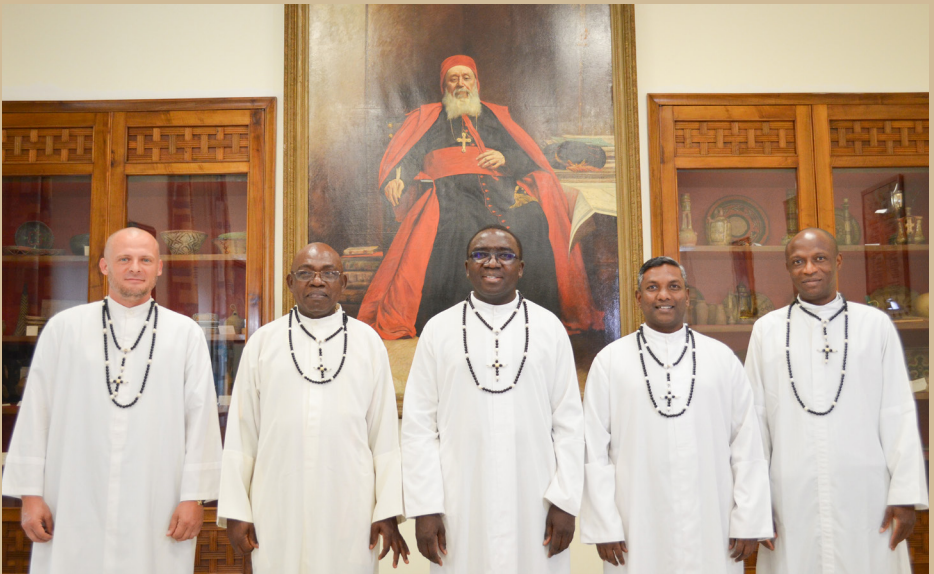


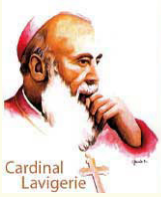
MISSIONARIES OF AFRICA (WHITE FATHERS)

Be Apostles, Nothing but Apostles



Our General Council
2022 - 2028

August 2022



Mary
Queen Of Africa
Pray for Us.
Missionaries Of Africa



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Editor's Word



Fr. Michael Heap MAfr

In the 1870's, Cardinal Lavigerie sent the first White Father caravans into the interior of Africa. These White Fathers were slaughtered. When Lavigerie sent others on Mission, he signed their appointments, "Approved for martyrdom". For decades our Society has wanted to begin missionary work in what is now South Sudan, but because of the considerable difficulties and real dangers involved, no mission was founded. Then some 2 years ago, the General Council took the unprecedented step of asking for volunteers to go there. From amongst those offering themselves, 3 were accepted, 1 who had been ordained some 6 years before, and 2 who were newly ordained. During the recent Chapter in Rome a videolink was set up for 15 minutes between Rome and the 3 young confreres in South Sudan. To see the happiness confidence, and enthusiasm of these young confreres touched all those in the hall in Rome. It was a reminder of what it must have been like for the first missionaries. A reminder of to what and to whom, we have dedicated our lives. I don't want to overstate the case - we pray that our confreres may have a long ministry there, together with the diocesan clergy and Comboni Missionaries who are also committed to proclaiming the Gospel in South Sudan - but all of us need to be reminded from time to time that our Baptism, our taking on the name "Christian", means much more than just living like everyone else, apart from some prayers and Sunday Mass. We have taken on a new direction in life. We don't go looking for suffering and rejection, but if it comes because of our commitment to Jesus Christ, we accept it without fear.

This is so in South Sudan. It is so in UK. It is true in each of our lives. To live as baptised followers of Jesus means changing our outlook on everything, no matter how small.

29th Chapter of the Missionaries of Africa



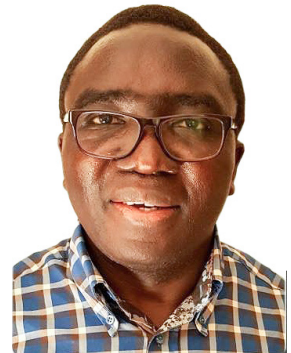
Translators worked from separate cabins English/French. French/English

The 29th Chapter of the Missionaries of Africa began in Rome on 22nd May 2022 and ended on the Feast of Corpus Christi 19th June 2022. Forty representatives of the Missionaries of Africa came from Africa, Europe, the Americas and Asia to elect a new General Council of 5 confreres who would direct the Society for the next 6 years according to orientations decided on by the Chapter, and then “fleshed out” in subsequent meetings in each Province.

