

# PETIT ECHO

2021 / 05

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MISSIONARIES OF AFRICA



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## EDITOR'S WORD

Climatic change is an obvious fact today; climatic events that were once very rare in Africa are now frequent; there are also the disastrous consequences of unregulated mining and land grabbing by multinationals. Populations know that something has drastically changed because there is already talk of «climate immigrants». How can we help them to design local responses to climate change and contribute to ecological restoration?

The confreres who testify in this issue live or have lived alongside various populations that are victims and sometimes perpetrators of these harmful changes, and together with the population, they are committed to providing solutions to the climatic challenges to preserve our common home, responsibility that the Creator has entrusted to all of humanity.

Does what we are doing to our planet today have lasting consequences on human life? In 1973, a mathematician, Edward Lorenz, asked the question: «Can the flapping of a butterfly's wings in Brazil cause a hurricane in Texas?»

Freddy Kyombo

### Cover:

Tree planting in Niger

PHOTO VALÉRY SINDAYIGAYA

**Mongo proverb (DRC) :** « *Where there is a trace, a man has passed* ».

**Meaning :** the influence of man on nature. This refers to his positive or negative role.

# Live simply, so that others may simply live

A priest friend of mine recently told me on the phone what people had been saying: «It's so hot these days... Only the cats and fathers wander in the sun. There is a heatwave, a situation never seen in this country.» He went on to say: «We are experiencing what others spend years discussing at conferences, roundtables with protocols and conventions without any lasting and real solutions.» It's climate change! We have realized that this phenomenon has other manifestations than scorching heat.

## Nature claims its rights

Nature is asserting its rights in response to our abusive use. She reacts with cyclones, hurricanes, tornadoes, storms, landslides, droughts, torrential rains and torrential downpours: the consequences of these catastrophes are enormous. They include the destruction of human habitat,

famine, hitherto unknown diseases, the plundering of the poor, displacement of populations, social conflicts due to lack of natural resources. In fact, creation is crying out in desolation, suffering greatly from the disorderly exploitation of its natural resources. Thus, the future is compromised, and we are already suffering the consequences.

**Ignatius Anipu**  
**Assistant General**





Though serious, even critical, the situation is not yet hopeless, but only if everyone commits to a change of lifestyle. With a concerted and sustained effort, we can overcome the ecological catastrophe that is threatening all of humanity without exception. But this is not inevitable; we can change the situation. For «humanity still has the ability to work together in building our common home» (LS No. 13). This is an emergency that calls for immediate and thoughtful action.

### **An urgent call to action**

Many activities have been carried out over the years to raise awareness of the urgency of the situation: the season of creation, the Earth Jubilee in 2020, World Earth Day, etc. There are countries in Africa that have a very high level of environmental awareness. There are countries in Africa that have turned their independence day into a Tree Planting Day. On the occasion of the 5th anniversary of its publication, Pope Francis has announced a special anniversary year of *Laudato Si*, extending from 24 May 2020 to 24 May 2021. Five years after the publication of this document on safeguarding our common Home, progress has been made but not enough. The Roman Dicastery for Promoting Integral Human Development will launch a global project, *Laudato Si* Action Platform, which will soon be initiated to invite everyone to participate in the care of our common Home.

This program favours a systemic approach aimed at transforming habits and mentalities. It is a seven-year program that aims to make everyone aware of the ecological disaster that threatens us and calls us to action. It has seven objectives: responding to the cry of the earth, responding to the cry of the poor, ecological economics, adopting a simple lifestyle, environmental education, environmental spirituality, community engagement and participatory action. It is a question of working towards an integral ecology, articulating the safeguarding of the ecosystem and the care of human life. What kind of world do we want to leave or bequeath to future generations?

### The commitment of all is necessary

The safeguarding of the ecosystem will not be achieved without a global commitment. We need to consider concrete but straightforward actions that can be implemented at both the individual and community level. We need innovative projects to safeguard our common Home. This requires a sustainable and inclusive long-term vision. We need to get everyone on board because this is a global emergency. Together with brothers and sisters of other religious traditions, we must fight against



Transporting goods on Lake Kivu: such a beautiful labour thanks to nature!





## FOREWORD

deforestation and desertification, the pollution of our living environments and water sources, the abusive and disorderly exploitation of our natural resources, and everything that damages our common Home. We defend our common Home together through common actions in the perspective of an inter-religious dialogue of action.

The invitation to listen to the clamour of the earth together with that of the poor does not mean that there are several crises. Instead, there is only one «complex socio-environmental crisis» that requires an integrated solution because of the interdependence of human life and creation (LS no 139). Ecological conversion goes hand in hand with economic conversion because our economic choices have ecological repercussions. Self-reliance is not about individual accumulation but rather about sharing in solidarity because the goods of our mother, the earth, are meant for all her inhabitants: she is our common Home. This integral conversion is known as transparency, good management, or, in a word, a simple lifestyle.

It is a journey, a process that lies ahead of us. Certainly, we have carried out and are still carrying out activities favouring the earth, our ecosystem, such as planting trees, constructing filter dikes to conserve cultivable land against erosion, and improving various agricultural practices. But, today, there is an appeal for joint action. It is a process to which we can contribute our expertise and experience; playing a leading role, mobilizing the youth, our parishioners, people we work with, associations or unions we collaborate with, and all the pastoral agents to work in synergy for real conversion and a change of mentality which is ecological. Our common Home needs it, and we must provide it; otherwise, we are instead preparing a collective suicide!

With my friend, we ended on a theological note. God created the world out of love; creation manifests God's love; therefore, we must have the audacity to commit ourselves publicly to walk together towards an integral ecology through actions in favour of the earth and the poor.

Ignatius Anipu  
Assistant General

# Official Communication

## CONVOCATION OF THE GENERAL CHAPTER

On 13 May 2021 the Superior General, Fr. Stanley Lubungo, officially communicated to all Provincials the convocation of the XXIX General Chapter. It is planned that the Chapter will take place in Rome from 13 May to 19 June 2022. At this stage there are eleven electoral colleges and the distribution of the deputies to be elected is as follows: the Province of the Americas 2; the Eastern Africa Province 3; the section of Ethiopia Near East 1; the Province of Ghana Nigeria 1; the Generalate 1; the Province of the Maghreb 1; the Province of Central Africa 3; the Western Africa Province 3; the Province of Europe 5; the Province of Southern Africa 3; and the Section of Asia 1. Elections for chapter deputies and delegates for the pre-capitular assemblies will take place between 13 May and 31 August.

Stan invites all confreres to take part in the preparations for the Chapter through prayer, reflection and sharing. May we all listen to the Spirit and discover new ways of mission.

André-L. Simonart  
General Secretary



After consultation, dialogue and with the consent of his Council, Father Stanley LUBUNGO, Superior General, has appointed **Father Réal DOUCET Provincial of the Americas** for a second mandate starting on 1st July 2021.

Rome, 2nd May 2021.  
Fr André-L. Simonart,  
Secretary General

**CLIMATE CHANGE**

# Provoked to go further, to question ourselves



## A provocation

I had already left Mozambique since December 2013 when Cyclone Idai arrived on 15 March 2019 and devastated Beira, the country's second-largest city (500,000 inhabitants); this cyclone swept away 90% of the city, killing hundreds. Idai is a consequence of climate change; the activities of multinationals have accentuated this disruption, yet the country produces only a tiny percentage of carbon dioxide emissions. Its electricity production is based on predominantly renewable energy. And the vast majority of the population is engaged in agriculture.

One newspaper wrote: «Beira, the first city in the world to be destroyed by climate change». «Beira is going down in history as the first city to be destroyed by climate change» (Grâça Machel, wife of the first Mozambican president Samora Machel and later wife of Nelson Mandela). What then is the responsibility of the international community? This reminds me of *Laudato Si'*, n° 20 to 26, in particular these 2 paragraphs: human activity impacts the climate (n° 23); the fight against



climate change must be intensified (n° 26). We have to face reality: seeing it in others makes us see it in ourselves.

## So what have we been doing in our Justice and Peace Commission in Beira?

We used the TFT method (Training for Transformation): everyone can participate, whether literate or not; this method helps many be self-sufficient and creative and work for a more just world. Here are the main themes:

- **FATALISM:** what poisons and paralyzes many people is the fatalistic mentality: «that's how it is!» “What can we do about it?» In the Sena language, we say «pyachitika»: we have said everything, and that's the end of it; unfortunately, this is the general mentality of everyone in the village! The struggle ends there! And we start again as before, as always! There is no need to try anything different; we give up without reacting. Climate change is also a fact of life. The concept of ‘transformation’ is ‘empowerment’. People need to know that they can change things, that they have confidence in themselves, and capable of more than they think. Every human reality is transformable. This is the transition from the «old man» to the «new man».

- **NECESSARY AWARENESS:** Many people have gone from being objects to being subjects: they have become actors in their own lives, they do not suffer from it, they are not victims of it, but they can change reality, transform it; they become aware of their strength, of their power. They are not just fighting for themselves, individually, but for their society, their family, their children.

- **WE MUST ORGANIZE:** as groups to be strong; we are strong only when we are together and fight against evil. Multinationals are so greedy that they invest without regard for local populations, expropriating agricultural producers or denying rights over natural resources.

- **INCREASED AWARENESS OF THE NEED FOR FREEDOM:** hence the need to know their rights. HR (Human Rights) helps promote peace and contributes to the transformation of any social situation. It is indispensable in protecting one's coveted land or when one



Dr. Comé: lawyers come to assist us.

is threatened to be displaced. Our role is to accompany (not to act in place of) and work with the populations to organize themselves.

## Achievements

### **People are taking things in hand:**

- by digging their own wells, toilets to avoid disease; thus, they are able to help others to go beyond the fatalism that paralyzes and prevents them from acting;

- knowing one's rights for justice: the right to land, equality between men and women.

- before baptizing the catechumens: check on the state of their homes... their commitment to their village... their relationships with everyone...

