



If the session is live streamed: Kindly share this Participation Survey and Ask the participants to sign in before you begin the session. They sign in by providing all their information - names, deanery, parish, phone number. <https://forms.gle/BVjAP3hSm7yzMBCd7>

There are blank sections provided for them to respond to all questions you ask. They are to complete them and submit immediately. You view their live responses using this link. Remember to scroll to the latest input:

https://docs.google.com/spreadsheets/d/1lon7aaXon8r_yBQIvIBPBUfjIAYIoXZnhjblI09CNj4/edit?usp=sharing



Introduction to New Guidelines

& Orientation for 2026 Executives





OPENING PRAYER

Archdiocesan Engagement for Mission Programme (AEMP) Prayer

Heavenly Father, we Your children of the Catholic Archdiocese of Lagos entrust ourselves and the Archdiocesan Engagement for Mission Programme into Your Hands.

Grant us Your wisdom and discernment, as we navigate the changes and challenges that lie ahead. Bless the work of our hands, that the AEMP may contribute to the well-being, growth and salvation of all. May we, with the help of the Holy Spirit, contribute to this endeavor with integrity, creativity, and perseverance.

Grant us your Spirit of Unity. Help us to recognize and put aside our selfish desires and work together in harmony towards our common goals of spiritual-commitment and engagement. May our words be filled with love and respect, and our actions reflect Your grace.

Give us courage and strength to overcome any anxieties that keep us from accepting the changes needed in this programme. Help us to move forward with peace in our hearts during and after this transition.

When we are daunted by the pressures of the AEMP, help us to depend on your strength and increase our faith. We ask all these through Jesus Christ, our Lord. Amen.

Our Lady, Seat of Wisdom, Pray for Us.

Our Lady, Queen of Nigeria, Pray for Us.

Our Lady, Queen of Peace, Pray for Us.



Introduction

Archdiocesan Engagement for Mission Programme



Core Principles of Governance

The Three Core Principles of Governance

1. **Accountability**:

- Decision-makers (boards, management, governments) must explain and justify their actions to stakeholders (shareholders, citizens).
- It's about being answerable for decisions and outcomes, preventing power abuse and ensuring public service.

2. **Transparency (and Disclosure)**:

- Openness in processes, policies, and financial reporting.
- Providing accurate, timely information to build trust and allow stakeholders to understand decisions.

3. **Fairness / Responsibility**:

- Treating all stakeholders equitably and protecting their rights.
- Responsibility involves the board accepting authority and managing risks for long-term success, not just short-term gain.

Other Key Principles

- **Independence**: Avoiding conflicts of interest.
- **Participation**: Including diverse voices in decision-making.
- **Rule of Law**: Adhering to laws and regulations.



Key Pillars of Catholic Governance

1. **Human Dignity:** The foundation, recognizing the sacredness and inherent worth of every person, fostering their authentic development.
2. **The Common Good:** Governance must promote conditions for all people to flourish, focusing on societal well-being over individual or group interests.
3. **Subsidiarity:** Decisions should be made at the lowest effective level, empowering local communities, with higher authorities only stepping in when necessary.
4. **Solidarity:** A call for unity and mutual responsibility, emphasizing that we are one human family, requiring support for others, especially the vulnerable.
5. **Preferential Option for the Poor:** Prioritizing the needs of the poor and marginalized in decision-making and resource allocation.
6. **Stewardship:** Responsible management of God's creation and resources, ensuring actions benefit future generations and the planet.
7. **Participation:** Encouraging active involvement of all members in decisions affecting their lives and community.
8. **Truth, Justice, and Love:** Essential values guiding leaders and policies towards a truly human and moral society.



Our leadership choices and actions matter.

From Personal Sin to Structural Deviation

Catholic teaching emphasizes that our personal sins can quickly take on a social dimension:

- **The Root in Personal Choices:** Leaders or citizens who prioritize self-interest, corruption, or tribalism commit personal moral failures.
- **Institutionalization:** When repeated, these individual choices shape laws, public policies, and administrative customs, turning them into entrenched "structures of sin".
- **Perpetuating Harm:** These flawed systems condition human behavior, making it harder for people to act virtuously and locking vulnerable populations into cycles of poverty and oppression.

Governance Deviations as Sins Against CST Principles

When governance systems violate key tenets of Catholic Social Teaching, they represent a direct departure from divine law and love for neighbor:

- **Violation of Human Dignity:** Governance that uses fear, oppression, or discrimination treats sacred human lives as mere instruments rather than ends in themselves.
- **Rejection of the Common Good:** Policies driven by hyper-individualism, oligarchy (power is held by a small group of people, specifically characterized by rule through wealth, family ties, or military control), clericalism, or narrow partisan division abandon the mandate to build a society where every person can flourish.
- **Abandonment of the Vulnerable:** Failing to protect the poor, the unborn, or vulnerable reflects a breakdown in the "preferential option for the poor".
- **Abuse of Subsidiarity and Solidarity:** Over-centralized authoritarian control crushes local community agency (violating subsidiarity), while group selfishness or hostility rejects global human interconnectedness (violating solidarity).



