

NUNTIUNCULA N°716 - April-June 2020 (Belgium Sector)

EDITORIAL

Dear Confreres,

In a few days' time, Yvo Wellens will take over as head of the Belgium Sector. I hope he can count on us to continue our mission in Africa, in our European province and in the Belgium Sector.

Welcome Yvo! In this issue of Nuntiuncula, Yvo introduces himself.

A few years ago, as we approached the Jubilee Year celebrating the 150th anniversary of the foundation of our Society, it was a year of gratitude. It was a year of remembering the past.

Why not give thanks every day? I am thinking above all of giving thanks to the Lord who loves us with infinite Love every day. We Missionaries of Africa never cease to thank the Lord for this beautiful vocation of White Fathers in community, received from the Lord.

Among us, who had deserved this vocation? What to do with this beautiful gift? In these times of the coronavirus, where many people live alone, we become all the more aware of the value of communities such as ours.

In recent years, we have regularly evoked the figure of our founder Charles Lavigerie.

God has given us an exceptional man who continues to inspire us.

He deserves the title of “Witness of the Faith”. Would this be just an impression that others esteem and place Lavigerie sometimes higher than we do ourselves? Recently, Cardinal De Kesel wrote that Lavigerie was a prophetic man for our times. True, Lavigerie was not perfect, but he was a saint far more than I am myself. I give him thanks! During the years when I was in charge of the formation of our future African confreres in Central Africa, I was always delighted to see how much Lavigerie was esteemed and loved by them. They are proud of their founder!

There is a lot of talk today about racism in the United States and elsewhere in the world. Lavigerie has given a prophetic mission to our international and intercontinental communities: **“I have declared that I will not keep a single one of you who does not surround all members of the Society with the same love, no matter what nation he belongs to.”**

In his spiritual testament (1874), Lavigerie addressed this essential recommendation to our communities: **“Let discord never penetrate among you... be not only united, but one.”** Let us give thanks to our founder for these challenges that are still with us today.

I write these lines on the feast of the Holy Trinity. The Trinitarian Unity is the example par excellence for all our communities. It deserves that we give thanks to God every day!

I greet you all very cordially.

Luc Putzeys.



Interview with Father Yvo Wellens

As of July 1st, our confrere Yvo Wellens will be the new delegate of the Provincial of Europe for Belgium. Nuntiuncula had a meeting with the new head of the Society in our country.

“My motto? Listen, up to seventy times seven times.”

“I try every day to be able to blow on the ashes to rekindle the fire.”

Text : Jacques Hermans



What was your first reaction after your appointment as Sector Superior for Belgium?

A surprise. I heard several times that I might be chosen, but in the end it's always a surprise. I didn't think it would happen.

What do you expect from the community and what can they expect from you?

I will start with the second question. The whole community can expect regular visits from me. I like to settle down with the confreres in a good chair. I want to listen to their life story. To know their difficulties, their prospects for the future. I see myself as an animator, a bridge builder too, I want to support my confreres so that they can continue their mission in their country of origin by giving it meaning?

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Is the mission still going on?

Yes, absolutely. The Church in Belgium needs small communities that try to live in the footsteps of Jesus Christ. I wish to breathe new life into our communities so that they can present something precious to the world.

Back to the source in fact?

Prayer is fundamental. We already pray together and celebrate the Eucharist. But it can be better and more intense.

There are also differences in mentality. Sometimes I hear the observation: “I have not yet done my Mass today”. The confreres who were formed in the 1940s speak this way. But since the Second Vatican Council we **celebrate** the Eucharist together.

You say we need each other..

In the Gospel, many texts underline this. Jesus' words are addressed to a community. And so we should follow in Jesus' footsteps as much as possible. As a single person you cannot do that. We need each other, we support each other, a community forms a strong bond. The community carries you, you don't have to worry about

anything and everything. That's precious! Like the first disciples of Jesus, every community, big or small, must be a church. Living together is what you have to do.

Praying together, what does it mean concretely?

Yes, the White Fathers have their own opinion on that, too. Everybody should have a say in this. You know, I want to listen and see first, and then draw conclusions in due course.

A question of time, but also of motivation, perhaps?

Yes, I've been doing this for the past three years as part of my work as a chaplain in the community of Evere. Twelve priests live there. On another floor, there are White Sisters. So what was I doing there? I tried every day to blow on the ashes to fan the fire.

What are your top priorities as Sector Superior?

I want to try to get the confreres to pray together again. Usually this already happens, but sometimes it is too formal. I would also like them to discuss together their specific problems and aspirations. All this is proving to be very difficult.

