

Editor, Illustrations and Lay-out: Bill Turnbull W.F.

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*Front Cover: The hard work involved in finding water for the livestock - Niger.*

*Back Cover: Zaire: passing on the faith at the Easter Vigil adult Baptisms.*

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**EDITORIAL**

The main article of this issue is the fourth part of 'Influence in Africa' and deals with some factors and the background surrounding Africa's water resources. Africa is a continent which is, like everywhere else, shaped by its climatic and geological history. As we will see what appears on the surface is not always the true situation. The problems of desertification, soil erosion and depleted water resources are putting pressures upon many African countries and it is not easy to find suitable answers.

In 'Missionary Studies in a World at War' Fr. Pat Boyd takes us back fifty years gives us an insight into how the White Fathers came to have some of their houses in Britain. Fr. Pat tells of how the studies of future White Fathers were interrupted by the Second World War and how things eventually sorted themselves out at its close.

'The African Synod Comes Home' shows how the Synod's influence has trickled down and begun to take root. In this article Sr. Patricia Kent tells us of the way the Synod was inaugurated in Malawi by the joining together of all the Dioceses in a celebration of their faith. From there the Synod message of renewal was taken back to every parish and community in the country to build upon for the future.

As usual we have 'Home and Away' which brings us up to date with White Fathers and White Sisters at home and abroad. We also see a little more of the water situation with the Nile's resources and some good and bad news on health issues.

Once again the White Fathers would like to thank all our friends for their response to the St Anthony Novena. We are most grateful for all your letters, petitions and financial help through this annual appeal. We would also like to assure you of our prayers both now and in the future.

**N.B.** While this issue was being prepared and about to go to press, events unfolded rapidly in Zaire and a new government is now in power. One of the results of this is that the country is now known as 'The Democratic Republic of Congo'. Please note that, for the moment and to avoid confusion, the country is still referred to as Zaire in this issue.

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# Influences in Africa - Part Four

By Fr. Bill Turnbull W.F.

*This is the fourth part of a series of articles entitled 'Influences in Africa'. This section is a background to some of Africa's water resources and how they are effected by the climate and various problems found within the continent. We have a global look at the present situation and take a glimpse of what the future may hold, in this respect, for the people of Africa.*

The first time I went to Africa was as a White Father student just over twenty years ago, from 1974 to 1976, and I returned to the UK in the 'drought' of 1976. I certainly was surprised to see how parched the countryside was but I had become accustomed to a lack of rain. The contrast between the dry and rainy seasons in Malawi, and having to rely on a shallow bore hole as our main water supply, made me a little cynical about what was happening at home.

Once again we are in a similar situation. Since the summer of 1995 the UK has seen a repeat of a country-wide 'drought' and we are continually reminded to take care of our water resources. The lack of rain, and various problems with the water companies, has depleted our reserves. The last two years have been the driest for two hundred years and the ground water \* levels in some places are as low as they were in 1976. The situation is so severe in some areas that they are on a permanent 'stand-by' and one water company is even considering investing in desalination plants. At present some of our rivers are being bled almost dry to answer the increasing needs.

## WORLD SITUATION

At a quick glance the world would appear to have abundant water resources. The facts and figures which give a picture of the water situation are quite staggering, but they hide a basic

truth which faces us all: our water resources are not limitless. There are about 1,400 million cubic kilometres of water on earth and all living things, including humans, share about 0.007% of it. Around 2.5% of this is fresh water, rather than salty, and 80% of it is frozen in glaciers and the polar ice caps. 95% of the remaining water is stored in various underground sources.

Our water resources are continually being replenished by rainfall. Overall each year enough rain falls to cover every country in the world to a depth of two and a half feet in water. This sounds marvellous and, in theory, should provide us with enough water for the needs of twice the world's present population - but there are several catches. Of this annual rainfall two-thirds evaporates; two-thirds of what remains runs away in floods and, finally, not all of the rain falls where the people are and where it is needed.

When the above facts are put together with the use of water, which has increased six fold this century, especially in agriculture and industry, then it is obvious that water resources are a global problem. The United Nations (UN) estimate that over the last fifty years the amount of water available has dropped by two-thirds in Asia, and by three-quarters in Africa and South America. This means that about two billion people, in eighty countries, suffer from a serious water shortage.

