

MISSIONARIES OF AFRICA

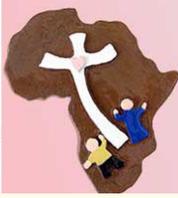
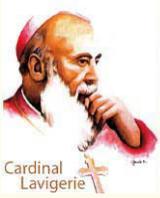
(WHITE FATHERS)



From the rising of the sun to it's setting
Blessed be the name of the Lord

February 2023

Issue No. 460



Mary
Queen Of Africa
Pray for Us.



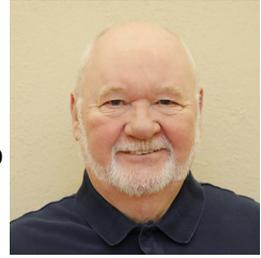
Missionaries Of Africa

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Editor's Word

We will already be well into Lent. On Ash Wednesday when we received the ashes we were told, "Remember that you are dust, and to dust you will return" or "Repent and believe the Good News".



Fr. Michael Heap MAfr

Our lives are transitory and unpredictable. From the terrible murder of Fr Isaac Azekpili Ach, breaking into his and his parishioners' lives to the peaceful death of Fr Aylward Shorter after 90 years on this earth and 60 years of service, death cannot be predicted. To Cardinal Richard Baawobr it came when he was all set to move on to another stage of serving God and His people in Africa in the Church.

But even during our lives, the unexpected can happen. Cardinal Michael Fitzgerald's work and career have been noted in this Magazine in the past, this time his work has been recognised with an OBE. On the other hand Fr Ha-Jo Lohre, going about his daily ministry in Bamako, Mali is kidnapped (we presume) by people unknown, for reasons as yet unknown, and kept hidden.

And yet good things happen. The photos from Uganda show elderly people apparently abandoned by their families and yet helped by young parishioners and supported by readers of the Magazine, moved by compassion.

What makes the difference between a bleak and hopeless life where anything can happen for no discernable reason or justice, and life making sense, is the belief we have that God has a plan for us. He created us in love, for love, so we trust Him.

Life is unpredictable, we are but dust but God is our Rock, and we believe in the Good News. During Lent we contemplate our lives. There are pains and surprises from the day we are born to the day we die, but God is with us throughout, before and after. Our God took on our humanity, died with and for us, and rose again at Easter. When we join with Him, all our lives make sense.

Fr Isaac Azekpili Achi Killed in Cold Blood

by Fr. Victor Domshiwe Shehu MAfr, a Nigerian, lived in the Missionaries of Africa house in Minna when he was working as Vocation Director.



Since the early 2000s the Diocese of Minna near Abuja, the capital, together with the rest of Northern-Central Nigeria, has been experiencing violent conflicts perpetrated largely along religious lines. In this region, certain religious extremists have established close links with other terrorist and Islamist groups such as Boko Haram. They have created great insecurity in the region, by their bombings, kidnappings and sporadic killings of innocent, unprotected and unarmed civilians, in particular Christians. While all Christians are targets,

the vehemence and outspokenness of Catholic priests has made them prime targets for these criminals. Parishioners in the Diocese of Minna have been kidnapped, tortured until a high ransom is paid to secure their release or simply killed. Fr Isaac Achi experienced all these traumas. From the terrible experience of seeing his parishioners injured and dismembered in a bomb attack in 2011 during a vigil mass in Madalla, through



Burnt remains of the presbytery



Funeral Mass for Fr Isaac with parishoners

his subsequent kidnapping in the same parish and the many threats he received during his lifetime, his life as a pastor of his flock was full of danger. All this led up to his death on 15 January 2023. Two years before this, in the same diocese and around the same date, another Catholic priest, Fr John Yaji Gbakan, had been shot dead, so when

Fr Isaac's murder happened, it was a repeat for the Catholics of Minna. The assailants had caught Fr Collins Umeh, (Fr. Isaac's curate at SS Peter and Paul Parish, Kaffin-Koro), in his rooms in a former convent nearby, and forced him to take them to Fr Isaac. Very unwillingly, Fr. Collins took them to where Father Isaac was. They then tried to break into the presbytery, but were kept out by the steel shutters. Frustrated, they decided to burn both priests to death. They pushed Fr. Collins into an open part of the presbytery near his Parish Priest and set fire to the entire building. As the fire raged and smoke billowed from the building, and believing that their end had come, the two men of God made their last confession and absolved each other of their sins. Then Fr. Collins made one last desperate attempt at escape from where he was and succeeded in dragging some wooden furniture across the room to climb up on it. He smashed an opening in the ceiling and squeezed himself out of the blazing building. Meanwhile, exhausted by gunshot wounds and trauma, Father



Priests carrying Fr Isaac's body

Isaac accepted his fate and returned to his Maker, leaving ashes for those he had served with all his strength while alive. One could imagine him repeating his Master's words "It is accomplished".



