

MISSIONARIES OF AFRICA

(WHITE FATHERS)



Saint Anthony Novena

May 2019

Issue No. 443



Contents

	Page
Editor's Word	3
World Youth Day in Panama	4-6
The Only Light and Rainbow	7-8
Reforestation Project in Tanzania	9-10
Who was Cardinal Lavigerie? (part 1)	11-13
Fr. Paul Hannon RIP	14-15
Card. Lavigerie Primary School Opening Soon	16-17
Bishop Lavigerie (part 2)	18-20
In the Land of Surviving Warriors	22-25
Ways to help fund our Mission	26
Data Privacy Notice	27
Parents and Friends	28
Prayers for the Dead	29
Information	30-31
Gift Aid Form	32

REMINDER:

St Anthony's Novena begins 5th June and ends with the feast of St. Anthony 13th June. All petitions will be placed before the statue of St Anthony before the altar in our chapel and all intentions will be prayed for at community Mass throughout the Novena.

Editor's Word



Fr. Michael Heap MAfr

On the front of the Magazine we see an icon of Jesus being accompanied to the grave by his mother and his disciples. Since we have already left the Easter Season, it might look out of place. We should have already celebrated the Resurrection. Yet there can be no resurrection without death first. Christ abolished the victory of death, but death itself still awaits all of us. This was brought home to us by the murders of hundreds of men, women and children who were celebrating the Resurrection in Sri Lanka on Easter morning. Agents of death and hatred reached out to kill Life and Love. They will not, they cannot, succeed against the God of Love and Life. But they can succeed in hurting, causing pain and suffering. So we see Mary and the disciples overcome by sorrow. We saw pictures of people whose whole families were killed. It is difficult to feel our Faith when something like that happens. But our Faith is more than just feelings. Mary and the disciples are seen mourning beside the body of Christ, the body which will be raised from death in 3 days. St. Paul tells us over and over that we, through our Baptism, are the Body of Christ, the Church. This body may be abused, despised and rejected. It can be disfigured even by its ministers, but always it is loved and raised up again by our loving Father. Daily we hear of the culture of death and drugs being fed to young people who are incited to deal in drugs, kill one another with knives. This is also a death crying out for a Resurrection. So many people live lives of isolation, pain, and hopelessness. Jesus stands there after rising from the dead and says, "Peace, Do not be afraid, It is I." Just before we begin the Novena to St. Anthony on 5 June, we celebrate the feast of the Uganda Martyrs, new Christians ready to die, trusting that they are only passing through death to Life. In this Magazine we remember Fr. Paul Hannon who died recently. He died and his family and friends mourned but they, and he, look forward to Life. We pray that though events and people can cause suffering, though violence and death may seem to have the upper hand, we might trust in the God of the Living.

Jesus Christ is Risen. Death is defeated. Alleluia!

MY EXPERIENCE

OF THE WORLD YOUTH DAY IN PANAMA

by Fr. Fidelis DAMANA MAfr. Ghanaian. Vocation Director in Tanzania.



Fr. Fidelis Damana MAfr

There is a saying that, “Good Traditions ought to be maintained”; the 22nd of January to the 27th of January, 2019 we lived a ‘Good Tradition’ maintained—“The World Youth Day” celebration in Panama. A wonderful experience for me. This was the 16th World Youth day celebration since it was initiated by Pope St. John Paul II in 1985.

This ‘Great Event’ began on the 22nd of January, 2019 with the arrival of young people from different parts of the world. They were joined by Pope Francis, Cardinals, Bishops, priests and religious. The

excitement of everyone, especially the youth was evident. The atmosphere of different races, nationalities and cultures clearly witnessing to the diversity and richness of our faithful.

The theme of this great youth festival is “I am the Servant of the Lord, may it be done to me according to your Word.” (Lk.1:38).

The Bishop of Panama City, Bishop Jose Domingo Ulloa Mendieta, in his welcoming speech, said, “Our joy is immense in the presence of all of you. Panama receives you with open hearts and arms” and thanked Pope Francis for the opportunity to host the World Youth Day in Panama. He insisted that young people are the real champions of the World Youth Day, adding that, “to assume this great challenge, the youth must prepare themselves in conscience, knowing their personal family, social, and cultural history, but above all, the history of faith.” He pointed to Mary, the young girl from Nazareth as “a reliable model to follow”, because

of her availability and service to God's plan. Then he entrusted the World Youth Day to Mary.

