

# MISSIONARIES OF AFRICA (WHITE FATHERS)

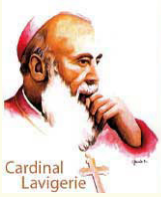


***Bring flowers of the fairest  
Bring blossoms the rarest***

## **May 2021**

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Mary  
Queen Of Africa  
Pray for Us.



Missionaries Of Africa

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*Correction:* Magazine February 2021, page 22. The caption to the photograph should have read:- Cardinal Michael and friends with Fr. Diego Cucarella Sarrio MAfr (President of PISAI) and Fr. Martin Wullobayi MAfr (lecturer in PISAI). Apologies for the mistake. *Editor.*

# Editor's Word

On the front of our Magazine we have an image of beautiful, bright flowers. A sign of life and hope renewed.

Inside the Magazine we have articles on religious intolerance, violence, poverty and corruption as well as accidental hurt and pain, caused by chance. We seem to be powerless, at the mercy of things beyond our control. So, given the state of the World, what makes our hope as Christians more than symbolic and wishful thinking?

Simple!



Fr. Michael Heap MAfr

## Jesus Christ is alive!

He has changed death from being THE END into a step into ETERNAL LIFE. This is the absolute centre of our Faith. Without that our religion and hope are meaningless.

God so loved the World – *not a distant, vengeful God, but a loving God*– He sent His Son into the World – *God, in Jesus Christ, experienced suffering and death as one of us caused by other human beings.*

But God did not retaliate. In His Son, He suffered and died at the hands of the powerful and selfish like so many millions of us before and after and kept loving and faithful to the end and beyond. Death has no hold over Him. By joining with Him we have begun to share His life already, here and now.

Death, hatred and suffering are all still around, but now they no longer determine our lives. Fear of them has gone. Their power is gone.

**Christ is Risen. Alleluia. Alleluia.**

# Terrorism and Insurgency in Cabo-Delgado *by Belito Jose Joaquim, a third-year Mozambican Missionary of Africa student in Jerusalem.*

## Mozambique



Today “Islamic fundamentalist insurgency” occurs in many African countries. These extremist groups, although they have a common agenda, are different and independent because of a different local history and context. The conflict in the province of Cabo-Delgado in Northern Mozambique dates back to 5th October 2017, a date well-chosen for its symbolic value. The day before was the Peace Day holiday, celebrated as every year in commemoration of 4th October 1992, the Rome General Peace Agreement which ended 16 years of terrible civil war. So when the attackers appeared in Mocimboa da Praia, most officials were away at a Peace Day ally in Pemba (the capital of Cabo-Delgado). The raid targeted 3 police stations and was led by 30 armed jihadists who killed 17 people on the





spot, including 2 police officers and a community leader. These “Al-Shabaab” terrorists took firearms and ammunition and told residents that they rejected state health care

and education, and wanted to establish an Islamic state.

Al-Shabaab used the publicity of the Mocimboa da Praia attack to recruit more young men promising money and “peace” in a true “Islamic State”. Then 6 months later, in May of 2018 in Palma District (the north of the province), 10 civilians were beheaded. This was another unexpected attack by a small group of militants wielding machetes. Since then attacks have been numerous and seem to be beyond government control. The authorities claim that these attackers are not only from Mozambique but also from Tanzania, Burundi, Congo, and Somalia.



***But why join?*** Bishop

Luiz Lisboa, Bishop of Pemba, is reported to have said that one of the reasons that the youth were attracted to the rebels was the huge amount of money and the “good life” promised by the leaders of these extremist groups.

***So is it economic?*** According to the United Nations Relief, since the beginning of these conflicts the violence has affected the lives of at least



**Thousands flee with what they can carry**

600,000 people, more than 200,000 displaced (refugees) and at least 2,000 dead. This violence has increased frustration and hunger in the region. Many families have lost their lands, houses, fishing nets, livelihoods, businesses, identity documents, and means of transportation. In Pemba

the number of the refugees keeps increasing every day.