- many have developed the strength to protect and defend their land: they gained this strength from TFT

– creation of farmers' associations: «God has no other hands than ours» (Bernanos)

## What can we do in our communities?

Let us reread these passages from *Laudato Si'*, n° 20-26: «pollution and climate change». There are things we cannot control. We feel responsible for global warming (greenhouse gases, fossil fuels, climate as a common good). We know, but we lack the tools.



A well made with people

## But there are other areas of intervention:

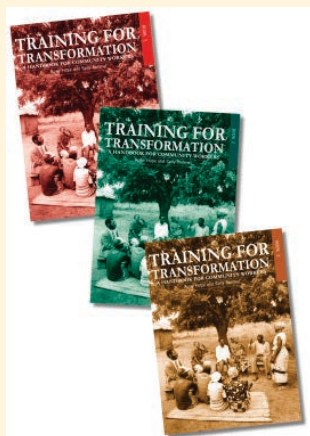
– the waste culture: waste is becoming more and more overwhelming: can we help reintroduce this waste into the production cycle? Turn it into renewable materials. Let's take our dustbins as an example: are we sorting the waste properly? Are we convinced of the need for it? And of the need to recycle?

- the question of water: it is a fundamental human right: are we using too much of it, while many people lack it?
- the quality of life: the current pandemic reminds many that human beings are above all social beings: we cannot do without others;
- advocacy: People often solicit us. How do we respond?

This is what evangelization is all about; it is at the service of life: it helps people to become more human, to become aware that they can change things, that they have confidence in themselves, that they have a future ahead of them: it makes them stand up! Following Jesus Christ, the community must strive to transform humanity from within and make it new. Is this not what passing from the 'old man' to the 'new man' is all about? Jesus is the only Good News that restores hope to the exploited and dignity to the marginalized (Jn 4:42).

Norbert Angibaud

### Training for transformation



A series of 4 manuals providing a basis for facilitators working in various fields such as: adult education; social coaching and organisation; community development; church animation, trade union movements; etc.

Drawing on the methodology of Paulo Freire, a Brazilian educator, these manuals provide various ways of facilitating groups to raise relevant issues that address basic human needs, helping them to better master their context and environment and ultimately lead to the creative transformation of their society.

*On sale at [practicalactionpublishing.com](http://practicalactionpublishing.com) and elsewhere*

# Responding to climate change and ecological challenges in South Kivu



One cannot say that the impact of climate change in our province has been catastrophic. We notice that there has been an increase in temperature of about two degrees over the last ten years. This creates occasional problems with the water supply during the dry season. Similarly, we have increasingly torrential rains, which cause landslides. These have devastating effects in towns such as Bukavu, where people build houses made of planks and metal sheets on hillsides, often in areas not suitable for construction; during the torrential rains they are washed away down into the valleys.

The local population is particularly outraged by some mining companies' lack of respect for the terms of reference that are laid down. There are undertakings to relocate those displaced by the extraction of minerals, to build schools, provide roads, and ensure the ecosystem's protection. However, the use of acids, mercury, etc., in processing the





## MISSION

minerals leads to the pollution of the rivers, which eventually renders the rivers unsafe: fish die, and the water is not drinkable.

An additional challenge is the artisanal and sometimes clandestine mining of gold, coltan, cobalt, etc., by communities often made up of women and children, without respecting the ecosystems. In a region such as Kamituga (Diocese of Uvira), mining galleries can be hundreds of metres deep. A breakdown of the engine that brings oxygen to these tunnels, or heavy rainfall like the ones we are experiencing today in these regions, regularly leads to the death of these exploited and underpaid children buried permanently under the hills. Recently, some 50 young people disappeared without any hope of recovering their bodies.

However, we should not limit ourselves to the inadequacies and the damage because some young people take the initiative to protect their environment in a clever way. For example, in Bukavu, Murhula Zigabe has created 'Briquette du Kivu.' His start-up transforms biodegradable waste (banana peelings, sugar cane peelings, corn cobs, etc.) into ecological charcoal, known as briquettes. This improves sanitation in the city, reduces deforestation (due to charcoal production), reduces the price of cooking gas for households, and creates jobs for young people.

In making the briquettes, other waste is generated but cannot be used in the process of making the fuel briquettes. They, therefore, set up the 'vertical garden system' to valorise all the waste produced during the production of the briquettes.



Mr Murhula Zigabe initiator of "Briquettes du Kivu", during an interview on RFI

Vertical gardens allow households, schools and urban institutions with paved courtyards to have either vegetable or ornamental gardens on the walls of their houses. These gardens also serve as teaching aids for schools during observation and environmental education lessons. Through these intelligent gardens, 'Briquette du Kivu' reconciles young

people with agriculture, the profession of the future. For the customers, gardens to be sustainable, 'Briquette du Kivu' also specialises in the development and sale of seed and liquid and solid organic fertiliser.

Hanging garden  
in Bukavu



This initiative now spreading in the region was presented at COP 21, showing that Africa does not want to be left behind in the fight against environmental destruction.

Bernard Ugeux

# **Niger and its Climate Reality: the Mission so far: Adaptation**



With its 1,267,000 km<sup>2</sup>, Niger is a landlocked country located in the heart of West Africa, in the inter-tropical dry zone.

This geographical location makes Niger a country of climatic extremes when viewed from afar. This fact gradually becomes evident to the visitor when he comes into contact with this vast country and puts him in a situation of sustained anxiety; yes, because it is both scorching hot and terribly cold in Niger. The same goes for the wind and all the other climatic dangers, or rather should I say the other climate-related woes.

I experienced this when I arrived in Birnin Konni. The harshness of the climate is so singular that the rainy season does not last more than a few months. It starts in June under the best conditions and ends in September. But there are parts of Niger where this season hardly exceeds one or two months. As a result, the country has a persistent cereal scarcity. This leads to huge and endless food crises, with all the attendant



Planting and caring for trees to improve the environment

effects on women's and children's health. As for the dry season it occurs in the last quarter of the year before the weather becomes cold in December, with its accompanying dry winds and dust from January to March. The heat starts in April, but with the first signs of it appearing in mid-March.

The variability of the climate, or climate change, or climate disruption does not help matters. There is now a chronic unpredictability in the seasons described above with a drastic reduction in the rainy season. Even when it is extended; it inflicts enormous damage, causing unprecedented flooding that further renders the population more vulnerable.

Deforestation, characterized by the undue felling of trees, aggravated by the constant displacement of people, putting the natural resources under colossal pressure, is a reality. However, reforestation and tree planting initiatives are slow to take shape: there is a need for awareness-raising on this issue at various levels. Understanding the urgency of the matter and taking preventive action requires awareness and a change of behaviour that is not obvious.



### Our response: action

However, it is with dignity that the valiant people of Niger in general, and those of Birnin Konni in particular, face this situation. So far from being hopeless, the condition can be reversed; trends can be reversed with intensive efforts. This is, for example an area, where we, as pastors, are expected to play our part. Therefore, together with the parish youth, we decided to study the encyclical letter «Laudato Si'» on protecting our common home. In the spirit of this encyclical, which focuses on the ecological question, it is the whole of humanity, the world today, that is on the brink of an ecological catastrophe. The national authorities of Niger, aware of the danger, have for several decades decreed a tree-planting day on Independence Day, celebrated on 3 August each year. We in Konni took advantage of this 'tree festival' to plant trees and green certain areas of this crossroads city. This activity is accompanied by awareness-raising and cleanliness campaigns.

It is in this mission land that we work and try to adapt and adjust ourselves on a daily basis. After all, it is said that humans are the ones who acclimatize most easily of all living beings. Facing the ecological challenges of our time is and remains a long-term task, a job to be done and done again day after day.

This is the price we will have to pay to respond to the Pope's call for a New Vision of Creation and a spirituality of simplicity that finds its joy in the small things of life.

Valery Sindayigaya



# Does the centralized financial administration still meet the needs of our Society?



I will limit myself to an overview of the evolution of the Society's financial administration. After that, I will leave it to everyone to draw their own conclusions on the question raised in the title.

To meet the financial needs of the Society he had just founded, Cardinal Lavigerie travelled all over Europe, preaching in churches, asking Christians to participate in his project of evangelization of Africa. Their generosity was such that the Society could continue its mission for over a hundred years, even though its financial situation remained precarious.

The Society realized in the latter part of the 20th century that it could no longer rely on the generosity of Christians alone because of the transformation within the Church and the fact that many Christians were abandoning their religious practice. Therefore, it was necessary to find



## MISSION

other financial sources. The capitulants of the 1992 Chapter reluctantly took the decision to create a financial reserve for the first time in the history of the Society. The income from this reserve was to be used for the «functioning» of the Society. The reserve was simply called the «Fund for Running Expenses» (FRE). The first FRE was that of the Generalate. Since the Provinces wanted to have their own funds, it was finally decided to establish a FRE in each of the following four entities: The Generalate, Africa, the Americas and Europe. The Society's financial reserves are held in these Funds for Running Expenses.

These funds are currently managed in Europe and America, and the confreres, who manage them, except for the Generalate, are from these two continents. The distribution of income is done following the guidelines of the Treasurer General, but the Superior General and his Council have the final responsibility. In fact, the financial administration of the Society is highly centralized. The Constitutions and Laws state in this regard in no. 89: «The movable and immovable property of the Society, wherever they may be and whether acquired or received, make up the common patrimony for the whole of the Society.»

But long before the introduction of FRE, the Society had already established an excellent system of sharing among the provinces, known as Evaluation of Payments to be Made (Evaluation des Versements A Faire). Given that all assets belong to the Society, there are no rich provinces and no poor provinces, as they are all treated equally; at the beginning of each year, all provinces have the funds to cover their expenses for the current year, as set out in their budgets. Provinces with a balance above their budgeted expenses at the end of the previous year pay the surplus to the Treasurer General, who, in turn, pays the deficit to the other provinces. Very few religious societies or congregations practice such financial solidarity among their provinces.