Pope Francis spoke to the Youth on the "Way of the Cross." The Way of Jesus leading to Calvary is one of suffering and solitude that continues today. Jesus' Way of the Cross

continues in all those young people and families who, caught up in a spiral of death as a result of drugs, alcohol, prostitution and human trafficking, are deprived not only of a future, but also of a present. Jesus' Way of the Cross continues in those young people with downcast faces who have lost the ability to dream, or create and shape their future, and who have already chosen to retire in glum resignation or complacency. Yet another of the narcotics of our time. It also continues in the quiet and anger-filled pain of those who, instead of solidarity from an opulent society, encounter rejection, sorrow and misery, and are themselves singled out and treated as responsible for all society's ills; in the despairing solitude of the discarded and abandoned elderly; and in the indigenous people



Waiting for the Pope to arrive



A warm welcome from our hosts

whom others strip of their lands, roots and culture, ignoring and silencing the great wisdom that they can bring.

Another touching moment for me was during the Pope's Homily at the Closing Mass. He insisted that the Lord and His Mission are not fleeting moments

in my life, temporary, but they are my life as an apostle of Christ, a missionary. My trip to Panama was an occasion to encounter, experience and celebrate the youthfulness of our faith in the Church. It was also an opportunity to see people walking side by side as members of a universal church where different cultures, values and talents are evident. It was an occasion to experience, to hope and to celebrate the youthfulness and the exuberance of our faith. Finally, I really appreciated the indigenous people of Panama for their openness, cheerfulness, generosity and love towards others (foreigners) as they helped to make the festival colourful and rich. All these experiences renewed me in a special way; they helped me to find God's blessings in my past and present days, and so dare to challenge myself to walk a few more miles in order to achieve the best of my vocation and life. Hence, my experience of the World Youth Day in Panama was indeed wonderful and lovely. The experience in Panama has also empowered me to accompany the youth who are searching for meaning in life and who are willing to follow Jesus as their friend and Saviour. Finally, the World Youth Day celebrations in Panama City invites me to always desire to be a servant and to see my vocation not as a profession, but a call to enter into a deeper relationship with and service of Jesus and His Church in Africa.



Memories of our welcome in Panama to take back with us to Tanzania

The Only Light and Rainbow

When I was appointed to the Mission of Mawula, in Malawi, a confrère told me not to forget to pay a visit to the village of Misola. “You will meet there,” he said, “Bigboyi and Kamwendo. They are inseparable friends. They are a remarkable pair, a real inspiration.” And so one day I did go to Misola.

The memory of that visit remains engraved on my heart. Bigboyi fully deserved his name. He had not chosen it himself, but it had been given to him. He was solid as an oak-tree with a character to match, joyful and enterprising. But unfortunately he was also blind. As a child he had had an attack of conjunctivitis. It was not properly treated and he lost his sight.

His friend Kamwendo was far from impressive-looking. He was weak and sickly and practically paralysed in both legs. But his sharp eyes shone with intelligence and radiated a peaceful goodness. Not surprisingly, everyone loved him.

They had met long ago, Bigboyi and Kamwendo, by chance. Everyone was talking about a big folk-festival that was to take place in a village in the district, and the two men were expressing their regret at being unable to go themselves, one because of his blindness and the other because of his legs. Then Bigboyi had an inspiration. “Listen,” he said, neither of us can go on our own to the festival, but if we go together we will manage. You can be my eyes and I will be your legs. You can guide and I will carry you on my shoulders. What do you think?” They agreed and the trip was a great success. After that the new friends consolidated their pact of mutual assistance.

As I had been told, they were inseparable, and all the people round about marvelled at them. Does the same thing not often happen in the lives of all of us? We all have our handicaps, which prevent us from doing what we would like to do and we know failure and frustration. Why should we not rather admit our limitations, our handicaps and enter into association with each other, each giving what the other lacks? Is it not the most beautiful thing in the world to be my blind brother or sister's eyes and to receive from them in turn the means to make progress? We are a society of handicapped people. But the beauty of life does not reside in limited, short-sighted individualism. It is to be found rather in the integral personality of Jesus. He is the Unique One, God Himself, reflected in all our fragmented individualities, which together find their unity in Him. This is the life of community, the common life: Jesus, God made man, the one who brings all things together into fruitful unity.

Without me you can do nothing. (John 15:5)

I can do all things in Him who strengthens me. (Philippians 4:13)

Michel Levaast, a handicapped Missionary of Africa.

Fr. Michel Levaast MAfr from Lille in France (born 1928, died 2005) worked as a missionary in Malawi for 38 years, then as librarian in Rome. In his later years he was profoundly deaf and suffered greatly from the resultant isolation. I have reproduced the article as he wrote in 2000 for the Petit Echo (pp.134-5). This article may surprise some readers, some may be shocked by the way Fr. Michel describes himself at the end. However, I have included it since these are Fr. Michel's personal musings on the physical challenges he was facing every day trying to work and live with others. It gives a glimpse of how he personally tried to make sense of the difficulties he experienced in his daily life focused on a loving God. Editor

Restoration of Forests Project with the youth of Tanzania in conjunction with Roots and Shoots Foundation

by Br. Elvis Ng'andwe (M.Afr)

“Look after the Earth and it will look after you” is an old adage that many folks these days seem not to pay heed to. Tanzania is no exception to the challenges of climate change. We have a vast land in Tanzania with extensive forests. However, some activities have been destroying these forests silently. Charcoal burning and commercial timber are on top of the list of direct causes of deforestation.