***Yet there are riches.*** Cabo-Delgado is a province with huge quantities of offshore gas discovered in 2010. This makes Mozambique Africa's third-largest exporter of liquefied natural gas. But these natural resources have not brought development, peace and sustainability to a place considered to be one of the poorest in the world. This is partly because of the province's distance from Maputo (the capital) and because of systematic corruption. Mining companies and individuals wield enormous power. Thus, at the local level, Cabo-Delgado is one of the most corrupt provinces of Mozambique with local officials and elite groups enjoying and abusing their great power.

***And religion is involved.*** The Islamic State (ISIS) has claimed responsibility for several of the attacks, such as that on Mocimboa da Praia. Although the government also blames foreign forces it is hard to ignore accusations of the involvement of Islamic State since it is typical of its style and methods. Al-Shabaab together with Ansar al-Sunna or Ahlu Sunnah Wa-Jamo (followers of the Tradition of the Prophet) claim that Islam as practised in Mozambique has been corrupted and no longer follows the teaching of the Prophet. It coerces and threatens both believers and non-believers into following a radical Islam, which is anti-Christian, anti-Western and anti-Secular.

Whatever the truth, it can be maintained that the growing wealth and

inequality has greatly exacerbated this conflict. Natural resources so frequently result in problems. Gold and diamonds in Zimbabwe, oil and gas in Nigeria, coltan in Congo, etc. According to War on Want, in its 2015 research entitled “Africa: A continent of wealth, a continent of poverty”, the exploitation of mineral resources has often led to corruption, with a large proportion of the continent’s resources and revenues benefiting foreign elites and a few locals rather than the general population.

***Who is to blame?*** It is easy to blame Boko-haram in Northern Nigeria, the Al-Shabaab in Somalia, the al-Qaeda in Mali and Burkina Faso etc, but in Mozambique many are of the view that if there were no natural resources in Cabo-Delgado, there would be no conflict. The idea being that, if the western multinational companies were not settled in these areas the blood of innocent civilians would not be shed. Both within and outside the media, opinions on this are frequently overlapping.

***What arguments are put forward?*** France has been accused of causing tensions in Cabo-Delgado province by supporting multinational gas companies and militarizing the zone. It is claimed that for many years the entire French weight of economic ties with the Mozambican government has been working to defend its interest in the country.

***But is it only France?*** Apart from the French company, Total, agreements have been signed with Exxon Mobil of the USA and ENI of Italy. These three “superpowers” reportedly hope to start exploiting the resources by the year 2022/2023, with an estimated total of US\$60 billion to be invested in the northern province of Cabo-Delgado. Foreign mining and gas companies, but also heroin and illegal ruby traders, have distorted the



local economy in ways that increase inequality and discontent among the people. Since Independence, the economic situation in Northern Mozambique has nev-



er allowed people to enjoy the same privileges as in the South. Some claim that this inequality between the regions is to blame for the conflict.

***Government response?*** There are large numbers of military in the area

but also lots of corruption. The military responds quickly to attacks, but media information is suppressed. As consequence, the government troops fail to win the support and the trust of the local population. The soldiers, the very people who should be a sign of hope for the suffering civilians, are frequently accused of raping women, and stealing food and money at various checkpoints. Sometimes, the violence by the police and the army against the communities has built support for the attackers/extremists. Arrests of various journalists seeking information about the conflict, threats against the Bishop of Pemba because he, and many other local leaders tried to alert the international community have increased the fear and mistrust in Cabo-Delgado.

***A concern for the Mozambican government only?*** No. Because Mozambique is very important for the Southern African region. Trade and supplies have passed through Mozambique to its neighbouring countries - Zimbabwe, Zambia, Malawi, Tanzania, and South Africa both before and after Independence from Portugal in 1975. Recently, President Filipe Jacinto Nyusi held meetings with these countries to strengthen ties between the countries of the region, and improve intelligence sharing to respond to regional threats. Sadly, because of Covid-19, it has been difficult to focus on the conflict, so the insurgency in Cabo-Delgado has grown.

