

PETIT ECHO

2021 / 08

1124



MISSIONARIES OF AFRICA



SINCE DECEMBER 1912

PETIT ECHO

Society of the
Missionaries of Africa

2021 / 08 n° 1124

10 ISSUES YEARLY
PUBLISHED BY

THE GENERAL COUNCIL OF THE SOCIETY

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Finito di stampare aprile 2021

EDITOR'S WORD

We want to be docile to the voice of God, to the teachings of Christ and to the exhortations of the Spirit who is constantly opening up new horizons.

We live in a world where the challenges and issues are becoming ever more diverse. I am sure that the diversity in the way we respond to them is in itself an experience of fraternity that makes us more sensitive to the cries, also very diverse, of those most in need. We look at the world from an intercultural perspective, with the sensitivity and experience acquired in the various services of consecrated life: Sisters, Brothers, Priests.

We do not belong to a club, we have not been affiliated to an association. We have been incorporated into an apostolic body where the spiritual heritage of Cardinal Charles Lavigerie helps us to be faithful to our missionary vocation. The witness of unity in diversity is fundamental to make the paschal mystery credible in a broken world, deeply marked by selfishness and individualism.

Salvador Muñoz Ledo

Cover:

Anthony Baaladong and the Pope Francis

PHOTO: OSSERVATORE ROMANO

Nelson Mandela: We know that not one of us acting alone can obtain success.

Brothers and Priests Consecrated to Mission in The African World

As a youth I benefitted a lot from associative movements. In these movements we had adults who accompanied us. In the secular associative movements such as Drama, Debating and Current Affairs Clubs our adult companions were our teachers. We called them masters. However, in the Church movements such as Young Christian Students (YCS), Catholic Youth Organisation (CYO), Boy Scouts and Girl Guides they were of three categories: the priests were our chaplains, the religious women or men were our advisors and the lay people were either our god-parents or god-mothers.

The explanations for these differences, enshrined in an intellectual theological jargon, did not satisfy us. To our youthful minds they were all doing the same job. Moreover, we were closer to the religious (brothers and sisters) and the lay people than to the priests. We needed people to inspire us, to give us orientation, to give us a sense of purpose, to guide us. We looked at their roles towards us, and this was what counted most for us.

Ignatius Anipu
General Assistant



A Missionary Family of Brothers and Priests

As a family of missionaries, the mission of God as lived by Christ is at the heart of our vocation. An important aspect of our missionary society is that it is composed of brothers and priests. And this has implications for our daily lives



and apostolate. We live in the same apostolic communities and team work is a specific character of our apostolate. As disciples of Christ we have a shared responsibility; the Mission Christ entrusted to us binds us together. What matters is not our differences but our unity of purpose and vision at the service of His mission. Our common witness has a more missionary impact than our division into priests and brothers.

As missionary disciples, our lives are modelled on that of Christ, who came to gather all people into a universal brotherhood. The presence of brothers in the Society is a constant reminder that we are all brothers: first of all, as human beings, then as Christians and finally as missionaries of Africa. Needless then to say that the vocation of our brothers is a timely prophetic response to the challenge of human fraternity.

United by a common mission

Portraying the intrinsic link between brothers and priests in the Society has called to mind very evocative comparisons such as body and soul or twin brothers in mission. The latter metaphor, far from drawing our attention to the competition and rivalry that could exist among twins, rather reminds us of complementarity and coresponsibility. United by a common mission, which is carried out in different ways according to the different circumstances, our diversity is a necessity and embedded in this diversity of vocations is a call to fraternal love. All this illustrates what our founder meant by ‘esprit de corps’; not only to be united but to be one.

As apostles of Christ, the missionary par excellence, we are united by our consecration to the mission in the African world. Since the beginnings of our Society some adjustments and changes have been made in order to underline our common identity. These changes include among others the harmonisation of our rosary, the celebration of the jubilees of our oath rather than our ordinations, the common formation programme including a unified Spiritual Year for both brothers and priests... These may seem superficial but they constitute stepping stones to a more profound change of mentality.



The necessary conversions

The required attitude is a conversion to perceiving mission as a service of witness. Since we are all at the service of the mission that promotes the Kingdom of God, it is together that we witness to the unconditional and universal love of God for all people. The love of God being multifaceted, it is only together that we can best share it with others.

Another fundamental missionary conversion today will be that of an appreciative recognition and respect of differences. This must be reciprocal; as priests will be called upon to respect the specificity of the vocation of brothers, brothers will be required to do also likewise. In line with the missiology of attraction, very dear to Pope Francis, it is a conversion that will create a bond of brotherly love that makes us true disciples of Christ. A bishop in North Africa once said that the only Christian message the local population (mostly Muslim) knew was the living gospel of community life of the White Fathers. United heart and soul, the lives of our confreres was a living gospel to the people to whom they ministered.

Moreover, the drastic changes that Africa is experiencing affects the way mission is done. Some adjustments requiring courage and determination will have to be undertaken. This can not only be done through a spirit of openness and availability, but should also be guided by a profound sense of commitment to serve the mission of the Church as the Spirit prompts us.

The experiences and reflections that follow can help us find the right ways to promote the vocation of brothers as a constituent dimension of our membership. Being together is a source of mutual enrichment; an authentic fraternal community life brings out the different dimensions of the universal love of God. It reinforces the ardent desire of Lavigerie that we should live mission within the context of witnessing communities. There is a charismatic coherence in the fact that our Society is composed of priests and brothers: it highlights the call of our charism to be all things to all people.

Ignatius Anipu



The community of the White Fathers in Rome, a School for a life that is given.



I am a Brother of the Congregation of the Bene Yozefu, Brothers of Burundi, living in Rome in the Generalate of the Missionaries of Africa since June 2019. This community is made up of three communities or groups: the service group, the General Council community, and the students' community, called "Studentato Nostra Signora d'Africa". The membership of this community ranges between 40 and 50 members over the two years that I have been here. Since our activities are different, we meet mostly for prayer, the Eucharist, meals and other occasions recommended by the Society of the White Fathers.

Rhythm of life

Our concern is to be together. For this reason, although occasions to meet for the same work are rare, in addition to sharing meals together at table, we meet in the same chapel for community prayer and mass every Tuesday, Thursday, Saturday and Sunday. We have the good habit of



gathering on Thursday evenings at 8:30 p.m. to share a drink during what we call the 'Serata Romana.' It is when we are enriched by the knowledge acquired during the day by each one of us in our different universities or the experiences of our apostolic life.

Furthermore, we customarily have an aperitif together in different groups on Sundays. This is an opportunity for those who have the same activities to exchange ideas and to relax at the same time. We share ideas about what we know and we are able to challenge each other's ideas. This creates a strong sense of unity and openness among us. This can also be seen in the services we render one another, despite the diversity of origins, cultures and vocations.

Our community is therefore different from a hostel where people live together without knowing and talking to each other. Those who work here or visit us sometimes write to us, praising our fraternal charity. However, this is not surprising because, as J. Vanier notes in his book "Community and Growth" (1979:22), "those whom God calls to live together, He enables to become witnesses of love."

Contributions of each member to the growth of our community in Rome

Speaking of how each of us contributes to the building up of our community would require us to highlight our daily interpersonal relationships. We all have learned from the Missionaries of Africa that a community is built on the commitment of each of its members. That was the result of the participatory approach the founding fathers of the Church in Africa, and in Burundi in particular, used in solving daily life issues. To comprehend this, it is enough to point out how much our discursive interactions have helped us to take steps that have protected us from Covid-19. Our regular meetings and communiqués have allowed us to stay abreast of the new measures taken by the Italian government and throughout Europe.

Fraternal support was shown and felt during this period, as witnessed by those who for one reason or another found themselves in quarantine, but never felt isolated. Confreres remained close to them and provided



them with all their needs. Although there was some physical distance between them, confreres passed by to say hello or called them on phone showing them a sense of closeness that none of us will forget.

What did we learn from Covid-19?

Although it was a difficult time, we learned to listen and understand; without which, the quarantine that some were subjected to would have no meaning. We also learned to be interested in the problems of others and to be part of the solution. Without limiting ourselves to the protective measures that we have taken in the community and that, directly or indirectly, have contributed to the effectiveness of those taken at the national level, the meeting that we held to discuss how to welcome the migrants also touched us. The latter sometimes slept in the open while others remained locked up in their homes; they had no water, whereas the rule was to wash regularly with soap.

We also explored the themes of 'Laudato si'; they taught us that we cannot claim to be in good terms with God or people without taking care of our environment. Our experiences in Rome made us realize how good it is to accompany our works of charity with the protection of the environment and a prayer that uniting us with God. For example, the work in the garden of the Generalate, the use of solar energy, the limited use of the means of transportation of the house, the prayer and hospitality shown to strangers, are practical examples that speak for themselves.

On the way back home

Many experiences have contributed to the maturation of the personality of each one of us and especially of our Christian life. They are the result of personal actions, but also of efforts of others who interact with us and who are interested in what we do. Confreres, seeing us deeply exhausted by our work, ask us how our day was or assist us in our academic work, leaving theirs behind. Therefore, the academic success of each of us students is a joy for the whole community. As we come to the end of our studies, we thank all community members and wish all confreres of the 'studentato' a successful completion of their studies as well as a good application of the generosity that our congregations or

dioceses have allowed us to experience with the missionaries of Africa especially their concern for others.

In this respect, it is important to mention all the workers of this community who joyfully greet us because of the unpretentious charity we show them. We too, will try to give joy to everyone in our respective countries, rejoice with our brothers and sisters, as we do with the White Fathers on our birthday, our patronal feast day, the independence of our country, etc. We will share our joy with them like our confreres, missionaries of Africa and others, have always done in our different community meetings such as the ‘serata romana.’ We will put at the service of others all that we have learned from the White Fathers in Rome so that their lives may also be like that of these missionaries of charity who dedicate themselves unreservedly to help us grow in faith and in love.

It is rare that one thanks a benefactor without asking for something new; but, now that the days we have left with the White Fathers can be counted on the tips of our fingers, I lack the words to express my needs or those of others. This is due to the fact that the goods they have endowed us with are beyond my comprehension. So I prefer to leave this question, which though does not require an answer, may challenge each of us or those who will read this summary of our life in Rome, about the depth of the bonds we have forged with the missionaries of Africa and the importance of





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keeping them strong: "What must we do to keep alive the flame of charity that we have lit in this missionary community and how what we have learned and other riches that we have received through them, serve as a bridge that always unites them with our respective congregations, dioceses and countries? "

Brother Innocent MANIRAKIZA



AND YOU BROTHERS MISSIONARIES OF AFRICA BLESS THE LORD!