Volunteer pupils with saplings ready for planting

This has led to a negative impact on the climate. In response, we, the Missionaries of Africa Office of Justice and Peace in Tanzania, in collaboration with other partners and government agencies, have embarked on a program popularly known as Restoration of Forests Project. As the

name indicates, the main aim is to restore the forests to their former glory. Basically, we go to the Government Department of Forestry and present our project proposal with details on when, where and how we will plant the trees. The Government has been helpful on this issue and often sends field officers from the Forestry Department to allocate us land on which to plant trees. Usually, they select destroyed forests and we take it from there.

In order to ensure that this project is sustainable, we decided to involve the local people, especially the youth. We visit secondary schools and start Environmental Protection clubs, give talks to all pupils at Assembly and then later sit with interested pupils and note down names of those who choose to join the club. After registration, the pupils are offered continued training on the importance of wild-life conservation, with special attention to forests. We focus on how the forests are our “friends and angels” and how we would not survive without them. Once the pupils have received this basic training, we invite them to come with us, accompanied by members of staff and government representatives, to plant trees in the designated sites. Sometimes we are lucky. We are given deforested sites near the city. Often the sites are far from the city, so that we need strong cars for the long and arduous drive. Tree planting is a very tiring job, so when we have finished we withdraw to a quiet place and share a meal with the pupils. We conclude with a short evaluation of what they learnt in the field and discuss how we might do better next time. These young people often have very interesting ideas. It really is a great honour and pleasure to listen to their dreams and creative thinking. After final remarks, we drive the pupils back to school and from there they go back to their various homes.

Currently we have been allocated 52 acres in Pugu forest, and so far we have reforested 5 acres. We invite all lovers of the Environment and all who care about Mother Earth to come and support us.

Let's look after Mother Earth and she will look after us. “We do not own this world but inherited it from our ancestors, who borrowed it from our descendants.” The world does not only belong to us but also to those who follow us.

Who was Cardinal Lavigerie?

First part of an article by Fr. Frank Nolan MAfr

It used to be the custom that when a Cardinal died, his broad-brimmed betasselled red hat was suspended high above his tomb. As the years passed, it gradually decayed, disintegrated and finally disappeared altogether. Likewise the name and reputation of the Cardinal gradually receded from human memory. But it is not always thus. With good reason, Cardinal Lavigerie is still remembered and venerated in the two missionary Societies he founded – the Missionaries of Africa (White Fathers) and the Missionary Sisters of Our Lady of Africa. Who was he?

Early Life.



In 1825, in the city of Bayonne in the South-West of France, the wife of a customs official gave birth to a son, the first of their four children. Appropriately he was given the baptismal name of Charles for it was November the fourth, the feast day of St Charles Borromeo, Cardinal Archbishop of Milan. Although Catholic, Charles Lavigerie's parents were not particularly fervent and, in his childhood, he was taught his prayers and his catechism, and taken to Church, by two young servant girls of the household, Jeanette and Marianne. It was a religious age. While today religious parents sometimes despair to see their children

leave the practice of their religion, at that time lax parents saw their children grow up more religious than they were themselves.

As a small boy, Charles liked to play at saying Mass and took this pastime very seriously, insisting that his old grandmother piously recite the responses as if they were in Church, and making his young brothers and sister listen to his sermon. At the local school in Bayonne he was an exceptional student. Physically well-built and athletic, Charles was highly

competitive at sports and games. At the age of thirteen he announced his intention of becoming a priest. Many years later he described how his father took him to see the Bishop of Bayonne in an enormous room where the bishop, dressed in a purple cassock and seated on a yellow velvet settee, received them. "And why do you want to become a priest?" the Bishop asked him. Not in the least intimidated, Charles replied, "To be a country parish priest." "You will first go to the junior seminary," replied the bishop, "and afterwards you will see what God wants you to do." Charles studied there for two years before transferring to a junior seminary at Paris.

In 1843 Charles entered the senior seminary run by the Fathers of St Sulpice. He was a member of an exceptional group of students: thirty



were later to become bishops and several became cardinals. Even in this group, Charles was outstanding. The Superior of the seminary wrote this report of him: "He has a rich nature which does not concern itself with details but he excels in important matters. He is the most intelligent and penetrating of his class."

