

Petit ECHO

2023 / 06

1142

**Listening and collaborating
with the local church**

MISSIONARIES OF AFRICA





Listening and collaboration are two fundamental values that help us to foster unity, service and Gospel proclamation. These principles are essential if we are to carry out the mission confided to us and respond concretely to the spiritual and material needs of the people who welcome us.

First of all, we need to listen to God by praying and reflecting. Communicating with God and seeking his will in our daily lives gives us ears that are more open to the calls that God addresses to us through his people. We are called to be available to listen to people and offer them spiritual and pastoral care.

This attentive and profound listening to God's will makes us more able to collaborate. The community is then open to service, to work together, and to works of charity and evangelisation. Collaboration makes possible to unite individual talents for the common good.

In the one People of God, therefore, let us journey together, in order to experience a Church that receives and lives this gift of unity, and is open to the voice of the Spirit.

Pope Francis, Saturday, 9 October 2021.

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Salvador Muñoz-Ledo



I am so lucky to be me

I once heard a beautiful refrain...

I started writing this editorial a few days ago. It was late and hushed. I like to listen to music in the evenings, so I opened a jazz collection on Spotify and looked at the theme proposed for this edition. I took in the ideas as I listened to a refrain sung by an American jazz singer, the late Abbey Lincoln: “I am so lucky to be me”. I paused momentarily and said yes, so am I; I’m lucky and happy to be a Missionary of Africa! The song is actually about the joy of a girl who found her lover. A beautiful song! But why do I feel lucky and happy? Because I’m committed to following Christ, it’s simple and straightforward at the same time. The reflection continues...

Everything is clear...

For all of us Missionaries of Africa, what we commit ourselves to is very clear. Our Constitutions and Laws are very precise: fidelity to our original inspiration, beginning or continuing the dialogue of salvation, establishing, if possible, Christian communities, and serving the local Churches with our distinctive character (C&L 9). There are many more reasons for our existence, depending on the particular context that Christ’s Mission presents as an opportunity in our missionary lives. The beauty of this commitment is that we are never alone: we are part of a local Church, and we write the history of that Church with our lives.



Pawel Hulecki
General assistant



The history of the Church in Africa often refers to us as “the initiators”. Years go by, but we can retain this nickname with pride but more with humility, even today. Yes, there is no doubt that creativity and missionary zeal are not lacking! Here, I think of confreres who give themselves body and soul to the Mission, each according to their knowledge, gifts and the specialised formation they acquire. Our objective is also very clear. We want the Gospel to be rooted in people’s lives. And this in a concrete local Church. The last General Chapter reminded us of this.

Since the foundation of the Society, many of our senior confreres have contributed significantly to the birth and development of local Churches. They have also facilitated the transition of the Church to local clergy. Today, six of our ten brother bishops (including one cardinal) exercise the episcopal ministry at the head of dioceses in Africa, Laghouat in Algeria, Nouakchott in Mauritania, Bethlehem in South Africa, Goma, Kalemie and Kasongo in the Democratic Republic of Congo. Being part of the universal Church wherever we find ourselves in the world, whether in our country of origin or sent on Mission, we belong to a local Church.

Triple listening and collaborative action

The last General Chapter made us more aware of our specific way of bearing prophetic witness in and for the local Church. Before reading the articles in this edition, I suggest you re-read the Capitular Acts of our 29th General Chapter section that deals with listening to and collaborating with the local Church (p. 28-30). To refresh our memory and, at the same time, to challenge us personally on this subject. Two keywords can guide our reading and reflections: listening and collaboration. And for the latter to fulfil its Mission, I call it collabor-action.

-Listening: we are invited to listen with our ears for acoustic perception, with our eyes to ensure our attention and our presence, but above all with our hearts to strengthen our relationship, show our attachment and our openness. This listening is the “capacity of the heart that makes closeness possible” (Evangeliî Gaudium 171). Proximity



then opens us up to the mystery of being together, journeying together and working together.

Collabor-action: it fits in perfectly with the sign of the times that the universal Church, and each particular Church, is experiencing at the moment: synodality, an opportunity not to be missed. If we listen more and make more effort to collaborate with the local Church, we will be more prophetic witnesses.

I repeat the beautiful refrain I once heard: I'm lucky to be who I am... but I can always do more.





Official Communication

APPOINTMENT

Following the recommendation of the 2022 General Chapter
(C.A. Identity and Formation of the Brothers, n° 4, p. 39),
the Superior General, Father Stanley LUBUNGO,
after consultation of the Brothers of the Society,
in dialogue with the person concerned
and with the assent of his Council,
has appointed

Anthony BAALADONG
Brother Coordinator

for an initial term of three years,
from 1st July 2023 to 30 June 2026.

Rome, 19 September 2023

André-L. SIMONART,
Secretary General.





Collaboration with the local church

Atakpamé - Togo

When the Missionaries of Africa arrived in Togo, especially in the Diocese of Atakpamé, their primary objective was vocational and missionary animation. However, to be integrated into the Diocese, we asked for at least one parish to serve as our point of reference for outreach. The decision to ask for a parish was prophetic because, from that point onwards, we became integrated and known in the Diocese. We are now part of the dynamic of the pastoral work of the Diocese. We are the only male

missionary institute of priests in the Diocese, and we project a different image of the missionary Church.

Reading the signs of the time is part of listening to and collaborating with the local Church. The local Church draws up a pastoral plan to respond to the various questions from the faithful and the population. As Missionaries of Africa working in the Diocese, we participate in the pastoral plan of the Diocese to respond to these





Callistus Baalaboore at the awards ceremony
at Talo Catholic Primary School

pastoral situations. We are involved in areas specific to our charism and specialise in our various forms of formation: human and spiritual. In the field of catechesis, for example, we offer a range of formation programmes in collaboration with the deanery catechesis team up to the diocesan level.

As Missionaries of Africa, faithful to our charism, we are bearers of the Good News of Jesus Christ through our actions, life testimony and approach to people, announcing Christ to those around us. Our simple lifestyle and community life (prayer, community discern-

ment, solidarity and co-responsibility) are prophetic in the local Church. We often hear comments like, "We admire your community life, especially since you are of different nationalities; that's what we lack. We feel challenged in that aspect."

Listening and working together

The most important signs of listening and collaboration in the local Church today involve the means and structures of good governance in the parishes and the Diocese. Some five years ago, the Diocese drew up a five-year strategic plan which took effect in 2020; the focus now is on awareness and implementation of this Diocesan Strategic Plan. Raising awareness and implementing this plan involves teaching and learning about the Church's Social Doctrine. We, Missionaries of Africa, in collaboration with our parish unit for Justice, Peace and the Integrity of Creation (Association Sel et Lumière) and supported by the General Council through the solidarity fund, have organised formation sessions on the Social Doctrine of the Church for the eight (8) deaneries of the Diocese and some diocesan commissions and committees, as well as two other dioceses (Sokodé and Lomé).



Talo Catholic primary school, Togo

Our collaboration within the local Church and the initiatives we have taken have solidified the trust within the local Church: we have different approaches to speaking and acting in the areas of Justice, Peace and Integrity of Creation. At the bishop's request, we facilitated a formation session for the priests of the Diocese on the theme of "Mission in Pastoral Care". We are often asked to talk about our Missionaries of Africa charism and our missionary experience in other countries where we have worked. So we talk about inter-religious dialogue, inculturation, Justice, Peace and the In-

tegrity of Creation and other topics. Sometimes we are asked to help organise celebrations and private consultations in other areas, such as construction.

As part of the policy of child protection and the protection of vulnerable persons, we, the Missionaries of Africa, are called upon, especially by the Conference of Major Superiors of Togo (CONSUMATO) and other congregations, to sensitise their members and provide proper formation on child protection and the protection of vulnerable persons.



Other areas

Based on our daily commitment and collaboration with the local Church, we have built and furnished a nursery and primary school in Togo. This has contributed significantly to providing primary education, which still needs to be improved in some parts of the Diocese. We have also drilled a borehole in our neighbourhood to compensate for the lack of water, especially during the dry season.

We have a small, dynamic Justice, Peace and Integrity of Creation group known as the "Association Sel et Lumiere", which serves as the parish wing of JPIC. We teach the Social Doctrine of the Church. In collaboration with the group, we often appear on the diocesan radio station, presenting programmes on the Church's social doctrine, Justice and Peace. With this group, we organise sessions and workshops, both within and outside the diocesan school of theology, on the Social Doctrine of the Church. We participate in activities to deepen lay people's faith and knowledge of the Church.

Despite our modest contribution in listening to and collaborating with the local Church in many areas, there is still much to be done. Many of the structures in the Diocese need support if they are to impact the evangelisation of the Diocese. The commissions for catechesis, inter-religious dialogue and Justice and peace are areas that deserve further development in our listening and collaboration to help us better become prophetic witnesses in our environment and the Diocese of the whole.



Callistus Baalaboore



Listening and collaborating with the local Church

Mansa - Zambia

For the past four years in my ministry of serving the Sector of Zambia as Provincial Delegate, I have had the chance to visit dioceses and parishes where we are working. In my encounter with either the local ordinaries or the local clergy, I came to realize how much our presence in those dioceses is appreciated not only by bishops and priests, but also by lay people who knew our confreres. When listening to their stories, one has the impression that our confreres have just left those places. It is not

that these missionaries were perfect, but they left unforgettable memories in those places because of their dedication to missionary work, sometimes for their rigour in teaching catechism, etc.