The Bishop and Fr Isaac's mother and family at the graveside saying farewell

Father Isaac Azekpili Achi was born on 4 February 1962 in Nigeria and finished his schooling in 1983. After high school, Fr. Achi was one of the volunteers in the parish of Kaffin-Koro, where he would eventually be murdered. As a volunteer, he led Sunday services for the faithful whenever the parish priest was absent. From this came his interest in the priestly vocation, and after years of study in different seminaries, he was ordained priest in 1995 for the Diocese of Minna. He was very energetic in the many parishes in which he subse-

quently worked. Already in 2011-12 he stood up to armed robbers who were active in his parish and fought against them so fiercely that they eventually shot him, but then fled in fear. He became known as a fighter. He was very principled and yet found a balance between law and humanity. His heart was filled with a deep love and concern for people, so that when his principles put him in conflict with others, he was willing to admit his own weaknesses, knowing as he did that he was not perfect. Fr. Achi left an indelible imprint on the lives of many people in the urban, suburban and rural parishes where he worked, Wherever he went, he encouraged parishioners to take their farming activities seriously, leading by personal example. As Vocations Director, I had the personal good fortune to meet Fr. Isaac and one of his nephews, Raphael Achi, who is currently in

Ghana training to be a missionary priest in our Society.

When Fr. Achi was first appointed to his home parish of Kaffi-Koro, he tried to unite the people, reminding them that they were a family before they became Christians or Muslims. Since the country's security system was proving inadequate, he encouraged his people to defend themselves against bandits. He became the voice of the voiceless, uniting his people. His death could have been a case



Fr Isaac's blind mother receiving condolences

of "striking the shepherd and scattering the sheep" as the prophet Zachariah says.

On Saturday 14th in the evening, Fr. Isaac went to bed hoping to wake next day and celebrate the Eucharist, however he himself was to be a bloody sacrifice, following his Lord. Fr. Isaac left behind his aged and blind mother who will live with this pain for the rest of her life.

Was he killed because he was a Christian, because he was a priest, because he encouraged people to defend themselves? Who knows? To become a priest in Nigeria today is to accept martyrdom, and become a target for kidnapping and murder. Every time a priest is killed, the government promises to handle the situation. But it just ends up being reported in the newspapers. Must we wait until all our priests or people are killed? 145 Nigerian Catholic priests have been killed by terrorists, and 30 others kidnapped in different attacks.

Jesus said, "If the world hates you, know that it hated me before it hated you". Fr. Isaac will forever remain in our hearts, crying for justice.

Thank you from Uganda



Bringing flour, soap and sugar to the elderly and needy

In the last issue of the Magazine, Fr. Olivier Uwayesu MAfr wrote about the work that he and some young people were doing in their parish of St Anne's, Usuk, in Uganda. They were visiting some of the old people who had been more or less forgotten by their families.

Some of our readers were moved to send donations to help with this work. Fr Olivier sent me some photos of what was done with these donations and asked me to thank our readers on behalf of the elderly people whom they have helped.





Building a house from scratch



Next comes the roof to protect against the rain



Slowly does it



Now we're getting somewhere



The smile says it all. THANK YOU

THE CONGOLESE RITE OF THE MASS

by Michael Okunola a Nigerian preparing for priesthood in Kinshasa, Congo

All of sixty years ago, the Second Vatican Council addressed the idea of inculturation and produced the documents The Constitution on the Sacred Liturgy and the Decree on the Church's Missionary Activity. In these the Council emphasized the importance of adapting the liturgy to the culture and traditions of the people, while still preserving the essential elements of the liturgy integral to the Church's Faith and Tradition. The Council stated that "the Church should recognize and foster the genius of the various races and peoples", and that the liturgy should be celebrated in a way that is "aptly suited to the culture of the different peoples". The Council recognized that the Church is a universal institution, and so should be present and relevant to all the people of the world in a way that respects their culture and traditions. It strongly encouraged the use of indigenous languages in the liturgy, as well as such elements of local culture and tradition that are in line with the Gospel, thus making the liturgy more obviously meaningful and relevant to the people. Similarly, the Council insisted that missionaries should respect the culture of the people by using resources from the cultures of the various peoples in their task of evangelization. This is particularly true of the Church