## DIRTY WATER

One of the greatest problems which the world faces is that about 20% of its population, 1.4 billion people, don't have access to safe drinking water. The UN estimates that this figure rises to 40% of people in some cities. This means that they end up taking drinking water from polluted rivers and ponds. When there is a lack of clean water then there is often no basic

\* see the footnotes at the end of the article on page 12

sanitation - this affects about two billion people world wide - which can lead to a vicious circle of various types of waste getting into the water sources.

We have touched on the health problems associated with not having access to clean water in other articles - such as 'Health at all costs!', issue no. 314, Feb.-March, 1994. The UN estimates that dirty water causes 80% of diseases in developing countries and, indirectly, results in the deaths of ten million people each year. On a human and economic level it also means an annual loss of a tenth of an individual's productive time.

The effects of bad water sources are probably worse among children. World wide dirty water causes the death of 25,000 children a day, each year about four million children, under-five years of age, die from simple diarrhoea. Water borne bacteria and viruses cause repeated stomach upsets which lead to children becoming malnourished and weakened and so susceptible to other illnesses. In some parts of rural Africa it is common for children to be ill in this way for 140 days of each year. Those who survive may be damaged and suffer from stunting of their mental and physical growth. An added problem for very young children is when they are fed on powdered milk mixed with dirty water.

## CLIMATE AND ECOLOGY

In many parts of the world our water resources are being depleted and are not being replaced at a sufficient rate. Demand for clean water is always on the increase and we have to find a way to allow everyone access to such a basic essential for daily life.

Bath time for the boys down at the river - Burkina Faso

'Global warming' is playing its part in the lack of rainfall and it is expected to aggravate the crisis in coming years. There is a global change in climate which is caused by the pollution of the atmosphere. This adds to the 'warming' and causes temperatures to rise everywhere, which leads to countries becoming hotter and there being less water in the form of rainfall and surface water. As a result, what water there is tends to get dirty and germs build up causing diseases. Because there is less water the pollutants within it become more concentrated and therefore do more damage.

Deforestation adds another angle to the problem, especially the 'slash and burn' method of farming which is practiced in many developing countries. When trees are gradually removed the whole ecosystem changes: rain is no longer attracted to the bare area; the trees are not there to trap water and allow it to trickle down to springs and underground sources; soil erosion sets in as the top soil is washed away. A vicious circle



begins - deforestation means less rain, less rain means fewer trees and so on. Several examples of the acceleration of the process, such as in Malawi, Tanzania and Zaire, can be seen in areas which have had a sudden influx of refugees from Africa's various conflicts. Such circumstances, on top of a usually fragile ecology, hasten the deforestation and the subsequent change in landscape, climate and rainfall. Once the indigenous foliage has been destroyed it is virtually impossible to replace it.

In a continent the size of Africa there are vast differences in climate and vegetation - *see map on page 16*. The problem of desertification has been debated for many years and some experts even question that there is such a problem in Africa. Despite that it has to be admitted that there are many areas of the continent, such as the Sahel region, which are more susceptible than others to the gradual encroaching desert. In general Africa's climatic zones and vegetation are fairly uniform due to the continent's position in the tropics, the oceans and the lack of mountain chains. The zones may be summarised as follows:

**1** - Tropical rain forest zone: this is found in the middle of the continent and along the eastern coast of Madagascar. The average annual temperature is about 26.7° C (80° F), and the average annual rainfall is above 50 inches (ins.) (1,270 mm.). The vegetation is a floor covering of shrubs, ferns, and mosses, with a canopy of various types of evergreen and hardwood trees.

**2** - Savanna zone: there are roughly three types of Savanna climate and vegetation zones around the central tropical one:

**a** - The Tropical Savanna climate zone, covering about a fifth of the continent, has a wet season in the summer months and a dry season during the winter. The total annual rainfall varies from 20 ins. (550 mm.) to more than 60 ins. (1,550 mm.).

**b** - The Savanna Woodland zone has an annual rainfall of 35 ins. (890 mm.) to 55 ins. (1,400 mm.). The vegetation consists of grass and

shrubs amongst which grow deciduous and leguminous trees.

**c** - The Grassland Savanna zone has an annual rainfall of about 20 ins. (500 mm.) to 35 ins. (890 mm.) and is covered in low grasses, shrubs and small deciduous trees.