Since EVAF payments are usually made around May or June, some provinces find themselves short of cash at the beginning of the year. It is then that their FRE sends them funds to enable them to 'operate'. The FRE also supplement the EVAF, if necessary.

In recent decades, there has been a worldwide movement to encour-



age local churches and religious congregations to develop local financial autonomy for each of their sectors. It is only by generating their own income that they can reach full maturity.

Over the past few years a few confreres have embarked on this adventure. For example, in Bukavu and Ouagadougou, income-generating projects were undertaken as the first steps towards financial autonomy at the local level. The capitulants of the 2016 Chapter decided to continue in this direction, proposing this orientation to the Society: «The Chapter encourages income-generating projects that are in line with our charism» (CA 7.2.1.c).

There is, however, an essential aspect of this orientation that should not be overlooked. It is about projects that «are in line with our charism». Thus, in order to justify the very existence of a project, it must, in addition to generating income, be in line with our charism. In other words, implementing such a project must not turn our Society into small communities of managers motivated mainly by the desire to make money. We all know that money is an excellent servant but a very bad master.

As a matter of fact, projects are not a new reality in the Society. There have been many projects since the Society was founded. But these projects did not generate income; they even consumed the capital invested. The numerous projects for the construction of churches, schools, dispensaries, houses for the confreres, etc., were directly in line with our charism: they were clearly and visibly oriented towards evangelization and the integral development of all parishioners. The determination of these pioneers, inspired by deep faith, led to the emergence of small Christian communities that became, in time, dynamic local churches.

It is not easy to design income-generating projects that are also in line with our charism, but it is not impossible. A young confrere on pages 10-11 of the *Petit Echo* of 2020/6 presents an interesting lead: «Our community... has for some years now set itself the goal of continuing to raise the parishioners' awareness about self-reliance. This is why our community sets itself as an example to motivate the parishioners... to develop self-supporting activities.” This initiative is in line with our charism. Wouldn't this be a way of doing mission differently, by accompanying



people towards improving their living conditions and by preaching by example?

The next Chapter of 2022 will be a privileged opportunity to make a first evaluation of the projects that have been carried out in this perspective. The presentation of each project's current status, accompanied by a detailed balance sheet, and its relationship to our charism, will allow the capitulants to assess the merits of the project.

However, the centralization of our financial system presents a major constraint, and may even discourage many from embarking on such an adventure: the revenues generated by a province belong by right to the Society and not to the province that produced them. Admittedly, the province will use this income for its own needs and will record it in its accounts, but the amount in question will be deducted from the financial support it receives from the Society. On the other hand, if a province wanted to consider the revenues it generates locally as a financial surplus that it could use as it sees fit, it would be acting against the Constitutions, since «solidarity (among the provinces) is an essential factor in the financial running of the Society» (C&L 96).

However, even if the income-generating projects achieve the desired objective, the Society will still need the income from the investments of

the FRE to reach its balance each year. There are significant changes on the horizon in this area of investment. Currently, the majority of our funds are managed by members from the «old provinces», but with the current demographics of the Society, it is to be foreseen that the members from the «young provinces» will soon be in charge of the finances everywhere. In fact, this change has already started. Therefore, the Society must send young confreres to study finance and appoint them to the bursars' offices that manage these funds to initiate them into this type of management. Moreover, in the not too distant future, investments will be made in Africa, developing in giant steps. However, caution will have to be employed in the transition, and the advice of competent lay professionals will be essential. Distribution of income can then be re-evaluated according to the new realities of the Society, to meet the personal needs of each confrere and to enable him to accomplish the mission entrusted to him.

In conclusion, we should heed the advice of our founder: «Be apostles, be only that, or at least, be only for that purpose». Finances will help us achieve this goal; they should not divert us from it.

Jean-Claude Pageau



# **Self- Reliance:**

## **The case of Saint Jean XXIII Parish in Ouagadougou**



Self-reliance, which is the focus of these few lines, refers to the capacity of a parish to assume its material and financial responsibilities in the implementation of its pastoral plan. Self-reliance has been and still is a concern of the Catholic Church in Africa in its various institutions.

Indeed, Pope Paul VI (Symposium of the Bishops of Africa, Uganda, Thursday 31 July 1969) and Pope John Paul II (Ecclesia in Africa), invited individual Churches in Africa to work towards self-reliance not only in terms of personnel but especially in terms of material and financial resources. In response, the Episcopal Conference of Burkina-Niger (CEBN) took some initiatives to finance pastoral activities. The CEBN has since 2008 established a 'National Strategy for Self-Reliance' which

aims to redress the financial dependence on international donors. This strategy is centred on the good management of what we have and the search for material and financial resources to finance pastoral activities.

Cardinal Philippe Ouédraogo, Archbishop of Ouagadougou, constantly reminds priests and religious concerning proper material and financial management that « whatever is in our hands is entrusted to us... the good management of earthly goods is proof of the quality of our relationship with God. »

The call to self-reliance has been reiterated in St John XXIII parish in Ouagadougou. Our Parish is thus committed to seeking material and financial autonomy for its pastoral activities daily. We can confidently state that our parish is self-sufficient, meaning that the locally generated resources during the pastoral year are sufficient to cover the expenditures of the whole year. Our material and financial resources come essentially from the collections; we also have the tithes and the ‘denarius’ of worship, half of which (50%) we pay to the diocesan bursar’s office. The various donations for the parish also constitute an essential amount. There are also income-generating activities, such as the selling of cloth, bibles, holy objects, prayer books, baptism books, and wedding and baptism certificates. Besides, there are halls for seminars, meetings and many other activities that generate income to finance the pastoral activities of the parish.

In the same spirit of self-reliance, we educate the faithful about their role in mobilizing funds and the integral management of the Parish’s matters. It is the role of the laity to commit themselves and develop the parish, without being dependent on external assistance and funding. To this end, many parishioners put their time, expertise, material and financial resources at the disposal of the parish. Some activities are carried out by parishioners voluntarily, thus reducing the expenses of the parish.

### **Parish Expenses**

The parish expenses include food, water, airtime for the confreres, fuel for the confreres and the stagiaire. The means of transport used by



## MISSION

the confreres, with a few exceptions, is provided by the parish. The parish also assumes some of the stagiaire's expenses, such as the driving school. The Society does not intervene in the welfare of the confreres, except for health issues. We are currently considering the possibility of the parish paying for the health insurance (EMI) of the confreres.

The parish expenditure includes electricity bills, fuel for the generator, parish telephone charges, permanent and temporary staff salaries, and equipment maintenance. The parish also has a special pastoral ministry to help the poor, a Social Commission. This ministry accounts for a good percentage of our expenses.

The parish participates actively in the running of the diocese through the Mass intentions, which are completely paid to the diocesan bursar's office, which then distributes them evenly among all the priests working in the Archdiocese of Ouagadougou; so, even our confreres who are not in the parishes receive some. There are also obligatory collections, dues and other annual contributions that help to keep the diocese running.

Characteristics of self-reliance: The issue of good governance and transparency is essential in any self-reliance initiative. The Archdiocese of Ouagadougou has, in this regard, put in place a system of ongoing formation for parish and institutional bursars, preparing them to manage transparently according to existing scientific methods.

The separation of powers is also essential for practical self-reliance. The Archdiocese, through the cited document of 2018, *Manual of Administrative, Accounting and Financial Procedures*, clarified responsibilities at various levels of management of the assets of a parish and diocesan institutions: parish priest, bursar, Parish Council for Economic Affairs (CPAE), Diocesan Council for Economic Affairs (CDAE), accountant and cashier. The responsibility of each person and body is well defined in the manual. It is stated, for example, that decision-making or the responsibility for making, carrying out expenses is in principle exercised by the parish priest. He co-signs the cheques with the bursar, who holds and manages all the parish assets following the norms of the Code of Canon Law and the administrative and financial procedures in force. The accountant, the Parish Council for Economic Affairs and the



Diocesan Council for Economic Affairs have their well-described role. These people and bodies work together to mobilize the necessary resources to carry out our pastoral work without external subsidies and help other less autonomous parishes and institutions.

In conclusion, we would say that the active participation of the parish community in the reflection, mobilization and management of the material and financial assets of our parish is of paramount importance. Self-reliance is the responsibility of all the baptized faithful, without exception.

Community of Missionaries of Africa,  
Parish of St. John XXIII in Ouaga

# What is the relevance of training bursars?



We speak of bursars, treasurers, accountants, financial advisors, prestigious M.B.A's, Masters in Business Administration in our missionary society.

The financial challenges of today's world require that we improve our accounting capabilities and capacity without losing our spirit of sharing.

I was in Tunisia from September 2017 to June 2020, where I studied accounting and was also the sector bursar. In early 2020, I was appointed bursar of the diocese of Laghouat-Ghardaïa, in Algeria. I have not returned to Algeria because the borders have remained closed since the beginning of the COVID-19 pandemic. This is not about a visa since I don't need it. I have been waiting for almost a year for the borders to open because of COVID-19.

I am a trained accountant with a degree in accounting and financial techniques, and I can testify that such training is of paramount impor-





tance for our treasurers. However, the mere goodwill of a confrere is not enough to serve as a bursar in our provinces or dioceses. Bookkeeping, even with the help of a computer, is not enough.

So I asked some of the elderly confreres, and I liked these remarks that were made. From a former General Bursar: “Surely it is not the amount of money he manages that makes a great businessman. Instead, it is a business-minded man who makes money. Honesty and computer skills are not enough.”

And a former Superior General liked to say: «Who is a good General Bursar (or diocesan)? The confrere who knows how to generate resources for the mission. Who is an excellent local bursar? The confrere who knows how to spend generously for the mission.»

Another confrere asked me if I had read our Constitutions and Laws regarding the management of money and goods, following the financial successes and, above all, the mistakes made by our superiors and bursars over the last 150 years.