Why is that ?

Because they have all worked in different African countries and had their own experiences. Common prayer can help us. It is different in each community. You have confreres who are in good health, but you also have fathers who suffer from illnesses, for example Alzheimer's disease. Giving new life to community life remains a priority for me.

Are the confreres in Evere still active on a daily basis?

Not all of them. For some, being active becomes more difficult over time. Maybe some of them can do a little more. But the “corona” has put a damper on it...

What role do you see for them in the long term?

I'm sure that won't be the case right now. Entrusting them with a mission in Belgium, a route that was taken before and then canceled. Today, there is already talk of creating young communities in the dioceses. The intention would be to allow young Africans to collaborate with confreres who have returned home after their mission.

Are you optimistic when we talk about the future of the Society?

Yes, I am. By the way, I've been working with Luc Putzeys for years on youth training. During my missionary activity in Congo, I asked the parish priests to send me possible candidates to become missionaries. It worked. At the moment, we have about five hundred candidates in Africa who are White Fathers in formation, that's a lot! Let's start with a lot of courage, and as our founder, Cardinal Lavignerie, used to say at the time, “then we'll let it happen, it's the Africans who will have to take things in hand.” Believe me, there is still a lot of work to be done!

You like to talk, but eventually you also listen...

In my life, I've always liked talking to people. But listening is very important to me. That's where light and inspiration come from. Because people have to make their own choices. In life, you always have to make choices, that's how it is. Discernment, as Ignatian spirituality teaches us, is an art.

What is your motto?

I don't really have a motto. For me, “the pastoral care of the ears”, as Pope Francis says, is of prime importance. To listen, up to seventy times seven times seven. It is a social service. Yes, I like to listen to people. Life stories

fascinate me. For me, that's the heart of the matter. I listen a lot and hear everything. Sometimes I hear people say, "Watch out, Yvo's here, he hears everything!"

I was first appointed to Genk when I arrived in Belgium in the autumn of 2016. But I actually felt more comfortable in Evere. A large community suits me better. I had many happy moments with many people. Also with non-believers with whom I had a special spiritual bond. That's how I got to know a man who didn't believe in God. Little by little, trust grew between us and, in the end, he said: "For my funeral, I would like to let Father Yvo preside." Isn't it beautiful?

Interview with Father Fernand Lambert

"Seekers of meaning, we all are."

I met Father Fernand in his office on the third floor of the Sector House, rue Charles Degroux in Brussels. It is a welcoming room, nicely lit, with two writing tables and precious memories of his African period. Thirst, Amélie Nothomb's latest book, is also on his desk. On a small table near the window, a text entitled "Give me your Spirit" catches my attention.

His morning prayer is Ignatian, as is his evening prayer. We talk about the role of the Holy Spirit, missionary life and many other subjects.

Text: Jacques Hermans



What is the profound meaning of this prayer for you?

When I get up, I give thanks to God: everything I have, do and follow, I give to God. I ask the Spirit to let his silent presence express itself. In the evening, this becomes the Prayer of Life, a bit like an evaluation, grateful and humble.

As a missionary, what does this mean concretely for you?

Over the years, the Society has given the mission several meanings. When I arrived in Africa in 1959, I began to discover that people are in fact already moved by something divine, an inspiration... a belief, or even their religion. They honor their creator God Imana. They have a spiritual life, rituals, prayer. The exchange is important to them.

Today in Europe, I think that God has basically expressed himself in his own name, "I will be there for you." To be a missionary then becomes: to express this in a thousand ways, or rather in only one way, that of Jesus: to be involved in a creative way.

Can you tell us a little more about it?

In 1959, as missionaries, we left for Africa with a simple message: to make known to all the joy of the Gospel. This is called exchange. It is a give and take, a mutual enrichment, each one starting from his vision of life, his culture, his faith. We give and we receive much in return. We become more human with each other. This is precious.

How do you describe the uniqueness of missionary life among the White Fathers?

The constitution here is: international, intercultural and at least three. We have to learn to deal with everyone, we don't build walls around us. It is a real enrichment: learning to live with brothers from different horizons and to be open to the opinion of each one. If we Europeans can fraternize here, we should also be able to do so on other continents. Do you know what is most important here in Europe? Efficiency. And in Africa? Relationship. There, exchange between people prevails. Human relations, that's what it's all about! In fact, both should be possible. Living together peacefully is in itself an apostolate: it is also a strong sign of trust for the outside world.