**3** - Steppe/thornbush climate zone: further away from the equator the climate becomes drier with an average annual rainfall of between 10 ins. (250 mm.) and 20 ins. (500 mm.) which falls in a clearly defined rainy season. The vegetation is of a thinner grass covering with scattered succulent or semi-succulent trees.

**4** - Semi-Arid/sub-desert scrub zone: has an annual rainfall of 5 ins. (130 mm.) to 12 ins. (300 mm.), is covered with grasses and low shrubs and runs into the desert areas of Africa.

**5** - Arid/Desert climatic zone: these areas are found in the Sahara Desert, the Horn of Africa, the Kalahari Desert and Namib Desert - *see the desert table, on pages 16 and 17*. There is usually no vegetation in these areas.

**6** - Mediterranean climate zones: these areas are on the northern coast of the continent and in the southwest. They have mild, wet winters and warm, dry summers.

**7** - Mountain Forest climatic zone: these are found in the highlands of eastern Africa, and in mountainous and plateau parts of west and southern Africa. The rainfall is just less than that of the tropical rain forests and it is distributed throughout the year. The vegetation is made up of shrubs, hardwood trees, and conifers.

#### AFRICA'S RIVERS AND LAKES

As with the global picture, at first glance, it would appear that Africa has plenty of surface water except in the desert and Sahel areas. The continent is largely supplied and drained by a huge web of rivers and lakes but the apparent abundance of surface water is deceptive. Certainly the rivers and lakes are there and they cover vast areas compared to those of Western Europe,

but they are not always full and their water is not always potable.

Africa is a continent which is controlled and sculptured by its various climates. Many of the rivers and lakes are seasonal and are only filled with the rains of the rainy season. More and more rains fail to fall and, especially, the smaller rivers and pools remain dry for years. As a result the surface water is not replenished and the underground aquifers and water table diminish. In deforested areas there is the added danger of rain water just running off and taking much of the top soil with it. This increases the soil erosion and deprives the local area of vital minerals and nutrients which are necessary for the fertility of the area and for the support of a river's life. In many cases the water just rushes to the sea, or whatever outlet it goes, without benefiting any of the people where it falls.

The continent of Africa is drained by six major river networks all of which, except for that of the Lake Chad basin, find their way to the sea - *see the maps and tables on pages 16 and 17*. The various networks are as follows:

**1** - The first is the Nile River which is the world's longest river and drains an area of 1,335,000 sq. mls. (3,458,000 sq. kms.) in the north-east of Africa and flows into the Mediterranean Sea. More than 2,000 miles (3,200 kms.) of the river are navigable. The complete length of the Nile is formed by the joining of the Blue Nile, 850 miles (1,370 kms.) in length, with its source at Lake Tana in Ethiopia, and the White Nile, which begins near Malakal, Sudan, and is about 500 miles (805 kms.) long - the name sometimes refers to the entire branch of the Nile that extends to the tributaries of Lake Victoria.

**2** - The Congo/Zaire River drains most of the central part of Africa - which, with its tributaries, is an area of 1.6 million sq. mls. (4.1 million sq. kms.). It starts in Zambia, its main sources being the Lualaba and Luvua Rivers, and flows north, west, and south into the Atlantic Ocean where it discharges 1.2 million cu. ft. (34,000 cu. m.) of water a second at high water.

**3** - The River Niger begins in the Fouta Djallon highlands of Guinea and flows north and east, draining much of western Africa on its way, before entering the Gulf of Guinea and the Atlantic Ocean. The Niger Delta covers 14,000 sq. mls. (36,300 sq. kms.) and has an estuary coastline of 120 miles (190 kms.).

**4** - The Zambezi River starts its journey in Zambia and flows south and east entering the Indian Ocean in southern Mozambique. It drains an area of 502,000 sq. mls. (1,300,000 sq. kms.). Its main tributaries include the Chobe, Kabompo, Kafue, Lungwebungu and Shire rivers. Along its course are the Victoria Falls, Kariba and Cabora Bassa dams and lakes.

*Irrigating the land with an imaginative contraption - Niger*



5 - The Orange River drains southern Africa. It rises as the Vaal River in the Drakensberg Mountains and flows west into the Atlantic Ocean.