Introduction

While Jesus was conceived in the womb of the Blessed Virgin Mary through the power of the Holy Spirit, the Society of the Missionaries of Africa, through the same power of the Holy Spirit, was conceived in the heart and mind of Cardinal Charles Lavigerie. After his birth, Jesus grew up working miracles and doing wonders of all kinds. By living so, he faced many challenges. He was rejected by his own. But by his endurance and trust in his heavenly Father, Jesus conquered the world. From his mission of reconciling the world to his Father, Jesus gives life to the Church as she continues to participate in this divine mission.

Of Cardinal Charles Lavigerie, the Society of the Missionaries of Africa was born; a Society of twin brothers: Priests and Brothers. By reverence and in honour of their vocation, many members of the Society, on one hand, serve the Church of Christ as Priests. Others, on the other



hand, are Brothers. These Priests and Brothers, members of the one Society of the Missionaries of Africa, are sons of Charles Lavigerie. They all fall under the same rules and regulations that govern their Society. Under the same umbrella, they all share and savour the benefits and privileges, duties and responsibilities of their Society. No one undermines the other. There is no lording it over in both the governance and the service they render to each other. They are twin brothers. Twins do not choose their being together. They do not ask one another “where do you come from.” They find themselves together with no influence of choice. Twin brothers of the Society of the Missionaries of Africa are called to live together with a common spirit of oneness. Missionaries of Africa are twins of different origins and nationalities, cultures and traditions. This is a wonderful Society with wonderful twin brothers.

Who are the Brothers Missionaries of Africa?

In short, Brothers are full members of the Society of the Missionaries of Africa who live an apostolic mission throughout their lives. Like any other Missionary of Africa, they are bound by a solemn Oath to their Society and to the Superior General. They live a celibate life consecrating their entire life at the service of God’s people and his Kingdom.

Initially, Cardinal Charles Lavigerie foresaw that it was important and necessary to initiate a Society of priests and brothers. To cover every aspect of missionary life proved that it was not possible to have a successful apostolate with the sole presence and work done by priests alone. The fulfilment of Christ’s mission here on earth depends on the diversity of skills and talents put together to build one single Body of Christ. This, for Cardinal Charles Lavigerie, portrayed the necessity of the principle of subsidiarity in mission. Priests alone could not satisfy all the common needs of the people they minister to. Due to the pastoral limitations experienced in various mission lands, Cardinal Charles Lavigerie thought it was wise and necessary to have brothers among priests. Likewise, the Brothers alone, even in their full commitment, would not have been able to respond to the needs of the people around them. Therefore, the need to complement one another in the mission field arose. Priests would be overloaded in their sacramental ministry if they were to engage them-



selves in various social tasks. Brothers eventually were able to dedicate themselves to the more social aspects of mission. They worked in clinics and hospitals, in schools and in various centres. Some were farmers, others builders and constructors. Some were mechanics and others were in charge of various workshops. Just as all missionaries brothers, generally, show total commitment and zeal in the duties and responsibilities that are entrusted to them.

Interestingly enough, once animating a come-and-see session, a young aspirant asked this question: can a Brother do better than a Priest in matters concerning social welfare? Instinctively the answer he got was 'Yes'. How? He added. The answer given to the young seeker's concern was that the mission of Christ is not only limited into celebrating the Holy Eucharist and administering the sacraments. There is more than that. Of course one might have witnessed one or the other priest whose work seems to be the celebration of mass alone. The rest of his time is spent watching television or sleeping, surfing on all sorts of social media, or enjoying a little glass of something. However, and most definitely, very few of our missionary priests avoid their responsibilities in such a blatant manner. Once committed in his specific apostolate, a Brother zealously and wholeheartedly carries on his mission.

Brothers in the latter days and brothers today

We have known a good number of brothers and have witnessed their commitment and the wonders of their apostolate. Through their missionary zeal, a life of joy and gratefulness has shone among people of different nations, tribes and cultures. They taught minds, touched hearts and transformed lives of the people. By their way of life, many souls have been won for Christ. By their commitment and hard labour, laziness has been understood as a curse for one's successfulness in life.

Today on the humanitarian platform and in accordance with the Charism of the Society of the Missionaries of Africa, Brothers wonderfully live out the charism of our Society. Their vocation is of a great value and of service to both their Society and humanity at large. Nevertheless, today in the Society of the Missionaries of Africa, a majority of Brothers seem to be given one particular duty among so many others; that of being



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bursar. Yet there is more to be done than narrowing our understanding of the brotherhood vocation to financial matters alone. But why so and what must be done? Certainly, opportunities and doors that lead into other forms of apostolate don't always open up so easily. The lack of training and specialization of some young Brothers in various disciplines such as building or teaching, mechanics or carpentry, nursing or construction, etc., remains a concern for the Society.

Conclusion

More and more however, the vocation to brotherhood in the Society of the Missionaries of Africa gradually seems to attract less interest and choice. It has lost its original attraction, one would say. Yet we see that other brother congregations such as Christian Brothers, Presentation Brothers, Holy Cross brothers, Marist Brothers, Xaverian Brothers and many more are still attracting young men by their Charism and their way of life. What is their secret? What value have we lost that, we, Brother Missionaries of Africa are no more attractive? Could the reason be that many of these other congregations are specifically for brothers alone? Should the Society make available communities for Brothers to live in so as to attract more vocations? What must we do, dear twin brothers, sons of Lavigerie?

Hilaire Paluku Nzambi

A Reflection on the vocation and mission of Missionaries of Africa Brothers in the 21st Century



This article discusses the following questions: what was the general reaction to the enquiry on the vocation of brothers, why is there a trend of brothers applying to join the priesthood? Is brotherhood a shortcut to becoming a confrere?

In the year 2020, the General Council sought to conduct a survey on the brothers' vocation within our Society. The survey brought mixed reactions both positive and negative. What I perceived to be positive could be the fact that some confreres agreed that the brother vocation needed a review in our Society. Some senior confreres went on to remark that the survey should take the following into account: - the plummeting of brother vocations, the need for reaffirmation of the brothers' vocation as a unique calling that stands on its own and has a place in our Society. We just need to look at the great undertakings that were done by brother confreres in the past. The negative remarks in my opinion were such as: - brothers want to be bursars or become priests.



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As part of the vocation animation team in Tanzania the challenge has been to promote the brothers' vocation, anyway it is not by force but discernment. Hence, if they are called to be priests we cannot oblige them to become brothers.

In the setup of Tanzania, the discourse on brother vocations gets also twisted by the questions such as: why not join a congregation of brothers exclusively? There are lots of brothers in Tanzania but mainly in congregations that only have brothers, not like ours with brothers and priests. The question concerning the vocation of brothers gets even more difficult when some of our own confreres belittle the brother vocation; some jokingly, some on a serious note in full view of our candidates.

However, one could wonder if the problem is having brothers and priests in the same congregation, why are there lots of Tanzanian brother confreres among the Capuchins while they have priest confreres too. Of course this is begging the question for the logicians out there but it is a relevant fallacy for deep reflection. If Capuchins can get many brother vocations in Tanzania why can't we get them?

The question of brothers trying to become priests has been a hot issue. This is an issue of discernment and could be more helpful by seeking insight from our confreres working in the novitiate on what they observe in different candidates discerning the two different paths. As argued by Thomas H. Green in his book "The weeds among the wheat" "discernment is a process, an individual's personal relationship with God where prayer meets action". Different spiritual giants have written on this subject one thing they all seem to agree on is that discernment has no mathematical formula.

Hence, it will be difficult to say those brothers who are applying to join clerical orders are doing it out of selfish reasons. Again, it is intriguing that someone who just made his missionary oath as a brother is applying for priesthood within his first year of mission. Questions have been raised like, did such a person use the brother vocation as a short cut to dodge the machetes in formation, etc.? If this were true then one would wonder, does it mean the formators are less serious in forming brother candidates than they are with priest confreres? The presumption

is that the main goal is to become missionaries of Africa and hence, the formation is and should be of the same quality.

However, others opine that it is more shocking to see a senior brother with immense experience of missionary work applying to the priesthood. Some confreres even wonder if such a brother was happy or unhappy all the years he has been a brother.

Thus, the question is there a right time and age for a brother to apply for priesthood? I don't know honestly. Maybe the question could be why are there many brothers applying to priesthood recently? I do not know either. Maybe we could ask is brotherhood a vocation complete in itself and the answer here is definitely yes.

Some confreres question if we could conduct a similar enquiry on priest confreres who have indirectly abandoned the office of priesthood and embraced brotherhood by engaging in works of projects, constructions, etc. and rarely celebrate mass and do not administer other sacraments. One senior confrere remarked that the number of priest confreres showing great interest in non-sacramental apostolate could alarm our brother confreres to realize that maybe like the story of the hidden treasure, our brothers do not realize that they have chosen a better part.

The brothers' vocation is a very interesting vocation, there are a lot of brother confreres who are very happy and doing great service in the mission and find it very fulfilling. It gives me a lot of space for creativity in my apostolate especially because people easily relate with me as one of them. I have been privileged to have worked with some senior confreres who have inspired me by their very own exemplary commitment





to the mission.

I find a lot of happiness and fulfillment living my brother vocation, my biggest strength is that I am not limited in my apostolate, I can work almost with all different professionals. I have been working with lawyers in human rights, medical doctors and social workers in child abuse and child protection, university lecturers in developing curricular for inter-religious dialogue, diplomats in peacebuilding, regional bodies like African Union and East African Community in regional integration, private and government schools in children's rights and climate change, local government and NGOs in anti-human trafficking and of course giving seminars in our own parishes and as a resource person to different religious congregations in Tanzania. Thus, I am able to work from grass-roots to top level. Despite all the challenges, there is a lot of joy and happiness in living and witnessing as a brother confrere.

There is so much work in the Lord's vineyard that our services as brothers and priests are needed for the better of the mission. Let's embrace our diversity and different gifts as we keep serving the people we are called to serve!

Elvis Ng'andwe

We are like Body and Soul; Brothers and Priests in the Society.



To say the least, the survey conducted among the confreres about the brothers' vocation in the Society about four years ago, was like dressing an older woman in a new dress. I say this, because the discussion around the brothers' vocation is not a new phenomenon. Just for example, in 1970 a meeting for the brothers was organized in Rome. A questionnaire was also sent to the confreres to get their views on the vocation of the brothers in the Society. Two main issues were singled out which are more or less the same as issues raised in the 2017 survey; the place of the brothers in the Society and the brothers' role in Africa.