Guidelines and Sin

- The apostolate of the laity is to share in the church's saving mission by infusing the secular world with the spirit of the Gospel. Unfortunately, in the area of governance, we have infused the Church with the spirit of the secular world.
- The Archbishop, through the AEMP is inviting us to infuse the Church with the spirit of the gospel so that the Church fosters authentic human development, becomes a place where all people flourish so that the laity can be better equipped to infuse the secular world with the spirit of Christ.
- **We need to carefully scrutinize and remove all traces of anti-gospel spirit (sin) from all our Church governance structures including the governance of Catholic lay organizations.**
- Governance practices that deviate from Catholic Social Teaching (CST) are viewed as expressions of **social sin** and **structures of sin**, which originate from cumulative personal sins—such as greed, pride, and the thirst for power—and institutionalize injustice by harming human dignity and rejecting the common good.
- The AEMP Guidelines target the social sin and structures of sin but the real battle against the sin in everyone of our hearts.



The World of Sin by John Veltri, SJ

1. Level 1 – The actions (or inactions) that you're conscious of that affect others. Think of the traditional sins of commission and omission.
2. Level 2 – The seven deadly sins – those underlying tendencies and compulsions we all have that can give rise to Level 1 sins. We can see these tendencies with some self-reflection. Tendencies move us away from communion with God and neighbour even though they are not yet actions.
3. Level 3 – “Hidden Disordered Tendencies – similar to Level 2, these are compulsions and tendencies we have that are hidden. Veltri calls these”. They do not align with our purpose, and they affect how we make choices. Since these are invisible to us, we need to ask God to reveal them.
4. Level 4 – Original sin – the sinful nature that lives within all of us.
5. Level 5 – Corporate or social sin – the influence of the ‘world’ on our psyches (the human mind, soul, or spirit which includes all the thoughts, feelings, and hidden parts of a person or a group). – This influence is always below the threshold of our consciousness, but sometimes could become conscious. We are not always aware of the effects they have on our choices.
 - a. Our culture of origin
 - b. what our society values
 - c. The places of privilege or oppression we find ourselves in.

<https://godinallthings.com/2019/11/11/the-world-of-sin/>



Common but Hidden Forms of Sin

Misuse and Abuse are Sinful

- **Rejection of Love:** They break the core command to love and protect others, replacing care with harm.
- **Misuse of Power:** They use authority to crush, control, or exploit the vulnerable rather than serve them.
- **Bad Stewardship:** They ruin bodies, minds, and creation, which are meant to honor God. [1, 2, 3, 4, 5]

Common Forms of Abuse as Sin

- **Interpersonal Abuse:** Physical, verbal, or emotional mistreatment that inflicts fear and pain.
- **Power and Control:** Using status or role in a family or workplace to dominate others.
- **Substance and Body Misuse:** Using God-given physical resources or substances in ways that harm health or lead to addiction.

When Incompetence Can Become a Sin

While simple lack of ability is not sinful, related choices or attitudes can cross into sin: [1]

- **Negligence and Laziness:** If a person fails to learn a required duty out of sheer laziness or indifference, the resulting failure involves a sin of omission or laziness. [1, 2]
- **Pride:** Refusing to admit one's limits or pretending to hold skills one does not have to deceive others involves pride or dishonesty. [1]
- **Weaponized Incompetence:** Deliberately performing a task poorly so that others will stop asking you to do it involves deceit and a refusal to shoulder fair responsibilities. [1]



Content Outline

Introduction to New Guidelines

- Lagos Archdiocesan Pastoral Council
- Finance and Administration Guidelines for Deanery and Archdiocesan Organizations
- Discipline and Restoration Guidelines
- Sources and Applications of Funds

Reintroduction

- Elections Guidelines

Practices for Cultivating the Heart

- Listening to Hearts
 - Listening to and expressing what is in your heart
 - Receiving what is in the heart of others
- Discerning Spirits
 - The Examen
 - The Ignatian Rules for Discernment
- Fostering Gratitude and Healing Wounds
 - Graced History Exercise
 - Healing Inner Wounds



Archdiocesan Pastoral Council

Archdiocesan Engagement for Mission Programme



Presentations and Collations of Questions

Kindly post all your questions in the chat.

To help us manage time well and be orderly, post only the questions relevant to the section under review.

Archdiocesan Pastoral Council Guidelines

https://drive.google.com/file/d/1ztZ2AK9IDZe2c_gkqC2zhkKarXpC00-U/view?usp=sharing

ARCHDIOCESE OF SINGAPORE
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PROGRAMME



Listening to your heart

NVC Process:

<https://drive.google.com/file/d/1i3WAcsXo08nDnDZEYwul4PGJwJEEM6Qf/view?usp=sharing>

NVC - Feelings Inventory:

<https://drive.google.com/file/d/1xV-wWbpFMkMcYQH5KLvWHgFrI3-ob1tw/view?usp=sharing>

NVC - Needs Inventory:

https://drive.google.com/file/d/1jtHLqygYlIGmwL_t7ij5RlsdtAewt-lq/view?usp=sharing

Practice - participants are to write down their applications of the steps before the break-out session.