Is there anything you're really proud of?

Look, I go through life as someone who thinks and acts in a progressive and modern way. It's a state of mind, a forward-looking direction of life. But not everyone can appreciate that. Some even find it hard to get used to it (exuberant laughter). How can you be yourself? But if we think and speak in 2020 as in 1990, then churches and monasteries are getting empty? I can be proud of the fact that I have been free enough to celebrate Advent and Lent, for example, every year for 30 years, each time from a new vision or a recent world event. Recently, I started a group where we read the Gospel of Mark with the primary intention of making us happier by reading it.

There are new vocations today... most of them from Africa. That's good news, isn't it?

Yes, there are about 500 seminarians who are preparing themselves to be missionaries. Am I happy? Yes, I am. But beware, there are some who are in formation and who want to become priests. Some of them really want to come into contact with other believers, others not, they are only interested in Catholics. We have to be careful that clericalism does not appear in African communities. The missionaries must essentially remain missionaries. They must continue to connect with everyone...

Has being a missionary changed you as a human being? Have you become more human in your work and life?

When I came back from Africa in 1986, I moved to Brussels. I was entrusted with a mission in the parish church of Saint-Antoine in the commune of Saint-Gilles, and at that time I was in charge of the French-speaking pastoral care. For twelve years, I was active there in the catechumenate for adults and in the pastoral care of the Gare du Midi. Through Tony Dhanis, I came into contact with the Centre de Formation Cardijn (CEFOC), a formation centre where young people could follow a priestly formation in addition to their usual job. The training was given outside the walls of a seminary. One day, the bishops decided to close the seminary because they feared that it was not in conformity with the Roman vision. A number of lay people were interested in continuing this training and they continued with the help of some theologians.

For me, it was Molenbeek, what a richness there was in those simple people who participated in this project with heart and soul! At each meeting, one of them narrated a stage in their life story, and then the theological reflection deepened the experience. They were all beautiful testimonies, authentic and drawn from life. This discovery made a deep impression on me. It marked my life as a missionary. What I heard there - their life stories - was so touching! A wonderful example of synodality and trust in others. For five years, this group met. In the end, they all could have been ordained priests, men and women, because they could make people aware of God's concern for them, of God's Spirit in people in order to pass it on. Love! "I will be there."

What would you say to young people who want to become missionaries?

If you want to do something worthwhile with your life, if you want to be close to people, there is certainly a way. Maybe a little too far away, but if you follow it, you come into contact with a faraway culture that you want to go home to. You get in touch with people and you ask them about their vision of life, their way of life, their worries and their moments of happiness. Are you open to this? Are you going to get smaller and smaller with people of small stature? And do you love Christ enough to communicate Him in His own way? Are you aware of the Spirit in you and the Spirit in Him in a universal coming and going?

How do I see the future? (Doubtful and deeply reflective) We need to be small and simple enough to understand the simple, unheard, unimportant person. These are simple words, but it is not an easy task. It is the task of a lifetime. It is the most important thing for me.

Then the verses of Mt. 28:18-20 and Mt. 25:31-46 become a reality today: "The risen Lord in you, through your life, brings happiness and presents the beatitudes (Mt. 5:1-16)".

Interview with Father Bernard Ugeux, currently on mission in Bukavu (D.R. Congo)

“To be a missionary is to share with others the unique experience of encountering Jesus Christ.”

Interview: Jacques Hermans

What does being a missionary mean to you?

It is first of all to be passionate about Christ. Vocation is born of an encounter that has been crucial in a life. At the age of 11, I had a visit to the college of the first bishop of Congo, an African who described to us the situation in his country which is 80 times the size of Belgium. What immediately struck me was this feeling of injustice. Why do we have everything here and that over there the children are barely attending school? They have to walk for hours to get to school and there are few dispensaries. That day I wrote to my parents - I was at boarding school - to tell them that one day I would have to prepare to leave them, I felt a call to fight against injustice. My determination to fight injustice has not wavered. Some time later, a White Father, a friend of my family, took out a subscription to their magazine to familiarize me with missionary life on the African continent. Arriving in rhetoric, I had to choose: doctor or priest? In the end, I chose to be a priest because I wanted to meet Christ in truth.

The most important thing for me was this happiness of knowing Jesus. He was truly the heart of my life. His words: "I will be with you every day until the end of the world" helped me a lot on this journey. I entered the White Fathers at a time when wars of independence and massacres were raging in several African countries. So much so that my mother was worried to see me go there. So I told her, "But they will have to be replaced." Being a missionary for me means sharing with others this unique experience of having met Christ.