6 - Lake Chad has an average depth of about 4 ft. (1.2 m.) and is fed by the rivers in the area - see below.

There is also a series of lakes in the Great Rift Valley of eastern Africa. These lakes include the following: Lakes Tanganyika, Albert (Mobutu), Edward, Turkana (Rudolf), Kivu, Rukwa, Mweru, and Malawi (Nyasa).

Many of the rivers are fast flowing with rapids and high waterfalls, others are slow, wide and meandering. Together with their susceptibility to flooding and dependence on seasonal rainfall it makes it very difficult to harness them. It has been estimated that Africa has about 40% of the world's total hydroelectric potential. So far little of this has been utilised and where it has it is in massive projects which have brought their own additional problems.

The inconsistency of some of Africa's surface water is typified by Lake Chad, which is the fourth largest lake on the continent and is situated in west-central Africa. The Lake was probably an ancient sea which has divided into two basins, the northern and southern, that are separated by the 'Great Barrier' ridge. Because of this division the waters of each half do not circulate and the northern basin dries up completely on occasions. The level of the overall Lake also rises and falls according to the season. This means that its surface area can be as much as 10,000 sq. mls. (25,900 sq. kms.) in the rainy season, and as little as 4,000 sq. mls. (10,360 sq. kms.) in the dry season. The depth of the Lake also varies a great deal - from 13 ft. (4 m.) to 23 ft. (7 m.) deep in the northern basin and from 10 (3 m.) to 16 ft. (5 m.) deep in the southern basin.

Lake Chad is fed by several of West Africa's rivers but the major tributaries are the Logone, Komadugu Yobe and the Shari (Chari) rivers.

It has no outlet but loses its water through underground seepage and evaporation. The latter is so intense that experts have speculated that the Lake may eventually disappear completely. The shores and numerous islands of the eastern shore are inhabited and the people depend on the Lake flooding for cultivation.

### WATER CONFLICTS

It has been said that lack of water is a problem which will spark off conflicts in many parts of the world in the next millennium - see the table opposite for the present situation. Possibly one of the first flash points will be the Middle East. The World Bank estimates that between 1960 and 2025 the supply per person will drop fivefold, eventually leading to a cause for conflict. This possible scenario is not fiction and it is not only something for the future, having already begun in to some degree in parts of Africa. It would appear that a common factor in most of these disputes is when one country wishes to harness a river's potential, for example by building a dam, which causes knock on effects which are felt in neighbouring states.

This is the case in north east Africa where there is tension between the countries which share the River Nile and its tributaries. The Aswan High Dam was completed in 1968 and since then has been used to supply electricity and water for irrigation. In recent years Egypt has taken a strong line with its neighbours for drawing too much water from the Nile upstream and so depriving the Dam of its life blood. Seven countries share the Nile and its tributaries and also need the water. It is not easy to see how such a dispute can be resolved especially when some of the countries involved are a lot poorer than Egypt and cannot withstand the threats of military action - see the article 'Crisis Over the Nile Waters' on pages 24 and 25.

A similar situation is arising in the opposite corner of the continent in a dispute between