Practice - Application of NVC Process

1. What aspect of the guidelines evoked strong feelings in you, either because your needs were met or not met? Describe this as an observation using one sentence as explained in the NVC Process. You may also use any situation that evoked a strong feeling in you today.
2. List all the feelings that this specific observation evoked in you. Use the Feelings Inventory to help you to be exhaustive.
3. Match each feeling with the need/desire that was either met or not met by the specific observation. Use the Needs inventory as a starting point.
4. Now, think carefully and write down what you would have preferred to read, see or happen instead of the specific observation in step 1.
5. Articulate this as either a request or a preference.



Group Exercise

1. Appoint a leader and a scribe
2. The leader ensures that each person shares one observation on the Guidelines using the NVC Process. The Scribe collates the observations.
3. After the collation, the leader leads the group to answer the questions and while the scribe notes the ones the that the group answers to the satisfaction of the entire group. The scribe will present only the unanswered questions to the plenary.

Kindly help each person practice the correct use of the NVC Process in presenting their observations.



Plenary

Does anyone want to express what they heard in their heart?

Feedback - What difference will this practice make in your life and your leadership?

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Reminders on nurturing a humble heart

Selfish desires

- From the desire of being esteemed,
- From the desire of being loved,
- From the desire of being extolled, honored, praised,
- From the desire of being preferred to others,
- From the desire of being consulted,
- From the desire of being approved,

Unhealthy fears

- From the fear of being suspected,
- From the fear of being forgotten
- From the fear of being despised, suffering rebukes or being calumniated, ridiculed or wronged,
- From the fear of being humiliated, Jesus deliver me:

Selfless desires

- That others may be loved and esteemed more than I.
- That in the opinion of the world, others may increase and I may decrease,
- That others may be chosen and I set aside,
- That others be praised and I unnoticed,
- That others be preferred to me in everything,
- That others may become holier than I, provided that I may become as holy as I should,



Questions and Answers

Archdiocesan Pastoral Council Guidelines



Responses to Questions

The facilitator will now provide responses to all questions listed in the chat. This is followed by each group scribe presenting ONLY the remaining questions that were not answered by the facilitator.

ARCHDIOCESE OF VANCOUVER
ENGAGEMENT FOR MISSION
PROGRAMME



Review

What will you:

- Start doing
- Stop doing
- Do more of
- Do less of

As a result of your participation today?

ARCHDIOCESEAN
ENGAGEMENT FOR MISSION
PROGRAMME



CLARIFICATIONS? QUESTIONS? CONTRIBUTIONS?





CLOSING PRAYER

Prayer for Discernment

God our Father,
You have a plan for each one of us,
You hold out to us a future full of hope.

Give us the wisdom of your Spirit
so that we can see the shape of your plan in the gifts
You have given us,
and in the circumstances of our daily lives.

Give us the freedom of your Spirit,
to seek you with all our hearts,
and to choose Your Will above all else.

We make this prayer through Christ our Lord.



Finance and Administration Guidelines for Deanery and Archdiocesan Organizations

Introduction to New Guidelines and Orientation for 2026 Executives



OPENING PRAYER

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Grant us your Spirit of Unity. Help us to recognize and put aside our selfish desires and work together in harmony towards our common goals of spiritual-commitment and engagement. May our words be filled with love and respect, and our actions reflect Your grace.

Give us courage and strength to overcome any anxieties that keep us from accepting the changes needed in this programme. Help us to move forward with peace in our hearts during and after this transition.

When we are daunted by the pressures of the AEMP, help us to depend on your strength and increase our faith. We ask all these through Jesus Christ, our Lord. Amen.

Our Lady, Seat of Wisdom, Pray for Us.

Our Lady, Queen of Nigeria, Pray for Us.

Our Lady, Queen of Peace, Pray for Us.



Recap

1. Catholic Social Teachings on Governance and the conscious and unconscious ways we commit sin against them through:
 - a. Disobedience of God's order in creation
 - b. Misuse and abuse of creation.
2. The World of Sin and the Levels of Sin
 - a. How the Archdiocesan Governance guidelines are geared at correcting social sins and structures of sin
 - b. How we need to cultivate our hearts as social sins and structures of sin are the results of our individual sins.
3. Cultivating our hearts to be fertile
 - a. The role of the laity in infusing the world with gospel values but first, let us rid the Church of its secular values and the need to reclaim the Church as a place for the formation of authentic human development and example of good governance.
 - b. Awaken our consciences to both the conscious and unconscious levels of sins.
 - c. Learn to listen to our hearts



The Parable of the Sower

What is the condition of your heart?

