

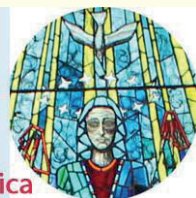
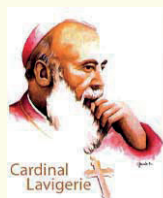
MISSIONARIES OF AFRICA

(WHITE FATHERS)



**Remembering
Those Gone Before**

Issue No. 436
November 2017



Contents

Page
3

Editor's Word

Installation of new bishop in Laghouat

4

"Life begins at 40" revisited

6

Conflict Mitigation

9

Fr. John Lynch RIP

14

Fr. Paul Hannon writes from Khartoum

16

Mama Africa-Israel Festival 2017

18

Mapeera Devotion Visit to White Fathers in Ealing

20

Fr. Patrick Shanahan - his work goes on

22

Remember us in your will

23

Hospitality in the Face of Hostility

24

Woking Circle's Wheels of Wonder

26

Parents and Friends Association

28

May They Rest in Peace

29

St. Anthony's Burse

30

Information

31

Gift Aid

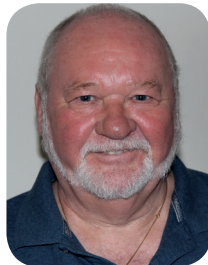
32

Editor's Word.

November, the Month of the Holy Souls, is here again. Time seems to go so quickly for many of us, but for those mourning a loved one time often goes slowly or stops altogether.

St Paul tells us that the life or death of each one of us has an effect on others. It is true. How many people can think of the past without feeling something? Joy, anger, fear, hope, frustration, confusion, sadness...?

On the front of this issue of the Magazine you will see a confrere mowing the lawn at our house in the Netherlands.



Fr. Michael Heap MAfr

I asked for photos of each sector which typified the life of each sector of the White Fathers and this was sent to me by the Dutch confreres.

At first I smiled, thinking this was Dutch humour, but the more I reflected, the more I was impressed.

Here was a community, mostly retired, and not "in the first flush of youth" by any means. Many of the living remember very well the dead who are commemorated on the stone crosses. They remember their good points, as well as their less good points, just as they in their turn will be remembered. We don't come into life from nothing and disappear at the end into a vacuum, into nothingness, into meaninglessness.

Each of us was created by a loving God, for Him and for others. We interact with God and with others. Is God changed by our interaction with Him? Certainly others are. Our Universe, God's Universe is changed by our being in it, loving in it, suffering in it. Not to pray for and remember our departed brothers and sisters, and even our departed persecutors, is in some way to deny part of ourselves, because they have changed us, just as we have changed them. And God is there in the midst of it. God is there at our beginning, throughout our lives and at the end. But this end is a new beginning, because now we are with him as He always intended. I am not denying that someone could refuse to be with God, but I am banking on the all pervasive mercy and love of God.

We pray for our deceased, loved ones, not out of fear for them, but out of love and respect for them or (in the case of those who have hurt us) out of compassion and trust in God - sometimes we find it difficult or even impossible to forgive, but God can. The Mass is the sacrament of unity of all people, both living and dead - "one bread broken and shared". It is the sacrament of forgiveness - "Father forgive them". The sacrament of remembrance - "Do this in memory of me". Linking our concerns/love for the dead and saying Mass and having Mass said makes perfect sense. We remember them, we share our joys and pains with them, and all in the heart of God.



Installation of the new Bishop of Laghouat-Ghardaia.

Article by Fr. Louis Lucet, MAfr. Translated by the Editor.

On 24th May 2017, over 100 friends came together. Men, women, Christians, Muslims coming together to celebrate in Ghardaia (Algerian Sahara) the installation of our White Father confrere, John MacWilliam as the new bishop of Laghouat-Ghardaia. He was succeeding another White Father confrere, Bishop Claude Rault.

They had come from the four corners of the diocese, which is four times the size of France or eight times the size of the UK. Distances between towns here can be counted in tens or even hundreds of miles. And in these towns live about 4 million Algerians, the quasi-totality of



Bishop Claude handing over

whom are Muslims. Amongst this Muslim, Algerian population, as if lost, can be found a dozen or so migrants, a few students from sub-saharan Africa; then there are a handful of foreign workers in the oil and gas industries; and last but not least a tiny Christian community of all sorts of nationalities who live here permanently.

So they came to welcome their new bishop. As they are welcomed, in their turn, by the Muslim peoples of the Sahara – both Arabs and Berbers. Peoples who can be warmly welcoming, but who are also capable of showing violence. This was a good image of this country of contrasts. A country which is hot in places, cold in others; very, very dry desert with beautiful green oases; sublime sunsets and terrible sand storms; a desert so picturesque, yet a place not to be alone or without water.

On the day of the celebration, people were happy. Happy to be with their bishop; happy and comfortable to be able to live together, in communion with one another even with, and despite of, their cultural and religious differences. Happy

also in the wider perspective of each one taking part in the life of Algeria and life in the Sahara, each according to their possibilities – some simply listening



Mass with Algerian Bishops Conference

to others' concerns, some working with women, the young and or the handicapped; others visiting prisoners, teaching French or English; yet others (in order to get to know the lives and histories of the people of the desert) running libraries, or, even more specialised, working as physiotherapists or engineers. The desert

is a wonderful place to discover the presence of God, both through Nature and the people one meets. Experience oneness and communion with those around. A universal feeling of family is possible.... but only if, and when, one commits oneself entirely to it. And that is what we are doing there!