In Zambia, especially in Mansa Diocese where I started my missionary life, there is a confrere often talked about who lived in the 1930s in Lubwe Mission called Colibault, Kolibo as known by the locals. He rests at Lubwe Mission cemetery near the Catechetical Training



Good Shepherd Prison Ministry in Kabwata



Centre which was recently renamed after him by Bishop Patrick Chilekwa Chisanga the Bishop of Mansa. This shows how laudable the work of that missionary was. Of course there are other missionaries who did well in Mansa Diocese. When you listen to the people you only hear simple stories of how dedicated they were, how present to them they were, how available for them they were, how prayerful they were, etc. These missionaries' lives were truly prophetic. They lived simply following the rules and demands of our Charism, at the same time serving the local Church.

Let us remember that the Missionaries of Africa only evangelized the northern and eastern parts of Zambia. But recently, the Archbishop of Lusaka made a very stunning declaration on the occasion of the blessing of our new Provincial house, saying that the entire Church of Zambia is indebted to the Missionaries of Africa for their work of evangelization. It is true that we were the pioneers of evangelization in Zambia, but the bigger part of the country was evangelized by Jesuits, Oblates of Mary Immaculate, Franciscans, etc. Without exaggerating, however, the Catholic Church constitutes the majority

only in places where the Missionaries of Africa evangelized. No wonder the Archbishop of Lusaka made such a stunning declaration.

It is not only the Archbishop of Lusaka who acknowledges that the work done by our confreres is remarkable, but also all the bishops I met during my community visitations. Be it in Mansa where the bishop is very happy with our confreres working in his diocese, be it in Kasama, in Kabwe, in Ndola or in Chipata, the stories are the same. Talking about Lumimba our parish, the Bishop of Chipata stated that it has become a formation place for the local clergy who would be working in the Luangwa Valley. His plan is to send his priests to stay with our confreres for a while to learn from them how to be with the people to experience the life they are living, in short to practice primary evangelization. He has many plans for that parish and wants us to remain there. This was for me something to be proud of. What we do, our life style, our way of evangelizing, is still inspiring local Churches despite our limited number of personnel and commitments in those Churches. Interestingly, even some of us who might have not much success in their placements, local churches



see them as models. This is not to spice up the story, but it is what I myself have heard from local ordinaries, local clergy and lay people I interacted with.

When we talk about listening and collaborating with the local church today, I understand what I have just shared above. First it is to live our Charism within the local church where we are by faithfully sticking to the basics of our missionary ideals, by being available to go where perhaps others may be reluctant to go. Here I mean places like Lumimba, Namushakende, Mayukwayukwa refugee camp, Karamoja, Arua, etc., to witness the love of God by living with the people in their day to day struggles. Our Charism is rich and I am very much convinced that, if lived faithfully, our presence will ever remain prophetic in the dioceses where we work.

To conclude, in Kabwata Parish where I am at the moment, there is a ministry initiated by our confreres more than thirty years ago known as Good Shepherd Kabwata Prison Ministry which had come to be associated with the parish for many years. This does not mean that other parishes were not doing that, but for Kabwata it became a

part of the parish pastoral commitment to the point that even the government came to know Kabwata as the headquarters of this ministry countrywide. Recently in collaboration with the office of the pastoral director of Lusaka Archdiocese and the Archbishop's office, it has become a Diocesan Pastoral ministry with a leadership and chaplaincy created. The Archbishop is very happy with the ministry and has visited nearly most of the prisons and celebrated Masses there. He is very supportive to the ministry. Through our collaboration, many parishes are now being brought on board. We are happy for this development. From a simple initiative of our confreres thirty seven years ago, we have a prison ministry well structured at the Archdiocesan level.



Benjamin Itungabose



Community life is a perpetual challenge

Community life is a perpetual challenge that no one can master. It is a challenge we will face for the rest of our lives. It has no respect, not even for those who have lived it for long; it never ceases to surprise them with new challenges. If you are a specialist in giving sessions on community life, you must conduct yourself like a doctor who treats patients suffering from contagious diseases because the same disease could also infect you. We all face the challenges of community life; we are all involved, whatever our age, culture or nationality.

After a fruitful spiritual year (novitiate 2009-2010), I thought I had everything I needed to build an exemplary community wherever I went. However, what makes a fraternal community is each member's continuous and daily efforts to plan, pray, relax, and discern together. Everyone has to play his part. I now understand that we will continue learning how to improve our community life significantly since, like nomads, we change our communities after some years. We

have general norms that guide us on how to live in the community as M

issionaries of Africa, but we must recognise the diversity of each community.

Each community is unique, with its members different from my previous community. I should be ready to face new challenges when I move from one community to another, thus making community life a constant challenge for all. We can overcome these challenges by mutual trust between members. Each member should be aware that their community members are neither saints nor devils but human beings with a blend of qualities and shortcomings. With this in mind, we also understand that we need a minimum of mutual understanding and harmony to build a fraternal community.

Building mutual trust

Trust is essential for building a fraternal community and witnessing the love of Christ. Building a community requires more than just the



number of confreres; it also involves trust between confreres. Communities will always face problems such as sharing responsibilities, unfounded accusations, discouragement over the creativity of other confreres or unnecessary conflict as members seek to prove themselves right. We can draw two scenarios: the first is everyone seeing themselves as the best and deserving to be in charge; the second is the most senior member of the community taking on all the responsibilities because he believes he knows the environment and how it functions better. He is suspicious of the other new members who have come to disturb his peace. He forgets that community life requires working together.

These scenarios lead to the ac-

cumulation of functions we can't cope with. The number of activities we engage in during the day, or in life in general, will likely significantly impact how well and efficiently we provide our daily services. It's fascinating and impressive when we encounter a confrere who sings the litany of his responsibilities, leaving us speechless. We are impressed as we listen to this litany; at the same time, we wonder whether the person meant to give us a list of his titles or a list of his responsibilities. Titles and responsibilities are two different things, even if we often associate them, as though the person with the title should automatically be in charge. It is possible to have titles without taking responsibility: "Not everyone who flies is a bird; butterflies fly too". Unfortunately, this is not al-





ways the case: we know people with titles who are still irresponsible. Are we confreres with many titles or with many responsibilities?

Sharing responsibilities

Having many responsibilities reduces efficiency: people become too divided in their activities and cannot monitor them properly. Sometimes, we need more humility: for example, refuse responsibility and have it entrusted to another confrere since you already have much to do. However, you remain available if the other person wants to avoid accepting the responsibility. Unfortunately, pride seduces us and pushes us to accept everything only to do nothing worthwhile. The person becomes like a pro-

duction machine. The machine has nothing to do with the quality of the product; it only does what the boss has ordered it to do. It is not the beneficiary of the product.

On the other hand, the person in charge has to play two roles: directing the "production" and benefiting from it. Both roles will help him feel the need to improve his "production", his service. Let's take a banal example: A Mass that was not prepared is more dangerous than Ebola. You will not lack word, but ideas. And if you know the language well, you'll have a "diarrhoea of words and a constipation of ideas". This Mass may not impact your life or the lives of those who attended it. But since you are without shame, you will keep on singing: I have a lot to do; I preside at four





Masses a day, not counting the other sacraments I distribute. So, what's the difference between you and a machine or a robot? We're not government employees or organisations where salary is determined by the number of titles we have. People fight for titles to earn more money. This is not the case for us; it should not be like that. For us, service comes first. If we want to be more effective in our commitments, let's democratise services; let's democratise our responsibilities at all levels.

There are some communities where the sharing of responsibilities is becoming more and more like a chronic illness. So, what title will I have as I am appointed to this Province, parish or community? I come to this community and cannot be given this title or that responsibility. The question of titles and responsibilities is becoming increasingly our main concern. We forget the phrase: "Be apostles and be just that".

Some have already reached the peak of their competence; the only thing left for them is to create confusion everywhere. They can neither go forward nor backward. Because of their pride, they find it impossible to ask for help. The only thing left

is for them to accuse others, to put more trust in lay people than in their confreres, and to entrust responsibilities to lay people when they should be entrusted to confreres, priests or brothers. Although they have the title, the management is in the hands of others. They want to hide everything from their confreres, but they reveal everything to the laity. Your confrere is your first collaborator, so why are you looking elsewhere? Do you lack confidence, or are you afraid of losing your popularity? That's the wrong choice. It can lead to frustration among the members of your community, especially if your community is made up of hot-tempered confreres. The community becomes a place of mistrust, not growth, renewal and joy. And if these confreres are not adequately accompanied, the future of their missionary life is compromised.

Some benefits of community life

The qualities and weaknesses of my confrere are not obstacles but riches for building a fraternal community and witnessing together to the love of Christ. The confreres help us to discover particular abilities and limitations, both those that we discover ourselves living with others and those that the con-



freres help us to discover. The community thus becomes a place of discovery, of deepening self-knowledge. In the community, there may be those who preach better than I do, have more friends than I do, lead the Christian community better than I do and, sometimes, accept people better than I do. The thing to do is to accept this situation, imitate what can be imitated in others, and, why not, ask them for the secret of their success, "humility".

You should never create problems for your confrere because of the different gifts he has; you also have gifts that he does not possess; and out of jealousy, you ignore

your gifts to concentrate on those of your brother: " I discover my poverty and my weaknesses, my inability to get along with some people, my blockages, my disturbed emotions or sexuality, my desires that seem insatiable, my frustrations, my jealousies, my hatred and my desire to destroy. Whilst I was alone, I thought I loved everyone; now that I'm with others, I realise how incapable I am of loving, how much I deny others life. And if I'm incapable of loving, what good is left in me? Nothing is left but darkness, despair and anguish" (Jean Vanier, *La communauté lieu du pardon et de la fête*, Éditions Fleurus, Paris, 1979, p. 5-6).