### **Why do we need to train our bursars properly?**

Not all of us are financial geniuses (though there have been some in the history of our Society). But we are all called to be very prudent in the art of saving and use of our resources for the good of confreres and mission. However, some confreres must first be initiated into accounting and financial techniques to achieve this. This is fundamental. The Communities must receive clear reports from our bursars on our income and expenses. Our communities need to master the art of annual budgeting, monitoring of expenditures and sources of revenue.

We rely on accounting techniques to make our budgets, track our savings and plan for significant expenditures. Accounting is, therefore, an integral part of the life of our Society.

A well-trained bursar will be able to present a management and forecasting analysis to the community. The existence of the Society depends on it. This ranges from the simple management of our community budgets to a possible financial rescue.



### **Do we need «professionals» for this service?**

Yes, we have had lay financial professionals working with us for years, especially in Europe and America. We also know that some confreres must have the necessary qualifications to animate and collaborate with the professionals paid by the Society.

The incompetence of a bursar (a provincial, general superior, or a bishop) due to lack of training and interest in budgets and investments has been the cause of many bankruptcies in our not-so-distant history.

The daily monitoring of the activities of our Society by our major bursars and Superiors is fundamental.

I want to end by sharing what an elderly confrere wrote to me: in accounting, as in the biblical sciences, there is the letter (the figures), and there is the spirit. The what, the why and the how! The same accurate accounting technique can serve a miser who keeps everything for himself, just as it can a generous man who knows how to share. Since its origins, our Society has «thrived» on sharing at all levels, local, regional, provincial or general.

Some verses from the Gospel of John, chapter 6, capture our «White Father» and «White Sister» spirit. It is the spirit and way of life inherited from our founder, encapsulated in our Constitutions and Laws.

- Where can we buy bread for them to eat! «There is a young boy with five loaves and two fish.» Jesus took the loaves, gave thanks to God, and distributed them. «The crowd ate their fill.» «So that nothing was wasted... they filled 12 baskets with excess». Twelve is a whole number... at the level of the entire Society. «Think globally. Act locally.»

Madoubè René Mounkoro

# Lavigerie and the Signs of his Times



No human society is permanently stable. Wars and persecution can destroy past missionary successes so that a Christian community must be rebuilt and restored. A sudden influx of refugees can overwhelm the resources of a local church. Even apparently peaceful prosperity can lead to the pitiless exploitation of vulnerable groups. Peasant farmers may be driven from their land when it is seized by giant foreign companies. Young men leave their homelands in a vain search for paid employment. Young women are trafficked into modern slavery. These and other political, economic and demographic changes continually create new challenges for the Church. Not all are met within the current diocesan structures, or by the traditional religious orders of Fathers, Sisters or Brothers who are faithfully following their historic vocation. A missionary Society must be more flexible and responsive. We are often told to read the signs of the times. As Missionaries of Africa, we should have the detachment to observe, the wisdom to analyse, and the flexi-



bility to respond to any new pastoral situation in Africa which is unforeseen and unprovided for.

Lavigerie was a man who read the signs of his times. On May 1st 1867 Lavigerie ordained his successor as bishop of Nancy. Two weeks later he arrived in Algiers to encounter the consequences of a terrible famine. The previous year the harvest had failed. Locusts had ravaged the olive and fruit trees. Hunger was followed by cholera and endemic typhus. There are horrific descriptions of the effects of starvation, of unburied corpses littering the roads to Algiers as more than a hundred thousand people died from hunger and disease.

The government provided some paid work for the heads of households. The lamentable condition of orphaned children was brought home to Lavigerie when, one afternoon, travelling in the countryside in his horse-drawn trap, he came across a little Arab ragamuffin of about ten years of age, with bright feverish eyes, exhausted and alone, squatting by the road. In response to the Archbishop's questions, he explained that he had come from far away in the mountains, his father had died and his mother had run out of food. She had told him to go and seek help from the Christians. Along the way he had eaten grass from the fields and slept hidden in holes during the night, terrified of being found and eaten himself. "What are you going now?" "I do not know." "Would you like to stay with me?" "Yes, I would." "Well, then, come to my house and I shall treat you as my own son and you will take my name, Charles." The meeting was a ray of light for the Archbishop. There were many such orphans with no means of subsistence. Left on their own, they would surely starve to death. "God", wrote Lavigerie later, "inspired me to become their father".

Lavigerie took over the summer house of the junior seminary La Bouzarea and persuaded the Sisters of Bon Secours to care for the first dozen children. Once a refuge existed the number grew, children arrived on their own, some were brought by their parents, others were brought by settlers. Lavigerie had told the parish priests to collect them from the streets, whatever their number. There were soon eighty children so Lavigerie moved them to Ben Aknoun, a large estate he rented from the Jesuits. As still more came, they were organised into groups of forty,

Mgr Charles Lavigerie  
with a young orphan



supervised by a sister, in each of six rooms. The sick were accommodated separately. The army continued to bring destitute children from Algiers and country villages in convoys of up to a hundred. Most were like skeletons, hardly able to walk, their stomachs distended with grass, covered with vermin and sores, some breathing the fetid mortal odour of typhus. The Sisters burned their clothes, bathed and clothed them anew. While they were fed their names and villages were recorded. When the smallest knew neither, they were identified by tattoo marks. Sometimes they were very fearful, believing the stories that Roumis drank the blood of children. Yet after they had received care and shelter, and provided with a sleeping mat and blanket and a secure place to rest at night, they learned to trust the Sisters.



## MISSION

Sick children were cared for apart and visited daily by a doctor. Typhus is not always fatal but, given the starving children's low resistance, it was highly infectious and often deadly. In spite of hygienic precautions, a Sister Seraphine caught it and died. She was followed to the grave by two more Sisters and a Jesuit Brother. The orphans' burials took place nightly, often several at a time. They were a sad business. Of



The orphanage of White Sisters in St Charles d'Alger

the seventeen hundred and fifty three children taken in, barely a thousand would survive.

When the first group of Sisters, overwhelmed, withdrew, Soeurs de la Doctrine Chrétienne took charge with the help of the Jesuit fathers and brother. Later Lavigerie recruited Sisters from his old diocese of Nancy and Brothers of Christian instruction. Eventually Missionary Sisters of





Our Lady of Africa and novices of his new foundation (our predecessors) took over.

Lavigerie reckoned the cost of his enterprise at two hundred thousand francs per year. So he appealed for support to French Catholics in person and in letters to newspapers. He received a generous response. When he preached in the cathedral at Orléans, women gave him the jewellery on their fingers and one poor curé de campagne gave him the silver buckles off his shoes. After receiving reams of cloth, he appealed to the women of Algiers to sew clothes. He personally saw to the provision of food, blankets, and other equipment and meticulously followed their use. The Sisters used to find inspection by his powerful personality intimidating and one of them always hid when he paid one of his frequent visits. But not the children, who showed a great affection for their baba, crowding round him excitedly whenever he appeared.

When the famine crisis had passed, some children were claimed by their parents or relatives, the children often returning home reluctantly. Some eight hundred remained to be maintained and educated until they reach adulthood. They were all very keen to receive baptism. Lavigerie was responsible for the majority who had no surviving parents but was reluctant to agree to their baptism before they were mature adults. A small group forced his hand. He had taken four of them to Rome to visit Pope Pius IX. In their interview they appealed directly to the Holy Father. He agreed and three were baptised by Cardinal Bonaparte a few days later. The fourth wept as he explained that his mother was still alive and had not given her consent.

Lavigerie hoped a number would become missionaries among their own people and founded a seminary near his residence, later transferring it to St-Laurent d'Holt in France. A few joined the Society, two as priests and two as Brothers. A scholastic died during theology at Carthage and another as a novice at Maison Carrée. Many were sent for training by Brothers in France, others placed in the care of Don Bosco in Italy. The Sisters prepared the girls for household skills and some were employed by immigrant colons. A large piece of land was bought for the establishment of two villages, St Cyprien and St Monique in the valley of the Chéliff. In each two dozen pairs of orphans were set up in farms and

provided with twenty hectares of land, a few animals, a plough and tools. Lavigerie hoped that the example of Christian villages, prosperous and successful, would draw Moslem neighbours to the faith. Although the villages survived for many years, many of the children born there, French speaking and Christian, entered various professions and generally intermarried with the colons. By 1936 only a dozen concessions remained.



Snack time in an orphanage

The adoption of the orphans presented Lavigerie with a mass of unprepared for problems. Yet he succeeded in finding the personnel to care for the children, the means to feed and the resources to educate them. He overcame religious, financial, medical hurdles and settled difficulties with the civil administration. As the orphans grew to adulthood, he provided them with the means to support themselves and their future families. In response to an unprecedented crisis of his time Lavigerie reorganised his life and his diocesan resources to deal with it. He observed, recognised and responded to the needs or signs of his times.

In doing so he bequeathed us an example. We too must read the signs of our times. In its early days the Society, it responded to the opening up of Africa by taking responsibility for introducing the news of Christ's resurrection to vast areas of Africa. A century later, the setting up of hierarchies and the development of local clergy have given us a freedom



The Ben-Aknoun orphanage

to devote our human and spiritual resources to less localised responsibilities. There are important consequences for the young confreres of today. New challenges to the Society require them, as individuals, to be willing to build up the kingdom of God in Africa wherever they might be needed, and to embrace whole heartedly new tasks they might not have foreseen during their years in formation.

Francis Nolan M Afr

## Robert Nicolas

1928 - 2020



**B**orn on 26 November 1928 in Paris, Father Robert Nicolas always considered himself privileged to be part of a large family. His father, André, born in Dijon, was the 8th of 10 children and his mother, Elisabeth le Gallais, born in Brittany, was the 9th of 11 children. As for Robert, he was the eldest of 8 children (six boys and two girls). His father worked as an engineer in the steel industry near Metz, and then in 1939, he was transferred to Bayonne. He lived in Lorraine until the age of 7 before being entrusted to an uncle in Paris for three years. He

continued his schooling at the Lycée Montaigne and joined the scouts as a cub, and he then joined his parents in Bayonne at the beginning of the war in 1939, where he continued his studies and finished his high school in Betharam. Robert was exempted from military service since he was the eldest of eight children.