***The Church's response?*** When there seemed to be total neglect on the part of the government authorities, the Bishop of Pemba, as represen-





**Pres. Felipe of Mozambique and  
(late) Pres. Magufuli of Tamzania**

tative of the Episcopal Commission for Justice and Peace was the first to alert the international community and ask for humanitarian aid. He was criticised by politicians and cheered on by the general public for being the voice of the voiceless. Pope Francis, in his Urbi et Orbi message on Easter Sunday of 2020 asked the world not to ignore Cabo-Delgado. Don Luiz, Bishop of Pemba, insists we need to go to the root of the problem for a solution. Many agree with him that the majority of the young men involved in these conflicts are simply venting their anger and frustration at the existing inequality and corruption in the management of the

resources and funds allotted to the projects. These young Mozambicans believe they are fighting for food, housing, land, dignity and a more just society, against what they see as the elites. So then, out of frustration and more because of feelings than logic, they see fundamentalist Islam or extremism as the way to regain dignity and justice in the region.



**Pope Francis with Bishop Luiz Lisboa**

# Come as you are! (My Sabbatical Experience)

*by Fr. Victor Domshiwe Shehu M.Afr*

People go for sabbatical courses for different reasons and with varied



**Fr. Victor and the Sisters on Sabbatical**

expectations. While some may be rooted in spiritual growth and development, some also have as their target improving their administrative or business skills or a combination of both. In any case, individuals who go on

sabbatical courses never leave the same way as they came; perspectives are widened, weariness removed, anxieties calmed and new knowledge acquired.

After ten years missionary experience of which I spent 6 years as a Vocations Animator in Nigeria, I felt motivated by the call of Jesus Christ to his



**Who said that exercise can't be enjoyable?**





**Happy in their national dress**

people “come and rest” as contained in Mathew 6:31 to request the Provincial Council for a sabbatical leave. To my delight this was granted and I have every reason to be happy with the sabbatical course I have taken so far

I was privileged to be part of the recent Sabbatical programme at St. Anselm’s in Kenya. The programme, although, spiritually oriented, incorporated holistic human development and transformation which aims at enabling the participants not just to fit in better to their communities

and societies but also to come to terms with themselves as well. The programme provided a way for each of us to look honestly at ourselves and assess our spiritual and physical states. These ranged according to the individuals from fatigue and restlessness through to burnouts or near blackouts.

The St. Anselm’s programme is meant to help transform religious priests, sisters, and brothers through a programme of four months at “Chemchemi ya Uzima” (Swa-



**Sabbatical: formators and participants**



**Participants and Director by the lake**

hili word for “fountain of life”). We were guided into a deepening awareness of our whole personality, and learn to integrate this knowledge so as to accept God and others. The pro-

gramme had 23 participants coming from 5 countries and 13 different religious congregations and our sole program was to rest, to pray (both personally and in common) and receive rejuvenation while following psycho-spiritual courses after a period of hard work.

As explained by Wicks (the author of our course book), the main objective of the program is to empower individuals to be autonomous in



**Come as you are**





### **Sabbaticals are also serious**

of 6-8 persons with two facilitators. Members were helped to identify their needs, potentials and how to be assertive. Each group also had a facilitator (a qualified counselor) who they met with once a week to explore their personal issues face to face. There was also a larger group. This was a place where participants were tested and challenged in their unconditional positive regard by their peers and facilitators to mutually help each other to grow in healthy and constructive relationships. Put another way, this was the place where we were confronted to look at whether we were just spouting fancy words and ideas or whether we were actually accepting one another, warts and all. It was a place where some of the rough edges were rubbed off! We were also divided into three small community groups, taking into account the different cultural backgrounds so as to enhance cross-cultural integration and cross fer-

decision-making, to remain positive about life, to have mastery over self, to be organized and purposive while respecting other people's opinion and remaining less judgmental about such opinions. After so many years of working 24/7, people may get exhausted physically, psychologically, emotionally and spiritually. There is, therefore, a need to listen to and respect all these aspects of our lives and give time to attend to them as demonstrated by our Lord Jesus Christ when he took some time out in a lonely place to pray after a period of hard work.

The entire programme was fun-filled, educative and transforming. Apart from praying, having games, attending psycho-spiritual courses and resting, we also had times for personal sharing in 'Growth Groups' where members came together in groups



**Practising dance for the liturgy. Praying with mind and body**

tilization of norms and values, in other words mixing us all up together without making the mix too challenging.