Country	1 Renewable source per capita	2 Annual freshwater withdrawal, 1970-94		3 % Access to		4 Irrigated land as % of arable		
		Total (cu.km.)	% of total resources	safe water	sanitation			
Algeria	0.7	3.0	20.3	35	125	79	77	7.6
Angola	16.0	-	-	-	-	32	16	2.5
Benin	5.3	0.1	0.4	7	19	50	20	0.7
Botswana	0.8	0.1	0.6	5	94	93	55	0.5
Burkina Faso	2.9	0.2	0.5	5	13	78	18	0.6
Burundi	0.6	0.1	2.8	7	13	70	51	1.2
Cameroon	17.0	0.4	0.1	17	20	50	50	0.4
Cape Verde	-	-	-	-	-	-	-	7.0
C. African Rep.	44.4	0.1	0.0	5	20	18	45	-
Chad	6.6	0.2	0.4	6	29	24	-	0.4
Comoros	-	-	-	-	-	-	-	-
Congo	76.4	0.0	0.0	12	7	38	-	0.7
Djibouti	0.6	-	-	-	-	-	-	-
Egypt	0.1	56.4	97.1	67	889	80	50	-
Equat. Guinea	81.3	-	-	-	-	-	-	-
Eritrea/Ethiopia	2.1	2.2	2.0	6	45	25	19	1.6
Gabon	132.6	0.1	0.0	41	16	68	-	1.4
Gambia	3.3	0.0	0.3	2	27	48	38	8.3
Ghana	3.3	0.3	0.6	12	23	56	42	0.2
Guinea	37.0	0.7	0.3	14	126	55	21	15.2
Guinea-Bissau	30.8	0.0	0.0	3	8	53	21	5.7
Ivory Coast	5.7	0.7	0.9	15	52	72	54	2.8
Kenya	0.6	1.1	3.6	14	37	53	77	1.7
Lesotho	2.2	0.1	1.0	7	24	52	28	0.9
Liberia	84.3	-	-	-	-	46	30	1.5
Libya	0.1	-	-	-	-	97	98	25.9
Madagascar	3.1	16.3	4.8	16	1,568	29	3	42.1
Malawi	0.9	0.2	0.9	7	13	47	53	1.7
Mali	6.3	1.4	1.4	3	159	37	31	3.1
Mauritania	0.2	0.7	6.4	59	436	66	-	23.9
Mauritius	2.0	0.4	16.4	66	344	99	99	17.0
Morocco	1.1	10.9	36.2	23	404	55	41	13.6
Mozambique	3.9	0.8	0.4	13	42	33	20	4.0
Namibia	5.9	0.1	0.3	7	103	57	34	0.9
Niger	1.7	0.3	0.9	9	33	54	15	1.8
Nigeria	2.3	3.6	1.3	13	28	40	35	3.2
Reunion	-	-	-	-	-	-	-	-
Rwanda	0.8	0.2	2.4	6	18	66	58	0.5
São Tomé/Prin.	-	-	-	-	-	-	-	-
Senegal	3.0	1.4	3.5	10	191	52	58	3.0
Seychelles	-	-	-	-	-	-	-	-
Sierra Leone	36.6	0.4	0.2	7	92	34	11	6.0
Somalia	1.3	-	-	-	-	37	18	18.0
South Africa	1.3	14.7	29.3	47	348	70	-	10.3
Sudan	1.1	-	-	-	-	60	22	15.1
Swaziland	8.8	-	-	-	-	-	-	35.8
Tanzania	2.7	0.5	0.5	7	28	50	64	5.0
Togo	3.1	0.1	0.8	17	11	63	23	0.3
Tunisia	0.5	2.3	60.5	41	276	99	96	12.9
Uganda	3.5	0.2	0.3	7	14	34	57	0.2
Western Sahara	-	-	-	-	-	-	-	-
Zaire	25.6	-	-	-	-	27	23	0.1
Zambia	11.1	0.4	0.3	54	32	50	37	0.9
Zimbabwe	2.2	1.2	6.1	19	117	77	66	7.0

1 = 'Human Development Report 1996' (UNDP): internal renewable water resources in 1,000m<sup>3</sup> for 1992.  
 2 = 'World Development Report 1996' (World Bank): refers to any year between 1970-94.  
 3 = 'Human Development Report 1996' (UNDP): % of population with access, figures for 1990-95.  
 4 = 'Human Development Report 1996' (UNDP): irrigated land as a % of arable land area in 1993.



Angola, Botswana and Namibia over extracting water from the Okavango River system. Both Botswana and Namibia have been fighting over an island in the Chobe River, along the Caprivi Strip. Troops have been sent in and neighbouring heads of state have tried to mediate between the two while the problem has been put before the ICJ for adjudication over the right to draw water from the river.

Namibia's water resources are very low and the country is continually threatened with drought due to the added lack of rainfall which has been below average for the last ten years. It badly needs to develop other sources of water. Namibia wants to pump twenty million cubic metres of water a year, 700 litres a second, from the Okavango River system and to carry it by pipeline to Windhoek where it is needed. The project is estimated to cost a billion Rand and already the Chinese, in return for offshore fishing rights, have pledged to finance and construct it. Other countries and banks have also shown an interest in the project.

Despite Namibia's good record for recycling water in the mining industry the demand is still increasing due to urbanisation, industrial development and farming practices. At present about half of the country's water is ground water and surface water is used for irrigation schemes and urban use. The central part of Namibia is the most economically productive area of the country and is the worst hit by the drought. The dams which supply Windhoek were only 9% full earlier this year.