How was his vocation as a «Missionary of Africa» born? According to his testimony, it was at the age of 7 that he started to respond to the call of God, though told no one. At that time, his mother, used to receive news from her brother who was a White Father in Upper Volta and would tell Robert of the life his uncle was leading there. In 1947, he joined the White Fathers in Kerlois, and continued in Maison-Carrée (spiritual year), then Thibar, where he took his oath in 1953, and Carthage, where he was ordained a priest at Easter 1954.

### 56 years in Mali

That same year, Robert was sent on Mission to the French Sudan, which became Mali, and more precisely to the Apostolic Prefecture of Kayes. His first post was Kakoulou, among the Kassonkés, where



he stayed for just over a year. His first task, learning the language for six months, was done very modestly: having neither a dictionary, nor grammar, nor a tape recorder, he regularly went to the home of a leper who did not leave his house, and wrote down in a notebook what he heard and noticed, then came to the mission to have what he had noted explained to him!

In 1956 Robert was appointed to Sagabari, a new mission founded by Father Etienne Balenghien 3 years earlier. He had to learn the «Malinké» language, which fortunately is very close to «Kassonké». He also helped out at the dispensary and went on tour with Father Balenghien, whom he held in high esteem and was a true guide for him in his knowledge of the language and his approach to the people. The heads of the families came to trust the Fathers of the mission due to the friendly encounters that took place during their stay in the villages. Considering that it might be helpful for their future, they started to send their children to school.

Whatever advice Robert received from Etienne, he put into practice. Below is the testimony of one of his young confreres, Jacques Delattre. Having gone to visit him in Sagabari, they went on tour together, and he was able to discover how Robert lived his missionary ideal. Jacques

expressed this in his homily at the funeral in Billere: «We went from village to village, stopping in the fields, not only to talk with those we met but, taking the ‘daba’, the traditional hoe of the country, to work with them, thus sharing fully in their life. In the evening, after our meal together, he would always read and comment a page of the Gospel, selecting the simplest passages, especially the parables. Sometimes between two villages, alone in the bush, he would say to me: “Jacques, let’s stop and pray a little. And then, for a few moments, sitting under a tree, we would share our prayer on the Gospel. Yes, seeing him like that during those few days allowed me to discover how much Jesus was his model. Robert, you lived like Him, in the midst of those to whom you were sent, like Him you shared with them the good news of which you were a witness, like Him you knew how to withdraw to a deserted place to meet the Father. »

Etienne then asked Robert to open a boarding school to welcome pupils who attended school in Sagabari because their parents had difficulty in finding families ready to accommodate them. Robert took this mission to heart. He wanted the children to have a family atmosphere in this boarding school where they would be happy to live and would have the means to study.





Inspired by the pedagogy of the scout movement he created a set-up where team life would encourage them to perform everyday tasks and where they learn to accept each other. Opening the boarding school had, as an immediate consequence, an increase in the number of pupils coming from many villages. It also made it easier for the catechumenate to progress because, with the parents' agreement, they were able to receive regular religious instruction.

Robert was convinced of the importance of the length of time needed for an in depth work of evangelization among those he was sent, and he was delighted when this was possible. Granted, it suited his character, but he was fortunate enough, after 1½ years in Kakoulou, to spend 8½ years in Sagabari, 16 years in Kassama, and again 30 years in Sagabari.

In 1964 Robert arrived in Kassama where he was welcomed by Fathers Henri Savatier and Vincent Doutreuwe. He was expected to take care of the youth and the boarding school in particular. The language was 'old Malinké', which strongly resembled the Kassonké spoken in Kakoulou. He took advantage of his home leave in France to learn about human and religious formation for young people and keep abreast of new catechetical techniques, which had evolved since the Council.

He also equipped himself with teaching materials. A second cycle was added to the Mission school in 1967, leading to the Diplôme d'Etude Fondamental (DEF), which was indispensable for further studies at the lycée. The "Foyer des Jeunes" was built for the boarders of the second cycle. Robert used the same methods as in Sagabari, but asked them to participate in jobs useful for the smooth running of the school, the boarding school and the Mission. Since most of the pupils were Muslims, he adapted the Catholic Action Movement (JEC) into a «Community of Believing Pupils» (CEC), adopting the study of the «faits de vie» proposed by the young people themselves. The prayers were taken from the Bible and the Koran, ensuring that each one's convictions were not offended. This allowed these young people to get to know each other better, respect each other, and even to pray together. Besides this responsibility towards the youth, he also took part in visiting the different outstations to organize catechism classes for adults, religious celebrations and visits to the families of the boarders.

In 1980, when he returned to Sagabari, he continued to take care of the hostel and boarding school. Public schools had developed in many villages in recent years, and ruralization was becoming more and





more important. When he noticed that more and more villages were building huts in Sagabari for their children and arranging accommodation and cooking, he had no qualms stopping the boarding school. As he wrote: «If they can organize things themselves, has the time not come to withdraw, and pay more attention to the adults?» Visiting the villages was important to him. In fact, he knew everyone. Everyone marveled at how detailed the map of the village posted in the community room was. On this map each compound was indicated with the name of the head of the family.

## Return to France

He continued this new life in Sagabari, always with incredible generosity and discretion, until 2010, when he said goodbye to the Mission on Easter Day, which was also the 56th anniversary of his priesthood. When Robert, informed his bishop, Mgr Joseph Dao, of his plan to return to France for good, the bishop replied: «I am very touched and moved by the content of your message: it reflects the serenity and lucidity that characterize the wisdom of the elderly, which is very edifying for the younger generations.»

So, after 56 years in Mali, Robert

returned to France for good. The Province suggested that he join the reception team at Rue Friant in Paris. Although he was a little lost before all the machines, telephones and so on, he was happy to be able to meet all the confreres who passed through the rue Friant. It was an experience that he never had when he was isolated in Mali. Unfortunately, as his hearing diminished, it became clear that the reception service was gradually becoming impossible for him. He was then asked to move to Billère, not to the EHPAD, but to the community next door. This would mark the beginning of a difficult period for him, when he no longer felt useful, gradually turning into depression. He then moved to the retirement home where, under medical care, he managed to overcome this period of emptiness and return to a more active life. His final years were spent in Billère, where he devoted himself mainly to prayer, thus continuing the apostolic work he had carried out in Mali. If he was not in his room, you could be sure to find him in the chapel. That continued until the 20th September 2020, when the Lord called him to start a new life of peace and happiness that would have no end.

Pierre Landreau  
and Jacques Delattre

## Bruno Perlein

1962 - 2021



Some fifteen years ago, when Bruno was asked to introduce himself in the magazine «Voix d'Afrique», his article began with the following words: «Simon Peter, Andrew and the others were fishermen on the lake in Palestine; Matthew was a tax collector, Bruno was a butcher and planned to continue his trade.»

Bruno was born on 10 November 1962 in Lille. His parents, Félix Perlein and Denise Baert, ran a butcher's shop at 96 rue Rubens in

the parish of Sainte-Bernadette in Roubaix. It was only natural that Bruno, the eldest of the two boys should prepare himself to take over the business. Besides a younger brother Bruno had one sister who was older than him. After his primary school in Saint-Michel in Roubaix and two years in Saint-Michel College, Bruno opted for vocational training in Villeneuve d'Asq. He obtained his CAP (vocational training certificate) as a butcher from the Lille 'Chambre des Métiers'.

While working with his father, he visited one day 'la Librairie du Furet' in Lille to look for a book about the butcher's trade. He found nothing but wandering around the bookshop and while rummaging he came across a small book entitled «Mother Teresa», a popular figure who had received the Nobel Peace Prize. The rather small size of the book suited him well, not being an intellectual! Then something clicked: «You too, come and follow me». He thought about it. During his military service, with the paratroopers in Tarbes, he met a seminarian with whom he liked to talk.



After his military service his friend introduced him to a staff member the Major Seminary of Lille.

This member of staff encouraged him to contact his parish and get involved in a parish movement before considering training for the priesthood. This he accepted and became involved in activities for the youth. After a year, he applied to the Major Seminary in Lille and was accepted. He met the White Fathers students who were attending classes with the diocesan seminarians. He made friends with them and discovered their community which he liked because of its fraternal atmosphere. He discovered in these young students of his age the project for Africa.

Upon applying to join the White Fathers, he was asked to do a one-year stage before being admitted to the second year of philosophy; during that year, he received the sacrament of confirmation in the parish of Sainte-Elisabeth in Roubaix. When he applied for the novitiate it was suggested that he consider a two-year course at the 'Centre Interdiocésain de Pastorale et de Catéchèse' «to round off his formation». He accepted and then renewed his request for the spiritual year, saying, «this desire to continue did not diminish during these two

years spent in the community; they deepened my priestly vocation».

After the spiritual year he went for his stage to Kinshasa and was appointed to Kisenso, where he spent the next two years. After the language course in Lingala he became involved in catechesis and religious education in several secondary schools; he accompanied the youth movements, was the parish bursar and took part in the parish sports commission. In connection with his commitment to sports, Bruno received the name of «Mobati», a well-known Kinshasa footballer. This name would follow him all his missionary life!

## Brother Vocation

He returned to Toulouse after his stage; from then on his missionary project would become more precise. Having lived in the large parishes of Kinshasa where activities and commitments were varied, he came to realize that perhaps he was not called to parish ministry but rather to meeting and teaching young people. So he decided to become a «missionary brother». He wrote: «During my retreat in September, my choice became clear: I chose to respond to the call of the Lord who is drawing me to follow him by serving him as a brother». He fin-



ished his third year of theology in Toulouse and made his temporary commitment for three years on 19 September 1995 in Roubaix.