It wasn't all praying, resting and navel gazing. We did the washing up and setting the tables after meals, and we organized the liturgy and decorated the altar according to the different seasons and feasts. All the 3 community groups took turns to perform these duties. They also met once a week for group meetings and prayers. We even had time for outings (both spiritual and social) and cultural evenings. Coming from 5 different countries and different areas within those countries we had a lot of cultural singing and dancing to share at these times. Finally, there was quite a bit of academic input. Lectures, which were meant to help us understand and improve our relations with other, with God and with ourselves, covered a whole range of topics. Whilst they were meant to help each of us personally, they were also meant to prepare us to help and accompany others in our ministry once the Sabbatical was finished and we returned to work, refreshed, renewed and strengthened.

The Sabbatical programme was focused on self-growth. If we were open to the programme and listened to our inner self, there would be growth. We were invited to take responsibility for our own personal growth through introspection, silence and reflections; openness to self,

others and God, non-judgmental attitude to self and others and to be gentle with oneself and with others.

Here in Chemchemi we were told “Come as you are!”. I came as I was, and so far, I must confess that I have seen a lot of changes in myself. I realized that whatever happens out there is not the problem, but my reaction to it.

Was I able to unwind? Yes! Was I ready to learn more about myself? Yes! I went to the programme with a lot of hurt, I was fatigued and judgmental but now I feel refreshed, relieved, lighter, rejuvenated, positive and ready for the mission ahead. I wish to thank the Missionaries of



**Refreshed and ready to go home**

Africa (White Fathers) for heeding my request to attend this sabbatical programme. Am ready for the next mission? YES!

The Mission of Christ Continues.

*Fr. Victor is at present at home in Nigeria where he is awaiting his visa to start work in his next appointment - North Africa.*

# Self sufficiency v. Dependency in the Church

by Fr. Dr. James Ngahy, MAfr.,  
*Director of Centre for Social Concern, Malawi.*



**Fr. James with his home grown cassava**

A few years ago travelling in Nigeria, I had a problem with my motorbike and I was obliged to spend the night in a parish. The priests were very kind and welcoming. However, the presbytery was in a bit of a mess. The priests were moaning and complaining about how poor the parish was and how the parishioners were mean, and lacking generosity. The following morning I took a look at the Church and the parish compound. The mission land was massive and untouched. It looked as if it were rich fertile and unexploited. The possibilities of investing in farming were glaringly obvious. The possibilities for self-reliance, not only for the priests, but also for the Church were just amazing. I couldn't help thinking, "What are you waiting for, manna from heaven?"

That experience provoked me. I thought, "If ever I were to get such a piece of land, unnecessary poverty certainly won't be my lot." Indeed, with such an asset my parish would become one of the rich Parishes. The "dependency syndrome" and "spirit of complaining" and blaming parishioners would be a thing of the past. Church Entrepreneurship for Sustainability would be our watchword!

In the last ten decades, many Catholic dioceses, religious congregations and institutions in Africa have survived economically by dependency, surviving by



**Learning how to farm fish at home**





**Many parishes already have training centres**

presenting projects to various Catholic funding agencies in Europe and America – “the North Pole”. However, these days there is a systematic paradigm shift from donor dependence to financial

self-subsistence with Church donor agencies challenging the local Church and religious institutions in Africa and elsewhere – “the South Pole” - to use their assets profitably. It is certain that the Church has a lot of assets and land is one of these assets that you find in many of the parishes. Amazing! Thanks to the missionaries who brought Christianity to us and had such a focused vision not only of spirituality, but also of the social, economic and ecological aspects of our lives. Mission compounds were the nexus of development ranging from education and health to the projects of agriculture, gaining skills and the Integrity of Creation. Those missionaries saw the reality of life beyond the ends of their noses. A challenge remains: instead of this asset (land) lying idle and undeveloped, can't it be transformed into Church entrepreneurship for sustainability? Can't priests or religious, especially those whose life-style is based on 'dependency syndrome' transform such life-style into one of self-reliance so as to support the efforts of parishioners in sustaining the Church and themselves too? Can't “Collaborative Ministry” often promoted by Church authorities in terms of pastoral ministry, be extended to the ‘Church and Entrepreneurship’ . Shouldn't they involve the Laity with their expertise, starting from the Small Christian Communities or Church Society level to Parish level? A pragmatic approach would be the best. Specifically in this time of Covid-19 pandemic there is even more reason for pastors of the Church to look at and take this