The Four Conditions of the Soil:

1. **The Path (Hard Ground):** Seed falls on a packed, hard footpath. It cannot sink in, so birds quickly come and eat it. This represents a closed, hardened heart that does not understand or accept the message, allowing distraction to remove it immediately. [1, 2, 3]
2. **Rocky Ground (Shallow Soil):** Seed falls on a thin layer of soil over rock. It sprouts fast, but the sun burns it because it lacks deep roots. This represents an emotional or shallow response that falls away quickly when trouble or persecution comes. [1, 2, 3, 4, 5]
3. **Thorny Ground (Crowded Soil):** Seed grows among weeds and thorns. The thorns crowd the plant and choke the life out of it. This represents a distracted heart where the worries of life, riches, and desires choke the message so it bears no fruit. [1, 2, 3, 4, 5]
4. **Good Soil (Fertile Ground):** Seed falls into deep, clean earth. It takes root, grows strong, and yields a rich harvest thirty, sixty, or a hundred times over. This represents a receptive heart that hears, understands, and puts the message into action to produce lasting results.

ENGAGEMENT PROGRAMME



Content

1. Finance and Administration Guidelines for Lay Organizations Presentation and Collation of Questions - 20 minutes
2. Listening to the Hearts of others - 35 minutes
3. Group work - 30 minutes
4. Plenary Session - 30 minutes
5. Questions and Answers - 30 minutes
6. Wrap up and Closing Prayer - 5 minutes

ARCHDIOCESE OF HONG KONG
ENGAGEMENT FOR MISSION
PROGRAMME



Presentations and Collations of Questions

Kindly post all your questions in the chat.

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Finance and Administration Guidelines for Deanery and Archdiocesan Organizations

[https://drive.google.com/file/d/13EIPmnnsA0coL5HzZofQw19Nn3zT1nHd/view?usp=drive link](https://drive.google.com/file/d/13EIPmnnsA0coL5HzZofQw19Nn3zT1nHd/view?usp=drive_link)

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Listening to the heart of others

NVC Process:

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NVC - Needs Inventory:

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Practice - participants are to write down their applications of the steps before the break-out session.



Nonviolent Communication Process

NVC Process:

<https://drive.google.com/file/d/1i3WAcsXo08nDnDZEYwul4PGJwJEEM6Qf/view?usp=sharing>

NVC - Feelings Inventory:

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Practice - participants are to write down their applications of the steps before the break-out session.



Practice - Application of NVC Process (Chat)

What aspect of the AEMP and related changes evoked strong feelings in someone else, either because his/her needs were met or not met? Describe this as an observation using one sentence as explained in the NVC Process. You may also use any situation that evoked a strong feeling in someone you interacted with today or recently. Imagine you are reflecting back to the person what you perceive is going on in his/her heart.

1. What did you perceive the person observed that met or did not meet their need?
2. List all the feelings that you imagine were evoked in him or her. Use the Feelings Inventory to help you to be exhaustive.
3. Match each feeling with the need/desire that was either met or not met by the specific observation. Use the Needs inventory as a starting point.
4. Now, think carefully and write down what you imagine he or she would have preferred to read, see or happen instead of the specific observation in step 1.
5. Articulate all four steps as a reflection to the other to test your understanding of their heart.



Group Exercise

Appoint a discussion leader and a scribe:

Tasks:

1. What does ***authentic human development*** mean in Catholicism?
Describe what the following mean: intellectual maturity, emotional maturity, spiritual maturity from a Catholic point of view. **ODD Number Groups**
 2. What is the Catholic view of ***clericalism*** and how are we invited to struggle against it? **Even Number Groups.**
- The scribe should note all the key points that were made. Kindly type as you will be asked to post in the chat.
 - The Discussion Leader will manage contributions to ensure all the questions are answered within the time and that all the participants contribute to the discussions.



Plenary

Does anyone want to express what they heard in the heart of another?

Feedback - What difference will this practice make in your life and your leadership?

ARCHDIOCESEAN
ENGAGEMENT FOR MISSION
PROGRAMME



Questions and Answers

Finance and Administration Guidelines for Deanery and Archdiocesan Organizations



Responses to Questions

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ARCHDIOCESE OF VANCOUVER
ENGAGEMENT FOR MISSION
PROGRAMME



Review

What will you:

- Start doing
- Stop doing
- Do more of
- Do less of

As a result of your participation today?

ARCHDIOCESEAN
ENGAGEMENT FOR MISSION
PROGRAMME



CLARIFICATIONS? QUESTIONS? CONTRIBUTIONS?





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Prayer for Discernment

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You hold out to us a future full of hope.

Give us the wisdom of your Spirit
so that we can see the shape of your plan in the gifts
You have given us,
and in the circumstances of our daily lives.

Give us the freedom of your Spirit,
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and to choose Your Will above all else.

We make this prayer through Christ our Lord.



Cultivating the Heart - Ignatian Spiritual Practices

**Introduction to New Guidelines and
Orientation for 2026 Executives**



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Our Lady, Queen of Nigeria, Pray for Us.

Our Lady, Queen of Peace, Pray for Us.