I understand the reports from the meeting were made, though I have no idea how much of those reports were published. Anyway, that is another area that probably needs attention. It is not enough to have these meetings without any follow-up or implementation. There has been even a conversation around the idea of electing a brother into the general council or making brothers deacons to be useful in mission. Anyway, all I am saying is that time, and time again, confreres have questioned the brothers' vocation: what is their mission in the Society and do we need them or not? Even when it comes to appointments, those in authority apparently find it quite a challenge to appoint brothers. It is very easy to



appoint a priest rather than a brother; because the mission of a priest appears to be obvious, unlike that of a brother. Sometimes, I feel like confreres do not even know what to do with the brothers. Whatever the case, I can assure you of one thing; the brothers are a hidden treasure of the Society. If only we realize how much brothers have contributed to the missionary work in the past and how much they can contribute now and for future mission; then we can begin to appreciate the brothers in the Society. Our Society owes its soul to the brothers; the brother was the builder, the carpenter, the mechanic. He was the right-hand man in the mission. No church would be built without his involvement; the brother would ensure that cars and motorbikes were repaired so that our brother priests could carry on with their ministry smoothly. The brothers were in charge of big income-generating projects; the farms ensured that communities, whether in the minor seminaries or parish communities, were self-reliant. If you don't believe me, ask your elders?

Our charisma

Brothers and priests were like body and soul in mission, and one could not stand alone without the other. I wonder if I can still say that today because a lot has changed. The world has changed; our mission has changed even if our charism remains the same. To be honest, many of you will agree with me that we don't need brothers as carpenters or mechanics or builders anymore? Nowadays, we have laypeople who are far much capable of doing such work. Yes, but this has come with another problem, of course. The cost! A brother would build a church, repair a car or motorbike, or make benches for the church free of charge. We didn't need to pay him for such services. It was his mission work. It was his contribution to the mission. Nowadays, that the lay people are doing such work, the question arises, what is the use of brothers in the Society? One cannot ask that question about the priests because it would be irrelevant. The essential mission for the priests has not changed. No! A priest need not get worried about what he is going to do in mission. They are not concerned with other things; because their mission is already there. But for a brother, he has to think twice because there is nothing clear for him. Maybe his mission used to be clear before, but now not anymore. As such, brothers are not sure of what to do when they are in a

mission. The fact that the Society has also shifted its attention towards parish work has not also helped matters. How do you expect a brother to be in the parish and fully enjoy his missionary life? What is he going to be doing? Clashing with the parish priests over catechumen class or prayer services?

I want to be clear; a missionary priest, who cannot say mass, listen to confessions or officiate marriages is not a viable resource in the parish setting. So, it does not help anybody to appoint brothers in the parishes. That mission is not for the brothers. It just creates unnecessary problems for already troubled communities. Appoint priests to the parishes; it is their work. So, what is the mission of the brothers then in the Society? As I indicated above, the temptation to reduce our mission to parish work is the biggest mistake that one can ever possibly make. It shows almost no conception of the charism of our Society. We are supposed to be doing more than parish work as our forefathers did; at least, we can agree on that. The fact that laypeople have taken hold of the brothers' careers in society has not put brothers out of business as it seems. Actually, it looks so because we seem to be stuck with the older image we have of brothers. The truth is that their roles have changed, hence the need for change. Let us look at our charism in a snapshot; we are into primary evangelization, encounter and dialogue with Muslims, African Tradition Religions, justice and peace with the integrity of creation.

Create diverse centres

Believe me, we have more than enough apostolate for the brothers within our charism. Instead of pushing brothers into parishes or making them bursars (as if they were entitled to), why not create centres where brothers can do their mission? We can create catechetical centers to train catechists; cultural centers to manage cultural heritages of our peoples in mission; Islamic centers for research and Islamic studies; justice and peace centers where we can train people in justice and peace issues, peace building and conflict resolution issues including climate change.

The Society already has some of these centres, but I think there is an urgent need to create more and focus on them. It was a big mistake to have shifted our attention away from them. I am convinced that, with



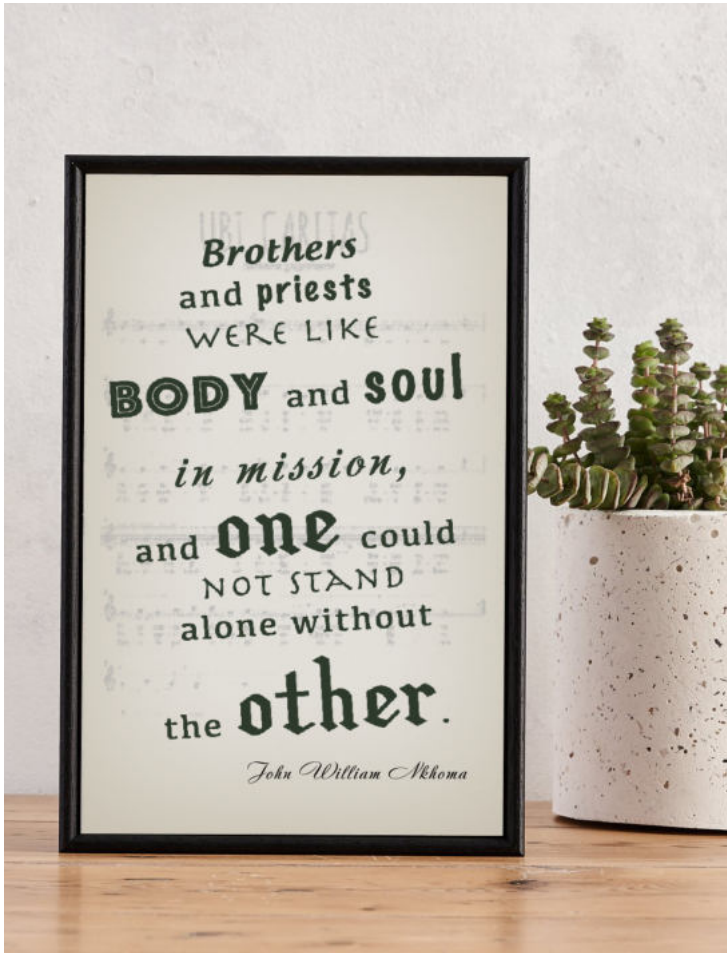
so many centres created, brothers will look more relevant once more in the Society than they are now. We can even all agree that doing our mission in that way will manifest more of our charism than it is now. Has somebody noticed that we are well known and recognized by the current generation of African Bishops because of the deeds of elderly and deceased confreres, not so much because of what we are doing now? Our best days seem to be in the past! I think we are failing to replicate the same impact and success in the mission because we have lost track of some things. And indeed, too much focus on parish work rather than other ministries is one of the significant factors.

Expanding our mission

Only God knows what we will be remembered for when the current generations of the African bishops who have known the works of the old confreres are gone too. I don't want to be a prophet of doom, but I think there is a need to change. I hope the forthcoming chapter will have a critical view of how we live our charism in this modern age. We can't continue like this; some diocesans are even running parishes better than us, so why should I travel thousands of miles only to run a parish? Only if we can enlarge our mission once again would that make brothers relevant in mission and the whole Society. There is no doubt the African dioceses will appreciate those apostolates even more than parish ministry.

Another reason is that not only will the brothers be appointed to those centres, but also priests. Instead of getting stuck with parish work and making it the centre of everything, we would have diversified our apostolate. I think this way of thinking and doing things is not helping anybody, not only the brothers. The truth is that brothers have never been useless in the Society; they are few, yet the soul of the Society. If we lost them, we would have lost almost everything. They even make us look more religious in principle; without them, we would become just another clerical congregation of priests. Brothers can still become builders, engineers, because even if lay people are doing those works, we need brothers' expertise to supervise and closely follow up on things, so that things are done correctly.

On this note, I would like to invite vocation animators to promote brothers' vocation more than they are presently in African countries, where everybody wants to become a priest. In my view, nobody wants to become a brother because the vocation to brotherhood does not appear attractive. When one asks, so what do brothers do in the Society? Seriously, I have butterflies to answer that question because, for now, there





is almost nothing to say. This should not be the case; as I have indicated above, brothers have done a lot in the past and can still do more.

What about formation?

Another thing related to that is the need for a change in the way we form brothers. There is an urgent need to readjust the current formation program of the brothers especially in the last phase, where there is a lot of confusion. I think this is also down to the fact that there is no proper apostolate foreseen for the brothers once they have completed their formation. Whatever the case, there is a need to train brothers in line with what they can do in mission, and this is where the question of opening a centre becomes very important. This was possibly not an issue with the old generation of brothers from Europe or elsewhere because they already had skills when joining the Society. But now, this is no longer the case. As we are aware, there are no more vocations from Europe, instead most are from Africa. As a result, the brother candidates we admit into formation do not have any skills, hence the need to train them professionally in different disciplines according to our needs in mission. This should not be left to the candidates or the superiors only to decide, rather there has to be a dialogue between the superiors and the candidates.

In a nutshell, there is a need for a deliberate action to create more centres in the Society, to promote the vocation of brothers and also to change the formation program of the brothers, at least if we still value the brothers in the Society. Finally, I want to acknowledge that I might have been too harsh in this article and possibly offended some people. I sincerely apologize for that; all I wanted was to be honest and sincere enough to present the facts as I see them. More importantly, there has never been a better time than this. Things need to change if we are to stand a chance.

John William Nkhoma

Visit a Psychotherapist



From birth to death human life passes through different stages. Many people find it “normal” to help and be helped from one stage of life to the other. In that process of growth to maturity and coping with life challenges ups and downs are inevitable specially in the time of sickness. Many parents and institutions encourage, and at times, force their dear ones to seek medical help until they get total recovery and that we find “normal!” In the spiritual sphere, many people have spiritual directors or companions or they do not hesitate to meet pastors or spiritual leaders to help them out, and again we find it normal. However, there is one area of life that is left aside and once it is affected, it is followed by myths, stigmatization, rejections and many other attitudes that do not encourage recovery; that is mental health! And yet, WHO “ defines health as a “state of complete physical, mental and social well-being and not merely the absence of disease or infirmity”. In recent times, the definition of health has even been expanded to include spiritual well-being”¹.

In so called normal life, if one mentions mental health, many people think with disdain of psychological problems and psychologists. Many ignore how complex the system is that looks after mental health support. To an extent, some people are easily tagged to be “mad” without a prior

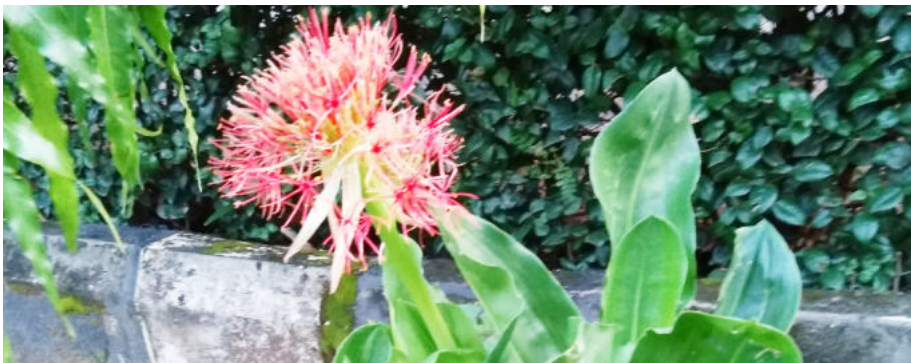


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assessment, while others who have mental issues are simply ignored or sidelined from normal life, while again others who claim to be normal, have mental health issues with mild symptoms. The stigma is so deep in our society such that even among the most educated people, very few listen with interest to anything related to mental health. At times, introducing someone as a psychologist, attracts his/her marginalization as some people find reasons not to associate with that person any longer! However, professionally mental health includes psychologists, psychiatrists, psychotherapists, counsellors, social workers and others.