The Chapter began with each Province giving an overview of its specific situation. Then, seeing what the General Council needed, the Chapter re-elected Fr. Stan Lubungo (see below right).



Sessions lasted for 90 minutes. Everyone was glad to stretch their legs.



Fr. Stan Lubungo is now Superior General. Stan, born in Zambia in 1967, has worked as a



missionary in DR Congo, Ivory Coast and Zambia before leading the Society for the last 6 years as Superior General in Rome.

Fr. Francis Bomansa was then elected as **First Councillor**. He replaces the Superior General, when necessary. Francis, born in Ghana in 1962, has worked as a missionary in Tanzania, UK, Poland and Kenya.

Fr. Pawel Hulecki, born in Poland in 1980, has worked as a missionary in Burkina Faso and Ivory Coast.



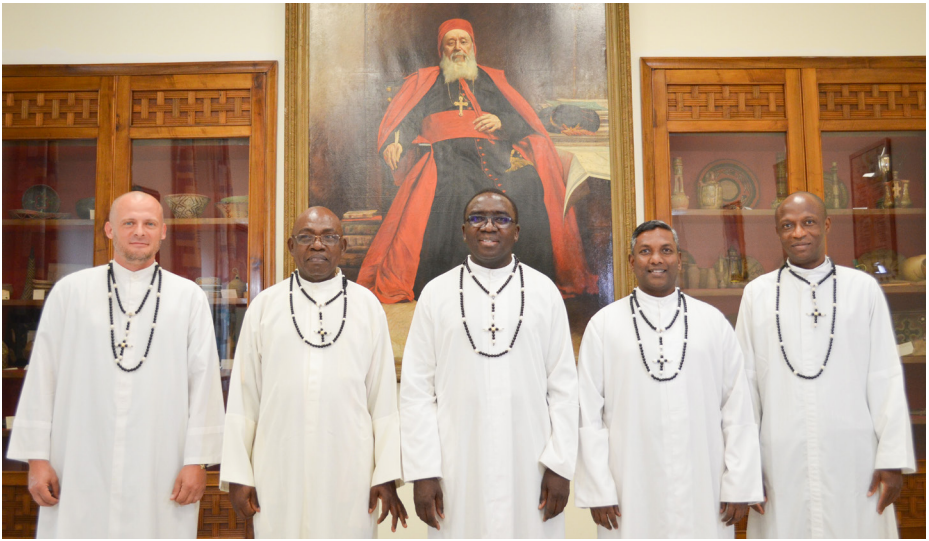
Fr. Leo Joseph Maria, born in India in 1978, has worked in Ghana, Niger, Belgium and South Africa.



Fr. Anselme Tarpaga, born in Burkina Faso in 1978, has spent his whole priestly life in Algeria

The Chapter was overshadowed by several events two of which were happy events and one which was less so.

The day before the Chapter began His Holiness, Pope Francis declared Blessed Charles de Foucauld to be a saint. St. Charles lived for many years in the South of Algeria amongst the Touareg people. He lived a 'hidden life' as one of them, learning to be



Under the watchful eyes of the Founder

one of them as a brother to them, imitating Jesus who lived for 30 years, a “hidden life” with his mother and brethren in Nazareth. His only aim was to love as Jesus loved. He was cared for by the Touareg, and eventually killed by a Touareg. Present at the beatification ceremony were **the past**



Bishop of Ghardaia (in whose diocese St. Charles lived and died) Bp. Claude Rault MAfr., the present Bishop of Ghardaia, Bp. John MacWilliam MAfr., and Cardinal Michael Fitzgerald MAfr. The three confreres gave a conference on the life, death and significance of Charles de Foucault for the Mission of our Society.



Bishop of Wa

He was First Assistant to the Superior General for



Lecturer in Holy Scripture

6 years, then Superior General himself for another 6 years. but he always remains a confrere.