There are already internationally agreed amounts of water which Namibia draws from the Cunene and Orange rivers, but it looks as if Namibia is going to act unilaterally without reference to others over the new plan. OKACOM is a body in which Botswana, Angola and Namibia can discuss and agree on their water rights in the area and even this is being ignored.

Experts say only half of Namibia's groundwater resources are being used at present and that there are reserves in the north of Tsumeb as an alternative source to the Okavango.

The Okavango Delta is in northern Botswana and is fed by the Okavango River. The river rises in southern Angola and runs along its border with Namibia down into Botswana. Here, in the Okavango Delta, the Kalahari Desert is turned into the world's largest wetlands covering 18,000 sq. kms. It forms a major ecosystem which supports a vast range of animals and plants and a population of 100,000 people. The Delta and all its inhabitants cannot survive without the water and it is already drying up due to years of drought and the water tables are at their lowest level for forty-six years.

The outcome of this dispute is unsure. What is certain is that if the Namibian plan goes ahead the area could turn into a centre of armed conflict and an ecological disaster. An environmental study will now look at the impact of drawing such amounts of water from the rivers but it is feared that the Namibian Parliament may authorise construction to begin before it is completed.

#### CROSS-BORDER CO-OPERATION

Even when there is co-operation between neighbouring countries all sorts of problems can arise. The Lesotho Highlands Water Project began in 1986 and will take decades to complete. The original project was estimated to cost \$8bn. and to be built in five phases - comprising of six large dams and two HEP plants to be completed by 2025. The basic idea behind the project is to produce electricity and also for Lesotho to sell three billion litres of water a day to South Africa for industrial use which would earn \$55m. a year.

The Katse dam, the highest in Africa, and 'phase 1a' of the project have been completed but, despite this, the future whole venture is in the balance. The World Bank, who signed the original agreement with Lesotho and the former

South African government, is threatening to pull out. It will decide if it will finance the second phase by October after seeing the completion of phases 1a and 1b. All other major funders have also not committed themselves beyond this point.

Further complications have been caused by other factors: South Africa objects to many provisions in the original treaty and in 1996 there were strikes and six hundred men were laid off. Some of the workers even joined local villagers who had protested against the effects the dam's construction will have on their land and livelihoods. A 'Special Fund', of £55m. was set up to help the 25,000 people, 1,750 dispossessed families, who have been unsettled - lost homes, land or grazing areas - but little of the funds have reached them so far.

South Africa certainly needs the water for present usage and for further industrial development. In fact it can use more water than all that would be provided by the five phases of the scheme. The demand of Greater Johannesburg alone is expected to double in the next thirty years. So far South Africa has contributed more than anyone else, almost half the cost, with other funds from the World Bank, the EU and Britain.

Even if all the five phases of the project are completed there will still be problems to sort out: Lesotho has to find a way of getting the royalties due for the water which have been agreed in previous contracts; the social and environmental conditions of the treaty have to be carried out. Lastly there is the exercise of counting the environmental and human cost of such a project: damage to the river systems; the

*Kariba Dam - Zimbabwe*

loss of valuable farm land, mountain meadows and wetlands; the amount of water which will be diverted from Lesotho's own needs.

#### THE FUTURE

The 1980s were designated as the 'International Drinking Water and Sanitation Decade' and a deadline of 1990 was given to provide the entire world's population with clean water. This goal was not attained and so it has been put back to the year 2000, and this too is not expected to be reached. Despite the failure it was not a complete waste of time. It made people more aware of the problems concerning safe water and sanitation and it did improve the situation for many people. Despite that, as we have seen, the future is probably even more insecure now than in the 1980s, not just for developing countries but for the whole world.

Vast amounts of money are being invested by the UK water companies in attempts to improve supplies for their customers. This



has meant an increase in water rates since privatisation, but we have water and sanitation at our finger tips. The amount which we pay for this privilege, per household, is about twice the annual income of an African subsistence farmer. What future then for the development of similar facilities in Africa? The expense in setting up water projects or even of maintaining existing bore holes etc. is beyond the resources of most African governments. There is no possibility of private finance being forthcoming for these utilities, as in the West, as there is no profit to be had - especially in rural areas. Where investment may be possible, as we have seen, is in the larger water projects for industrial use or HEP. These, in some respects, may benefit the ordinary people but not to the extent that it is needed.