To be a missionary is also to encounter the difference of a culture, a language...

Yes, when you arrive as a young missionary, you want to give a lot but in fact you receive a lot. When I arrived in Africa I realised that I could not understand people with my philosophical formation only. So I began to study ethnology. After my theological studies, I did a doctorate in anthropology at the Sorbonne. The more I understand people and their customs, the more I am able to bring them the Good News and tell them about Christ.

What does it mean to have a passion for Africa?

It is to experience a sense of responsibility for societies that experienced a huge shock during colonization and afterwards. What often strikes me is the incredible courage of Africans, especially women. The passion for Africa is also solidarity with Africans who want to get out of it. I want to walk with them for as long as it's possible for me.

To be on mission in Africa is to follow in the footsteps of Cardinal Lavigerie?

Cardinal Lavigerie's passion was first of all North Africa, the encounter with Islam. But he added: "There are still 200 million people there who have not heard of Christ.

All of Black Africa, slavery... He pledged to free Africans from the yoke of slavery. Lavigerie was especially concerned about the victims of slavery and the poorest. Moreover, for a White Father, the challenge is to come into contact with other religions and with all people in search of God, including non-believers. Even today, slavery still exists, including the trafficking of human beings. Thus Pope Francis asks us to go to the peripheries, and he also insists on inculturation (the example of the Amazon!)... I believe that we, Missionaries of Africa, are in the midst of our vocation there...

It's a big challenge. Don't you sometimes feel like just a drop in an ocean of misery?

Yes, because the needs are huge, obviously. For example, in DR Congo, I run a centre for young girls who have been abused in different ways. There are 250 of them during the day. We accompany them, we teach them a trade. However, even with all the support networks for victims, the fragility remains.

This is what Dr. Denis Mukwege (2019 Nobel Peace Prize winner, the gynaecologist who helps African women) with whom I am connected, says: "We treat the victims, but we don't reach the roots." The roots are the armed groups, some of which are financed by politicians or multinationals in order to control mineral-rich territories, for example.... There are more than 130 of them in eastern DRC alone.

Do you feel helpless in the face of such a situation?

Yes, absolutely. But we must continue the fight. Each person is unique, Christ tells us. Even if we can only save 5% of them, it is worth it, at least they will have found a more or less human life. We must not be discouraged.

It is also impressive to see how those who have been helped start to help others. Self-help networks are being created, micro-projects are being set up, civil society is getting involved and that's good.

What was your feeling after the announcement of the beatification of the martyrs of Algeria?

I was very happy with the news. I had gone to Tizi Ouzou before the assassination of my confreres and other missionaries. For me, it was a recognition of the importance of the gift of their lives to the end. During the beatification ceremony, the Catholic Church mentioned all the victims of terrorism. There were also those thousands of anonymous victims, including many imams, about whom little or nothing is said.

Will faith come back to us from Africa?

I am not worried about the future of the Church or our Missionary Society. We have in the world about 500 young people in formation next to 1,100 White Fathers, who are quite old. Most of the young people come from Black Africa, a handful of them from South America or Asia. We have been going through a great transformation for some time now. Our Superior General comes from Zambia, soon our General Council will be composed exclusively of non-Western people. The risk would be to become a missionary congregation exclusively African, whereas it is essential to keep this window on the whole world, because it is our trademark, inscribed in our DNA. That is why we now have foundations in Europe where Africans come to work on animation projects that aim, among other things, to reach out to migrants. The mission continues in Europe...

On the other hand, I am not in favour of replacing diocesan priests (in Europe) by priests imported from our former colonies, except in exceptional cases. We are reproducing an unsuitable clerical model. The real question is to know what these communities in Europe are doing today to take charge of themselves in the face of the vocations crisis in the Church. The door should not be closed to outside help, but neither should it be opened too quickly. Pope Francis reacted very well with his apostolic exhortation on the Amazon about ministries and ecclesial services.

Will the charismatic renewal save the present Church or will the Church be reborn in another form?

From one century to the next, the Spirit continues his work. He uses people who become catalysts to bring forth new things. As we know, in the Renewal, there have been marvellous achievements but also slippages and fragilities. But this does not take away from the hope that all this charismatic creativity brings.

But the shock of abuse is immense...

At the root of these abuses is often clericalism, which is based on a culture of domination. I am working with Rome to train priests in the protection of minors. A truth operation is currently underway, which will set us free.