Recap

- Corporate and Catholic Governance Principles, Social Sins and Structures of Sin
- Levels of Sin (conscious and unconscious and the need for deep reflection and prayer)
- The need to get rid of the values of the secular world from the governance structures and practices of Church so the Church can foster authentic human development in the laity, thus enabling them to infuse the secular world with gospel values.
- Review, Questions and Answers on the LAPC and Finance and Administration Guidelines for Lay Organizations
- The need to cultivate our hearts so we can be informed and responsible users of the guidelines and what we learn in the AEMP.
- Listening to hearts - ours and others
- The social sin of clericalism
- The meaning of authentic human development.

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ENGAGEMENT FOR MISSION
PROGRAMME



Content Outline

1. Collation to any remaining questions from the two guidelines - kindly quote the section when asking.
2. The Examen
3. The First Set of Ignatian Rules for Discernment
4. Questions and Answers on the two Guidelines
5. Next Steps

ARCHDIOCESE OF SYDNEY
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PROGRAMME



The Examen

<https://drive.google.com/file/d/1YDTk3AkhppILS1ykRWUnaYokGS4X17AP/view?usp=sharing>

Participants can be invited to write down their reflections AFTER the meditation.

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ENGAGEMENT FOR MISSION
PROGRAMME



Step 4 of the Examen

Going beyond the surface to the core of the heart by deepening prayer to get to what is in the unconscious:

- Lord, is this desire from the good or bad spirit?
- Is this fear a healthy or unhealthy fear?
- Is this desire a selfish or a selfless desire?
- Lord, please meet my needs and desires in ways that do not violate the rights of others or undermine the common good?
- How does this plan contribute to enhancing the dignity of all concerned?
How does this plan lead contribute to the flourishing of all concerned?
- What do these feelings and desires tell me about who I am and who you are?



Plenary

What difference did this prayer exercise make?

What difference will this practice make in your life and your leadership if you pray it daily?

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ENGAGEMENT FOR MISSION
PROGRAMME



Ignatian Rules for Discernment

Archdiocesan Engagement for Mission Programme



Ignatian Rules for Discernment

- The rules deal with ways to interpret the states of consolation (joy, peace, gratitude, and the like) and desolation (depression, anxiety, fear) that people typically experience in the course of cultivating a spiritual life.
- The first set is 14 rules give practical spiritual advice about dealing with desolation—those times when the heart feels far from God and spiritual vigor wanes. They are intended to be used by an experienced spiritual director who is helping people understand the nature and meaning of the emotions they are experiencing in prayer. They are especially intended for people embarking on a serious spiritual life. They assist people in identifying the spiritual forces involved in these emotions: the Good Spirit (God, the Holy Spirit) and what Ignatius called “the enemy of our human nature” (the world, the flesh, the devil).
- The second set is eight rules (*Spiritual Exercises*, 328–336) intended to help people who are firmly established in a spiritual life. These rules focus on spiritual consolation. They help people discern when the spiritual consolation they are feeling is an authentic sign of God’s presence.

Noticing and understanding our **Desolations and Consolations: The First Set of Rules**

- <https://www.ignatianretreats.com/post/st-ignatius-14-rules-for-discernment-of-spirits>
- <https://uploads.weconnect.com/mce/17e89c359872f5659b5d7892ba8e52821c93eef3/Revive/Simplified%20Rules%20of%20Ignatius.pdf>



Personal Exercises

1. Reflect on the last time you were in consolation. Describe what you experienced that shows you were indeed in consolation.
2. Review the rules concerning what to do when you are in consolation. Which of them did you apply and which did you not apply?
3. Think of times when you were in desolation. Describe what you experienced that shows you were indeed in consolation.
4. Reflect on the 14 rules and see if you can determine which of the rules you contravened that got you into desolation. Which of the rules did you apply?
5. Reflect on each of the rules and write an example of when this rule applied to your spiritual life.



Group Exercise

1. Appoint a leader and a scribe
2. The leader leads all members to observe 5 minutes of silence where they reflect on the lessons from learning and reflecting on their experiences of the 14 rules. Ask: “What will you:
 - a. Start doing
 - b. Stop doing
 - c. Do more of
 - d. Do less of?

The leader ensures that each person shares in an orderly manner. Those who do not want to share say “Pass. Each person is allowed to share as much or as little as he/she feels comfortable.



Plenary

- Does anyone want to share from their reflections on the 14 rules for discernment?
- Feedback - What difference will this practice make in your life and your leadership?

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PROGRAMME



Any Remaining Questions on the two Guidelines?

- Questions and Answers

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PROGRAMME



Review

What will you:

- Start doing
- Stop doing
- Do more of
- Do less of

As a result of your participation today?

ARCHDIOCESEAN
ENGAGEMENT FOR MISSION
PROGRAMME



Next Steps

Module Quiz: Deanery and Archdiocesan Guidelines

- DPC/DLC
- LAPC/LALC
- Laity Committees
- Finance and Administration Guidelines for Deanery and Archdiocesan Organizations

20 questions to be completed in 45 minutes 8pm to 845pm.