The less than “happy event” was the announcement made by the Holy Father during a special audience he gave in the Vatican to the participants in the Chapter, that because of mobility problems, he would be unable to visit DR Congo and South Sudan later this year as he had planned. This was a great disappointment to the people of those countries and particularly



Confrere in community

to our confreres in Goma (see recent articles in this magazine)



where
have

Pope Francis apologised to the delegates

people
been

suffering from violent incursions by rebels, as well as eruptions from a nearby volcano. The Christians and the confreres had been preparing to welcome the Pope who was a sign of hope and that they were not forgotten. The people of South Sudan had also been preparing to welcome the Pope, none more so than our three young confreres who have begun a new mission in Malakal, South Sudan (see the articles in this magazine). The Pope had already cancelled a trip to South Sudan planned jointly with the Archbishop of Canterbury because of the extreme insecurity in the region. Cardinal Parolin will visit in place of the Pope.

Learning to speak of God in South Sudan

Fr. Jean Dieudonne Nare MAfr writes about a new parish in South Sudan



Visiting the prospective parish

The world's youngest country, South Sudan, got her independence from the Republic of Sudan on 09-07-2011. Salva Kiir Mayardit of the SPLA (in power) is the country's first and current president. Riek Machar, leader of the SPLA (in opposition) is one of the country's five vice presidents. Power-sharing is the simple reason for such a number of vice presidents.



A selfie with parishoners Fr. Cletus Atindaana MAfr



Conferees adapting to local dress

As is the case of many African countries, South Sudan is a country rich in natural resources. It is criss-crossed everywhere by Africa's longest river, the Nile and is home to many ethnic/tribal groups. Sixty-four are known, of which the Dinka, the Nuer and the Shilluk form the majority. Peaceful coexistence at present is rare between the ethnic groups. Tribal/ethnic conflicts are numerous and are some of the major causes of the country's devastating wars.

In 1956 Sudan gained its independence from Britain and Egypt. Plans for dividing the country between the Islamic/

Arab North, and the Christian/"Animist" South (Equatoria) were not followed through and the North dominated the country. In the early 1960's civil war broke out, with the South rebelling under John Garang, founder of the SPLA. In 1972 a Peace Accord was signed in Addis Ababa, and the rebel fighters were absorbed into the Sudanese Army. Despite the Accord, Sharia law was introduced into the entire country, and more and more violence, discrimination



Parishoners eating together building unity and trust



Frequent Nile flooding

nation and “Arabisation” was suffered by the Southerners. In 1983 a new rebellion erupted in Bor (Southern Sudan) which Colonel John Garang joined. His aim was diversity in a New Sudan. But others wanted separation and independence. By 1991 there was a split in the SPLA (Sudan People’s Liberation Army), with Riek Machar forming a break-away SPLA. This split also occurred along mainly ethnic lines (Dinka/Nuer). This rebellion/civil war continued until

2005. With the Nairobi Comprehensive Agreement, South Sudan was given 6 years of autonomy with the possibility of Independence. A few months after the Agreement, John Garang died in a helicopter crash. Silva Kiir replaced him as leader of the SPLA. In 2011 the country voted overwhelmingly for Independence. (Ed.)

Shortly after independence, wrangling for political power between President Salva Kiir of the Dinka ethnic group and his Nuer arch opponent, Riek Machar has often triggered political, ethnic, economic and other major crises in the country. In 2013, just two years after independence, a political tension between the two leaders began to simmer. In mid-December of the same year, what was then thought to be only a political power struggle between the two leaders, exploded into a full-blown disastrous ethnic/tribal war between the Dinkas and the Nuers. 2014 became a year of desolation, as the war left its horrendous consequenc-



How did Moses manage with the Red Sea?



Boats are the surest transport

es, not only between the two major ethnic groups but across the whole fabric of life of the South Sudanese; a gruesome loss of human lives, a mass displacement of people, a serious famine,

lamentable human rights abuses, exploitation of women and children, an utter destruction of human property and natural resources, dispossession and expulsion of other ethnic groups from their rightful lands etc.etc. etc.