The tendency to look for a second community

When we do not accept the community's weaknesses, we try to hide them by seeking refuge outside our communities. We develop stronger bonds with outsiders than with our confreres. We share our sorrows and joys with them, more than with our confreres. The consequences are obvious: a divided community; which testimony do we give? It is like politicians from two parties who oppose each other in everything; they see nothing good in each other. What witness do we give? The dream of living in a community that bears witness to the love of Christ will no longer be a reality. The community should be our place of rejuvenation. Still, if we start looking for renewal outside the community, we need to take a little break (a coffee break) to reflect before continuing. Our communities are made up of the bad and the good; that's the nature of human beings. We are not holy, but we seek holiness in our weaknesses.

One of the things that kills community life is being attached to the workers in the community and the parish. When a confrere becomes more attached to certain

workers or parishioners, it begins a schism in community life. The community becomes spice in the eyes. When a community member learns about the community's projects through a worker or a parishioner, his role and place in the community are called into question. When there is poor communication among the community members, the animator (the superior) of the community, instead of animating his confreres, animates outside the community because he feels more at ease with these people than with his confreres. He runs away from his confreres. The community is a family where synodality must be lived. A good relationship with the workers is good, but a relationship that distances you from your confreres is dangerous.

Your friends and enemies are not necessarily my friends or enemies because this is not community business. For the good of my confrere I can share with him about certain people's behaviour, but it is up to him to choose what he wants to do, like Saint Paul when he wrote: "Alexander the metal-worker has done me much harm; the Lord will reap him for what he has done. You too should be wary of him because he has strongly opposed our message" (2 Tim 4:14-



15), instead of saying nothing and then, when the confrere has fallen into the net, we say that we knew he was going to have problems with this person. Our founder used to say, "Be united, 'one', and defend yourselves". Experience is personal; your experience with this person will not necessarily be my experience. Friendship is personal; conflicts arise from certain things: misunderstandings, different interests, pride, contempt for the other person, and so on.

Finally, never justify your actions or behaviour because many people encourage you or like what you do. But be careful! It's not always obvious; it will always depend on the kind of people who follow you because rotten meat attracts a lot of flies. There's another saying: the tree that bears much fruit receives many stones; this is to say that the person with goodwill and initiative gets a lot of criticism and encounters obstacles. But be

careful! Sometimes, you are criticised not because you bear good fruit but because you bear bad fruit because people see a danger in you; that's why they throw stones at you. So, never justify your behaviour by considering the number of people who follow you.

Living alone would seem better than living with pirates who hate you for no reason and pretend to love you. Happy mission to all.



Elias Peter Kapange



The art of Listening

Rabat - Maroc

My mother used to tell me this anecdote: "If you want to advise a teenager, take him out under a fruit tree. If, while you're talking to him, a fruit falls from the tree and he gets up to pick it up, you have not been listened to". Listening requires serenity, attention, patience and concentration. By listening attentively, we achieve collaboration and understanding. Listening to others is not only synonymous with respect but also with consideration. That's why, when elders or leaders speak, we listen carefully.

We all want to be listened to, understood and heard. It reminds me of my primary school days. You could be severely punished if you didn't listen to the teacher explaining the lesson and started making noise in class. So the person who listens and agrees to cooperate has a better chance of succeeding in life. First, you have to listen, then collaborate. So when you agree to cooperate, it means you've listened. But how many conflicts arise because we don't listen to each other? And how many problems occur in our com-



Albert Kondemodre at a training session for Talitha Kum network leaders in Rome in 2019



munities because we don't want to work together? Take a sports team, for example: in order to win, we must listen to the coach and ensure that the players work closely together.

In the Diocese of Rabat

With this in mind, the Diocese of Rabat embraced the dynamics of the Synod, making the prophetic witness of listening to and collaborating with its faithful, as with all God's children, its main focus. To this end, the local Church is working hard to be a witness "praying alongside those who pray". To give prophetic witness, we must first be witnesses of what we believe and what we live. In other words, it means doing things in such a way

that we can all look in the same direction and form a solid team.

Prophetic witness means engaging different human groups in dialogue, listening and working together. By journeying together, listening to one another, accepting one another and leaving no one behind, we can speak of prophetic witness. This includes praying together, reflecting together, getting closer to each other and reflecting together. It also means ensuring that we all have the opportunity to make our own contribution to the edifice. It's a whole exercise that enables us to understand others: allowing others to say what they think, accepting and reflecting with others to move forward together.



In response to all this, we are all involved in the diocesan synod. We are called to work together on four themes: a transient Church; a Church at the service of the poorest; being a Christian in Morocco today with Muslims; and living as Catholics with Protestants. The synodal process allows us to listen to and collaborate with each other and plan activities together. In this way, we discover the richness of our diversity. This way of working means that our differences become our strengths. At this stage, we are no longer working just with the local Church but with everyone. In this way, we discover that it is indeed possible to walk together.

Pope Francis, during his visit to Morocco on 30 and 31 March 2019, said: "I consider the establishment of the Al Mowafaqa Ecumenical Institute in Rabat in 2012 by a Catholic and Protestant initiative in Morocco to help promote ecumenism and dialogue with culture and Islam as a prophetic sign". He went on to say that "this commendable initiative reflects the concern and desire of Christians living in this country to build bridges to manifest and serve human brotherhood".

The Pope's remark that we are a Church that prays, listens and collaborates was powerful. It shows that we are an ecumenical



Albert Kondemodre during a listening exercise; Talitha Kum network in Rome 2019



Church working with others for the development of humanity. We listen to and collaborate actively with all religious confessions. More than 600 people of 37 nationalities, as well as Muslims and members of other Churches, are taking part in this synod in the Diocese of Rabat to reflect and share on the synodal theme: "Following Christ, what Church for the Diocese of Rabat today"? It's a great time for learning, listening to each other and getting to know each other. There are many visible and tangible signs, testimonies, meetings, listening and prophetic collaborations.

Listening to God

Ultimately, true prophetic witness begins by listening to the word of God: "Listen, Israel" (Mk 12:29). This word of God en-

lightens us to listen well and to collaborate with others. As human beings, we can only develop by listening and working together. Nothing will change for the better if we remain closed in on our personal or community subjectivity. Listening and collaboration are real tools for missionary life.



Albert Kondemodre



Listening and collaborating with the local Church.

Kinshasa - R.D. Congo

The word witness may be simple to pronounce. Nevertheless, it carries with it, a heavy responsibility and sacrifice. A missionary needs power in order to bear witness. The power we are talking about here is given by the Holy Spirit. We read about the power of witness in the Acts of the Apostles: "... you will be witnesses to me in Jerusalem, in all Judea and Samaria, and to the uttermost parts of the earth" (Ac. 1:8). The apostles and the first Christian community experienced this power. Before receiving this power, they were powerless and feared the Jews who had crucified Jesus. However, after receiving the power of the Holy Spirit, they were empowered to be Christ's witnesses. In today's mission, prophetic witness can only bear fruits if it is empowered by the Holy Spirit.

From biblical understanding, a prophet is a witness bearer, one who speaks and acts in the name

of God. As missionaries, we are God's agents/prophets called and sent forth to speak on his behalf to his people and to convey the prayers, supplications and plea for mercy of his people back to him. That was basically the mission of all the prophets of the Old Testament. Just like them, we are called to admonish (Ez. 3:21,33:7), warn (2Kgs. 20:1-2, Jer 21:9), direct/guide (1 Sam. 22:5), encourage (1 Cor. 14:3-4), intercede, teach and counsel.

Therefore, prophetic witness means having a burning desire to speak for God unceasingly (1 Cor. 9:16); and to defend God's cause by accepting even sufferings (Jr. 20:1-2). Prophetic witness is also rooted in being in solidarity with one's time; living the present and hoping for a new and better life amidst sufferings/persecutions.

According to C. Anthony HUNT (2018), Martin Luther King Junior established four key principles of



prophetic witness (call, conviction, courage and commitment). Prophetic witness has always been and will always be challenging. God's message is not always well received by all. Among the many prophets in the Old Testament called by God, some hesitated (Is. 6:1-13; Jr. 1:4-19), others tried to disobey God (Jonas 1:1...) because of persecutions, sufferings and the fear of death. He explains that Call implies accepting and discerning on how one is called by God to engage in a ministry. Conviction is the sense of being convinced that prophetic witness is imperative in today's Church's mission. It is to believe in the goodness of all people regardless of their race/class. Having conviction on what we believe about God, people, peace and justice. Our faith should always be a guide. Courage, a prophetic witness is called to have that human will to act on his/her call, speak the truth and to follow what is right and just even if he has to risk his life, his popularity or promotion. Lastly commitment, prophetic witness requires commitment in his call, conviction and courage to bear witness.

On the other hand, before delivering a message, a prophet listens to God and communicates God's

desires/message to the people. In the same way, prophetic witness today, a missionary has to listen and collaborate with the local Church. The reason being that the local Church (diocese) is at the service of the Kingdom of God. By the power of the Holy Spirit, this church witnesses to Christ in words and deeds, it has its organization and priorities.

Kinshasa

When a new missionary comes to the Archdiocese of Kinshasa, the church gives a session known in Lingala as "Boyei Bolamu" which means welcome. This session extends over a period of five (5) years. Each year there is a theme. During this session new missionaries are introduced to the life of the local Church, its customs and traditions and pastoral orientations. A missionary listens and collaborates with the local Church when he follows the session. 1 John 1:1 says: "what we have heard, seen by our eyes, what we have contemplated and our hands touched is the Word of life and we bear witness". Thus, one has to see, listen, touch and encounter what is important for the local Church in order to give an authentic prophetic witness.