Bruno started his missionary work as a brother in Kinshasa, where he did his stage: teaching in two secondary schools of the parish where he became a full-time teacher. He reported that even though he heard the pupils say, «Study to understand and cheat to succeed», it was in «sharing his religious knowledge to help his brothers to grow that he found real fulfilment». In addition to this, he also worked with the parish youth and was appointed bursar of the community.

When he left on 11 June 1998 for home leave and prepared for his final commitment in France, Congo was once again in turmoil with looting and insecurity. The second war of liberation began in July 1998. He took his perpetual oath on 13 September 1998 in Ardres, where his mother lived. It was there, in Ardres, in the same church of Our Lady of Grace, that on 26 February 2021, a memorial mass would be celebrated in the presence of the Christian community, his mother, his sister, his brother and their families.

After his home leave he returned

to Kisenso for a new term of two years. He then moved to the east of Congo and went to Bunia and got involved at the youth centre. In Bunia, he worked with street children and looked after the library which welcomed university students and also secondary school pupils. In this very unstable region, where besides border conflicts there were great tribal tensions Bruno maintained an inner peace. A group of young people had launched a radio station which was widely listened to. Bruno became involved in it and had the opportunity to animate a religious program, which he carefully prepared for every Sunday.

### Accountant in France

In November 2005 he received a letter from the Provincial of France inviting him, after ten years of service in Africa, to come and take up a service in his home Province. Something he had never expected was waiting for him: to study accounting in view of being in charge of the accounts of the Province. His answer was clear: Serving as a bursar in various communities, I came to see my shortcomings and lack of rigor in my way of accounting... If I always slept well during the war, the same was not true when I had a problem



with my accounts. I can't imagine spending a whole week sitting in an office focusing on figures. A number of confreres could not really see me in a such a role... My friends didn't want me to leave, but I told them, «I have taken an oath to obey my superiors in matters of the apostolate». This appointment is not something I like, and I don't want to stay in France all my life". Once again, Bruno answered «yes, here I am».

Following this appointment, Bruno moved to rue Verlomme in Paris in September 2006. He followed some sessions, but he learned accounting more by doing it on the spot. However, he kept asking those in charge: «Shouldn't we consider calling on professionals for this work? When you need a cook, you don't call on a confrere. You hire a layperson! «

Bruno continued to maintain contact with his friends in Bunia, especially those who ran the radio station: he would prepare a weekly program and send radio cassettes to Bunia once a month. This was where he found his missionary impetus while at the same time trying to do his accounting work to the best of his ability.

## Mission in Lubumbashi

Finally, in June 2010, he received the green light to go back to Africa. He was appointed to Lubumbashi in Katanga and asked to look after the procure, 'la maison Kaoze,' which welcomed confreres who would be passing through, or had come for a break and Missionary of Africa students who would be on their way for other destinations. Only two, sometimes three, confreres were residing at the house.

The confreres of the parish of Katuba were welcomed every week for an aperitif and lunch. Bruno organized it. He was the superior of the community and the sector treasurer. Besides, he committed himself to teach religious education in one of the big colleges run by the Salesians in town.

It was there that he spent his last ten years faithful to himself and always ready to be of service, welcoming newcomers and sharing with young people not only his faith but also his enthusiasm for sports.

Though health problems had obliged him for years to reduce some of his commitments and to have regular medical check-ups, nobody expected him to fall victim



to this «Covid 19» a few days after participating in the annual retreat in Bukavu, where he was very respectful of the required distancing at that time. In his homily in the chapel of Imara College, Father Dennis Pam, referring to his passion for football, said: «Bruno is like a football player who has been shown a red card and cannot be replaced. Even the best players are shown red cards. The team suffers but must defend itself to the end. We now have another ambassador and intercessor who will plead our cause.”

The college had this to say at his funeral: «You knew how to foster love, humor and friendship... How can we not regret the departure of the faithful, pleasant and joyful servant that you always were? We shall always treasure your laughter, your good humor and your kindness in our hearts».

Bruno was committed to bringing his enthusiasm, joy of living and faith into this world amidst so much turmoil and adversity. He is now part of the «Monde meilleur» we referred to in our singing at the end of the beautiful memorial celebration in Ardres.

Jean Chaptal



## Fernand Lambert

1929 - 2021



**F**ernand was born in Korbeek-Lo, near Leuven, on 9 July 1929. After his secondary school studies at 'Sint Pieters College in Leuven', Fernand worked for a year. He joined the White Fathers in Boechout in September 1948. After the novitiate in Varsenare, followed four years of theology in Heverlee, where he took his missionary oath on 10 July 1954 and was ordained priest on 10 April 1955. The evaluations of the formators were full of superlatives: «sujet d'élite»... He claimed to love freedom, abhorring all routine... Following his ordination, he

did a doctorate in theology at the Gregorian University.

In December 1959 he arrived in Matanda, in the diocese of Goma (Congo). There he studied the language and witnessed the independence of the country. Very quickly he was called to the Major Seminary of Burasira. Difficulties with the superior led him to join the Major Seminary of Murhesa. In 1964 he followed a refresher course in Lumen Vitae in pastoral theology and catechesis. In 1965 Fernand was appointed to Heverlee, to the new-style post-Vatican II scholasticate. Fernand gave the course on the sacraments, on personalism and on the liturgy. He also taught at St Thomas training college in Brussels.

In 1969 Fernand was appointed to Rwanda as a teacher at the Institut Catéchétique Africain (ICA), where he rather quickly ran into disagreement with Father Seumois, the director (a heated discussion on the Immaculate Conception). After one year in the parish of Cyanika he asked to be appointed to Kigali in 1970. He started as a curate in the parish of 'la Sainte-



Famille'. He taught religion to medical assistants until 1973, at the 'Collège officiel' and the 'Ecole Technique Officielle' from 1976 to 1977. In 1977 he was appointed to the cathedral and became the «parish priest of the whites» (technicians, university trained «coopérants», embassy personnel). Together with Joan Casas, a Spanish Fidei donum priest and national chaplain of the YCW, and Father Guy Theunis, who was teaching Scripture in Nyakibanda, they decided to form a community, first in a working-class neighbourhood, in Agaseke, then in a YCW small house, next to the White Fathers' CELA. "These were marvelous eight years, no quarrelling, a real community experience». Fernand taught religious education at the Belgian and French schools. In January 1980, he returned to Belgium for health reasons (kidney problems and the beginning of decalcification of the spine). He went on sabbatical in 1982 but returned to Kigali in August 1983. «He is doing a marvelous job: very devoted, full of creativity in liturgy and paraliturgy, very devoted to preparing the children for the sacraments, and making the mother-catechists work...» wrote Dominique Mallet, the Regional Superior. Things were less easy with teenagers. The arch-

bishop appreciates him, let us say, moderately. In early July 1986 Fernand responded positively to the request of Father Jan Lenssen, Provincial, to join a missionary team in Brussels.

Together with Willy Delbeke and Jef Schreurs, they took care of the parish of Saint Anthony near the southern railway station. The parish had some 15,000 inhabitants. Fernand spoke of «Saint-Antoine de Marrakech»... He was responsible for the French-speaking community, the adult catechumenate and collaborated with the CEFOC (Centre de Formation Cardijn), where several hundred laypeople studied theology. Living with his two confreres in community did not last long. Fernand went to live in a flat. He continued to work in the parish, often alone, until 1998. He worked with the sick in Tervuren from October onwards. On 1 November 2000, Cardinal Danneels appointed him in Wezembeek-Oppem administrator of the St. Joseph parish and chaplain of Notre-Dame nursing home. He then moved into the presbytery in Moorsel. Fernand devoted himself magnificently for four years, relying on a dynamic team of laypeople, both men and women. He resigned as administrator and, from 1 July



2004, but remained as chaplain in the home. Moorsel bade him farewell in a moving and magnificent ceremony, enhanced by a troop of Rwandan drummers from Antwerp. At the invitation of Jef Vleugels, Provincial, Fernand moved to Charles Degroux 118, the only community at that time where no one smoked, something that suited his weakened lungs. When the Province was looking for a way to continue with the «green leaflets» of our biblical scholar Jean Van der Meersch, Fernand Lambert and Marcel Neels took up the challenge. They launched the famous and disputed «yellow leaflets», under the title: «To Believe, Yesterday and Today». In community we systematically avoided any theological discussion with Fernand. On 4 June 2005 we celebrated together with his sisters and brothers and their spouses his golden jubilee in the community. On 7 April 2015, at the age of 85, Fernand resigned as chaplain of the home. «During the past 17 years, I have been able with «those other elderly folk» to talk, listen, look at our lives, and walk a little with the Lord. Many

times, I went home with my heart full of Saint Luke's sentiments: «I praise You, Father... hidden from the wise... revealed to the little ones»!

The last years of his life Fernand regularly fell ill and was short of breath. However, the stubborn fighter in him never gave up. He remained faithful to his daily walk, to help clearing the table, to welcome visitors, to correct our texts, to study and to look for opportunities to be of service. He remained always admirably faithful in those friendships. To express love in rendering service kept him alive.

On the night of 25 February, around two o'clock, our confrere gently passed away in the 'Saint-Michel hospital' in Brussels. Tired of fighting and, apart from a few rare visits, given the pandemic, somewhat alone, a little abandoned... May Fernand now rest in peace!

For reasons of the pandemic, the funeral took place in private on 2 March 2021 in our chapel in Varsenare, followed by the burial in our cemetery.

Jef Vleugels

### Georg Luckner

1934 - 2021



Georg was born in Marienwerder / West Prussia in 1934, the third of eight children. He attended primary school from Easter 1940 to the summer of 1944 and, for one year, the first grade of the local high school. His father was called up for military service in 1940. The effects of the war forced his mother to leave home with the children in 1945. They moved to Danzig, where they saw their father for the last time. They went to Denmark in an auxiliary cruiser, where they spent four years in five different refugee camps, and Georg contracted a tuberculosis infection in these camps.