**Keeping pigs or poultry**

ministries and institutions financially stable and sustainable. Institutions such as the Catholic Commission for Justice and Peace (CCJP), Catholic Development Commission in Malawi (CADECOM) – from grassroots level - could offer practical examples to help us and the Church to go beyond our dependency syndrome. Skill-training for art, professional bricklaying, carpentry and agriculture etc., etc. are great openings for learning the principles, skills and experience of sustainability. Organisations such as Centre for Social Concern (CfSC), which

point very seriously, since many parishioners are suffering and struggling to maintain and sustain their families. With careful supervision, the land owned by the Church, Parishes or institutions could be transformed into income generating projects, thus making pastors’

is owned and managed by the Missionaries of Africa in Malawi, could reclaim the lost glory of Training for Transformation (a programme which proved to be very useful and pragmatic for self-reliance and sustainability at all levels of the Church). In fact,



**Locally made solar ovens. Economical. Green.**

this training could also be integrated in the formation program in seminaries, religious formation houses, and novitiates. And why not those already priests and religious? In some countries such training is being introduced gradually. It is impressive to see that some seminarians of the Archdiocese of Ibadan, Nigeria and religious are keen or have taken interest in such formation. The future may be bright for them and their ministries even if they find that the priesthood or religious life is not for them. Skills and knowledge remain as an investment for sustainability if positively utilised or executed. In the past we had some religious brothers and priests who were skilled and well equipped in different fields apart from their pastoral or spiritual ministry. Many situations may have changed, but lots of aspects of life from their time are still relevant today. This could be an opportunity for unemployed youth in our parishes to have something to do, something positive for both themselves but also for the Church. As Mahatma Gandhi once quoted, “An idle mind is the devil’s workshop!” This is a social-economic, progressive philosophy that inspires Pope Francis to encourage the Church to explore the impact of investment of skills. In *Laudato Si*, he urges the Church and people of good will and positive mind to ethically “... rediscover, experience and proclaim



**Simple sustainable techniques in farming**

to everyone the precious and primordial unity between profit and solidarity.” Solidarity in fraternity! He further states, “How much the contemporary world needs to rediscover this beautiful truth”. Pastors and Parishes, dioceses and reli-

gious congregations could generate income locally eventually to finance their ministries. Of course, all this should be done in moderation and not in a selfish, individualistic and capitalistic spirit, but in accordance with the clearly stated Social Teaching of the Church.

# My Holy Ground. My Sorrowful Joy

*by Daniel Pio Uwagboe, a Nigerian student of the Missionaries of Africa at present in his 2nd Year of Theology in Nairobi.*

On 11th June 2018 I started what was perhaps the most difficult period of my life so far.

I was in Kabanga, Tanzania during my 2 years training in a parish before Theology. At around 10 in the morning, I was returning by motorbike from a funeral in an outstation. Kabanga is in Western Tanzania, near Burundi. The roads tend to be very rough, with high, very steep hills everywhere. As I was carefully coming down a hill, a dust storm blew up without warning. I could hardly see a few feet in front of me. Impossible to stop the motorbike as the road was too steep, so all I could do was to go slowly. Unfortunately, there was a very sharp bend and a big rock in the middle of the road. I hit the rock, and the motorbike fell onto my leg. My leg was literally caught between a rock and a hard place. I tried to pull it out from underneath the motorbike. At first I was just numb. Then came the pain. Intense. Unbelievable. I thought, “my leg might be amputated”, “this is the end of my missionary career”. Thank God, these days we have mobile phones. I called a confrere in the parish and he drove the few miles to pick me up. Meanwhile, I had tied my jacket around the leg to hold the shin bone together. When the 2 confreres arrived they were shocked when they saw the leg, but Fr. Bertrand said; “Don’t worry they will fix you.” This stopped me

panicking. They got me back to the Mission station where luckily there was a hospital. Then began my treatment and rehabilitation. They found I had a serious fracture of my right tibia and fibula bones. First, I had



