Africa cost 300 billion dollars, the same cost of all international aid given to Africa between 1990 and 2005.

- HIV/AIDS causes the death every year of 1.5 million Africans. Almost 95% of Africa's 15 million children AIDS orphans live in the sub-Saharan region

The Symposium of the Bishops' Conferences of Africa and Madagascar (SECAM), will hold a Plenary Assembly in Rome, 27 September - 3 October 2009, on the eve of the opening of the Synod for Africa.

THE 42 CATHOLIC BISHOPS' CONFERENCES AFRICA¹³	
1. Algeria	22. Lesotho
2. <i>Angola - Sao Tome and Principe</i>	23. Libya
3. Benin	24. Madagascar
4. <i>Burkina Faso - Niger</i>	25. Malawi
5. Burundi	26. Mali
6. Cameroon	27. Morocco
7. Cape Verde	28. Mauritania
8. Central African Republic	29. Mozambique
9. Chad	30. Namibia
10. Republic of Congo	31. Nigeria
11. Democratic Rep of Congo	32. Rwanda
12. Ivory Coast	33. Senegal
13. Egypt	34. <i>South Africa (Swaziland and Botswana)</i>
14. <i>Ethiopia - Eritrea</i>	35. Sudan
15. Gabon	36. Tanzania
16. <i>Gambia - Liberia - Sierra Leone</i>	37. Togo
17. Ghana	38. Tunisia
18. Guinea	39. Uganda
19. Guinea-Bissau	40. Zambia
20. Equatorial Guinea	41. Zimbabwe
21. Kenya	42. Indian Ocean Bishops' Conference: Comores, Maurizio, La Reunion e Seychelles
Two other regions, Mayotte (France) and Saint Helena (United Kingdom), are members of ecclesial groups.	

SECAM - SCEAM

¹³ <http://www.parishofstluke.net/links/world/africa/index.htm>

Symposium of the Bishops' Conferences of Africa and Madagascar

President: Cardinal Polycarp Pengo, Archbishop of Dar-es-Salaam (Tanzania). 1st Vice-president: Mons. Francisco João Silota. 2nd Vice-president: Cardinal Théodore-Adrien Sarr. Treasurer: Mons. Gabriel Charles Palmer Bucale.

MEMBER CONFERENCES

1 - ACERAC

Association des Conférences Episcopales de la Région de l'Afrique Centrale
Sede: Brazzaville – Congo

<http://www.sceam-secam.org/french/acerac.html>

1. Camerun - 2. Centrafricana Repubblica - 3. Ciad - 4. Congo Repubblica - 5. Gabon - 6. Guinea Equatoriale.

2 – ACEAC

Association des Conférences Episcopales de l'Afrique Centrale
Sede: Kinshasa - Repubblica Democratica del Congo

<http://www.sceam-secam.org/french/aceac.html>

1. Burundi - 2. Democratic Republic Congo - 3. Rwanda.

3- AECAWA

Association of Episcopal Conferences of Anglophone West Africa
Sede: Abuja – Nigeria

<http://www.sceam-secam.org/french/aecawa.html>

1. Gambia - 2. Ghana - 3. Liberia - 4. Nigeria - 5. Sierra Leone.

• In August, during an AECAWA meeting, 11 Bishops' Conferences of CERAO, dissolved on 3 February 2009, will become part of AECAWA

4 - AHCE

Assemblée de la Hiérarchie Catholique d'Egypte
Sede: Il Cairo – Egitto

<http://www.sceam-secam.org/french/ahce.html>

1. Egitto.

5 - AMECEA

Association of Member Episcopal Conferences in Eastern Africa
Sede: Nairobi – Kenya

<http://www.sceam-secam.org/french/amecea.html>

1. *Djibouti (Associate)* - 2. Eritrea - 3. Etiopia - 4. Kenya - 5. Malawi - 6. *Somalia (Associato)* - 7. Sudan - 8. Tanzania - 9. Uganda - 10. Zambia.

6 - CERAO

Conférence Episcopale Régionale de l'Afrique de l'Ouest Francophone
Sede: Abidjan - Costa d'Avorio

<http://www.sceam-secam.org/french/cerao.html>

1. Benin - 2. Burkina Faso - 3. Cape Verde - 4. Ivory Coast - 5. Guinea - 6. Guinea-Bissau - 7. Mali - 8. Mauritania - 9. Niger - 10. Senegal - 11. Togo.

- On 3 February 2009, in Abidjan, Ivory Coast, the 17th and final plenary assembly of CERAO opened. This ecclesial coordination was dissolved and, during a meeting of the Bishops' Conferences of AECAWA, its members became part of the latter.

7 - CERNA

Conférence Episcopale Régionale du Nord de l'Afrique
Sede: Rabat – Morocco

<http://www.sceam-secam.org/french/cerna.html>

1. Algeria - 2. Libya - 3. Morocco - 4. Tunisia 5. *Western Sahara (contested territory)*.

8 - IMBISA

Inter-Regional Meeting of Bishops of Southern Africa
Sede: Harare – Zimbabwe

<http://www.sceam-secam.org/french/imbisa.html>

1. Angola - 2. Botswana - 3. Lesotho - 4. Mozambique - 5. Namibia - 6. São Tomé e Príncipe - 7. Sudafrica - 8. Swaziland - 9. Zimbabwe.

9 - CEDOI

Conférence Episcopale de l'Océan Indien
Sede: Secrétariat Général - Diocèse de Saint-Denis, La Réunion

<http://www.sceam-secam.org/french/cedoi.html>

1. Comores - 2. La Réunion - 3. Maurizio - 4. Seychelles.

10 - CEM

Conférence Episcopale de Madagascar
Sede: Antananarivo – Madagascar

<http://www.sceam-secam.org/french/cem.html>

1. Madagascar.

AFRICA TODAY

Africa for its territorial extension is the third largest continent after Asia and America : its area 30,283,779 km², represents 20.3% of the land on the planet. According to UN estimate ¹⁴, in 2005 Africa's population was

¹⁴ Source: Population Division of the Department of Economic and Social Affairs of the United Nations Secretariat, World Population Prospects: The 2006 Revision and World Urbanization Prospects: The 2005 Revision, <http://esa.un.org/unpp>, Saturday, January 10, 2009; 11:26:38 AM.

922,011,000, that is 14.15% of the world population (6,514,751,000). The UN estimates that by 2010 Africa's population will be 1,032,013,000, that is 14.94% of the world population (6,906,558,000).

Tables of 53 African countries (plus 1 Territory and 1 Department) divided in 5 commonly used geopolitical regions:

Area	2005	2010	Variations in %	
Eastern Africa	292,539,000	332,107,000	+ 39,568,000 -	13.5%
Middle Africa	112,505,000	129,583,000	+ 17,078,000 -	15.2%
Northern Africa	189,562,000	206,295,000	+ 16,733,000 -	8.8%
Southern Africa	54,900,000	56,592,000	+ 1,692,000 -	3.0%
Western Africa	272,505,000	307,436,000	+ 34,931,000 -	12.8%
Totals	922,011,000	1,032,013,000	+ 110,002,000 -	11.9%
THE 53 AFRICAN COUNTRIES (BY REGION)				
Eastern 17 countries	Middle 9 countries	Northern 6 countries	Southern 5 countries	Western 16 countries
Burundi Comores Eritrea Ethiopia Djbouti Kenya Madagascar Malawi Maurizio Mozambique Rwanda Seychelles Somalia Tanzania Uganda Zambia Zimbabwe Reunion (France)	Angola Cameroon Central African Rep. Chad Republic of Congo Dem. Rep. Congo Gabon Equatorial Guinea São Tomé and Príncipe	Algeria Egypt Libya Morocco Sudan Tunisia West Sahara (contested Territory)	Botswana Lesotho Namibia South Africa Swaziland	Benin Burkina Faso Cape Verde Ivory Coast Gambia Ghana Guinea Guinea Bissau Liberia Mali Mauritania Niger Nigeria Senegal Sierra Leone Togo

THE PORTUGUESE AND THE WEST COASTS OF AFRICA (The Popes and the early years of the Church)

It was 15 July 1415 when King João I¹⁵ of Portugal, and Princes Duarte, Pedro and Henrique, began voyages towards the west coasts of Africa. Successively, between 1415 and 1482, numerous other

For many years there have been no population counts in most African countries for economic reasons.

¹⁵ Giovanni d'Aviz, the Good, or, the Great (in Portuguese: João I; Lisbon, 11 April 1357 – Lisbon, 14 August 1433) , 10th King of Portugal and Algarve between 1385 and 1433. Son of King Pedro I of Portugal the Avenger and his mistress Teresa Lourenço, the daughter of a Lisbon merchant, Lourenço Martins, would appear to be of Galician origin.

voyages from Ceuta (North Africa) went as far as the Cape of Good Hope.

- **1452** (18 June) - Pope Nicholas V¹⁶, with the Bull *Dum diversas*, grants Portugal right of dominion over “lands taken from Muslims and Infidels”.
- **1455** (8 January). The same Pontiff with the Bull, *Romanus pontifex*, urges Alfonso V to build churches and send missionaries (...)granting him, in exchange, the monopoly of trade in those territories.
- **1456** (13 March)- Pope Callistus III¹⁷, with *Inter coetera* places the discoveries “*nullius dioecesis*” (overseas territories discovered or to be discovered under the dominion of the Grand Master of the Military Order of Christ, an Order with a Portuguese branch at Tomar. This was the beginning of the Vicariate of Tomar, See of the Order of Christ which funded the great discoveries of the 15th century.¹⁸
- **1493** - Pope Alexander VI traces a line of division, north/south, 100 leagues west of the Island of Cape Verde between the lands discovered by the Spanish and those discovered by the Portuguese. On 7 June 1494, with the “*Tordesillas Treaty*” between Spain and Portugal the line was moved 370 leagues westwards (1,770 km) to give Portugal Brazil as well. The treaty was ratified by Spain on 2 July and by Portugal on 5 September 1494.
- **1515** (12 June) - Pope Leo X creates the diocese of Funchal (Bull *Pro excellenti praeminentia*), capital of the Island of Madeira, for lands discovered by the Portuguese, extinguishing the Vicariate of Tomar. Funchal was the Church's largest ever diocese since it included all the land discovered by the Portuguese from Brazil to Japan.
- **1518** – Pope Leo X decides to appoint Henrique Kinu-Mbemba, son of King Alfonso, bishop. In 1521 as Auxiliary of Funchal he receives Episcopal authority over the Kingdom of Congo.
- **1534** (3 November) – Pope Paul III decides to dismember the diocese of Funchal.
- **1551** (30 December) – Beginning of Portuguese Patronage with the Bull *Praeclara clarissimi* issued by Julius III: norms valid until 24 April 1974.
- **1596** (20 May) – Pope Clement VIII with the Bull *Super specula* authorises the creation of the diocese of Luanda which, after the death of the bishop in 1642, remained vacant until 1673.

¹⁶ Tommaso Parentucelli - 6 March 1447 / 24 March 1455.

¹⁷ Alonso de Borgia - 8 April 1455 / 6 August 1458.

¹⁸ Rodolfo Saltarin, Angola, Curia provincial Capuchin, Mestre, 1995.

CAMEROON¹⁹



When the first Portuguese explorers arrived in the region in the 15th century, they dominated the area *Rio dos Camarões* (River of the Crayfish), from which the name Cameroon is derived. Cameroon became a German protectorate in 1884, but in 1922, after World War I, the territory was divided between France and Britain, at first, as a mandate of the Society of Nations and then under United Nations Trust Administration (1945). This explains why today in Cameroon the official languages are French and English.

form of government:

presidential republic.

independence: 1st October 1961.

area: 475,442 km².

Population - UN estimate: 17,795,000.

Capital: Yaoundé.

Languages: French and English (official), Bantu, Sudanese dialects, semi-Bantu.

Ethnic groups: Fang 20%, Bamileke 18%, Duala 15%, Fulbe 10%, Hausa 1.2%, others 35.8%.

Religion: Catholicism 26,80%, traditional African religions 30%, Islam 20/22%, other Christians 15%.

FROM INDEPENDENCE TO THE «ANGLOPHONE QUESTION»

The present day Republic of Cameroon was established on 1st October 1961 after the reunification of the 'French part', independent since 1st January 1960, with the 'British part' (the southern area). Whereas the northern British part joined with Nigeria. Until 1972 the Republic was federal, but it then became unitary. In theory, since 1990, it has been a multiparty nation. But in actual fact the situation is different because the former RDPC (Democratic Group of the People of Cameroon) has retained the monopoly of power. The President, elected every seven years, has power over parliament, (180 members) renewed every 5 years and which sanctions the appointment of a Prime Minister. In west Cameroon where English is spoken, secessionist movements have made news since 2000.

¹⁹ Cameroon - updated information US State Department

<http://www.state.gov/r/pa/ei/bgn/26431.htm>

The risings of 2000. The “Anglophone question”, is one of the countries many problems and although it may appear to be dormant, it is, according to experts, a thorn in the flesh for Cameroon's political system. “On 1st October 2000, the anniversary of Cameroon's reunification, violent clashes took place between the army and English speaking secessionists in the north west of the country, mainly in Bamenda and Kumbo. Without permission the demonstrators poured into the streets to celebrate the independence of a hypothetical federal *Republic of Southern Cameroon*. There was shooting followed by numerous arrests”²⁰. On 30 December 1999, unidentified persons claiming to be the Southern Cameroon National Council (SCNC) took over the National TV in Buea (west of Douala) and declared the region independent. In May 2000, Secretary General of the United Nations Kofi Annan, visiting Yaoundé, had to underline the importance for the UN of the inviolability of Cameroon's borders. On 20 July 1922, the Society of Nations had divided Cameroon in two areas administrated respectively by France and Britain. The task of these two western powers was to prepare Cameroon for autonomy. “In the application of these decisions, the independence of French Cameroon was proclaimed on 1st January 1960. In Resolution 1350 (XIII) 13 March 1959, the General Assembly of the United Nations recommended that, with the consultation of a UN Commissary, separate plebiscites should be organised in northern and southern zones of the country under British administration “in order to ascertain the aspirations of the people in that territory with regard to their future “. The same question was posed in both parts of the territory: independence and reconnection with Nigeria or with the Republic of Cameroon. This was the origin of a decisive aspect of the Anglophone dispute regarding Cameroon: the people were not offered total autonomy. Despite UN goals set in international mandates, the part of Cameroon under British administration was never offered international sovereignty. Separate plebiscites were organised on 11 and 12 February 1961, with different outcomes. In the north the winners were those who chose reconnection with Nigeria, and in the south the result was the opposite. Reconnection with the south of the Republic of Cameroon became official with a federal Constitution adopted on 1 September 1961”²¹.

Fragile political stability. Many, inside Africa and outside Africa, praise the country's political stability. For example presidential elections held in 2004 were peaceful, although the results were rejected by the Opposition. The next elections will be held in 2011 and for the moment the country appears substantially stable. In 48 years of independence Cameroon has had only two Presidents: Paul Biya (Catholic), president today in power for 27 years and his predecessor Ahmadou Ahidjo (Muslim). With regard to a possible constitutional amendment to allow the re-election of Biya, which the 1990 Constitution introducing a multiparty system prevented, the Catholic Bishops of Cameroon in January 2008 before the matter was discussed in parliament, (10 April 2008), made a pressing appeal to the country's political leaders to “create conditions for effective democratic alternation” to state leaders to “respect freedom” condemning “corruption,

²⁰ Aboya Endong Manasse. “Minacce secessioniste nello stato camerunense”. Endong Manasse is professor of juridical and political sciences at the University of Douala (Cameroon), executive director of the Research Parliamentarism and democracy in Africa (Grepda).

²¹ Ibidem.

sectarianism, misappropriation of public funds and tribalism".²² Cardinal **Christian Wiyghan Tumi**²³, Archbishop emeritus of Douala made a 'personal', appeal to the head of state "not to amend the constitution ". Popular unrest between February and March 2008 was strong and with additional motives: high prices, corruption, arrogance of state workers, unemployment and lack of basic services. For a few days at the end of February, Douala and Yaoundé were battlefields with hundreds arrested and dozens killed. In the end however, in April President Paul Biya obtained from parliament the suppression of the constitutional norm limiting the presidential mandate to two periods, which would have prevented him from running in the next elections. On 21 April the Social Democratic Front, the only party which voted against the constitutional amendment, organised a day of "mourning for the death of democracy".

The Bakassi Peninsula. Another thorn in the flesh for Cameroonian authorities is ongoing tension with Nigeria over the Bakassi Peninsula. In July 2008, three members of the Cameroon army were injured in an attack on a border-post with Nigeria and this was certainly connected with the question of Bakassi, a territory with vast oil and



²² <http://www.oecumene.radiovaticana.org/IT1/Articolo.asp?c=181445>

²³ Cardinal Christian Wiyghan Tumi, Archbishop of Douala (Cameroon), first Cameroonian Cardinal, born 15 October 1930 at Kikaikelaki, in what was then the parish of Kumbo, today a diocese. Ordained a priest on 17 April 1966 at Soppo, diocese of Buéa. President of the diocesan priests council, 6 December 1979 elected first bishop of the diocese of Yagoua created the same day. Ordained a Bishop on 6 January 1980 by Pope John Paul II in St Peter's Basilica in Rome. He showed himself to be dynamic, courageous and enterprising as head of the local Church, overcoming many difficulties caused by the conditions of the territory situated in the extreme north of Cameroon, on the border with Chad, almost forgotten by the central authorities, among extremely poor people of ten different ethnic groups and a large Muslim community. Under his guidance the local Church developed rapidly and was enriched with schools and centres of Formation, nursery schools and dispensaries. Thanks to his outstanding pastoral zeal and capacity of government, the diocese assumed the physiognomy of a young, vital and conscious community, in continual, balanced expansion, actively involved to solve various religious and social problems. Elected Vice-President of the Catholic Bishops' Conference of Cameroon 23 April 1982, on 19 November 1982 he was promoted as Coadjutor Archbishop of Garoua. Having assumed pastoral government on 17 March 1984, he continued at the same rhythm of fervour and enterprise. President of the Bishops' Conference of Cameroon (1985-1991), he took part in the special Assembly of the Synod of Bishops 1985. He was President delegate to the 8th General Assembly of the Synod of Bishops (1990) on the theme of the Formation of Priests and President Delegate of the Special Assembly for the Synod of Bishops for Africa (1994). On 31 August 1991 he became Archbishop of Douala. He was created a Cardinal by John Paul II on 28 June 1988, with the title church of the Ugandan Martyrs in Poggio Ameno. He recently received the Cardinal von Galen Prize 2008 for his pastoral work and his contribution towards "defending life and the family ". The Award was presented by Human Life International, well known Catholic pro-life and pro-family organisation started in the United States.

fishing resources, for years disputed by Cameroon and Nigeria. An international arbitrary entrusted the peninsula to Cameroon on 15 August 2008 the land was handed over by the Nigerian authorities to those of Cameroon. However 90% of the people living in Bakassi are of Nigerian origin and many chose to move to Nigeria. In recent months attacks were reported, some mortal, by mysterious armed groups against soldiers of Cameroon presently taking the place of Nigerian troops. The most serious attack was reported on 9 June 2008, when Nigerian pirates assaulted a boat carrying a sub-prefect, killing one officer and 5 soldiers. Periodically from Nigeria come other concerning signs. The Nigerian armed forces claimed in federal Parliament meetings that they were not consulted by former president Olusegun Obasanjo during negotiations which led to the Green Tree Agreement (USA) in 2006, with which Nigeria ceded the peninsula to Cameroon. The navy said the treaty forces Nigeria to ask Cameroon's permission of passage through a narrow canal near Bakassi leading to the port of Calabar. The Nigerian Army Chief of Staff said the treaty which ceded Bakassi to Cameroon is contrary to national interests and is "unacceptable". In addition to this hard position of the military, certain members of the Nigerian parliament say the Green Tree Agreement is not valid since it was not ratified by the Nigerian Senate. High army officers recall that Abuja has no similar agreements with any other country. However Great Britain has offered to train and help Nigerian security forces to restore order in the Niger Delta region (not far from Bakassi), where pirates, smugglers and guerrillas hinder the extraction of oil by various multinational companies.

Corruption. In 2007 Cameroon topped a UN list of the world's most corrupt countries. Experts say corruption is a "custom" stemming from the mentality which sees in the exercise of any power, even very small, the possibility of favouring immediately those nearest (relations, village, tribe, party). Gathered in Maroua 4 - 10 January 2009 for the 33rd Seminar of the Catholic Bishops' Conference of Cameroon, the Bishops urged the faithful to denounce the evils which plague the nation starting with corruption which hinders development. The Bishops listed their concerns: misappropriation of funds, cattle stealing, waste of public resources, favouritism. The bishops also expressed concern for the future of many young people even after lengthy and brilliant studies unable to find work, also because of rigged applications. With regard to the situation of the Church in Cameroon the Bishops say "Christian life does not reflect faith in Christ, the source of justice and truth". Corruption and waste is seen also among Christians, say the bishops and they ask: "Why do Christian faithful not distinguish themselves and promote change in society?". The Bishops say there is incongruence at the religious level, felt also at the civil level.²⁴

²⁴ <http://www.radiovaticana.org/it1/Articolo.asp?c=258678>

THE CATHOLIC CHURCH IN CAMEROON

http://www.leffortcamerounais.info/confrencce_episcopale_nationale_du_cameroun/

(within in the site of the Bishops' del webmagazine: "L'Effort Camerounais")

Cameroon's 4,842,000 Catholics, are distributed in 24 ecclesiastic circumscriptions. On 31 December 2008 Cameroon had 31 bishops; 816 parishes and 3,630 other pastoral centres. It has 1,847 priests: (1,226 diocesan and 621 religious); 2,190 professed women religious; 14 permanent deacons and 288 Brothers; 28 lay members of secular institutes; 57 lay missionaries; 18,722 catechists. Evangelisation started a little more than a century ago and according to the bishops "there is still much to be done before it becomes a culture and allows total consistency of life and faith".²⁵

MORE INFORMATION	
Catholics per priest	2,622
Catholics per pastoral worker	209
Priests per pastoral centre	0.42
Priests for every 100 persons involved in apostolate	8.1
minor Seminarians	2,249
major seminarians	1,361
major seminarians (per every 100,000 inhabitants)	7.49
major seminarians (per every 100,000 Catholics)	28.11
major seminarians (per every 100,000 priests)	73.69
Kindergartens and primary schools pupils	1,365 308,953
Middle and secondary schools pupils	151 98,986
High schools and universities Students	14 3,025
hospitals	28
dispensaries	235
Leprosy centres	12
Homes for the elderly, disabled and handicapped	11
Orphanages and nurseries	15
Family counselling centres and other pro-life centres	40
special centres of education and social re-education	23
Other institutions	32

²⁵ Data, except for information on bishops, from the Catholic Church's Book of Statistics 31 December 2007.

FIRST AND NEW EVANGELISATION IN CAMEROON

First evangelisation of Cameroon, which developed in two different periods (first in the south and then in the north), like the "new" evangelisation to which John Paul II called Cameroon's Catholics during his two apostolic journeys (1985 and 1995) was entrusted to the Blessed Virgin Mary. "The first Catholic missionaries came here ninety years ago, the Pope said in August 1985, and they immediately entrusted their mission to Mount Mary: "*Marienberg*". Then the Pope added: "You were chosen by God to receive his Son and you never ceased to thank him for his wondrous works, help the Christian people of Cameroon to appreciate ever more deeply the gift of the faith received and the presence of God living among us. (...) O Mary, in front of all these young people, the future of the country, we implore you to watch over these children and these young people, sustain the courage of parents and educators, so they may never be discouraged in their task of educating, and that they may be for young people the star which shows them the way of God already written in their conscience, which leads them to Christ, towards a mature faith which invites them to make a total gift of self. Yes Mary, to you we entrust the whole Church in Cameroon, like a beloved mother ".

A miniature Africa. Describing Cameroon as a «miniature Africa», a "melting pot of numerous ethnic groups with rich traditions, crossroads of all the main religions on the continent of Africa, at the crossroads of the French speaking and English speaking world, with a remarkable demographic growth, and a numerous youth", John Paul II on 10 August 1985 said: "The beginning of Catholic evangelisation at *Marienberg*, Mary Mount, was very humble, like a small mustard seed mentioned in the Gospel. But the seed was a divine seed which bore marvellous fruits, the fruits of an African Christianity. Today, after ninety years of Catholic evangelisation in southern Cameroon and only forty years in north Cameroon, I am welcomed by local bishops and priests of Cameroon who work fraternally with confreres from other countries ".²⁶



Mons. H. Vieter

The first waves of missionaries. The first Protestant missionaries arrived in Douala in 1843. But it was Alfred Saker, who arrived in 1845, who opened the first stable protestant mission, (called "*Bethel*") in the territory of Akwa and later opened a second mission in the land of "Roi Bell".

Others, in 1879, reached the area of Batanga and undertook evangelisation in Boulou. The first to be baptised in January 1889, was André Mbangue who later joined the first Catholic missionaries. Mgr Heinrich Vieter²⁷ led the first Catholic missionaries, Germans, in 1890 (25 October) and, showing respect for Protestants, he opened his mission in the interior near the lands of Cape Toko on the banks of the Sanaga River. He called this mission "*Marienberg*", the same he was later to give to a mission he opened in Yaoundé when Ntsama

²⁶ http://www.vatican.va/holy_father/john_paul_ii/speeches/1985/august/documents/hf_jp-ii_spe_19850810_arrivo-yaounde_it.html

²⁷ Heinrich Vieter, "Apostle of Cameroon". 13 February 1853 - Selms-Cappenberg / 7 November 1914 - Yaoundé.
http://de.wikipedia.org/wiki/Heinrich_Vieter

Atangana gave the missionaries a piece of land in the area of the future capital of Cameroon. The missionaries opened dozens of missions, schools and trained more than 200 teachers. They were joined by André Mbangué. Then, in Douala, on 9 October 1916, another contingent of missionaries arrived: seven Holy Ghost Fathers. They were led by Fr Mallessart who later, in 1920, was to succeed Fr Douvry as Apostolic Administrator. John Paul II recalled: “The Catholic communities in other provinces in half a century had made good progress. Protestant missionaries came before Catholics to spread the Gospel in south Cameroon and in parts of the North. But the Holy See, aware of the need for evangelisation here in regions close to Chad, in 1946 decided to entrust the responsibility to the Oblate Missionaries of Mary Immaculate. (...) In this vast territory with numerous ethnic groups, each with their own traditions and language they came to live in the towns, in groups of villages, and also in the savannah of the north and the mountains. From the beginning they were assisted by local friends and collaborators, who helped them become familiar with the country. In a few decades they worked to multiply the missions, schools and dispensaries. They trained numerous catechists. They instructed and baptised the people who welcomed them with joy and trust, amidst many earthly trials. It is right today to pay homage to the Oblate fathers and brothers: French, Canadians, Poles, to “fidei donum” priests, to Holy Family Sisters from Bordeaux, to the Sisters of Jesus from Kermaria, to the Daughters of the Holy Spirit, to the Sacred Heart Sisters from Saint-Jacut, and many more men and women religious and lay missionaries who came to work with them. When Pope Pius XII spoke of the development of the missions, he demonstrated that they are a temporary stage in the history of the Church; one day they must hand over to a fully constituted local Church, with its own bishops, clergy and laity. The Church's Catholicity will only be fully achieved with the constitution of the Church within the different nations of the world (cf. Pio XII, *Evangelii Praecones*, 2 June 1951)”.²⁸

The work of the great evangelisers. After the death of Mgr. Vieter in 1914 his successor, Mgr Franziskus Xaver Hennemann, governed this canonical territory until 22 June 1922, as Prefect of the Cape of Good Hope. In 1922 a new bishop arrived: Mgr François-Xavier Vogt, from Alsace, former apostolic Vicar of Bogomoyo. Today everyone recalls this Holy See appointment as a “grace” because the new bishop was a great missionary. Despite frail health, he did not hesitate to cross the whole of his immense diocese on foot to baptise, preach, hear confessions, to celebrate the Eucharist and encourage the other missionaries. Like the Pallottine Fathers before him, one of his first concerns was to open a seminary, which he did in 1923 with a dozen candidates for the priesthood. On 8 December 1935 Cameroon's first local priests were ordained: André Manga, Tobie Atangana, Théodore Tsala, Jean Tabi, from the diocese of Yaoundé, Joseph Melone, Oscar Misoka, Simon Mpeke, Jean-Oscar Awue, from the diocese of Douala. In 1932, Mgr Vogt obtained from Rome the appointment of an assistant in the person of Mgr. Graffin who years later was to become his successor (1943), and who devoted his energies to giving a solid structure to the diocese. Mgr. Graffin, while still coadjutor, encouraged religious congregations to come and work in the country. An impressive number answered his request,

²⁸ http://www.vatican.va/holy_father/john_paul_ii/homilies/1985/documents/hf_jp-ii_hom_19850811_sacramenti-garoua_it.html

especially congregations of women. In 1951 thanks to much effort on his part, the foundation stone of Yaoundé Cathedral was laid. In 1955 thanks to his enthusiasm there was the launching of the *L'Effort Camerounais*²⁹, still the archdiocese's principal means of communication. In 1955 Mgr Graffin became the Archbishop. On 30 November of the same year the new archbishop ordained the



Cattedrale di Yaoundé

first Cameroon born bishop: Paul Etoga. In 1961, after spending 35 years in Cameroon, 29 at the head of the episcopate, Archbishop Graffin presented his resignation and in his place the Pope appointed Archbishop Jean Zoa, who was to follow in the footsteps of the first evangelisers with zeal and love as did Archbishop André Wouking (from 27 November 1998 until his death 10 November 2002) and the present Archbishop Simon-Victor Tonyé Bakot.

Catholic education. On 5 July 1989 an agreement was signed between the Holy See and the Republic of Cameroon which recognised the civic status of the Catholic Institute of Yaoundé as a University for study and research established by the Holy See at the request of the Association of the Bishops' Conferences of the region of Central Africa, and as a consequence its pontifical and international nature. On 16 June 2008, when receiving the credentials presented by the new ambassador of Cameroon to the Holy See, Antoine Zanga, Benedict XVI said: "I am delighted with the attention that the Cameroonian Authorities are giving to the place of the Church and her work, especially in the context of education and health care, knowing likewise that her work is also deeply appreciated by the population. You may be certain that the local ecclesial communities, missionaries and Catholic charitable institutions present on the territory are seeking first and foremost the good and the development of individuals, and that they are concerned about their health. In this spirit, the Church does not fail to pay attention to all that regards tropical diseases and the pandemic of AIDS, seeking with all the means at her disposal to provide proper education on these matters. Moreover, subsequent to the agreement on the recognition of university degrees awarded by the Catholic University of Central Africa, signed on 17 August 1995 by the Holy See and the Authorities of Yaoundé, which can only be a cause of rejoicing, the possibility of a more organic Agreement between the Holy See and Cameroon will be able to encourage the development of ecclesial activity for education and the health-care of all, with the support and assistance that the Government can contribute in this sector". Cameroon has greatly benefited from this young university where many of the best national leaders were formed.