I believe that the next Pope will respect what Francis has achieved. But for me, a big question mark is the new generation of young ordained people wearing the cassock who consider Vatican II a betrayal. They do not appreciate the openness and criticism of the present Pope on clericalism. These young people are followers of the most conservative model, which is also found in the major seminaries. They often come from very traditional families. Sometimes, there are young priests who arrive in the parish and declare: "From now on, catechist mothers are no more, it is the responsibility of the priest to transmit the word... »

What would be your motto?

Compassion and justice. Compassion is reaching out to the person in their suffering. It is also the discovery of the presence of the Lord. It means welcoming them and allowing them to rebuild themselves.

Compassion is solidarity in action. Prayer is important.

But we must also be able to say to the person: "Take your pallet and walk!" Do not keep people in a permanent situation of victims. Adoration is all very well, but it refers to the Eucharist which is accompanied by the washing of the feet. We must go towards the poor!

One hour of adoration, one hour of foot washing! Praise is gratuity, it is wonder that God is God. It's different from thanksgiving. Praise is knowing that you are loved unconditionally by the Lord.

The real presence of Christ is really important, but the monstrance should not be instrumentalized.

I take a time of prayer every day and I celebrate the Eucharist daily, but I also meet Jesus as soon as I leave the chapel, committing myself with the excluded. But I also believe in popular religiosity, because it does a lot of good to people.

In Taizé, for example, you can come and lay all your suffering before the cross on the ground... and then get up and commit yourself with Christ in the world. The symbolism is marvelous: the power of prayer in community is not to be underestimated, it bears many fruits, we are not always aware of it.

IN MEMORIAM - Paul DEVIGNE

Circumstantial word from Mr. Right Kalinda.

The Missionaries of Africa would have liked to be there, and even some friends and acquaintances, but the present conditions do not allow it. We are gathered here today for the funerals of our two deceased Paul Devigne, priest of the Missionaries of Africa, and his sister, Mrs. Anne-Lise Devigne.

They died in Liège in the space of two days, one on 4 April and the other on 6 April 2020. We have very good memories of them, and want, by our presence, to give thanks to God who put them on earth to convey his love to others, to preach and bring the Good News to the confines of Rwanda, at least for Father Paul.

That is where he spent a long part of his missionary life, before going to Namur and then Liège to look after his sick confreres.

They lived in great simplicity and total detachment from material goods. The departure in this period is perhaps the moment which really corresponds to the life they led, that of discretion, of self-denial. They finally left as they lived: a life without beating drums.

Since these disappearances took place on the eve of the celebration of the feast of Easter, may we perhaps see in them a message of hope that our two beloved ones have joined the Lord in his glory, for eternal rest; and that

they will rise with him to eternal life. May it reward their generosity and self-giving for their fellow human beings, those here and elsewhere, including us.

Grant that Paul and Anne-Lise may see You face to face, and strengthen our hope to see them again with You, when we ourselves will be at the end of our journey on this earth.

"You died with Christ, and your life remains hidden with Him in God. When Christ, your life, appears, then you too will appear with Him in full glory." (Col 3:3-4).

Lord, grant Paul and Anne-Lise the rest of a work well done by You and for You.

IN MEMORIAM - Jean-Pierre CLAUDE

Homily from Georges Martin

Jean Pierre lived among us for 93 years, almost 75 of them since he entered Thy-le-Château for philosophy, 68 almost to the day since his priestly ordination at Heverlee on Holy Saturday. It was on Easter night that he entered Brugmann Hospital, already at the very end, to give his last breath to the Lord on Easter Wednesday.

We have been reading these days the story of Jean Pierre's life, with that terrible journey of evacuation with his companions from Verviers to France on May 10, 1940, when, together with his Jesuit uncle, Father Claude, he was one of the only survivors of an air attack, having also narrowly escaped death.

Intelligent, generous, simple, always faithful to the Lord. In the summer of 1955, I had just spent about two years at 14 Chaussée de Charleroi, when he came to live there. I remember visiting him at that time.

And this is the first word he seems to be saying to us today. This will be confirmed until the last day of his life, during which the trials will continue to accompany him.

The setbacks, the trials were never lacking... and the words of Psalm 33 suit him well: "I seek the Lord, he answers me, he delivers me from all my fears; ... a poor man cries out, the Lord hears, he saves him from all his troubles". »

The second word concerns his apostolic spirit which he has been able to preserve through the services of the secretariat, the bookshop, the Photos service, but also in his activities at the Godinne hospital, his relations with the aquarists.