<https://forms.gle/cnCHFZcAhHRULJgW6>

The seminar continues next week with the Introduction of General Guidelines and a continuation of exercises to cultivate our hearts so we can be receptive to and cooperative with the work that God is doing in each of our hearts.



CLARIFICATIONS? QUESTIONS? CONTRIBUTIONS?





CLOSING PRAYER

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Give us the wisdom of your Spirit
so that we can see the shape of your plan in the gifts
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and in the circumstances of our daily lives.

Give us the freedom of your Spirit,
to seek you with all our hearts,
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We make this prayer through Christ our Lord.



Week 2

General Guidelines for Lay Organizations





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Archdiocesan Engagement for Mission Programme (AEMP) Prayer

Heavenly Father, we Your children of the Catholic Archdiocese of Lagos entrust ourselves and the Archdiocesan Engagement for Mission Programme into Your Hands.

Grant us Your wisdom and discernment, as we navigate the changes and challenges that lie ahead. Bless the work of our hands, that the AEMP may contribute to the well-being, growth and salvation of all. May we, with the help of the Holy Spirit, contribute to this endeavor with integrity, creativity, and perseverance.

Grant us your Spirit of Unity. Help us to recognize and put aside our selfish desires and work together in harmony towards our common goals of spiritual-commitment and engagement. May our words be filled with love and respect, and our actions reflect Your grace.

Give us courage and strength to overcome any anxieties that keep us from accepting the changes needed in this programme. Help us to move forward with peace in our hearts during and after this transition.

When we are daunted by the pressures of the AEMP, help us to depend on your strength and increase our faith. We ask all these through Jesus Christ, our Lord. Amen.

Our Lady, Seat of Wisdom, Pray for Us.

Our Lady, Queen of Nigeria, Pray for Us.

Our Lady, Queen of Peace, Pray for Us.



Learning Outcomes

1. Explain the relationship between holiness (spiritual-commitment) and the
 - a. Discipline and Restoration Policy in the Church.
 - b. Elections Guidelines
 - c. Sources and Applications of Funds
2. Demonstrate an understanding of the core tenets of the three guidelines.
3. Apply the core tenets of the guidelines to different scenarios that could be encountered across the archdiocese.
4. Pray with your Graced History and Healing of remaining inner wounds.



Elections Guidelines

Archdiocesan Engagement for Mission Programme



Content

1. Elections Guidelines - Presentation and Collation of Questions - 30 minutes
2. Gratitude History Exercise - 30 minutes
3. Group Work - 30 minutes
4. Plenary Sessions - Questions and Answers - 50 minutes
5. Wrap up and Closing Prayer - 10 minutes

ARCHDIOCESE OF HONG KONG
ENGAGEMENT FOR MISSION
PROGRAMME



The Bible on Church Leadership: Acts 1:23-26,

Qualifications for leadership:

1. Having been with Jesus from the time of His baptism to His ascension (*Personal relationship with Jesus -This can be also achieved through the Ignatian Spiritual Exercises or Contemplative Prayer*)
2. Having been with the other eleven through those three years of ministry. (*Experience and competence: This can be achieved the AEMP and being an active member of a group*)
3. Having been chosen by the Lord on the basis of his heart. (*Christ-like qualities - Doing the right thing, prayer and communal discernment reveals God's choice.*)

Process for selection:

1. Those who met the criteria
2. Prayer
3. Casting lots - a type of election
 1. Orderliness
 2. Transparency
 3. Trust built on fairness, transparency, faith.



Presentations and Collations of Questions

1. Kindly post all your questions in the chat.
2. To help us manage time well and be orderly, only post questions relevant to the section under review.

Elections Guidelines:

https://drive.google.com/file/d/1_8eKcKHiRjh4gHYgHcsFXnLx90NYIupz/view?usp=drive_link

Clarifications:

https://drive.google.com/file/d/1s9oknXRSqRE12FXVXyAj1URqYRKsdldZ/view?usp=drive_link

ARCHDIOCESE OF SYDNEY
ENGAGEMENT FOR MISSION
PROGRAMME



Graced (Gratitude) History Exercise

https://drive.google.com/file/d/1WgqRzHMg00_9cFj612aG6e72-GwWYnds/view?usp=drive_link

ARCHDIOCESE OF SYDNEY
ENGAGEMENT FOR MISSION
PROGRAMME



Practice the Graced History Exercise

1. Ask the Holy Spirit for the grace to see your history through God's eyes.
2. Divide your life history into stages 0-5; 6-11; 12-18; 19-29; 30-40; 41-50; 51-65; 65-date, leaving about 7 spaces to write under each age group.
3. Recall the significant gifts of your life during each of the stages, thanking God for each one you remember.

ARCHDIOCESE OF SAN FRANCISCO
ENGAGEMENT FOR MISSION
PROGRAMME



Group Exercise

1. Appoint a leader and a scribe
2. The leader leads all members to share some of the gifts of their history.

The leader ensures that each person shares in an orderly manner. Those who do not want to share say “Pass. Each person is allowed to share as much or as little as he/she feels comfortable.