²⁹ <http://www.leffortcamerounais.info/>

GERMAN PALLOTTINE FATHERS AND EVANGELISATION IN CAMEROON

Marienberg:

Cradle of the Catholic Church in Cameroon

In 1889 the imperial authorities of Germany, at the time in possession of colonial territories in Africa, urged the Pallottine Fathers to undertake evangelisation in Cameroon, which had begun with the arrival of the first protestant Christians in 1843. The Pallottines accepted immediately and began to organise the departure of a first group of missionaries. The first Catholic missionaries departed with enthusiasm because in 1889 there had been the first baptism in the parish church at Eresing in Bavaria. Ludwig Andreas Johann Maria Kwa Mbange, was the first Cameroonian Catholic and his godfather was member of parliament Ludwig Windhorst, a staunch defender of Catholic interests in the German parliament. On 25 October 1890, Fr **Henrich Vieter**, appointed by Pope Leo XIII apostolic Prefect of Cameroon disembarked at Douala accompanied by seven confreres, and this was the formal beginning of the first evangelisation of Cameroon. The pioneers were **Georg Walter, Joseph Klosterknecht, Georg Moor, Robert Ulrich, Joseph Hofer, Hermann Franz and Joseph Hirl**. The day after their arrival the missionaries celebrated the first Mass. After a few unsuccessful attempts, they finally settled at the village of Elog Ngango, about 50 km from Edéa. Here the missionaries purchased from the chief of the Toko Tribe, a piece of land close to the River Sanaga, fifteen metres above the river level with a view of the surrounding plain. The pioneers called the place "**Marienberg**", Mary Mount, because they placed their mission, their pastoral work and their hopes under the protection of the Mother of God, Queen of Apostles. With a solemn act of consecration to Mary on 8 December 1890 they entrusted to the Blessed Virgin not only their mission but the whole of Cameroon. The mission was difficult from the outset. The obstacles were not only the climate, the land, the vast distances, but in addition the mistrust, suspicion and hostility of the people. Fr Vieter recalls in his writings: *"We did not feel at home ...there was not the slightest breeze... we were bitten by ants and all sorts of other insects...isolation...fear of snakes. The food was unpleasant and we could not afford to buy European food from the German merchants who came up the river. We suffered from many different illnesses. There were no medicines or doctors. There was no quinine. So it was normal to have a fever periodically. In the first weeks we were very depressed. If I had said, "we are going home", no one would have objected. Before, when we used to read in missionary magazines of the heroic adventures to help save souls, we longed to go on mission. In the evenings we often sat outside our hut and sang, 'Ave Maris Stella' waiting for sleep to come"*. However in the end the faith won and gradually they began to sow. In the work of evangelisation the missionaries focused on three elements: liturgical celebrations, catechesis and schools. Other missionaries set out from Marienberg. Already in 1891 the first mission station was created: Edéa/Sacré-Coeur. And this continued until 1913. In 1901 the first mission station was established at Yaoundé. In the end, after a few decades, the Pallottine missionaries had created the conditions for pastoral activity in 16 different localities in Cameroon.

ARCHDIOCESE OF YAOUNDÉ

Metropolitan See

Archbishop Simon-Victor Tonyé Bakot³⁰



Yaoundé is a young archdiocese established on 14 September 1955. Previously a prefecture, it was raised on 2 January 1905 to the rank of a Apostolic Vicariate governed by Mgr H. Vieter. Successively it was governed by Mgr. Francis Hennemann, Mgr François-Xavier Vogt, Mgr. René Graffin, Mgr. Jean Zoa, Mgr. André Wouking and now since 18 October 2003 by **Archbishop Simon-Victor Tonyé Bakot**, born on 24 March 1947, ordained a priest on 15 July 1973 and ordained a bishop on 26 April 1987. He has been Auxiliary Bishop of Douala (1987 - 1993), Bishop of Siminina (1987 - 1993), Bishop of Edéa (1993 - 2003) and Administrator apostolic of Edéa (2003 - 2004). Since 2004 he is president of the Catholic Bishops' Conference of

Cameroon. The suffragan dioceses of Yaoundé are: Bafia, Ebolowa, Kribi, Mbalmayo, Obala, Sangmélima.

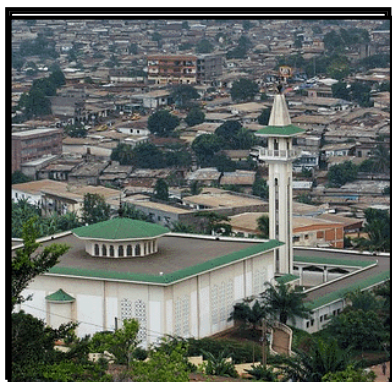
The apostolic Prefecture of Cameroon/Yaoundé was created on 18 March 1890, with territory taken from the Apostolic Vicariate of Due Guinee (today the archdiocese of Libreville, Gabon). In 1923 and in 1931 it ceded part of its territory for the creation of two apostolic prefectures, Buéa (today diocese) and Douala (today archdiocese). On 3 April 1931 its name was changed to Apostolic Vicariate of Yaoundé. On 3 March 1949 it ceded part of its territory for the creation of the Apostolic Vicariate of Doumé (today diocese of Doumé-Abong' Mbang). As we have already said, on September 1955 the Vicariate was raised to the rank of metropolitan archdiocese. In 1961, in 1965 and in 1987 it ceded more of its territory for the creation of the diocese of Mbalmayo, the apostolic prefecture of Bafia (today diocese) and the diocese of Obala. On 19 June 2008 Benedict XVI appointed Mgr. Joseph Befe Ateba, until then Vicar general of the archdiocese of Yaoundé, first Bishop of the Kribi diocese, created on the same day with territory taken from the diocese of Ebolowa-Kribi, and made a suffragan of the metropolitan see of Yaoundé.

The archdiocese has numerous initiatives involving lay people, including the Yaoundé Archdiocesan School of Theology for Lay People run by Fr Fidèle Mabegle, who attended as auditor, the recent Synod of Bishops in Rome on the Word of God. Another initiative is Edimar Social Centre inaugurated on 10 May 2002 which cares for street children and promotes their rehabilitation with the essential help of lay volunteers. Lay people also organise the annual campaign in support of the clergy and pastoral activities. Since Archbishop Simon-Victor Tonyé Bakot launched this initiative in Lent 2006, lay people have taken an active part in fund-raising programmes. In the archdiocese of Yaoundé there is a marked presence of women religious who are, according to the Archbishop “a precious and indispensable resource for the life of the works of the Church and to accompany the evangelising work of priests”.

³⁰ <http://www.archidiocesedeyaounde.org/historique.php>

CAMEROONIAN ISLAM

Whereas in Angola followers of Islam are a small minority (80,000 to 90,000), in Cameroon, Muslims represent a large part of the population (almost 4 million, equal to 22%).



Almost five years ago there was alarm in Angola due to a rumour that Islamic extremist militants from other countries of Africa were beginning to infiltrate in some parts of Angola connected with the illegal exploitation of diamonds. Later, according to government sources, the alarm ceased.

In Cameroon instead, the Muslim presence is consolidated although here, unlike other countries, it is tolerant, moderate and far from any extremism, terrorism or fundamentalism. One remarkable fact is the organisation of Muslim faithful in Cameroon, who are directed by 14 principal Imams³¹, including famous Ibrahim Moussa, Grand Imam of Yaoundé, who in August 2008 took charge of the

Grande Mosquée Central in the capital, the “*Centre du serviteur des deux saintes mosquées*”, where there is Cameroon's most important School of Koran. Islam spread in the country in the early 19th century, especially through Fula nomad herdsmen and the Sufi Confraternity (Qadiri and Tijani). They came from east Africa to improve their commercial activities. A first wave entered the country from the north and this explains why the north has the largest average of Muslims in the country. Later Islam spread to the centre of Cameroon.

John Paul II: dialogue with Islam. As it was said by John Paul II in Yaoundé, on 12 August 1985 during a meeting with Muslim representatives, Catholics and Muslims have always lived peacefully side by side. In Cameroon there is, the Pope said, "a pluralist society where Christians, Muslims and followers of African traditional religions live side by side. And this is one of the main challenges for humanity today: to learn to live together in a peaceful and constructive manner. It must be said that we live in an epoch of polarisation. Certain racial or ethnic groups, certain religious communities, and certain economic and political ideologies all over the world, tend to impose their own point of view excluding those who do not share it, and to defend their own rights while ignoring those of others, rejecting proposals of cooperation and human fraternity. Christians and Muslims must resist the sort of temptations which cannot lead humanity to perform “the good actions, in keeping with the life which God planned for us in the beginning”. For us, the real path is that of dialogue, which has various aspects. It means first of all becoming familiar with the faith of others, overcoming prejudice and misunderstanding. It means being tolerant towards differences. Dialogue means building, despite obstacles, mutual trust, so that we can meet and plan common projects, respecting each other's rights and responsibilities. It means undertaking concrete initiatives to develop our country, working together to build a society where the dignity of every human person is recognised and respected”.

³¹ <http://www.cameroun-online.com/actualite,actu-6270.html>

There are large Mosques in: Bamenda, Bertoua, Ngaoundéré, Douala, Foumban, Tsinga Elobi in Yaoundé, Essos in Yaoundé, Douala-Bassa, etc.

THE PLACES

YAOUNDÉ



Yaoundé was founded on 30 November 1889 by German colonialists (Kurt von Morgen, Georg Zenker and a certain Mebenga Mebono who later took the name Martin Paul Samb) and immediately developed with the ivory trade. After Douala, although it is the capital, Yaoundé is Cameroon's second most important city from the economic and demographic point of view (with an estimated population of 1.7 million in 2008). It is situated in the southern part of the country

built on a high plain covered with hills from 700 to 800 mt above sea level. The city is crossed by several rivers (Mfoundi, Biémé and Mefou) and to the north and south appears to be defended by mountains: Mbam Minkom (1295 mt), Nkolodom (1221mt) and Elounden (1159 mt). Until 1920 the population was small. With the Paris Peace Treaty, the city and most of Cameroon, passed from Germany to France in the form of a Mandate, whereas the southern part of the colony was assigned to Britain. Only in 1922, it became capital of French Cameroon. It retained this status after independence (1960) and after reunification in one nation of this part with the southern part of what was formerly British Cameroon (1961), when the nation acquired federal organisation. Only in the 1950s, after a crisis in the production of cacao and the port of Douala, Yaoundé began rapid development, especially demographic, which led to population growth from 58,000 1961 to 1.7 million today.

The name of the city. According to tradition the name Yaoundé comes from a mispronunciation of the local word "Mia wondo". German explorers in 1887 saw farmers sowing ground nuts and asked them: "who are you?", and when they replied "Mia wondo" (ground nut sowers) they wrote in their notebooks: "Ya-un-de". Another name of the capital Yaoundé is "Ongola" meaning "enclosure". In 1889, a native called Ombga Bissogo often used to tell his fellow countryman Essono Ela not to give land to the white men but to protect it with an "enclosure". The first name of the city according to local tradition was "Epsum" (home of Essomba) or "N'tsonum" (home of Essono Ela). Whatever the case, in the beginning the town was mainly a military post in the hills "Ewondo". Today Yaoundé, like many cities of Africa, presents itself to visitor as a composite town from the point of view of architecture and town planning. In it, immersed in luxuriant vegetation, modern buildings, some lavish, futuristic and elegant stand side by side with modest homes, dilapidated flats and slums in the outskirts and in the hills. The contrast between rich districts and poor areas is stark. There is a large young population working at all sorts of jobs to support the family.

YAOUNDÉ - NSIMALEN INTERNATIONAL AIRPORT

17 March

The Holy Father arrives



Yaoundé-Nsimalen international airport, situated 12 km from the city centre, is, with the Douala airport, one of the most important in the country. It takes its name from the city's Nsimalen suburb in the south west and it replaced the old airport which had become unsafe due to the vicinity of oil tanks of the *Société Camerounaise de Dépôts Pétroliers*.

The main runway (in bitumen) is 3,400 metres long. The airport is managed by the *Société Aéroports du Cameroun* (ADC). It was opened in 1992 and covers an area of 12,404 km², but with regard to passenger traffic it is second (27.9%) after Douala airport. In recent years it has been fitted with modern equipment and experts say it has great commercial potential; there are plans to develop the airport and increase its handling capacity to at least 1.5 million passengers.

THE CHAPEL AT THE APOSTOLIC NUNCIATURE

• 18 March

private Holy Mass

Lunch with the Bishops of Cameroon and the Papal entourage

• 19 March

Meeting with representatives of the Muslim community in Cameroon

Meeting with members of the Special Council for Africa

of the Synod of Bishops

• 20 March

private Holy Mass



The Nunciature is situated on Mont Fébé (1,000mt above sea level) one of the “seven hills” of Yaoundé. The residence is surrounded by splendid gardens enhanced with statues which recall episodes of the Gospels of biblical figures (the baptism of Jesus, the Blessed Virgin Mary, the Good Samaritan and others). They are all the work of Cameroonian artists. The Nunciature chapel, Chapelle de la Nativité, was visited not long ago by the

wife of the President, Madame Chantal Biya. The Nuncio to Cameroon and Equatorial Guinea is Archbishop Eliseo Antonio Ariotti, titular archbishop of Vibiana, appointed by John Paul II on 17 July 2003 (Cameroon) and 5 August 2003 (Equatorial Guinea). The Nunciature attaché is Fr Cardoso Riccardo Jorge da Silva.

Diplomatic relations. On Monday 16 June 2008, on the occasion of the presentation of the credentials by the new ambassador of Cameroon to the Holy See, Antoine Zanga, (Cameroon and the Vatican have had collaborative and sincere relations for many years), Benedict XVI said: " it is also right to take into

account various phenomena which have a negative effect on the populations, such as natural disasters, global warming, pandemics, wars and terrorism. I can only hope that the International Institutions with which the National Authorities are working, with a view to agreements that aim to decrease or cancel the debt and to ensure a fairer division of wealth, will enable your beloved Nation to recover a new economic and social impetus for the good of all the inhabitants and to give the young people fresh hope for a better future. " And the Holy Father added: " May the international community be involved alongside the local Authorities in this domain and intervene so greater peace can come about daily in all countries!"

Various seedbeds of violence. Pope Benedict XVI, examining certain aspects of the national situation in Cameroon told the diplomat from Yaoundé. " Your Country is currently facing an increase in the number of refugees from neighbouring countries. While appreciating the attention given to people who are often obliged to leave their homeland because of the armed conflicts taking place there, I can only ask the nations in the region to respond ever better to the requirements of security and peace, in order to face the various hotbeds of violence to which the entire innocent population and the Church herself often, unfortunately, fall prey. How can we forget the tragic death of Mons. Yves Plumey, of the Jesuit Father Engelbert Mveng and, more recently, the German Claretian, Brother Anton Probst? One of the fundamental duties of political leaders is without any doubt to offer to their fellow-citizens a peaceful situation and harmony and to endeavour to put an end to the tension and discontent that regularly spark conflicts, to make dialogue and respect for the legitimate cultural diversity prevail between social and ethnic groups, in order to build and to unify the nation. Likewise, I appeal to all those involved in the trade or trafficking of arms, often with very lucrative interests, to question themselves on the consequences of their conduct".

The international economic crisis. Before concluding the Holy Father, Benedict XVI said: " Your Country, like many others, especially on the Continent of Africa, is suffering more particularly from the current economic situation which affects numerous families that do not have the minimum to provide for their most basic needs and this does not promote national growth. However, there are internal elements which can also redirect this growth. Every nation must seek economic and social stability, ceaselessly striving to organize itself with its own means and in the framework of its own institutions. It is every nation's task to promote micro-projects that employ men and women locally, as well as to effectively combat illegal trade and the phenomena of corruption. Therefore, I invite all Cameroonians to have an ever fuller awareness of the common good. It is to be hoped moreover that the international community, by means of well-targeted and appropriate assistance and likewise by an economic policy on a world scale, will help to break the vicious cycle of underdevelopment and extreme poverty".

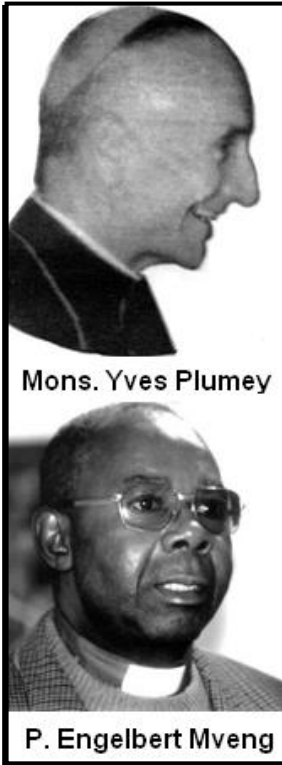
¹ **Archbishop Yves Plumey**, French missionary, bishop emeritus of Ngaoundere and archbishop of Garoua, killed on 3 September 1991.

¹ **Fr Engelbert Mveng**, Jesuit, historian, killed during the night 22 April 1995.

¹ **Brother Anton Probst**, killed 25 December 2003 after midnight Mass. Probst was killed in the parish of Akono. In this area is a seminary where President Paul Biya of Cameroon studied.

«LIKE A SEED WHICH FALLS TO THE GROUND!»

«Martyrs of Charity»



Mons. Yves Plumey

P. Engelbert Mveng

In Cameroon, as Pope John II recalled during his two visits to the country, 1985 and 1995, when he asked for the facts to be ascertained, the list of native and foreigners missionaries killed is long.³² In recent times, the list starts in 1982 after the killing of Mgr Jean Konnou and Fr Biko. Other crimes followed: 5 April 1983, Fr Joseph Yamb; 26 October 1988, Fr Joseph Mbassi, journalist former of editor "*L'Effort Camerounais*", prevented from completing an enquiry into arms smuggling. 24 March 1989 Fr Bernabe Zambo, parish priest at Mbanga in Bertoua was killed. 24 maggio 1990 Anthony Fonteh of "Saint Augustine College Nso" was killed. In later years besides the assassination of Archbishop Yves Plumey (1991) there were others: religious women Marie Leonie and Germaine Marie (12 June 1991), Dieudonné Mveng (23 April 1995), Appolinaire Ndi (20 April 2001) and as we already mentioned. Anton Probst (25 December 2003). The killing on 30 July 2002 of Brother Yves-Marie Lescanne. The last name is Fr François X. Mekong (24 December 2008). These names are only a few of a list which is sad to say much longer and citing these few we intend to commemorate all those whose names cannot be included in such a short space. In most cases they never reached the truth, necessary for justice and forgiveness, late in coming as the Bishops of Cameroon have said several times, renewing their concern for such mysterious violence against people who dedicated their lives to others.

“Martyrs of charity”. John Paul II, on 14 September 1995, at Nsimalen-Yaoundé international airport in his address on arrival, felt the need to say: "I wish you to know that I share your concern for the insecurity and violence suffered by some of you. I recall with emotion Monsignor Yves Plumey, who was archbishop of Garoua, this venerated Bishop who did so much for the Church in North Cameroon, assassinated four years ago in circumstances still to be ascertained. May the offer of these lives be fecund, like the seed which falls to the ground!" "In our own century the martyrs have returned, many of them nameless, "unknown soldiers" as it were of God's great cause. ", John Paul II wrote in *Tertio Millennio Adveniente* (TMA n.37). These men and women, the Holy Father said, "followed Christ in the various forms of the Christian vocation " (ibid.) and they are therefore "martyrs of charity"; "martyrs" all over Africa who sowed the Word with their blood.

Fr. Simon Mpecke (known as Boba Simon). First Cameroonian diocesan priest, born in south Cameroon, died on 13 August 1975. He carried out his pastoral work in the Muslim part of the country convinced of what Paul VI said in Uganda: "Africans, be your own missionaries". His beatification cause was introduced some years ago. (*Fonte : Eric de Rosny, sj., « Missionnaire au Cameroun, giugno 2008*).

³² L'Effort Camerounais:

<http://www.leffortcamerounais.com/2008/07/unending-inve-1.html#more%20articolo%20su%20prete%20uccisi%20con%20tutti%20i%20nomi>

PALAIS DE L'UNITE ³³

Palais d'Etoudi

• 18 March

Courtesy Visit to the President of the Republic



This Presidential Palace houses the offices of President Paul Biya, head of state since 1982. On 18 March the president will welcome Benedict XVI on a courtesy visit and this will be the third time he receives a Pope after the two previous visits of John Paul II: 12 August 1985³⁴ at the same Presidential Palace and 14 September 1995 at Yaoundé³⁵ airport. The Palace was inaugurated in 1980 by the then President Ahmadou Ahidjo. Because it is a precious work of architecture and because of security, the palace is not open to the public. The building stands on the lands of the

Etoudi people and this is why it is known *Palais d'Etoudi*.

It was built by French-Tunisian architect Olivier Clément Cacoub³⁶, born 14 April 1920 and died in Paris on 27 April 2008. In his long life he produced many works in Paris, Nice, Grenoble, Russia, Tahiti, etc. He was the architect of the presidential palace in Gbadolite (Democratic Republic of Congo), birthplace of Gbadolite Mobutu Sese Seko; of the presidential palace in Yamoussoukro (Ivory Coast) and the French Cultural Centre in Brazzaville (Republic of Congo). Olivier Clément Cacoub was also the architect of the Résidence du Golf, the private residence of President Biya.

President Paul Biya. Born on 13 February 1933, in the south of the country (Mvomeka'a) "French Cameroon", the President entered politics under the presidency of Ahmadou Ahidjo and became Prime Minister in 1975. Ahidjo resigned on 6 November 1982. Paul Biya assumed presidency of the Republic entering into conflict with the former president who was forced into exile in 1983.



Ahmadou Ahidjo died in 1989. Biya is a Catholic and a member of the Beti-Pahuin ethnic group. He studied in Paris at the *Institut d'Etudes Politiques de Paris* obtaining a degree in 1961 in international relations. In 1984 he obtained a Masters in Business and Public Administration at Eastern University Washington. Besides being assistant to President Ahidjo he was also finance minister. He is a member of the RDPC (popular democratic union of Cameroon) and after 1982 he was re-elected in 1997 and 2004, officially with 70.92% of the votes, but serious irregularities were denounced by the Opposition.

³³ Government of Cameroon

<http://www.spm.gov.cm/acceuil.php?lang=en>

³⁴ http://www.vatican.va/holy_father/john_paul_ii/speeches/1985/august/documents/hf_jp-ii_spe_19850812_presidente-stato_it.html

³⁵ http://www.vatican.va/holy_father/john_paul_ii/speeches/1995/september/documents/hf_jp-ii_spe_19950914_arrivo-camerun_it.html

³⁶ http://fr.wikipedia.org/wiki/Olivier-Cl%C3%A9ment_Cacoub

Prime Minister Ephraim Inoni³⁷. Born 16 August 1947 (Bakingili). He is English speaking and of the Bakweri ethnic group. Before becoming prime minister, since 1992 he held various government and is a member of the RDPC. He is married with Gladys Ngone. They have five children. He has been Prime Minister since 4 December 2004. He was municipal treasurer in Douala, from 1981 to 1982, treasurer at the Embassy of Cameroon in the United States 1982 - 1984 and Budget director for the Ministry of Finance 1984 - 1988. In 1992 he was appointed minister of finance.

CHRIST-ROI CHURCH (Tsinga)

• 18 March

Meeting with the Catholic Bishops of Cameroon

Christ-Roi Church is in a district which was once called Ntougou, after one of the many rivers which cross the Cameroon's capital, but today the district is more widely known as Tsinga. The native people, the Mvog Ekoussou, when the Yaounde was founded, were forcefully replaced with Tsinga people brought here from Bastos (1936). The expropriation of these lands is still a question of dispute. President Paul Biya, was married in this church

MINOR BASILIC «Marie Reine des Apôtres» (Mvolyé Hill district)³⁸

• 18 March 2009

Celebration of Vespers with Bishops, priests, men and women religious, deacons, ecclesial movements and representatives of other Christian denominations in Cameroon



Spianata antistante della Basilica

The *Marie Reine des Apôtres* Basilica is in the district of Mvolyé Hill. As we said earlier, when the first German Pallottine missionaries arrived 119 years ago, they dedicated their apostolate in these mission lands to Mary, Queen of Apostles at Marienberg (8 December 1890). Mvolyé Hill, in Yaoundé, since 1901 for more than 50 years was the "mother mission" of the evangelisation of the south and the south east of the country. In the early

1980s the old church at Mvolyé was in urgent need of renovation. In the context of celebrations for the first centenary of evangelisation and in view of a considerable increase in the number of faithful who came to worship in the Marian Church, the then Archbishop of the capital, Archbishop Jean Zoa

³⁷ <http://www.spm.gov.cm/showgouv.php?module=showindividu&lang=en&pers=228>

³⁸ <http://www.basilique-mariereine.net/introduction/index.html>

launched a project of radical renovation of the church to increase its seating capacity to 3,500 with the creation of Place in front of the church for a least 15-20,000 people. The foundation stone was laid on 19 August 1990.

Minor Basilica. The Church was raised to the rank of Minor Basilica on 10 December 2006 in the presence of Benedict XVI's Papal Legate of Cardinal Jean-Louis Tauran. The request had been made to the Holy Father in November 2005 by the Archbishop of Yaoundé, Simon-Victor Tonyé Bakot through the then Prefect of the Congregation for Divine Worship and Discipline of the Sacraments, Cardinal Francis Arinze. Great joy was demonstrated with a choral applause when on 16 April 2006 the Archbishop announced during Mass that the church would be raised to the rank of Minor Basilica with the appointment of its first



Interni della Basilica

Rector, a position assigned a few months later to Fr Bruno Ateba. Archbishop Zoa and the other bishops wished the renovation to be have symbolic contents and the architect Marc Nicol and engineer produced an ample open structure with at the centre the altar of the eucharistic sacrifice, well lit from above, supported by 12 columns, (the 12 Apostles). The outside with interwoven concave forms, represents the Virgin Mary as she enfolds the Twelve Apostles in her mantle. The construction of the complex, which includes excellent facilities for accommodating large numbers

of faithful and pilgrims, demanded complicated work on part of the hill for the necessary infrastructures. The work was achieved with the generous help of the Catholics of the capital and other dioceses and from abroad. This Minor Basilica has one highly appreciated element. It has a 'holy door' called locally 'Door of Devotions' opened once a year on a day chosen by the archbishop.

"Mvolyé". According to local oral traditions the word Mvolye is an Ewondo expression composed originally, long before the arrival of the first missionaries, of two words: «Mvol», meaning "promises" in the sense of "giving one's word to someone as a guarantee " and «ayé» meaning "difficult to do". Therefore "Mvol ayé", many years ago, indicated a person who "hardly ever kept his word ". This is the origin of this expression: there was in this place a chief (a Zomeloa) who incurred in all kinds of debts (goats, sheep, farm products as well as marriageable young women). He always promised he would pay the debt but never did, always finding some excuse. Long lines of people waited in front of his hut to be reimbursed, but this never happened, because, being cornered, he made the excuse that it was a Zomeloa. When people met on the road, instead of saying "I am going to try to get my loans reimbursed ", they would say: "Make Mvol ayé". After many years the whole area of the hill was called Mvolyé. Today the expression is recalled as a warning: «always keep your promises».

AHMADOU AHIDJO STADIUM

• 19 March 2009

**Holy Mass and publication of the *Instrumentum Laboris* for the
2nd Special Assembly of the Synod of Bishops for Africa**



The stadium in the Mfandena district in the east of the capital bears the name of the first president of Cameroon after the declaration of independence in 1960: Ahmadou Ahidjo.³⁹ The stadium which can seat today almost 40,000 people (seats are numbered), was inaugurated in February 1972 on occasion of the 8th *Coupe d'Afrique des nations de football* (CAN). The structure hosts various kinds of sporting events, from football matches to athletics and is called *Stade omnisports*. In 2007, 35 years after being opened as one of the most important in Africa, it was re-modernised as part of cooperation agreements between Cameroon and Japan.

«CENTRE CARDINALE PAUL-ÉMILE LEGER»

• 19 March

Meeting with the world of suffering



The Cardinal Paul-Emile Léger Centre (CNRH - *Centre national de réhabilitation des handicapés*) for the rehabilitation of the disabled is at Etoug-Ebé, Yaoundé. The Centre, opened at the wish of the Canadian Cardinal Paul-Emile Léger in 1971, was transferred in 1978 with a presidential decree to the government of Cameroon⁴⁰. In the early years the Centre cared for children suffering from poliomyelitis, gradually extending its assistance to include other types of disabilities, persons affected with rickets, gout, degenerative lumbago, cerebral palsy, and other invalidating syndromes. The Centre has many structures for rehabilitating treatment and efficient medical and nursing staff. Rehabilitation treatment include motor pedagogy, speech therapy and various manual training laboratories. When possible patients are gradually introduced to the world of work in the field of handcrafts.

³⁹ Ahmadou Ahidjo. Born 24 August 1924 in Garoua, died 30 November 1989 in Dakar, in exile. He governed the country from 1960 to 1982, the year he resigned and Paul Biya became president.

⁴⁰ Decreto N° 77/056 du 23/02/1978

Cardinal Paul-Émile Léger.⁴¹ He was born in Valleyfield, Canada on 26 April 1904 and died at the age of 87 Montreal on 13 November 1991. Pope Pius XII made him a cardinal in the concistory of 12 January 1953. He was Archbishop of Montréal from 1950 to 1967. Paul-Émile Léger obtained a licentiate in theology in 1929 and was ordained a priest in the same year on 25 May. He then joined the Society of the Priests of Saint-Sulpice and moved to Issy-les-Moulineaux, near Paris. Here he obtained a degree in Canon Law in 1931 and began to teach theology at the Saint-Sulpice Seminary. From there he departed for Japan to open a seminary for Japanese candidates. During World War II he taught Sociology and Apologetics at the Pius XI Institute in Montréal. In 1940 he was appointed Vicar general of Valleyfield, his birthplace.



**Cardinale
Paul-Émile Léger**

Later he was appointed Rector of the Pontifical Canadian College in Rome. On 25 March Pope Pius XII appointed him Archbishop of Montreal. The same Pope, Pius XII created him Cardinal on 12 January 1953 with the title of Santa Maria degli Angeli. He took part in the conclave which in 1958 elected John XXIII. He took an active part in the Second Vatican Council. On 20 April 1968 he presented his resignation as Archbishop of Montreal and went to work in the missions in Cameroon with lepers and children with disabilities. In 1978 he took part in the conclaves which elected John Paul I and John Paul II.

THE CHURCH AND HUMAN PROMOTION IN CAMEROON. From the day the first missionaries arrived, the Catholic Church in Cameroon has always been active in the vast and delicate field of human promotion. This activity is not only doctrinal it is also effective as can be seen by the numerous attestations expressed by the national authorities. In Cameroon there are 1,530 Catholic schools of all grades. Of these 89% are primary schools and kindergartens. The total number of pupils in schools of all three grades are 411,000. The same dynamism and spirit of service is found in Catholic charity and social centres, 463 in all. Of these centres, 58% are dispensaries which offer first medical care and pass patients in need of further care to one of the 23 Catholic hospitals. Special attention is given to patients with AIDS, especially pregnant mothers and their children. In recent years there has been an increase, although there are still not enough, in Family Counselling Centres and pro-life centres (today 37). The Catholic Church in Cameroon also cares for people with leprosy in 4 specialised centres and for orphans for whom adequate and prompt care is difficult to find.