Yes, they were happy to show their communion with Bishop John and to listen to what he had to say, " Jesus sends us out to the ends of the Earth, (or at least to our corner of the Sahara), to look around, and see the Holy Spirit at work. In men and women, in the rich and the poor, in the sick and the healthy, in those who rejoice and those who mourn, and even in the 'brother who turns up at the last minute' mentioned by our brother Christian de Charge, the much lamented monk of Tibherine".

This call to be servants of the Kingdom of God where we are in the Sahara, is it not also a call to each of us wherever we may be?



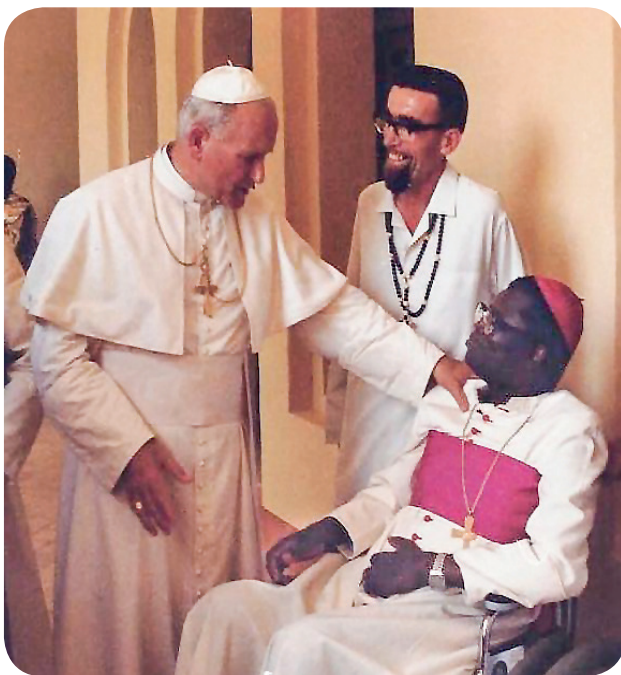
Laghouat Christians share a meal

“Life Begins at 40 Revisited”.

Mrs Kathleen Kufeldt wrote from Canada.

First of all I would like to say how much we continue to enjoy your Journal. I have been intending to write this since 2015. The Spring issue in that year carried an article “Life begins at 40” which initially threw me, since I knew that its author (Fr. Tom O'Donnell) was no longer living. I have attached for your interest some of my own memories of Fr Tom (Todd as he was called by his contemporaries). Ken and I did have the pleasure of seeing him again, and his cousins, during his semi-retirement in Preston.

I met Fr. Tom the year my father died and he was a great comfort to me right from the start. I was in my teens and four or five of us used to cycle from Heston and Hounslow (West London) to Dorking (former Novitiate of the White Fathers) at weekends and camped in the White



Fr. Todd meeting Pope St John Paul with Bp. Bayala

Sisters' grounds down the road from the White Fathers.

One rainy Sunday Fr. Jack Maguire invited us in for coffee after Mass and told Fr. Tom to take care of us and he continued to do so for many years. He became my spiritual director and was a wise counsellor throughout my life. His going left a huge gap.

He grew up in N. Battleford, Canada, in an Oblate parish. His mother was a nurse and his father worked at the hospital. I believe he was twelve when they came to England for a holiday. He didn't want to go as he planned to enter the Oblate seminary, but the Fathers told him that he should go and his vocation would wait for him. However he did not get back. His father was knocked down by, I believe, a police car and was badly injured. This meant that he could not go back to his job in Canada and he took up barbering. Tom found this change very hard. Crowded Preston was very different from life on the prairies, but at least he had his cousins, one of whom became a White Father Brother, and the three Turner sisters who later became my friends also. When his father was dying he asked his mother to ensure that Tom was able to follow his vocation. He chose to join the White Fathers, but found the delay in getting to the missions very hard. However he did whatever he was asked to do cheerfully and well. I benefited from his continued presence in the UK. The year I went to Edinburgh University, he was sent to St. Boswells.

He was very excited when he was finally sent to Upper Volta, now Burkina Faso, in 1960, shortly after I moved to Canada. He used his mission in particular to help Christian widows survive. We are happy to be able to continue to support that particular mission field. He had the great joy of revisiting Canada in 1977 when he came to us in Calgary. He had been flown back from Burkina Faso very ill indeed. When he was convalescent, we invited him over to nurse him back to health. He was delighted to get to know our five children, especially the youngest, 7 year old Tom, who had been born on Fr Todd's fiftieth birthday. My husband Ken took him to N. Battleford where he reconnected with an old friend of his mother, old school mates, and of course the Oblates.

During his stay he entertained us with many accounts of his time in Africa. Polygamy was the norm and if a man died his brother was expected to take on the widow as another wife. Accordingly when a family wished to convert to Christianity he baptised all (the women each having only one husband) but suggested that the husband be

baptised at the time of death in order not to have to put aside other wives, leaving them destitute. It was his experience that the people always knew when death was imminent and he arrived in time. During one visit to the hospital, the nurses asked him to talk to an elderly lady who seemed to have nobody calling on her. When he drew near she became very agitated. The nurse asked what was wrong. "When he visits someone they die the next day!"

He was very attached to his Bishop Bayala, who needed care as he was handicapped, confined in a wheel chair. On a later visit to us he was in mourning over the Bishop's



Papal medal given to Fr Todd

death. A highlight for him was the visit from Pope John Paul II to Burkina Faso in 1980. The Pope gave each priest a key ring with a commemorative medallion attached. In turn Fr. Tom gave it to me. Ken changed it into a pendant for me to wear and I continue to treasure it as a reminder of both the great Saint and of a truly great missionary Father.