Despite that there have been some marvelous bi-laterally funded water projects in various parts of the continent. Work done by organisations such as WaterAid has also helped to improve the lives of people by locating and tapping local water sources. Even if a shallow well or a harnessed spring is all that is available in a village it cuts out the danger of water borne diseases and lessens the work load of girls and women - who sometimes walk four or five hours a day carrying 20kg. water containers.

When the dual problems of safe water and sanitation have been solved perhaps other water projects, such as irrigation, may be tackled. Hopefully this will be the case and Africa will not fall further behind the West in access to the necessary basics of safe drinking water at least.

#### FOOTNOTES

**Ground water** usually begins life in the form of rain or snow and seeps below the surface of the earth to form natural subterranean reservoirs. These are found in places such as the spaces between layers of rock and are usually close to the surface. This water comes to the surface to supply wells, springs, lakes, streams and rivers. Ground water is usually quite pure after having been filtered through porous rock, gravel, sand etc. In some cases it can become polluted by domestic and agricultural waste, such as sewage, rubbish, fertilisers and pesticides, and this gives rise to concern about the methods used to dispose of such items and to where landfill sites should be situated. It is a most important source of water for rural domestic use and is a preferred source of drinking water.

Ground water which is found at a greater depth may have been held in there for many thousands of years and so contain various minerals and may even be saline - as a result of sea water being trapped. Usually ground water does not flow as much as **surface water** and only does so when suitable **aquifers** are present and then it may travel great distances from its source. In many places it is common to extract the ground water by drilling bore holes down to the reservoirs.

An **aquifer** is any natural material, such as porous rocks or fractures in rock, that contains water which can be harnessed by drilling and sinking bore holes and wells. An **artesian well** taps water in an aquifer and brings the ground water, under its own pressure, to the surface. The name is derived from Artois, France, where such wells were bored during the Middle Ages.

**Surface water** is made up of all the water which is found in rivers, streams, lakes, ponds etc. It can often be polluted by various chemicals and waste products. In general **fresh water** is water that contains a low concentration of dissolved mineral solids.

**Sea level** is basically where the ocean meets a landmass. This level is continually changing with the tides and because of the advance and retreat of glaciers - eustatic changes.

The **water table** is the level in the ground below which the spaces in the soil or rock are saturated with water. It is also known as the ground water table or the waterline.

**MAIN SOURCES:** 'The Gala Peace Atlas', Pan Books, 1988; 'Collins Atlas of the World', 1991; Encyclopedic Atlas of the World', New Burlington Books, 1991; 'The Times Atlas of the World', BCA, 1992; 'World Reference Atlas, Dorling Kindersley, 1994; 'Philip's Great World Atlas', George Philip Ltd., 1992; 'The 1995 Grolier Multimedia Encyclopedia'; 'Compton's Interactive Encyclopedia'; 'Microsoft Encarta 96 Encyclopedia'; 'The Independent', 'The Guardian', 'West Africa'; 'New African'.



## Missionary Studies in a World at War

By Fr. Patrick Boyd W.F.

### *A Missionary Reminiscence of Life in White Father Houses in Wartime Britain*

Although the Second World War was more than a year away, the White Father Philosophy students in Autreppe (Belgium) were being made to face difficult decisions. They were alerted by a British Embassy official in Brussels that war was not very far away and that Belgium would surely become once more a battlefield. He advised the students to speak to their superiors in Autreppe with a view to their immediate transfer to Britain. Thus was the scene set for a series of new openings of houses in England which allowed for the complete White Father training, from Junior Seminary right through to priesthood, to take place in Britain.

In June, 1939, the Philosophers left Autreppe to return to England. Negotiations had been completed to open a house of Philosophy in Rossington Hall near Doncaster. But even before the outbreak of hostilities, the army requisitioned our property at Rossington. New arrangements had now to be made to house

our Philosophy students. It was agreed that they should go to Kerlois in Brittany (France) which our French confreres assured was completely safe from German intentions. The Philosophers assembled at Bishops Waltham, and towards the end of November the students set out in groups of four for Kerlois - it was thought that smallness of numbers would ensure greater safety. By December 8 all the students, 30 in all, gathered together with their 60 French counterparts to begin their studies. How were they to know that France would fall to Germany in early 1940 and they would be interned in France for the rest of the War!