⁴¹ Film on the Cardinal's life:

http://archives.radio-canada.ca/societe/religion_spiritualite/dossiers/1447/
website "The Work of Cardinal Léger" (for human dignity in the world).
<http://www.leger.org/fr/>

BASILIQUE MARIE REINE DES APÔTRES

Marian shrine at Mvolyé



We already mentioned this Shrine since it is one of the places which the Holy Father Benedict XVI will visit. Here we will speak of it as the country's principal Marian shrine. Until 10 December 2006, when it was declared a Minor Basilica, it was referred to as the Shrine of Mvolyé and its importance dates to the first evangelisation and the first missionaries who came to this land. It is situated at the summit of one of the seven main hills of the capital city Yaoundé. This site has always been connected with the name of

Mary not only because this was the wish of the first Pallottine missionaries, who settled here, and also because of the vicinity of a natural cave (where very soon a statue of Our Lady of Lourdes was placed) and a magnificent valley suitable for large gatherings. When in 1901, the local people, the Ewondo, heard that missionaries (Fr Vieter and his companions) wanted to purchase a piece of land on which to build a mission, the tom toms said: *"Two white men, sons of the Daughter of God, are looking for land to build a mission"*.

The area immediately became a place for Marian gatherings and when in 1987 it was the centre of celebrations for the Marian Year, everyone already considered it the principal church dedicated to the veneration of the Mother of God although in a bad state of preservation, and so in 1990 it was pulled down to make way for a new church. A national Marian Pilgrimage is held every year on 8 December. On this important feast the Holy Door is opened and remains open until the day of the Epiphany. Although the people flock here on the feast of Immaculate Mary devotion, to Mary lasts for weeks. Thousands of faithful and pilgrims pass around and altar the central point of the church, conceived from the point of view of architecture as an embrace, to then pray in front of an enormous ebony wood statue of Our Lady. In Cameroon, and in Angola, and in fact all over Africa, Our Lady has a special attraction for Christians and also for followers of traditional religions. A maternal attraction; they turn to her for help, for protection and support, like a real Mamma. Mvolyé, is the home of the Mother, the home of the elderly, the sick children and mothers, the poor and the abandoned. Many recall the words of John Paul II, during the Angelus in Yaoundé, 11 August 1985: "With Mary we believe that nothing is impossible for God. (...) May Christ, who became man in Her and lived among us, continue to lead us from the darkness to his admirable light!"

ANGOLA⁴²



The name of the country, Angola comes from the name of King N'Gola who reigned over the Mbundu people, living in what is today Luanda, in the second half of the 16th century. N'Gola was the sovereign of the Kingdom of Ndongo, southern neighbour of another great king of the region: that of Congo. Both kingdoms were subjected to the colonial power of Portugal. The Kingdom of Ndongo and that of Congo and others (Muapungo and Matamba), according to the Treaty of Berlin (1884 – 1885), became part of the territory of modern day Angola. The early Portuguese presence was strong and unchallenged at first. Attempts to take these colonies from Lisbon, on the part of other European

colonial powers, always failed, unlike other similar manoeuvres among colonial powers in the case of other African nations; facts which then complicated considerably the process of de-colonisation from the 1960s onwards.

Form of government:

Presidential Republic

Independence:

11 November 1975 (former Portuguese colony)

area:

1,246,700 km². (5th largest territory after Sudan, D. R. Congo, Algeria and Libya). Angola is 14 times the size of Portugal and larger than France, Germany, Great Britain and Italy put together.

Population - UN estimate today: 16,095,000. In 1970 Angola was one of the world's less populated countries (5,673,046)

Capital: Luanda.

Languages: Portuguese (official), Bantu, Khoisan.

Ethnic groups: blacks 98.2% (majority Bantu divided in about ten other groups: Quicongo, Quinbundos, Lunda-Quioco, Bundos or Umbundos, Ganguelas, Nhaneca-humbe, Ambós (Cuanhamas e Cuamatos), Hereros, Jagas. mixed race 1.3%, whites 0.5%

Religions: Catholicism 55.6%, protestant Christianity 15%, traditional Africa religions 28%, Islam (80 – 90,000).

⁴² Angola - updated information US State Department

<http://www.state.gov/r/pa/ei/bgn/6619.htm>

FROM SLAVERY TO INDEPENDENCE

Why was Angola until 1970 one of the least populated countries in the world? Historians say the reasons are many and complex, but the principal motives are three: hunger and malnutrition and lack of medical care; depopulation of the country due to massive emigration to what was then Zaire (today D. R. Congo) and South Africa (an estimated 700,000 emigrants in a few years) and last of all, slavery. For almost three centuries Angolans were enslaved and taken to other continents, mainly to America.

Portuguese expansion. The year 1482, when Portuguese captain Diogo Cão landed at the mouth of the River Congo, is considered the beginning of the expansion of Portugal in this part of Africa. In those times here there was a flourishing kingdom of Congo, of which the capital was M'banza Congo (later São Salvador and today again M'banza Congo). However real Portuguese expansion started in 1573, ninety years after the arrival of Diego Cão, when Paulo Dias de Novais, established a settlement with the name of Luanda and began to sail up the River Curanza. In the meantime in America, the colonists increased their plantations of sugar cane and cotton, activity which demands and enormous quantity of labourers. This situation was the immediate cause of the slave trade. Africa, and especially Angola, became the main supplier of slaves. Historical sources affirm that between 3 and 4 million people were imprisoned and deported from the area which today is Angola. In the first half of the 19th century exportation of slaves counted for 90% of all Angolan 'exports'. The great majority of the people living today in Brazil, Cuba and in the Dominican Republic are descendants of Angolan slaves. It was not by chance that the first country to recognise independent Angola at the end of Portuguese colonial rule, was Brazil, as also the fact that Cuba sent thousands of soldiers to fight alongside Angolan troops in civil wars.

The final defeat of the Kingdom of Congo. The "slave trade" considered the people of Angola a valuable resource and began the hunt for human beings to sell like any other goods. They attacked remote villages, assaulted nomads, inebriated tribal chiefs with brandy so they would sell their people. Those who refused were killed. From Angola to Senegal caravans of human persons in chains went on their way to the ocean to be sent overseas. The ships sailed supercargo because the owners expected to lose 15-20% during the 6 week crossing. On the American coasts, branded with the mark of the slave, they were put up for auction in local markets. It was the Portuguese King Manuel I who introduced the slave trade in the Kingdom of Congo. In one of his documents (Reggimento) he ordered his envoy Simão da Silva to suggest to the King of Congo Alfonso, to fill the Portuguese ships, to compensate the expenses of so many expeditions, with copper and ivory, but mainly with slaves. King Alfonso was forced to accept the proposal, but he set a limit: the Portuguese traders could only make slaves in border areas with neighbouring pagan peoples. To quench the thirst for profit he sold prisoners of war and men condemned to death for serious crimes to the Portuguese. But the masters of the slave trade refused to stop and they began to capture the Congolese and even laid hands on members of the king's own family. At this point King Alfonso reacted and totally renounced trade with Portugal.

Successively, following insistence on the part of the new King of Portugal, João III, he realised that it was impossible to free himself from Lisbon and to limit the damage he adopted severe measures. The King ordered that at the port of Pinda a police regiment should watch every slave and the behaviour of the merchants, thus preventing the departure of many who were ill, wounded, or too old or too young. In this way for about a century the barbarism of the slave trade in the Kingdom of Congo was considerably impeded. The merchants moved to other parts of Africa. Then the situation changed drastically when in the Kingdom of Congo the Kings of the house of Ki-Mulazza came to the throne, especially during the reign of Garcia II in Portugal (1641-1660). After the Battle of Ambuila (29 October 1665, the King of Congo definitively defeated and the decapitation of its sovereign Antonio II, the people remained without protection. For over two centuries, until 1878, when the slave trade was abolished in practice, the Kingdom of Congo was a horrendous reserve of slaves.

A peaceful people experience centuries of suffering. When the struggle for liberation from Portugal began (4 February 1961, when the MPLA rebels attacked the prison of Luanda, the Casa de Reclusão Militar, war was no novelty for the Angolans. For almost 400 years these people experienced endless war and violence. Portuguese colonialism began with one war and ended with another: from 1578 to 1975⁴³. Wars and sacking of the principal resources of Angola: the people, weakened to Angola to the point that at the beginning of the 20th century England and Germany held secret talks to take away and divide Portugal's Angolan colony. The plan in the end failed although the Germans did occupy the southern part of Angola until 1915 and the *Afrikaners* (Boers) remained in the province of Huíla. Those were years when, in Portugal, Angola was called “*país dos degredados*”: land of the deported, referring to people who came from those places.

Principal events in the struggle for liberation. The preamble of the struggle for liberation is associated with the cultural movement *Vamos descobrir Angola* (Discovering Angola) which in 1948, before the intervention of the colonial police, managed to publish two issues of the magazine *Mensagem* (The Message). Behind the revolutionary initiative there were three poets: Viriato da Cruz, Mario di Andrade and Agostino Neto, a little known doctor who at the age of 34 became the leader of the MPLA. In 1953 the illegal PLUA (Party of United Struggle of Africans of Angola) was formed and on 10 December 1956, became, with other groups, the basis of the Popular Movement for Angola (MPLA). In 1954, in Kinshasa, Zaire, the UPNA (Union of the People of Northern Angola), was formed: a tribal organisation of Bakongo and the basis for the formation on 23 March 1962 of the FNLA (National Front for the Liberation of Angola, led by Holden Roberto). This was a difficult political period for the supporters of independence: on the one hand the Bakongo who committed racial butchery, and on the other 58 parties and some 26 tribal organisations. Moreover the FNLA of Bakongo (8% of the population) supported by protestant churches in Europe and the United States, in its armed opposition to MPLA led by Neto, which had many Catholic combatants, inserts in the clashes religious diversity rendering the political and strategic controversy even more complicated. In the meantime the MPLA headquarters moved from Kinshasa to Conakry and then to Brazzaville (November 1963), the city where there was first contact with Cubans who had a military unit in the country to

⁴³ Douglas L. Wheeler – René Pelissier. Angola. Greenwood Press - Reprint edition (February 1978)

protect President Massemba-Debat. In 1964, the so called Angolan revolutionary government in exile (GRAE), created by the FNLA, breaks and among the rebels was Jonas Savimbi, who was foreign “minister”. Savimbi enters into violent collision with Holden Roberto launching grave accusations of corruption, nepotism and submission to foreign secret services. On 13 March 1964, Savimbi forms UNITA (National Union for total Independence for Angola), heavily dominated by the Ovimbundu ethnic group. From then on the struggle for liberation from Portuguese colonialism, will be also a struggle between the three main pro-independence organisations and will lead to 27 years of civil war (1975 – 2002). In some stages of this period of conflict between FNLA and UNITA, Holden Roberto and Jonas Savimbi, united to fight the MPLA speaking of “two leaders, one freedom”. In 1968 the MPLA head quarters moved from Brazzaville to the Angolan forest. On 25 April 1974 in Portugal the “Carnation Revolution” breaks out, and certainly events in Angola, and also in Mozambique, were part of the causes of the crisis which led to the fall of the Portuguese dictatorship of Marcelo Caetano, successor of António de Oliveira Salazar who died in 1970. General Antonio de Spínola, leader of the revolutionaries, orders the destitution of the President and the Prime Minister, the dissolving of the National Assembly and the Council of State and the handing over of power to the National Salvation Junta. He also orders the destitution of the civil governor of the provinces, the dissolution of only party Acção Nacional Popular (ANP) and the disbanding of the Portuguese Legion, Portuguese Youth and other associations of the regime. Last of all he announces that he intends to reach a negotiated solution to nationalist rebellions in colonial territories.

Government ad interim and birth of the Peoples Republic. On 15 January 1975, in Alvor (Portugal) the MPLA, UNITA and FNLA and the new Portuguese authorities sign an agreement to form a Coalition Government ad interim with consequent recognition of Angola's independence on 11 November 1975. The government begins to function, but five months later UNITA and FNLA withdraw. UNITA establishes first a Democratic Republic of Angola and then the Black Republic of Angola. This was the start of civil war: armed combat, all kinds of violence, open field battle, divisions and desertions in all three organisations. In the month of July, the MPLA takes Luanda from the FNLA and extends its control to most of the country. In August 1975 South African troops move into the Angolan region of Cunene and in November of the same year the first Cuban soldiers arrive. As planned on 11 November 1975 the Peoples Republic of Angola is established with Agostinho Neto as its first president.

Two Presidents in 34 years: A. Neto e J.E. Dos Santos

The President, since the time of Agostinho Neto, founder of the MPLA (*Peoples Movement for the Liberation of Angola*) is the “father” of the nation born at the end of Portuguese colonialism (1975) and he is head of state and head of government although he delegates some of his functions to a Prime Minister. When the first president Agostinho Neto died (having governed from 1975 to 1977), after a period of interim, on 20 September 1979 José Eduardo Dos Santos was sworn in as his successor and under his leadership the government gradually became a multiparty democracy. In successive elections Dos Santos was re-elected. The present Prime Minister is António Paulo Kassoma⁴⁴, who holds this position since 30 September 2008, having succeeded Fernando da Piedade Dias Dos Santos,

⁴⁴ **António Paulo Kassoma**, born 6 June 1951. Former deputy minister of defence, deputy minister of transport and communications, Governor of the Province of Huambo.

also known as Nandó (2002 – 2008). He was appointed on 26 September 2008 after the MPLA had won 5 September 2008 parliamentary elections held with 81.6% of the votes. The Opposition denounced fraud. In the meantime the authorities announced presidential elections for 2009 but without setting a precise date.

António Agostinho Neto. He was born in Icolo and Bengo, on 17 September 1922, and died in Moscow, 10 September 1979, he was the "father of the homeland", founder and leader of the armed movement MPLA. His father was a Methodist pastor. He studied medicine in Lisbon. On returning to his home country he had many difficulties with the Portuguese colonial authorities: due to his political activities he was arrested on 6 June 1960. Detained in Cape Verde and later in Lisbon he escaped to Morocco in July 1962, and became leader in exile of the Resistance. He was one of the founders in 1956 of the MPLA, one of three factions (with the UNITA movement, *Union for Total Independence of Angola*, of Jonas Savimbi, who died on 22 February 2002, and the FNLA, *National Front for the Liberation of Angola* of Holden Roberto) which claimed victory over Portugal. When independence was obtained, 11 November 1975, Neto took over the leadership of the country. His government developed close relations with the Soviet Union and other socialist states. In May 1977 he escaped an assassination attempt. He died in Moscow, while undergoing treatment for cancer of the pancreas.⁴⁵



J. E. Dos Santos

• **José Eduardo Dos Santos.**⁴⁶ An engineer born in Luanda, 28 August 1942. The son of a bricklayer, Eduardo Avelino Dos Santos and Jacinta José Paulino. He joined the MPLA in 1961, at the age of 19. The President and his wife Ana Paula Dos Santos have three children. In 1963 he won a scholarship and was awarded in 1969 a degree in petrochemistry engineering at the Institute for Studies in Oil and Gas at Bakū (Azerbaijan).

Later he took a course in military communications and formed an MPLA Youth Organisation. In 1970 he returned to Angola, at the time ruled by the MPLA, and was active in various liberation movements. In the four years that followed he played a determinant role in leading guerrilla warfare in the Cabinda Enclave and directed the MPLA Movements in Yugoslavia and in Congo-Brazzaville. In 1974 he was appointed MPLA Foreign Affairs Coordinator. He then engaged in diplomatic activity in various African capitals seeking support for the MPLA. In 1977 he was appointed deputy Prime Minister, with a delegate of all Ministers of Social Field and on many occasions President Neto delegated to him to preside meetings of the Revolution Council. Then Agostinho Neto appoints Dos Santos Foreign Minister. In 1978 he was appointed Minister for Oil Programming and later, in 1979, Minister for Economy Programming. On 21 September 1979, after the death of A. Neto, Dos Santos becomes officially Head of State. On 9 November

⁴⁵ After taking part in Rome at an international Conference of solidarity with Portuguese colonies, the African nationalist leaders Amílcar Cabral of Guinea-Bissau, Agostinho Neto of Angola and Marcelino dos Santos of Mozambique were received in audience by Pope Paul VI on July 1st 1970 (Ipalmo - IDOC, 1975:27). Amílcar Cabral (Bafatá, 12 September 1924 – Conakry 20 January 1973), "father" of the independence of Guinea-Bissau and Cape Verde. He was the founder of the African Party for the Independence of Guinea and Cape Verde (PAIGC) which led Guinea-Bissau and the islands of Cape Verde to independence from Portugal. Marcelino dos Santos (Lumbo, 20 May 1929) poet and one of the founders of the Frente de libertação de Mozambique (Frelimo) in 1962, Vice president 1975 to 1977 of independent Mozambique.

⁴⁶ Presidential website:

http://www2.ebonet.net/MPLA/bio_jsantos.htm

1980 he also becomes President of Parliament. Civil war continues incessantly. At last on 31 May 1991, in Lisbon, Dos Santos and Savimbi sign the Bicesse Agreement which allows the country's first democratic election in 1992. The President and his party win the elections. The UNITA Movement rejects election results and the country is plunged into a "second" civil war, or better, the second stage of the same conflict which lasted two years. On 20 November 1994 there was the signing of the Lusaka Protocol which led to a government of national unity, at least that was the intention. In October 1997 the President decided to send Angolan troops FAA to Congo-Brazzaville, Republic of Congo, to help Denis Sassou-Ngesso: with a gesture of solidarity he exchanged political and logistic support which Congo-Brazzaville gave the MPLA during the struggle for national liberation. On 22 February, Savimbi, historical leader of UNITA, was killed by government soldiers. On 4 April 2002 a peace agreement was signed in Luanda by the Angolan armed forces (FAA), represented by general Armando de Cruz Neto, army chief of staff, and rebel general Abreu Kamorteiro. The President granted a general amnesty and the UNITA rebels were reinserted into society and in political life.

A LONG AND TRAGIC CIVIL WAR

In Angola, between 1975 and 2002 a bloody civil war cost the young nation at least 500,000 lives not to mention the tragedy of the mutilated, orphaned, widowed, refugees and displaced persons⁴⁷. In those years the three principal armed groups MPLA, UNITA and FNLA which had fought against Portuguese colonial presence, signed various Agreements, but they were not always respected, and so this domestic war dragged on for 27 years with cease-fires and clashes. The clashes were not only because the rival groups tried to defeat each other in order to control the independence leadership (a feat, in which in the end only the MPLA was successful), but also because in the framework of the Cold War, the country attracted the attention of super powers which for many years, as in other regions of the planet, fought war by 'proxy'. Then, no less important the question of Angola's oil and diamonds was also involved. Whereas the MPLA was supported by the Soviet Union and Cuba, UNITA had the support of South Africa (in the times of *apartheid*) and of the United States. Immediately after Dos Santos was installed ad interim in 1979, following the death of Neto, UNITA led by Savimbi resumed guerrilla warfare against the MPLA which appeared to end with the Lisbon Agreement signed 31 May 1991. After elections on 29 September 1992, supervised by the UN, which Dos Santos won, UNITA again took up arms once with funds mainly from illegal diamond trading. The new peace agreement, the Lusaka Agreement, 20 November 1994, which foresaw the demobilisation of the UNITA troops and the formation of a National Unity Government (formed 11 April 1997), fell through because Savimbi refused to take part. Then, in the end, with the controversial leader killed in action (2 February 2002) UNITA accepted the proposal of Dos Santos, including an amnesty, putting an end to armed Opposition.

⁴⁷ **anti personnel land mines.** In 2006 UNICEF estimated that millions (perhaps 11 million) antipersonnel land mines lie in unmarked mine fields in Angola. The presence of these mines still affects the daily lives of more than 2.2 million people, 60% of them children. An estimated 23,000 people in Angola have suffered physical and psychological damage from antipersonnel mines.

<http://www.mineaction.org/country.asp?c=2>

Peace process The country therefore, in 2002, began a difficult peace process. The cessation of UNITA hostilities was also a result of the fact that the movement was politically unprepared having been reduced to a chaotic collection of small armed gangs. In effect President Dos Santos had reversed his policies, domestic (gradually drawing away Marxism-Leninism), and foreign (forming alliances with the United States, Great Britain and Portugal). Dos Santos stood resolutely with the USA both in the case of Afghanistan and that of Iraq. On the other hand, in the meantime, the United Nations Security Council voted sanctions against UNITA (28 August 1997). On 8 November 2008 Angola sided with the troops of the Democratic Republic of Congo (sending its own soldiers) near Goma, to restore stability in central Africa, torn apart by the conflict in Kivu. Since then Dos Santos has aimed for ever closer relations with Portugal. One of the President's daughters, Tchizé married Portuguese tycoon Hugo Pego in Luanda.

The withdrawal of foreign troops. In 1975, on the eve of independence, Cuba started sending thousands of soldiers to support the MPLA. On 20 December 1988 the UN Security Council voted unanimously a Resolution for the formation of a new team of military observers to oversee the withdrawal of Cuban troops from Angola. A bilateral agreement between Angola and Cuba, signed 24 December 1988, established that from 1 April 1989 Cuban troops would have 27 months to withdraw. On 23 December in New York, there was the signing of a three-party agreement initialled in Brazzaville (Republic of Congo) on 13 December, between Angola, Cuba and South Africa. According to the agreement South Africa was to withdraw its troops from Namibia thus starting Namibia's own peace process. The Cuban President Raúl Castro visited the country in early February this year. Several commercial e cultural agreement were signed.

5TH CENTENARY OF EVANGELISATION IN ANGOLA 1491 – 1991

On the occasion of solemn celebrations for the 5th centenary of evangelisation (1991 /1992), which included a special event, the visit of John Paul II to be confirmed by the imminent journey of Benedict XVI, the Catholic Church in Angola intensified its activity to promote forgiveness and reconciliation. This work has proved successful and today, almost seven years since the end of armed combat, Angola, a country at peace, is striving with every possible means to heal the wound. The goal of the activity of evangelisation for this 5th centenary , as the Angolan Bishops have said, is “gather around the Prince of Peace, to consolidate peace of hearts which can only be reached with fraternal harmony and solidarity”. “The path is arduous with many obstacles ”, said John Paul II in 1998, but the time has come for the "culture of violence to give way to the culture of peace” (7 February 1998).

THE CATHOLIC CHURCH IN ANGOLA

<http://www.ceastangola.org/>

(Catholic Bishops' Conference of Angola and São Tomé e Príncipe website)⁴⁸

http://www.ceastangola.org/bento-xvi-seja-bem-vindo-a-angola/bento-xvi-seja-bem-vindo-a-angola_0_88.html

(Papal Visit website)

Angolan Catholics number 8,600,000, gathered in 18 ecclesiastic circumscriptions. Information 31 December 2008: 27 bishops; 307 parishes and 2,976 other pastoral centres; 794 priests: 443 diocesan and 351 religious; 2,178 women religious; 1 permanent deacon; 98 Brothers; 5 members of secular lay institutes; 37 lay missionaries; 30,934 catechists.⁴⁹

OTHER INFORMATION	
Catholics per priest	10,831
Catholics per pastoral worker	252
Priests per pastoral centre	0,24
Priests for every 100 persons involved in apostolate	2,4
minor Seminarians	1,031
major seminarians	1,236
major seminarians (per every 100,000 inhabitants)	7,99
major seminarians (per every 100,000 Catholics)	14,37
major seminarians (per every 100,000 priests)	155,67
Kindergartens and primary schools	348
pupils	168,798
Middle and secondary schools	121
pupils	52,535
High schools and universities	12
Students	5,465
hospitals	23
dispensaries	269
Leprosy centres	4
Homes for the elderly, disabled and handicapped	16
Orphanages and nurseries	43
Family counselling centres and other pro-life centres	37
special centres of education and social re-education	28
Other institutions	41

⁴⁸ Conferência Episcopal de Angola e São Tomé

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Telephone: (+244) 222 443686.

⁴⁹ Source, except for information on Bishops, official Catholic Church statistics 31 December 2007.

ANGOLA AND THE BEGINNING OF EVANGELISATION IN THE SUB-SAHARAN REGION

Conquests, started in 1415 at the request of King João II⁵⁰, were continued by the navigator Diogo Cão who in 1482 reached the estuary of the great River Zaire, from where he set off to reach the city of Soio which belonged to the Kingdom of Congo.

Four young natives. From this place he sent gifts to the King who lived in the capital, M'banza Congo (1380 – 1420). While waiting for the King's reply he continued his explorations, but in the end, in April 1484, without waiting any longer for an answer to his message, he decided to return to Portugal taking with him four young natives, members of the family of Duke Mbata, and whom, in Lisbon, he presented to King João II. Three years after his return home, in 1487, Diogo Cão returned to Soio with the four Africans and this time he went straight to the capital of the Kingdom, M'banza Congo, to offer the sovereign Nzinga-a-Nkuwu new splendid gifts, this time on behalf of the King of Portugal. The four young men in their accounts had words of praise for the Portuguese, the court, the royal family, the city of Lisbon. Their reports filled everyone with wonder and admiration. Nzinga-a-Nkuwu, conquered by the tales, wished to give something in exchange and he ordered one of the young men to lead a committee to carry to João II many gifts and to ask him to send “missionaries and craftsmen” to help him reshape the Kingdom of Congo after the European model.

The first missionaries. At dawn on 17 December 1490, under the command of Gonçalo de Sousa, a fleet of Portuguese ships set sail for Soio with other gifts for the King. What is more aboard there were also, as requested, numerous craftsmen of various disciplines and above all missionaries. The missionaries included diocesan priests and religious of different Orders: Dominicans, Franciscans, Tertiaries Regular and Canons Regular of St John the Evangelist. Of course there was also the young native African envoy of the African King Alvaro I, and others who had accompanied him, who in the meantime in Portugal and embraced the Catholic faith and received baptism. On board a few cases of plague were registered, because when the ship was about to depart from Lisbon, the plague had been reported in various parts of the city. The fleet reached Pinda, a small port in the county of Soio, 29 March 1491. On 3 April, Easter Sunday, the missionaries, obliged to fulfil the request of the Governor, who was the uncle of the King of Congo, baptised him and one of his sons. Not long afterwards, on 3 May 1491, King Nzinga-a-Nkuwu himself was baptised with the name of João I.

The arrival Christianity in Angola. Recalling the 5th centenary of this great event, on the occasion of the commemorative year of the evangelisation of Angola, Pentecost Sunday, 7 June 1992, John Paul II said: “The Holy Spirit is indeed the principal agent of the whole of the Church's mission. His action is preeminent in



Nzinga-a-Nkuwu
(João I)

⁵⁰ João II (3 March 1455 - 25 October 1495), 13th King of Portugal and Algarves. Son of King Alfonso V and Isabella of Coimbra, princess of Portugal. João II came to the throne in 1481.

the mission ad gentes” (*Redemptoris missio*, 21). It was certainly the Holy Spirit who led those men of faith, the first missionaries, who landed in 1491 at the mouth of the River Zaire, at Pinda, thus starting a real missionary epic. It was the Holy Spirit working in the hearts of men, which led the great King of Congo Nzinga-a-Nkuwu to request missionaries who would proclaim the Gospel. It was the Holy Spirit which sustained the lives of those first four Angolan Christians who, on returning from Europe, testified to the value of the Christian faith. After the first missionaries, many others came from Portugal, and from other countries of Europe to continue, extend and consolidate the work they had begun: secular priests, Jesuits, Capuchins, Holy Ghost Fathers, Benedictines, Salentine Fathers and many other religious in more recent times and Angolan priests, always present; as well as numerous women religious who, since the last century, cooperated effectively in the work of evangelisation. I would mention the first to come: Sisters of St Joseph of Cluny, Franciscan Missionaries of Mary, Benedictine Sisters from Tutzing, Dorothean nuns, Sisters of the Holy Saviour, Teresian Sisters. These have been joined today by female congregations founded in Angola, some of which have already reaped a good harvest in the Lord's vineyard. I greet you all warmly: “grace to you and peace from God our Father and from the Lord Jesus Christ” (1 Cor 1, 3)⁵¹.

Kongo dya Ntotila. The Kingdom or Empire of Congo (*Kongo dya Ntotila o Wene wa Kongo* in *Kikongo*) when the Portuguese arrived in the area of south west Africa, occupied, with a highly composite organisation and few signs of decadence, a vast territorial area which today would correspond to the Democratic Republic of Congo and central-southern Gabon. Its borders were the Atlantic and the Rivers Cuango, Oguwé and Cuanza. The Kingdom was founded between the 13th and the 14th century (by Ntinu Wene), on the east bank of River Zaire, and then for many years, continued to expand. It had 9 provinces and three Kingdoms (Ngoy, Kakongo and Loango), however its influence extended to neighbouring kingdoms: Ndongo, Matamba, Kassanje and Kissama. It was governed by a monarch, the Manikongo, who resided in the capital, M'Banza Kongo (cidade do Congo), renamed São Salvador do Congo after first contact with the Portuguese and the sovereign's conversion to Catholicism i.⁵²

“God on High”. The peoples of the Kingdom adored and acknowledged one God, “creator of all good things”, and they called him Nzambi-a-Mpungu (God on High). Evil, which they feared, they attributed to a sort of demon called Caria-mpemba which they respected and venerated in order to placate his evil and negative influence. Every community had a religious chief called (Mani-ca-Bunga) who acted also as political chief. On the chief depended healers, experts in traditional medicine, witchdoctors (distributors of amulets and lucky charms). They believed in the immortality of the soul to which they attributed a material consistence, hence the need to supply the dead with food and drink. Souls floated in the air and became materialised to the living in dreams. These forefathers were an essential part of the life of the living who spared no expense when building tombs.

⁵¹ http://www.vatican.va/holy_father/john_paul_ii/homilies/1992/documents/hf_jp-ii_hom_19920607_luanda-angola_it.html

⁵² The history of the kingdom derives from local oral tradition, put in writing by Europeans: Stories by Italian Capuchin missionary Giovanni Cavazzi from Montecuccolo, and Traditional Stories of Redemptorist missionary Fr Jean Cuvelier.