One of his siblings died of the contagious disease. His mother was confined with other children to an island off the coast of Copenhagen. Many teachers among the 18,000 refugees opened a primary and secondary school that the talented Georg was allowed to attend. Georg was a genuinely kind-hearted person with good insights. The adverse events he witnessed shaped the 11 to 14-year-old throughout his life. The family was transported to Hechingen (Germany) and Trillfingen when the camp was closed.

In 1948, Georg was admitted to the missionary school in Haigerloch. His boarding fees were paid for by a benefactress. He joined the Kreuzburg college in Grosskrotzenburg at Easter 1951. Thanks to his excellent performance, he was allowed to skip a class. He humbly served the community in shoemaking at the school and was also involved in the guitar and flute orchestras. Georg obtained his school leaving certificate in 1955. He studied philosophy in Trier, and entered the novitiate in Gap in 1957 before going to Carthage to study theology. There, he took his missionary oath



in 1961. He was ordained a priest the same year in Aalen / Württemberg.

He achieved his objective in March 1963 when he was allowed to go to Burundi as requested. As a curate in Mukene and Ijene, he adapted to his new environment's customs and habits and his pastoral work. The Regional valued him and saw in him a good superior for the future. He was very talkative and liked community life. However, he was somewhat wary of his superiors. That reflected the trauma of his years in the camp: always locked up, always guarded by soldiers, no freedom at all, just a number among many.

In 1966, as a pastor in Rugari, he embarked on his valuable work in various dioceses in the country. After that, he was allowed to take his first home leave. Upon his return to Burundi, he went back to Ijene for one year. Then, he took over the parish of Gitaramuka. After three years, he was appointed to Gitega to acquire pastoral experience and get to know other communities. Georg was fortunate to have a community of Augustinian women from Neuss in his parish, which took care of nursing and maternal care in an ideal way. Un-

fortunately, he was very conservative in his views and in the way he organized his pastoral work. This negatively influenced his attitude in the community, where some confreres wanted a more progressive style after the Council, as was done in neighbouring parishes. Seven years of dedicated work, both in construction and maintenance work, in addition to a varied pastoral work, had made enormous demands on his strength. Due to severe exhaustion resulting in breathing difficulties, lack of voice and heart problems the superiors urged Georg to take a well-deserved holiday or even a sabbatical year. They suggested that he participate in parish work in Germany for a year or be involved in youth missionary outreach to continue his work later with renewed vigour and fresh ideas.

The first and final stop of his holiday was the Tropical Institute in Tübingen. His level of exhaustion and high blood pressure was not a sign of a tropical disease. They found him fifteen kilos overweight. They recommended strict adherence to a low-carbohydrate, low-fat, and high-vitamin diet. Participation in the theological and pastoral course in Mainz gave Georg a new experience for his pastoral work.



While working in Missio-Munich, he got to know other mission areas in addition to their pastoral orientation. Father Williges Jäger, Benedictine, was delighted with the excellent cooperation of Father Luckner. The 30-day retreat in Jerusalem gave him the time and opportunity to reflect on his future missionary work. His superiors desired a new and more modern approach in pastoral work, more confidence in lay people's abilities, and more cooperation and dialogue with his confreres.

On his return to Burundi, his superiors entrusted him with the huge parish of Ijene. The promotion of girls and women was a priority in his pastoral work. As a school director, he would also have to teach where there were no sisters; he built a boarding school for girls and often looked after the sick since no Catholic ambulance was in the area. Georg was a good pastor. The Christians loved him, and all felt that he treated everyone equally and respected them in his relationships. Georg's worth as an active missionary and his work became highly esteemed when Bishop Martin (Bishop of Ngozi) retired to his parish to take part as a curate in an exemplary pastoral set up. The second aspect of his pastoral

work was youth literacy. Besides this, particular emphasis was placed on the formation of candidates for First Communion and Confirmation. By the mid-1980s the situation with the state had deteriorated considerably. The government tried to restrict parish activities in all areas. Easter retreats, which played a major role in Christians' lives, were banned or only allowed on Saturday afternoons and Sundays. The government banned all activities, including the celebration of the Holy Eucharist, on weekdays. But Georg still courageously continued to celebrate Mass. Lent became a difficult way of the cross for the Church. The Christians, however, understood the signs of the times, and Georg reported that he had held 650 confessions in one place before Easter. While the Governor tried to intimidate him by publicly criticising the missionaries' attitude, he remained steadfast in his attitude, rescheduling even his planned holidays so as not to leave his flock in difficult times like some hired man. After 14 years of exhausting work in Ijene and a heart attack that he survived thanks to the doctors at the clinic, Georg returned to Germany for a longer period of convalescence.

Once he had recovered well,





Georg took part in the Monte Cucco course in Rome. He described the year at the «Institute of Human Formation» with Ms Guindon in Montreal, Canada, as very useful and enriching for Burundi's future work. His superiors were also happy that Georg used the time out so intensely. Upon his return in 1997, he was appointed to Muyinga, where he worked in the development aid office and founded a new parish in Gasorwe. Georg had to return to Germany every two years to have his heart problems, and diabetes checked. In 2008 he wrote to his home parish about the women of Giheta / Gitega who wanted to set up a structure to support handicapped people and allow them to become autonomous. After

a few obstacles, he founded together with them the St. Rita Institute for handicapped children and adults. Besides treating patients, operations were also performed. Crutches or wheelchairs were provided for those who needed them. Orthopaedic shoes and artificial limbs were also made. The institute became Georg's lifelong work, but in 2012 he had to take the painful step of saying goodbye to Burundi for health reasons. He retired to Haigerloch and later to Hechingen, where he was a quiet and pleasant confrere in the community. He bore his illness, especially all the burdens of his diabetes, with a deep devotion to God. In his last months, he became increasingly ill with dementia. Dear Georg, R.I.P.

Günther Zahn

### Hans Schmidt 1940 - 2021



**H**ans (Johannes Bernhard) was born in the small, quiet town of Sendenhorst (Diocese of Münster) on December 31 1940, at midnight, while his twin brother, Heinz (Gerhard), entered the world half an hour before him. They always celebrated their birthdays together on December 31 in a peaceful community. Hans was the youngest: he had two sisters and his twin brother. His parents had settled in Sendenhorst in 1935, where they had opened a drugstore. The shop had to be closed when his father was

drafted into the war in 1940. The business reopened again in 1947. Since kindergartens were closed during wartime, education took place exclusively in the family.

Hans attended the Sendenhorst primary school from Easter 1947 to 1953. When asked about his future career, he considered the priesthood, but the desire to become a pharmacist was stronger. His father died suddenly in 1953, so his mother had to take over the shop. It was not possible for Hans to go to university for financial reasons. His twin brother entered the state-approved White Fathers' college in Rietberg after Easter 1954, but Hans could only join him in autumn 1954. He was allowed to complete the first year in half a year under an accelerated scheme because of his academic ability. Both brothers entered the White Fathers' Kreuzburg college in Grosskrotzenburg after the fifth year of secondary school, where they passed the leaving school certificate in 1962.

In 1962, they went to Trier to study philosophy, and proceeded to the novitiate in Hörstel and



finally to Heverlee (Leuven) in Belgium to study theology. Hans appreciated the internationality of his studies. Together with like-minded colleagues, he studied between 1968-1970 the new theological themes at the Faculty of Theology of the Catholic University of Leuven, following on the Second Vatican Council's new developments which had just ended. He took his missionary oath in Heverlee on June 27 1968, and was ordained a priest in Verl on June 21 1969. His brother Heinz decided to remain in his homeland's cultural environment and continued his theological studies in his diocese of Münster; he was ordained a priest there on July 11 1970.

## Between DR Congo and Germany

His appointment to the Congo (Zaire) was the fulfilment of his desire to work in the Lord's vineyard, although he did express a desire to continue his studies in pastoral care and catechetics. He started the local language course, Mashi, at the CELA in Bukavu on September 1 1969. With the coaching of confreres and Christians, it was easy for him to adapt to this world unknown to him until then. He began his pastoral work in 1970

as a curate in the parish of Nyan-tende, south of Bukavu, in a rural environment. On June 30 1971, he was appointed to Bagira, north of Bukavu, where he had to learn Kiswahili and adapt to the pastoral work of an urban environment. In 1973, he was called back by the German province to accompany the White Father students in Frankfurt while continuing his long-desired pastoral studies at the Jesuit Institute «Sankt Georgen» to obtain a degree which he did not finish.

On his return to the Congo, he became a curate and parish priest in Bagira, Bukavu. After his home leave, he was appointed to the island of Ijwi where the two parishes of Kaschofu and Bumpeta, each with 6 outstations, were situated. The local language, which he had learned initially but not practised much, was difficult for him to understand. All safaris had to be done on foot. He was in charge of catechesis and the youth in both parishes and cared for the training centre for catechesis. In 1987, he attended ongoing formation courses in Toulouse, München and Trier during his home leave. On July 1 1988, he was appointed parish priest of Bumpeta in the north of Ijwi Island with two confreres. He spent his second term in Germany



from 1990 to 1993 as a contact person for mission promotion in his home diocese of Münster.

Later he was requested by the regional of South-East-Congo for the parish of Katuba in the arch-diocese of Lubumbashi, Katanga. There he was once again asked to take care of catechesis and the youth until July 16 1998. He was then appointed to the parish of St. Monica in Cologne, Germany, first as curate and then as parish priest. However, he was drawn back to Africa. He returned to the parish of Bunia in Ituri as curate on October 28 2005, and later, on March 9 2006, was curate in Badiya in the north-east of Congo. Afterwards, he was curate in the parish of Katoy in the episcopal city of Goma,

where he had to deal with the misery of the refugees after the tragic events in Rwanda and the insecurity caused by the militias operating in the whole region.