in Africa, permitting the Church to be present and engaged with the people of Africa in a way that is respectful of their culture and traditions. One of the concrete ways that one can speak about inculturation in Africa



Honouring Christ our Chief



The ancestors are invited to be with us

is the Congolese Rite, popularly known in the DR Congo as “Rite Zaïrois” or “Rite Congolais” (in English “Congolese Rite”). Though it is popularly referred to as the Congolese Rite, the official name is “The Roman Missal for the Dioceses of Zaire”. This shows that the Congolese Rite is not essentially or completely different from the Roman Rite but its particularity is that it carries some Congolese cultural elements.

The Congolese Rite, is a liturgical rite used in the Democratic Republic of Congo (formerly Zaire). It was initiated in the 1970s to adapt the liturgy to the culture and traditions of the people of DR Congo and was officially recognised as a distinct liturgical rite by the Vatican in 1988.

In the celebration of Mass, this rite makes use of the local language, local music, poetry, and dance to help the congregation participate actively during the celebration and to making the celebration more alive for them. There are lots of things that make the Congolese Rite distinct, but I will only mention the ones I consider obvious and important:

First, there is the invocation of “ancestors” at the beginning of the liturgy, since it is customary to invoke the ancestors during any major traditional and religious celebration. The ancestors are invited to participate in the Eucharist with this prayer: “You, ancestors, be with us at the moment when Christ comes to save us. And you, our kind-hearted ancestors, you who taught us hospitality, be with us at the moment when Christ comes to save us”. This brings together the essential belief of the Christian community with communion with the ancestors. This is an important aspect of Congolese culture and evokes the Church’s communion with the saints. It puts into words the solidarity and continuous relationship that exists between the living and dead. Another notable element of the Congolese rite is the active participation of the lay faithful. This can be seen through the responses that the whole assembly make throughout the celebration. There are acclamations and expressions of approval between the priest and the assembly, particularly during the homily, which gives the celebration the aspect of a dialogue. Invoking the ancestors at the beginning of the liturgy, and seeking to involve everyone actively during the Eucharist, brings out the idea of the Church as a community of brothers and sisters. It is a Eucharistic community that is open to all, the living and the dead, regardless of their tribes and biological families, because it is founded on Christ, the Ancestor of all, the Firstborn from the Dead. By soliciting the participation of all in the celebration, the Church becomes a family that actually needs the collaboration of everyone to live. This is synodality.



As for the structure of the

The Word of God is proclaimed

Mass, the blessing of holy water, the penitential rite, and the sharing of Peace, these take place before the Offertory. The Penitential Rite and the Sign of Peace come after the homily, signifying that the Word of God is a call to action, a call to conversion of the heart. The liturgical vestments that the priest wears evoke chieftaincy, and present Christ as a Chief. The priest wears a monkey-fur hat, and during the procession, is preceded by spear bearers. The robes worn by the altar servers and lectors also have an African style. The liturgical rite makes use of poetic texts evoking the richness of the Congolese people, culture and language.

Finally, dancing plays an overarching role throughout the Congolese liturgy. This involves everybody present at the celebration, including the priest and altar servers. It takes place at several different moments in the liturgy. For example, while the Gloria is being sung, backed up by drums and different musical instruments, the priest or deacon and all the altar servers, dance around the altar with the priest or deacon spreading incense fumes around the altar as the dance goes on. In Congolese tradition, in the evening, when people gather around the fire, it is customary for them to dance around it. Traditionally, fire symbolises the Sun, and life. Also, when gathered around the chief, it is customary for people to dance around him as a way of paying homage. Thus, here, Christ is symbolised by the Sun, which cannot be looked upon with the naked eye, He is the fire burning in heart of the world and of the people, and He is the chief and ancestor of the people. In the same way, since the altar is the sign of Christ's presence among his people, and since Christ is chief and ancestor of all, the centre and focus of the liturgy, homage is rendered to him by dancing around the altar.