In 1849 he was ordained priest, but he was not to get his wish to be a country parish priest; his academic abilities marked him out for more studies. Having secured two doctorates, in literature and theology, he became a professor of Church history in the University of Paris. During the next few years he read a great deal on the catechetical and pastoral methods of the early Church: he was to make use of this learning later. However, by temperament he was too full of physical energy to restrict himself

to study and teaching. He rose at five o'clock and spent two hours at prayer before starting his day's work. He preached widely and was chaplain to several convents. As he became well known he was invited to lead the Society for the Establishment of Schools in the East. Its purpose was to raise funds for the education of Christian children in the Turkish Empire, which then covered the entire Middle-East.

The work took on a new significance when in 1860 the peaceful Christian villages in Lebanon and Syria were attacked by the Druze who massacred two hundred thousand men, women and children, often with great cruelty. An even greater number fled from their homes. Lavigerie went to Syria and the Lebanon to distribute help to the refugees. Amid the misery and cruelty Lavigerie's great compassion found an outlet. For three months he travelled, dressed as an Arab, providing help to thousands of homeless people. "It was there that I found by true vocation," he said. "I was suffocating at the University." He also acquired a love and appreciation of the customs and ceremonies of the Greek Catholic Church which were so different from the Latin services of Western Europe.

On his return to France, he was given a new appointment - to be an official of the Rota in Rome,



a department of the central government of the Church. His work brought him into weekly contact with Pope Pius IX but it was a work which he did not much like. "I was not born to be a diplomat," he told the Pope. "I was born to be a priest." So after only two years in Rome he was chosen to be Bishop of Nancy in the east of France. He arrived at Nancy quietly and, unrecognised, spent the first day in prayer. At thirty-seven years of age, he was the youngest bishop in France.

(Continued on page 18)

Fr. Paul Hannon MAfr . R.I.P.



Fr Paul Hannon MAfr.

With sadness we announce the return to the Father of Fr. Paul Matthew Hannon, MAfr. on Thursday 28th March 2019. Paul was born on 6th November 1947 to a Catholic family in South Shields in the Diocese of Hexham and Newcastle and after a career as a teacher in Qatar and Algeria came to the Missionaries of Africa. He studied in London (MIL), Fribourg (Switzerland), and Toulouse (France) where he took his Missionary Oath on 15th December 1990 and then was ordained in his own parish on 6th July 1991.

His career as a Missionary of Africa was very much one of willing service, which means that he answered Yes to any call from the Society. He studied in PISAI (Centre for Arabic and Islamic Studies) in Rome and at times taught there also. He worked in the parish of Khartoum in Sudan at various times, on occasion getting stranded there because of visa difficulties. He accepted to be Provincial Delegate in UK for 3 years, and was part of the small Formation group in Nairobi, Kenya. His easy, yet efficient, manner and his facility with languages meant that he was frequently called upon to chair or facilitate International meetings of the Missionaries of Africa. For the last few years of his life, his health began to cause concern, beginning with a heart by-



Reception of the body in Ealing

pass, then latterly with emphysema. Throughout it all, even when he was confined to a wheelchair and permanently on oxygen, he remained cheerful and calm, trusting and sure in his Faith. His family (particularly his brothers and sister) came down regularly from the North-East to visit him in London and they all kept in close touch. The day of his death he had sent an email to his sister, then a confrere had looked in to make



Final commendation, Brentford

and no trouble to anyone. His body was received into the community chapel in Little Ealing Lane (his final community) in the evening of Thursday 4th April, where family, friends, carers and confreres prayed the Evening Prayer for the Dead in the presence of his body. The Requiem Mass took place at St. John the Evangelist, Brentford the next day,



Family and friends

sure he was OK. A short time later, the same confrere came back to check on him and found him dead. A quiet and discrete man, always ready to serve others with a smile, he died quietly and discretely, no fuss

and his body was laid to rest in the plot of the Missionaries of Africa in Kensal Rise Cemetery. He was accompanied to his final resting place and commended to the Lord by his confreres and family. May he Rest in Peace awaiting the Day of the Resurrection.

Editor

Cardinal Lavigèrie Primary School in Zambia Opening Soon!

by Fr Douglas Momanyi Ogato M.Afr.