Different professionals

In nutshell, those professionals differ and resemble one another in the following ways: Psychiatrists have a medical degree, and are qualified to assess physical conditions, diagnose medical problems, and prescribe medication; doctoral-level clinical and counseling psychologists are trained in psychotherapy and have considerable expertise in psychological testing; Social workers have a longer history in the mental health field than do counselors and they tend to be more knowledgeable about public policy and organizational issues²; finally mental health counselors, “are well trained to use a wide range of techniques and approaches to help people with developmental, social, emotional, family, and career-related concerns. Counselors conduct assessments, using interviews and standardizes, objective tests; they make use of community resources and support systems to help people”³.



It follows that attending psychotherapeutic sessions do not mean necessarily that one has psychological problems, even if to have psychological problem is not that serious as such! If it is acceptable that a human person can have physical ailments and spiritual problems, what makes it strange to have psychological issues?

Of some mental problems

Psychological problems range from neurosis to psychosis: “People experiencing neuroses live by the same rules as healthy people do, perhaps even more so; however, they perceive themselves to be insufficient in some way and struggle to compensate. Psychoses involve a more extreme compromise whereby life’s challenges are perceived as so overwhelming and insurmountable that the only way to thwart inferiority feelings and to salvage some vestige of significance and self-esteem is to create an inner fantasy world of dreams and spirations.”⁴

Many people who criticize everything and tag everybody visiting a therapist as having psychological issues, are not as normal as they think. Many of them are just victims of their ignorance of mental health: “Many people go through their entire lives never seeking out a mental health professional, but the absence of mental illness does not necessarily mean mental health. Lots of individuals struggle to concentrate at work or home, feel fatigued, are irritable, and feel tense. These complaints are common reasons why an individual seeks therapy. Seeing a therapist can improve your mental health by teaching you the skills to cope better with stress and be more adaptive to change, promote your productivity at work, and explore important factors that will allow you to have more fulfilling relationships.”⁵

In the same perspective, “Some illnesses, such as depression or anxiety, are very treatable especially when discovered in the earlier phases. Unfortunately, many conditions are not recognized in an early stage and only become evident during the midst of a crisis.”⁶ Unfortunately, since such services remain highly expensive and unpopular, many people fall in the hands of quack counsellors who offer much advice without proper diagnosis. The stigma that affects psychotherapy has such negative consequences that many people who experience men-



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tal health issues fall in the hands of quack counselors. It is expedient that as people do regular general medical check-ups, should consider to seeking support for their mental health, even when they do not have obvious symptoms.

As far as mental health is concerned, we are co-responsible: “Let people realize clearly that every time they threaten someone or humiliate or hurt unnecessarily or dominate or reject another human being, they become forces for the creation of psychopathology, even if these be small forces. Let them recognize also that every man who is kind, helpful, decent, psychologically democratic, affectionate, and warm, is a psychotherapeutic force even though a small one.”⁷

In our little Society of the Missionaries of Africa, the leadership has been recommending therapy to many confreres who go through traumatic and other glaring stressful situations or when there are some issues like alcoholism and some addictions that affect negatively the community and pastoral life. I strongly recommend, at least periodically, to voluntarily have mental health assessment as a normal routine. Insisting on holistic formation without a holistic health care may leave many confreres at risk. Normalizing visits to therapists could alleviate the stigma that comes along with visit to rehabilitation centres and so, improve the health of the society and prevent mental health issues from occurring. Somebody who has been helped by a therapist needs more support to enable him/her to be integrated into society. Stigmatisation and rejection cause more damage to the convalescent person. Let us learn to visit psychotherapists.

¹ M.O. OLATAWURA, Psychology and psychiatry, Ibadan, Spectrum books Limited, 2008, p. 1.

² Cf. Linda SELIGMAN, Diagnosis and Treatment planning in Counseling, third edition, Springer science +business media, New York, pp 55-57.

³ Linda SELIGMAN, P. 59.

⁴ URSULA E. OBERST AND ALAN E. STEWARD, *Adlerian Psychotherapy. An advanced approach to individual psychology*, London and New York, Routledge, 2003, p. 51.

⁵ <https://www.sankofapsychology.com/regularly-seeing-a-therapist-is-just-as-important-as-seeing-your-physician/> Consulted on January 06, 2021.

⁶ <https://www.sankofapsychology.com/regularly-seeing-a-therapist-is-just-as-important-as-seeing-your-physician/> Consulted on January 06, 2021.

⁷ A.H. MASLOW, *Motivation and personality*, New York, Harper and brothers' publishers, 1954, p. 321.

Gilbert Rukundo





Concerning the Promotion of Brothers in our Society



The following reflection was composed by the staff of the Spiritual Year in Kasama sometime in 2007. The message remains relevant to all our discussions concerning the brothers.

The situation as we see it

Experience has shown us that most of the candidates who arrive at the Spiritual Year have already made their “discernment” as far as becoming a priest or brother in our Society. This is something that begins in the First Phase Centres where, when the list of new candidates is received, it is already indicated whether each candidate is a candidate for the priesthood or the brotherhood. Even here at the Spiritual Year we receive a similar list. This is further emphasised on the evaluation forms we use where the Formators are asked to indicate “...candidate for (priesthood or brotherhood)”. Some of our candidates have never been asked. How can they have discerned it? How and when such decisions are made remains one of the great mysteries of our Society.

Whether we want to admit it or not, many of our candidates have



grown up in the clericalized church. It is within such a church that our candidates first come into contact with the Missionaries of Africa and for the vast majority of our candidates, Missionaries of Africa = Priests. What they see are priests who have worked in their parishes and who often become role models for them. This is something toward which they want to strive. What they should be helped to see is Missionaries first and priests or brothers second.

The declining number of brothers in our Society is a reality we are facing and it is unfortunate that, due to this situation, many of our candidates have not had contact with the brothers of our congregation. For some, it even comes as a surprise that brothers exist. Even the brothers we currently have are somehow in the background, while the priests are more visible. Here in the Province of Zambia, some brothers are not visible due to the nature of their work mainly in administrative tasks. Could it be a case of “out of sight; out of mind”?

It is unfortunate that, for some of our candidates, brothers are still seen as “second class confreres”. The priests are the visible ones, while the brothers work in the background.

How Do We Deal With This In the Spiritual Year?

Here in the Spiritual Year, we feel that, first and foremost, we are preparing our candidates for a missionary vocation. Within this context, we feel that our primary aim is to help prepare our candidates to answer the call to missionary discipleship. It is hoped that such an approach will provide a wider framework and help our young men to see their vocation in a wider perspective.

The three-week session on the Gospel of St. Mark emphasises this call to discipleship first and, only then, questioning how I am called to live out that discipleship in a real and concrete manner. As much as possible, we try to avoid talking of a theology of priesthood or a theology of brotherhood, but focus rather on a theology of discipleship for the African world we face today. The vast majority of our sessions and our day-to-day contact with our candidates, both as a group and as individuals, have this as our primary objective.



We feel such an approach is very much central to the Ignatian Exercises that form the core of our year together. It is only within such a context that our candidates can really begin to talk about priesthood or brotherhood. Within this context it becomes discipleship first and only then priesthood or brotherhood.

The first question we need to help our candidates answer is: Do I have a missionary vocation? If the answer is “Yes” only then should we attempt to uncover the answer to the next question: How can I best carry out this vocation? - As a priest? - As a brother? This is a process that takes time and, while experience has proven that some of our candidates during the Spiritual Year are able to make such discernment, others need extra space and more time. The Spiritual Year is not always the ideal stage of formation to make such a decision.

In the past few years, there has been one or two of our candidates who have shown interest in and have become aware of the possibility of becoming a brother in our Society. Often, this comes about in the process of Spiritual Companionship as well as during the six-week immersion experience. We encourage such discernment within our candidates. In such a case, we would usually ask the candidate to allow the period of Stage to confirm them in their choice. Therefore, we see the period of stage as being crucial in the choice our candidates make.

Presence of brothers in the formation

We would love to see the presence of more brothers within our formation process. Such a presence is important and, we feel, would give a different perspective to our formation process. It would provide our candidates with the opportunity to ask questions concerning this important aspect of our Society. Here in the Spiritual Formation Centre, we would welcome the addition of a brother to our formation team as is now the case in Bobo. This would allow our candidates to have a concrete exposure to this important aspect of our Missionaries of Africa identity and see brothers in more than an administrative or practical capacity such as building. It is difficult for us as priests to speak about the role of the brother. What would be more helpful would be to have a brother come to share his experiences of Missionaries of Africa life as a

brother as well as to share why he came to choose this way of carrying out his missionary calling.

Through all of this, it is, we feel, important to have this exposure from the very beginning – even before entry into the First Phase Centres. There is an important role to play here by the vocation animators of the various provinces and sectors as well as by our pre-First Phase Centres that are becoming more common in our Society. We need to avoid blocking our candidates in at the early stages of formation. Enough information needs to be given, but we should be careful not to force such a decision too soon. Each case needs to be taken individually and each of our candidates needs to be helped to make a good discernment firstly on his call to missionary discipleship and only then to how to live out that call – as a priest or as a brother in our Society.

We all have a role to play in this discernment. It is not only those in the formation centres of our Society who are the formators. Each member of the Society must see himself as an animator!

Francis Barnes



Kasama, Zambia 2006



Books and Articles published by Confreres and Msola

Moussa Serge Hyacinthe Traore, *Pope Francis Describes What is True and Holy in Islam*, in *Journal of Ecumenical Studies*, Vol.56/2, Spring 2021, pp. 244-274.

Remi Caucanas (PISAI Associate Researcher), *Jacques Lanfry, un lion, l'Église et l'Islam*, préface M. Fitzgerald, PISAI (coll. Studi arabo-Islamici n°23), Rome, 2021, 510p.

Joulain Stéphane, *The Sexual Abuse of Minors : Clinical and Psychological Perspectives on the Perpetrators*, in *Marriage, Families & Spirituality*, 2020, n°26(II), pp.148-162.

Joulain Stéphane, *Vous avez dit pédophile ?* in *Lettre aux communautés* n°303, 2020, pp.35-43.

Joulain, S., Demasure, K., & Nadeau, J.-G. (Eds.). (2021). *L'Église déchirée : comprendre et traverser la crise des agressions sexuelles sur mineurs*. Montrouge: Bayard.