The Metropolitan Archbishop of Kinshasa, His Eminence Fridolin Cardinal AMBONGO, tirelessly keeps inviting the clergy/religious to go and reach out to the peripheries and to bear witness to the Good News in those precarious conditions there. This is in line with what Pope Francis urges us to do; go to the peripheries to be witnesses of Christ to the marginalized, oppressed and exploited. The cardinal himself visits the peripheries often. He shows his proximity to the poor and the sick.

Signs of listening and collaborating with the local Church

The signs show that there is listening and collaboration with the local Church. First and foremost, there is communication of pastoral orientation, goals and needs. Good communication fosters effective collaboration. The archbishop is never tired of communicating with the people of God (clergy/lay) in his diocese. He organizes meetings and workshops for them. In his speeches, he repeats often the word synodality, in other words walking and working together to build the Kingdom of God where peace, justice and love reign. He emphasizes the importance of good collaboration between the clergy and lay people.

Secondly, the proximity of the local Church by the fact that her Pastor Fridolin Cardinal AMBONGO and his collaborators (priests and religious) are close to her flock. Because of his love for the less privileged and vulnerable, even the peripheries like Kisenso feel part and parcel of the local Church and participate actively in all her activities. In 2022, he visited our two parishes, Saint Etienne and Sainte Félicité. In this pastoral year (2022-2023) the archbishop goes out reaching the parishes found in the periphery (holds most of the meetings in rural parishes).

The third importance part of listening and collaborating with the local Church is the fact that we easily agree upon and work towards a common goal. The local Church and missionaries, are both at the service of Christ's mission. The local Church emphasizes justice and peace, implantation of new churches (primary evangelization). The Missionaries of Africa too work in the same line. There are defined roles for diocesan priests, missionaries and other religious groups. Though these responsibilities are given to individuals, the spirit of team work is still at the heart of everything they do since they are working for the



same cause. Diocesans, missionaries and other religious groups alike, we all have the same Master of the Mission. The fact that missionaries are given responsibilities in the diocese shows that there is collaboration between the local church and other pastoral agents. The diocese organizes activities such as taking care of our common home (*Laudato-si*). The same activity figures strongly in the strategic plan of the Justice and Peace Commission of Central African Province (PAC).



My personal experience

In my exercise of prophetic witness through pastoral commitments, I have experienced the local Church as attentive, supportive and collaborative. As a missionary, I encounter challenges, just like the prophets in the Old Testament. I would like to briefly share three of such experiences. The first experience is the crisis between the youth and the priests of our parish (Sainte Félicité) in March 2021. Fr. Damian and I found a conflict in one of the groups of the youth known as groupe KA (Kizito and Anuarite) which helps children follow the example of these two saints. After looking for solutions for a long time, we were obliged to suspend some of the youth from the group. They refused the suspension saying that we have no right to do so. They added that we are strangers and as such cannot take any such decision in their country. There were many other allegations of that kind. We were accused of benefiting from their wealth/money and should be expelled from the parish just like Amos was expelled from Bethel by Amaziah (Am. 7:12-14). We experienced violence, threats, insults, in short humiliation. Some of the confreres working in the sector of Kinshasa tried to in-



tervene but to no avail. In the end, we had to leave the parish for almost three weeks while seeking for a lasting solution to the problem. It was during those turbulent times that I learnt boldness, humility, tenacity in prophetic witness.

The local church through her bishops was very attentive and understanding. The day I met them, they sympathized with me because of what I/we had gone through. I felt that paternal love and care. They asked me to keep calm and also prayed that the power of the Holy Spirit be with me so that I may continue to witness to Jesus. They intervened and listened to both sides and eventually a solution was unanimously reached and that enabled us come out of the crisis without being judgmental. The local church till today is attentive to what is going on in our parish. This encourages me to continue witnessing to Christ as a missionary.

In September 2022, the cardinal came to Saint Etienne for a pastoral visit and for the feast of the 60th anniversary of the parish. Fascinated by the work the Missionaries of Africa are doing in Kisenso, at the end of his visit he asked me/us which day we wish to invite him

to our parish, that is, Sainte Félicité. The second experience was therefore the pastoral visit of the cardinal in our parish in December 2022. This visit went a long way to reiterate the love he has for the marginalized parishes. He appreciated the good job the M.Afr are doing. He listened to the joys and challenges of the mission in Kisenso.

The third and final experience also took place during the cardinal's pastoral visit to our parish. We made him visit our catechist, known as "Assistant paroissial", who was sick from a topical wound for more than 20 years. He eventually died on the 31st of March 2023. We had been helping him with the little we had. When the bishop saw his situation, he took charge of his treatment until his demise. This was a great relief, because of the precarious financial situation of the parish. The local church kept communicating with me and the cardinal and even participated actively during his funeral. In short, in spite of the challenges I encounter, there is listening and collaboration with the local church which encourages me to move forward.

The area of listening and collaborating with the local Church



that needs to be developed further to help us better become prophetic witnesses.

Annual contribution

The only area I find that the local church has not listened enough to us, is on the annual contributions to the diocese/rédevance. The diocese has introduced a system where each parish has to pay a certain amount of money to the diocese. In 2021, our parish, St Félicité, was supposed to pay 7000\$ and at the same time take care of all the other expenses like salaries, electricity and water bills, as well as minor and major repairs. We made them understand that all our resources put together per year do not even add up to 7000\$. In 2022 they reduced the amount we were to pay to 5000\$; but still, it is difficult for us. The local church is invited to listen more on this area.

Prophetic witness needs courage and power from the Holy Spirit. Jesus is the True Witness and a model for all who wish to bear witness to the Good News. Prophetic witness has to be the experience that an individual has with Christ, who invites us to follow his example; that is, accept to risk and give our lives to witness to Him.



John Mitumba



The prophetic witness through our lives

Bangalore - India

Our relationship with God

The invitation of the General Chapter to embrace the theme of prophetic witness has challenged us about our relationship with God. We believe that one's profound relationship with God in prayer is the ultimate foundation for being a fulfilled missionary. That is why our Founder insisted that to be a missionary, "You must be a man of prayer". Our joy, strength, and zeal for the mission must emanate from our risen Lord. We must also encounter him daily in prayer and listen carefully to him. In listening, we draw wisdom from God, and by witnessing to Him in our daily lives, we bring people closer to Him. A relationship well lived with Christ is reflected in our relationships with others and our collaborators. Born in prayer and intimacy with Christ, we can relate to the local church the way Christ himself did—in a prophetic manner. John 13:35: It is by your love for one another, that everyone know that you are my disciples...

Every word and action must be coherent with the life that we have chosen to live as missionaries. Our lives must be a reflection of Jesus, our Guru, the Master. In a nutshell, "walk the talk". In our Asian context, the wise say that dharma (duty or prayer) and karma (deed or action) are the surest ways to attain Moksha (liberation), and practising yoga and meditation are considered instrumental in attaining peace, joy, healing, and wellness. It is in prayer that we can find wellness.

Community prayer, the breaking of the bread, and sharing the word are ways of rendering missionary witness. (Capitular Documents 1967, 626). For us to be relevant and prophetic witnesses to the modern world in constant mutation, we must be in constant communication with God. As Pope Francis said in his letter to the missionaries, "You can go only if you stay". Staying with the Lord is the core of our missionary life, and learning to be like Him is our calling as disciples. Jesus said, "Come and see" (John 1:39–41); so, they went,



they saw and they stayed. Once we are nurtured and fed with the values of the Kingdom and the love of God by Christ himself, we will be true prophetic witnesses.

Prophetic witnessing in our caring and fraternal community

In missionary communities, we live with people with diverse characters and temperaments, from various fraternities, cultures, and countries. In the Indian context, we come from different states, cultures, languages, traditions, and tribes, yet we are ONE and it is beautiful and incredible to be together. What binds us together is our common faith in Christ, mutual respect and love, and our common calling. Our Founder, Cardinal Lavigerie, made community living

an essential feature of our missionary life. He insisted on the role of fraternal charity as a means of evangelization: "The missionaries will win hearts more easily by offering the spectacle of the perfect union". (Instructions, P.68). This sends us to the early Christian communities, which, while diverse in nature, formed a prophetic, witnessing community that listened, proclaimed the word of God, and witnessed to the people around them. Their success can be attributed to unity, which gave a powerful nonverbal prophetic witness to the world. Its sole purpose of assembling is clearly defined: to build up and establish a living and witnessing community that proclaimed itself to be the prophetic witness to the world. You shall be my witnesses (Act 1:8).



Serving the mentally disabled



Help for street children at the Marianist community

The 1998 General Chapter clearly states that "the communities are living cells of the Kingdom of God because God Himself establishes his Kingdom. The community becomes both a witness and an architect of the Kingdom." As Missionaries of Africa, we pray, listen to the word of God, and get evangelised by one another before becoming true followers of Christ. And we remain faithful to the oaths and promises we solemnly pronounced. The community is the source of moral support and spiritual strength for our journey. We make conscious efforts and commitments to cherish and live up

to, which are the perfect and clear signs of prophetic witnessing.

Prophetic witnessing in listening to the vulnerable, marginalized, and migrants in our pastoral ministries.

We live in a context where people adhere to different beliefs, while there is a certain sense of unity in diversity, tolerance, and mutual understanding. Some people feel castigated and polarized by tribalism, caste systems, and religious fundamentalism in our churches, institutions, temples, and society, which divide and disregard our core values of love, unity, har-



Students Missionaries of Africa visiting migrants

mony, and peace. However, the majority of people, if not all, are peace-loving people, and solidarity and fraternal values are progressing rapidly.