To conclude, the Congolese Rite reflects the unique cultural and spiritual traditions of the Congolese people, incorporating African theology, spirituality and perspectives into the sacred liturgy, since the liturgy is seen as a place of contact between the people and Christ who comes to join them in their history, culture, reality and difficulties. It is a living and evolving tradition, an important part of the Church's efforts to show that it is present and relevant to the people of the Congo.



Cardinal Richard Kuuia Baawobr MAfr. RIP



May he rest in peace

When Richard Baawobr was named as a cardinal, there was much rejoicing amongst the Missionaries of Africa. God had blessed us with 2 cardinals. Within a very short time this was taken away with the death of Richard in Rome, where he had been invited, to be created cardinal by the Holy Father.

Richard's life journey was long in miles but short in years. He was born in Nandom-Lawra in the diocese of Wa, Upper West Region, Ghana in 1959. At the age of 22, having finished his Philosophy studies in Ghana, he completed his Spiritual Year/Novitiate in Fribourg,

Switzerland, before continuing to Totteridge in North London for his Theology studies, taking his Missionary Oath in 1986. In 1987 he was ordained priest in Ghana.

His first appointment as a priest was in Kinshasa (now) in the Democratic Republic of Congo, but he was destined for more studies and after 4 years in a parish, he was sent to Rome for Biblical Studies, then to Lyons in France to study Spirituality. This prepared him for working on the team of the Spiritual Year. then after only 2 years, he was moved from there to be put in charge of the Missionaries of Africa House of Formation (Theology) in Toulouse, France. It was expected that he would continue his career in Formation and indeed he was already appointed to Abidjan in Ivory Coast to take over as Rector of the Theology Formation House there.

However, the Holy Spirit does not necessarily do what is expected! Before taking up his post in Abidjan, Richard was elected as a delegate to the 2004 General Chapter in Rome, and there he stayed! Richard was elected as First Assistant to the Superior General. He was only the second African to be elected to the General Council. A sign of the times. He served as Assistant for the usual 6 years, then at the General Chapter of 2010 he was re-elected, but as the first African Superior General of the White Fathers. In 2016, he was coming to the end of his mandate when the Pope appointed him as Bishop of Wa, the diocese where he was born. For the next 6 years Richard devoted himself to the people of his diocese, but was also recognised by his fellow bishops on an Africa-wide stage. He was elected as President of the Assembly of the Bishops of Africa and Madagascar,

Richard was intelligent, hard-working, organised, affable, and approachable. He was very aware that the missionary commitment of the Missionaries of Africa should not be limited to Africa, and so in 2020 the Pope made him a member of the Pontifical Council for Promoting Christian Unity. In hindsight, it should not have been a surprise when Pope Francis named him cardinal.

As all the new, about-to-be cardinals gathered in Rome from around the world, so Richard arrived as did many Ghanaians, come to celebrate “their cardinal”.

Just a few hours before the ceremony/consistory Richard became ill and could not attend. The Pope mentioned him in his words to the new cardinals and sent him his red hat. Richard stayed in Rome, in and out of hospital and the Missionary of Africa community for a while, but never returned to Africa or his diocese alive. He was taken ill, rushed to hospital but was pronounced dead on arrival.

There was a Mass for him presided over by Cardinal Re in Rome, then the body was taken back to Ghana where he was buried amongst his own. May he rest in peace. We pray for his birth family (including a half-brother who is a Spiritan priest), for his community and for the Church in Ghana.

THE PELICAN CENTRE

by Fr. Augustine Gonsum MAfr. from Nigeria

Founded in 1992 by Fr Edouard Duclos MAfr, the Pelican Centre has been in existence for exactly 30 years now. Fr. Edouard, who worked for 14 years as the Director, named the centre “Pelican” because according to legend the pelican pecks its own breast to bring forth blood to feed its chicks. Jesus gave his lifeblood to save humanity, and this is why Cardinal Lavig rie chose the pelican as his personal sign. Fr. Edouard saw this as a very fitting sign and name for his new centre since the aim was to offer itself out of love to help students, especially the less privileged of the society. As a non-profit centre it still aims at meeting the needs of young people in school by offering a welcoming and quiet place. It is open to all young people, whatever their origin or religion, and has a particular bias towards supporting the most disadvantaged.