Nine o'clock Thursday morning Central African Time. The sky is heavy, full of dark rain clouds. We have been kept indoors the past three days by the pouring rain. All outside work stopped. I am busy preparing my motor cycle to ride for 33 kms to Chikele area to check on the progress of the construction of



Sr. Mainza inspecting the project

Cardinal Lavigèrie Primary School. Cardinal Lavigèrie Primary School project is our concrete theological and pastoral response to helping the people of Chikele out of isolation and poverty. We have named the Chikele school project after Cardinal Lavigèrie as a concrete way of celebrating 150 years of evangelization in Africa and

the enormous love and compassion our Founder, Cardinal Lavigèrie, had for the children of Africa. For a year now, we have been working on the school project with the local communities. These communities belong to various religious groups, namely: Catholics, Jehovah Witnesses, Baptists, Seven Day Adventists, United Church of Zambia and Traditional Religion(s). Getting all these groups on board at the onset of the project was not easy. It meant frequent visits and meetings trying to develop a common vision for the literacy project. We advanced slowly. We didn't want anyone to be left behind. Slowly members began to see the project in a new way. They began sharing spontaneously how they thought God was at work in our project. In one meeting, a member quoted Exodus 3:7 - God had heard the cry of his people in Egypt and sent Moses to liberate them. He compared this to the situation of their own children having to trek long distances to school. Now God had heard their cry and was responding concretely through the school project. Such ideas encouraged us to see our entire literacy project in Chikele in a deeper way. During

another meeting a member donated 15 acres of land to the school project. But although it was located centrally, it was over a kilometre away from the nearest stream. So no drinking water! We had received cash grants from well wishers, so now we asked the local communities to make their contribution by clearing the site, moulding bricks, collecting stones from the nearby hill and helping to dig the foundation. Response - they dedicated Tuesdays and Thursdays to working on the project. Within two weeks, the site was cleared. Men cleared the bush. Women cleaned the site. This done, they began moulding bricks. In four months they moulded more than ten thousand bricks. Sometimes, I would join them. They liked having a priest doing manual work with them as it made them feel that the work they were doing was important. Indeed it was! And the water? As we were preparing to begin the foundation, we received money



Children drinking at water pump.

from French friends of the Missionaries of Africa to sink a borehole. The day for drilling the borehole, we all gathered at the site designated by the water engineers. We read Exodus 17:1-7. We reflected on God providing water for Israelites in the wilderness and on our own situation. I then blessed the site and the left water

engineers to do their job. At 50 metres they found water and installed a hand-pump. Next we constructed a block of 3 classrooms and 2 offices. Since then 80% of the work has been completed, with the construction of sanitation facilities “in the pipeline”. After the rainy season we will start on accommodation for teachers (a government requirement). The point of no return! By October, we want to officially open Cardinal Lavigerie Primary School to the children of Chikele communities, beginning with grades 1-6, with grades 7-9 later. We have invited our Bishop, Clement Mulenga and the First Lady of Zambia to grace the Opening Day. May our founder Cardinal continue to intercede for us!

Bishop Lavigerie (continued from page 14)

Nancy was a diocese of almost half a million Catholic and more than nine hundred priests. There were six thousand sisters working in schools, hospitals and serving the poor. He set to work with his customary energy, raising the level of education in Catholic schools, founding a hostel for students and a school of higher studies for priests. The cathedral was renovated and became famous for its lavish liturgical ceremonies. He founded a Catholic newspaper and magazines. He visited prisons, the blind and the poor. He was fully immersed in a wide variety of pastoral work when after only four years he was invited to move again, this time to become Archbishop of Algiers.

In 1867 Algiers was a town of sixty thousand people. Its population consisted mainly of Europeans - only a fifth were Arabs. However, outside the capital, the population of about a million people scattered in small towns and villages along the coastal plain and in the Atlas Mountains was almost entirely Muslim. The Kabyles lived in the mountains, the Arabs between the mountains and the sea. In the early centuries of the Church much of North Africa had been Christian and it had produced great saints and theologians such as Augustine, Cyprian, Cyril and Athanasius who had a profound influence on the Church in Europe and the East. But in the fifth century after Christ, North Africa had been invaded by the Vandals, a fierce and warlike people, originally from Eastern Europe, who crossed into Africa through Spain. Impoverished and ruined by Vandal wars and occupation, North Africa was easily conquered a century later by the Arabs whose homeland was in Asia. Cut off from the rest of the Church, and after much resistance, the descendants of the Christians gradually became Muslim. In the sixteenth century, Algiers was conquered by the Turks and it became a base for pirates who raided ships in the Mediterranean and enslaved their captives. So relations between Algiers and the countries on the north coast of the Mediterranean were unfriendly. When a dispute broke out between the Bey of Algiers and France over the slow repayment of a loan made by the Bey to France, France invaded Algiers and conquered it, setting up a military government in 1830 under a governor general. The new regime attracted many thousands of settlers from France, Spain and Malta.