The first church. When on 3 May 1491, King Nzinga-a-Nkuwu was Baptised with the name of João I, as a tribute to the King of Portugal, he was in a hurry because he was on his way to the north east to placate a rebellion. The African King departed accompanied by numerous Portuguese soldiers with the flag of Pope Innocent VI, a gift of the Pontiff to the Portuguese sovereign who in turn donated it to the African chief. The battle was brief and ended in favour of Nzinga-a-Nkuwu. To celebrate the victory a church was built, the first, with poles, mud and straw and 1 July 1491 more members of the royal court were baptised including the Queen who took the name of Leonor (a tribute to the Portuguese queen), and the elder son, chief of the province of Nsundi, who took the name of Alfonso. According to the chronicles there was an explosion of rejoicing a manifestation of faith and any sort of superstition and witchcraft were banned, and amulets and charms burned. However the witchdoctors, perplexed and horrified, looked on, waiting for the moment to retrieve their lost influence. They instigated criticism of the court and accused the king of pliability towards the god of the foreigners. When missionary thrust lessened, due to illness, climate and high mortality, they took command rallying around the King's second son, Panzua-a-Nzinga, who had refused to be baptised. Nzinga-a-Nkuwu, afraid of what was happening, first gave in to the requests of the witchdoctors and his son and then, frightened by a civil war and a “coup”, started a campaign to persecute both baptised and missionaries.

King Alfonso. The eclipse of the fledgling faith lasted 12 years, then, with the death of Nzinga-a-Nkuwu things changed. When Queen Leonor informed the elder son that his father was dying, Alfonso, who had remained to one side when the witchdoctors were reinstated, arrived with his followers at the gates of the capital and had his soldiers enter dressed as merchants. At the opportune moment he ordered the arrest of his brother Panzua-a-Nzinga (who died shortly afterwards of wounds inflicted during battles on the mbji, main Place in the city). When the King died, the elder son took the throne with the name of Alfonso I Mubemba-a-Nzinga (1465-1542), and the first thing he did was to re-establish relations with Portugal. He sent Pedro de Sousa, one of his followers, to speak with the King of Portugal Manuel I. Then with patience, dialogue and eloquence he gradually won the trust of his subjects and in the end without using violence, he brought his people back to the Catholic faith and this is why he is remembered as “Congo's greatest apostle”. Among his many successes we recall the conversion to Catholicism of the religious leader Mbata when everyone thought he would lead a rebellion and have the king burned at the stake. In the meantime from Lisbon he received more missionaries, theologians, teachers and catechism texts. Alfonso experienced many disappointments and failures, but he never lost hope. One of his greatest consolations was to see his son Henrique become the first Angolan Bishop.

The first Bishop. On 5 May 1518 Pope Leo X informed Henrique, with a Brief *Nuper Ecclesiae*, that he dispensed him from the canonical age required and despite his 23 years, appointed him Bishop of Utica (close to Carthage). Later in 1521 Bishop Henrique Kinu-Mbemba became auxiliary of Funchal with jurisdiction over the Kingdom of Congo. There is little direct information about the arrival of the Bishop in his own country or about his apostolate. From indirect references it emerges that the young Bishop was of “great comfort to his father and to the kingdom ” and under his guidance “the people returned en

masse to the Catholic faith". Bishop Henrique Kinu-Mbemba died in the second half of the year 1531: he was about 36 years old.

The first religious Congregations. King Alfonso died at the age of 77 (1542). Six year later on 20 June 1548, a first group of 4 Jesuits led by Fr Jorge Vaz arrived in M'Banza. In 1557 the Franciscans arrived and gradually took the place of the Jesuits. We do not know how many there were. The only ones remembered are Fathers Gaspar Conceição and Rodrigo das Pias. The first composed a Portuguese-Kikongo catechism and the second was the last to leave these lands. On 14 September 1584 the Discalced Carmelites (founded in 1574) arrived in Luanda. Franciscan Tertiaries arrived towards the end of 1605 with a new Bishop António de S. Estêvão, charged with opening a Friary in Luanda. In 1760 the Jesuits were expelled. On 30 May 1834, the Portuguese government issued a law suppressing all religious orders in Portugal and in the colonies. In March 1866 the first missionaries to return home were the Holy Ghost Fathers. In 1833 the Sisters of St Joseph of Cluny and the Hospitaller Sisters of the Immaculate Conception arrived. Between 1940 and 1960 the life of the Church in Angola experienced a time of great evangelisation with the arrival of numerous European missionaries following a Concordat between Portugal and the Holy See (1940) within the frame of which the Pope created the archdiocese of Luanda and the dioceses of Nova Lisboa (today Huambo) and Silva Porto (today Kwito-Bié) to replace the dioceses of Congo-Angolae, the apostolic prefectures of Lower Congo and Cubango and the independent Missions of Lunda and Cunene. The Capuchins returned in 1947 and gradually other congregations returned. On 4 February 1961 armed pro-independence conflict broke out. Those were difficult times for the Catholic Church in Angola. Angolans still remember two Italian missionaries killed in pro-independence violence: Fr Lazzaro Graziani, from Sarcedo, killed at the age of 43, on 15 March 1961 and Fr Piergiovanni Filippi, from Trieste, killed on 21 April 1961, at the age of 34. Later during the civil war which started after the proclamation of independence, three more Italian priests lost their lives because of fratricidal hatred: Fr Piergiorgio Cavedon, from Marano Vicentino, killed at the age of 37 on 2 January 1981; Fr Giuseppe Moretto, from Ciano di Montello, killed at the age of 46 on 27 May 1985 and Fr Amedeo Franco Giuliani, from Fenil del Turco, killed at the age of 47 on 21 July 1989. Also to be recalled, although he was killed in a helicopter crash on the border with Zaire, the tragic death of 51 year old Bishop Alfonso Nteka⁵³ of M'banza Congo.

New dioceses. After the storm between the Holy See and Portugal when Pope Paul VI granted an audience to the African nationalist leaders Amílcar Cabral of Guinea-Bissau, Agostinho Neto of Angola e Marcelino dos Santos of Mozambique (see N° 53, *page 38*), passed, the same Pontiff on, 25 February 1975, established an Apostolic Delegation. In the month of August he created 4 new dioceses: Novo Redondo, Saurimo, Ondjiva and Serva Pinto (today Menongue), united in the Catholic Bishops' Conference of Angola and São Tomé and Príncipe (CEAST), formed in 1967.

⁵³ Dictionary for African Christians. Biographies.
<http://www.dacb.org/newfrenchhomepage.htm>

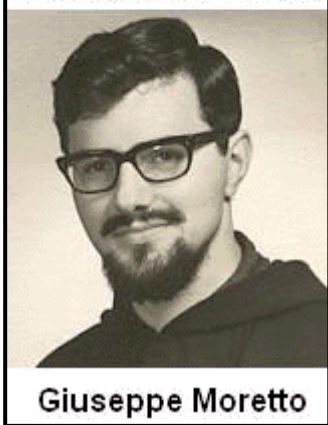
THE BLOOD OF THE FALLEN IN CHRIST

«Moral support for the whole society»

On 17 June 1992, a few days after returning from Angola, during the general Audience Pope John Paul II recalled: "In recent decades society and the Catholic Church and in Angola have experienced exceptionally difficult situations. (...) The Church was strongly threatened by the Marxist ideology which then prevailed. If it survived in those conditions it is thanks to a gift of Divine Providence, thanks to truly heroic missionaries and, something which should be highlighted, fruit of commitment and perseverance of the local catechists. Often they risked their lives to guarantee the service of the Word of God, maintaining the respective community in unity. Priests were in fact scarce and many of them as well as some sisters, were killed. At the end of May 1991 finally a treaty was signed



Mons. Afonso Nteka



Giuseppe Moretto

between the warring parties. Although the Church came out of this long period of war marked by great losses, her testimony of service and solidarity with the suffering people, made her a source of moral support for the whole society ".⁵⁴

As in Cameroon, so too in Angola, the list of the "martyrs of charity" is long. We mention a few. Between 1961 and 1996 seven Capuchins were killed: Fr. Lazzaro Graziani, Fr. Piergiovanni Filippi, Fr. Piergiorgio Cavedon, Fr. Giuseppe Moretto, Fr. Amedeo Giuliani, Fr. Carlantonio Pastorella and Bishop Afonso Nteka of the diocese of M'banza Congo (10 August 1991).⁵⁵ On 4 January 1999, Fr Albino Sawaku and two catechists were killed by armed men who broke into a mission in Katchiungu, north east of the city of Huambo (central Angola). In Malanje on 9 September 2002 seminarian Leonardo Muakalia Livongue was assassinated. Fr José Alfonso Moreira, aged 80, a Portuguese Holy Ghost Father, was killed on 9 February 2006 at his home in Bailundo. These witness of faith and many others whom we cannot mention in this short text, were commemorated during a meeting of Italian missionaries in Angola (Luanda, 13-16 June 2006) organised by the Italian Bishops' Conference and the Bishops' Conference of Angola and São Tomé. The Archbishop of Luanda recalled that their blood will always be fecund for the work of evangelisation, of

which the principal goal is "ensure that the message of the Gospel gradually bears fruit with the signs of the Kingdom of God in the areas of political, economic and cultural life of Angolan society" and that Angolans may "live the faith with consistency, transforming their own life and that of others ".

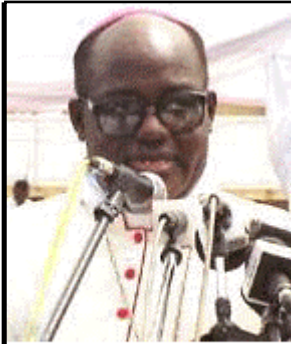
⁵⁴ http://www.vatican.va/holy_father/john_paul_ii/audiences/1992/documents/hf_jp-ii_aud_19920617_it.html

⁵⁵ <http://www.cappuccinivenezia.org/missio2.htm>

ARCHDIOCESE OF LUANDA

Metropolitan See

Archbishop Damião António Franklin



Mons. Damião
António Franklin

The archdiocese, created on 4 September 1940, was governed between 16 February 1986 and 23 January 2001, by the first and so far the only Angolan cardinal: Alexandre do Nascimento. In his place the Pope appointed **Archbishop Damião António Franklin**, born 6 August 1950. The auxiliary Bishop is Anastácio Kahango. The suffragan dioceses of Luanda are: Cabinda, Caxito, Dundo, Malanje, M'banza Congo, Ndalatando, Saurimo, Sumbe, Uije and Viana.

Archbishop Damião António Franklin is also president of the Catholic Bishops' Conference of Angola and São Tomé and Príncipe (CEAST). The archdiocese has an area of 1,074 km².

It was created as the diocese of São Salvador da Congo in 1596, with territory taken from the archdiocese of Tomé (today diocese of São Tomé and Príncipe). It assumed various names: São Paulo de Loanda, São Salvador da Congo, Santa Cruz de Reino de Angola. In 1940 it ceded part of its territory for the creation of new dioceses. Pope Benedict XVI on 6 June 2007 created the dioceses of Caxito and Viana, with territory taken from the archdiocese of Luanda, making them suffragan dioceses of the same metropolitan see. In 2007 the archdiocese had 2,341,000 baptised Catholics in a population of 3,184,681.

The first Christians. The birth of the city of Luanda is connected with a Portuguese expedition led by Paulo Dias de Novais who sailed from Lisbon on 23 September 1574 with two galleons, two caravels, two smaller ships and a galley ship. Four Jesuits sailed with almost seven hundred sailors. They landed on the island of Luanda (today connected by bridge to the mainland) on 20 February 1575. On reaching the mainland probably in the month of May, the Jesuits built a small chapel, later made into a church dedicated to Saint Sebastian. The fledgling city with three thousand local people was called São Paulo de Luanda. From here departed the conquests of the Kingdom of Ndongo o Angola. Many episodes of this landing were told by the Jesuit father Baltasar Afonso. While Novais engaged in war fortifying the hills and keeping the inhabitants at bay, the Jesuits evangelised and baptised the natives. It is said that in 1583 there were already 8,000 Christians in and around Luanda. The Jesuits also built several farms and in 1607 they began to build a College which for many years was the only institute where the first Angolan priests were formed.

Transferral. The first diocese of Congo-Angola was a desire of the Congolese King Alvaro II Mpanzu-a-Nimi. He made the request to Pope Clement VIII on the condition that it would be independent from the diocese of São Tomé. On 20 May 1596, with the Bull *Super specula* the Pope gave permission for the creation of the diocese adding a clause: "*Con riserva del giusto patronato a favore del re del Portogallo*". On 18 July of the same year, Clement VIII sent a Brief, *Dilatatum est*,

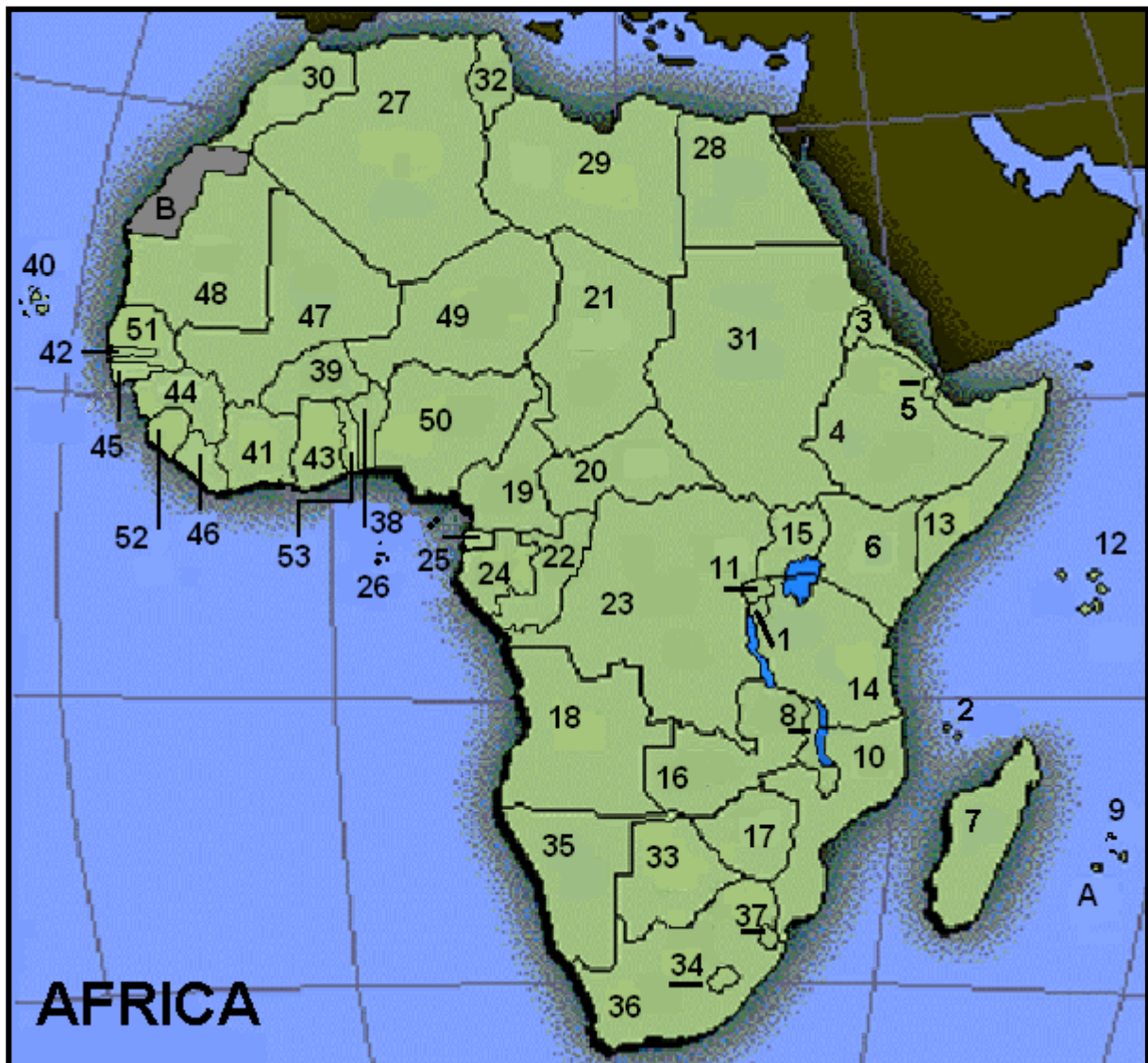
suggesting that the Congolese King should send an ambassador to Rome to swear obedience to the Holy See according to the practice of Christian kings. The creation of the new diocese led to a change in the name of the city of M'banza Congo, capital of the Kingdom of Congo, which took the name di San Salvador after the first church built there by the Jesuits in 1548. The first Bishop was Franciscan Miguel Rangel Homem, who had the right to have a church with the title of cathedral. The capital city at that time had a population of 50,000. On 22 September 1640 Bishop Francisco do Soveral sent a report to Rome. In it among other things he reminded the Holy See that on 7 August 1628 the See of the diocese of San Salvador (formerly M'banza Congo) had been transferred to Luanda. After his death, on 4 January 1642, the See of Luanda was vacant for 31 years until 1673.

Servant of God Francesco Lo Cascio da Licodia. Friar Francesco arrived in Luanda at the beginning of 1649 and remained there for 33 years until his death. He died a holy death. He was born at Licodia Eubea in Sicily and at the age of 20 asked to enter the local Capuchin Friary as a lay brother. He was greatly loved by the local people who called him affectionately "the saint of prophecies". He was a simple humble man and this earned the nickname of "donkey". Stories about the life of this friar are still heard Luanda. He formed a confraternity of altar servers, and would pray with them and teach them catechism. He died in Luanda on 18 April 1682. The Bishop, Mgr Manuel da Natividade promptly opened the diocesan process of his virtues and miracles and the information was later sent to Rome.

PORTUGUESE PATRONAGE AND PROPAGANDA FIDE

With the Bull *Praeclara clarissimi* Pope Julius III, on 30 December 1551, conferred on the King of Portugal, as Grand Master of the Order of Christ, complete jurisdiction of Portuguese overseas territories. This was the beginning of the structure of Portuguese Patronage the norms of which remained in force for 422 years and six months, until 24 April 1974. It was a contract with rights and duties on both sides: the Holy See recognised Portugal's right to rule territories discovered and to be discovered. In exchange the King of Portugal promised to provide missionary personnel for those lands, to build, preserve and restore structures and send sufficient bishops and clergy and guarantee their upkeep. The Holy See, for its part, accepted that the bishops and missionaries in those lands were only Portuguese; if others were accepted due to scarcity they were to have explicit permission from Lisbon. The King of Portugal had the right to present to the Holy See a tern of names (called "right of presentation") for the Pope to choose which one to consecrate Bishop. This Patronage ended formally on 24 April 1974 after four centuries. It should be remembered that because of this Portuguese Patronage, based on the principle '*evangelisation legitimates rule*' Lisbon never recognised Propaganda Fide the papal College established on 22 June 1622 with the Bull *Inscrutabili divinae* by Pope Gregory XV to oversee and direct all Catholic missionary activity. In particular, Lisbon always rejected one of Propaganda Fide's institutional duties: to protect missions from colonial powers and to plant in the missions sound ecclesiastical organisation (*plantatio Ecclesiae*), governed by native hierarchy.

AFRICA

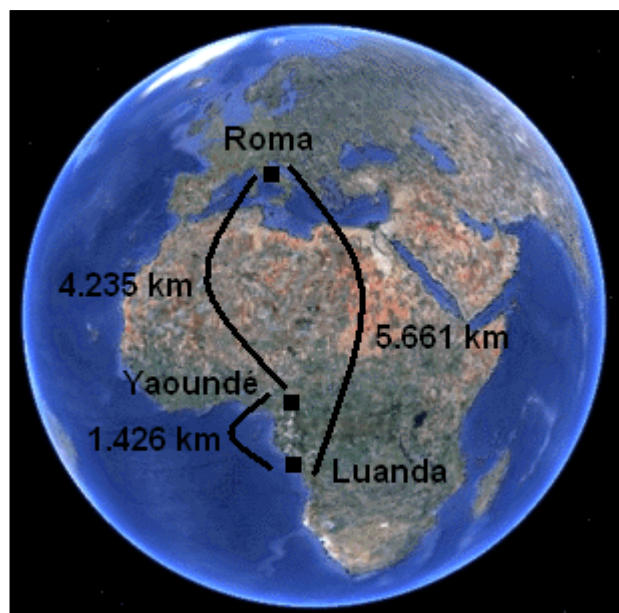


DISTANCES

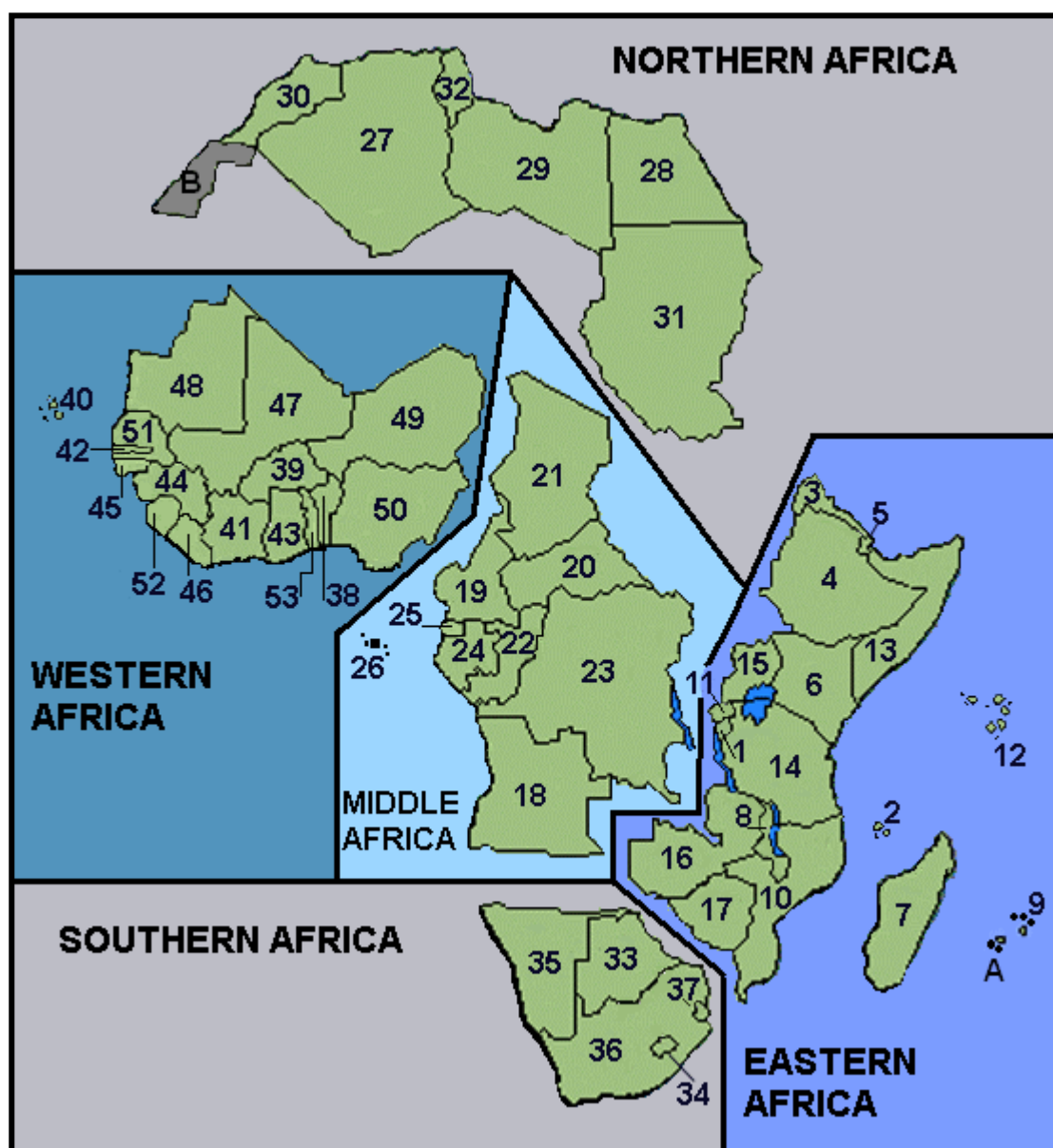
Rome – Yaoundé
4,235 km

Yaoundé – Luanda
1,426 km

Luanda – Rome
5,661 km



AFRICA – REGIONS



NORTHERN AFRICA

6 countries (2005 population 189,562,000)

plus disputed territory of West Sahara

MIDDLE AFRICA (2005 population 112,505,000)

9 countries

WESTERN AFRICA (2005 population 272,505,000)

16 countries

SOUTHERN AFRICA (2005 population 54,900,000)

5 countries

EASTERN AFRICA (2005 population 292,539,000)

18 countries

Plus La Reunion, French Overseas Department

REGIONS AND COUNTRIES OF AFRICA	POPULATION (a)		% CATHOLICS (b)	% MUSLIMS (c)
	2005	2010		
EASTERN AFRICA				
1. Burundi	7,859,000	9,553,000	67.10	10.0
2. Comores	798,000	902,000	0.70	98.0
3. Eritrea	4,527,000	5,323,000	3.50	69.3
4. Ethiopia	78,986,000	89,566,000	0.80	32.8
5. Djibouti	804,000	877,000	0.90	94.0
6. Kenya	35,599,000	40,645,000	24.90	10.0
7. Madagascar	18,643,000	21,299,000	29.20	12.8
8. Malawi	13,226,000	15,037,000	28.00	12.8
9. Maurizio	1,241,000	1,291,000	25.20	16.6
10. Mozambique	20,533,000	22,635,000	22.40	17.8
11. Rwanda	9,234,000	10,601,000	47.20	4.6
12. Seychelles	86,000	88,000	90.00	1.1
13. Somalia	8,196,000	9,486,000	0.001	99.0
14. Tanzania	38,478,000	43,542,000	28.90	35.0
15. Uganda	28,947,000	34,040,000	43.20	12.1
16. Zambia	11,478,000	12,625,000	32.50	----
17. Zimbabwe	13,120,000	13,760,000	9.90	1.0
(A) La Reunion ⁵⁶	785,000	836,000	92.20	----
	292,539,000	332,107,000		
MIDDLE AFRICA				
18. Angola	16,095,000	18,493,000	55.60	----
19. Cameroon	17,795,000	19,662,000	26.70	20.0
20. Central African Rep.	4,191,000	4,592,000	21.50	15.0
21. Chad	10,146,000	11,715,000	9.70	53.1
22. Congo	3,610,000	4,011,000	58.90	2.0
23. Democratic Rep. Of Congo	58,741,000	69,010,000	52.90	10.0
24. Gabon	1,291,000	1,390,000	55.20	1.0
25. Equatorial Guinea	484,000	545,000	93.30	----
26. São Tomé e Príncipe	153,000	165,000	73.30	----
	112,505,000	129,583,000		
NORTHERN AFRICA				
27. Algeria	32,854,000	35,423,000	0.009	99.0
28. Egypt	72,850,000	79,537,000	0.30	90.0
29. Libya	5,918,000	6,530,000	1.80	97.0
30. Morocco	30,495,000	32,381,000	0.07	98.7
31. Sudan	36,900,000	41,230,000	13.80	70.0
32. Tunisia	10,105,000	10,664,000	0.20	98.0

⁵⁶ French Overseas Department.

(B) <i>West Sahara</i> ⁵⁷	440,000	530,000	0.025	99.0
	189,562,000	206,295,000		
SOUTHERN AFRICA				
33. Botswana	1,836,000	1,953,000	4,6	10.0
34. Lesotho	1,981,000	2,044,000	48,80	----
35. Namibia	2,020,000	2,157,000	17,50	----
36. South Africa	47,939,000	49,278,000	6,80	1.5
37. Swaziland	1,125,000	1,160,000	5,10	10.0
	54,900,000	56,592,000		
WESTERN AFRICA				
38. Benin	8,490,000	9,872,000	27,80	24.4
39. Burkina Faso	13,933,000	16,097,000	11,80	50.0
40. Cape Verde	507,000	567,000	97,20	2.8
41. Ivory Coast	18,585,000	20,375,000	16,00	38.6
42. Gambia	1,617,000	1,845,000	2,80	90.0
43. Ghana	22,535,000	24,890,000	12,2	15.0
44. Guinea	9,003,000	10,28,000	2,70	85.0
45. Guinea Bissau	1,597,000	1,853,000	9,40	50.0
46. Liberia	3,442,000	4,311,000	4,90	20.0
47. Mali	11,611,000	13,506,000	1,70	90.0
48. Mauritania	2,963,000	3,363,000	0,20	99.0
49. Niger	13,264,000	15,791,000	0,10	80.0
50. Nigeria	141,356,000	158,313,000	15,10	50.0
51. Senegal	11,760,000	13,311,000	5,10	94.0
52. Sierra Leone	5,586,000	6,185,000	4,80	60.0
53. Togo	6,239,000	7,122,000	29,30	20.0
	272,505,000	307,436,000		

(a) Source: Population Division of the Department of Economic and Social Affairs of the United Nations Secretariat, World Population Prospects: The 2006 Revision and World Urbanisation Prospects: The 2005 Revision, <http://esa.un.org/unpp>, Saturday, January 10, 2009; 11:26:38 AM.

(b) Catholic Church's Year book of Statistics – 2006 - 2007.

(c) The World Factbook – December 2008.

<https://www.cia.gov/library/publications/the-world-factbook/index.html>

SAINT HELENA. The diocese includes the islands of Saint Helena, Ascension and Tristan da Cunha in the Southern Atlantic Ocean. It is a mission *sui iuris*, created 18 August 1986, with territory take from the archdiocese of Cape Town. 2004 Population: 5,500; baptised Catholics 100 (1.8% of the total) British overseas territory

^{57 57} Western Sahara is the largest non self-governing territory in the world. It was a Spanish colony (Spanish Sahara) until 1976 when Spain withdrew and Morocco annexed two thirds of the area and the rest 1979, after the withdrawal of Mauritania. The Front Polisario, active since 1973 in the struggle against colonisation, opposed annexation and proclaimed on 27 February 1976 the Democratic Arab Sahrawi Republic which established diplomatic relations with various countries. It was recognised by the African Union but not by the UN which spoke of “ non self-governing territory ”. Western Sahara has a post as observer and the UNO/ Guerrilla warfare against Morocco ended with a cease fire in 1991 and with a contextual promise to hold a referendum on self determination decided by the UN in January 1992. The referendum on the definitive status of status Western Sahara has not yet been held.