Pelican students in a time of COVID

Secondly, the Centre also exists to help students who have failed their secondary school diploma exams. It offers them chance to prepare themselves better, re-sit the exams, and get their certificate. To achieve this goal, the centre has a library that contains school books, novels, religious books and school records. In ad-

dition, the Centre has qualified teachers in various subjects, and several reading rooms where students can study on a personal or a group level. Although there is a computer room, unfortunately it is not functioning at the moment for lack of resources. Hopefully, one day we will set up the computer room so that students and others from outside can receive computer training.

However, the Pelican Centre is not only a place of study, it is also



Not always easy to keep your eyes open in the West African heat

an arena for human development, with young people of different religions and backgrounds coming into easy contact. During the course of the year, there are sessions and conferences about such issues as peace, reconciliation, social cohesion, inter-religious dialogue, ecology, migration, etc. All of these are essential topics in Burkina Faso today. There are also cultural days when we talk about our human and cultural values, our traditions and customs. Each week, there are classes on our human attributes and qualities, and how we can develop and integrate certain skills in life. Another vital work of the centre is supporting young people who find themselves alone without an adult to turn to for advice or help. Our offices are always open, places where they can be listened to and heard. We see so many students and young people coming from outside. There are orphans staying with relatives who do not support them. Others are sick or suffering from what they call “spiritual attacks”. Some have a real desire to study, but their parents are too poor to afford schoolfees. Others have failed



Augustine gives a conference

their exams several times and because of their age become discouraged and ashamed at being in the same class with much younger pupils. Some have fled their villages because of terrorist attacks. We are always available to listen to them and to advise them, if we can. But what about the spiritual dimension? The Pelican Centre is a place of encounter with God. We have a chapel which is open daily for students to pray. There is Adoration every Thursday at noon and, during Lent, we organize the Stations of the Cross. In our Centre non-Catholic and non-Christian students practise their faith freely. Muslims regularly use the empty classrooms for prayers. To achieve all its objectives, the Centre has rules of procedure that orient and guide the students. This year, we have 119 students, 10 teachers and 2 librarians, and 50% of our students and teachers are Muslims. It is a joyful experience to work with young people from different cultural and religious backgrounds. We had our opening Mass for the academic year 2022-2023 last October, to entrust to God all our activities and our projects. For me personally it is a great opportunity working with the young people. I was ordained last year (9th of July 2022) and this is my first appointment as a young priest. I only arrived here in Ouagadougou, the capital of Burkina, a few months ago and together with a stagiaire (a Missionary of Africa student doing 2 years pastoral practice) I work at the Centre together with the Director. I pray that God continue to strengthen us as we work, and that through our presence we might prepare young people to make ethical and moral choices for their lives.

Fr. Aylward Shorter MAfr. RIP



On Sunday 29th January 2023 at 3 am. Fr. Aylward Shorter MAfr died in hospital at the age of 90 years. He had passed over 60 of those years as a missionary priest serving the Church in Africa and in Europe. Aylward was well known and respected as a lecturer from 1968 to 1988 in Anthropology and in Missiology working in Ggaba Pastoral Institute (Uganda), AMA-

CEA Pastoral Centre (Eldoret, Kenya), Kipalapala Major Seminary (Tabora, Tanzania) and CHIEA (Nairobi, Kenya). From there he was recalled to London where he was appointed President of the Missionary Institute, known as the MIL, in Mill Hill, London. After 7 years he was on the move again and was installed as Principal of Tangaza College, Nairobi, Kenya. He remained there for 6 years and at the age of 70 returned to London where he stayed in community at Oak Lodge, Totteridge, then Little Ealing Lane, Ealing. There he remained until shortly before his death, when he went into a nursing home for extra care. Throughout his life as a Missionary of Africa (White Father), Aylward worked in lots of different institutions which prepared young people for the building up of the Church (particularly, but not only, in Africa), working with, and teaching members of, different congregations, as well as local clergy and seminarians. Aylward was born in London in 1932 in the Archdiocese of Southwark. He was ordained priest in Totteridge, London in 1962 and was immediately sent for further studies, first to Rome, then to Oxford. From that time onwards, apart from 4 years in a parish in Tanzania, he spent the whole of his life involved in things academic. This academic life was lived in community as a Missionary of Africa. He played a full part in his

communities, even going as a delegate to the General Chapter of 2004 in Rome at the age of 72. In this way, he tried to live up to the Missionary Oath which he took in 1961 to work, in obedience to the Superior General, for the Church, amongst the people of Africa, until death. He has had an impact upon hundreds, if not thousands of missionaries and clergy. May His loving Lord reward him well.