**Treated in Kabanga**





**Flown to India**

for treatment created further anxiety in me. It was my first time leaving Africa. Also it was clear that my situation was extremely serious. I had had three failed operations, and it wasn't over. It could see my situation was getting worse. Finally, 3 months after I had the accident, I had to tell my parents about it. Would the treatments in India be successful? Was I going walk again? Continue my studies? All I could do was hope in God. I was well received and welcomed by my Missionary of Africa confreres in India on the 8th September 2018. Then 3 days later, I had more surgery. The metal rod was removed, and a disinfectant rod was placed inside. But this contact with my confreres in India gave me a lot of encouragement and hope. I never felt lonely. They were always trying to see to it that I was comfortable. The support I got was pure love, the best I could wish for. God was definitely working through both them and the medical team to see restore my

external surgery and other medication for about three weeks in order to treat any infections, before having more surgery, internal this time, on the 9th July. A titanium rod was fixed in my tibia bone. Unfortunately, my right tibia bone got infected. I was referred to India for further treatment! I felt really bad because I was broken, I was bedridden, my pastoral year (parish experience) was on hold, and I was in pain, both physical and emotional. Most of all I was afraid I would be asked to leave, that I was not wanted as a Missionary.

Going to another continent (Asia)



**Surrounded by confreres**



**THE LEG**

health. How did I cope? It was the most intense pain I had ever had. However, first of all I accepted the whole event as a fact. Secondly, I said to myself that I would not let the pain to drag me down into pessimism. Thirdly, I took my physiotherapy sessions very seriously. All the time I also tried to keep busy reading, watching movies and sports, playing boardgames, drawing and playing computer games. Finally, I never isolated myself from others or from God. On the 10th of October 2018, I had the final surgery to align the fractured tibia bone. Thanks be to God, it was a success and I

can now walk freely without crutches or metal in my leg.

Looking back, I have come to realise that God was remoulding me—transforming me. The experience has made me stronger, for sure. It has made me more realistic about life. Anything can happen to anyone, anytime, anywhere and I am no exception to this rule. This experience has made me more aware of my emotions (a heart person) and not just logic (a head person). I am learning to appreciate each moment that life offers me and my faith in God has been deepened. Finally my idea of Mission has been transformed.

During this period, I realised how God can still use us even in our brokenness. It was pretty scary at that time. It's indeed not an experience I would wish for again, but looking back on my convalescence, I must say that it was one of the best experiences I have ever had. I think of it as “My Holy Ground”.



**From Head to Heart**



# A Wall between Friends

Mozambique and South Africa are the two countries in the whole of the Southern African region that share a long-standing historical friendship.



**In the past, the frontier was...**

This can be seen in areas such as cultural and social life, with political and economic ties. Both countries also fought to attain democracy for themselves. Mozambique was a Portuguese colony until 1974 when the Front for the Liberation of Mozambique (FRELIMO), after a long, armed struggle, finally overthrew the colonial government. Samora Moises Machel became the first black president in 1975, the year of the proclamation of Independence. Samora is always linked with Nelson Mandela who also fought an oppressive colonial regime - Apartheid. Later Samora Machel's widow married Nelson Mandela after the latter's divorce from Winnie Mandela. In the later years of the apartheid regime in South Africa, President Samora Machel gave a huge amount of help to the South African Development Community (SADC) to fight colonialism and the apartheid regime. This is simply because, in Mozambique, it was always understood that their liberation was incomplete unless the whole of Southern African was liberated. However,



**...very low key and friendly**

Samora's support for South African liberation fighters and his opposition to the apartheid government made him a target of apartheid security agents. Such friendship and support for South Africa was meant as an open expression of love and international solidarity, as he is always quoted as saying, "international solidarity is not an act of charity: it is an act of unity between allies fighting on different terrains toward the same objective. The foremost of these objectives is to aid the development of humanity to the highest level possible". It is in this spirit that the two