In Algeria

Although the see of Algiers was an archbishopric, the number of Christians was much smaller than in Lavigerie's see of Nancy. It had a total of only eighty thousand Christians, mostly settlers, and far fewer parishes. Moreover, the work of the Church was frustrated by the French military government which paid salaries to Muslim sheikhs and subsidised Koranic schools. On the other hand it forbade the building of Christian schools and hospitals by the Church for fear of Muslim reaction. From the headquarters of a large flourishing diocese like Nancy, Algiers seemed remote and the opportunities for the apostolate few. But Lavigerie was a man of vision. He saw beyond the unsympathetic colonial government, the puny resources of the diocese, Muslim resistance to the gospel, and the barren desert of the Sahara. He saw before him a great continent stretching thousands of kilometres



beyond the equator in which, apart from those living at the coast, few people had had the chance to hear the news of Christian salvation. "Algeria", he wrote, "is the open door to a continent of two hundred million people. Can you think of a more worthy task to tempt the heart of a bishop?" To the people of his diocese in Nancy he said, "I would not leave you for any other diocese but Algiers. I recognise the call of God."

He set to work reorganising his new diocese. One of his assistants wrote of him: "his lordship surprises us with the variety of his resources, the grandeur of his ideas. He is a man who could govern the world, an administrator without parallel. Writer, orator, organiser, Bishop, he excels in everything." His abilities were to be fully tested by a disaster which struck Algeria within a year of his arrival: an epidemic of cholera. In an age before the discovery of antibiotics, cholera was a devastating disease.. The epidemic was followed by plagues of locusts which came in immense clouds, blotting out the sun and devouring all the food crops. Among the survivors of cholera, they left a trail of hunger and starvation. Famine was compounded by another epidemic, typhus. In all, a hundred thousand people died, ten per cent of the population of Algeria, "The poor people," wrote Lavigerie, "stripped of everything, lie down by the roadside, wrap their rags around them, cover their faces and await their last hour, murmuring the name of Allah." But such fatalism was not a characteristic of Lavigerie. He used all his personal resources to help the starving and sought help from the Christians of France. He gave up his coach and sent the horses to draw water for crops. His sympathy was drawn especially to the children, many of whom were orphans. One day, touring his diocese in a tartana, a small two-wheeled cab covered with an umbrella, he met a little boy covered with vermin and ulcers, dirty and ragged. "Where do you come from, my child?" asked Lavigerie. "From the mountains, a long way off. My father is dead and my mother said to me, 'There is no food here, go to the Christians,' so I have come." "What did you eat on the way?" "In the daytime I ate grass from the fields; at night I hid so that people should not see me. I was afraid they might kill and eat me." "Would you like to stay with me?" "Oh, yes, I should like that." "Come to my home for children - I shall take care of you also." Other people present tried to dissuade the Archbishop from taking the boy in his cab. "He smells awful," they said, "and he's covered with sores and fleas." But Lavigerie simply smiled and himself helped the boy climb in.

Within a few months he had collected seventeen hundred destitute boys and girls in his orphanages. Of course, he could not look after them all himself. He was devotedly helped by the Sisters of Charity, the Brothers of Christian Schools and the Jesuits, and not without cost to

20

themselves: seven Sisters and a Brother died after being infected by their young charges. But far from being discouraged, the Sisters and Brothers were inspired to an even greater devotion. Lavigerie gave many of his clothes to the orphans so that some wore robes made from episcopal purple. He wrote to the newspapers in Paris appealing for aid for these young Muslims: "I am their father. If I cannot communicate my faith to them, I can at least exercise charity towards these poor creatures of God." The orphans were housed in eight orphanages but the doors were always open for the children to leave and return to their home villages at any time. Few did so. In fact, many parents from the surrounding area came to Lavigerie and asked him to adopt their children. Lavigerie always had a great love for children and visited the orphanages frequently. Seeing him coming, they would rush to greet him saying, "This is our father." He liked to tell them stories and teach them songs. One of the Brothers who helped look after them said that Lavigerie was "mad about the orphans".

In his first years at Algiers, as well as his works of charity, Lavigerie pushed forward the development of his diocese. He built forty-nine churches and chapels, introduced nine new religious congregations, opened schools and refuges for the old. To raise money he travelled widely in France. His energy seemed limitless and he kept a group of secretaries frantically busy with his projects. However his eyes were still looking to the south, far beyond the Sahara. In 1868, during one of his visits to Pope Pius IX at Rome, Lavigerie discussed with him the great areas of Africa still unevangelised. The Holy Ghost Fathers and the members of the Society of African Missions were doing heroic work on the coasts of East and West Africa. The Verona fathers had founded missions up the Nile beyond Khartoum. But in the vast interior south of the Sahara Christ was still unknown. The Pope gave Lavigerie the responsibility of establishing missions there, giving him the title of Apostolic Delegate for the Sahara and Sudan. For this work, Lavigerie decided to found new missionary societies of Fathers, Brothers and Sisters.