Underneath the Pope's image is the year MCMLXXX and the surround says Johannes Paulus II Pont. Max. The reverse side shows St. John the Baptist and the surround lists the African countries visited by the Pope that year: Ghana, Kenya, Congo, Zaire, Cote D'Ivoire and Haute Volta.

With best wishes for the continued success of the African mission and your Journal.



CONFLICT MITIGATION : Challenge to Evangelization **Prosper Harelimana, M.Afr.**

Bunkpurugu is the capital of Bunkpurugu-Yunyoo district situated in the Northern Region of Ghana. It suffers from bad road networks linking it to other parts of the region. It is 250 kms from Tamale the regional capital. The road Walewale-Bunkpurugu leads to the neighbouring Togo border. Only a short stretch nearest to Tamale is tarmacked; with the exception of a small 15km stretch, the rest is not yet tarmacked. With a long-lasting and sustainable peace, Bunkpurugu could become a strategic centre, contributing a lot to the development of North-Eastern Ghana.

My article “Conflict Mitigation in Ghana” (August Issue), gave a snapshot of our peace building approaches and strategies. It targeted the following groups: traditional rulers with their elders, other stakeholders such as civil and religious authorities and the youth. It is worth noting that Our Lady of Hope Parish “... has in its history seen sad moments of conflict and wars between clans and tribes. Three times conflicts erupted between the Bimoba and the Komba in November 1985, January 1986 and 1989. There were inter-clan conflicts at Naburik in March 1996 and in the year 2000, at Bimbagu, Danglarberuk, Chintulung, Tumoni and Wunwaak” (quoted from Fr Christopher Chileshe, M. Afr., former PP). Today, the area is still prone to tribal, “skin”, and land dispute conflicts. (“Skins” refers to what would elsewhere be called “stools”. These are symbols of office for chiefs in Northern and Southern Ghana respec-

tively. Editor.)

This article comes to share with you four lived and concrete cases of conflict mitigation.

1. Conflict in Gbankon-Kambatiak

In March 2010, a land dispute erupted between the Nadong clan of



Burning houses during conflict



The Earth priest sacrifices an animal to cleanse the land of defilement after conflict

Gbankon and Dikperu clan of Kambatia, both clans of the Bimoba tribe. People fled across to neighbouring Togo for safety. Lives and property were lost. Having assessed the situation, the Missionaries of Africa of Our Lady of Hope Parish, with Navrongo-Bolgatanga Diocese Development Office, sought to bring together the two conflicting factions in order to establish peace and harmony in

the area. As the Bimoba tradition demands, on 23 December 2011 the 'Blood Burial' ceremony was organized during which the two chiefs, before representatives of the Overlord of the Mamprugu Traditional Area, the Nakpanduri Chief, the Ghana Human Rights Commission, the Catholic Church, security services and other religious bodies, sat down and swore to never attack each other again.

After this very significant ceremony, the Catholic Church has continued to monitor the post-conflict social relationships between the members of both clans as a way of fostering mutual trust and respect. Since 2011, the two clans have been living together in harmony. They intermarry, and attend each other's funeral ceremonies and market-days, as pre-conflict, with free movement of people and goods between the two communities. However, recently a misunderstanding occurred when children from both communities were about to write their Basic Education Certificate Examination. The cause was where to locate a school examination centre. Amid the confusion, most candidates missed their English Language and Religious and Moral Education papers. Aware of the sad history of these two clans, the Missionaries of Africa, under the aegis of JPIC-ED, Ghana-Nigeria Province, intervened to mitigate this conflict that was again threatening the two communi-

ties. The chiefs from both sides promised to keep the peace and urged their subjects (mostly the youth) to do likewise.

2. Kpemale Bimoba-Konkomba conflict

There had been sporadic conflicts over a parcel of land between the Konkomba and the Bimoba at Kpemale, a suburb of Nakpanduri Township. On 5 June 2012, the two tribes fought at Kpemale. The Konkomba sought refuge at Naswan, a nearby larger Konkomba community, and the Bimoba found shelter among Nakpanduri residents and other neighboring villages. Nakpanduri Mission, an outstation of Bunkpurugu parish, also became a shelter to a number of refugees. Fortunately, Ghana security forces pacified the Kpemale land, but the Konkomba community was reluctant to come back. In order to establish long-lasting and sustainable peace, the Navrongo-Bolgatanga Catholic Diocese, with other organizations and stakeholders led these two ethnic groups through dialogue to a peace deal, again ratified by the 'Blood Burial' ceremony, on June 2, 2015.

3. Bunkpurugu Jamoong-Jafouk in ter-clan conflict

For a number of years, Bunkpurugu local community had been sitting on a time bomb: two

"gates": Jamoong and Jafouk ("gates" are clans within the same tribe. Editor) disputed the Bunkpurugu "skin". Jamoong claimed that the current Bunkpurugu Chief, (a member of Jafouk) was illegitimate, thus not qualified to rule. Tension between them grew day by day as they armed themselves. Funds were raised to acquire weapons and ammunition. When an exchange of gunshots was



Paramount Chief signs peace road map

heard somewhere in the township in August, and again in September, 2014, the parish team met separately with the Bunkpurugu Chief and representatives of Jamoong, appealing for peace and mutual understanding. Each faction told its story, and expressed fears and hopes for the future. They all pledged peace. The Bunkpurugu Chief promised to inform all his elders about the process of peace which was being undertaken.