Radio 'Ecclesia' Angola

<http://www.radioecclesia.org/>

FM 97,5 MHz

In Angola, 8 December 1954, the closing day of the Marian Year called by Pope Pius XII, a new Catholic Radio station "Ecclesia" started broadcasting. On 24 January 1978, the Radio was nationalised by the MPLA government. In March 1997 however, after almost 20 years of talks and negotiations and no few arguments, the radio station was "newly inaugurated" in the presence of the then Archbishop of Luanda, Cardinal Alexandre do Nascimento. Among the numerous authorities present, the Minister of Communications. Nevertheless the situation of "Ecclesia" is not yet normal since it is not allowed to broadcast at the national level despite numerous and insistent requests from the Bishops' Conference, other ecclesial and diplomatic authorities. In over half a century of activity, this radio, one of the oldest in Africa, has encountered many difficult moments: during the colonial period, during the struggle for independence and afterwards during the different stages of civil war and more recently during the process of restoring peace and returning to normal. The radio structures are situated in the São Paulo, district at the offices of the Catholic Bishops' Conference of Angola and São Tomé and Príncipe. Daily programmes, after an experimental stage with a few hours a day, began on 19 March 1955. The Radio's first director was Fr José Maria Pereira. In 1964, Radio Ecclesia was the only radio in Angola, and one of the few in Africa, broadcasting 14 hours a day. Later the radio station moved to premises on the campus of the Luanda Seminary. In 1969, the year of its 15th anniversary, it was broadcasting 24 hours a day with a vast audience thanks to improved equipment. From the very beginning the Radio was faithful to its mission: diffuse the values of the Gospel, especially justice, solidarity and brotherhood. It has always given maximum attention to human development and aspirations for peace, freedom and integral development of the human person. Since 1975, the radio station experienced a period of uncertainty and suffering. The tragic events forced most of the radio's staff, writers, journalists, office workers and technicians to leave the country. Everything was reduced to a minimum. Fr. Abilio Ribas de Sousa took over the direction of the radio. A presidential decree N° 5/78 issued on 24 January 1978 nationalised every means of communication in Angola including Radio Ecclesia. That day the Radio went into a long period of hibernation until the above mentioned new 'inauguration' on 2 March 1997, 43 years since the first opening. Then with great effort this important means of evangelisation and Christian culture resumed its journey and its listeners, several million every day, confirm that Radio Ecclesia is in the hearts of Angolans. Let us hope for the removal, in the not too distant future, of all remaining obstacles and restrictions for this radio station, one of the most important broadcasters in West Africa. This is a right of the radio, but it is above all a right of the people of Angola, Christians and non Christians, who appreciate its programmes religious, journalistic, scientific and cultural as it has been acknowledged from many sides, including the highest national authorities.

THE PLACES



LUANDA

The capital of Angola, of which the full name is "São Paulo de Assunção de Luanda" was founded on 25 January 1575 by the Portuguese explorer Paulo Dias de Novais. Luanda⁵⁸, also called "Loanda", it is also the country's main port on the Atlantic coast. Today the population of Luanda is 2,583,981. In 1970 it was 480,613. From the beginning the city developed around the Fortaleza de São

Miguel (1634). The city between 1550 and 1850 circa, was the centre of massive slave trading towards Brazil. The city today is divided in two parts, Baixa or 'old city' around the port and the Cidade alta, the newer part. The main industries in and around the city produce textiles, beverages, building materials, food, plastic, cigarettes and shoes. There are also refineries of oil, extracted in the vicinity, which only in recent years have been repaired and modernised. In April 2008, Angola became Africa's first oil producing country with 1,873 barrels a day, overtaking Nigeria. It is in capital, governed by Senora Francisca do Espírito Santo (appointed by the central government), that the vertiginous growth of the country GNP, (24.4% in 2007) is most visible. The Chinese presence, according to the local press at least 500,000 in the whole country, is visible in certain districts of the city. For years China has been the principal collaborator in reconstruction in the country which in 2002 emerged devastated from 27 years of bloody civil war. Beijing offered 2 billion US dollars of financial backing, guaranteed by the exportation of oil and Chinese companies are involved in building infrastructures and services, roads, bridges, public buildings, houses, and so forth. Luanda is the principal but also the smallest of the country's 18 provinces. Other provinces are: Bengo, Benguela, Bié, Cabinda, Cuando Cubango, Cuanza Norte, Cuanza Sul, Cunene, Lunda Norte, Lunda Sul, Uíge and Zaire.

Luanda Sul District. Many city districts in life style, architecture and shops still retain Portuguese characteristics, they resemble parts of Lisbon such as *Boavista*, *Benfica*, *Alfama*. However today in the capital there is one place, Luanda Sul, which is a forest of cranes and a coming and going of cement mixer trucks which seems to anticipate the new city rising from the ruins. An economic⁵⁹ boom, in the first four years after the end of the war, produced a

⁵⁸ Provincial government web site:

<http://www.gpl.gv.ao/>

Angola Press:

http://www.portalangop.co.ao/motix/pt_pt/portal/capa/index.html

⁵⁹ According to the World Bank, in 2004 foreign investments more than tripled, reaching a peak of 185 million dollars. In 2005, Angola's economic growth was 14 percent, mainly due to the development of new sectors. Not only diamonds and oil, but also construction work, telecommunications and services, thanks to investments from Portugal, South Africa and China.

revolution in construction and town planning which transformed a greater part of the capital. The list of the projects is striking: sky scrapers, congress centres, shopping malls, concert halls, re-designing of port and airport, a Stock Exchange, ministries and other government buildings, vast residential areas, etc. And as always in this sort of situation, in Luanda, many have denounced the fact that to make room for Luanda Sul's new building sites, thousands have been evacuated. And many fear the phenomenon will spread in coming years.

Quatro de Fevereiro International Airport

• 20 March
Arrival of the Holy Father



Luanda's international airport Quatro de Fevereiro⁶⁰, is a civil-commercial and military structure. It lies 243 feet above sea level and has a length of 12,139 feet. In early January 2009 the *Enana* company which runs it, confirmed that a total of 74 million dollars will be invested for the work restructuring and expansion already underway. The work is expected to be completed before 2010, the date of the 27th Africa football championships *Copa das Nações Africanas* to be played in four cities: Luanda, Benguela, Cabinda and Huíla. The project includes two boarding lounges, 28 check-in desks and a capacity to serve 3.6 million passengers a year. The main runway 05-23, will be equipped with the most modern technical instruments. The airport is situated about 4 km from the capital and its name 4 de Fevereiro, recalls the beginning of the insurrection against the Portuguese when MPLA militants in the capital attacked a prison on 4 February 1961 to free political prisoners. Chronicles speak of 2,000 Portuguese killed and another 20,000 Angolans when Lisbon's army order a counter attack. That day, remembered as the Luanda Insurrection, marked the beginning of massive exodus of Angolans to what is today the Republic of Congo (Congo-Leopoldville) which lasted several years.

PRESIDENTIAL PALACE **(Palácio Presidencial da Cidade Alta – Palácio do Povo)**

• 20 March
Courtesy visit to the President of the Republic
Meeting with political and civil authorities and the diplomatic corps

The Presidential Palace⁶¹, previously the Palace of the Portuguese governors, residence and office of President José Eduardo Dos Santos, is situated in the Cidade Alta (and so is usually called Palácio presidencial da Cidade Alta). There are other importance buildings in this area: for example the National Assembly,

⁶⁰ <http://worldaerodata.com/wad.cgi?id=AO48521&sch=FNLU>

⁶¹ Home page Governo dell'Angola
<http://www.angola-portal.ao/Portaldogoverno/>

several ministries, the Church of Jesus, the mother church of Luanda (Igreja Matriz de Luanda).



Funtungo de Belas. Palácio de Cidade Alta has been the residence of the President since 11 November, but with a long interval. The first president and 'father' of independence António Agostinho Neto, established this building as the Presidency, renaming it Palácio do Povo. After his death 10 September 1979, the building, in poor condition, was made into a temporary Mausoleum for the governor, and his corpse, awaiting burial in a monument under construction, could be viewed in the Salão Principal. After the

embalmed body of the President, who died in the Soviet Union, had been moved to the centre of the Mausoleum (still not completed), work to renovate and remodel the Presidential Palace lasted until 1999. For over twenty years the President resided at Funtungo de Belas, 12 km from the capital Luanda.

The Presidential Palace has a history four centuries long; in fact colonial chronicles date the first buildings to the times of Governor and Capitão-General Manuel Pereira Forjaz (1607 – 1611). The building has always been associated with the colonial governor although with many different names: Casa dos Governadores, Casa de Residencia dos Governadores, Casa do Governo deste Reyno, Palácio de Residencia dos Governadores, Palácio de Residencia dos Excelentissimos Generais do Estado, Palácio dos Governadores e Capitães Gerais, Palácio Gneral.

The many different powers which succeeded one another in this Palace are a compressed history of these lands from the times of 'discovery' down to our day. Donataria do Reino de Sebaste na Conquista da Etiópia ou Guiné Inferior (1575 – 1589); Capitania-Geral do Reino de Angola (1589 – 1834)⁶²; Província de Angola (1834 – 1914); Colónia de Angola (1914 – 1951); Província de Angola (1951 – 1971); Estado de Angola (1971 – 1975) and Popular Republic of Angola (1975 – 2009).

Today the Presidential Palace presents itself completely renovated and despite restrictions to approach or photograph the building is still an important tourist attraction because of the altitude of the district, precisely the Cidade Alta, which offers a beautiful panoramic view of Luanda. Benedict XVI will be the first Pope to be welcomed here.



**Mausoleo
Presidente A. Neto**

⁶² To be recalled in this period, Dutch occupation of Luanda (1641 – 1648).

THE APOSTOLIC NUNCIATURE

• 20 March

Meeting with the Bishops of Angola and São Tomé e Príncipe

• 23 March

Holy Mass in private in the Nunciature Chapel

The present Apostolic Nuncio to Angola and also to São Tomé and Príncipe is Archbishop Giovanni Angelo Becciu,⁶³ titular archbishop of Roselle, appointed by John Paul II 15 October 2001. The secretary of the Nunciature is Mgr Gian Luca Perici.

Diplomatic Relations. Diplomatic relations between the Holy See and Angola are relatively recent. They were established on 8 July 1997 during an Audience granted by John Paul II to the Angolan President José Eduardo Dos Santos, whom he had already met in Luanda on the 6 and 10 of June 1992 on the occasion of the Papal Pilgrimage to mark the 500th centenary of Angola's evangelisation. "The decision of the Holy See to accept a request from the government of Angola to establish diplomatic relations, reads a communique issued at the time of that audience in 1997, signifies proper recognition of the parties (MPLA – UNITA) for a long time adversaries, which with patience have removed, although at a high price, the many obstacles on the path to peace. It also intends to encourage Angolan Catholics to support, with constructive initiatives of peace and loyal and generous collaboration, this 'new born hope' ". The statement also refers to the agreement of 11 April 1997 between the MPLA and UNITA led by Jonas Savimbi which months later was broken with a resuming of armed hostilities which only came to an end in 2002.

The first Ambassador. Angola's first Ambassador to the Vatican, José Bernardo Domingo Quiosa, presented his Credentials to John Paul II on 7 February 1998, who remarked, with regard to an agreement between the parties: " In this regard, together with my voice others are being raised on all sides demanding that the desired meeting between Mr José Eduardo dos Santos and Mr Jonas Malheiro Savimbi take place as soon as possible". "God blesses the courageous efforts of clear-sighted leaders in their search for what is best for the nation " the Pope added, saying he was certain that the Angolan people would not allow "war to continue to mortgage their future in the form of fear, suspicion and division ". In fact, "one cannot remain a prisoner of the past ": This does not mean forgetting past events; it means re-examining them with a new attitude and learning precisely from the experience of suffering. Reconciliation and dialogue can become "an option for personal and community growth", John Paul concluded. The present Angolan Ambassador to the Holy See, Armino Fernandes do Espirito Santo Vieira, presented his Credentials on 29 April 2002 to Pope John Paul II, who in his address observed with satisfaction: " I join in the nation's general joy at seeing its leaders opt for peace ". Underlining that " Angola has resumed the work of establishing nation wide harmony. " (...) " long, devastating years of civil war", the Pope said that for the future " justice and solidarity come into play, social virtues that must guide the economic and political decisions of national and international organisations".

⁶³ Rua Luther King , 123 - CP 1030 - Luanda
Tel.: (+244) 222 330532 ; 336289 - Fax: (+244) 222 332378
mail: nunc.nuncio@gmail.com

SÃO PAULO PARISH CHURCH

• 21 March

Holy Mass with bishops, priests, men and women religious, ecclesial movements and catechists of Angola and São Tomé



The parish church of São Paulo (Sambizanga municipality – district São Paulo) was built in the 1960s by Capuchin Fathers, but in 1982 it was taken over by the Salesians who still run it. The parish priest, Fr Manuel Román, speaking with the local press (Agenzia Angop), said the recent renovation of the church and adjacent structures, necessary in view of the Papal Visit, is part of Luanda archdiocesan plan to improve several church structures.⁶⁴ The restoration work, entrusted to an Anglo-Brazilian company, (ODEBRECHT) was possible thanks to the voluntary labour of 40 local workers, some very young. In this church

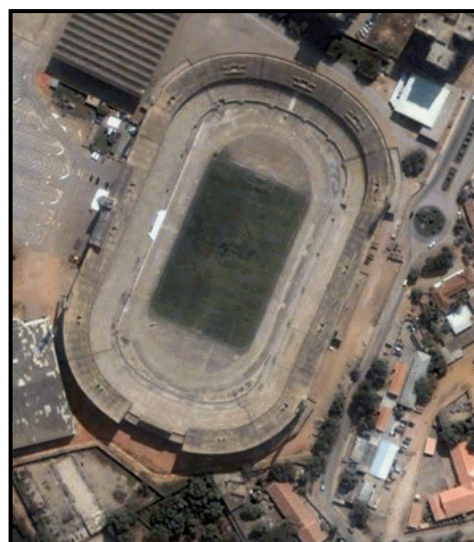
Benedict XVI, on Saturday 21 March, will celebrate Mass with the Bishops of Angola and São Tomé e Príncipe with the participation of the local priests, men and women religious, ecclesial movements and catechists. The parish lies south east of Largo de Cimangola where the Holy Father will celebrate the Eucharist with the Bishops of I.M.B.I.S.A., on Sunday 22 March

ESTÁDIO MUNICIPAL DOS COQUEIROS

• 21 March

Meeting with Young People

The Stadium is dear to the hearts of Angolans sports fans because of its history, although recent, and because it was the country's first sports centre. The Estádio Municipal dos Coqueiros (coconut palms) was inaugurated in 1947 and since then has hosted memorable matches of football, a national passion, and major African sports events, for example on 12 August 2005, the opening of the 5th Jogos da Comunidade dos Países de Língua Portuguesa. The stadium, renovated several times, can seat 20,000. It is situated in the Cidade Alta, not far from the Palácio Presidencial, but is easily reached from the lower part of the city. The structure, which belongs to the municipality, was recently equipped with regulation tartan tracks for athletics. It remained closed for five years due to financial difficulties, and was reopened only in 2004 in the presence of the President.



⁶⁴ Salesian Agency.

<http://infoans.org/1.asp?sez=1&sotsez=13&doc=3523&Lingua=5>

CIMANGOLA PLACE

• 22 March 2009

Holy Mass with the Bishops of I.M.B.I.S.A.
Recitation of the Angelus

Largo da Cimangola is a vast area of open land which looks on to the Atlantic Ocean. It lies in the north of the city between cement factories and the *Total Petroleum Refinery*. To the west of the Largo is the old city, la baixa, which



borders on the Atlantic coast opposite Ilha do Cabo or Ilha do Luanda (referred to as Ilha). This island is today connected with the mainland with an artificial isthmus on which an elevated roadway has been built. Opposite the island is the Fortaleza de São Miguel, built in 1634 to defend the town where today there is the Central Museum of the Angolan Armed Forces. In this vast urban complex there is also the Port of Luanda, the best in the whole of south west Africa since the island and the isthmus form a barrier which protects

the maritime basin.

The Port. The port of Luanda⁶⁵, always fundamental for the country's economy, during the years of struggle for independence and then civil war, was seriously damaged. When hostilities ceased the government's first priority was to rebuild the port and still today its infrastructures are continually subject to maintenance and extension. In recent years the area has acquired new strategic importance since oil was discovered in 1955 north of the city and the Bay of Luanda. Black Gold for Angola represents 60% of the GNP, 90% of income from exports and 83% of government income. The port has always represented, especially in these years of great effort to rebuild the country, not only a concrete economic challenge but also a 'symbol' of this re-birth. Moreover this area is frequented not only by tourists, ever more numerous, but by families which come here on holidays from the capital.

The first structures of the Port of Luanda date back to Paulo Dias de Novais, founder of the city (1575). By 1627 the port was already a strategic zone for Portuguese colonialism and, between 1640 and 1648, also for the trading of slaves who were put on ships for America or first carried to the Island of Gorée, 3.5 km, off shore from Senegal. The average depth of the Bay is 27.5 metres but close to the quayside it diminishes to 9 – 10 metres.

⁶⁵ <http://www.otal.com/angola/>

PARISH OF SANTO ANTÓNIO DE LISBOA

• 22 March

Meeting with Catholic Movements for the promotion of women

Santo António Parish (Province of Luanda, Municipality of Cazenga, in the district of Hoji-ya-Henda), created in 1966, by the Archbishop D. Manuel Nunes Gabriel, with territory taken from the parish of San Paulo dos Musseques. It was entrusted to the Portuguese Capuchin Friars Minor who decided to build a new church dedicated to Sant'Antonio de Lisboa on the basis of a project by the first parish priest Friar Cirino Vargas. The foundation stone was laid on 27 June 1971.



The country's vicissitudes delayed the work of building. And the church was completed in 2005. Next to the building, similar to a tent, there is a 35mt tower. Among many social initiatives we mention a primary school which instructs 1,300 children in shifts. In recent months work began to build a secondary school. The parish also has

a medical outpatient clinic which cares for 80 patients every day, mostly women and children.

Women and the family in Angola. For the Church and for the government Angola has a woman-family emergency. War left between 60% and 70% of the people, particularly women and children, living below the poverty line. In Angola 27% of girls and 32% of boys attend elementary school. Only 40% of the women have a regular job in public or private sectors, while 60% are employed illegally and paid a pittance. "The Ministry for the Family and the Promotion of Women was created - the President of Angola said a few weeks ago explaining the reasons for an official delegation to the 6th World Meeting of Families in Mexico - to combat these 'scourges'. And these "scourges" are not easily overcome when the prevailing culture does not foster healthy emancipation of women although the government has endorsed International Conventions to combat discrimination against women including the Declaration of the Rights of Women and Children. The difficult and precarious living conditions of most Angolan women affect also those who enter illegally from other countries, especially in northern Angola to work in diamond mines. Several international organisations such as "Doctors without Borders", have denounced sexual violence against women arrested in view of expulsion to Democratic Republic of Congo⁶⁶. As the Archbishop of Luanda recalled on 16 January 2007, the local Church donates over 300,000 dollars a year to help fight poverty and to increase instruction and formation of women and children. In this field church and government structures work together. Of course the family and traditional family values are threatened not only by precarious living conditions, but also by an invasion of dangerous cultural paradigms used by television stations to introduce models of life, called 'modern and liberal' and which in reality see Angolans only as 'consumers'. The presence of women in institutions has increased in recent years but is still very small. In the framework of the last elections a new registration campaign was launched in refugee camps on the outskirts of cities in border zones, but many Angolans, especially women have no identity papers. As citizens they do not exist and therefore cannot claim any rights.

⁶⁶ Statement by Doctors without Borders (MSF), 5 December 2007.

SANTUÁRIO DA NOSSA SENHORA DA MUXIMA

"Mamã do coração"



The Marian Shrine of Mamã Muxima, situated on the banks of the River Kwanza, about 130 km south west of the capital Luanda, was the first building to be erected by the Portuguese between 1594 and 1602. Muxima is a town situated in the municipality of Quiçama (or Kissama) in the Province del Bengo. It is the shrine most dear to Angolan popular piety: Bishop Joaquim Ferreira Lopes, Bishop of Viana, the diocese responsible for the Shrine presided the Mass on 15 August 2008, for the National Pilgrimage, held earlier because of

elections. In his homily he said the "Shrine of Muxima is the place in Angola where African spirituality shows itself in the most passionate manner".

Every year in the first weeks of September, thousands of faithful make their way to the Shrine and the numbers have increased every years since the end of the civil war in 2002. The return of peace and the clearing of anti-personnel mines from the roads brought a consistent flow of pilgrims. The pilgrims make a week long journey along dirt tracks and last year at least 160,000 made the traditional way on their knees to the church and took part in night time procession. Many remain close to the shrine for several days. The 7th National Pilgrimage in 2008, seven years since the last terrible stage of civil war which started in 1975, was celebrated with a theme which was also an invocation to the Blessed Virgin Mary Maria: *"Boa governação dentro e fora da igreja"* («Good government inside and outside the Church»). Explaining these words Bishop Anastácio Kahango, auxiliary Bishop of Luanda said "we pray that the government, the faithful and all citizens may realise the necessity to work to promote the common good. To act and work well there must be holiness, without it this good of the community can never be achieved". A trait of this national pilgrimage which involves the faithful from every region of Angola, even the most distant, is the centrality of the family. Those who are able, and they are many, take part in the pilgrimage as whole family: parents, children and close relations. At the Shrine, during Eucharistic Celebrations, hours of prayer or Adoration of the Blessed Sacrament, processions and the sacrament of reconciliation, the people implore the Mother of God, Mamã Muxima, «mamma of the heart», healing for a loved one, the return of a son missing in war, for family reunion and above all for peace so deeply appreciated after almost 30 years of fratricidal war. According the journalistic chronicles, this devotion to the Blessed Virgin Mary has the tenderness with which they address their own mother in daily life; this is why, popular piety chose to call the Shrine, Home of Mamma Muxima.

APOSTOLIC JOURNEY OF HIS HOLINESS BENEDICT XVI IN CAMEROON AND ANGOLA (17 - 23 MARCH 2009)

PROGRAMME

ITALY

TUESDAY, 17 MARCH 2009

Fiumicino (Roma)

10.00

Departure by plane from Leonardo Da Vinci Airport of Rome/Fiumicino for Nsimalen International Airport of Yaoundé (Cameroon).

CAMEROON

Yaoundé

16.00

Arrival at Nsimalen International Airport of Yaoundé

WELCOME CEREMONY at Nsimalen International Airport of Yaoundé

• *Address of the Holy Father.*

WEDNESDAY, 18 MARCH 2009

08.00

Private Holy Mass in the Chapel of the Apostolic Nunciature of Yaoundé.

10.00

COURTESY VISIT TO THE PRESIDENT OF THE REPUBLIC at the Palais de l'Unité of Yaoundé.

11.15

MEETING WITH THE BISHOPS OF CAMEROON at Christ-Roi Church in Tsinga

• *Address of the Holy Father.*

12.45

Luncheon with the Bishops of Cameroon and Papal entourage at the Apostolic Nunciature of Yaoundé.

16.45

CELEBRATION OF VESPERS WITH BISHOPS, PRIESTS, RELIGIOUS PEOPLE, DEACONS, ECCLESIAL MOVEMENTS AND REPRESENTATIVES OF OTHER CHRISTIAN CONFESSIONS OF CAMEROON at Marie Reine des Apôtres Basilica in Mvolé.

• *Address of the Holy Father.*

THURSDAY, 19 MARCH 2009

08.45

MEETING WITH REPRESENTATIVES OF THE MUSLIM COMMUNITY OF CAMEROON at the Apostolic Nunciature of Yaoundé..

• *Address of the Holy Father.*

10.00

HOLY MASS on the occasion of the publication of the INSTRUMENTUM LABORIS of the SECOND SPECIAL ASSEMBLY FOR AFRICA OF THE SYNOD OF BISHOPS at Amadou Ahidjo Stadium.

• ***Address of the Holy Father.***

16.30

MEETING WITH THE WORLD OF SUFFERING PEOPLE at Card. Paul Emile Léger Centre - CNRH of Yaoundé.

• ***Address of the Holy Father.***

18.30

MEETING WITH THE MEMBERS OF THE SPECIAL COUNCIL FOR AFRICA OF THE SYNOD OF BISHOPS at the Apostolic Nunciature of Yaoundé..

• ***Address of the Holy Father.***

19.30

Supper with Members of the Special Council For Africa of the Synod Of Bishops, with Cardinals and Bishops of Papal Entourage at the Apostolic Nunciature of Yaoundé..

FRIDAY, 20 MARCH 2009

07.00

Private Holy Mass in the Chapel of the Apostolic Nunciature of Yaoundé.

08.45

Farewell from the Apostolic Nunciature in Yaoundé.

10.00

FAREWELL CEREMONY AT Nsimalen International Airport of Yaoundé..

• ***Address of the Holy Father.***

10.30

Departure by plane from Nsimalen International Airport of Yaoundé for 4 de Fevereiro International Airport of Luanda (Angola).

ANGOLA

FRIDAY, 20 MARCH 2009

Luanda

12.45

Arrival at 4 de Fevereiro International Airport of Luanda.

WELCOME CEREMONY at 4 de Fevereiro International Airport of Luanda.

• ***Address of the Holy Father.***

17.00

COURTESY VISIT TO THE PRESIDENT OF THE REPUBLIC at the Presidential Palace of Luanda.

17.45

MEETING WITH THE POLITICAL AND CIVIL AUTHORITIES AND THE DIPLOMATIC CORPS at the Presidential Palace of Luanda.

• ***Address of the Holy Father.***

19.00

MEETING WITH THE BISHOPS OF ANGOLA AND SÃO TOMÉ in the Chapel of the Apostolic Nunciature of Luanda

• *Address of the Holy Father.*

19.45

Supper with the Bishops of Angola and São Tomé and with the Papal Entourage at the Apostolic Nunciature of Luanda.

SATURDAY, 21 MARCH 2009

10.00

Holy MASS WITH BISHOPS, PRIESTS, RELIGIOUS PEOPLE, ECCLESIAL MOVEMENTS AND CATECHISTS OF ANGOLA AND SÃO TOMÉ at São Paulo Church of Luanda

• *Address of the Holy Father.*

16.30

MEETING WITH YOUTH at Dos Coqueiros Stadium of Luanda.

• *Address of the Holy Father.*

SUNDAY, 22 MARCH 2009

10.00

MASS WITH THE BISHOPS OF I.M.B.I.S.A. (INTERREGIONAL MEETING OF BISHOPS OF SOUTHERN AFRICA) at Cimangola Square in Luanda

• *Address of the Holy Father.*

RECITATION OF THE ANGELUS DOMINI at Cimangola Square in Luanda..

• *Address of the Holy Father.*

16.45

MEETING WITH CATHOLIC MOVEMENTS FOR THE PROMOTION OF WOMEN at Santo António Parish of Luanda..

• *Address of the Holy Father.*

MONDAY, 23 MARCH 2009

07.30

Private Holy Mass in the Chapel of the Apostolic Nunciature of Luanda..

09.15

Farewell to the staff of the Apostolic Nunciature of Luanda..

10.00

FAREWELL CEREMONY at 4 de Fevereiro International Airport of Luanda.

• *Address of the Holy Father.*

10.30

Departure by plane from 4 de Fevereiro International Airport of Luanda for Ciampino Airport (Roma).

ITALY

MONDAY, 23 MARCH 2009

Rome

18.00

Arrival at Ciampino Airport (Rome).

PAPAL MAGISTERIUM

CAMEROON - BENEDICT XVI (2006)

" The Church's life in Cameroon was marked last year by the 10th anniversary of the Post-Synodal Apostolic Exhortation *Ecclesia in Africa*, which Pope John Paul II signed in Yaoundé in September 1995". Benedict XVI, said this on 18 March 2006, in his address to the Bishops of Cameroon in a collective audience to conclude their visit "ad Limina Apostolorum". "That moment of grace, lived with faith and hope, revealed a real, organic pastoral solidarity throughout the African Continent. This was displayed in particular by the fruitful and stimulating sessions of the Special Assembly for Africa of the Synod of Bishops".



• **Gospel and culture.** Referring again to "*Ecclesia in Africa*", Pope Benedict said: "I hope that the ecclesiological and spiritual insights contained in this text, true antidotes to discouragement and resignation, will inspire in your Communities and in the Bishops' Conference fresh enthusiasm for carrying out the saving mission that the Church has received from Christ. You must make the Gospel penetrate the depths of your peoples' cultures and traditions, characterised by their wealth of human, spiritual and moral values, without ceasing to purify these cultures through a necessary conversion of everything in them opposed to the fullness of truth and life as revealed in Jesus Christ. This also calls for proclaiming and living the Good News. It means entering undaunted into a critical dialogue with the new cultures linked to the appearance of globalization, so that the Church can bring them an ever more relevant and credible message while staying faithful to the commandment she has received from her Lord (cf. Mt 28: 19)".

• **Lights and shadows.** With regard to the hope which opens new evangelisation and at the same time the challenges and dangers, the Pope recalls: "Your quinquennial reports emphasize the unfavourable financial and social context that increases the number of people who live in a very precarious condition, weakening social ties and bringing the loss of a certain number of traditional values such as the family, sharing, attention to children and young people, the sense of generosity and respect for the elderly. The invasion of the sects that exploit the gullibility of the faithful to drag them far from Christ and the Church, the different practices of popular religiosity that flourish in the communities which should be continually purified as well as the ravages of AIDS, are so many challenges to which you are asked to give precise theological and pastoral responses in order to evangelise peoples' hearts in depth and reawaken their consciences. In this perspective, it is right to help all members of the Church without exception to develop ever greater intimacy with Christ, nourished by the Word of God, an intense prayer life and regular reception of the sacraments. May you guide them on the paths of a sounder and more adult faith that can

transform hearts and consciences profoundly, giving birth to more and more friendly relations and greater solidarity among all!"

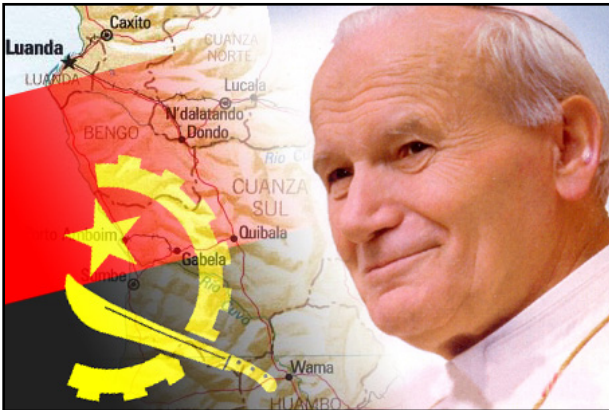
• **Church, school and communion.** Benedict XVI, reminding the Cameroonian Bishops of the power of the word and witness asked them to "call people to find Christ in the power of the Spirit and to strengthen them in the living faith." and he added: "I warmly hope that the riches of your preaching, your concern to promote structured catechesis and to guarantee a demanding initial and continuing formation for catechists, your support for theological research and the attention you pay to your ministry of sanctification will give rise to a new impetus of holiness in the Communities. Christians will then be able to take their place and act competently in social and political milieus and in the economy, proposing to their compatriots an ideal of the person and of society that conforms with basic human values and the teachings of the Church's social doctrine. The Church is called to become more and more a home and school of communion. From this perspective the work done together in a spirit of charity, in your Episcopal Conference composed of French-speaking and English-speaking Bishops, is already in itself an eloquent sign of that unity which you experience, and serves to carry forward the evangelization of your people, marked by ethnic differences. I encourage you to continue in this direction, showing by your words and writings how the Catholic Church takes to heart the promotion of the well-being and dignity of all the People of Cameroon without exception, and the fulfilment of their profound aspirations to unity, peace, justice and fraternity. "

• **Truth, charity and dialogue.** "Dear Brothers in the Episcopate, at the end of our Meeting I would like to encourage you to pursue the work of evangelization in your Country. I also invite you to continue in a spirit of sincere and patient dialogue, lived in truth and charity, to build up brotherly relations with other Christian confessions and believers of other religions, to express the love of Christ the Saviour which gives rise to the human desire to live in peace and to form a brotherhood of peoples! The Church in Cameroon, in this part of Central Africa so devastated by war, always remains a tangible sign of the peace that must be built, a peace that surpasses withdrawal into identity or race, banishes the temptation of revenge or resentment and strengthens people in new relations founded on justice and charity! "

• **Human promotion.** "The Church in Cameroon is constantly concerned with expressing specifically and effectively the love of Christ for everyone in the varied contexts of development, human advancement, justice and peace and health care, revealing the close connection between evangelization and social action. I appreciate the initiatives promoted in this perspective and greet the Christians involved in them, especially in the area of pastoral health care, highlighted in particular on the occasion of the World Day of the Sick held last year in Yaoundé. This event will certainly have contributed to making public opinion more aware of the Church's pastoral commitment and her mission to the sick and to teaching basic health care, for fruitful collaboration with partners working in the health-care sector. ".⁶⁷

⁶⁷ On page 20 see address of Benedict XVI to the new Ambassador of Cameroon to the Holy See, Antoine Zanga, 16 June 2008.