In the Land of Surviving Warriors by Paulin Yameogo, a MAfr student from Burkina Faso, just completing 2 years of pastoral insertion in Karamoja. A further article concerning the girls will appear next time. Ed.

Karamoja, located in North East Uganda, has been an isolated region because of a strong resistance to change and of cattle raiding which stopped less than a decade ago. There have been many attempts to develop the area. But although the people have been disarmed there is still a strong pres-

ence of the Police and the Army because the minds of people are yet to be disarmed.

The relative peace has contributed to open the region to trade, mainly in cattle. There is also some mining.



Typical road in Karamoja

Because of the high birth rate, the population is relatively young. Unfortunately because of resistance to education, this young generation brings little change. Many boys remain in the kraals keeping animals and girls do household tasks. Boys who go to school drop out before completing secondary school. The few girls in primary school leave for early and forced marriages.

There is also resistance to go to the Health Centre.



Few use the Health Centre



Women are more visible than the men. They are in charge of all household tasks and garden work, feeding the whole family. Their burden is heavier than that of the men.

Cattle are the centre of Karamajong life

These women take their burdens seriously and with courage for the future of their children.

Karimojong women are given in marriage without their consent. They have to accept the husband, young or old and any sign of refusal is severely punished. That is the culture. The girl child is brought up to see getting a husband and producing children as her only ideal in life.

Old women are not really taken care of, often spending their days in loneliness.

Most importance is given to cows. Cattle play a central role in any important social event such as marriage, initiation, funerals, traditional prayers, etc. They are at the heart of the culture



Finally, the elders play an important role here.

This is a society called acephalous, Typical Karamajong village mean-



Boys stay with the animals in the bush

ing that it has no centralized leadership and no central chief. Clans are gathered in villages with elders as leaders. Because elders are old like God and the Spirits they are thought to have been blessed by God and so must

be revered above all others. They guard the traditions and are not open to change; The elders are not Church goers in general.

People live in abject poverty and misery. The soil is poor and water is scarce in many places.

Many families eat one meal a day. Not surprisingly this leads to a selfish attitude and behaviour. “Survival of the fittest” leads to misery for the poor and uneducated. Children learn to survive from a tender age in



Paulin with young people

this hard environment. Young boys staying with the animals in the bush, or small girls collecting firewood and water alone in the bush. Perhaps because of this, any initiative starting from the people themselves is well accomplished. They do well whatever they themselves have planned to do. They like their freedom more than anything else.

School is seen as unimportant. Traditional education is received at home from parents and culture and the core value is the survival of the family



They accomplish what they themselves start

to the profit of school education. Therefore the boys who are sent to school are the ones who show less ability taking care of the cattle. The intelligent ones, those who are good cattle minders (who could probably

or clan through cattle owning. Therefore young boys who take care of the cattle are far more valuable than those who have completed their primary school education. The parents will make sure that they do not lose boys capable of taking good care of the cattle



do well at school) are kept in the kraals to mind the cattle. But traditional education is not to be despised, it has its own values. It trains the young man to adapt to his harsh environment of survival. He learns from the age of 5 or 6 to stay alone with the cattle, spending his nights outside (in the bush or in the compound of the kraal). He only starts sleeping in a house when he is a grown up and ready to marry a wife. Every young boy learns skills of caring for the cattle, he develops his courage to face and defend obstacles and challenges, in a nutshell:

HOW TO SURVIVE



WAYS TO HELP FUND OUR MISSION

WHITE FATHERS

IF YOU WANT TO REMEMBER US IN YOUR WILL,

We propose you use this formula:

"I give to the **Society of the Missionaries of Africa (White Fathers)** the sum of free of duty, and I declare that the receipt of the Father Treasurer of the Society in Great Britain, who now resides at 64, Little Ealing Lane, London, W5 4XF, shall be of good discharge."

Registered Charity in England and Wales No. 233302

Charity registered in Scotland No. SC037981

SUPPORT OUR APOSTOLATE:

PLEASE USE THE DONATION FORM OVERLEAF

Above all, please help us with your prayers

Please complete the Gift Aid declaration overleaf and send it to:

Missionaries of Africa (The White Fathers), 15 Corfton Road, LONDON, W5 2HP.

or in Scotland to:

Missionaries of Africa (The White Fathers), 9 Milrig Road, Rutherglen, GLASGOW, G73 2NG.

Please notify the charity if you:

1. Want to cancel this declaration.
2. Change your name or home address.
3. No longer pay sufficient tax on your income and/or capital gains.

Tax claimed by the charity:

- The charity will reclaim 25p of tax on every £1 you give.
- If you pay income tax at the higher rate, you must include your Gift Aid donations on your Self Assessment tax return if you want to receive the additional tax relief due to you.