We have hangar-like churches

Towns and villages were reduced to desolate wastes. Malakal, the capital of the Upper Nile State, second largest city in South Sudan and siege of the Malakal Catholic Diocese was the most devastated

town. In the words of the Bishop of Malakal, Stephen Nyodho, 'Malakal is in ruins'! Renk, Wedakona and other towns and villages within the jurisdiction of the same Diocese are partly deserted even now. It is in this ruined peripheral diocese that God has



We have churches made of mud

town and has recently been heavily flooded. In the rainy season Bor gets marshy and muddy. This reality not only has a heavy effect on commercial and pastoral activities, but becomes a real health hazard because many get broken bones slipping in the mud. Though near Juba, the country's capital, the only (highly insecure two-hour drive) road between the two towns is still under construction. So the best option for the time being is to board a thirty-minute flight by plane. Bor is an important administrative town. It has learning institutes including the John Garang University.



We have churches outdoors. A cross marked on a tree.

The Diocese of Malakal is the largest and most inaccessible in the country. It covers three administrative states. Yet there are not more than 18 priests (diocesan and missionaries combined)



We are here to prepare a way for the Lord!

working in the diocese. So far only three female missionary congregations work in the diocese. In Bor, we minister to a cross-cultural, ethnic and migrant minority catholic community under the patronage of St Paul. History and living eye witnesses recount that St Paul's Parish, Bor, was supposed to be opened by the Missionaries of Africa in 1982. Our confrere, Bartho Burgos, had arrived there and even procured some materials ready to kick-start the project. Unfortunately, the 1983 Sudan civil war broke out and aborted the project. Bartho barely escaped with his life. In 1998, a full time catechist, Abraham Chol Nyok initially serving at the St Daniel Comboni Parish in Dongola, arrived in Bor and

began to animate the small catholic community. At his arrival, he found that the Episcopalian church was already well settled. Due to lack of structures of their own, the small catholic community worshipped in the church structure of the Episcopalian's Church from 1998-1999. In 2000, the catholic community built its own Church and presbytery using simple local materials. These two structures are already more than 20 years old and are showing the passage time. The presbytery is falling down, whilst the Church only hangs together with a few planks. The fence of the compound is disintegrating.

The only strong structure is an unfurnished parish hall. There is one parish vehicle meant for pastoral activities for the seven vast outstations, some of which are inaccessible due poor roads

and high insecurity. These outstations include Pajud, Duk, Panygor, Pibor, Pachalla, Boma and another in Bor. To go to Pibor or Boma near the Ethiopian border, one has to take a flight from Juba. On our (military-escorted) journey with the Bishop of Malakal by road from Bor to Juba, we were astonished to see armed youth along the road. These are clear signs of how fragile the peace is in the country.

The multiplicity of ethnic groups means that one will have to learn several languages for the sake of the mission. However, for the time being, priority is given to Arabic, one of the two liturgical languages of the diocese of Malakal. Since our arrival in the country, we have focused on the learning of this important but difficult language in Renk north of the country, near the border with the Republic of Sudan. As 'pioneers', the experience is very exciting yet full of serious challenges, requiring our full energy, constant discernment, courage, determination and above all a solid faith and hope in the Holy Trinity. "To whom much is given, much is expected" (Lk12:48). As a Society, we have received immeasurably from the Master of the Mission. Come! Let us share mutually with our suffering brothers and sisters of South Sudan. Indeed, the harvest is huge but the labourers are few!



***Frs. Jean Dieudonne Nare Burkina (32), Cletus Atindaana Ghana (40)
Innocent Majune Iransi DR Congo (31)***

What hopes for DR Congo in the EAC?

by Michael Okunola, student MAfr in Kinshasa

The Democratic Republic of Congo, formerly known as Zaire, is a huge country in Central Africa. It is, in fact, the second largest in Africa with a territory measuring in total 2,345,409 km² (10 times the size of Great Britain).

It is mainly covered by virgin forest and is home to a population of more than 92 million people, speaking 250 different languages. The official language is French and about 2/3 of the people know some French, but there are also 4 National languages, KiSwahili (spoken in much of East Africa), KiKongo, Lingala (spoken in the North and in the Army) and ChiLuba (mainly spoken amongst the Luba people).



The economy depends mainly upon mining. In fact it is potentially the richest country in Africa, richly blessed as it is with a vast number of mineral resources such as copper, cobalt, cadmium, petroleum, industrial and gem diamonds,

gold, silver, zinc, manganese, tin, germanium, uranium, radium, and bauxite and on and on. Unfortunately, this great wealth excites the covetousness of several neighbours, not to mention some non-African countries and international companies. The DRC is also “blessed” with dense rain forests, wildlife and rivers. However these, allied with its huge geographical size, makes communication and Central Government control a nightmare. Defending, monitoring and providing for the population properly is logistically



His Excellency Felix Tshisekedi, President of DR Congo

challenging to say the least.