ANGOLA - JOHN PAUL II (2004)



The last “ad Limina Apostolorum” visit of the Bishops Angola and São Tomé and Príncipe was under the pontificate of John Paul II. The Bishops were received collectively on 22 October 2004. The Pope greeted them and said: “On your return, tell the priests, consecrated persons, catechists and the other lay faithful that the Pope is praying for them and encourages them to face the challenges posed by the Gospel, a seed of

new life for your nations. And please convey to all your fellow citizens my cordial good wishes for peace and brotherhood in God, the Father of all. ”.

• **Peace, justice and reconciliation.** John Paul said "I implore our common Father to strengthen within all of you the spirit of solidarity and ecclesial concern, so that the Bishops' Conference may fulfil ever better its role as a place for the brotherly exchange of ideas and collaboration", and he added: "More than ever today, Angola needs peace with justice; it needs reconciliation and must reject every temptation of violence. I remind everyone that violence cannot solve humanity's problems, nor does it contribute to overcoming disputes. The courage for dialogue is essential. I am convinced that the effort and good will of the parties concerned in the unresolved issues can help build a culture of respect and dignity. This is the moment for a deep national reconciliation; it is necessary to work without respite to offer the future generations a Country in which all members of society can live side by side and cooperate. The Church, which suffered enormously during the hostilities, must maintain her vigorous position in order to protect the people who have no voice. My dear Brothers in the Episcopate, I urge you to work constantly for reconciliation and to bear an authentic witness to unity through supportive gestures of solidarity for the victims of the decades of violence".

• **Special concern for the young.** As in 1992, during his pilgrimage to Angola e São Tomé, John Paul II returned to this task and said to the Bishops: "Young people require you to pay special attention to the battle they must wage for a decent future in a widespread situation of poverty, all too often complicated by the fact that they have no family, since it has either been dispersed or broken up, and by the consequences of the war that have traumatized them. Help them to reject "the temptation of unlawful short-cuts towards false mirages of success and wealth" (Message for 1998 World Day of Peace, n. 7). These are often the product of deceptive publicity that can exercise a great attraction, especially on the young; to neutralize it, they must realize that they truly are a new generation of builders who are called to build the civilization of love in freedom and solidarity. In the difficulties they encounter, may young people never lose hope in the future! As the World Youth Days have shown, they have a special ability to dedicate the best of their energies to solidarity for the needy and to the search for Christian holiness. May they stay united with Christ, through a life of prayer and an intense sacramental life, in order to pass on the values of the Gospel in their

own walk of life and generously to assume their role in the transformation of society”.

• **Christian Initiation.** "Do not lose sight of the long way you still have to go before the Gospel can transform the spirit and heart of the Christian faithful from within so that they may recognize one another as brothers and sisters in Christ. To this end, an adequate Christian initiation is essential. It must lead the baptized on the one hand to renounce the concepts of their ancestors such as sorcery or concubinage, and on the other hand, to oppose the secularized or even agnostic mindset that predominates. Actually, ancient practices that have not yet been purified by the Spirit of Christ, difficulty in feeling a member of the one family redeemed by the Blood of Christ and the dangers inherent in a materialistic and atheistic society, weaken family ties and those among groups.. Spare no effort, therefore, to ensure that the baptized assimilate the Gospel message properly and model their lives on it, without forcing them to give up any authentic African values. It is a question of leading them to be won over by Christ and so come to depend radically upon him and desire to live his life and follow him on the path of true holiness (cf. I Thes 4: 3). To this end, ask the faithful of your Dioceses to turn their gaze to Christ and help them to contemplate his face. The liturgical and sacramental apostolate, catechetical, biblical and theological formation, the different forms of art and music and the various means of social communication, traditional or modern, must all serve to ensure that believers absorb and live the riches of their faith, so that they can share fully in the life of their own Ecclesial Community. ".

• **The family.** “I am thinking at this time above all of those baptized persons in your communities whose irregular situation with regard to marriage prevents them from being admitted to Eucharistic Communion (cf. *Ecclesia de Eucharistia*, n. 37). May the full power of God's grace be revealed in their lives, impelling them to conversion with the comforting prospect of taking part at last in God's banquet! Next to this shadow, your quinquennial reports also recall the witness offered by countless families who live faithfulness to Christian marriage heroically, in a context of civil legislation or traditional customs that are not exactly conducive to monogamous marriage. This is evident in various phenomena such as concubinage (mentioned above) and polygamy, divorce and prostitution; some of this immoral behaviour leads to the spread of AIDS. The very heavy toll of victims that this epidemic has taken and its serious threat to the social and economic stability make it impossible to ignore. While doing everything in your power, dear Bishops, to defend the holiness of the family and the priority place it occupies in society, do not cease to proclaim, loud and clear, the liberating message of authentic Christian love. The many educational programmes, both religious and secular, must stress the fact that true love is chaste love and, at the same time, that chastity offers a well-founded hope of getting the better of the forces that threaten the institution of the family and of freeing humanity from the devastating scourge of AIDS. Here I repeat the recommendation that I addressed to you in the Apostolic Exhortation *Ecclesia in Africa*: "The companionship, joy, happiness and peace which Christian marriage and fidelity provide, and the safeguard which chastity gives, must be continuously presented to the faithful, particularly the young" (n. 116).

JOHN PAUL II

16 PILGRIMAGES TO AFRICA

Pope John Paul II between 1980 and 2000 visited Africa 16 times carrying his magisterium to 42 different countries. And seven of these he visited more than once.⁶⁸ It is not easy therefore to offer a summary of this itinerant magisterium not only because the issues touched upon, were many and of great importance, but also because his teaching covers a vast area of time, two decades, for the rapidly changing continent, and is quantitatively abundant. In those 16 Apostolic Journeys to Africa, 109 days of apostolate on the continent, John Paul gave no less than 433 addresses.

ANGOLA AND CAMEROON

As we said above John Paul II visited both Angola (June 1992) and Cameroon (August 1985 and September 1995).

The 5th Centenary. In Angola, on 7 June the Pope celebrated the Eucharist for the closing of the year to commemorate the 5th centenary of evangelisation at «Praia do bispo». Addressing thousands of faithful participating in the Mass John Paul said: "Taking into consideration the new lap which awaits you Christians, I cannot fail to urge you to undertake new efforts for evangelisation involving all the living forces of the Church. I was pleased to hear that in the month of July, thanks to your bishops, there will be a National Meeting of the Laity which will be the first concrete response to the challenge of new evangelisation in Angola. The immense task of the laity is to be living leaven of the Gospel in every structure of the country's social, economic and political life. Not only the Church but also your nation needs you for its reconstruction, which will not be exclusively material and economic but above all moral and spiritual. Awaiting you is the immense task of promoting the dignity and rights of men and women; to protect life in every stage, from conception to natural death; of action in favour of the family threatened by ideologies and campaigns which undermine family unity and indissolubility; of active participation in the political life of the nation, to build a society of more freedom, justice and solidarity; for social communications, means

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5 th - 1 -	1980 - (2 May - 12 May) - 72 addresses
10 th - 2 -	1982 - (12 February - 19 February) - 43 addresses
27 th - 3 -	1985 - (8 August - 19 August) - 44 addresses
32 nd - 4 -	1986 - (1 December 1986) - 1 address
39 th - 5 -	1988 - (10 September - 19 September) - 43 addresses
41 st - 6 -	1989 - (28 April - 6 May 1989) - 36 addresses
44 th - 7 -	1989 - (14 October - 16 October 1989) - 10 addresses
45 th - 8 -	1990 - (25 January - 1 February 1990) - 36 addresses
49 th - 9 -	1990 - (1 September - 10 September 1990) - 41 addresses
54 th - 10 -	1992 - (19 February - February 1992) - 41 addresses
55 th - 11 -	1992 - (4 June - 10 June 1992) - 19 addresses
57 th - 12 -	1993 - (3 February - 10 February 1993) - 28 addresses
67 th - 13 -	1995 - (14 September - 20 September 1995) - 13 addresses
70 th - 14 -	1996 - (14 April 1996) - 6 addresses
82 nd - 15 -	1998 - (21 March - 23 March 1998) - 6 addresses
90 th - 16 -	2000 - (24 February - 26 February 2000) - 4 addresses

which must be privileged channels for the Gospel, and for the diffusion of a Christian culture and a civilisation of love ".

Nation and culture. During a meeting with Catholic intellectuals and students in a Yaoundé, Cameroon, on 13 August 1985, John Paul II said: "In front of all the countries represented at UNESCO, whom I was invited to address in 1980, I stressed the importance of culture for greater human fullness. The human person, I stated, is the subject, the object and the goal of culture. What matters is the quality of his being, more than the quantity of his possessions and his products. An essential task of culture is education, hence the primary role of the family and the school. "The nation exists "through" culture and "for" culture, and it is therefore the great educator of human persons so they may " be more" in the community" (John Paul II, Allocutio ad UNESCO habita, 14, 2 June 1980: Insegnamenti di Giovanni Paolo II, III/1 [1980] 1647). Its history goes beyond the individual, the family, the ethnic origin, although ethnic origin has its own cultural history and own language. I was thinking at the time of the new nations of the international community "struggling to preserve their own identity and their own values from the influence and pressures of models proposed from outside" (Ivi). This proper identity is not closed to other cultures. By definition, the concept of university implies a demand for universality, that is openness to the truth in every field, to the whole truth. Nothing of the material universe is foreign to it and nothing of the spiritual universe is excluded from its intellectual concerns".

Presentation of the exhortation "Ecclesia in Africa". During his second journey to Cameroon to present to the Church's of Africa the post-synodal Exhortation "*Ecclesia in Africa*", on 15 September, John Paul II said: "In this solemn session of the Synod convoked to entrust to you the Pastoral Exhortation *Ecclesia in Africa*, containing the priorities and commitments for the future evangelisation of the Continent, I think of the variegated mosaic of ethnic groups, of the divisions and challenges of your history. Do not allow differences and distances between you to become crystallised in walls which can divide you, but instead make them occasions and means for discovering and sharing the extraordinary riches of the heart of Christ: He is the point of encounter and redemption, because He is united in some way with every human person and with his Cross He pulled down the walls of enmity, making all in Him, one new man". Then the Pope reminded those present: "Among the themes of the Synod, great attention was naturally given to inculturation. For the peoples of the world it is after all a matter of receiving the Son of God made man, through whom human nature was "raised up to a divine dignity in our respect too", ... "the Son of God has united Himself in some fashion with every man." ... "He merited for us life by the free shedding of His own blood"... "In Him God reconciled us(25) to Himself and among ourselves" (Gaudium et Spes, 22). These fundamental words of the Second Vatican Council lead us in our reflection on the path of inculturation. Every human person is called to welcome Christ in his or her profound nature. Every people is called to welcome him with all the riches of its heritage. With his whole being, the human person is loved and saved by Christ, he allows himself to be taken by his presence and purified by the Spirit. This is an encounter which transforms, because love changes the person who receives the Lord. And Jesus comes with both greatness and with fraternal humility; with his presence He enriches all that is good in man and changes all that is impure. I mentioned, during Mass, the parable of the vine and the branches: inculturation is authentic

when the living branches let themselves be grafted onto the vine which is Christ and pruned by the owner of the vineyard, who is the Father ”.

AFRICA – 1980/2000

The Magisterium of John Paul II in the lands of Africa, between 1980 and 2000, is vast and many are the important passages which deserve to be mentioned. However we limit ourselves to recalling only a few, particularly those which remain vividly in the memory of the African Churches and the peoples.

2000 (90th - 16th)

God renders us free. Here on Mount Sinai, the truth of “who God is” became the foundation and guarantee of the Covenant. Moses enters “the luminous darkness” (The Life of Moses, II, 164), and there he is given the Law “written with the finger of God” (Ex 31:18). But what is this Law? It is the Law of life and freedom! At the Red Sea, the people had experienced a great liberation. They had seen the power and fidelity of God; they had discovered that he is the God who does indeed set his people free as he had promised. But now on the heights of Sinai, this same God seals his love by making the Covenant that he will never renounce. If the people obey his Law, they will know freedom for ever. The Exodus and the Covenant are not just events of the past; they are for ever the destiny of all God’s people!

*Egypt Jubilee Pilgrimage to Mount Sinai, Monastery of Saint Catherine
26 February 2000.*

1998 (82nd - 15th)

The family, essential priority. The Special Assembly for Africa of the Synod of Bishops considered the evangelization of the family to be a major priority, since it is through families that the African family will be evangelized (cf. Ecclesia in Africa, 80). Moreover, marriage and family life are the normal path of holiness for the majority of the faithful entrusted to your care. Therefore, your unremitting efforts to lead couples to discover the truth, the beauty and the richness of grace to be found in their new life together in Christ remain an essential part of your pastoral responsibilities and the surest way to ensure a genuine inculturation of the Gospel.

Nigeria, Abuja, 23 March 1998.

1996 (70th - 14th)

Progress in justice. International cooperation should therefore lead to the integral development of man and society, that is development which concerns not only the economic aspect, but involves every dimension of human life. In this way, this cooperation will promote stability and peace. When the deepest aspirations of a people are unfulfilled, the consequences can be devastating, and can lead to simplistic solutions which constitute a threat to the freedom of individuals and societies and which at times are imposed with violence. If, instead citizens are offered prospects for the future based on authentic solidarity among all, they are more likely to continue along the path of authentic human progress with justice and harmony. It is evident that it is not up to religious leaders to find technical solutions to the problems of modern economy and international cooperation. Nevertheless they have a great responsibility in social life. They must

be, in a way, the conscience of society, reminding people of the moral principles which must be considered when making concrete decisions, calling for respect for authentic human values such as protection for human life, the dignity of the person and honesty. They also have the duty to speak out on behalf of the weak and the needy whose voices are not heard.

Tunisia, Presidential Palace Carthage, 14 April 1996.

1995 (67th - 13th)

The scourges of Africa. "It is true that Africa has a long, sad history of exploitation at the hands of others (cf. *John Paul II*, Eucharistic Concelebration for the Opening of the Special Assembly of the Synod of Bishops for Africa, 7 [10 April 1994]). Today this situation continues in new forms, including the crushing burden of debts, unjust trading conditions, the dumping of harmful wastes, and the overly demanding conditions imposed by structural adjustment programmes. Not only the Church, but also many international bodies, including the United Nations Summit for Social Development held in Copenhagen in March of this year, have called for aid programmes and economic policies to promote real social progress and development, through efforts to eradicate poverty, stimulate employment and help all sectors of society to take a more active part in the public debate on policies. There is one other factor affecting Africa which needs serious attention: the international arms trade. I make my own the recommendations of the Synod, appealing to countries that sell arms to Africa to desist, and asking African governments "to move away from huge military expenditures and put the emphasis on the education, health and well-being of their people" (cf. *John Paul II*, *Ecclesia in Africa*, 118). »).

South Africa, Johannesburg, 17 September 1995.

1993 (57th - 12th)

Traditional religions. "The Second Vatican Council, which traced the path of the Church for the end of this millennium, acknowledged that in the different religious traditions there exists seeds of good and truth, seeds of the Word. The Council encouraged the disciples of Christ to discover "the riches which God in his magnificence gave to the peoples" (Ad gentes, 11). These are the foundations of fruitful dialogue, as the Apostle Paul told the early Christians: "let your minds be filled with everything that is true, everything that is honourable, everything that is upright and pure, everything that we love and admire-with whatever is good and praiseworthy." (Phil 4, 8). This is the origin of our attitude of respect: respect for true values, wherever they are, respect above all for the human person who strives to live these values, values which help him overcome fear. You are strongly attached to the traditions handed on by your forefathers. It is right to be grateful to the elders who handed on to you a sense of the sacred, faith in One God who is good, love for worship, consideration for moral life and harmony in society. Your Christian brothers and sisters, appreciate, like you, all that is beautiful in these traditions because they, like you, are sons and daughters of Benin. But they are just as grateful to their "fathers in the faith", from the apostles to the missionaries, for bringing the Gospel to them. These missionaries shared with them the "Good News" that God is Father and He came among men through his Son Jesus Christ, who bears a joyful message of freedom. If we go back in history we see that these missionaries who came from Europe had themselves received the Gospel when they already had a religion, a belief. By welcoming the message of God, they lost nothing. On the contrary, they had the

opportunity to encounter Jesus Christ and to become, in Him, through baptism, sons and daughters of the God of Love and Mercy".

Benin, Cotonou, Thursday 4 February 1993.

1992 (55th - 11th)

The Church-family-of-God. The Church is the family of God. In a certain sense the Church is the family of families. What Saint Paul writes in today's liturgy refers both to the family and to the Church. Since the early centuries the family has been called "the domestic church". It is "the Church's domestic shrine" (*Familiaris consortio*, 55), where husband and wife strive with the help of grace to sanctify married life, because God chose to make use of conjugal love to give new men and women to the world and complete the building up of his Kingdom. But paternity and maternity do not end with the birth of the child: they include the education of children. In the past it was the whole family, the whole village which looked after the education of the children and young people. With changes brought by time, this duty falls much more to parents: they must transmit to children human values and the flame of the Christian faith which they need in order to become conscious citizens and illuminated Christians. And parents render authentic service to the life of their children if they help them make their life a gift, respecting mature decisions and encouraging with joy a vocation, including a vocation to the religious life or the priesthood. A son who becomes a priest, a religious or a missionary; a daughter consecrated to God and to serving the Church, are a blessing for the family. Through this son or daughter the whole family is part of this personal offering to God, this service of the Christian community. The family in good spiritual health finds support in the Church and becomes a fundamental moral strength for society. The Bishop of Rome hopes that families like this may be born on the Church and in society in São Tomé.

São Tomé, 6 June 1992.

1992 (54th - 10th)

Gorée, sanctuary of black suffering. "Coming to Gorée, where we would wish to abandon ourselves to the joy of thanksgiving, how can we not be saddened at the thought of other facts evoked by this place? The visit to the "slave house" reminds us of the slave trade of blacks which Pius II, writing in 1462 to a missionary bishop on his way to Guinea, described as "a major crime", "magnum scelus". During a whole period of the history of the African continent black men, women and children were brought to this place to be sold as merchandise. They came from all different countries, and in chains departed for other places, retaining as the last vision of their native Africa the massive basaltic rock of Gorée. We can say that this island remains in the memory and in the heart of the whole black diaspora. Those men, those women and those children were victims of shameful trading, in which the baptised persons who took part were not living their faith. How can we forget the enormous suffering inflicted, denying the most elementary of human rights, on the peoples deported from the continent of Africa? How can we forget the human lives annihilated by slavery? It is necessary to confess in all truth and in humility this sin of man against man, this sin of man against God. How long is the path the human family must walk before its members learn to see one another and respect one another as images of God, to love one another as sons and daughters of the same heavenly Father! From this African sanctuary of

black suffering, we implore forgiveness from heaven. We pray that in future the disciples of Christ will show themselves to be fully observant of the commandment of brotherly love left by their Master. We pray they may never again be oppressors of their brothers and sisters, in any way, but seek instead to imitate the compassion of the Good Samaritan of the Gospel reaching out to help people in need. We pray that the scourge of slavery with all its consequences may disappear forever: are not the recent painful incidents on this continent a call to keep watch and to continue long and laborious conversion of heart? At the same time, we must oppose new forms of slavery, often insidious, such as organised prostitution, which shamefully exploits the poverty of the peoples of the third world. In this epoch of crucial changes, Africa today suffers greatly from the subtraction of living forces exercised on her in the past. Africa's human resources were weakened for a long time in some of its regions. Therefore, the help of which it feels the need, is rightly due. Please God, may active solidarity be shown towards Africa to help overcome its tragic difficulties!"

Senegal, Gorée, 22 February 1992.

1990 (49th - 9th)

The pain of the scourge of AIDS. Burundian society, as many others in the world, is exposed to a grave danger. I am thinking of the AIDS pandemic which strikes a growing number of your compatriots, especially young adults and, sad to say, children. This demands your pastoral concern for all and leads you to reflect profoundly on the origins and consequences of this evil. (...) I would remind you that the gravity of this disease refers not only to the suffering and deaths which it inexorably causes, but also its anthropological and moral implications. This epidemic differs from many others experienced by humanity, due to the fact that deliberate human behaviour plays a role in its diffusion. Whereas the evolution of mentalities tend to hide the maturing of death of which we cannot deny the place in the destiny of every person, the threat of AIDS places our generations before the end of earthly life in a much more horrifying way since it is connected, directly or not, with the transmission of life and with love. There is a presentment that the vital potentiality of being is threatened by mortal potentiality. It is therefore necessary to help people understand what this disease reveals: besides the biomedical problem, there appears what I call "a sort of immune deficiency at the level of essential values". Information on the risks of infection and organisation of prevention from a strictly medical point of view, would not be worthy of man unless they urge him to rediscover the demands of affective maturity and ordered sexuality. At the same time I said: "This is why the Church, reliable interpreter of the law of God and "expert in humanity", desires not only to speak a series of "no" to certain behaviour, but above all to propose a life style fully significant for the human person. She indicates a positive ideal with vigour and with joy " (15 November 1989). (...) And this is the difficult problem of the meaning of suffering, the value of every life, even which it is wounded and weakened. The disciples of Christ crucified cling with love to the foot of the cross carried by these poor people, with whom the Saviour wished to identify himself. There is need of much generosity on the part of Christian communities, to support families devastated by the illness of one of their members, to shoulder responsibility for children deprived of their parents. Let us hope the day is near when this scourge will be conquered. But, faced with the present day suffering,

let us seek to be living witnesses of the loving mercy of God. We must be bearers of hope, of faith in Christ who gave His life for the salvation of many.

Burundi, Bujumbura, 5 September 1990.

1990 (45^o - 8th)

The Church, sacrament of salvation. The Bishop of Rome, coming here to you today, dear brothers and sisters, comes with the same, “confession” of faith as Saint Peter. When we profess our faith in Christ, the only Son of God, of the same being with the Father, we proclaim the glory of God; and, at the same time, we announce the salvation which God revealed to humanity in Jesus Christ. The Church is a sacrament of this salvation, because the Lord said to Peter: “To you I will give the keys of the Kingdom of Heaven. Whatever you bind on earth shall be bound in heaven and whatever you loose on earth will be loosed in heaven” (Mt 16, 19). This is why the Church is a sacrament of eternal salvation: the Church, the servant of every individual and of all peoples; and Peter - and, in continuity with him, his successors - becomes the first administrator of this service. He becomes as we say, the “servant of the servants of God”. The present Bishop of Rome, successor of Peter the Apostle, when he visits local Churches all over the world, desires only to proclaim to all nations “the greatness of God”, to announce “the wonders of His grace”. Yes, “announce the wonders of the grace” of God! Those “wonders” which the Lord continues to work in the history of mankind and in our personal lives; just as he continues to work in your human experience and in the history of your Cape Verdian people. You, dear brothers and sisters, are a people which has greatly suffered. But this has undoubtedly helped to strengthen your fidelity to the Gospel which profoundly impregnated your ancestral traditions and which, at many times, will be a source of comfort to continue on the path of serious work, a source of hope in order to continue the struggle.

Cape Verde, Mindelo, Island of San Vicente, 26 January 1990.

1989 (44th - 7th)

Racist prejudice, blasphemy against the Creator. And now I come to your first question: “How to build true unity on a multiracial island such as Mauritius?”. I say to you, as Jesus said, it is important to have “an eye that is clear”. “The lamp of the body is the eye. It follows that if your eye is clear, your whole body will be filled with light.” (Mt 6, 22). With regard to unity of the human race, to have “an eye that is clear”, means being convinced of the equal dignity of all races. “For those who believe in God - said my predecessor Paul VI - all human beings, even the less fortunate, are sons and daughters of the universal Father who created them in his own image and guides their destinies with provident love. Paternity of God means brotherhood of mankind: this is a main point of Christian universality, a point common to other great religions and an axiom of the highest human wisdom of all times, that wisdom which cultivates the dignity of man ” (Paul VI, “Allocutio ad Nationum apud Sedem Apostolicam Legatos, ineunte anno 1978”, II, die 14 ian. 1978: Insegnamenti di Paolo VI, XVI [1978] 30 s.). Racist prejudice, blasphemy against the Creator, can only be combated at the root: the human heart. As Jesus says: “ For it is from within, from the heart, that evil intentions emerge ” (Mk 7, 21). To nurture racist thoughts goes against the message of Christ, because the neighbour whom Jesus asks me to love is not only members of my group, my environment, my religion or my nation: my neighbour is every person I meet on my path. It is a question of purifying our vision of

others. This is an undertaking which lasts throughout life: it is an aspect of conversion of heart, it is the price to pay for gradually eliminating exaggerated attachment to our own customs and traditions. Young Mauritians, of different races and cultures, you are drawing ever closer to the world of work: if you prepare a more tolerant society, you will achieve God's plan for the human family. You will help eliminate for the future the misunderstanding and suffering which too often accompanies mixed marriages. Encourage healthy openness and you will avoid the unbearable trial of marginalisation for some of you.

Mauritius, Rose Hill, 15 October 1989.

1989 (41st - 6th)

The ecumenical movement. The Gospel we have just heard, leads us to the heart of the mystery of unity. In his prayer to the Father, Jesus reveals the source and supreme model of unity: "May they all be one, just as, Father, you are in me and I am in you" (Jn 17, 21). On this subject Saint Cyprian speaks of the Church as a "people which draws its unity from the Father, the Son and the Holy Spirit" (De Orat. Dom., 23). We know that Jesus alone, with his Cross and Resurrection, made our unity with God and among ourselves possible. This he achieved in the one Church that she might be a sign of the unity to which all are called. Unfortunately, during the centuries, members of the Church fought and separated. Whereas Jesus prayed that his disciples might be "one so the world may believe", they, revealing their divisions and oppositions in the presence of those who heard the message of Christ for the first time, damaged the "most holy cause of the preaching of the Gospel" (Unitatis Redintegratio, 1). (...) I encourage Malagasy Catholics to participate fully in the ecumenical movement, together with their bishops, showing boldness and imagination. I remind them that the Catholic Church irreversibly committed herself to this movement in the Second Vatican Council, faithful to her own convictions which are the expression of the will of the Lord received in faith. In the Council decree on ecumenism, the Catholic Church clearly proclaimed her intention to participate in movements for the unity of Christians, in the name of the Lord Jesus who, through the Holy Spirit, "gathered together the people of the New Covenant, who are the Church, into a unity of faith, hope and charity" (Unitatis Redintegratio, 2). Later, with the publication of an ecumenical directory - at present being revised - directions were given for the implementation of the council guidelines. In fact "The attainment of union is the concern of the whole Church, faithful and shepherds alike. This concern extends to everyone, according to his talent," (Unitatis Redintegratio, 5).

Madagascar, Antananarivo, 29 April 1989.

1988 (39th - 5th)

Human promotion and evangelisation. The Church's pastoral endeavours, even those which clearly manifest her preferential option for the poor and most neglected, will be ineffective unless they are grounded in the evangelizer's own untiring search to progress in Christian holiness. According to Jesus, the disciple's union with the Father and the Son is essential "so that the world may believe" (Jn. 17, 21). This is what the bishops of the Council and the Fathers of the Extraordinary Synod proposed for the present circumstances of the Church and of the world. This is what you must proclaim to the priests, religious and laity of your particular Churches. This is what we must proclaim together in the College of Bishops. Certain statements of the Extraordinary Synod which perhaps did not receive sufficient publicity merit repetition. The Final Report says: "Today

we have tremendous need of saints, for whom we must assiduously implore God... In our day above all, when so many people feel an interior void and spiritual crisis, the Church must preserve and energetically promote the sense of penance, prayer, adoration, sacrifice, self-giving, charity and justice” (Synodi Extr. Episc. 1985 Relatio Finalis, II, A, 4). Fidelity to Christ is also the motivating force of all evangelization. The Church exists to evangelize (Cfr Lumen Gentium, 17; Ad Gentes, 1). As the “universal sacrament of salvation”, she is impelled by her own catholic nature to preach the Gospel to all peoples. And the “plantatio Ecclesiae” (Ad Gentes, 6) throughout this Southern African region is far from complete. The calls made on her to respond to so many immediate needs and emergencies of a humanitarian and social nature must not cause her to forget the Lord’s specific command: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matth. 28, 19). I encourage you to continue to face with courage and wisdom the challenge of the evangelization of Africa. Africa needs the Gospel of Jesus Christ. Southern Africa thirsts for his kingdom of “righteousness, faith, love and peace” (2 Tim. 2, 22). If asked what is the Church’s overriding concern in Southern Africa, we should not hesitate to say: The Church is here to proclaim salvation in Jesus the Lord, “for there is no other name under heaven given among men by which we must be saved” (Act. 4, 12). The primary task of each of the particular Churches over which you preside is to evangelize, so that “all things can be restored in Christ, and in him mankind can compose one family and one people” (Ad Gentes, 1). ”

*Zimbabwe, Harare, Meeting with the Bishops of I.M.B.I.S.A.,
Saturday, 10 September 1988.*

1986 (32nd - 4th)

Commitment of Lay Catholics. Addressing lay Christians, first of all I say to them: dear brothers and sisters, deepen your faith. Do not stop at elementary notions of catechism received in childhood. You could not resist when questioned by sectarian groups, or questions posed by science or new lifestyles. Therefore listen again to the word of God, especially during Sunday Mass. Reflect and pray together: in Movements, Rosary groups, in your different meetings, for prayer, catechesis, neo catechumenate, in basic ecclesial communities. “Because where two or three are gathered in my name I am in their midst”, Jesus said (Mt 18, 20). Approach the sacraments of Reconciliation and the Eucharist, where you find the forgiveness and the strength of Jesus. And this concerns everyone, men and women. Irradiated by the Spirit of Christ, you will desire to live and bear witness to Him. Your family life, your life of work, in relations with neighbours, in society or in your profession, everything will be impregnated with a new spirit, the spirit of service, courage to work, honesty, and justice, purity which is respect for the person and love which seeks their good. And in this spirit you will participate in the progress of your country under every aspect, political and social responsibilities, improving living conditions and customs, building the future of the Seychelles, welcoming tourists who can be an opportunity for sharing, openness, service and witness of giving and receiving. The Church and the government have complementary roles which demand respect for the different competencies and collaboration for the good of the people. In every field of life, Christ calls you to be his courageous witnesses. In the parish and in the diocese he calls you to do your part in the services offered by the ecclesial community:

catechesis, liturgy, service of charity. The next Synod will encourage the laity of the world to assume more seriously their rightful place in the Church.