In Bangalore

In this environment, we Missionaries of Africa undertake various ministries and services in Bangalore as an outreach to our brothers and sisters, coming from all walks of life, giving them equal respect and services. We have embarked on various services for taking care of the mentally challenged at Asha Niketan with similar compassionate love and care rendered for the elderly at the Little Sisters of the Poor and Augustina's Sisters. We have the privilege of accompanying the less privileged and street

children from dysfunctional and broken families at REDS (Marianist community). At the parish level, we continue to teach the Catechism to the younger children. We provide support and spiritual accompaniment and celebrate Masses for internal and external migrants. Those who migrated within the country from the north to the south for various reasons were often victims of abuse and mistreatment." A White Fathers' community is apostolic in so far as it is a sign of salvation to others. It should therefore be open, approachable by those who live around it, outgoing, and ready to participate as much as possible in local affairs, sharing the joys, sorrows, and hopes of all (Chapter 1986, 56 & 2).



In this sense, we feel we are indeed giving our very best to be a prophetic witness in the local church.

Prophetic witnessing through Missionary and Vocation Animation, and empowering missionary religious formation and secular education:

Missionary and vocational animation, religious missionary formation and the secular education.

To reach out and encounter different diocesan bishops, priests, church leaders, parishes, and Christian communities by advertising and promoting the Missionary Vocation. We travel thousands of miles to the remotest part of India, going through cities, towns, and villages of all religions, facing and witnessing the daily challenges of our ordinary people. We reach out to families of marginalized and lower-caste people who are not recognized or considered part of mainstream society. In a way, the powerful and politicians don't want to see the tribal and lower caste people educated and rise to better positions in society. They are happy to see or keep them where they are, manipulating them for personal, political and economic gains.

Through our missionary and vocation animation, we reach out to them. We empower and educate them through our religious and secular education to bring the good news to them. Like any other country, India has well-reputable Christian universities, colleges, schools, and seminaries around the country. The church has powerful institutions to support the poor that have become a challenge to the government, with the government taking steps to terminate licenses or completely shut them down. Being in solidarity with the local Church, we stand with the marginalized and less privileged. In our little way, we give prophetic witness to our people.



Jaya Bordhan Mrutyun



Prophetic Witness in the context of listening to and collaborating with the local Church

Tunis - Tunisia

Divine Providence! In October 2021, Pope Francis invited Catholics around the world to reflect on synodality, that is, how to "walk together". He asked the faithful to listen to each other, to allow themselves to be moved by the Holy Spirit, and eventually to become experts in "the art of encounter", a term so dear to the White Fathers. The General Chapter subsequently invited us to listen to and collaborate with the local Church. These two exhortations convinced me that every White Father must contribute to the building of a synodal Church, i.e. a Church in which people have a strong sense of communion, belonging, unity, acceptance and inclusion, mutual support and challenge; a Church in which everyone's participation is valued; a missionary Church that is open and looks beyond itself, rather than a club just for the benefit of its members; a Church in which everyone feels they are on the way.

A community of prophets, a community of witness

In my community, we encourage each other to be prophets, not only to each other but also to the people we meet daily. For me, a prophet is someone who is always attentive to God's word, who knows how to listen to it and put it into practice, thus becoming a visible sign of God's love and goodness wherever he goes. It's the person who knows how to dare, invent and positively influence those around them. Thanks to our charism, our listening and our collaboration, we enrich the local Church by "strengthening its mission of Evangelisation in concrete situations and by giving priority to the peripheries".

A prophetic witness must be able to say with Christ: "He who sees me sees him who sent me" (Jn 12:45). He is someone through whom God's work is accomplished! The Jesuit Father Pierre Lyonnet



put it this way: "The law of every apostolate is to let God work in us". However, we often see apostolic activity as just another activity. This is precisely what it is not. This is the reason why, in his letter to the confreres who opened the mission in Tanganyika, Cardinal Lavignerie wrote in a relatively firm tone: "The second observation I would make is that it seems to me that, you are not apostles enough in the mission of Tanganyika. Everything you write to me and almost everything your confreres write to me, except Father Dromaux from time to time, is no different from what an ordinary tourist would write if he had a mind and wanted to interest me. I'm always looking

for the works and feelings of the apostle: they're absent...". The most important thing is not the tasks we have to accomplish but our relationship with Jesus in those tasks. Therein lies the importance of prayer and discernment to determine how we can strengthen the witnessing mission of the local Church.

The importance of listening to and collaborating with the local Church in our communities

We live in an Arab-Muslim context in Tunisia, and the local Church is well aware of its dual mission. As White Fathers, we feel called to work together with the Diocese of Tunisia and all the congregations



Meeting of the St Cyprien diocesan commission for local Christians



present to reach out to Tunisians and care for the "little flock" present in this country that hosts us. As we walk together, we bear witness to our lives and reflect the face of Christ to the Tunisians we have come to meet.

In my community, the *Institut des Belles Lettres Arabes* (IBLA), which will be celebrating 100 years of existence in 2026, we are open to Tunisians through the Espace Jeunes, which welcomes students from the neighbourhood and their families, the research library, which includes researchers, and the IBLA journal, which is still highly regarded in the Tunisian academic world. We are open to welcoming

Tunisian groups and associations to our house, which further opens the 'doors to the country'. Our motto is "at the service of Tunisia's cultural heritage". Thanks to the testimonies of Tunisians, we can see that our influence as White Fathers is also that of the local Church as a whole, which is why the bishop encourages us in what we do.

However, we are also open to responding to the various needs of the local Church, such as accompanying religious communities, celebrating the Eucharist in parishes, playing active roles in meetings organised by the Diocese of Tunis, visiting the sick and mi-



Signature of an agreement between the IBLA and the Centre des Musiques Arabes et Méditerranéennes



grants, and so on. Thanks to our specific charism, we help everyone to become better integrated into the country and become aware of certain current challenges: the integrity of creation, encounter and dialogue with Tunisians.

***Our major challenge:
our charism must serve as an
example for the local Church***

The White Fathers must distinguish themselves by their knowledge of the language and culture of the country. To achieve this, we need to cultivate an attitude of anthropologists, as recommended to us by the last General Chapter, and focus on duration and stability in our involvement, without which we will always remain superficial at all levels. The experience of our elders who have gone before us is an invitation to reflect. We must know how to help the local Church and those in Tunisia to realise that

we share the same humanity as the Tunisians. This is something of an experience. If this experience doesn't exist in our lives, in one way or another, there's no point going any further!

This sharing will take place with a few Tunisian friends, in personal relationships, in attitudes, in solidarity, and in concrete sharing, however small it may be!



Léonce Zinzere



Prophetic witnessing through our lives

Bujumbura - Burundi



From left to right: Lini Agaba, Fredrick Limo, and Jean de Dieu Meda Interi

Saint Augustine Parish is one of the parishes of the Archdiocese of Bujumbura in Burundi. It was founded by the Missionaries of Africa in 1969. It is located in a Muslim dominated area of the Capital City – Bujumbura, Burundi. Statistically, we have about 7.000 Catholic Christians, mainly of low earnings with the majority of them coming from upcountry. We are as well surrounded by many Mosques and a number of protestant Churches.

Listening and collaborating with the local Church.

Since the inception of the parish, the Missionaries of Africa have continued being the prophetic witnesses of faith with the local Church and the Muslim world. There has been a good listening and collaboration with the local Church. This is manifested in the celebration and administration of the Sacraments: baptism, visiting the sick,



marriages, reconciliation etc. Other pastoral activities like interreligious dialogue, ecumenism, justice and peace, sport activities do unite the young people of different religious beliefs and promote social cohesion and peaceful coexistence. The parish is profoundly involved in the formation of the young people in the domain of self-reliance skills, education, and intensive catechism even in our schools. It's a parish that has no outstations but with 12 Small Christian Communities.

At the parish, we give particular pastoral attention to the people living with HIV/AIDS whom our center Nouvelle Esperance takes care of in terms of medical provision, nutrition and counselling and guidance. The parish also gives particular pastoral attention to the expatriates from the neighbouring countries, notably DRC. We note that our Parish is well known in Burundi as a parish of Kiswahiliphone and Kirundiphone living and praying together in harmony. However, in serving the Kiswahiliphone we do listen and collaborate with their original local churches in respect of the pastoral orientations of our local Church.

Signs and the importance of listening and collaboration with the local Church.

Burundi is composed of a vast majority of Christians with about 60 % of Catholics. This implies that the local Church is dynamic in her administration of all the sacraments. This reality invites us as missionaries who are living and working in this prophetic mission to listen and collaborate with the local Church by being attentive and sensitive to the culture, language and tradition in order to meet the pastoral needs of the people of God.

Experiences of listening and collaboration with the local Church.

“Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you ...” Matthew 28: 19-20. Our pastoral experience with the local Church is largely in the celebration and administration of the sacraments, especially Eucharist, Baptism, Reconciliation and Marriage. These are main pastoral preoccupations without forgetting other pastoral engagements



like visiting the sick, justice and peace, interreligious dialogue and ecumenism. Credit to our predecessors (White Fathers) who invested heavily in the primary Evangelization of Burundi with the accent on active participation in daily Mass, reconciliation and marriage. This is what we are living and witnessing. For instance, our daily Morning Masses are actively attended in large numbers, the sacrament of reconciliation is administered twice a week with large attendance as well, and on Saturdays we bless marriages at least 10 and

above couples. The culture and tradition of Burundi is very strict such that cohabitation is prohibited and punished by law. The three stages of marriages are highly observed: traditional, civil and religious. There are four major feasts in the Catholic Church of Burundi which are also considered as national feasts, namely Christmas, Ascension, Assumption and All Saints. These are strictly observed and celebrated like Sunday celebrations in case they fall on week days.