**Now the wall is...**

countries related in the course of history. The first thing to keep in mind is that ever since the colonial period, there have been borders between these two neighbouring countries. So can one assume that “the border issue is not something new”. If this is the case, what makes the construction of the wall “big news”? The sugges-

tion is that the way in which these borders have been handled for the last decades indicates that the relations between the two countries have become ‘unhealthy’. If this is not so, why then replace the wire fences with a concrete wall along the borders between the two countries? The truth is that one of the main reasons put forward for building the wall along the border was “to fight organised crime and curb the smuggling of cars and other goods stolen from South Africa that are transported to Mozambique yearly”. Whether this is true or not, at least this is what the South African government says. The wall is meant to be 8 kilometres long, starting from the boundary of Isimangaliso Wetlands Park (on the east



**...definitely more serious**

coast of KwaZulu-Natal, South Africa, about 235 kilometres north of Durban by road) moving towards the western boundary of Tembe Elephant Park (the 300km<sup>2</sup> reserve, located in the Republic of South Africa between Kwazulu-Natal and Mozambique). This is an extensive area set aside for wild-life conservation. Most probably the construction of the wall at the border does not mean exactly the same for each country. For some, the border has advantages, whereas for others it has more disadvantages. It is difficult to tell really what the common feeling is amongst the people of the surrounding region. As for social contact for

the people on each side of the border who share the same culture and language, trading and intermarrying, the consequences can be negative, dividing people. The free, habitual and normal circulation of people and goods will be seriously affected, thus creating massive frustration for the people of the both sides of the border. But is the wall an appropriate response? First, the South African government, as response to a security problem upgraded Maguzi Police station (15 kilometres south of the border), increased the number of police vehicles, opened a mobile police station in Skhemelele area (close to Maguzi) and the increased



**Workers at the wall**

police deployments. This drew the attention of the public and the international community to the problem. It was what one could call a “uniting strategy”. But building another “Mexico vs. US wall” on the border between Mozambique and South Africa which

could only might be called a “dividing strategy”. There seem to be several ways of seeing and referring to border/wall by the authorities of both countries. For the South African president Cyril Ramaphosa, South Africa is not a nation that builds walls. According to him, this is what identifies them as South Africans, that South Africa is an open country where people feel free and where their dignity is respected as far as the country’s constitution is concerned. And yet the wall has already been built. Another odd thing is that the Mozambican government seems to be contradicting itself. They claim not to have received any official information from the South African government concerning the plan for the construction of the wall on their common border. So what are the diplomatic and bilateral relations like?. Have their historical links changed or weakened? There is a harder border. Things seem to be moving along, but with suspicion and some fear.

**And the Mozambican people are asking, “what really went wrong?”**



## 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.
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Tax claimed by the charity:

- The charity will reclaim 25p of tax on every £1 you give.
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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

*Here in Scotland we were very happy when the churches were allowed to re-open on March 26th. Regulations still apply concerning social distancing, wearing of masks, sanitization of hands and surfaces, and plenty of ventilation; and numbers are still limited to fifty at Mass, but it is a beginning after this latest long lockdown and there is a real feeling of gratitude apparent that once again the sacraments are available.*

*As parishes slowly come out of this difficult Covid year and parish programmes can be resumed, we hope that there will soon be news to report of activities once again among our Parents and Friends Association.*

*Meanwhile we wish you and all readers, a very happy Easter season as we celebrate the new life that Christ has brought us.*

*Christ has risen! Alleluia!*



# Your charitable prayers are requested

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



**Mr. B. H. Bowen**

**Huyton, Liverpool**

**Deacon Joe Owen**

**Sacred Heart &  
St Theresa Church  
Paignton, Devon**

**Miss Norah Dooley**

**Liverpool**

**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.  
Whether you help us by regular Standing Orders, by Gift Aid, by giving what you can when you can afford it, or by supporting us with your prayers, we thank you all most sincerely.***

White Fathers in England & Wales:  
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Charity Registered in Scotland No. SC037981  
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[www.missionariesofafrica.org.uk](http://www.missionariesofafrica.org.uk)

Gift aid form available on our website

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

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## I want the Charity to treat

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