To deepen this local peace agreement, from 15th to 17th October 2014, the parish team together with the Navrongo-Bolgatanga Diocese Development Office, organized a Bunkpurugu Chieftaincy Mediation. It was held at The Farmer Training Centre, Bolgatanga, with Fr. Lazarus Annyereh as mediator. A road map to peace was agreed upon, but was never followed. On the evening of 18th October, conflict again erupted between the Jamong and Jafouk.

Eventually, this conflict took on a political dimension.

To get votes, certain political parties

aligned themselves to “gates.” On Sunday, 12th April 2015, loud gunshots were heard in Bunkpurugu. Houses were set ablaze, people killed, while others fled for safety. Ghana Military and Police intervened, and imposed a curfew on Bunkpurugu Township. Civil servants and petty traders fled Bunkpurugu. Life came to a standstill. Fortunately, through the efforts of agents of peace on 24 April 2016, a ‘Blood Burial’ ceremony between Jamoong and Jafouk took place. The locals sacrificed cows, sheep, goats and dogs, cleansing the land and ushering in peace. We hope!



Frightened people seek refuge at mission

4. Sayogu conflict

The most recent conflict within our parish is the Sayogu conflict, resulting from a land dispute. Four people, including the Sayogu chief, lost their lives. The chief, his brother and one of the chief's sons, all belonged to one clan. The fourth person, a headmaster in one of the schools in Nakpanduri township belonged to the other clan in the conflict.

According to Fr Dieudonné Amani, M. Afr, this situation paralysed once again the pastoral life of the parish. The two clans in the Sayogu conflict, Tamung and Baauk are also present in some other Bimoba communities in the parish. This makes it complicated, the conflict can easily escalate. Regarding the conflict itself, Fr Dieudonné met with members of the Parish Justice and Peace Commission to try and calm the situation. He also met with the Nakpanduri Chief and the Bunkpurugu Paramount Chief, Naa Alhaji Abuba Nasinmong, to see what could be done to prevent this conflict from escalating. As I write, the Sayogu case is still pending and our confreres are closely monitoring it. We are hoping for a calmer and more peaceful future.

In a nutshell, sporadic conflicts linked to succession to “skins” and land disputes in the Our Lady of Hope Parish, Bunkpurugu have claimed many lives and destroyed much property. With combined efforts, most conflicts in the area have been mitigated. It is obvious that such conflicts are a great hindrance to evangelization. The challenge lies in the fact that though mitigation and military interventions have brought about short term calm, they do not guarantee long-lasting and sustainable peace. Hence, peace building in Bunkpurugu still needs well-defined missionary and pastoral strategies. Missionary strategies need to strengthen indigenous ways of resolving conflicts such as ‘Blood Burial’ ceremony in order to attain an enduring peace.



Fr John Lynch MAfr 1936-2017.

From a letter from Fr Julien Cormier MAfr

Friday 22 September 2017 our confrere John Lynch died in St. Petersburg, Florida.

Born in Newmills in Scotland, John followed his missionary formation in Tunisia, but he passed his entire missionary life at the service of the African Mission teaching in UK and in missionary animation in USA (as Treasurer, Superior, Provincial, Councillor...). He spent several years restructuring our Development Office in Washington. This Office provided money for small projects in Africa (up to \$10000). Although one cannot measure John's life by the amount of money he raised nor the amount he sent to Africa, this amounted to millions of dollars which were used to help needy populations directly (often providing clean water for the poorest and most needy).

John also accompanied his confreres in the difficulties and the joys they experienced in their lives, helping each one keep in mind the commitments we have made to Africa and the Mission. A man filled with Christian love and human experience, a beloved confrere who has been taken away from us suddenly by a tragic accident. Last Thursday he was returning from an AA group with which he had been associated for over 40 years. As he got out of his car in the car park he was knocked over by 2 young people riding their bicycles at full speed.



Fr. John (centre back) in community

John's head hit the ground and the brain damage was severe. He was rushed to the hospital, but the doctors said there was nothing that could be done. He died next day. He is mourned by his confreres in US, UK and Africa and by his 2 sisters and their families (in Scotland and Australia). He has also left behind many friends.

Sincere condolences to all of them.

John lived and worked in Chicago and Washington and for the last year at our house in St Petersburg, Florida.

May God welcome His faithful servant to the eternal banquet to which all of us are invited.

Excerpts from the sermon given by Fr Chris Wallbank MAfr in Rutherglen

One thing that comes to mind when thinking of John is how his whole missionary life was marked in so many ways by the Cross. Named to go to Uganda he was unable to do so because of ill health, suffered even while he was in his final years of preparation for his Missionary Oath. Nonetheless, John's desire to be a missionary remained strong and he would go on to serve Africa here in his native Scotland and in the United States, faithfully and devotedly, all the years God gave him, serving the African world wherever he found it.

For the first nine years of his missionary life John served the Society in England and in Scotland. In England he was much appreciated by the boys of the junior seminary, whilst he was well known and popular here in Scotland with the Young Missionary Group. By the end of this time John was ready for a change and still unable to go to Africa he accepted an appointment to the United States.

It was there, in those early days that John faced his biggest personal challenge, physically and spiritually, battling alcoholism. Perhaps the disappointment of not going to Africa and the constant changes of appointment contributed to this problem. We do not know and we do not judge.

One cannot begin to understand how this must have been John's Way of the Cross, shared with his Lord and Saviour. But John believed in the power of Jesus Christ to subdue and overcome all things. Like his Saviour, John emerged from his struggle victorious and stronger in his own personal faith and commitment to his missionary vocation.

From here on, John is the one we have all known and loved. The wise counselor and in the words of Henri Nouwen, The Wounded Healer. Indeed throughout his ministry he showed the healing and compassionate face of the living Christ to those in any kind of difficulty.