Ecumenism and the interreligious dialogue.

In the local church being largely Catholic Christian, the aspect of interreligious dialogue and ecumenism is not much developed. In this context, for us, a parish of Missionaries of Africa in this Muslim and protestant dominated suburb, ecumenism and interreligious dialogue are our daily pastoral pre-occupations. This is lived in sports and recreational activities organized by the parish. We do further offer formation sessions and educational programs in view of enhancing our young people with different skills regardless of their religious background. The main challenge of this prophetic mission is to have Confreres that are interested and creative as regards to ecumenism and Interreligious dialogue. On the same note, the financial capacity remains a challenge to the needed projects and activities.

Conclusion

We live our daily prophetic witness through the celebration and administration of the sacraments, living, praying, working, educating and meeting with people of different beliefs with no exclusion or prejudice. We promote social religious tolerance and harmonious coexistence of the people of God entrusted to our pastoral care by listening and collaborating with the local Church for the salvation of all.



Fredrick N. Limo



St. Lawrence

Home of Hope Foundation, Zambia



As soon as you stop at a traffic light somewhere along Cairo Road, in Lusaka / Zambia, a lot of young boys immediately sprint towards you. With an outstretched hand, sniffing glue from a small bottle or intoxicated by drugs, and a pleading "Help me, please", they beg for money and your favour.

Who are they and why do they live on the streets?

They come from all parts of Zambia, sometimes even from Congo and other countries. They

are far away from their families. For various reasons, they ran away from home and wandered in the streets of Lusaka. Often victims of gross negligence and of physical or sexual abuse; orphans who have been neglected after the death of their parents, children who were witnesses in criminal proceedings, children who have been rescued from traffickers, children with intellectual disabilities, children who are lost, and still others whose parents are serving long prison sentences.



During the first few days after their arrival on the streets of a big city, they are still scared and looking for help. But soon after, they become accustomed and even addicted to street life! They find sources of money to survive independently of their parents, and almost immediately come into contact with the world of drugs and sex and are initiated into various criminal activities.

Home of Hope

At the Home of Hope, we offer these street children a home and a way to get off the street. We offer them a safe home, loving care and short-term therapeutic intervention, along with the chance to reintegrate into their families and continue their education in the longer term. Together with our staff, we form a rehabilitation centre where we offer

a new home and a new start to these children. It is a "halfway house" where we restore their lost childhood and reintegrate the children into their families and society.

Our approach

We ourselves regularly look for young homeless boys in the streets of Lusaka. Today, however, more than 50% of them are placed with us by the police, social services, immigration, or courts. There is a story behind every child and young person who ends up in our institution. It's always a sad story. Every child has a reason to be with us. If a child is placed with us, his life and that of his family are not doing well. He's in crisis. It can be a one-off event, but more often there is a chronic situation.



Tracking down the family

Our first task is to find out who that boy is, where he comes from, and what his identity and story is. We then do our best to connect and establish a relationship with the family of each child in our care. We drive hundreds of miles every year in search of their families. We want to involve the family in the process of rehabilitation, which may lead to reconciliation and reunification.

Therapeutic interventions

By the time a boy comes to the Home of Hope, a lot of damage has already been done to his young life. Every year there are more and more children who come to the Home of Hope, victims of direct and intentional serious abuse. In some cases, it is also our job to prepare and accompany a child, who must testify during court proceedings against a close relative (mother, father, stepparent, uncle).

Once we track down the boy's family, we first think about improving his social skills, strengthening his resilience, and getting him ready for the inevitable challenges of everyday life. First of all, we must succeed together in his human education; only then

can he go to school. In this way, we help him to start or resume formal education. Apart from jobs such as cleaning, washing and cooking, a lot is taught and learned in our home every day. We have lots of activities together, such as solving puzzles drawing and painting, playing, telling stories and yoga classes. During the daily community meetings, we offer them the opportunity to express themselves in socially acceptable ways and learn how to listen and communicate. We hope that in doing so we will help them reshape their basic abilities with which they will continue to shape their lives towards a better childhood and adulthood.

Our goal

The special goal of our work is to reintegrate every boy into his family and society. It is a process that starts with our first contact with him and ends with the follow-ups after his reunion with his family. Along the way, we take many steps with him and his family to form a family again. When they are ready to be reunited with their families, we assume they are also ready to start or resume their formal education. In some cases, he may be ready, but his family may not yet be. For those boys whose



families are ready to receive them back, we offer educational support (if necessary). Others, for whom going back to the family would jeopardize their safety, stay with us and are enrolled at our local St. Lawrence School (grades 1 through 6), or attend boarding school (grades 7 to 12). During the school holidays, they come back to the Home of Hope.

The history of Alfred

A particularly joyful reunion of mother and son: "A year and a half ago, a heartbroken mother came to our door looking for her missing nine-year-old son. The boy had previously arrived in the big city from a small village (300 km away). On his second day - he was new to Lusaka - he went to play with a group of other children, got hopelessly lost in the streets of the city and did not come home.

His mother went from orphanage to orphanage, desperately searching for her child. But because there is no national system for searching for and tracing missing children in Zambia, her task was daunting. Although Alfred was not in our care, we had meticulously recorded his name, age, description and the time and circumstances of his disappearance in our database.

Months passed. Day after day, the mother kept searching, but could not find her child. Her further family accused her of having sold her son, and disowned her. The family fell apart completely. Months later, youth care called us in the Home of Hope and asked us to take in a boy named Fred, a nine-year-old who had run away from other shelters over and over again. We were told that Fred had been on and off the streets for two years. But when we looked at our data, we saw that his name resembled the name the mother had given us months ago, "Alfred", his age was correct and he spoke Tonga, the language of the province where Alfred came from. We wondered: Could this be the same child? We called the number that the mother had left with us. As she described to us her child in more detail -





light brown skin, a grin with split teeth, ears prone to infection - we became more and more confident: this was him! Alfred's mother arrived by taxi within half an hour of our call. She saw her child, took him in her arms and pulled his long legs onto her lap. The boy laid his head on his mother's chest. The two cried with joy and we cried with them!"

Over the past 25 years, we have helped hundreds of children escape the traps of severe neglect, homelessness, physical and sexual abuse and drug addiction. We have helped them regain their youth, their self-confidence, their dreams, and their hopes in the future.

Conclusion

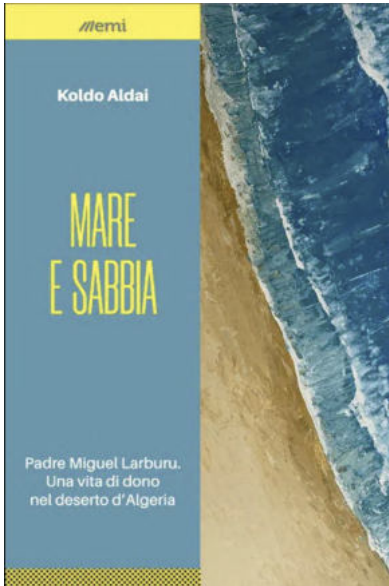
Pope Francis once said the following:

"Did I learn to cry when I see a child who is hungry, a child using drugs in the street, a child without a home, a child abandoned, a child abused, a child used by a society as a slave?"

Not everyone can be saved. Sometimes the damage is too great. Sometimes we're late. But we continue to help victims survive, help children regain their childhood, and give them a chance for a meaningful adulthood.



Jacek Rakowski



Koldo Aldai, *Mare e sabbia. Padre Miguel Larburu. Una vita di dono nel deserto d'Algeria*, Traduzione di Maristella Bellosta, ISBN 978-88-307-2575-1, collection "Vita di missione", EMI, Brescia, June 2023, 96 pages + 22 photos, 15 euros

The Society encourages our senior confreres to write their life stories. Father Miguel Larburu did so by intermediary. He was interviewed by a journalist who has worked with a number of magazines and written about twenty books. I have read the Italian translation of the book, and here is its review.

The first chapter, after a short introduction by Joseba Ossa, entitled "A vaccine against Islamophobia (and other phobias)", and an initial portrait of our colleague, covers his life, from his birth in Zumaia on 28 May 1944 to his appointment as the Regional Bishop of the Maghreb in 1993. Miguel met the Missionaries of Africa through Father Manuel Daguerre. His formation followed a classic pattern: Logrono, Gap, Eastview, a year in the Sahara, Ghardaïa, Strasbourg and ordination in Zumaia on 29 August 1971. He studied Arabic and Islamology at the IPEA for two years, then was appointed to Al Bayadh (father Alliaume), Aïn Sefra (father Cominard), El Golea, before ending up in the "chaudron" of Adrar, near Mali. He spent 4 years in Bilbao as a missionary and vocational animator.

The second chapter is devoted to the "black decade", with particular reference to the 19 martyrs of Algeria. Miguel presided, in Spain, at the funerals of two Spanish Augustinian missionary Sisters, Esther Paniagua Alonso and Caridad Alvarez Martin; he also gave the homily at the funeral Mass held in the Basilica of Notre-Dame in Algiers for our 4 confreres killed in Tizi Ouzou on 27 December 1994. It took him ten years to overcome a certain sense of guilt about their deaths. Etty



Hillesum's autobiography, which he received from his confrere Ramon, helped him to discover that there was love for life in the massacres of all those martyrs in Algeria.

The third and fourth chapters, which are much shorter, retrace Miguel's life, from his sabbatical year in 1999 to the present day, where he continues his apostolate in Pamplona among migrants and the Basques who live there. Miguel's high point came when he was Vicar General of Laghouat, with residence in Ghardaïa (2000-2006). It was there that he discovered an invaluable photo library. The book features 12 of Miguel's colour photos between pages 44 and 45, and after page 96, 22 black-and-white photos from this library, taken mainly between 1899 and 1903.