If you would like to make donations by Standing Order, please tick below and we will send you the appropriate forms: []



Your Privacy

In order to send you this magazine we hold your name and address on our mailing list.

We use this data solely for sending you our magazine and from time to time other communications.


We never give, sell or share your data with any other organisation.

You may view our full Privacy Policy on
www.missionariesofafrica.org.uk

You can **OPT OUT** at any time, stop receiving this magazine and have your name and address removed from our mailing list by:

- writing to us by post at
**15 Corfton Road,
LONDON, W5 2HP.**
- email to
corfton@mafrgb.org.uk
- using the contact submission form on our website:
www.missionariesofafrica.org.uk
- using the Fundraising Preference Service website:
<https://public.fundraisingpreference.org.uk/>

The Missionaries of Africa (White Fathers) is a registered charity in
England and Wales No. 233302
and in Scotland No. SC037981.





Parents & Friends Association

EVENTS

***Sunday 5 May 12.00 Rutherglen,
Mass for Deceased White Fathers
and members of P&F Association:
2pm Buffet at Rutherglen.***

Friday 17th May 7.30pm Bingo Evening

***Sunday 25 August 12.00 Rutherglen,
Mass for Annual Gathering of P&F Association:
2pm Lunch at King's Park Hotel***

Friday 6 September 7.30pm Bingo Evening

Friday 8 November 7.30pm Bingo Evening

Your charitable prayers are requested

for those who have recently died
and our deceased parents,
relatives, friends and benefactors.



Ellen Warren Salisbury, Wiltshire

Mr M.R..Hopkins Fareham, Hants

Mr William O'Connor Hansworth

Pat Duffy Great Bar

Fr Paul Hannon South Shields

May they rest in peace



St. Anthony's Burse



By contributing to St. Anthony's Burse for the education of White Fathers, you will be helping to spread the Good News of the Gospel in Africa.

The Bursary Fund is open to donations of all kinds, large or small.

Donations should be addressed to:

THE WHITE FATHERS

15 Corfton Road,
LONDON W5 2HP

THE WHITE FATHERS

9 Milrig Road,
GLASGOW G73 2NG

Every letter or donation receives a personal acknowledgement.

Please make cheques and Postal Orders payable to:
'The White Fathers.'

You can now donate online. Have a look on our homepage
<http://www.missionariesofafrica.org.uk>

Thank you for your generosity.

***Special thanks to all our faithful supporters who regularly and unflin-
gly donate by Standing Order, particularly those who are able to Gift Aid
their donations.***

White Fathers in England & Wales:
Registered Charity No. 233302
Charity Registered in Scotland No. SC037981

ISSN 0262-1061 Issue No.443

Information

The White Fathers Missionaries of Africa

In England & Wales:

The White Fathers
15 Corfton Road
London W5 2HP
email: corfton@mafrgb.org.uk
tel: 0208 601 7900

In Scotland:

The White Fathers
9 Milrig Road
Glasgow G73 2NG
email: wfscotland@btconnect.com
tel: 0141 613 0209
tel: 0141 613 0039



Enquiries concerning the Magazine should be addressed to:

The Editor,
MISSIONARIES OF AFRICA (WHITE FATHERS)
15 Corfton Road
London W5 2HP

Find out more about us at:

www.missionariesofafrica.org.uk

Gift aid form available on our **website**

<http://www.missionariesofafrica.org.uk>

White Fathers in England & Wales
Registered Charity No. 233302
Charity Registered in Scotland No. SCO37981 ISSN 0262-1061

GIFT AID DECLARATION

Name of Charity: The Society of Missionaries of Africa (aka The White Fathers)
In England & Wales, Registered Charity No. 233302
Charity registered in Scotland No. SC037981

I want the Charity to treat

[] The enclosed gift of £.....as a Gift Aid donation; **OR**

[] The enclosed gift of £..... and any donations that I make in the future or have made in the past four years as Gift Aid donations.

✓ Please tick the appropriate box.

You must pay an amount of Income Tax and/or Capital Gains Tax for each tax year (6 April one year to 5 April the next) that is at least equal to the amount of tax that the charity will reclaim on your gifts for that tax year, otherwise you have the responsibility to pay any difference.

Donor's Details:Title: Mr / Mrs / Miss / Ms / Other (please state):

Name:
(HMRC do not allow joint donors)

Address 1.....

Address 2:

Postcode:.....

Signature:.....

Date:.....

By signing this declaration, you agree to your details being held securely by the Society of Missionaries of Africa and being sent electronically to HMRC. They will be used for processing Gift Aid and for no other purpose, apart from informing an individual you wish to benefit as and when you send a restricted donation. Your details will be retained for as long as required under the relevant Finance Act.

You may view our full Privacy Policy by visiting www.missionariesofafrica.org.uk