However, he asked to return to Germany on September 1 2010, for health reasons - he had diabetes. The twins got reunited! Hans stayed with his brother Heinz. They worked together in the pastoral ministry in Lippborg and Herzfeld on the border of the diocese of Münster with the diocese of Paderborn; being retired, they also helped in the parish of Jesus Christ in Lippetal (Paderborn) where they lived together. The Lord of the vineyard called his faithful servant back on March 8, 2021, just before moving to the old people's home.

Aloïs Schmid

## Marcel Mangnus 1938 - 2021



**M**arcel was born in Graauw on the 8th of September 1938. To become a missionary he followed our formation in Sterksel, Santpoort, St. Charles near Boxtel, Monteviot in Scotland, Heverlee in Belgium. There he took the missionary oath on the 28th of June 1962. He was ordained in Utrecht on the 6th of July 1963.

Marcel had a sound judgment, was serious and dedicated; he did not like to be in the limelight. During his formation he appeared to have sometimes a difficulty coming to a decision, but later-on he knew

quite well what he wanted, and could carry it through amiably, but with tenacity. He worked regularly, be it rather slowly; a report read: «Energetic without sudden flashes». He was very kind, showing genuine interest in the one he met, was of an equal temper, and ever ready to render a service. He loved sport: soccer, tennis, billiards, and was among the best. In 1961 he became champion billiards in Heverlee. Even passed 40, when in Nimègue, he enjoyed playing soccer ... and well.

On the 15 of August 1963 Marcel started his missionary life in our minor seminary in Santpoort, where he was teaching and held the function of bursar. That appointment was quite a disappointment for him. He had hoped to be allowed to leave for Rwanda, which he had reported as his preference. But he had also indicated that he would enjoy working with youth. That apostolate has always been the centre of his life.

After 9 years in Santpoort came his appointment for Africa. On the 10 of September he left for Tanzania, Tabora archdiocese, and learned



the language and culture in Kipalapala. For a change he would cultivate a section of the garden to physically experience the difficulties and possibilities, because, as he wrote on the 1st of December 1972: "It is so easy to say that things could and must be done better".

At the end of March 1973 Marcel moved to Ndala parish for pastoral ministry. But already in January 1974 he moved to Tabora town to be a student pastor together with Rudi Gerritsen (+ 1974) in the Student Centre which Rudi had started 3 years earlier. Tabora then had 25.000 inhabitants, 5 secondary schools, a training for teachers, and a training for civil servants; all together nearly 3.500 students. The work was varied: religious formation in the schools and institutes, group work in the Centre, personal talks, study assistance in the well-stocked library. Quite a lot of work; Marcel enjoyed it.

On the 26nd of July 1978 he went on leave to the Netherlands, and on the 1st of November he became the one in charge of our new missionary community in Nijmegen "Karibu" (= Welcome), where three Missionaries of Africa were sharing life with university students and young workers who wanted to live

according to the ideals of Jesus and the charisms of our founder Cardinal Lavigerie. The intention was to interest young people in the work of our Society and that they may join as Missionaries of Africa. The Provincial Council appointed him on the 16 of August 1982 even in charge of the "First Cycle in the Netherlands" ... For Marcel these were very good years, as well as for the young people who were members of this community.

On the 3rd of January 1986 Marcel returned to Tanzania, to join as a Missionary of Africa the Salesians in the Students Pastorate in Dar-es-Salaam. It had a similar set-up as in Tabora: a team giving religious formation in some 10 secondary schools and institutes [Marcel joining it for some ten hours a week], and a Students Centre in walking distance for 6 of those schools for personal contacts.

On the 25th of July 1990 Marcel was asked to take over the Students Centre in the bishop's town Mbeya. From there he organised the religious formation in all secondary schools of the whole diocese. By 1994 these had increased to some 40. That meant for him "the human and Christian formation of future leaders in church and society".





From the 26th of August 1997 until the 16th of January 2001 Marcel was the Rector of our international Philosophical Training (“First Cycle”) in Arusha for candidates from Tanzania and neighbouring countries.

After that he was working with enthusiasm again in the Students Centre in Mbeya. In addition to the domestic staff, there were 2 Sisters of the diocesan congregation, 2 White Sisters, and 2 teachers. This team was responsible for catechetics in the secondary schools and the running of week-ends for the students. A group of 6 very committed students were accompanying their fellow students. Marcel himself gave 4 half days a week catechetics in 4 schools, and the rest of the time he was in the Centre. From Monday until Friday inclusive, there were 2 groups of girls for a one year course in domestic science. From Friday evening until Sunday afternoon they organised weekends for 50-60 students from the various schools. He wrote on the 10 of March 2002: “I find it very interesting and fascinating to accompany them in their questions of faith and life!”

Those kinds of Centres truly were for encounter and dialogue.

During the Jubilee year of our Society they organised among other things a soccer match between a team of Catholic priests and a team of Protestant pastors, the referees being Muslims!

In 2008 they organised a “Congress for all kind of Vocations” for 500 up till 600 interested boys and girls from the secondary schools of the whole diocese. From January 2011 onwards, Marcel was asked to be, in addition to those activities, also the Vocation Counsellor for the ones specifically interested in the M.Afr. At his golden jubilee in 2013 he wrote: “All those years have been characterized by being connected with one another”.

In January 2015 Marcel became the one in charge of our community in Atiman House, Dar-es-Salaam, including the care for visitors, and for the sick in the neighbouring hospitals. There too he was a pleasant host, ever ready for a talk when receiving the guests. He was enjoying being there, and the guests enjoyed coming.

The end of 2021 Marcel started having health problems, it proved to be COVID-19. He was being nursed in the Agha Khan hospital, which has a good reputation. Then he could return home being nursed

by the confreres, under the care of a practitioner and a nurse. But his situation did not improve, so he was hospitalised in the Dar-es-Salaam University Clinic. After 12 days he had to be taken to the Intensive Care Unit of the Agha Khan hospital. His state fluctuated: sometimes it looked promising, sometimes not. In the end Marcel was not able to win the battle against Corona and he peacefully died on the 7th of March 2021.

After the Requiem Eucharist in the cathedral of Dar-es-Salaam,

presided over by the archbishop, Marcel was buried in Pugu, Dar-es-Salaam on the 12th of March 2021. Together with some 30 members of his family we commemorated him in the Netherlands during a Eucharist on the 13th of March 2021, in the St. Nicholas parish church of Heythuysen.

The aspect of Jesus that Marcel highlighted in his life was: “That they all may be one; even as thou, Father, art in me, and I in thee”. John 17,21.

Marien van den Eijnden  
and Jozef de Bekker

## Our four Blessed Missionary of Africa martyrs



Jean Chevillard ; Charles Deckers ; Alain Dieulangard ; Christian Chessel

On the 8th of May, in the chapel of the Generalate, the community gathered for a beautiful celebration commemorating the Blessed Missionaries of Africa martyrs murdered at Tizi-Ouzou in Algeria on the 27th of December 1994.

To find out more about them, go to : <https://mafrhome.org>

## Missionaries of Africa

**Father Franz Eickelschulte**, of the diocese of Essen, Germany. He died in Trier, Germany, on the 29th of April 2021, at the age of 99 years of which 64 years of Missionary Life in Uganda and Germany.

**Father Jean Fontaine**, of the diocese of Lille, France. He died in Tunis, Tunisia, on the 1st of May 2021, at the age of 84 years of which 59 years of Missionary Life in Tunisie, au Yémen and France.

**Father Xavier Kieffer**, of the diocese of Strasbourg, France. He died in Bry-sur-Marne, France, on the 6th of May 2021, at the age of 99 years of which 68 years of Missionary Life in Tanzania and France.

**Father Jack Thora**, of the diocese of Hasselt, Belgique. He died in Glasgow, Great-Britain, on the 13th of May 2021, at the age of 93 years of which 69 years of Missionary Life in Uganda, Italy and Great-Britain.

**Father Galtier Jean-François**, of the Diocese of Rodez, France. He died in Billère, France, on the 17th of May 2021, at the age of 77 years of which 49 years of missionary life in Tanzania, Italy and France.

## Missionary Sisters of Our Lady of Africa

**Sister Monika Ihl (Sr Albertis)**. She died in Trier, Germany on the 26th of April 2021, at the age of 90 years of which 59 years of Missionary Life in Uganda, Zambia and Germany.

# CONTENTS

## FOREWORD

- 259 **ROME** Live simply, so that others may simply live,  
*Ignatius Anipu, Assistant General.*

## GENERAL COUNCIL

- 263 **ROME** Official Communication, *André L. Simonart, Secretary General.*  
264 **ROME** Appointments 2021 - 1, *André L. Simonart, Secretary General.*

## MISSION

- 266 **SAP** CLIMATE CHANGE . Provoked to go further, to question  
ourselves, *Norbert Angibaud.*  
271 **PAC** Responding to climate change and ecological challenges  
in South-Kivu, *Bernard Ugeux.*  
274 **PAO** Niger and its climate reality : the Mission so far : Adaptation,  
*Valéry Sindayigaya.*  
277 **AMS** Does the centralized financial administration still meet  
the needs of our Society?, *Jean-Claude Pageau.*  
282 **PAO** Self-Reliance: The case of Saint Jean XXIII Parish  
in Ouagadougou, *Communauté des Missionnaires d'Afrique.*  
286 **MAGHREB** What is the relevance of training bursars ?, *René Mounkoro.*  
289 **PEP** Lavigerie and signs of his Times, *Francis Nolan.*

## PROFILES

- |                    |                   |                     |
|--------------------|-------------------|---------------------|
| 296 Robert Nicolas | 300 Bruno Perlein | 305 Fernand Lambert |
| 308 Georg Luckner  | 312 Hans Schmidt  | 315 Marcel Mangnus  |

## R. I. P.

- 319 Confreres et MSOLA who died recently.