Seychelles, Victoria, 1st December 1986.

1985 (27th - 3rd)

Muslims and Christians. Dialogue between Christians and Muslims is today more necessary than ever. It flows from our fidelity to God and supposes that we know how to recognize God by faith, and to witness to him by word and deed in a world ever more secularized and at times even atheistic. The young can build a better future if they first put their faith in God and if they pledge themselves to build this new world in accordance with God's plan, with wisdom and trust. Today we should witness to the spiritual values of which the world has need. The first is our faith in God. God is the source of all joy. We should also witness to our worship of God, by our adoration, our prayer of praise and supplication. Man cannot live without prayer, any more than he can live without breathing. We should witness to our humble search for his will; it is he who should inspire our pledge for a more just and more united world. God's ways are not always our ways. They transcend our actions, which are always incomplete, and the intentions of our heart, which are always imperfect. God can never be used for our purposes, for he is above all. This witness of faith, which is vital for us and which can never tolerate either infidelity to God or indifference to the truth, is made with respect for the other religious traditions, because everyone hopes to be respected for what he is in fact, and for what he conscientiously believes. We desire that all may reach the fullness of the divine truth, but no one can do that except through the free adherence of conscience, protected from exterior compulsions which would be unworthy of the free homage of reason and of heart which is characteristic of human dignity. There, is the true meaning of religious liberty, which at the same time respects God and man. It is the sincere veneration of such worshippers that God awaits, of worshippers in spirit and in truth. We are convinced that "we cannot truly pray to God the Father of all mankind, if we treat any people in other than brotherly fashion, for all mankind is created in God's image". (Decl. Nostra Aetate, n. 5). Therefore we must also respect, love and help every human being, because he is a creature of God and, in a certain sense, his image and his representative, because he is the road leading to God, and because he does not fully fulfil himself unless he knows God, unless he accepts him with all his heart, and unless he obeys him to the extent of the ways of perfection. Furthermore, this obedience to God and this love for man should lead us to respect man's rights, these rights which are the expression of God's will and the demands of human nature such as it was created by God. Therefore, respect and dialogue require reciprocity in all spheres, especially in that which concerns basic freedoms, more particularly religious freedom. They favour peace and agreement between the peoples. They help to resolve together the problems of today's men and women, especially those of the young. Normally the young look towards the future, they long for a more just and more human world. God made young people such, precisely that they might help to transform the world in accordance with his plan of life. But to them, too, the situation often appears to have its shadows. In this world there are frontiers and divisions between men, as also misunderstandings between the generations; there are, likewise, racism, wars and injustices, as also hunger, waste and unemployment. These are the dramatic evils which touch us all, more particularly the young of the entire world. Some

are in danger of discouragement, others of capitulation, others of willing to change everything by violence or by extreme solutions. Wisdom teaches us that self-discipline and love are then the only means to the desired renewal. God does not will that people should remain passive. He entrusted the earth to them that together they should subdue it, cultivate it, and cause it to bear fruit. You are charged with the world of tomorrow. It is by fully and courageously undertaking your responsibilities that you will be able to overcome the existing difficulties. It reverts to you to take the initiatives and not to wait for everything to come from the older people and from those in office. You must build the world and not just dream about it. It is by working in harmony that one can be effective. Work properly understood is a service to others. It creates links of solidarity. The experience of working in common enables one to purify oneself and to discover the richness of others. It is thus that, gradually, a climate of trust can be born which enables each one to grow, to expand, and "to be more". Do not fail, dear young people, to collaborate with the adults, especially with your parents and teachers as well as with the "leaders" of society and of the State. The young should not isolate themselves from the others. The young need the adults, just as the adults need the young. In this working together, the human person, man or woman, should never be sacrificed. Each person is unique in God's eyes. Each one ought to be appreciated for what he is, and, consequently, respected as such. No one should make use of his fellow man; no one should exploit his equal; no one should condemn his brother. It is in these conditions that a more human, more just, and more fraternal world will be able to be born, a world where each one can find his place in dignity and freedom. It is this world of the twenty-first century that is in your hands; it will be what you make it. This world, which is about to come, depends on the young people of all the countries of the world. Our world is divided, and even shattered; it experiences multiple conflicts and grave injustices. There is no real North-South solidarity; there is not enough mutual assistance between the nations of the South. There are in the world cultures and races which are not respected. Why is all this? It is because people do not accept their differences: they do not know each other sufficiently. They reject those who have not the same civilization. They refuse to help each other. They are unable to free themselves from egoism and from self-conceit.

Morocco, Casablanca, 19 August 1985.

1982 (10th - 2nd)

Following Christ. I wish to make particular mention of religious brothers and to praise them and to encourage them. Your vocation, my dear brothers, is not an easy one, especially because the spirit of the world does not appreciate evangelical poverty and humble service. You are called to follow Christ in a life of total self-giving which does not generally bring public acclaim. Many people cannot understand your vocation because they cannot grasp how Christ's invitation, when accepted, can truly bring joy and deep fulfilment: "If any man would come after me, let him deny himself and take up his cross and follow me". The Christ who emptied himself is your model and your strength. You yourselves, then, must never begin to doubt your own identity. Your understanding of your vocation, your transparent happiness and infectious peace, and your zealous commitment to your apostolate and to the good of the people whom you serve are an eloquent witness to the power of Christ's grace and to the primacy of his love. All religious, both brothers and sisters, must be aware that temptations will not spare them. Your three vows will sooner or later be tested in the crucible of

problems, crises and dangers. Your intense love of Christ and his Church will teach you how to remain faithful. In particular, you will have to seek ever more authentic ways to live lives of evangelical poverty in a country in which the gap between the rich and the poor is widening all the time. In the Nigeria of today you are also expected to be a leaven in society through a spirit of humble service, exercised particularly among the poor. This type of consecrated service is the opposite of complacency, arrogance and privileged position. In planning your apostolate and the professional training of your members, each congregation should take full account of the local Church or diocese. The diocese is a spiritual family of which the bishop is the father and head, and religious must avoid the temptation of running programmes parallel to those of the diocese. Rather the entire diocese – priests, religious and laity – should coordinate its apostolic plans and strategy and give corporate witness to Christ.

Nigeria, Ibadan, 15 February 1982.

1980 (5th - 1st)

The Mother of God. Among the many joys I experience in my pastoral visits in Africa, the one you offer me at this moment is very special. Your plan to build a shrine dedicated to the Mother of God and to venerate her with an image of Our Lady of Czestochowa, so loved in my native Poland, is for me a motive of deep joy. I congratulate those who are working on this project and I wish the Consolata Missionaries a fruitful ministry in future in this place. This name, "Mother of God" given to one of your churches will always be a call to progress in authentic Marian piety as my beloved predecessor, Paul VI, explained in his apostolic exhortation *Marialis Cultus*. Marian devotion well understood will lead Christians towards ever deeper knowledge of the Trinitarian mystery following the example of Mary. She abandoned herself to the loving will of the Father in her "be it done unto me" at the Annunciation. She believed in the Spirit who worked the amazing divine maternity in her womb. She contemplated the Word of God living the human condition for the salvation of humanity. Mary of Nazareth is the first believer of the New Covenant and she experiences God, Three in One, source of all Life, all Light and all Love. We beg her to guide those baptised in the name of the Father, the Son and the Holy Spirit, to discover the true face of God. With Mary you will love the Church. "The active love she showed at Nazareth, in the house of Elizabeth, at Cana and on Golgotha - all salvific episodes having vast ecclesial importance - finds its extension in the Church's maternal concern that all men should come to knowledge of the truth (cf. 1 Tm. 2:4), in the Church's concern for people in lowly circumstances and for the poor and weak, and in her constant commitment to peace and social harmony, as well as in her untiring efforts to ensure that all men will share in the salvation which was merited for them by Christ's death." (Paul VI, *Marialis Cultus*, 28).

Zaire, Kinshasa, 5 May 1980.

PAPAL JOURNEYS IN AFRICA BETWEEN 1969 AND 2009

PAUL VI

N° journey	COUNTRY VISITED (in alphabetic order)	DATE	PLACES VISITED
8 th	1. Uganda	31 July – 2 August 1969	Kampala - Entebbe

JOHN PAUL II

55 th	1. Angola	4 – 10 June 1992	Luanda, Humabo, Lubango, Cabina, M'Banza Congo (Catumbela), Benguela
10 th	2. Benin I	17 February 1982	Cotonou
57 th	Benin II	3 – 5 February 1993	Cotonou, Parakou
39 th	3. Botswana	13 – 14 September 1988	Gaborone
5 th	4. Burkina Faso I	10 May 1980	Ouagadougou
45 th	Burkina Faso II	29 – 30 January 1990	Ouagadougou, Bobo Dioulasso
49 th	5. Burundi	5 – 7 September 1990	Bujumbura, Gitega
27 th	6. Cameroon I	10 – 14 August 1985	Yaoundé, Garoua, Bamenda, Douala
67 th	Cameroon II	14 – 16 September 1995	Yaoundé
45 th	7. Cape Verde	25 – 27 January 1990	Isola del Sale, Praia, Mindelo
27 th	8. Central African Rep.	14 August 1985	Bangui
45 th	9. Chad	30 January – 1 February 1990	N'Djamena, Mondou, Sarh
5 th	10. Congo	5 May 1980	Brazzaville
5 th	11. Ivory Coast I	10 – 12 May 1980	Abidjan, Yamoussoukro, Adzopé
27 th	Ivory Coast II	10 August 1985	Abidjan
49 th	Ivory Coast III	9 – 10 September 1990	Yamoussoukro
90 th	12. Egypt	24 – 26 February 2000	Cairo
10 th	13. Gabon	17 – 19 February 1982	Libreville
54 th	14. Gambia	23 – 24 February 1992	Banjul
5 th	15. Ghana	8 – 10 May 1980	Accra. Kumasi
54 th	16. Guinea	24 – 26 February 1992	Conakry
45 th	17. Guinea-Bissau	27 – 28 January 1990	Bissau, Cumura
10 th	18. Equatorial Guinea	18 February 1982	Malabo, Bata
5 th	19. Kenya I	6 – 8 May 1980	Nairobi
27 th	Kenya II	16 – 18 August 1985	Nairobi, Massai Mara Park
67 th	Kenya III	18 – 20 September 1995	Nairobi
39 th	20. Lesotho	14 – 16 September 1988	Maseru, Thaba-Bosiu, Roma
41 st	21. Madagascar	28 April – 1 st May 1989	Antananarivo, Antsiranana, Fianarantsoa
41 st	22. Malawi	4 – 6 May 1989	Blantyre, Lilongwe
45 th	23. Mali	28 – 29 January 1990	Bamako
27 th	24. Morocco	19 August 1985	Casablanca
44 th	25. Maurizio	14 – 16 October 1989	Plaisance, Port Louis, Le Reduit, Mont Tabor, La Ferme (Rodrigues), Rose Hill, Sainte-Croix, Curepipe
39 th	26. Mozambique	16 – 19 September 1988	Maputo, Beira, Nampula
10 th	27. Nigeria I	12 – 17 February 1982	Lagos, Enugu, Onitsha, Kaduna, Ibádan
82 nd	Nigeria II	21 – 23 March 1998	Abuja, (Enugu), Onitsha
41 st	28. Réunion (*)	1° - 2 May 1989	St. Denis

49 th	29. Rwanda	7 – 9 September 1990	Kigali, Kabgayi
55 th	30 São Tome e Principe	6 June 1992	São Tome
32 nd	31. Seychelles	1 December 1986	Victoria
54 th	32. Senegal	19 – 23 February 1992	Dakar, Ziguinchor, Poponguine, Goree
67 th	33. South Africa	16 – 18 September 1995	Johannesburg, Pretoria
57 th	34. Sudan	10 February 1993	Khartoum
39 th	35. Swaziland	16 September 1988	Manzini
49 ^o	36. Tanzania	1 – 5 September 1990	Dar es Salaam, Songea, Mwanza, Tbaro, Kia, Moshi
27 th	37. Togo	8 – 10 August 1985	Lome, Pya, Kara, Togoville
70 th	38. Tunisia	14 April 1996	Tunisi, Cartagine
57 th	39. Uganda	5 – 10 February 1993	Entebbe, Kampala, Gulu, Kasese, Soroti
5 th	40. Zaire I (now DR C)	2 – 6 May 1980	Kinshasa, Kisangani
27 th	Zaire II (now DR C)	14 – 16 August 1989	Kinshasa, Lubumbashi
41 st	41. Zambia	2 – 4 May 1985	Lusaka, Kitwe
39 th	42. Zimbabwe	10 – 13 September 1988	Harare, Bulawayo
BENEDICT XVI			
11 th	1. Cameroon	17 – 20 March 2009	Yaounde
11 th	2. Angola	20 – 23 March 2009	Luanda
(*) French overseas department.			

News that arrives from some African countries continues to be a cause of profound suffering and real worry. I ask you not to forget these tragic occurrences and our brothers and sisters who are involved! I ask you to pray for them and to be their voice! (...)I trust that the local political Authorities, those responsible for the international community and every person of goodwill will not withhold efforts to make the violence cease and to honour the commitments made in order to build solid foundations for peace and development. We entrust our intentions to Mary, Queen of Africa.

Benedict XVI, Regina Caeli, 27 April 2008.

40 YEARS AGO THE PILGRIMAGE OF PAUL VI



The first Pope to visit Africa in modern times was Paul VI who was there from 31 July to 2 August 1969. The country chosen for his 8th International Pilgrimage was Uganda where the Pope, in the capital Kampala, presided the closure of the Symposium of the Bishops Africa (31 July) and on the same day had a meeting with the Ugandan President Milton Obote. Among the many activities of the Holy Father we recall the Ordination of twelve Bishops at Kololo, an address to the Uganda

Parliament, meetings with the Diplomatic Corps and with representatives of Islam (1 August), a Visit to the Sanctuary of Namugongo and an address to members of the Anglican Church of Uganda (2 August).

Here are a few passages of the magisterium of Pope Paul VI:

God Bless Africa!

The Church, you may be sure, will not remain a passive spectator. Already Church leaders have exhorted clergy, missionaries, and all Christians, to collaborate actively in each Nation's efforts towards economic and social development. For Development is the new name of Peace, «To wage war on misery and to struggle against injustice is to promote, along with improved conditions, the human and spiritual progress of all men, and therefore the common good of humanity» (Populorum progressio, No. 76). To all, Christians and non-Christians alike, may Our coming to this Continent bear humble witness to Our sincere affection for Africa. May Our presence here, through the intercession of the holy Martyrs of Uganda, stir up that immense movement of brotherly love, which can transform the peace and progress of peoples from a difficult ideal into a glorious reality. God save Uganda! God bless Africa!

Entebbe International Airport, Thursday 31 July 1969.

African Christianity

The expression, that is, the language and mode of manifesting this one Faith, may be manifold; hence, it may be original, suited to the tongue, the style, the character, the genius, and the culture, of the one who professes this one Faith. From this point of view, a certain pluralism is not only legitimate, but desirable. An adaptation of the Christian life in the fields of pastoral, ritual, didactic and spiritual activities is not only possible, it is even favoured by the Church. The liturgical renewal is a living example of this. And in this sense you may, and you must, have an African Christianity. Indeed, you possess human values and characteristic forms of culture which can rise up to perfection such as to find in Christianity, and for Christianity, a true superior fulness, and prove to be capable of a richness of expression all its own, and genuinely African. This may take time.

It will require that your African soul become imbued to its depths with the secret charisms of Christianity, so that these charisms may then overflow freely, in beauty and wisdom, in the true African manner. It will require from your culture that it should not refuse, but rather eagerly desire, to draw, from the patrimony of the patristic, exegetical, and theological tradition of the Catholic Church, those treasures of wisdom which can rightly be considered universal, above all, those which can be most easily assimilated by the African mind.

*Holy Mass to close the Symposium of the Bishops Africa, Kampala,
31 July 1969.*

Have no fear of the Church!

She takes nothing away from you; rather, she brings you, together with her moral and practical support, what we believe to be the only, the true, the highest interpretation of human life in time, and beyond time - the Christian interpretation. It is by the light of that interpretation that the Church observes your great problems. In Our opinion, these problems can be considered from a twofold point of view: one being the freedom of national territories, the other being the equality of races. What We mean now by that word of many meanings, "freedom", is civil independence, political self-determination, emancipation from the domination of other powers extraneous to the African population. This is an event which dominates world history, and which Our predecessor Pope John the Twenty-Third defined as a sign of the times (cf. Enc. *Pacem in Terris*, Nos. 40-41; A.A.S. 1963, p. 268). In other words, it is a fact arising from the greater awareness which men have acquired of their own dignity, both as individuals, and as a community of people; it is a fact which reveals the irreversible current of history, corresponding, no doubt, to a providential plan pointing out the right direction to all those invested with responsibility, above all in the political field.

*Address to Members of Parliament in Kampala - Parliament House,
1 August 1969*

The «Prince of Peace»

We attribute great value to a meeting with diplomats, however brief. And it appears to us that here in Kampala, at the heart of this immense continent of Africa, in times such as these, a meeting of this sort acquires particular resonance. We cannot forget that Christ, from whom We have our mandate, was prophetically greeted with the glorious title «Prince of Peace». It is in His name that We say to you: never cease working for this great cause; never let obstacles and difficulties, which continually arise, discourage you; never lose faith in man. Because, despite his frailty and at times his evilness, all the best in him invokes and desires peace. And as you work to make peace reign, you have with you the immense majority of the human race.

Meeting with the diplomatic Corps, Kampala, 1 August 1969.

Rural Africa

Pope John said that workers on the land must never have an inferiority complex or consider themselves less important (cf. *Mater et Magistra*, n. 126). He also said, however, that you must continue to ask for essential services, such as roads, transportation, communications, drinking water, housing, medical care, education, vocational training, religious assistance and also recreation (ibid. n. 128). Great efforts are already being made in this way, and We are happy that the Catholic Church has contributed, as far as she is able, to village development and improvement. We Ourselves have instructed Our Commission on Justice and Peace to enter this struggle, and to work for the betterment of your village communities

and your daily living. Here, from your village, We proclaim to all Africa and the entire world that rural Africa must be aided in developing its immense agricultural possibilities; that the establishment of local industries must replace the exploitation of raw materials; and that the African villager must be helped to become, through concord and union with local and national society, the master of his own destiny and development, given the instruction necessary to undertake his personal responsibilities.

To the faithful of the village of Mengo, Friday, 1 August 1969

The mission of the Laity

“The Gospel cannot be deeply imprinted on the talents, life, and work of any people without the active presence of lay men” (Ad Gentes, No. 27). The development of zealous lay people, therefore, especially of the laity of Catholic Action, must be the constant concern of priests and religious, in close collaboration with the Hierarchy. Here, Africa can find and demonstrate new and original forms of lay organization and lay expression. At the same time, Africa must neglect the centuries-old experience of many well established movements in other parts of the world. And, in the ranks of those movements, the African voice must be heard, and listened to with respect. The Martyrs of Uganda were laymen, who did not hesitate to shed their blood for the Faith. To the lay men and women of today, they make a most compelling appeal, to follow in their footsteps through every-day tasks, striving for that holiness of life which brings a rich harvest of souls.

To Members of Catholic Action , Friday 1 August 1969.

Unity and peace among the sons and daughters of Africa

In our prayers, We always remember the Peoples of Africa, for the common belief in the Almighty professed by millions of them must call down upon this Continent the graces of His Providence and Love, most of all, peace and unity among all its sons, We feel sure that, as Representatives of Islam, you join in Our prayer to the Almighty, that He grant all African believers that desire for pardon and reconciliation so often commended in the Gospels and in the Koran. Our pilgrimage to these holy places is not for purposes of prestige or power. It is a humble and ardent prayer for peace, through the intercession of the glorious Protectors of Africa, who gave up their lives for love and for their belief. In recalling the Catholic and Anglican Martyrs, We gladly recall also those confessors of the Moslem faith who were the first to suffer death, in the year eighteen hundred and forty-eight, for refusing to transgress the precepts of their religion.

To dignitaries and representatives of Islam, Friday, 1 August 1969.

Witness to the Gospel

From its earliest planning, it was Our earnest desire that in the course of this brief visit to Uganda We should come here, to Namugongo. We wished to meet the Anglican Church which flourishes in this country. We wished to pay homage to those sons of whom it is most proud: those who - together with our own Catholic Martyrs - gave the generous witness of their lives to the Gospel of the Lord we have in common, Jesus Christ. For all of them, there is the same inspired word of praise: “These all died in faith, not having received what was promised, but having seen and greeted it from afar, and having acknowledged that they were strangers and exiles on the earth” (Hebr. 11, 13). In the Martyrs’ spirit of ecumenism, we cannot resolve our differences by mere re-consideration of the past, or judgement upon it. Instead, we must press on in confidence that new

light will be given us, to lead us to our goal; we must trust that new strength will be granted us, so that, in obedience to our common Lord, we may all be able to receive the grace of unity. The Uganda martyrs were brought together by suffering, and died in faithful witness and hope. They now see, as we must, much to thank God for, "since God had foreseen something better for us, that apart from us they should not be made perfect" (Hebr. 11, 40).

To members of the Anglican Church of Uganda, Saturday, 2 August 1969.

AFRICA 40 YEARS AGO

Address by Paul VI for the creation of the new African nation of Mozambique

Wednesday, 25 June 1975

« The Church, community of believers in Christ who are spread in every land, is universal, and cannot fail to have universal soul and sentiment. It is natural for her therefore to participate in every event which touches, with pain or joy, the Catholic community in any land and the whole people of which this community is part. Today, a region of Africa, Mozambique, is celebrating the declaration of its independence. For every people, to rise to sovereignty with others, to give itself its own institutions in order to build a new society of more freedom and brotherhood, is a desired and suggestive goal. This is why today from Africa and from the world, people look with affection and expectation to the people of Mozambique, which has reached such a demanding goal, after a long journey, which at last led, about a year ago, to the longed-for cease fire agreement and rapid evolution towards independence. And it is precisely in the agreement reached with Portugal, at a later stage, that we wish to see today a promise for the future harmony which the new nation of Mozambique is about to offer to its citizens, with the desirable cooperation of everyone, and respect for the convictions and rights of all. (...) And with Mozambique, We wish to greet and send best wishes to other new Nations, which in these months are living the same exciting civil experience: Guinea Bissau, the first former Portuguese territory to obtain sovereignty; the Archipelago of Cape Verde about to do the same in a few days time, and the Islands of São Tomé e Príncipe expectantly awaiting this. Our thoughts turn also, with hope but not without concern, to Angola, another great African country which, amidst persistent difficulties, is living the stage of preparation. Sad to say, fraternal bloodshed still stains the process towards independence, despite authoritative interventions to foster fair and constructive agreement among the different political groups. Angola - to whose numerous and flourishing ecclesial community we have just sent Our Apostolic Delegate - can become, like Mozambique, a conspicuous factor of balance in the context of Africa, if its people are able to overcome the critical time of uncertainty and division and united, move forward to assuming fullness of sovereignty. (...) The Church, which looks with affection and encouragement at the rightful aspirations of African nations, and their search for original and healthy authenticity of culture and institutions, hopes this process of maturation and ascent may be of benefit for all the human components, overcoming historic, racial or tribal rivalries and antagonism, in view of ever more fruitful integration both in the individual countries, and in relations of the peoples among themselves.(...) »

■ PROMEMORIA ANGOLA

KEYS OF DEVELOPMENT FOR TRANSFORMING ANGOLA INTO A POINT OF REFERENCE FOR ALL AFRICA

Angola has all the qualities for becoming a continental power, an engine for the development of sub-Saharan Africa. The country has in fact considerable agricultural and mineral resources, as well as water and oil. Besides hydrocarbons and diamonds, Angola is rich in other minerals, marble, granite, iron ore, gold, phosphates, manganese, copper, lead, zinc, tin, tungsten, vanadium, titanium, chromium, beryllium, kaolin, quartz, chalk and uranium.

However natural resources alone are not enough. Angola must invest in education, professional training, infrastructures and new technological innovation to give value to its enormous economic potential, according to the report "Science, Technology, and Innovation policy (STIP) Review of Angola" produced at the request of the Luandan government by the UN Conference on Trade and Development, UNCTAD e the UN Development Programme, UNDP). The report was issued in 2008.

One recommendation mentioned in the report is the development of electrical infrastructures and Information Technology (IT). With regard to electricity the Angolan government has launched a "Strategy for developing the electrical sector Angola". The plan elaborated in 2002, immediately after the end of civil war, includes a short term plan for the reconstruction of infrastructure damaged in the fighting, and a long term development plan. The five year reconstruction programme has tackled the more urgent emergencies.

The long term strategy aims to expand the electricity sector to meet the growing request for electrical power in recent years and promote economic development, encouraging private investments. The Report produced by the UN agencies, says however that for the moment, these principles are still only on paper, because long term development plans are still being formulated.

At present in Angola there are three principal grids for the distribution of electrical power run by the government owned Empresa Nacional de Electricidade (ENE), and other smaller companies. The distribution of the electricity, (produced by ENE) in the capital, Luanda, depends on another government company Empresa de Distribuição de Electricidade (EDEL). In some rural areas, not reached by national grids, the local authorities run their own systems of power generation and distribution. According to the Instituto Regulador do Sector Eléctrico, which supervises the electricity sector, only 30% of the population has access to electricity.

A two year programme 2007-2008 aims to connect the principal grids to form one unified grid, to which other countries in the area may connect. This would produce an integrated system for the production and distribution of electrical power in the whole of middle-west Africa. The plan also foresees the promotion and development of renewable energy to be used in areas not covered by national grids, solar panels, mini plants for hydroelectric and wind power, and the use of biomass energy.

As far as IT is concerned a revision of the telecommunications sector was started in the 1990s but, according to the Report, there is need of a more liberalised market to reduce the cost of connections to the telephone and to the Internet and to attract investments to develop telematic networks. Angola is nevertheless on

the way to becoming one of southern Africa's most important telematic junctions. Angola, Namibia and Botswana have started contact to create an optical fibre network among their three countries. On 17 July in Luanda, members of the telecommunications ministries of the three countries signed a memorandum establishing the main points of collaboration. Namibia and Botswana give great importance to creating a broad band connection with Angola, because it hosts one of the SAT 3 terminals, an optical fibre cable which joins Spain and Portugal to South Africa, connecting several African countries en route. The connection points in Africa are: Dakar, in Senegal; Abidjan, in Cote d'Ivoire; Accra, in Ghana; Cotonou, in Benin; Lagos, in Nigeria; Douala, in Cameroon; Libreville, in Gabon; Cacucaco, in Angola; Melkbosstrand, in South Africa, where SAT 3 meets another cable which connects South Africa with India. At the meeting it was decided to make a first connection between Luanda and a place in Namibia, extending the national cable which connects the enclave of Cabinda with Namibia, passing various localities including Luanda. Another connection will pass through the strip of Caprivi, which from disputed territory becomes a bridge uniting the three countries for common economic development. There are also plans to connect SAT 3 through Angola with Democratic Congo, the Republic of Congo and Zambia.⁶⁹

While developing infrastructures it is necessary to valorise human potential, promoting the instruction of the people. If we think that sixty per cent of Angola's population are children, development must start with the improvement of schools and the education system, seriously damaged by war. An estimated 1,500 school buildings were destroyed in the period 1996-1999 alone. Angola's plan to reconstruct the education system has three stages: emergency (2003-2005); consolidation (2006-10) development (2011-2015). The plan aims to provide nation-wide education by 2015. This means increasing the number of pupils at elementary schools from 2.1 million in 2003 to 5 million in 2015. So Angola appears to be on the road to reaching one of the Millennium Development Goals, universal primary education by 2015.

The problem of adult illiteracy is not neglected. Official information says the adult literacy increased from 15% in 1975 to 67% in 2007. In 2006 a ten year programme was launched to bring the adult literacy rate up to 91%. This new basic instruction will mean the employment of 8,000 more teachers to educate more than half a million students. Between 2002 and 2007, the number of students tripled and today has reached 5.8 million, of whom 4.7 million are primary school pupils. The number of teachers has risen from 75,000 to 115,740; the number of schools has increased from 2,282 to 3,728. Education expenses in recent years have reached 5.6% of the national budget.

With regard to higher education, in 2006 construction work started to build 35 polytechnic schools and 18 secondary schools for a total 66,000 pupils. The government plans to train 50,000 new teachers and to build another 10,000 classrooms by 2015, in order to triplicate the number of students in secondary schools and at universities. In 2006 work started to enlarge the campus of Luanda University to accept 16,000 students. Also in expansion, private schools and universities since 1991, when a ban on private education was lifted.

As far as universities are concerned, the principal institute of higher education in Angola, is the Agostinho Neto University (UNA), with faculties of

69 Cfr. Fides, 18/07/07.

engineering, medicine, natural sciences, law, nursing, agricultural sciences, economics and education. New specialisation courses in engineering and biotechnology are planned. The country has several private institutions including the Catholic University of Angola. In 2007 a new private College, UTEC, was opened, sponsored by SONANGOL, specialised in the field of science and technology.

The Report of the UN development agencies underlines the need to increase local scientific research in agricultural and biotechnological fields to exploit the rich bio-diversity of Angola's ecosystem. Scientific and technological innovation produced by local researchers must be shared with the local farmers and cattle raisers. The only university with structures for scientific research, at the moment, is Agostinho Neto University, on which depend the Laboratório de Engenharia da Separação, da Reacção Química e do Ambiente, e il Centro Nacional de Recursos Fitogenéticos (CNRF), where, in 2003, a new molecule biology laboratory was opened to catalogue the local vegetal varieties.

ANGOLAN OIL: POTENTIAL RESERVE FOR DEVELOPMENT

Angola is the third largest oil producer in Africa, after Nigeria and Libya; but not counting Libya's production and considering only sub-Saharan Africa, in 2008, Angola's production was equal to that of Nigeria, because of the obstacles to the extraction of Nigerian crude oil put up by the rebel Movement for the Emancipation of Niger Delta, MEND.

Since 1 January 2007, Angola has been the 12th member of the Organisation of Petroleum Exporting Countries (OPEC) and was assigned in December of the same year a 1.9 million barrel daily oil quota. Members of OPEC must respect production quotas in order to maintain the stability of crude oil prices. The discovery of Angola's first oil reserve dates to 1955, but crude oil production started only when reserves were found off-shore of the coast of Cabinda in 1960. From these reserves, called Block Zero, comes almost half Angola's production (about 550,000 barrels a day).