The final chapter, which deals with the beatification of our confreres in Oran on 8 December 2018 and the Covid period, ends with a text by Miguel, written on 9 April 2023, on the spirituality of proximity that he lived throughout his life. An afterword by Maristella Bellosta and a bibliography conclude this beautiful testimony.

Guy Theunis





Fernando Sanzberro Arnurua

1941 - 2023



Born in:	Echalar, Spain on 11/02/1941
Sp. Year	Gap, France on 11/09/1962
Oath:	Vals, Le Puy, France on 27/06/1967
Priesthood:	Echalar, Spain on 30/06/1968
Died at:	Pamplona, Espagne on 02/02/2023

Fernando was born on 11 February 1941 in Echalar, a small village in Navarre, right on the French border, which, as someone once said, looks like a scene in Bethlehem, put together like a village, an entertainment object, in which, by setting up each piece, we make sure that everything is in its place—an enviable village sheltered by hills. Fernando, who would never brag about anything, didn't brag about his village either.

He was like that: a man of few words, who, if he had to speak, would do so last after listening to everyone. He didn't talk much about himself, his family or his friends. He had inherited something

of the secret magic of the environment in which he was born, with its forests, caves, and legends... Fernando had an inaccessible side. He was the eldest of eight children of Martín and María Dolores. He grew up around the farm, the church, the pelota court, the school and the forest, spying on the pigeons as they passed in the autumn.

Like all the other children in the village, he had his primary education at the local school. He had a first cousin there, a little older than him, who entered the diocesan seminary in Pamplona after completing his primary education. It was only natural that he should follow in his footsteps and



enter the same seminary after completing his primary education at the local school.

After finishing secondary school and a year of philosophy, 1959, Fernando joined the philosophy house that the White Fathers had opened in Logroño. Once again, he followed in the footsteps of his cousin, Félix Tellechea Sanzberro.

In 1960, Fernando began a new phase in his missionary formation. Two years of philosophy in Logroño, the novitiate in Gap and four years of theology in Vals. Fernando's firm and constant desire to become a missionary priest in the Society of the White Fathers throughout his formation must be emphasised. All the reports and evaluations show how difficult it was for the formators to get to know Fernando from within. Still, they all underline his good will, perseverance, efforts and progress over the years at every level. We can guess from these assessments that he had a tough time with some of his formators, who focused more on his limitations than his qualities. But Fernando knew how to listen and make the most of the comments about him. His desire to become a missionary in Africa appeared to be very strong.

As part of this effort to mature as a person who wanted to devote himself to the Mission and in the discernment that he and his formators made of his vocation, he spent a year of "stage" in Logroño, outside the seminary before his ordination to the priesthood.

He rarely talked about this pastoral experience, which must have been important in his life. He lived in the district of Yagüe, on the outskirts of Logroño, a working-class, conflict-ridden suburb. The parish priest lived in a community with other young people: three members of the YCW (Young Christian Workers) and two youths who had difficulty integrating into society. It was in this community that Fernando was welcomed and spent his year doing pastoral practice and discernment.

The report that the parish priest sent to the White Fathers at the end of the experience was very positive and laudatory in every sense and at every level: personality, pastoral activity, the impact of his presence in the parish and the neighbourhood. The following are just a few lines from the report sent to the White Fathers and signed by the parish: "Fernando left a profoundly human and Christian



mark on us: Christians in the parish, YCWers, teachers, children, friends from the town, neighbours in the neighbourhood, the sick and his brothers at home (the boys and me), we will all remember him with affection and gratitude". Fernando left an indelible mark on people wherever he went.

He was ordained a priest on 30 June 1968 in Etchalar and appointed to Mali, to the diocese of Sikasso, where he remained until his final return to Spain.

Mission in Mali

Dyou was his first parish. It was a difficult period: he had to learn the Senoufo-Pomporo language and the reception was not very warm, which did not help Fernando's reserved temperament.

After his first holiday in Spain, he was appointed to Karangasso in 1973. Here, everything was different: a friendly community, a Basque-French colleague with whom he shared his mother tongue (Basque), French and learning Minyanka, a language close to Senufo but very different from it. Fernando went on to develop an excellent work experience.

In 1982, in Kimparama, Fernando experienced the happiest and most fruitful time of his life. He opened a training school for catechists. Under Fernando's responsibility, the instructors at this school were experienced catechists with a good foundation. A priest gave courses in spirituality to the catechists. The results were undeniably very good. There was also a literacy school for children who did not attend school, where they learned to read, write and do a bit of arithmetic.

In all the parishes, the most recent being Fanterela in 2004, Fernando's pastoral priority was the parish council: men, women and young people, elected by vote, were given great responsibility for running the parish.

Some aspects of Fernando's life, which he never made public, are worth mentioning in this obituary. He was strongly influenced by Eastern theology, spirituality and iconography. He was a lover of architecture and its various expressions. Among his buildings are the parish churches of Koutiala, Kimparana and Fanterela, as well as numerous chapels. Already during his formative years, he showed a great facility for learning lan-



Resurrection Church in Fanterela, Mali 2004

guages and even managed, with the help of a team of catechists, to translate the Bible into Kimparama Minyanka.

Mission in Spain

In 2010, Fernando was appointed bursar of the Benicassim community, so he left Mali and the diocese of Sikasso for good. However, he did not leave them completely as he kept in touch with friends by telephone for the rest of his life. From Benicassim,

he also went to Barañain in 2016, as a bursar but arrived there in fragile health. He was suffering from an aneurysm, and his health was gradually deteriorating with additional suffering.

In May 2022, the Barañain community moved to the Argaray Residence of the Pamplona Seminary. Fernando returned to the seminary where it all started. He remained faithful to his place at the dining room table, and although hard of



hearing, he took part in the conversation with great discretion. He would only talk to answer a question but didn't intervene much. Thanks to the care and medical supervision we enjoy at the Home for the Elderly, the nurse notices something strange during a routine check of vital signs. After checking with the doctor, it was decided that Fernando should be taken to A&E immediately. He would never return home. His unstable condition, with frequent ups and downs, did not worry him too much. You could sense that he had consented to what God wanted from him, accepting the cross of each day with patience. He lived his last weeks in great serenity. He consciously received the sacrament of the sick, knowing that the end of his race was near. In his final days, he would repeat the short prayers

whispered in his ear.

He died on 2 February 2023 at Pamplona University Hospital. The following is what we read in the community newspaper on that day:

02/02/2023 Thursday: Feast of the Presentation of the Lord, World Day of Consecrated Life: a perfect day for Fernando, who today, around midday, presented himself before the Lord singing the "*Nunc dimittis*" of old Simeon. That morning, he was relatively serene, conscious and in prayer with those who visited him. Rest, Fernando, in the peace you have so richly deserved.

Santiago Rodriguez



François Jaquinod 1925.-.2023



Born in:	Cerdon, France on 07/10/1925
Sp. Year	Maison-Carrée, Algeria on 02/12/1945
Oath:	Thibar, Tunisia on 29/06/1949
Priesthood:	Carthage, Tunisia on 01/02/1950
Died at:	Bry-sur-Marne, France on 20/04/2023

François Jaquinod was born on 7 October 1925 in Cerdon, diocese of Belley. He had ten siblings, and his parents were modest. They were committed to maintaining a family atmosphere faithful to Christian values. François would remember those happy years full of life and joy, learning to live on the little he had. He remained very attached to his origins and family until his last days.

He attended the minor seminary in Meximieux. In 1944, he asked to join the White Fathers. But that year, many of the young men who had been demobilised were thinking of consecrated life. The White Fathers received ninety-two applications from young men interested

in joining. But it was impossible to admit them all; many candidates were advised to begin their formation at the diocesan seminary. Thus, François spent a year at the major seminary in Belley. His spiritual director encouraged him to persevere in his desire to dedicate himself to the mission, so he reapplied and was delighted to be admitted to the novitiate.

He went to Maison-Carrée in 1945. The novice master appreciated his seriousness, piety and sociability; he hoped that François would overcome his shyness. He completed his formation at Thibar, where he was acknowledged for his many qualities while again bemoaning his shyness. His dedication



to the infirmary was remarkable. He showed every sign of becoming a good missionary. He took his missionary oath on 29 June 1949 and was ordained a priest in Carthage on 1 February 1950. He was then appointed to Upper Volta.

65 years in Burkina Faso

In September 1950, he arrived at the minor seminary in Nasso, near Bobo-Dioulasso. He was put in charge of the seventh grade. He gave his all conscientiously, but his timidity prevented him from really influencing the pupils. It was decided that appointing him to a mission post in Niangoloko would be preferable. It was there that he was introduced to missionary work. He gradually gained confidence and blossomed. He devoted himself to learning Gouin and then Dioula. He would later spend some time in Karangasso learning Senoufo, thus acquiring a third language in just a few years.

In 1954, he was appointed parish priest of Dionkele among the Bolons. Meanwhile, he was the director of an agricultural training centre. He would later become the superior of Orodara and N'Dorola. He related well with people and won everyone's sympathy through empathy, kindness and dedication.

He was also entrusted with the diocesan chaplaincy of a youth movement. Although not very outspoken, he was appreciated in the community, where he proved to be a serious confrere, faithful to his exercises.

François Jaquinod spent a lot of time with people. He made friends and shared the community life of the Bolons. His observations led him to publish a study on "Bolon life" in the IFAN Bulletin 1963. Later, in 2005, he wrote a more comprehensive study on 'Le Pays Bolon', which became a reference work.