He rendered precious services with great competence, faithful to the apostolate he was still able to offer. But when this was no longer possible, we saw him continue to render those he could.

And this is the third word: seeing him rise in the first ones, his presence at Mass, his union with the Lord who helped him to get through the trials, his presence in the community where his interventions were limited to a little humour....

Yes, Jean Pierre, your departure for the Father during the octave of The Resurrection of the Lord is like a wink from the Lord to our intention and seems to invite us to say, with the confreres gathered in Varsenare :

Praise be to You, Lord, for the life of Jean Pierre, deign to receive the offering that Jesus has made to You so many times by His hands and that we present to You today in His favour, in gratitude for all the good that He has been the instrument of for us and so many others.

IN MEMORIAM - Jean-Marie LUCA

Homily from Philippe De Vestele

Dear Therese and Fernand, Dear family members, dear brothers and good friends! Dear friends! Bavandimwe dukunda !



We are gathered here again, sad but praying with hope, to say a grateful farewell to our confrere, Father Jean-Marie Luca, who has left us after a long illness. He gave his whole life to the proclamation of the Good News in Rwanda and Belgium. Rwanda had become his second homeland. He loved the country and the people.

The day after Ash Wednesday, Jean-Marie left us. Slowly, he entered eternity ... from the humiliation of Good Friday to the dawn of Easter ... In Rwanda, he shared joy and sorrow with the people. Back in his homeland, his great concern was the salvation of the people there. He stayed there as long as possible, in difficult circumstances, risking his own life.

Jean-Marie loved the people. He took care of them. He was able to tell the many anecdotes of his stay in Africa down to the smallest details. He cherished his photo albums until his last days. The abbey Sainte-Godelieve "Ten Putte" in Gistel, where the family had found a safe hiding place during the war years, meant a lot to him.

Jean-Marie was very interested in the ups and downs of the people around him. He asked the visitors to find out about the latest news from elsewhere and to spread it around. There it was "a talking newspaper."

In the community, we had the privilege of having the friendly contacts that our friend Jean-Marie had with many other people. The many expressions of sympathy at the approach of his end of life, showing the solidarity of many friends, have existed for four years after his departure from Rwanda, his second homeland .

He loved the beautiful and the good in life. Dear Jean Marie, you have completed the journey of your life. Rest now in peace, with your Lord and Creator, with your parents and all those you have loved, in Africa and here, and you have left for eternity! Farewell, Jean-Marie, be an intercessor of the Lord for Africa, for your family whom you have loved so much and for all of us!

IN MEMORIAM - Lucien VAN WIELENDAELE

Homily from Marc De Vos



"It is good to wait, in silence, for the Lord's salvation. "Isn't that what Lucien has been doing these past weeks at Avondrust, Ten Wijngaerde service? Who will ever know what was going on in him lately?"

Dear parents and confreres, I can still see Lucien's car driving down the driveway to his mother's house, calling her and talking to her. He was on his way from... to... from Brussels to Nederbrakel or to his brother Omer's house.

Sometimes it was a visit as a propagandist or provincial. Sometimes just for a chat. Like a busy bee, Lucien couldn't stay still and had so many things on his mind.

His years as provincial were not easy, I only think of training. His provincialate coincided with my years of formation. There were not only students in the house, but also fathers who were looking for their way. Many were the confreres who left the Society and the priesthood. Lucien felt that this was a personal failure, as if he had not been able to stop the facts. "I think of my distress and misery; it poisons my life. I think about it all the time; it weighs me down like a burden".

Lucien also had a good relationship with the White Sisters. To this day, Patricia kept him company faithfully every month.

At that time, he also enthusiastically discovered the charismatic movement. Certainly an apostolate that he liked: enthusiastic and persevering. Relying on his simple and deep faith, he always sought the latest developments in biblical science in order to better accompany the charismatic youth.

Also in Bukavu, according to the testimonies of Congolese confreres, he was active and inspired the Christian magazine "Karibu". Convinced that it was necessary to say and write what was permitted to support Christians.

A sign that he was loved. On Wednesday 20 May, after breakfast at about 8 o'clock, a member of the staff brought him Sister Anna, his table companion, under the window of the nursing station. The staff member said, "I don't know what they have been going through all these months, but the Sister said to Lucien, "Go quietly to heaven. "Nice testimony from Sister Anna and the staff member. Anna and Lucien: two people who have lived each in their own way towards the encounter with the One who said: "I am the resurrection and the life. »

May Lucien rest in the presence of God - Father, Son and Spirit - for whom he lived.