Angola in January 2008 had confirmed oil reserves for a 9 billion barrels, compared with 8 billion in 2007. Most of these reserves are in the offshore Block area. This is due at least partly, to the fact that exploration in Angola's hinterland was prevented or hindered by civil war (1975-2002). However there are a few reserves in the vicinity of the city of Soyo (in northern Angola on the border with the Democratic Republic of Congo) and above all in the disputed Cabinda enclave. Off-shore production is concentrated in a series of areas divided in three zones: zone A, shallow water reserves (Blocks 0 to 13); zone B, wells in deep waters (Blocks 14-30); zone C, wells in ultra deep waters (Blocks 31-40). The greater part of Angolan oil is of good quality, with a low sulphur content (0.12-0.14%), and is therefore compatible with American refineries situated in the Mexican Gulf, built to refine crude oil, WTI quality (West Texas Intermediate, which has a 0.24% sulphur content).

Angola exports 90% of its crude oil to China and to the United States. In 2007, the US imported some 496,000 barrels a day from Angola, which is therefore the United States' sixth largest oil supplier, and the second African supplier after Nigeria. In 2007, Angola was the second oil exporter to China, after Saudi Arabia. In December 2007, China imported 650,000 barrels of crude oil a day (compared with US imports of 440,000 a day in the same month). Other

important buyers of Angolan oil include countries of Europe and Latin America, for example Brazil, a Portuguese speaking country which is weaving a series of ever closer political and economic ties with Angola, especially in the oil sector. In 1976, the Angolan government created a national oil company, Sociedade Nacional de Combustíveis de Angola (SONANGOL). In 1978, SONANGOL became the only contract holder for the exploration and production of oil in Angola. SONANGOL is involved in joint ventures and PSA production sharing agreements with several foreign companies. Production in offshore reserves (especially those in deep waters) demands conspicuous funding and modern technology to which only large multinational companies have access. The principal international oil companies operating in Angola include: BP, Chevron, ENI, Total, ExxonMobil, Devon Energy, Maersk, Occidental, Roc Oil and Statoil. China's Sinopec is one of the most recent international companies which operate in Angola and it is revealing itself as an important player in terms of support for development and concession of loans for the oil industry and for trade.

Thanks to major foreign investments for the research and exploitation of oil in ultra deep waters, Angola's production of petroleum has increased rapidly in the last ten years and will continue to do so in the short term. Some analysis say this oil production will reach a peak of 2.5 million barrels a day in 2011, and then fall to 2.4 million by 2013.

In 2007 SONANGOL announced the concession of a license for exploration in 10 new Blocks, some situated in ultra deep waters at a depth of more than 2,500 metres. In 2007, Angola's national consumption of oil was circa 60,000 barrels a day. There is a refinery in Luanda, the Angola de Fina petróleos, a mixed company comprising SONANGOL, TOTAL and some private investors. The refinery has a transformation capacity of 39,000 barrels of crude oil per day. Angola therefore has to import the remaining demand of fuel and other refined products such as fuel for aircraft, kerosene, LPG etc.

To overcome this scarcity the Angolan government plans to build, in the coastal city of Lobito, a new refinery with a capacity of treating 200,000 barrels per day. The 3.5 billion dollar plan was initially launched in partnership with the Chinese SINOPEC, but the latter withdrew after divergences over market policies: SINOPEC wanted to export the refined products to China where as SONANGOL wanted to focus on markets at home and in other African countries. SONANGOL has moved forward with the plan for the construction of a refinery which should start activity before 2012. The new refinery will treat heavy crude oils, like those coming from fields in Kuito and Dalia.

Oil represents more than 80% of Angola's exports and 58% of the GNP. In 2007 the country's oil export profits amounted to 41 billion dollars (compared to 30 billion in 2006), a record figure, but due mainly to high oil prices on the international market (a peak of 147 dollars in July 2008). The fall in the prices is expected to lead to a fall in oil income and the government of Luanda fears it will be unable to complete its 42 billion dollar programme for the reconstruction of national infrastructures. The programme includes improvement and construction of railways, ports and other infrastructures, most of which were destroyed in the civil war (1975-2002).

Since the war ended in 2002, Angola has registered one of the highest GNP growth rates in the world. The World Bank expects the Angolan economy to grow in 2009 by 11.8%, (others estimate 6.3%) compared with an initial estimate of

15%. The World Bank says that other sectors besides oil, such as agriculture and construction work, are beginning to play an important part in the growth of the economy.

At the level of job creation, the oil sector has had an extremely reduced impact. It is estimated that only 1% of Angola's labour force is employed in this sector. This is because extraction of oil is considered an activity of high capital intensity which requires highly qualified manpower. This means most of the technical cadres are foreigners. To improve this situation, in 1982 a programme was launched to "Angolanise the oil industry" which obliges foreign companies operating in Angola to train local technicians and workers. The plan adopted a calendar for the gradual replacement of foreign workers with local personnel, which has not been respected however. In 2004 a new oil activity regulating law was approved requiring foreign companies to hire Angolan citizens at every level of activity. The government aims to guarantee that Angolans are employed for 100% of non-specialist jobs, 80% of medium level jobs and 70% of high level posts. However companies still find it difficult to find qualified workers. So, according to government information, in 2005 a total number of 12,000 jobs were created in the oil sector, compared to 31,000 in the sector of fishing and 40,000 in the diamond mining sector.

AFTER OIL COME DIAMONDS

Angola is the world's 4th largest producer of rough diamonds. Its diamond reserves were estimated in 2000 at about 40 million alluvium deposits and circa 50 million carats of kimberlite pipes, of which exploitation has only just begun. In 2005, diamonds represented 6% of Angola's total exports.

The sector is the prerogative of the national diamond company ENDIAMA, established in 1981. Like SONANGOL in the sector of oil, ENDIAMA is responsible for the country's mineral mining licences and, with joint ventures, has holdings in every one of the country's diamond mines. In 2004 alone, 300 new licences were issued.

In 2003, the company opened a new branch, ENDIAMA Prospecting and Production. The Company also has an information system, SIDIAMA, which collects geological data used in mineral prospecting. The SODIAM Diamond Marketing Company is the commercial branch of ENDIAMA, with offices in the world's principal diamond trading Centres.

SODIAM registered sales for 9.447 million carats of diamonds in 2006: 8.267 million carats coming from official mines and 1.18 million carats from the informal sector. This represents a 22% increase in production since 2005, bringing the total value of diamond sales to 1.2 billion dollars. ENDIAMA reportedly lost an estimated 380 million dollars in 2006 alone due to activity of illegal extraction by artisan miners operating in the diamond areas of east and north-east Angola.

For years the local authorities have led police operations against illegal diamond prospectors ("garimpeiros"), many of whom are foreigners, mainly Congolese, but also citizens of west African countries.

Since 2004 a series of operations have been launched to arrest and expel Senegalese and other illegal west African immigrants. The Angolan authorities say these measures were adopted on the basis of information that Islamic terrorist networks were funding their activity with Angolan diamonds, illegally sold through Muslims citizens of west Africa.

As a local Fides source reported, “The anti-riot police arrived in Cafunfo, Capenda province, early on Thursday 22 July and began to arrest West African citizens. Their methods are harsh but they have the support of the people who have never accepted the presence of illegal immigrants in Cafunfo. However this sort of operation, with abuse and violence, soon becomes an excuse for other men in uniform to commit crimes and go unpunished”.⁷⁰.

Diamonds collected illegally are also used by religious sects. According to Fides sources “the Congolese sect Bom Deus (Pentecostal syncretists), notoriously funded by Congolese diamond merchants. Or the famous Brazilian sect Universal Church of the Kingdom of God, which in a few years has built sumptuous churches but only in diamond rich areas and has infiltrators in the party in government, among the local administration officials and rich Angolan traders. The people say the time has come to unmask the perverse plans of people who exploit religion and ordinary people’s credulity to grow rich on illegal diamonds ”.

⁷¹. The 'garimpeiros' phenomenon is complex and is entwined with flows of legal and illegal emigration from other African countries to Angola. As a local Catholic Church source told Fides: "in Lunda Norte and Lunda Sul (the diamond provinces) Muslims are mainly west African immigrants from Senegal, Mali, Nigeria, Guinea, The Gambia; others are illegal immigrants from Congo who have become Muslims while working in the diamond areas of Congo. Still others are women from Congo and Angola married to Muslims from West Africa and Congo. A fourth group could be young Angolans, from Lunda attracted by the social status of Muslims: people who only use dollars, possess powerful cars, build much bigger homes and can afford to keep several wives. This type of Islam spreads in West Africa by means of solidarity in business, and we can be sure that the Angolan Muslim converts in Lunda were offered economic help and in exchange readily accepted to embrace the religion of their creditor-friends."⁷².

Fides source says there is no danger of terrorist attacks in Angola although he warns that the country’s resources could become a source of funding for international terrorism: “Infiltration of Islamic terrorism encounters various obstacles in Lunda Norte: the situation of Muslims here is precarious and transitory, since they depend on their diamond trading; moreover the towns of Lunda Norte and Sul are still very "provincial", and people tend to talk and gossip; Lunda Norte has no Islamic Cultural or Koran school as yet; lastly there is no obvious target for a terrorist attack. Whereas Luanda, the capital with a marked anarchic and uncontrolled proliferation, offers all these elements”.

“Muslims in Lunda Norte could become channels of investment for terrorist networks in the sector of Angolan diamonds accepting funds to purchase diamonds from the illegal miners, the garimpeiros. Information confirms collaboration with terrorist organisations, facilitated by a highly corrupted ambient, where large sums of money may transit in secret and where purchased diamonds are easy to export” our source concludes.

BRAZIL PRIVILEGED PARTNER FOR DEVELOPMENT

Brazil, the Latin American giant with its 188 million people and 8.5 million sq km, of land, represents more than half the area and the population of all South

⁷⁰ Fides 23/7/2004

⁷¹ Ibidem.

⁷² Fides 1/12/2004

America, appears to want to take the place of Portugal as principal investor in the group of Portuguese speaking nations in Africa, PALOP, of which Angola is the main country.

Strengthening political and economic ties with Portuguese speaking Africa (Angola, Cape Verde, Guinea-Bissau, Mozambique and São Tomé e Príncipe), has become one of Brazil's main priorities. Among these countries Angola plays a privileged role because of her position on the Atlantic coast facing Brazil and for her important economic and energy resources. Connections between Brazil and Angola date to the year of Independence, 1975: Brazil was the first country to recognise independent Angola. Because of civil war in Angola, trade relations between the two countries only started to increase in the 2000, during the Cardoso administration. After the election of President Luiz Inácio Lula da Silva, in January 2003, Brazilian investments in Angola took off.

Lula da Silva said in fact that Angola is one of the priorities of Brazil's new foreign policy and that his country will make every effort to promote Angola's reconstruction and growth. Brazil sees in Angola a privileged partner for South-South trade, since both belong to trade blocks on their respective continents: Brazil to MERCOSUL and Angola to SADC (Southern Africa Development Community).

Brazilian companies such as ODEBRECHT and PETROBRAS have operated in Angola for years. PETROBRAS, Brazil's state owned oil company, present in the African country since 1979, participates in the formation of technicians and workers for its Angolan counterpart, SONANGOL, and is involved in activities to find new oilfields.

ODEBRECHT, which operates in various sectors, diamonds, oil and agriculture, intends to participate in programmes to improve Angolan infrastructures; especially in the sector of electrical power, systems of water supply and irrigation and similar undertakings.

According to AEBRAN, the association of Brazilian companies in Angola, trade between the two countries has increased by six times since 2002 and is still in rapid development.

According to information from AEBRAN, confirmed by the Banco do Brasil, Angola is the country which receives most of Brazil's foreign financial backing, and in recent years over half the funds of Brazil's export funding programme PROEX have been invested in the Angolan economy. In 2007 Brazil opened a credit-line of one billion dollars to facilitate trade with Angola.

Angola's Minister of Finance José Pedro de Morais declared in 2007 that the value of Brazilian investments in Angola rose from 475 million dollars in 2005 to 750 million dollars in 2006. Brazil's exports to Angola increased from 520 million dollars in 2005 to 836 million dollars in 2006, and in the first nine months of 2007 grew by 14 per cent compared with the same period in the previous year. According to data issued by the Foreign Ministry in Brasilia, Angola is the fourth most important market for Brazil in Africa, after South Africa, Nigeria and Egypt. Brazil sells Angola machinery, domestic appliances, car parts, tractors, equipment for telecommunications and the oil industry and even fuel, because of the scarcity of local refineries. Angola exports to Brazil essentially crude oil (460 million dollars worth in 2006). The presence of Brazilian companies in Angola has gone hand in hand with the growth of trade, a tendency which, according to AEBRAN is destined to be consolidated. The number of Brazilian companies in Angola has increased by 70 per cent in the past five years.

These companies are involved mainly in public works, sale of building materials, planning and construction of buildings and in the food sector.

Consequently, a growing number of Brazilians work in a country which, despite historic and linguistic ties, was still practically unknown to most Brazilians until a little less than a decade ago. The 5,000 Brazilians registered in Angola work mainly in the construction sector, mineral extraction and in agriculture-food companies, in the provinces of Cabinda, Lunda Norte and Malanje and in the capital, Luanda.

Brazil intends to help Angola also in the field of education and scientific-technological progress. Researchers of both countries have received funds through a Brazilian ProÁfrica programme, for the development of six joint projects to treat hepatitis and meningitis, promote biological control of parasites and diseases, and build academic networks. ProÁfrica is an initiative of Brazil's Ministry of Science and Technology for the promotion of joint projects between Brazilian and Angolan researchers. Since the 1980s, Angolan students have obtained scholarships to study at Brazilian universities. In October 2007 the two governments signed a memorandum for the scientific formation of Angolan students. The programme aims to increase the African country's capacity for research and development.

During his visit to Luanda in 2007, President Lula proposed bilateral cooperation in the sector of bio-fuels and renewable energies. The Brazilian President said that although Angola is an oil producing country, and Brazil is self-supporting for energy, both nations have much to gain by diversifying energy sources. In Brazil, the bio-fuel industry has created 6 million jobs. Small farmers in the poorest agricultural zones have benefited most. Recently the state oil company SONANGOL, with the Brazilian company ODEBRECHT and the Angolan oil company, Damer, formed a new bio-fuel company, BIOCOM, which plans to invest 200 million dollars in a 30,000 hectare sugar-cane plantation, with an annual productive capacity of 50 million litres of alcohol and so produce 140 MW of energy. Given the abundance of farmland, it is estimated that by 2050 Angola could produce every year 6 exajoules of bio-fuel, the equivalent of 2.7 million barrels of oil, per day, which would be far above Angola's present production of crude oil.

Agriculture in general is a sector with enormous potential for bilateral cooperation. Before the civil war, Angola was a major food producer. The conflict transformed the country into an importer of all food products, dependent on international aid. With the end of the war in 2002, Angola registered an increase in agricultural production, mainly due to the resettlement of four million displaced persons. "Angola stands to benefit greatly from agricultural technology and the development of new varieties of plants, and Brazil considers itself in a position to offer a significant contribution in this sector"⁷³ said a Brazilian diplomat commenting the presentation of the Report "Science, Technology, and Innovation Policy (STIP) Review of Angola".

73 Commission on Science and Technology for Development Eleventh session 26–30 May 2008, Statement on the Review of Angola's Science Technology and Innovation Policy Read on behalf of Ambassador Clodoaldo Hugueney, Permanent Representative of Brazil in Geneva by Minister Counselor Guilherme Patriota.

<http://www.unctad.org/Templates/Download.asp?docid=10027&lang=1&intItemID=4519>

■ PROMEMORIA CAMEROON

PORT HUB PROJECT FOR ALL WEST AFRICA

The port of Douala has been used as the principal trading port by Cameroon and neighbouring countries since the mid 1800s. With time, due to the increased volume of goods, the port structures have been improved, thanks also to help from the World Bank. Douala's dockland activities which handle 95 per cent of the commercial traffic, import and export, of Cameroon, Chad and the Central African Republic, are however limited because of the port's position on the estuary of the River Wouri, where sediments prevent docking of large ships. Continual dredging is necessary to keep the port functioning.

This is why the government of Cameroon intends to build a new port at Kribi in the south of the country as a continental hub, a platform for reshipment, sorting and distribution of west African goods in arrival and in departure. The project, with an estimated value of 280 billion francs CFA (655 million US dollars) was first presented in the 1980s. The local authorities intend to reach the following goals with the new structure: develop the country through exploitation of mineral resources, especially, bauxite, iron ore, cobalt and nickel, of which exportation will be facilitated by the future port; meet Cameroon's need for a deep water port, and that of the countries in the region, from Senegal to Namibia, to have an off-shore terminal for containers and a platform for the distribution of goods. The project includes in fact the realisation of a development corridor to extend from Kribi (Cameroon) across Bangui (Central African Republic), Kisangani (D. R. Congo), to Equatorial Guinea, Gabon and the Republic of Congo.

Chinese, Canadian and European companies have shown interest in investing in the construction of the port, which will have four terminals: respectively for containers, oil products, iron and aluminium. The project also includes the building of roads and a railway to connect the port structures with various regions of Cameroon. Initially the site for the new port was to be Grand Batanga, 10 km south of Kribi, but a series of technical studies forced the authorities to revise the decision. According to experts, in fact, Grand Batanga does not have the necessary depth. A new site, at Mboro, was taken into consideration which presents several advantages compared with that of Grand Batanga. First of all the waters are deeper and could easily take different types of ships. The zone is almost desert and in the vicinity there is an iron ore mine, which could render the area a real economic pole. In the coming months a decision will be taken for Mboro or Grand Batanga. The project should be completed by 2013, although the government intends to accelerate the work fearing competition of similar projects at Pointe-Noire (Congo Brazzaville) and Banana (Democratic Republic of Congo).

A PROLIFERATION OF RELIGIOUS SECTS

Cameroon has hundreds of religious sects and movements. To give some sort of order to the phenomenon, on 11 July 2008 the Minister for Territorial Administration and De-centralisation, Hamidou Yaya Marfa, issued a list of 81 Christian Churches, religious associations and institutions officially recognised by the government. Naturally the list included the local Catholic Church. A total number 46 of the 81 recognised churches and associations are Protestant or Pentecostal.

The measure aims to stop the proliferation of more new religions in the country. There are no reliable statistics also because the phenomenon continues to evolve.

According to the press, in Cameroon the 81 government recognised churches and associations are the tip of an iceberg: the country has hundreds of 'churches' many of Nigerian or American evangelical origin. One local newspaper has this to say about the phenomenon in Douala: "very often one sees a new church installed in a day. The doors open 24 hours non stop as an invitation, loud singing and loudspeakers at a maximum. Even if the neighbours complain, no one cares: it is for the divinity!"⁷⁴. The newspaper interviewed a psychologist who said "many Cameroonians approach these sects drawn by promises of happiness, health, wealth, a meeting with God".

The poor living conditions of most of the population, facilitates the recruitment of new members for these movements, very able at the media level. During the 28th annual Assembly of the Catholic Bishops' Conference of Cameroon held in Kribi from 6 to 12 January 2007, the Bishops agreed to make every effort for a greater diffusion of the Catechism of the Catholic Church as a means of promoting evangelisation and combating the spread of religious sects. Archbishop Victor Tonyé Bakot, Archbishop of Yaoundé, president of the Bishops' Conference, said "this fundamental volume is an essential guide for persevering in the struggle against sects and religious movements"⁷⁵. Archbishop Tonyé Bakot also underlined the connection between evangelisation and human promotion to face the challenge of religious sects and movements, because, he said "their activity clearly seeks to exploit the desperation and discomfort of the people". For Archbishop Tonyé Bakot the rediscovery of Catholic identity is the radical response to the phenomenon of religious sects and movements.

Even the civil authorities, as we see, seek to halt the phenomenon which exerts powerful influence on young people, to the point that there have been cases in schools and universities where punishments have been given to students suspected of "unorthodox religious practices". A few years ago the National Ministry of Education urged school directors to be on guard for activities of certain religious groups inside school buildings.

This phenomenon, expressed at the popular level in the form of a new religious movement or sect, is diffused also among elite groups, where frequentation of Masonic Lodge is often associated with membership of small esoteric groups such as "Rosa-Croce", even leading to Satanism. Deep concern and bewilderment followed the discovery in Yaoundé of the mutilated bodies of children. It is thought that the organs taken from the poor little victims were used for sacrificial rite or even black masses.

* * *

74 Alexandre T. Djimeli et Rachel Ngo Bikob, Cameroun - Sectes : des gourous de plus en plus forts..., *Journalchretien.net* 11 luglio 2006, <http://journalchretien.net/article3176.html>

75 Sévère Kamen, Cameroun : Le plan de guerre des Catholiques contre les Eglises de Réveil, 17 gennaio 2007 *Lemessager.net/leblogdejosette* ripreso da <http://www.blogdei.com/index.php/2007/01/17/920-cameroun-le-plan-de-guerre-des-catholiques-contre-les-eglises-de-reveil>.

IRIN NEWS - UNITED NATIONS RADIO

<http://www.irinnews.org/>

IRIN NEWS FOR AFRICA

<http://www.irinnews.org/IRIN-Africa.aspx>

WEB PAGE FOR ANGOLA

<http://www.irinnews.org/Africa-Country.aspx?Country=AO>

WEB PAGE FOR CAMEROON

<http://www.irinnews.org/Africa-Country.aspx?Country=CM>

ANGOLA

RADIO NACIONAL DE ANGOLA - RNA

<http://www.rna.ao/>

Angop - Agencia AngolaPressa

<http://www.jornaldeangola.com/>

Jornal de Angola

<http://www.jornaldeangola.com/>

O apostolado

<http://www.apostolado.info/>

Semanário angolense

<http://www.semanarioangolense.net/>

Luanda digital

<http://www.luandadigital.com/>

Angolense

<http://www.jornalangolense.com/>

Ibinda - Cabinda

<http://www.ibinda.com/>

ApaNews

http://www.apanews.net/apa.php?id_mot=32&page=show_country_eng

PanaPress

<http://www.panapress.com/paysindexlat.asp?code=fre002>

InsideAngola

<http://www.insideworld.com/angola/>

Angola Xyami

<http://www.angolaxyami.com/>

CAMEROON

CAMERUN RADIO TELEVISIONE - RTV

<http://www.crtv.cm/>

African Press Agency

http://www.apanews.net/apa.php?id_mot=37&page=show_country_eng

Cameroon News (inglese)

<http://www.cameroonnews.com/>

Cameroon Tribune (inglese)

<http://www.cameroon-tribune.net/edition.php?lang=Fr&oled=j17022009>

Camfoot (francese)

<http://www.camfoot.com/>

Eden Newspaper (inglese)

<http://www.edennewspaper.com/>

Post Online (inglese)

<http://www.postnewsline.com/>

Presse de la Nation (francese)

<http://www.pressedelation.com/>

Wagne (inglese)

<http://www.wagne.net/wagnenet/php/index.php>

Worldwide Job & Business (francese)

<http://www.job-business.fr.st/>

CamerounLink (francese)

<http://www.camerounlink.net/fr/index.php>

Cameroon Online

<http://www.cameroononline.org/>

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God wills to save Africa

The Apostle of the Gentiles tells us that God "desires all men to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all" (1 Tim 2:4-6). Since God, in fact, calls all people to one and the same divine destiny, "we ought to believe that the Holy Spirit in a manner known only to God offers to everyone the possibility of being associated with this Paschal Mystery".(35) God's redeeming love embraces the whole of humanity, every race, tribe and nation: thus it also embraces all the peoples of Africa. Divine Providence willed that Africa should be present during the Passion of Christ in the person of Simon of Cyrene, forced by the Roman soldiers to help the Lord to carry the Cross (cf. Mk 15:21).

John Paul II, Ecclesia in Africa, paragraph 27 - 14 September 1995

NOTICE

This booklet is a working tool produced by Radio Vatican and Fides Agency for our own journalists. The information includes unofficial data of varied nature and origin.

* * *

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 English /Africa – French/Africa and Portuguese/Africa.



AFRICAN POPES

Africa, where Christianity spread very early on, especially in Northern Africa, has given the Church saints, martyrs, blessed and Popes (called in those times simply, the Bishop of Rome). Three Catholic Pontiffs were born in

Africa: Victor I, Miltiades and Gelasius I. There is some historic controversy with regard to their biographies and pontificates, but the most reliable sources agree that they were Popes born in Africa.

VICTOR I - SAINT AND MARTYR

Victor I, (? - 199), he was the 14th Pope of the Catholic Church. He reigned from 189 to 199. He is venerated as a Saint of the Catholic Church, the Orthodox Church and the Copt Church in which he is known by the name of Boktor. Saint Jerome spoke of Pope Victor as the Church's first writer in Latin. Until his time Church writings were all in Greek. Except for letters on the Easter controversy, none of the writings of Victor are known. During his pontificate dispute over the celebration of Easter became more acute. The Christians of Rome were used to celebrate Easter on the 14th day of the month of Nisan, on whatever day of this week it fell. Thus custom led to agitation within the Christian community. Pope Victor decided to uniform the observance of the Easter festivity throughout the Church.

• *From the Martirologio Romano: 28 July - In Rome the passion of Saint Victor I, Pope and Martyr.*

MILTIADES - SAINT AND MARTYR

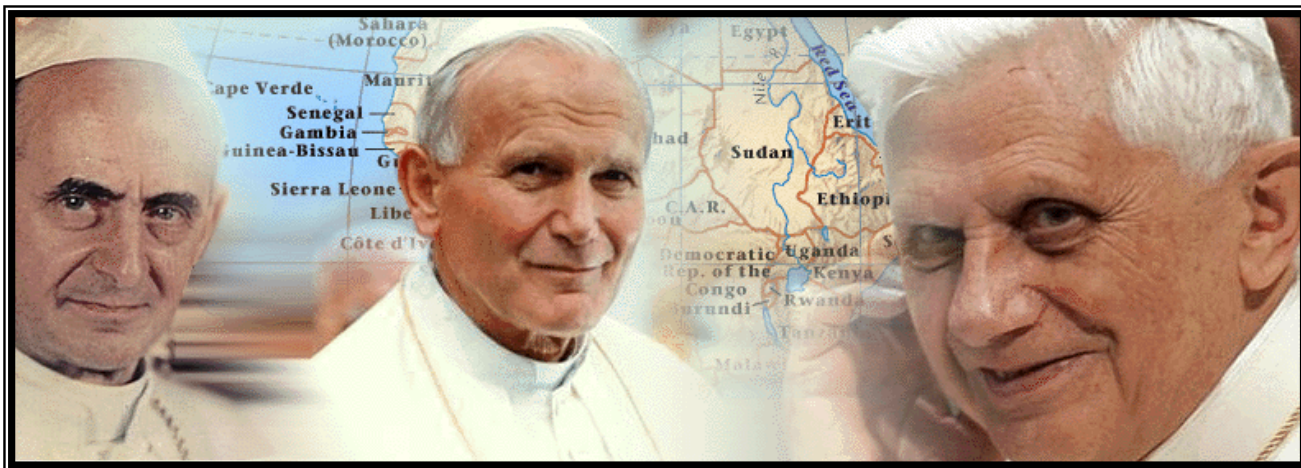
Miltiades, or Melchiades (? - 314), he was the thirty second Pope of the Catholic Church which venerates him as saint and martyr. He reigned from 2 July 310/311 until his death. Miltiades had the earthly remains of his predecessor Eusebius, moved from Sicily to Rome (Catacomb San Callisto). He witnessed the defeat of Massentius and the entry into Rome of Emperor Constantine after his victory in the Battle of Ponte Milvio (27 October 312). The Emperor donated to the Roman Church the Lateran Palace which became the pope's residence and, consequently, the centre of administration of the Church of Rome.

• *From the Martirologio Romano: 11 January - In Rome birth of saint Melchiades, Pope and Martyr, who suffered greatly in persecution by Maximinian, and, once peace was restored to the Church, reposed in the Lord.*

GELASIUS I - SAINT

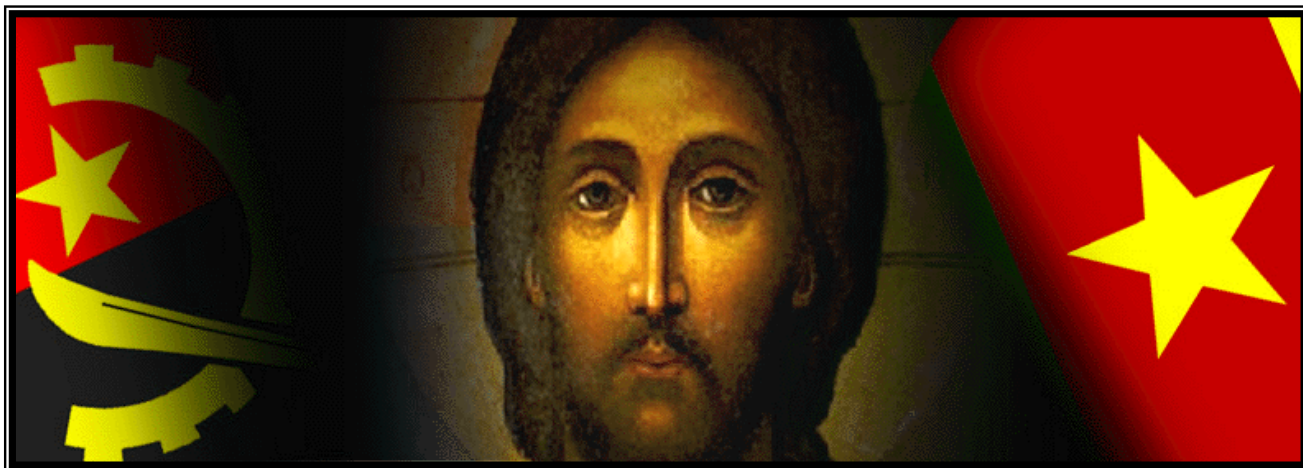
Gelasius I (? - 496) the 49th Pope of the Catholic Church, which venerates him as saint. His papacy lasted from 1 March 492 until his death. Indicated by some sources as dark skinned, an 'Afer' (native of Cabila, Algeria). He worked closely with his Predecessor Felix III. Gelasius relied on the help of Ambrose and Augustine to formulate, in 494, a political foundation for the Catholic Church of the West based on a distinction of power derived from Roman Law. Gelasius defined separate powers of Church and State, a concept which since then has been a trait of the western culture. Gelasius held firmly that Rome owed its ecclesiastic primacy not to any Ecumenical Council or to any temporal importance it might have possessed, but instead to Divine Institution by Christ himself, who conferred the primacy over the whole Church on Peter and his Successors.

• *From the Martirologio Romano: 21 November - in Rome Saint Gelasius I, Pope, renowned for doctrine and holiness.*



BENEDICT XVI

CAMEROON – ANGOLA (2009)



JOHN PAUL II

16 APOSTOLIC JOURNEYS TO AFRICA
BETWEEN 1980 AND 2000 (42 COUNTRIES VISITED)

PAUL VI

40 YEARS AGO APOSTOLIC JOURNEY
IN UGANDA (1969)