Sadly, as we know, it was on his way to a support group meeting that he was tragically killed. A sudden end for which there was no preparation, but John had most certainly prepared all his life to meet the Lord in whose promise of rest from all weariness and eternal joy he firmly believed. Truly, John lived what we read in the Letter to the Colossians (1:24)

"I complete in my flesh what is still lacking of the sufferings of Christ for the good of his Body, the Church" and we may add the "African Body of Christ."



Fr. John Lynch, MAfr

Fr Paul Hannon wrote from Khartoum on 21 July.

His letter is rather long for our magazine, so I will put it in in 2 instalments. Editor.

In January, Fr. Joel left us, having received another appointment. We have been only two confreres in the parish – and the work has not diminished!

In the midst of this trying time, I have been asked to undertake a new post as Provincial Secretary in Nairobi. Who will take over from me and accompany Fr. James in the parish and in the community ...? My letter of appointment states July 1st 2017 as the day I take up my new post in Nairobi. Well, I am still here in Khartoum 'awaiting instructions'.

The hottest part of the year in Khartoum is from March to June when temperatures can reach 47-50C (117-122 F). This year the whole of this period was hot. There was just no respite. Air-coolers are fitted in our community house, but I prefer to use simply the ceiling fan and keep the air moving. In my room, I frequently had 38C (100F)! We have come to the end of that very hot season. The rainy season has begun and so far we have had three heavy showers. These might last only twenty minutes or so, but the effects of wind and rain are felt for days after. The rain comes in torrential downpours which leave the whole area under water. Most roads have drainage ditches dug alongside so as to channel the water away. 'Away' often means to the next lower-lying street. People have to walk through knee-deep, very dirty water for some days until it dries.

Such was the case last Sunday when I went to celebrate Mass in a parish centre, Barona, not far away. I abandoned the Suzuki by the road and walked the rest of the way with trousers rolled up and Mass bag under my arm. All along the way, walls made of mud bricks had collapsed, revealing inner courtyards and liberating chickens and goats from their outhouses. The attendance at Mass was poor, but the 14 children who had been prepared at Silluk to receive the sacrament of baptism, along with their



Shiluk Couple Regularise a Marriage



Flooded Chapel

godparents and family members, all made it – even if some were a little late. The compound was full of water and the youth made valiant efforts to channel it away under the wall. Outside, we might have been in Venice ... a sea of water in every direction. And this is the state of things in ‘town’ ... Out in the country, it can be much worse. As I write, it is Saturday evening and more rain is

forecast for tonight. We wonder how we will reach the centres for Mass tomorrow.

The number of those we care for in the parish depends very much on the security situation just over the border in Upper Nile State in South Sudan. For the past two years, we have seen a great increase in the number of Shilluk people arriving in the parish. Their traditional homeland lies on the eastern side of the White Nile. The state capital is Malakal. Since December 2013, mainly Dinka government forces, loyal to the Dinka President Salva Kir, have been fighting Nuer militias loyal to the deposed Vice-President Riek Machar in these northern regions of South Sudan. The indigenous Shilluk have suffered greatly due to this

fighting and thousands have been displaced. Huge refugee camps have been established in Djebelayn just over the border in Sudan. A visiting priest from Malakal Diocese stayed with us for some days resting after a visit to his people in these camps. He told us that one priest cares for over twenty thousand refugees. Malakal has been practically destroyed by the warfare which has raged there.



Family of newly regularised Couple

MAMAAFRICA-ISRAEL FESTIVAL. 2 DAYS IN AUGUST.

My name is Nelson Ekeh, a Nigerian Missionary of Africa student, currently in my second year of theology in Jerusalem. I participated in the first ever “Mama Africa-Israel Festival” in Mitzpe Ramon, Israel and am delighted to share some impressions, as an African and a Missionary.

“Mama Africa-Israel Festival” as a



Nelson “fitting in”

cultural interaction was inaugurated to open Israelis to the African World/Heritage, and to foster unity and understanding between the Israelis and Africans living in Israel. The presence of the Africans in Israel is increasing due to migrants from certain parts of Africa. Some are looking for a better life, others are there for business, whilst some Ethiopians and the African-American community in Dimona (Negev Desert) consider themselves Jews either by birth or citizenship.

The festival was geared towards educating the public, especially those ignorant of Africa, to help them understand that Africa is not a country rather a huge continent with diverse cultures and the people express their culture in different forms, such as music, dance, art, beliefs etc.

Coming to Jerusalem two years ago, I soon came to believe that social and cultural interactions here are not like those we live in Africa; most people seem enclosed in their own world here. This belief, coupled with personal experiences in the train and bus when no one wants to sit beside me (for whatever reason), made me almost believe that the stereotype was true. However thanks to this festival, I saw another other side to Israelis.

There were workshops on African Arts, Drums, Dance and traditional music (from North, East, and West Africa). We also had informative sessions on Africa presented by an Israeli who, in



African drumming session

my opinion, beautifully presented her image of Africa to those present. One thing she stressed was that, even though Africa is divided by political borders, this was a “whiteman’s invention”. Africa still remains united by some African Cultural Universals such as food, e.g. “fufu”, “ugali” or something similar is eaten in most African countries. We participants also tried “African Acroyoga” (acrobatics). Chatting with some Israelis, I discovered that some of them were Jews of Moroccan descent, others had visited Africa, while yet others desire to visit our beautiful continent.