François was a pastor who spent many years in the parish: 20 years in Niangoloko, 15 years in Ndorola and 11 years in Orodara. He was appreciated by both his confreres and the diocesan clergy. In 1976, Archbishop Anselme Sanon of Bobo-Dioulasso appointed him Episcopal Vicar while he continued as parish priest of Niangoloko. In 2000, he was one of several missionaries decorated as Officers of the National Order of Burkina Faso by President Blaise Compaoré to mark the centenary of the arrival of the first missionaries in Sikasso.

In 1999, François left the rural parishes and moved into our old



guest house in Bobo-Dioulasso. In 2013, he relocated to the Society's new guest house. Although somewhat quiet, he was always friendly and fraternal with everyone. He devoted himself to celebrating the Eucharist with the Sisters of the Assumption. He participated in the community liturgies, where the confreres appreciated his sharing, which reflected his in-depth spirituality. He would remain in Bobo until 2015. He was 90 years old, 65 of which he had spent in Burkina. It was with a sad heart but full of happy memories that he returned to France.

Eight years in France

François arrived in Bry sur Marne at the beginning of January 2017, after a short stay in our community of Friant and two years in Sainte-Foy-les-Lyon. His health and age were beginning to cause him problems. At the time, Bry was nothing more than a retirement home for elderly White Fathers, offering a family atmosphere. François witnessed the transformation and extension of the buildings,

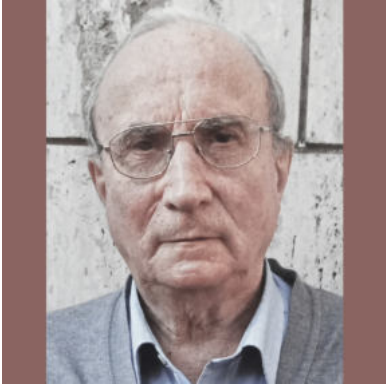
with all the inconveniences it entailed. Then came his first stint in the EHPAD, where he lived stoically, with the arrival of the first laypeople and the slow but inevitable decline in the number of confreres. François was in charge of the sacristy for several years, but his legs were becoming increasingly weaker. He underwent medical examinations and had to resort to the worst: amputation of both legs above the knee within a few days of each other.

It was a harrowing time, both physically and emotionally. Fortunately, a sister and a nephew visited him often and regularly. He passed from his suffering bed to the Father on 20 April 2023 with great lucidity and faith. The chapel was filled with family members and confreres at his funeral, the logical conclusion to a lifetime of human relationships. As we heard a few moments later at the cemetery: "He can rest well now; he richly deserved it!"

F. Richard and C. Forestier



Antoine Garnier 1924 - 2023



Born in:	Paris, France on 14/12/1924
Sp. Year	Carthag, Tunisia on 25/09/1946
Oath:	Thibar, Tunisia on 29/06/1949
Priesthood:	Carthage, Tunisia on 01/02/1950
Died at:	Billère, France on 17/05/2023

Antoine Garnier was born in Paris on 14 December 1924. His parents were Savoyards who settled in Paris after the Great War. His father, a taxicab driver, was seriously wounded during the war, his health deteriorated, and he was forced to return to Montbrion in Haute-Savoie, where he died in 1932. When his mother died the following year, Antoine and his sister were declared ‘wards of the nation’ and adopted by an uncle. Antoine entered the diocesan minor seminary at Thonon at 14 and remained there until he passed his baccalaureate. He was then admitted to the major seminary of Annecy

diocese, where he spent two years before asking to join the Society.

He did his novitiate in Carthage from 1946 to 1947, then continued his theological formation in Thibar. Antoine was a shy, reserved scholastic who lacked self-confidence. But he was devoted and happy in the community. He performed his duties as a nurse with diligence and dedication. He was a man who could be trusted. He took his missionary oath on 29 June 1949 and was ordained a priest on 1 February 1950 as part of a group of 49 ordinands.



In Ghana and France

On receiving his appointment to Navrongo in Ghana, he first went to Claughton Hall (Great Britain), where he attended the British Way of Life initiation course, which was compulsory for all confreres appointed to a Commonwealth country. Arriving in Ghana in February 1951, he was appointed to Navrongo and began to learn kassem. However, less than a year later, he had to return to our sanatorium in Pau-Billère to be treated for tuberculosis. He stayed there for two years before being appointed to the Bursary and Travel Service at Rue Friant. Gifted for practical things he was appointed to the Marseilles office, where there was intense activity: the port of embarkation for many confreres and the port of dispatch for many supplies to Africa. In 1963, the house in Marseille (Boulevard Verd) also became a mission promotion centre. Antoine was appointed superior of the community.

Antoine worked as a procurer at Rue Verlomme from 1965 to 1983. The work was heavy because it was a time when many items had to be sent to the confreres in Africa. Antoine carried out his work as a procurer with dedication

and thoroughness. However, he did not want to be limited to his role as procurer, so in 1975, he attended a refresher course at l'Arbresle. In addition to his work as a procurer, carried out to everyone's satisfaction over the next eight years, he attended evening classes at the Institut Catholique and the Jesuits' Centre Sèvres. However, he had to give up his studies in 1979, having been operated on for cancer at the Clinique du Marais, followed by ten months of chemotherapy. In 1982, he went to Jerusalem for the retreat session.

Burkina Faso and Rome

His services were highly appreciated. But, after some twenty years in France and being in his fifties, he was ready to return to Africa, but this time to Burkina Faso, to the diocese of Bobo-Dioulasso, where he was appointed to manage the archives of the Upper Volta West Region. He first did the Bambara course in Faladyé, Mali, in 1984 before moving to the provincial house in Bobo. He switched jobs and trained in archive and library management, a function that would keep him busy for many years. He also helped set up the Bobo-Dioulasso and Nouna-Dié-dougou diocesan archives.

He would return to France se-



veral times, on leave, but also to follow up on his cancer. As part of his ongoing formation, he took a sabbatical year at the Institut Catholique de Paris in 1989. His base in France was rue Verlomme, where he felt at home. In 1992, the Society asked him to assume responsibility for digitising the library at the Generalate. He requested that he prepared seriously for this role and took a year's course at the Ecole de formation d'Assistants bibliothécaires-documentalistes in Paris. During that year, he visited several religious libraries in search of the library software best suited to the needs of the Generalate. He opted for the Liber software.

He also asked Jean François Théry to introduce him to the mysteries of computers. And so it was that from 1993 to 2000, he spent all his time computerising the catalogue of the Generalate's immense Africanist library. Antoine was a hard worker with a meticulous eye for detail. As a community member, he was very consistent, reserved, and sometimes blunt in his judgments because of his shyness. But his confreres highly regarded him, appreciated his availability and knew he could be trusted. Since he was always keen to improve his knowledge of general culture, he took advantage of his stay in Rome to systematically visit the Eternal City.





Back to France

In 2000, he was appointed to Toulouse, to the community on rue Ringaud, but he spent his time reorganising and computerising the library at the Fraternité Lavigerie. Antoine remained true to himself, introverted, faithful to the rule and to the timetable. He never compromised his duty; it was with dedication and precision that he used his skills to arrange the library and dispatched it to the new Fourth Stage Centre in Abidjan. In 2006, he was appointed to Mours, where he also digitised the library. How many books and journals he catalogued between 1993 and 2011 is hard to say. Generations of confreres will have benefited from his expertise and quiet dedication.

The fact remains that when he arrived in Billère in 2011 at 87, he no longer wished to look after the house library! But that didn't stop him from reading, because he was interested in many things. Walking was another activity that he enjoyed. Having suffered several strokes, he wanted to walk for the rest of his life, even if it meant using a walker. He didn't like contradiction but regretted being harsh and quarrels and quickly sought reconciliation. Antoine had reached a respectable age; his health deteriorated slowly until 17 May 2023, when he left us peacefully. His funeral took place in Billère, among his confreres.

François Richard



Missionaries of Africa

Father Jozef Pauwels of the diocese of Antwerpen, Belgium, died in Varsenare, Belgium, on the 7th July 2023, at the age of 89 of which 65 years of missionary life in Italy, D.R. Congo, Burkina Faso and Belgium.

Father Pierre Dumaine of the diocese of St-Boniface, Canada, died in Winnipeg, Canada, on the 13th July 2023, at the age of 91 of which 66 years of missionary life in Uganda and Canada.

Father Tarcisio Bortoli of the Diocese of Biella, Italy, died in Castelfranco, Italy, the 15th of July 2023 at the age of 99 of which 72 years of missionary life in Burundi, Rwanda and Italy.

Father Jean-Marc Lindsay of the Diocese of Rimouski, Canada, died in Quebec City, Canada, the 17th of July 2023 at the age of 97 years, of which 72 years of missionary life in Tanzania and Canada.

Missionary Sisters of Our Lady of Africa

Sister Patricia Kent. She died in London, United Kingdom, on the 10th June 2023, at the age of 91, of which 66 years of religious missionary life in Tanzania, Malawi and the United Kingdom.

Sister Henrica Maria Schoorlemmer (Alphonsus). She died in Boxtel, Netherlands, on the 13th July 2023, at the age of 101 of which 75 years of religious missionary life in Tanzania and the Netherlands.

Sister Monique Ayme de la Chevrelière. She died in Paris, France, on the 16th July 2023, at the aged 88 of which 65 years of religious missionary life in Tunisia, Algeria and France.

Sister Raymonde St-Jean (Réjeanne). She died in Montreal, Canada, on the 20 July 2023, at the age of 90 of which 67 years of religious missionary life in R.D. Congo and Canada.

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