Stéphane was responsible for the overall coordination of the book and wrote four chapters himself:

- *Les auteurs d'agressions sexuelles sur les enfants : tous des pédophiles ? Quels mots pour en parler ?* pp. 145-164.

- *Quels soins pour les prêtres auteurs d'agressions sexuelles ?* pp. 181-196.

- *Les clercs et personnes consacrées, des auteurs d'agressions sexuelles comme les autres ?* pp. 197-211.

- *C'est grave, mais est-ce un péché ?* pp. 272-285.

- Andreas Göpfert, *Expériences personnelles de dialogue œcuménique. Témoignages de Missionnaires d'Afrique*, RD /JPIC Rome, 2021, 40p

The Archivist

José-Vicente Sotillo

1936 - 2020



Pepe (Joseph), who suffered from chronic asthma, dedicated his entire life to the Mission in Africa, with many other Missionaries of Africa confreres. He was able to devote himself to the service of Africa in the places and countries to which he was sent, in constant dialogue with his leaders.

He was born in Navalperal del Tormes (province and Diocese of Avila) on September 22, 1936. His parents, Isidro and Pilar, had five children, all of them deeply religious. His father was a doctor and his mother a teacher, who did their best to educate their children well

and pursue higher studies.

When his father was transferred Pepe asked to enter the Seminary of Badajoz, in the southeast of Spain. There he studied philosophy for three years and theology for two. Being already quite mature in his missionary vocation, he asked to join the White Fathers to fulfil his great desire of becoming a missionary in Africa.

In 1958 he was in Gap for his novitiate. In 1959 he went to Carthage, completing the two years of theology that he had not done. On January 29, 1961 he was ordained a priest in his home Diocese, Avila, where Teresa of Avila was born and began her Carmelite reform. He was now ready to fly to Africa.

Missionary in various countries

His first missionary experience in Africa was in Mozambique (1962). In 1967, he was appointed to Logroño, where we had the First Cycle Formation Center. There he spent the year 1967-1968. He was later appointed for missionary animation in Sevilla, where he joined



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the community and devoted himself to sharing his African experience and promoted missionary vocations (1968-1969). However, after a two-year stay (1970-1972) in Switzerland (Fribourg) for health reasons, he returned to the community in Sevilla for one year. Symptoms of his illness (asthma) appeared and never left him. He finally returned to his beloved Africa in 1973, to DR Congo, where he would stay for a relatively long time (1973-1983). In 1984, he was appointed to Switzerland (Fribourg) for the same health reasons. He made himself available for missionary animation there for ten years (1984-1994). He had to change course in 1994 and went to

Ireland to learn English to be appointed to the Province of Tanzania/Kenya/Sudan, where he had to learn Swahili (the lingua franca in the region). In fact, the political situation in the DRC and the war provoked and fueled by rebels forced many missionaries to leave. He was appointed to Tanzania, where, for 20 years, he devoted himself to serving the people and the Christian communities.

His life had been a constant struggle between his desire to remain in Africa for good and his chronic illness (asthmatic bronchitis) which forced him to leave Africa several times, on some occasions for many years. His so-





journals in Spain were relatively short. After his ten years stay in the DRC, especially in the Maniema (1973-1983), after his stay in Fri-bourg also for ten years, (1984-1994), he spent 24 years in Tanzania (1995-2019).

He returned to Spain on 11/06/2016 for the death of his sister Maripí and his stay, which should have been three months, was extended for another five months. Upon returning to Tanzania, he wrote to the Provincial Delegate of Spain. He told him that the 8-month stay he had just made in Spain was "a rosary of medical visits, medical examinations, injections, infiltrations, change of glasses, hearing aids, etc." He added that he sweated a lot during his stay in Dar-es-Salaam. When he arrived in Mwanza, he found the climate was much better and the two confreres, one of whom was the only Vietnamese in the Society, were very kind to him. In another letter addressed to the Provincial Delegate of Spain, he acknowledged that if necessary, he was ready to go and to live in a home for the elderly. According to him, his health was better than in Spain.

Return to Spain

Three years later, on January 2, 2019, he was appointed to Spain permanently, given his age and health.

It is striking to note that what was said about him before he joined the White Fathers remained true: that he was very simple, devoted, well-balanced, prudent, of a firm will, of intense spiritual life, loved in his village, always in a good mood and delicate in his relations, everything matched well with what was said by his Novice Master. For the rest of his life he remained what he was then, in all simplicity.

During his last stay in the Vithas hospital, not far from the house, from September 15 to October 6 2020 we were not allowed to see him because of the COVID-19; but he was in constant dialogue with the superior of the community in Madrid. Each day he sent him the news on his cell phone, to which he also replied faithfully. He told us about the ups and downs of his condition. He made statements that showed that he was in communion with the community and each of the confreres. Here are a couple of samples: "I had a bad night. This is purgatory in advance". "How are



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things at home...and in the other houses?"; "I can't breathe well...they are taking good care of me."; "Thank you for your fraternity..."; "A nurse from Burkina enquired about you..."; "How is the staff...?"; "How are the confreres that are hospitalized and infected with C. O. V. I. D. 19?"; "Thank you very much. Community life is a true gift from God!" He named the confreres who were in hospital and asked about their health.

On October 5 "I am improving. Prepare my room. I am about to leave the hospital." The same day but a bit later: "I am in great pain. They are looking for the cause.

Pray for me." The next day, October 6, around 2 p.m. we were told that our confrere Pepe (Joseph) had died in the hospital. He knew well that this respiratory illness would lead him to the Father's house.

Most of the confreres with his brothers and sisters, nephews and nieces, friends and acquaintances we gathered the following day to accompany him to his final resting place. His mortal remains are in the columbarium of our house in Madrid.

José María Sarasola Celaya



Yves Gaudreault 1928 - 2020



Yves Gaudreault was born on August 6, 1928, in La Malbaie, Quebec to Édouard Gaudreault and Georgette Lavoie. He was the second of seven children.

After his primary education in La Malbaie, he did classical studies at the Chicoutimi Seminary, where he obtained his Bachelor of Arts degree in 1948. After dreaming of studying engineering, he accepted the Lord's invitation to the missionary life, which he had been feeling for several years. He entered the novitiate of the White Fathers at Saint-Martin de Laval,

and from there, he studied theology in Vanier. On June 26, 1952, he took his missionary oath and was ordained a priest on January 25, 1953.

Studies in Rome and Bible teacher

In September of that year, he went for his university studies in Rome. He obtained his licentiate in theology from the Gregorian University in 1954 and 1956 earned his licentiate in Sacred Scripture from the Biblical Institute. He exhibited brilliant and orderly intelligence throughout his studies, with excellent and sound practical judgment. He had a generous, jovial, open and sympathetic character. He had the temperament of a leader who knows how to assume his responsibilities. He had sincere and solid piety and a great spirit of faith.

He was appointed to the Vanier Theology Centre on June 29, 1956. He was formator and Bible lecturer until 1961, when he was appointed to Africa, to Kipalapala in Tanzania, for the same task until 1964. He was delighted there. He saw



himself there for life.

He was, in fact, very much appreciated by his colleagues as well as the students. But he had to return to Canada because of polio that same year. Thus began a long period of physiotherapy that lasted a year and a half. Imagine the courage and effort it took for him to slowly regain the use of his legs!

Positions of responsibility

Despite his frail health, he was appointed rector of the Missionaries of Africa scholasticate in Vanier, a suburb of Ottawa, on June 24, 1965, a position he held for six years. Although the illness did not handicap him, it diminished his physical abilities; he became tired more quickly. However, for several years his health continued to improve.

In 1971, at his request, he was sent to Loyola University in Chicago to obtain a master's degree in social psychology. He returned to Canada in 1973 and was appointed Provincial Assistant for Canada. He was elected First Assistant General of the Society at the 1974 Chapter in Rome. It was during his tenure as Assistant General that the formation sessions in Jerusalem

were developed; Yves played a leading role in this project.

Mission in Africa

At the end of his mandate, six years later, he was in Tanzania at the parish of Makokola, in the Diocese of Tabora. He served as curate and eagerly began to study Kiswahili. He stayed in this parish for three years.

In 1984 he was appointed professor of Bible at the Catholic Higher Institute of Eastern Africa in Nairobi, which he also held for three years. Then from 1987 to 1991, while serving as curate at South B parish in Nairobi, he was a professor of Bible at the Theological College of Religious in Nairobi. He was subsequently called to Jinja, Uganda, in 1993, as formator and Bible teacher at the First Cycle of the Missionaries of Africa. He was there for two years.

What is striking in Yves' missionary itinerary, if we exclude his presence on the General Council of the Society, is that he remained at the service of initial formation until his final return to Canada. He was always present, both within the Society and in the African Institutes, as a member of formation centres for aspirants to



the religious or priestly life. He was a "born Formator"! Of course, one could sense the diligence he put into the preparation of his courses. But he was also attentive to the human and spiritual formation of the young people he taught. For him, accompanying young people in their vocational journey was just as important as learning the secrets of Sacred Scripture.

Return to Canada

He went back to Canada in 1995 for a sabbatical year and was subsequently appointed to the province. He devoted himself to biblical and ecumenical ministry in the local church. He was also available to accept requests for retreats coming from religious communities.

Due to his failing health Yves was admitted to the Centre Cardinal Vachon in Quebec City in 2008. At first, his family was close and communicated with him often.

On three occasions during the holidays, he was able to visit his family in La Malbaie. But he had to give up travelling because he could no longer move around on his own. He bought a four-wheel mobility scooter and was able to go outdoors during the summer. He had to give up these outings after two years, as he really needed to be accompanied.

He was very lonely during the last years; he suffered a lot at times, but without complaining. His movements were reduced to a minimum. He spent a good part of the day sitting in his chair. For the final six months of his stay at the Cardinal Vachon Centre, he was transferred to another section of the infirmary where his needs could be better met. By November 20, 2020 his health seriously deteriorated and he was taken to the *Enfant-Jésus* Hospital in Quebec City. He died there on November 26, 2020, at the age of 92.

Jacques Charron



Guy Larouche 1940 - 2021



Guy was born in Sainte-Jeanne d'Arc, in the diocese of Chicoutimi, on March 9, 1940. He was the son of the late Yvonne Bouchard and the late Adélard Larouche. The family had thirteen children, five girls and eight boys. Guy was the youngest of the family. The religious climate in his family was such that his vocation developed almost naturally. Such was his witness one of his fellow students at the Chicoutimi seminary was so touched to the point of wanting himself to become a Missionary of Africa.