1. The Leader invites each member to share how God has gifted them throughout their lives? How do they see their entire lives as a gift from God?

ARCHDIOCESE OF SAN FRANCISCO
ENGAGEMENT FOR MISSION
PROGRAM



Questions and Answers

The facilitator will now provide responses to all questions listed in the chat. This is followed by each group scribe presenting ONLY the remaining questions that were not answered by the facilitator.

ARCHDIOCESEAN
ENGAGEMENT FOR MISSION
PROGRAMME



Review

What will you:

- Start doing
- Stop doing
- Do more of
- Do less of

As a result of your participation today?

ARCHDIOCESEAN
ENGAGEMENT FOR MISSION
PROGRAMME



CLARIFICATIONS? QUESTIONS? CONTRIBUTIONS?





CLOSING PRAYER

Prayer for Discernment

God our Father,
You have a plan for each one of us,
You hold out to us a future full of hope.

Give us the wisdom of your Spirit
so that we can see the shape of your plan in the gifts
You have given us,
and in the circumstances of our daily lives.

Give us the freedom of your Spirit,
to seek you with all our hearts,
and to choose Your Will above all else.

We make this prayer through Christ our Lord.



Discipline and Restoration Policy

Archdiocesan Engagement for Mission Programme



OPENING PRAYER

Archdiocesan Engagement for Mission Programme (AEMP) Prayer

Heavenly Father, we Your children of the Catholic Archdiocese of Lagos entrust ourselves and the Archdiocesan Engagement for Mission Programme into Your Hands.

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Grant us your Spirit of Unity. Help us to recognize and put aside our selfish desires and work together in harmony towards our common goals of spiritual-commitment and engagement. May our words be filled with love and respect, and our actions reflect Your grace.

Give us courage and strength to overcome any anxieties that keep us from accepting the changes needed in this programme. Help us to move forward with peace in our hearts during and after this transition.

When we are daunted by the pressures of the AEMP, help us to depend on your strength and increase our faith. We ask all these through Jesus Christ, our Lord. Amen.

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Sensitivity:

Internal



Content

1. Discipline and Restoration Policy - Presentation and Collation of Questions - 30 minutes
2. Graced History Exercise - 30 minutes
3. Group Work - 30 minutes
4. Plenary Sessions - Questions and Answers - 50 minutes
5. Wrap up and Closing Prayer - 10 minutes

ARCHDIOCESAN
ENGAGEMENT FOR MISSION
PROGRAMME



The Bible on Restoration and Discipline:

Matthew 18: 15-17 and 1 Corinthians 5:5

The Process of Discipline

The New Testament outlines a clear, progressive, and pastoral process for handling unrepentant sin within a church community.

- **Private Correction:** Jesus instructed that if a believer sins, the offended party should first go and point out the fault privately (Matthew 18:15).
- **Confirmation:** If the individual does not listen, the offended party should take one or two others along so that every fact may be established by witnesses (Matthew 18:16).
- **Church Involvement:** If the offender still refuses to repent, the matter is brought before the broader church community.
- **Excommunication:** If the unrepentant behavior continues, the final step is treating the individual as an outsider—removing them from fellowship with the intent that they might ultimately realize their need for repentance and their spirit be saved (Matthew 18:17, 1 Corinthians 5:5).

The Core Meaning of 1 Corinthians 5: 5

- **"Hand this man over to Satan":** Removing the unrepentant member from the church—the body of Christ—and returning him to the world, which is under Satan's influence. [1, 2]
- **"Destruction of the flesh":** The physical or circumstantial consequences, suffering, or hardships experienced outside the church's protective boundary. [1, 2]
- **"That his spirit may be saved":** The ultimate goal of this harsh discipline is not eternal damnation, but humbling the individual. The goal is to bring the person to repentance so their soul is preserved for eternity.



Presentations and Collations of Questions

Kindly post all your questions in the chat.

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Restoration and Discipline Policy:

<https://drive.google.com/file/d/1RjiQuLWiz3l4cvBVvsbp2jExZFSHDCg9/view?usp=sharing>

ARCHDIOCESE OF HONG KONG
ENGAGEMENT FOR MISSION
PROGRAMME



Graced (Wounded) History Exercise

https://drive.google.com/file/d/1WgqRzHMg00_9cFj612aG6e72-GwWYnds/view?usp=drive_link

ARCHDIOCESE OF SYDNEY
ENGAGEMENT FOR MISSION
PROGRAMME



Practice the Graced History Exercise

1. Ask the Holy Spirit for the grace to see your history through God's eyes.
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3. Recall the significant gifts of your life during each of the stages, thanking God for each one you remember.

ARCHDIOCESE OF SAN FRANCISCO
ENGAGEMENT FOR MISSION
PROGRAMME



Group Exercise

1. Appoint a leader and a scribe
2. The leader leads all members to share some of the gifts of their history.

The leader ensures that each person shares in an orderly manner. Those who do not want to share say “Pass. Each person is allowed to share as much or as little as he/she feels comfortable.