In the UK we hear very little about DR Congo, except sometimes about warlords, massacres of innocent populations or occasionally volcanoes erupting. Needless to say, in such a huge, rich, populous country there is much more going on than that. One of the biggest steps (politically and economically) that DR Congo has taken recently is to apply for integration into the East African Community. Over the last few years several countries in East Africa have been drawing closer together for trade, opening borders and aiming for ever closer bonds. Tanzania, Uganda and Kenya began it, then Rwanda and Burundi followed, and then South Sudan. The combined population of the EAC was approximately 193.7 million people and the combined area came to 2.5 million square kilometres. With the accession of DR Congo the population has jumped to 285.6 million people and the geographical area has almost doubled to 4.8 million square kilometres (bigger than the EU). The East African Community has stretched out away from the Indian Ocean across Central Africa and now borders the Atlantic Ocean also. It has become a true giant.

However, the DRC aligning itself with the EAC raises questions

about the political, economic and security gains that the country stands to get from this new alliance. DR Congo, though a country rich in mineral resources and land area, has for long been experiencing economic and security challenges, with armed incursions originating in neighbouring countries . Thus, in order to boost its economy, social cohesion with neighbouring countries and become more secure, the country sought to join the East African Community (EAC). In 2019 the request was made to join the EAC, and the country was officially accepted into the EAC on the 29th of March 2022. This admission was welcomed by many Congolese who hoped that this would bring a wide range of advantages.



Official Flag of the East African Community

Some of the advantages for the DRC being:

1) The integration of the eastern part of the country into the common telecommunications space of the EAC, thus reducing costs when contacting neighbouring countries. 2) A reduction in charges for the commercial and economic activities of Congolese in the EAC, as well as facilitating their mobility in and out of any of the countries belonging to the economic community. So there would be no longer need for Congolese citizens to obtain visas to en-

ter any EAC countries and vice-versa. This freedom of movement could also benefit non-Congolese citizens living and working in the Congo and wishing to visit any of the member countries. In the context of the Catholic Church, it would also be easier to organise pilgrimages to holy sites that are situated in other countries in the EAC, such as the Namugongo shrine (site of the killings of the Uganda Martyrs) which is located in Uganda. There are 35 million Catholics in DR Congo and 30.3 million in the rest of the EAC, so the Catholic population of the EAC has more than doubled in one go. **3)**

In terms of security, the DRC could benefit from the EAC's Collective Security Pact, with the assistance of countries such as Kenya, Uganda and Tanzania, in the fight against rebel groups in the eastern part of country, especially the North Kivu province.

The integration of the DRC into the EAC could also benefit our own Society of the Missionaries of Africa, facilitating the movement of confreres within the territories of the member countries and the proclamation of the gospel of Christ. Most importantly, this new alliance is expected to be a harbinger of peace, especially in the North Kivu province and if peace is restored in this region, the mission will become a lot easier for our hard-pressed confreres working there.

Despite all these possible advantages, some citizens still remain sceptical that other countries of the community stand to benefit more than the DRC will. As the newest member of the community, and as a country rich in mineral resources, the DRC is a treasure trove that all the other member countries have their eyes on. Furthermore, some would argue that bad governance in the DRC places the DRC in a disadvantageous position, risking it being exploited by other member countries.

So, is this alliance really advantageous or disadvantageous for the DRC? We are people of hope, and it is with great optimism that we pray that this alliance may bring the positive transformation that this beautiful country urgently needs and desires.

Looking back on 41 years as a Missionary

by Fr. Francis Barnes MAfr., finishing his mandate in Rome.

Already as a 9 yr. old in 1950's Manchester I wanted to be a missionary priest. My catholic upbringing was certainly influential (family, missionary magazines, school teachers...). I joined the Missionaries of Africa in 1970 and while studying Philosophy in London, I was fascinated by Burkina Faso, one of the poorest countries in the world. So in 1973, after Novitiate in Fribourg (Switzerland) I arrived in Burkina Faso, appointed to teach English in a junior seminary for two years.