As an African, I was happy and surprised to see Israelis drumming excellently to African rhythms, as well as dancing some of our traditional dances. You could see the openness to learning Ethiopian dances and African drumming in the respective workshops. It reminded me that, as a missionary, I also was called to openness, willing to learn more from other cultures as well as offering what I have to others. I have had the grace of getting in contact with some African countries and their cultures but living the African life in Israel was truly an unforgettable experience.

In general the vibes and energies were very positive. We all left very happy and felt that the aim was achieved. It is important to mention that though it was an Israeli-African festival, the Israelis present were more than the Africans; I could say 95% were Israelis whilst the other 5% were

Africans. I was also happy to have met some of the black Jews from the Black Jewish community in Dimona. Most of them came from the USA and unlike the Ethiopians are considered as ‘intruders’ by some Jews. They have their challenges, but slowly, with such events, trust is built up and communications are strengthened. The organisers intend to make it an annual event.



Nelson and “Mama Africa”



Festival campsite

MAPEERA DEVOTION VISIT TO WHITE FATHERS AT EALING

On Sunday, 1st October 2017, Lourdel Mapeera Devotion Affiliate UK (LOMADA – UK) visited the White Fathers at Ealing, 15 Corfton Road, in London. There were about thirty persons, families and individuals, men women and children from all over London and beyond. The visit is known as the Mapeera Devotion Visit. It is one of the Devotional Acts which the Lourdel Mapeera Devotion Affiliate UK (LOMADA UK) intends to promote as one of its key assemblies which would be carried out in the UK. It is about expressing devotion to Fr. Simeon Lourdel (Mapeera) and his Confreres who introduced the Catholic Faith into Uganda and other countries of Middle Africa. We do this by visiting their present Confreres. It is to show gratitude to the White Fathers for the African missionary work they have done and are still doing. Besides these central objectives, the Visit of Sunday 1st October 2017 was planned to mark the Feast Day of Our Lady of the Rosary Middle Africa Catholic Arch-Fraternity (OLMACA); to mark the Launch of the Preparations Programme for the 2018 Lourdel Mapeera & Uganda Martyrs Dury Pilgrimage and to mark the inauguration of the Lourdel Mapeera Devotion Affiliate – UK (LOMADA – UK).



Original Pigrimage In Dury

Specifically, the Mapeera Devotion Visit included the Lourdel Mapeera Devotees and the White Fathers, sitting together like grandparents and grandchildren, and sharing their present and past Catholic Faith experiences in the UK and in Africa. It involved singing devotional songs, honouring Our Lady, Lourdel (Mapeera)

and his confreres and the Martyrs of Uganda. In addition we shared Supper together in the dining room, as children of one family and descendants of Mapeera. In the chapel, we set up a projector and viewed slides of the 2017 Lourdel Mapeera & Uganda Martyrs Dury Pilgrimage (reported on in the last issue of the White Fathers Magazine). The White Fathers who were present included Frs. Ted Wildsmith, Michael Heap, John Gerrard, and Br. Nick Murphy. The LOMADA

leaders noted that every White Father represents Mapeera and therefore is a spiritual Jjajja (jjajja - grandfather in Luganda language) to all Catholics from Uganda and Middle Africa, and that makes Fr. Ted (being the eldest and the chaplain of our group) the Ssaabajjajja (Arch-Grandfather). Respectively, the carrying out of the Mapeera Devotion Visit successfully marked the inauguration of the Lourdel Mapeera Devotion Affiliate UK (LOMADA UK) and the celebration of OLMACA Feast Day. It also marked the beginning of preparations in the UK for the 2018 Lourdel Mapeera & Uganda Martyrs Dury Pilgrimages, which will be held on the last weekend of February 2018 and on the first weekend of June 2018, respectively.



Where Lourdel was baptised



Praying at Lourdel's grave

In light of the above, every Christian in the UK who originates from Middle African countries like Uganda, Rwanda, Kenya, Congo, Burundi and Tanzania, or any Christian who would like to participate in the Mapeera Devotion Visit, any person interested in promoting the beatification and canonisation of Fr. Lourdel Mapeera and Brother Amans and, any person who may be interested in promoting and/or making the Lourdel Mapeera & Uganda Martyrs Dury Pilgrimage, is very welcome to join the Lourdel Mapeera Devotion Affiliate UK (LOMADA UK).

For details, please contact: Ricardo Mulinda, 074 622 918 92; rmulinda12@hotmail.co.uk



Fr. Patrick Shanahan, MAfr. His work goes on.

The following is taken (with permission) from a presentation made by StreetInvest (an organisation co-founded by Fr. Patrick). He died on 7th July 2016. In July 2017 the UN finally published the rights of street children and the duties of Governments towards them.

Today 7th July 2017 we remember a great man, our Co-founder Fr. Patrick Shanahan. A year ago, today we lost a giant champion for street children and an inspiration for the street child community. Today we want to remember him for his vital work in raising the voices of street children.

"Where the child is, you must begin. You begin by accepting that reality.



Fr. Patrick Shanahan MAfr., 1941-2016

The child is on the street and if I don't know the street, I don't know the child and the child won't talk to me."

Patrick was instrumental in the journey to the United Nations General Comment on Children in Street Situations, which was published in July 2017. This marked the first time that Governments' obligations to street children under international law

have been specifically and definitively laid out.

Patrick addressed the UN on no less than three occasions in his fight for international guidance on the protection of street children's rights.

May 2011: Patrick spoke at the opening panel at the UN Human Rights Council 16th Session discussion day on the 'Root Causes and Factors Leading Children to Live or Work on the Street', where he urged the HRC to take innovative action. This was the first time in nearly 20 years that the UN held a dedicated discussion on street children. At the session, the UN Human Rights Council unanimously passed Resolution 16/12: Rights of the Child: a holistic approach to the protection and promotion of the rights of children working and/or living on the streets.