Cardinal Michael Fitzgerald MAfr. OBE

On 7th December 2022, Cardinal Michael Fitzgerald MAfr received an OBE in recognition of all his work for Interreligious Dialogue. It was presented to him at Windsor Castle by Prince William, the Prince of Wales. Cardinal Michael was accompanied there by his cousin, his niece and the UK Provincial Delegate, Fr. Hugh Seenan MAfr.



Cardinal Michael showing off his Order of the British Empire medal

New Community House in New Kaloko

by Fr Douglas Ogato MAfr PP of New Kaloko, Zambia



The Bishop arrives with the ladies of the parish

In responding to Pope Francis' clarion call to priests to be shepherds knowing the smell of the sheep, we, the Missionaries of Africa working in the Catholic Diocese of Ndola on the Copperbelt region of Zambia, decided to shift our community house from the middle of Ndola city

to New Kaloko Compound, so that we could be close to, and among, the people to whom we are ministering at St. John the Baptist Parish. Formerly, we would commute daily from Ndola city community to the parish, a distance of 22 miles, every day except Mondays (our day off). Naturally, this affected the quality of our pastoral care to the people of New Kaloko. In addition, the costs of commuting had become a real burden to parishioners. The project of building a community house adjacent to the parish about 2 years ago and was spearheaded by Fr. Francis Szcurek. Finally, it was completed this year in mid-May. We moved in at the beginning of June before the official opening and blessing because Fr.

Francis was preparing to say goodbye to Zambia to take his retirement in Poland.

The morning of September 28th was a joyful occasion for us all at St. John the Baptist Parish as we had the opportunity to welcome the Most Rev. Benjamin Phiri,



He is greeted by the Youth



He is greeted by the altar servers

Bishop of Ndola for the official opening and blessing of our new home. Bishop Benjamin was received, in accordance with local traditions, about a mile before the parish church. Young and old were there to welcome him to our parish. While in procession beside his car, parishioners joy-

ously sang and danced. On arriving in the parish compound, we welcomed him into the parish church for a short prayer. We then proceeded to the parish grounds where we had prepared a tent for the celebration. In his short speech, after officially opening and blessing our new home, Bishop Benjamin thanked us, the Missionaries of Africa working at St.



He is greeted by teachers and workers



He blesses the new house

John the Baptist Parish, for having made a courageous pastoral decision in leaving the comfort of their home in the middle of the city, to come and settle in the compound of New Kaloko, so that they could serve the people of God better. He continued



The Bishop thanks everybody

parishioners for the beautiful house they had built for their priests. He ended his speech by beseeching them to make sure that the security of the missionaries living among them is assured at all times. Speaking on behalf of the parishioners and the Missionaries of Africa in the new community of Ndola, I, as Parish Priest thanked the Bishop for having come to open and bless our new home. I further thanked all the parishioners and invited guests for having left their work in the middle of the week to come to welcome the Bishop and to witness the opening and blessing of their priests' house. We ended our day with a meal which was organized at the parish's Youth Skills Training School.

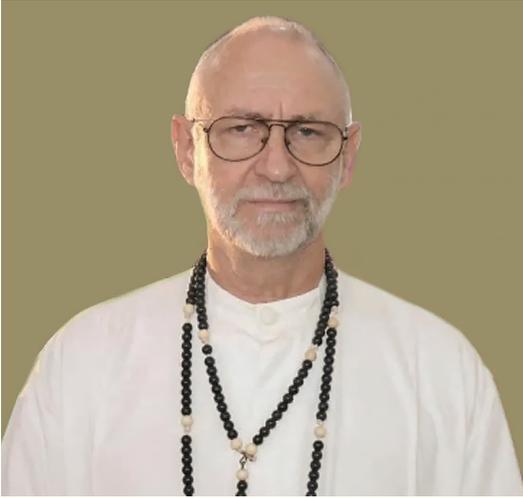
by saying that by coming to live among the people, the Missionaries of Africa had put the Gospel of Incarnation into practice, the Word became flesh and dwelt among the people, so all will have an abundance of life. He further thanked the



At last he can eat!