1. The Leader invites each member to share how God has gifted them throughout their lives? How do they see their entire lives as a gift from God?

ARCHDIOCESE OF SAN FRANCISCO
ENGAGEMENT FOR MISSION
PROGRAM



Questions and Answers

The facilitator will now provide responses to all questions listed in the chat. This is followed by each group scribe presenting ONLY the remaining questions that were not answered by the facilitator.

ARCHDIOCESEAN
ENGAGEMENT FOR MISSION
PROGRAMME



Review

What will you:

- Start doing
- Stop doing
- Do more of
- Do less of

As a result of your participation today?

ARCHDIOCESEAN
ENGAGEMENT FOR MISSION
PROGRAMME



CLARIFICATIONS? QUESTIONS? CONTRIBUTIONS?





CLOSING PRAYER

Prayer for Discernment

God our Father,
You have a plan for each one of us,
You hold out to us a future full of hope.

Give us the wisdom of your Spirit
so that we can see the shape of your plan in the gifts
You have given us,
and in the circumstances of our daily lives.

Give us the freedom of your Spirit,
to seek you with all our hearts,
and to choose Your Will above all else.

We make this prayer through Christ our Lord.



Sources and Applications of Funds Guidelines

Archdiocesan Engagement for Mission Programme



OPENING PRAYER

Archdiocesan Engagement for Mission Programme (AEMP) Prayer

Heavenly Father, we Your children of the Catholic Archdiocese of Lagos entrust ourselves and the Archdiocesan Engagement for Mission Programme into Your Hands.

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When we are daunted by the pressures of the AEMP, help us to depend on your strength and increase our faith. We ask all these through Jesus Christ, our Lord. Amen.

Our Lady, Seat of Wisdom, Pray for Us.

Our Lady, Queen of Nigeria, Pray for Us.

Our Lady, Queen of Peace, Pray for Us.



Learning Outcomes

1. Explain the relationship between holiness (spiritual-commitment) and the Sources and Applications of Funds Guidelines
2. Demonstrate an understanding of the core tenets of the Sources and Applications of Funds and Finance and Administration Guidelines
3. Apply the core tenets of the two policies to different scenarios that could be encountered across the archdiocese.
4. Apply the principles of managing conflicts and motivating for mission to foster understanding and compliance in yourself and others.

ARCHDIOCESE OF SAN FRANCISCO
ENGAGEMENT FOR MISSION
PROGRAMME



Content

1. Review of Guidelines and Collation of questions, clarifications and concerns - 30 minutes
2. Healing of Wounds – 35 minutes
3. Questions and Answers - 45 minutes
4. Wrap up and Closing Prayer - 10 minutes



Collation of Questions and Concerns

Kindly post all your questions in the chat.

To help us manage time well and be orderly, only post questions relevant to the section under review.

Sources and Applications of Funds Guidelines:

<https://drive.google.com/file/d/13EIPmnnsA0coL5HzZofQw19Nn3zT1nHd/view?usp=sharing>

ARCHDIOCESE OF MANILA
ENGAGEMENT FOR MISSION
PROGRAMME



Healing of wounds

<https://drive.google.com/file/d/1ulv8ZteXHafXgzACwIVcp9Oj0yB9hfbO/view?usp=sharing>

Participants are encouraged to choose one of the wounds for today's healing session. Subsequently, they can use the script to pray about each of the wounds. Some wounds need confession or pastoral counselling. Kindly book an appointment with your parish priest or spiritual director.

ARCHDIOCESE OF SINGAPORE
ENGAGEMENT FOR MISSION
PROGRAMME



Group Exercise

1. Appoint a leader and a scribe
2. The leader leads all members to what was healed or yet to be healed from the mediation on healing inner wounds. The leader ensures that each person shares in an orderly manner. Those who do not want to share say "Pass. Each person is allowed to share as much or as little as he/she feels comfortable.
3. The Leader invites each member to share how they believe their wounds has influenced some of their bad behaviours related to the how they view and use money.

ARCHDIOCESE OF BRISBANE
ENGAGEMENT FOR MISSION
PROGRAMME



Questions and Answers

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Sources and Applications of Funds Guidelines:

<https://drive.google.com/file/d/13EIPmnnsA0coL5HzZofQw19Nn3zT1nHd/view?usp=sharing>

ARCHDIOCESE OF SAN FRANCISCO
ENGAGEMENT FOR MISSION
PROGRAMME



Review

What will you:

- Start doing
- Stop doing
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As a result of your participation today?

ARCHDIOCESEAN
ENGAGEMENT FOR MISSION
PROGRAMME



CLARIFICATIONS? QUESTIONS? CONTRIBUTIONS?





CLOSING PRAYER

Prayer for Discernment

God our Father,
You have a plan for each one of us,
You hold out to us a future full of hope.

Give us the wisdom of your Spirit
so that we can see the shape of your plan in the gifts
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