November 2011: Patrick attended the Expert Consultation convened by the OHCHR with StreetInvest CEO, Duncan Ross, as a step towards bridging the gaps between policy and practice. This contributed towards the UN Office of the High Commissioner for Human Rights (OHCHR) report on the protection and promotion of the rights of children living and/or working on the street, which can be read [there](#). May 2014: Patrick joined a small delegation of CSC members, along with StreetInvest CEOs Kate Bretherton and Duncan Ross, who were invited to present on the need for a General Comment to the UNCRC. Patrick joined the panel of speakers. Shortly after in June, the UN committed to developing a General Comment on Children in Street Situations.

Thank you to StreetInvest . May your good work continue. Editor.

REMEMBER US IN YOUR WILL

Christ came to announce by His life Death and Resurrection that God loves all his children without distinction.
He came to share this love/ this life with all.

This is the Good News.

The Church continues with Him the mission of Christ, as Vatican II insisted,
“The Pilgrim Church is missionary by its very nature.”

Every Christian is called to take part in this mission in whatever way they can. The White Fathers proclaim the Good News in Africa
Can you help us?

With your prayers?

As Cardinal Lavignerie, the founder of the White Fathers insisted,
“Among the obligations of the missionary life, we must give first place to prayer.”

Could you also help us proclaim the Good News through material help?

Once your obligations to family etc. are fulfilled could you

REMEMBER US IN YOUR WILL?

If so, we suggest you use this formula:

“I give to the Society of 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 a good discharge.”

White Fathers
In England & Wales,
Registered Charity N° 233302,
Charity Registered in Scotland N° SC037981



Hospitality in the face of hostility

Megan Knowles from the Jesuit Refugee Service UK (JRS UK) reflects on the impact on an increasingly hostile environment and describes how the JRS UK Day Centre responds with hospitality.

“We’re full”, “Go home”, “leeches on the public purse”, “cowards for fleeing your country rather than staying to rebuild”. These represent just some of the outbursts and headlines our refugee friends are exposed to on a daily basis. At JRS UK we aim to counter this hostility by opening the door with hospitality.

JRS in the UK has always had a special ministry to support destitute asylum seekers and those who are held in immigration detention. Today, these are among the most vulnerable of groups in the UK being the intended target of government policy that strives to create a ‘hostile environment’, geared at making them feel unwanted, unwelcome and challenging their ability to survive.

To be a destitute asylum seeker in the UK is to be left without any personal means to support yourself. With no access to benefits and no right to work, our refugee friends paint it as ‘a world of total confusion’ inevitably leading to ‘a loss of dignity’. Utter destitution is no means to support yourself: to buy food or clothing, to top up your mobile phone and speak to family, to travel to see your solicitor, or in fact for any expense, essential or otherwise. Perhaps the most difficult thing to grasp is that it is not accidental: it is the intended result of government policy. One of our refugee friends recently remarked that the worst thing about destitution was the sense that he was alone, even in a crowd. Like many of those we work with, he spends his days moving from one charity to another, seeking help

for his legal claim, trying to find hot food and a warm place, even for an hour or so, hoping for second hand clothing handouts. All of his interactions are about meeting his chronic basic needs.



Jesuit Refugee Service UK Day Centre

Whilst the UK government is

wrenching up the drawbridge, JRS UK seeks to build bridges, create communities of hospitality and build resilience.

Every Thursday the JRS UK Day Centre offers a warm, friendly welcome in an environment where each person and their beliefs is respected. The calm atmosphere offers an antidote to the hostility our refugee friends face on a daily basis.

Alongside a hot nutritious meal and monthly toiletry packs, we provide a weekly travel grant to our refugee friends, enabling them to access the Day Centre itself and other services, for example to meet with their



Accompaniment in action at JRS

solicitor or attend medical appointments. This small cash grant is relied upon as a lifeline by many of our refugee friends, but its value is more than monetary - it allows our refugee friends effective access to justice: to meet with their solicitor to prepare further submissions to their case, to prepare for appeal hearings and to ultimately gain recognition as a refugee. The regular travel grant may be the reason refugees initially seek JRS' support, but in my experience it is not the reason they become our friends. The quiet, unobtrusive accompaniment and support of JRS UK staff and volunteers is always available one-to-one advice, information or more simply a friendly chat over a hot cup of tea and a biscuit or two. We meet people where they are.

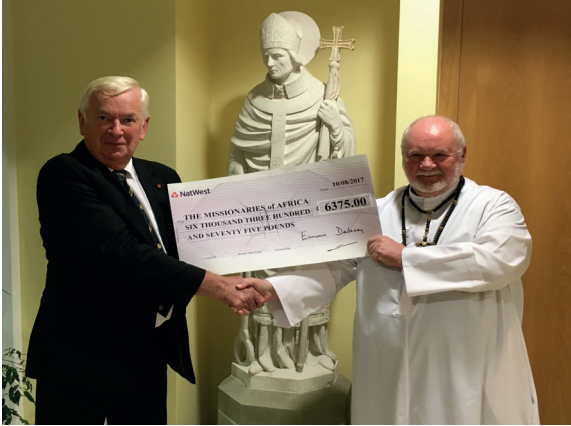
The care, compassion and empathy shown by our volunteers and staff is something special to JRS UK and something which I personally treasure.

The Jesuit Refugee Service UK supports over 250 destitute refugees and asylum seekers across Greater London. You can learn more about their work and how to support them by e-mailing uk@jrs.net or on their website: www.jrsuk.net

Article by Megan Knowles
Photographs from JRS UK/Fotosynthesis

Woking Circle's Wheels of Wonder.