May Our Lady of Africa continue interceding for our pastoral care to the people of New Kaloko, so that we may truly serve them as our founder cardinal asked us, by being **Apostles and nothing but Apostles.**

Fr. Hans-Joachim Lohrer MAfr



said Mass on 20th November 2022, as usual in a sisters' convent in Bamako, the capital of Mali. Later, he was expected for Mass in the small Christian community of Kalaban-Koura in another part of Bamako, across the River Niger. He never arrived and has not been seen to this day. His car was found parked with the door left open, but no

sign of Fr. Ha-Jo (as he was commonly known), except his mobile phone and the cord he usually wore round his neck, but with the cross cut off.

Fr. Ha-Jo (aged 66) is originally from Germany and has been working in Mali for over 30 years. Up to the time of his disappearance he had been working for the Institute for Islamic-Christian Formation (IFIC), a centre set up by the Missionaries of Africa to form leaders who, knowing both Christianity and Islam, would foster understanding between adherents of each faith. He was also in charge of the Centre for Faith and Encounter. So, he was very much involved in encouraging understanding and mutual respect between Muslims and Christians.

Whilst kidnappings of foreigners can happen in the more northerly parts of Mali, it is quite unusual that something like this would happen in the centre of Bamako, the capital city. Since his disappearance, every community of Missionaries of Africa has been praying daily that Almighty God may give courage to him, his family and the Christians of Mali, and that the hearts of his captors may be touched by pity.

We ask all our readers pray for him also.

WAYS TO HELP FUND OUR MISSION

WHITE FATHERS

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





Parents & Friends Association
EVENTS

Friday 10th March: Bingo Evening 7pm.

Sunday 23rd April: Requiem Mass for Deceased Missionaries of Africa and members of the Parents & Friends Association: 12.00 noon, followed by buffet.

Friday 19th May: Bingo Evening 7pm.

Sunday 27th August: Parents & Friends Reunion Mass 12.00 followed by lunch at King's Park Hotel

Friday 8th September Bingo Evening 7pm.

Friday 10th November Bingo Evening 7pm.

As is customary, the Provincial Delegate and the parish clergy are invited to the Reunion Mass, as well as to the Hotel.

Your charitable prayers are requested



Mr J L Derbyshire (Wigan)

Mr Paul J Flack (Wembley)

Mrs Cecilia Ormesher (Liverpool)

Mr J T Miller (Leeds)

Mr Richard Pilmore (Staffs)

Dr Jude Kathan (Sunbury)

Mrs K A Colahan (Sleaford)

Mr James Hand (Leicester)

Mrs D Reid (Aberdeenshire)

Dr K Atherton (Liverpool)

Mrs Sylvia Wood (Cleveland)

Miss M Brady (Lanarkshire)

Mr M Philomin (Harrow)

Mrs Margaret Ward (Birmingham)

Mr N Haslam (Sutton Coldfield)

Mrs Olga A Brewster (Oldham)

Mr Bernardo Fiata (Cheshire)

Mrs Mary Riddell (Kent)

Mrs Agnes Leonard

Mr Michael Brennan (Luton)

Mr Paul H Carlton (Penarth)

Mrs Sheila Rowlands (Rugby)

Mrs M Miller (Leeds)

Mrs Mary Gray (Essex)

Miss D Philpott (London)

Miss Anna M Ryan (Ipswich)

Mrs Cox (Southam)

Mrs Agnes Maguire (Bolton)

Mrs Monica Dias (Ilford)

Mr John F Smith (Staffs)

Miss Marie Burns (Ayrshire)

Mr P Donnellan (Walsall)

Mr A D Wallis (Cheshire)

Mr Matthew C Duffin (Avon)

Mr M Murphy (London)

Mr Patrick S Harte (Coventry)

Miss M Barnard (Liverpool)

Mr O'Donnell (Glasgow)



and all our deceased parents,
relatives, friends and benefactors.

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:

Registered Charity No. 233302

Charity Registered in Scotland No. SC037981
No.460

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Find out more about us at:

www.missionariesofafrica.org.uk

Gift aid form available on our **website**

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

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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.

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Name:
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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