He entered the novitiate of Saint-Martin de Laval on August 18, 1962. He did his theological studies at our scholasticate in Vanier; it was there that he took his perpetual oath on June 18, 1966. He was ordained a priest in Chicoutimi on June 18, 1967. At the end of his studies, one of his formators wrote about him: "Brother Larouche seems well balanced to me. Being conscious of his physical limitations, he is prudent but at the same time tries to give his best in his formation. As regards the rules Guy shows great fidelity and consistency. He seems to be perfectly at ease with everyone in the community. I am convinced that Guy will make a good, dedicated, conscientious and zealous missionary".

Mission in Uganda and Canada

Guy was appointed to Mbarara Diocese in Uganda. He arrived in Butale on January 20, 1968, as a curate. The adaptation was smooth. But he had to learn the Runyankole language on his own. During his first ten years he wor-



ked as a curate or parish priest in five different parishes. He followed a renewal course at the Dominican Pastoral Institute in 1976-77.

On January 1, 1981, he returned to Canada and was named superior of the Chicoutimi procure. However, he went through a more difficult period in 1985. He had a tendency of being depressed. He was helped by Dominican specialists in Saint-Sauveur des Monts. He also took some rest at the provincial house in Montreal. The following year, he was in Granby with Father Chicoine for a partial rest in a parish and returned to good form.

Returning to Uganda

He attended the retreat session in Jerusalem in September 1987 before returning to Uganda. He continued to work as a curate in Ibanda, in the same Diocese of Mbarara. In November 1988 he was able to write: "How time flies! It is already a year since I returned to Uganda, on December 18, 1987. I give thanks to the Lord for this return which was made without any great difficulty. I can tell you that this year's report is positive and that I hope to be able to finish my normal term of four years. I

love my pastoral work; I love the Ugandans and Uganda; I love the beautiful sun and the warmth of Africa. You know the conclusion."

However, Guy had an accident with his motorcycle in 1989 and broke his leg. He was advised to return to Canada for treatment. On his return the following year, he was appointed to the Vocation Promotion Centre in the capital Kampala. Eight young people were in the centre preparing to begin their missionary formation in Tanzania a few months later. Guy was responsible for their initiation and was also the bursar of the house.

And back to Canada

In 1992, he returned to Chicoutimi on leave and for missionary animation work. It was also the celebration of the 25th anniversary of his ordination on June 18, 1992. He decided to take a sabbatical year to study counselling in Calgary. Unfortunately, he left Calgary after a short time because he did not like the experience. He found himself having to face a solitude that he had difficulty coming to terms with. He returned to Montreal on Boulevard de l'Acadie and was accompanied by a psychologist to tackle his depressive ten-



dency. The following year, he was made assistant bursar at Argyle House in Ottawa, a mandate that was renewed until the end of 2003. He was also involved in missionary outreach work and weekend ministry in various parishes. In 2000, he was elected provincial councillor.

In June 2004, he was appointed as a collaborator in the Chicoutimi procure. He did an excellent job there. He started dreaming of returning to work in Uganda following an invitation of a confrère. He would first go to Rome before continuing his journey to Uganda. He would be delighted to return after 19 years of absence. His superiors made it clear that it was not reasonable to think of returning to work in Uganda.

He moved to Mgr. Paré Residence, where he joined three confreres in 2008. He continued doing Sunday ministry as his strength allowed. He had low moments, but he pulled through with prayer and accompaniment. During the same period, he had pros-

tate cancer and various other ailments. But he always managed to pull through. He attended the session for the seniors in Rome in 2011.

The last years

In his final years, especially from 2014, he missed someone he could confide in. Pancreatic cancer robbed him of much strength. He had to move at the end of 2020; he was taken to the hospital and ended his days in a Centre not quite adapted to his situation. He suffered from it.

He passed away on February 11, 2021 at the Chicoutimi hospital. He left us at the age of 80, after 54 years of missionary life in Uganda, Ottawa and Chicoutimi. The funeral took place privately on Saturday, February 20, 2021 at the Chicoutimi cathedral. He was cremated at the Alliance funéraire du Royaume crematorium and the ashes were placed in the Saint-François-Xavier Mausoleum/Columbarium.

Jacques Charron

Alain Bedel 1925 – 2021



Alain was born on February 6, 1925, in Le Mans. He finished his secondary school studies at the Notre-Dame de la Sainte-Croix College. During the war he did an internship in a family clinic, as a nursing assistant. When he went to Kerlois, his father was at the time a magistrate, chairman of the Court of Appeal in Douai. Alain stayed in Kerlois from 1945 to 1947, then joined the novitiate at Maison-Carrée and studied theology at 's-Heerenberg between 1948 and 1951. He was ordained a priest in Galashiels, Scotland, on May 31, 1952. His appointment informa-

tion sheet states that he "writes and speaks English well; one of the few who can pronounce the 'th' well.

Mission in Tanzania

His first appointment to Tanganyika came immediately. He had asked for Mbeya diocese, but he was sent to Bukoba diocese for parish apostolate. He spent some years in Nyakahura, Bugene, Kashozi, Nyakahura, Rubya and Rulenge. In 1960, the year the diocese of Rulenge was created, he went on home-leave and joined his family in Orléans. He returned to the country in December to continue working in parishes. The provincial, Gérard Laliberté, in 1963, wrote that he saw in him someone more involved in development work than in pastoral activities. In June 1968 he went for his 30-day retreat to Villa Cavalletti, in Italy.

Although the country became Tanzania on April 27, 1964, through its federation with Zanzibar, there is no record in Alain's writings neither of this event nor of events in France in 1968. He went



back to the diocese of Rulenge in August 1968, to Rukora, Bushangaro, Bugene, Rulenge, and in April 1978 to Chato, a newly founded mission, where he met the future president of Tanzania, John Magufuli (buried on March 26, 2021), who was 19 years old at the time. Alain said that he had long kept ties with him, especially before the political involvement of this future president.

Solar energy

The main focus of his work was the installation of solar panels, which became an increasingly important part of his activities, to the point that he forgot to correspond with his family, who often asked for news of him. In 1968, he was in contact with a member of the Ministry of Foreign Affairs to give presentations with slides. In 1995, he founded "Solar Energy Katoke", an association for promoting renewable energies and a development centre, with two young French technicians from Bourgoin-Jallieu. In 2008 he wrote: "I am called upon from all sides and am constantly on the road. On Sundays and feast days in outstations, on the other days of the week for maintenance of installations for solar water and electricity or for in-

stalling new solar systems for dispensaries or even hospitals of 100 to 200 beds where ten to twenty kilowatts are needed, with nearly a hundred panels of 175 watts each. Fortunately, my French and Swiss suppliers are very obliging, as is my Dutch supplier. I trained four young people, including a girl who spent two years in a technical school for that".

While he was on leave in France in 2011, one of his sisters became concerned about his health; she thought it would not be suitable for him to return. But he replied: "What am I going to do in France? I still don't see anyone there to take over the job of ordering equipment and monitoring the solar panels..." In October he attended the session for seniors in Rome, stayed in Paris for a while and managed to return to Tanzania, in September 2013, on the condition that it would be the last time.

There was good news in a letter from the Bishop of Rulenge, dated September 9, 2014: 'Alain Bedel has seen a doctor and is in good health. I have known Father Bedel since I was eight years old. You can imagine, I am now 58 years old. It will always be nice to have him with us, like a grandfather. We still want to have him in our dio-



cese. He is happy at the minor seminary, and he helps us a lot. In fact, he is a good representative of the Missionaries of Africa, our fathers in the faith. He is still in great shape for his 80th birthday.” Alain returned to France very tired in August 2014.

In France

On December 1, 2014, he was appointed definitively to France. Still, he would have a chance to return to Tanzania for a final farewell, thanks to a family of one of his friends who accompanied him there. Mrs Van Haren gives an account of the trip, "It was a beautiful experience. Alain was often very emotional and needed more moral and physical support than I thought before leaving. I had to push him to move on gently; at the beginning, he was as if paralyzed: going from Dar-es-Salam to Mwanza, then from Mwanza to Katoke. During the last part of the trip, he began to feel stronger, more confident: he walked a little more, even alone. He took a car to cover a minimal distance on the mission field, and he listened to the confessions of the Sisters and said Mass in the parish church of Katoke and

Nyamirembe..."

On May 15, Alain finally moved to Billere from where Ludwig Peschen had written to him earlier in the year, "I remember the times when you would pass through Nairobi, loaded like a donkey, with all sorts of materials or tools for the solar panels, and I would take you to Wilson Airport. Your great asset was always your unique smile..."

In the peaceful environment of the Pyrenees he spent a few years in the retirement home, always so kind, but getting weaker by the day. At the Eucharist he could only take communion from the chalice. He could no longer make himself well understood, especially since he liked to express himself in Swahili.

In an article about his projects, he was described as a "man of light"... On February 15 2021, the eve of his death, I could just about understand the few words he addressed to me - he said: "Turn off the light above my bed". He was then ready to enter the "light of Christ".

Georges Paquet



Juan Manuel Perez Charlin 1945 - 2021



Charlín, as we called him, was born in Madrid on April 23, 1945. His parents, Andrés and María, originally from Galicia in Spain, moved to Madrid after the Spanish Civil War. Therefore, Charlín and his brother Javier were born in the capital. His father, who first worked in a notary's office, became a soldier.

Charlín was 14 years old when he joined the group of the Legion of Mary in the parish, visiting the sick in their homes and in hospitals. Upon finishing high school, he opted to study industrial engineering at the University, but soon

felt called to the priesthood and to the missionary life in Africa. He contacted the Missionaries of Africa and, at the request of his father to take first a year of reflection, he worked in a store. After a year in 1963, he entered the White Fathers' philosophy seminary in Logroño, where he met Juan José Omella, the current Cardinal, Archbishop of Barcelona, as a fellow student with whom he developed a deep friendship. He joined the novitiate in Gap in September 1966. His formators in Logroño and at the novitiate described him as "solid, intelligent, open, dynamic, kind, simple, deeply spiritual and always in a good mood."

He completed his theological studies in Heverlee (Belgium), took his Missionary Oath on May 5, 1970, and was ordained a priest in his parish in Madrid on May 22, 1971.

Since his father died in 1969, Charlín was first appointed for missionary animation in Spain in order to stay with his mother, who was suffering from serious health problems. In 1974, after his mother's death, Charlín left for Africa.



Round trip mission to Burkina Faso and Spain

He was appointed to Upper Volta (Burkina Faso), in the diocese of Bobo and, after studying Bambara at the language Centre of Faladyè (Mali), was assigned to the parish of N'Dorola. In September of the same year, he was appointed curate in the parish of Konadugu. In 1979, after his holidays in Spain, he returned to Konadugu but in September 1981, he was curate in N'Dorola until 1982, when he was asked to return to Spain to take charge of the Formation Center for Missionaries of Africa candidates at the Africanum.