Fr. Michael Heap MAfr. writes.



Cheque Presentation by Woking Catenians

Last August I was invited to receive a large cheque (literally) from the Woking Circle of the Catenianns on behalf of Br. Trevor Robinson, MAfr.

Br. Eamonn Delaney as President of the Woking and District Circle (2016/17) had decided on Br. Trevor's Wheelchair Project in Tamale, Ghana as the

beneficiary of his President's Charity.

Eamonn and his wife Zita met Br. Trevor in Accra in 1968 when Eamonn was working for Lloyd's Insurance. Trevor was introduced to Eamonn by Br. Ray Leggett, MAfr., also working in Ghana, and originating, like Eamonn from Bray in Ireland. Although Eamonn moved out of Ghana and around the world he kept in touch with Trevor.

In 1992 Trevor began the Wheelchair Project, along with Fr. Diarmuid Sheehan MAfr., another Irish confrere, to provide mobility and dignity to the many disabled people in the area who were either on crutches or literally crawling in the dust.

Trevor had opened a workshop to train young Ghanaians in metalwork and welding. He saw this as ideal for making wheelchairs and began producing tricycles from water pipes and bicycle parts. This is now the main work of the workshop, with four skilled welders/metal workers who had come as young men and were trained in the workshop. The tricycles are made from galvanized pipes which are cut and bent into shape and then welded together to form the chassis, sheet metal is used for the floor and side panels and all the rest is put together with new bicycle parts, some coming from Nigeria. They are usually made in batches of thirty which takes two

to three months to complete and since the project began in 1992, the total now stands at 1640 tricycles.

Whereas in the past most wheelchairs were taken by polio victims, nowadays it is mainly road accident victims, or diabetic amputees, or even people who have become paralysed after falling out of trees where they have been collecting fruit or wood.

“About three years ago, Zita and Eamonn went to Tamale again and spent a few nights with Trevor and the local community at the Provincial House. During that time they saw at first hand the workshop and wheelchair tricycles that were being prepared. It made a lasting impression and so when Eamonn became President of the Woking Circle, he knew he could make a real difference to people who really needed help.

Each wheelchair costs about 212 pounds to make. The recipients are asked to pay half, but frequently they simply don't have the money, so they give what they can. Eamonn saw this as a chance for the Woking Catenians and Ladies to help in a very worthwhile way. During the year of Eamonn's presidency 6375 pounds was collected in various ways, enough for a minimum of 30 wheelchairs. It was this money, which was presented to me on the night of 10th August 2017. All I could say was “Thank you, on behalf



Br.Trevor outside his workshop in Tamale

of Trevor. Imagine if you can, the difference it makes to a person's life when they are suddenly free to move about independently and with dignity after many years of being confined to the house or compound. This project is a real life changer and the generosity of Woking

Circle will not only benefit the individuals, but their families and the wider community – thank you!”



Parents & Friends Association

THE PARENTS & FRIENDS ASSOCIATION EVENTS

Fundraiser on Friday the 17th November, at 19.30.

Milrig Road

Rutherglen



Your charitable prayers are requested

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



Mrs. Ethel Hope	Nailsworth, Nr Stroud
Mrs. Heather Miller	Walsingham
Mr. James Ward	Consett
Mrs. Elizabeth Dunn	Sutton
Mrs. J.M. Quinton	Oxley, Wolverhampton
Mrs. Beryl Higley	Sutton Coldfield
Mrs. M.B. Knight	Lee on Solent
Mr. Wm. G. Wilson	Woking
Mrs. Agnes Clements	Swansea
Mrs. Muriel Russell	Long Itchington
Mrs. Eileen Anderson	Rednal
Mrs. Mary Taylor	Bamber Bridge
Mr. Clarence Gomes	West Croydon
Mrs. Mary Leake	Liverpool
Fr. John Lynch MAfr	St. Petersburg, USA

May they rest in peace



St. Anthony's Burse



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

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

Donations should be addressed to:

THE WHITE FATHERS
15 Corfton Road,
LONDON W5 2HP

THE WHITE FATHERS
9 Milrig Road,
GLASGOW G73 2NG

Every letter or donation receives a personal acknowledgement.

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

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

Thank you for your generosity.

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

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

ISSN 0262-1061 Issue No.432

Information

The White Fathers

Missionaries of Africa

In England & Wales:

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

In Scotland:

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



Enquiries concerning the Magazine should be addressed to:

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

Find out more about us at:

www.missionariesofafrica.org.uk
www.mafrme.org/home/

Gift aid form available on our **website :**

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

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

GIFT AID DECLARATION

Name of Charity: The Society of Missionaries of Africa (aka The White Fathers)

In England & Wales, Registered Charity No. 233302

Charity registered in Scotland No. SC037981

I want the Charity to treat

☐

The enclosed gift of £..... as a Gift Aid donation

OR

☐

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

✓

Please tick the appropriate box.

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

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

Name:
(HMRC do not allow joint donors)

Address 1:

Address 2:

Postcode:

Signature:

Date:.....

Please complete the declaration and send this page to:

Missionaries of Africa (The White Fathers)

15 Corfton Road, London W5 2HP

or in Scotland to:

Missionaries of Africa (The White Fathers)

9 Milrig Road, Rutherglen, Glasgow G73 2NG

Please notify the charity if you:

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

Tax claimed by the charity:

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

If you would like to make donations by Standing Order,

please tick on the right and we will send you the appropriate forms:

☐