Listening to the wise

As a kid at school I had heard stories about Damien and the lepers. On my second day in the village where I was to spend two years, I met my first leper. It was a shock at the time and a startling introduction to what would become my country of mission. I suppose while very young

the whole idea of being missionary was about converting people, but soon my thinking was much more about striving to witness to the Gospel. After two amazing years in Africa, I decided I needed a teaching degree. I studied for one in Manchester, then taught for a year in Lytham St Anne's. After two years of theology I was ordained in 1981 and was sent back to Burkina Faso, this time in the south of the country, deep in the bush. There I would spend six amazing years, even if difficult at first. We were three priests, a German Parish priest, an older French curate and myself for a parish covering 3,000 sq. kilometres. In community, we spoke only French, but outside, with the people, we spoke the local language, Dioula. Because of the size of the parish, each of us worked in



By a stream in Burkina

our own sector (usually comprising of a number of villages with small Christian communities) for 3 - 4 days each week separate from one another, and on Sunday we were able to celebrate Masses in the various communities of the parish in rotation, so that the scattered Christians could get to know all 3 priests. On Sunday evening we would meet up in the parish house, some 45 kilometres away from my sector. In the whole of the parish there were only about 1% Christians, most being either Muslims or animists. The amazing thing was that I was welcomed by everybody. I ate with the people. I lived in my own mud hut and would go to the well to draw water. During the 3 or 4 days, I would teach catechism and visit families, whether Muslim, animist or Christian. I would go to outlying villages where there might be a few isolated Christians. Each night I would be in a different part of the village in order to pray with the few Christians there and then eat with whichever family invited me. Some 40 years ago in these villages most of the people were illiterate – with no schooling whatsoever. The poverty of the place was appalling. The climate very tough, 8 months of scorching temperatures and poor soil, dependent on the 4 months of rain. Burkina Faso has very few natural resources, it is landlocked with the whole northern part bordering on the Sahara desert, so most people really have to struggle to survive.



With Novices in Zambia

Sickness was rampant: malaria, meningitis, cholera, TB, tetanus, anthrax. Most people would look to me for advice, yet I had no practical training whatsoever in health care. In the whole area of the parish, we only had local dispensaries in the major villages only to be reached by dirt roads. The dispensaries were usually served by male nurses. As a parish, we worked hard in all our sectors to set up primary health centres. Older women were sent for basic training as midwives and young people to train in basic first aid and nursing. We tried to make generic medicines available cheaply to the people. Outside healthcare, we had a well-digging programme and in my sector we were able to build a primary school. Up until that time, most of those pupils going to school in the sector would have to walk about 6 miles to the nearest school. Things have certainly improved over the years and yet the country still remains one of the poorest in the world.

At first, staying in the villages for 4 days a week seemed almost unbearable. There was hardly anyone who spoke French, no electricity, no running water and the minimum of comfort in a mud hut. I used to long to get

back to the very relative comfort of the parish presbytery. The heat took its toll sunburn/sunstroke, malaria and intestinal parasites. I got about on a motor bike, but on really terrible roads. Often I ate just one meal a day, at night time. There were times I really wondered if I was cut out for such a life.

Then at the end of my first year the PP told me that I would have to spend 3 whole weeks there in my sector preparing the young adults for baptism. In the morning there were classes but each afternoon I would take off on my motorbike with one of the catechists to visit other villages and thus somehow make the presence of this tiny Christian community felt. At the end of 3 weeks, dog-tired, I was at last acclimatised to the whole place. The villages and its people had become home. Not only that, but I was totally accepted and known by most people. Looking back at those 6 years I realise just how blessed I had been. I had gone there thinking of what I might be able to give and yet I had received so much. The hospitality and warmth of the people were just tremendous and I often dreamed of spending the rest of my life there. After 4 years, I was made parish priest and was known in all our sectors. On the down side, I must say that almost every day I witnessed the great poverty of the people; diseases that would strike so suddenly and without warning. I seemed