According to his Regional, "Charlín is a joyful and generous man, admired by his confreres and the people, with a gift for learning languages. He speaks Dyula very well and has begun to study Senoufo. He has a serious eye problem that affects both reading and travelling. Charlín himself said that he sometimes waved at trees when he was on his motorcycle, thinking that they were people. Once back in Madrid, in 1981 and 1982, he had his eyes operated on.

I had the opportunity of living

with him for two years (1983-1985) at the Africanum. I was asked to study biblical theology. Since Charlín was alone at the Formation Center, the Provincial of Spain, Fr. Javier Larraya, suggested that I do so at the Faculty of Theology of Comillas (Madrid) and accompany Charlín at the Formation Center. Thus, I was able to see, personally, the qualities that those in charge spoke of. He was a man of prayer with a deep sense of poverty that he lived with conviction, which was not always the best thing for the bursar of a youth centre. Occasionally, I told him so, reminding him that "the cheapest is not always the most economical". Despite this aspect of austerity, he was very popular with the students. Here is the testimony of Jaime Soto, a former candidate. He wrote me after hearing of Charlín's death. "Many of you sowed the seed of the Gospel in me, especially Charlín and Eugenio Bacaicoa. It is hard to hear that they have left us". He also asked me to pass on this message to his brother Javier: "I regret the death of your brother, and I offer you my sincere condolences. Your brother, who gave me a truly Christian formation, loved us like his children. In truth, you had a great brother, an extraordinary man. I pray to the Lord to



welcome him."

After participating in the Biblical session in Jerusalem in 1987, from June to September, Charlín returned to Konadugu as parish priest.

In July 1993, he was again appointed to the Africanum in Madrid. However, this time, besides being in charge of the Formation Center, he collaborated regularly with the Spanish International Radio and the magazine "ECCLESIA" on African issues.

In May 1998, he participated in the General Chapter, and in October of the same year, he succeeded Fr. Benito Undurraga as Provincial of Spain. In 2004 he participated again at the Chapter, and in May 2005, he returned to Burkina Faso, to Ouagadougou as formator at Maison Lavigerie.

Definitive return to Spain

Juan Manuel returned definitively to Spain in July 2013 and joined the missionary animation team in Sevilla. It was at that time that his real health problems began: his kidneys were not working any more. He had to undergo regular dialysis for more than a year. He

endured this situation with great serenity and a touch of humour. When the doctor spoke to him about the possibility of a transplant, he answered that it would be better to give that opportunity to someone younger since he was already 70 years old. In the end, following the advice of all, he accepted the offer and underwent surgery in September 2017.

Shortly afterwards he suffered from a skin cancer on his head. The first intervention in Seville in February 2020 was unsuccessful. Having sold our house in that city, Charlín, needing to continue his medical care, was welcomed, together with Fr. Cesareo Hoyuela, who accompanied him, in the community of the Claretian Fathers. Eventually, on May 25 he joined the community of Our Lady of Africa in Madrid, but on February 8, 2021 he had to be hospitalized in the Ramón y Cajal Hospital for a new operation. After a month and a half in the ICU (Intensive Care Unit), he went back to the regular hospitalization regime, convinced that everything was going well, but on the night of April 5 Charlín accompanied his risen Lord. During his stay in the hospital, his serene attitude had a positive impact on the staff that



Charlín avec Benito Undurraga, Manolo Morte et Dionisio Segura

cared for him. We, the White Fathers, deeply regretted not being able to accompany him more closely because of the COVID-19 situation. Only his brother Javier could visit him.

In conclusion, here is the testimony that was given by the Director of the magazine "ECCLESIA": "The ECCLESIA family has been mourning for some days now; on Monday in the octave of Easter, April 5, we lost our dear Juan Manuel Pérez Charlín, of the Missionaries of Africa, a man of long experience and a faithful servant of the African continent. For more than 20 years, he informed our readers about this continent's most significant social, political, and religious events. His view of

Africa was, in general, optimistic. He preferred to underline the signs of hope rather than the negative and catastrophic elements usually transmitted by the media. But, at the same time, he knew how to recognize the loss of identity of his people. Charlín was a simple man, and his deep voice contrasted with his fine sense of humour. When asked about his health, he would answer: "The only thing that works well is the transplanted kidney... and it is not mine".

May this faithful servant of the Gospel and of Africa, rest in the peace of his Lord!

José Morales



Franz Eickelschulte 1921 – 2021



Franz Eickelschulte belonged to the generation that suffered most from Hitler's dictatorship and the Second World War, as well as from post-war hunger. Franz was born on December 29, 1921, in Bottrop, a town at the centre of the industrial and coal area of the Ruhr region. His father, August, worked as a bricklayer. He died in 1946, leaving Franz's mother to care for the education of her five sons and three daughters.

Franz spent seven years in elementary school. It was during this time that he discovered his mission-

nary vocation. Franz enrolled and attended the minor seminary in Rietberg with his father's permission until 1935 when the fascist government shut the school down. After that, Franz entered the state high school "Burg" in the city of Essen. On February 7, 1941, he was called for military service and sent to the war front in Russia. He was taken prisoner in Russia from April 1945 until April 1948.

After the war, Franz decided to study construction engineering. However, he had to complete his vocational training before beginning his studies, so he decided to train as a carpenter. The call to missionary life resurfaced during the vocational training. Franz obtained his diploma as a carpenter after only 18 months instead of three years, and applied again to the Missionaries of Africa hoping to be accepted as a candidate. He graduated from high school in 1950, began his philosophy studies in Trier, and in 1953 he entered the novitiate in 's-Heerenberg and Montiviot, where he studied theology. On July 24, 1956, he took his missionary oath and was ordained



a priest in Galashiels, Scotland, on May 16 1957.

Appointments in Germany and in Uganda.

His first appointment was as bursar at the novitiate in Hörstel. However, after one year, he was appointed for two years in Uganda. He started his missionary life in the parishes of Rubaga, Kampala, Milala Maria and Mubende. He was later appointed novice master of the brothers in Hörstel. His time as novice master was short-lived, however. Vocations of brothers as well as for the priesthood were in constant decline, so the Province had to close the novitiate. Franz was appointed to the community in the Heerde-College in Münster. The diocese of Münster closed the college in 1970; however, the White Fathers kept a community in the city for confreres studying at the university or doing missionary animation in the diocese like Franz Eickelschulte.

In 1980, at the age of 59, Franz was appointed once again to Uganda. He started pastoral work in the parish of Nkozi. Six months later he was appointed parish priest in Mubende, a parish with 30,000

Christians and 57 outstations. Two years later, he was appointed spiritual director in the national major seminary of Ggaba. During these years, Franz was also involved in other activities such as improving fishing by building fishing boats in the carpentry of the mission. He also assisted the Sisters who were looking after the abandoned orphans.

Franz returned to his home province in 1999 at the age of 78. Still, he did not see himself as a retiree. He accepted to be appointed parish priest of St. Monica's parish, next to the White Fathers' Provincialate. For many years the White Fathers have put a confrere at the disposal of that parish. Franz was to be its parish priest for four years and was very much appreciated by the parishioners.

A well-deserved retirement

Franz had to accept the burden of his age, and so in 2003, he agreed to move to the retirement home in Hörstel. However, he was unable to move into the room he had occupied during his time as novice master because an association had bought the former novitiate building for therapeutic

fasting based on a Christian vision of the human person. For this reason, when the house was acquired, the association kept the chapel of the former novitiate and a confrere was made available for the celebration of the Eucharist and available when needed for those who participating in therapeutic fasting.

When the sector superior in agreement with his council decided in 2017 to close the community in Hörstel, Franz packed his bags for the last time. He joined the community in the Seniorenzentrum in Trier, where he arrived on October 10, 2017. During the first

months in the new community, Franz still participated regularly in the community prayer and community life. But his health deteriorated more and more, and communication became increasingly difficult. During the last ten months of his life he was not able to leave his room and on a number of occasions had to be taken urgently to the hospital as was the case on April 25. The medical staff testified that our confrere was a pleasant and very patient person. Franz passed away in the morning on April 28. The burial took place on May 5, 2021, in the presence of a small group in our plot of the city cemetery of Trier.

Hans Vöcking



Xavier Kieffer 1922 - 2021



François Xavier, called Xavier, Kieffer was born on November 26, 1922 in Limersheim, Alsace. He had his primary education in his village, followed by secondary education at the Episcopal College of St. Stephen in Strasbourg, then at the diocesan minor seminary in Zillisheim and finally at the philosophy seminary in Marbach. He was recruited into the German army and deployed to Leipzig and Salonika from January 1943 to June 1945. He returned home after a period of captivity and entered the major seminary in Strasbourg to study theology. He was ordained a priest for the diocese of Strasbourg on April 8, 1950. However,

he had been thinking about a missionary commitment for a long time and the superiors of the seminary and the archbishop were aware of this. It was therefore without difficulty that they gave him permission to apply to join the White Fathers, especially since there were 70 priests ordained that year by the Archbishop of Strasbourg for his diocese!

Round trip mission Tanzania-France

Xavier arrived at the novitiate at Maison Carrée in September 1950. He turned out to be a serious and conscientious novice, pious and obedient, rather reserved but nonetheless a good confrere. At the end of his novitiate he was appointed to the Apostolic Vicariate of Tabora in what was then Tanganyika. His first missionary experience was in Ushirombo, an old mission founded by Bishop Girboin in 1891. It was there that he began to learn Kiswahili. It was also there that he took his missionary oath on October 3, 1952. In October 1953, he was appointed to the minor seminary of Itaga, where



the superiors spoke of him as "an excellent and well-rounded staff member". Xavier was happy and looked forward to his future as a missionary.

But already in 1955, he was appointed by the Province of France to teach at the seminary of Altkirch, where German-speaking French fathers were needed. He graciously accepted his new appointment, at the same time expressing his deep disappointment: "When I left the diocesan clergy of Strasbourg I thought I would spend the rest of my life in Africa. And it's only two years since I took the oath!" Moreover, he considered himself ill-prepared for this new position as a teacher/propagandist. But he actually succeeded very well, and everyone was satisfied, except him who, as early as 1957, wrote to the bishop of Tabora asking him to recall him to his diocese. His request was heard and granted and in September 1958, he took the boat in Marseille and disembarked in Dar-es-Salaam. In December he was back in Ushimbo.

He stayed there for six years before being reappointed to France as bursar of the Rue Friant. He committed himself with calmness, courage and generosity. He was a

welcoming confrere, a man of conciliation who was always ready to help in the workings of this large community. When the time came for him to return to Tanzania, his departure was regretted by all and the provincial wrote to him that "if the general atmosphere of this house has improved, it is largely due to you". In September 1966 he went to Villa Cavaletti for the long retreat, and again left for the Middle-West Tanzania Region. This time he was appointed to the parish of Tongi, still in the diocese of Tabora.