Preaching in Uganda

to be celebrating more funerals than anything else. I would pray for the sick and got the young people to do so, and yet the death of the young and of children, was always heavy to bear. I realised very soon I was no saviour. I was no doctor. I was no healer. The only label I could give myself was that of being powerless, powerless facing suffering, powerless facing a culture that at times saw women as objects; powerless facing tradition that told people that there was no such thing as a natural death, but that all deaths were caused by someone, and so the witch doctors had to be consulted; powerless facing an attitude of fatality concerning life and death. Yes, that was heavy to bear and yet somehow at the end of 6 years I understood that it was okay to be powerless. I did not have all the answers, and my prayer and faith did not give me all the answers, even though they truly sustained me through thick and thin. I had understood something that my Philosophy and Theology had never taught me, that Mission was all about journeying with others; it was all about being with; it was all about being and not doing. Being able to journey with such beautiful people, walking side by side with them, journeying with them in faith. This is what, in the end, gave me great fulfilment; sharing a journey; sharing burdens but also great joys. I understood deep down that Mission was relational and the great wealth of Burkina Faso was not its pitifully few mineral resources, nor its natural beauty, lacking the grandeur of well-known African landscapes. The great beauty and richness of this small country is its resilient and strong people who face the greatest of hardships in order to survive. This is even more so today, when one of the greatest threats to this country is the continuing terrorist attacks.

The greatest compliment I received, when leaving the parish was from a young Muslim, whose family I knew well. He asked me if the priest who would replace me would also be able, like me, to spend 3 days or more each week in the villages? I left that parish some 35 years ago now and it is still so much part of who I am.

Since then, I have had so many different responsibilities in our humble Society. I spent 7 years in Poland, having to learn Polish (not easy). From there, I was able to return to Burkina Faso in order to teach in our seminary. Then I spent 6 years in Rome in charge of new foundations in Brazil, Mexico, India, the Philippines and Poland. Thus I was able to spend a very special time each year in those countries, visiting our communities

and following up whatever issues arose. Next I was called upon to work in our Novitiate in northern Zambia for 6 years, then on to Nairobi in Kenya to be in charge once again of one of our major seminaries. From there I was in the leadership team in Brussels for our vast European Province. But God, in His mysterious way, once again changed the path I was on, for in 2016 at the tender age of 65, I was elected to the General Council in Rome where I have just finished 6 very interesting, but tough, years. Now I am taking a break here in the U.K. before picking up my nomad's tent, once again, to head towards further missionary horizons. For each chapter of my life in different countries and ministries, I could write so much and yet looking back I think I learnt most of what it was being a minister of the Gospel by being with people, with confreres, with students; people whose life I shared and with whom I journeyed and who taught me so much more that I could ever teach them. Yes, I can truly say that in all these years of many different ministries in Africa, in Poland and here in Rome all I can say is that I have always tried to be my, sometimes fragile, self, striving to live a rooted spiritual life and offering that rootedness to others and to God on my missionary adventure.



A farewell to Rome

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.

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and in Scotland No. SC037981.





Parents & Friends Association

EVENTS

On Sunday 1st. May (the 3rd. of Easter) at noon, we celebrated the Annual Mass for the Deceased Conferes, Parents and Friends, here in our house at Rutherghlen. This was followed by a buffet lunch which was much appreciated by all the members of the Association present. In fact, we were all highly delighted to meet once again after the two-year Covid 'winter of discontent'.

All in all, it was a super day and everyone present was thoroughly pleased with it. Many of the Parents and Friends Association were still here at 3pm

As for the next reunion, we have planned to meet on the 28th August for Mass at midday here and then at the local King's Park Hotel for lunch.

We are looking forward to it.

Your charitable prayers are requested

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



Mrs Pauline A Gullick (Cambridge)
Mrs Ann J Russell (Walton-on-Thames)
Mrs D E Kavanagh (Bath)
Mrs V Mairs (Coatbridge)
Mr McCorkell (Wandsworth)
Mrs Joan Crowe (Sunderland)
Mrs Angela Griffith (Hampshire)
Mrs Rose Duffield (Lancashire)
Miss Patricia McGovern (Edinburgh)
Mr John Walker (Lanarkshire)
Miss Ann Green (Coatbridge)
Mrs Marjorie Healy (Leeds)
Mr Gerard Dowd (Oldham)
Mr Anthony F Crilly (Liverpool)
Mrs Theresa Costello (Coventry)
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Mrs May McCann (Ayrshire)
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May they rest in peace



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