In the diaspora in France

To the amazement of his confreres, a year later he asked to return permanently to France. He proposed to complete his licentiate in theology by doing a degree in literature at the University of Strasbourg in order to resume teaching. Thus, in 1969, he found himself teaching English at the college in Zillisheim, near Altkirch. He was happy there; but he became more and more isolated from the Society, and had very little contact with the confreres, even though he appreciated being visited. He remained there until 1987, when he retired at the age of 65.



He settled down in Heidwiller, near Illfurt. He lived in his house, where he cared for an old and sick woman and helped out the parish priests in the area. He found himself in diaspora and did not want to join a community, although he was always happy to receive the Society's publications and to welcome the provincial when he visited Alsace. In 2006, after the death of the person he was caring for, he saw no reason to stay there anymore and decided to return to his native home, in Limersheim, near Strasbourg, where his niece had arranged a small studio for him. He wanted to live out his old age close to his family. Pampered by his niece and her children, he spent happy years there.

However, there is an end to everything, Xavier was ageing and his condition required more attention and care than his nieces and nephews could provide. Thus, in 2017, he joined the White Fathers' community in Bry-sur-Marne at the age of 95, with about 50 years of life spent outside the community. It was anticipated that his readjustment to community life would be difficult, but he quickly became accustomed to it and found his place, even participating regularly in church services and vari-

ous community activities in his wheelchair. His family's regular visits were very helpful to him. Being naturally affable, he was at ease with the confreres as well as with the staff of the house. However, his memory gradually declined, so that in the last two years of his life, he no longer recognized anyone, not even his niece, who also gave up visiting Bry from Alsace. But it is noteworthy that the nursing staff appreciated him a lot until the end because he was very polite with them and he thanked them warmly for the least service. Little by little, we noticed that Xavier was getting ready for the big encounter; finally, he passed away peacefully on May 6, 2021. The funeral was exceptionally conducted in the chapel of Bry given that only four members of the family were able to attend during the pandemic. It is important to mention that François Xavier was, at his request, cremated the day before, so only his urn was in the chapel. The mass was presided over by Fr. Clément Forestier, superior of the house in the presence of the entire community. After all those years in the diaspora, he will now rest forever in the family vault in Limersheim near Strasbourg.

François Richard



Jean François Galtier 1943 - 2021



Jean François, the eldest of 4 boys, was born on June 27, 1943, in Naucelle, in Aveyron. He went to Rodez for his secondary education (St Peter institution and St Joseph college). Pierre, one of his brothers, told me: "He was a scout in the 1960s, belonging to the team of the swallows, where he was the leader - his totem was "the friendly marmot". After his baccalaureate, he went to Toulouse where he spent a year at the Faculty of Law. While there, he won the academy championship in the 100 m. and in rugby; he was both strong and fast, playing in the 3/4 position". He gave it all up to enter the diocesan major seminary of Rodez. He then thought

about becoming a missionary. In September 1966 he joined the White Fathers' novitiate in Gap, then went to Vals to study theology for one year before leaving for voluntary service overseas for two years in Mali in the parish of Kita teaching French at the mission school (1968-70). He completed his studies at the University of Ottawa in the White Fathers' community of Vanier, where he was ordained a deacon on January 15, 1972. He was ordained a priest in his village of Naucelle on June 21.

Mission to Tanzania, France and back to Tanzania

As he had asked for, he was appointed to Tanzania, and arrived in Tabora on September 1 for the language course in Kipalapala. In April 1973, he was appointed to the community of Kamsamba in the diocese of Mbeya. In his Christmas letter to friends in 1974, he asked for help and support for ten development projects. In May 1975 he moved to the parish of Irambo to take charge of the community.



He knew as early as February 1980 that he would have to return to France for missionary animation. The Provincial, Joseph Perrier, had written to him in November: "I have visited Caen... Jean Sahuc and François Beauchesne are already at work. They were very well received by all the clergy and the city of Caen. Jean Sahuc is in charge of the community of the Christian students, and François is in charge of the Mission promotion in Lower Normandy. This is what we would propose to you...". Jean François left for Caen at the beginning of January 1981 and remained there only until September 1981 because he found it difficult to fit in. Appointed to Toulouse he became the Regional Delegate of the Pontifical Missionary Works. There, he found his way! The National Director of the P.M.W. in Lyon was full of praise for him...very dynamic, a tireless traveler... "At present, he is very much involved in the preparation of the national missionary congress in Lisseux", wrote Joseph Perrier in a letter dated April 19, 1984.

In May 1985, he was again appointed to Tanzania. He was appointed to the parish of Manzese, Dar es Salaam; at the beginning of 1986 he was superior of the White

Fathers community and appointed parish priest by Cardinal Rugambwa. And this time, being in town he threw himself fully into animating the Christian community, in dialogue with the other churches and with Muslims. When the government decided in 1993 to allow private radio stations, the new archbishop, Bishop Pengo, asked him to set up a Catholic radio station. He wrote in *Voix d'Afrique*, No. 43: "We will get the necessary equipment which will be bought with donations from Catholic NGO's in Germany and the Netherlands and private donations from the diocese of Rodez. Our idea is to set up a radio station that would be accessible to everyone. We have named this radio station "Tumaini" which means "hope". The first private radio in Tanzania was born on February 3, 1994. In June 1993, he initiated the Video Center at Atiman House for video editing and local television. He was on leave several times in France, and on the last one in February 2001, he wrote: "The Diocesan Council and the board of the radio-video station have accepted the plan of succession. Officially, I will be leaving the direction of Radio Video Tumaini at the end of February. And on April 17, I will be in France on vacation with my



family...". And as active as ever before leaving he would set up another radio station for the diocese. He then was asked to go to Rome for the Missionary Service of the International Catholic Organization for Cinema and Audiovisual (OCIC) and perhaps replace the director, but this project never worked out.,

Back to France

Finally, Jean-François would join the community in Marseille in June 2003. In January 2005, he was appointed Director of Radio Dialogue while continuing his parish ministry. But he, who was in such good health, was gradually struck by Parkinson's disease. In October 2008, he wrote to the management of "Dialogue": "I am sorry that I have to relinquish my position, it has been a great pleasure and honour for me to serve Dialogue for more than four years. God bless you."

He would continue as superior of the community until October 2014, after which he moved to Billère to stay at "la villa". He then moved to the retirement home in June 2015 due to his inability to climb stairs. His disease evolved gradually, but he remained a fighter until the end, buying all kinds of equipment for physical exercise, participating in community life, going out for a good meal with his family or with his confreres; he loved to sunbathe in the park. From the day he left the University of Toulouse, he remained faithful to the call he received from Christ without ever backing down. Jean-François left us on May 17, 2021, to enter into a new life. On Friday 21st, together with his family, we celebrated the Eucharist in the church of Billère - he was 49 years a priest on that very day. He is now resting in the family vault in Naucelle near Rodez.

Georges Paquet



Charlin and Galtier at the Gap Novitiate 1966-1967

Missionaries of Africa

Father Xavier Biernaux, of the Diocese of Mechelen-Brussels, Belgium. He died in Goma, DR Congo, on the 22nd of July 2021, at the age of 85, of which 59 years of missionary life in the DR Congo.

Father Pierre Aucoin, of the Diocese of Montreal, Canada. He died in Sherbrooke, Canada, on the 29th of July 2021, at the age of 91, of which 67 years of missionary life in Great Britain, Zambia, Italy and Canada.

Father Jean Moriaud of the Diocese of Lyon, France. He died in Billère, France, on the 30th of July 2021, at the age of 85, of which 58 years of missionary life in Burkina Faso, in Chad and in France.

Father Luciano Colombo, of the Diocese of Milano, Italy. He died in Treviglio, Italy, on the 31 th of July 2021, at the age of 93, of which 70 years of missionary life in Tunisia and in Italy.

Father Jules-Joseph Deprez of the Diocese of Liège, Belgium. He died in Aye-Marche, Belgium, on the 2nd of August 2021, at the age of 94 wich 70 years of missionary life in Mali and Belgium.

Father Richard Archambault, of the Diocese of Providence, United States. He died in St. Petersburg, United States, on the 14th of August 2021, at the age of 80, of wich 49 years of missionary life in Ghana, Canada and the United States.

Father Jacques Pallas, of the Diocese of Rimouski, Canada. He died in Sherbrooke, Canada, on the 22nd of August 2021, at the age of 91, of wich 71 years of missionary life in the United States, Malawi and Canada.

Father Édouard Duclos, of the Diocese of Rennes, France. He died in Billère, France, on the 1st of September 2021 at the age of 97 years, of which 70 years of missionary life in Burkina Faso and France.



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Father Jan Mol, of the Diocese of Haarlem, The Netherlands; He died in Breda, The Netherlands, on the 3rd of September 2021, at the age of 86 years, of which 61 years of missionary life in Italy, France and in the D.R. Congo.

Father Felix Hoffmann, of the Diocese of Rottenburg, Germany. He died in Trier, Germany, on the 4th of September 2021, at the age of 84, of which 56 years of missionary life in Zambia, France and Germany.

Father Ghislain De Jaeger, of the Diocese of Brugge, Belgium. He died in Brugge, Belgium, on the 13th of September 2021, at the age of 96 years, of which 71 years of missionary life in the DR Congo and in Belgium.

Father Roger Bisson, of the Diocese of Manchester, N.H., U.S.A., who died in St. Petersburg, U.S.A., on September 27, 2021, at the age of 94, with 67 years of missionary life in Burkina Faso, DR Congo, Togo and the U.S.A.

Father George Smith of the Diocese of Motherwell, Great Britain, died in Glasgow on 4 October 2021 at the age of 82, of which 58 years were spent as a missionary in Tanzania, Canada, the Philippines, Kenya and in Great Britain.



Missionary Sisters of Our Lady of Africa

Sister Riek Freijse (Sr. Philomena). She died in Nuland, The Netherlands, on the 27th of July 2021, at the age of 88 years, of which 60 years of missionary religious life in Mali, Tanzania and The Netherlands.

Sister Denise Bouvy. She died in Lille, France, on the 10th of September 2021, at the age of 95 years, of which 66 years of which 66 years of missionary religious life in the DR Congo, in Belgium and in France.

Sister Barbara Oster (Sr. Wilhema). She died in Trier, Germany, on the 20th of September 2021, at the age of 95 years, of which 72 years of religious missionary life in Algeria and Germany.

Sr. Wilhelmina van Berkel (Sr. William-Marie) She died in Boxtel, The Netherlands, on the 10th of October 2021, at the age of 90 years, of which 67 years of missionary life in Tanzania and The Netherlands.



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| 490 | Guy Larouche | 493 | Alain Bedel |
| 496 | Juan Manuel Perez Charlín | 500 | Franz Eickelschulte |
| 503 | Xavier Kieffer | 506 | Jean François Galtier |

RIP

- 509 Confreres and Smnda recently deceased.