Meanwhile, the senior students in North Africa, both Novices and Scholastics, were allowed to continue their training, but with some restrictions. All of them remained in North Africa until liberation in 1943.

Early in 1940 with the start of the Battle of Britain, war came to Bishops Waltham. The



Priory was located more or less in the flight path of the German bombers sent to destroy the two great southern England seaports: Southampton, with its large commercial centre, and Portsmouth, with its great naval dockyards. This made life very harsh for the staff and students at the Priory. Plans had to be made to safeguard the community. A long air-raid shelter was built into the raised ground above the top football pitch, running along the top fence and the stretch of drive from the farm to the cemetery. Almost every night the air-raid sirens would sound between 7 pm and 8 pm and students and staff would take to the trenches! The students sat on a long line of benches which ran almost the width of the football field. They wrapped themselves in blankets and waited. They could hear the regular drone of the planes and the occasional explosion of a bomb in the distance. Fortunately, no bombs fell on our property. With our regular routine to the air-raid dug-outs in the evenings, a change of program resulted. Normal studies and classes filled our mornings, but after lunch a siesta was enforced. Some study could be done in the late afternoon and after supper. Then, we waited for the wail of the siren! Naturally, sleep patterns were disturbed, nerves were affected, and there was always that nagging fear that one night we

might just be hit by a bomb. The result was that at the beginning of June, all the students were sent home for their own safety. They were told to remain at home until word would be sent to them as regards their future. This was the first episode in a wartime period of disturbed studies.

The Priory was closed down and the Junior Seminarists took up residence at St. Columba's (St. Boswells) in September, 1940. The new Philosophy students did not fare so well: they were sent to the farm of St. Helens, next to St. Columba's, under Frs. Egan, Lea and Taylor, with Brother Albert in charge of farm management. As the farm could not be adapted to the needs of a house of Studies, there ensued a year of spartan frugality, freezing in cramped dormitories and forced to study in damp classrooms. And so it remained until 1941. With the new intake of Philosophers in September 1941, a change of venue was necessary, and so a transfer was made to St. Columba's College. which was now shared by both Junior Seminarists and Philosophers, under Fr. Howell.

Problems were faced and overcome each year of the war with regard to the housing of new groups of students as their studies progressed.

The first group to complete their Philosophy studies had now to find a venue in which to pursue their theological training. The diocesan seminary of Oscott College in Birmingham was to be the destination of this group. They took up residence there in September, 1942. Early in 1943 a house was purchased at Sutton Coldfield, where the theologians took up their abode. They finished their first academic year commuting from Sutton Coldfield to Oscott each day by bike or bus. Fr. Egan was in charge of this new house.

In the first half of 1943, all the young ordained priests in North Africa, together with the Scholastics of the British Province were repatriated through the good offices of Fr. Gaffney WF, an army chaplain, who managed to arrange with the authorities their passage by boat to England. With their arrival new accommodation problems arose! The Scholastics were sent to St. Boswells: some time later, in June, the final year students were ordained in Edinburgh. And so it was that for a short time St. Boswells housed simultaneously Junior Seminarists, Philosophers and Scholastics! Meantime, the young priests were spread around the various houses of the province. Those first White Fathers to be ordained in Edinburgh were; A. Murphy, J. Barry, J. Tolmie, J. McSherry and G. Sweeney. The ordaining Bishop was Archbishop McDonald.

In the second half of this year, Rossington Hall was de-requisitioned and given back to the White Fathers: it now became the Scholasticate and the House of Philosophy. St. Columba's was now free to return to its original role of Junior Seminary. Life in Rossington Hall was not easy. There was no central heating and the huge house was freezing cold. The students foraged each day in the woods for firewood to give themselves a little heat in their rooms. Students were mostly housed together 3 or 4 to a room. Fr. Bernard "Johnny" Brown was the rector.

In 1944, the British Novitiate opened in Sutton Coldfield but the full Spiritual Year was not destined to be completed there. For this particular group the war had meant trooping from one place to another, opening new houses: an unsettling experience but not such a bad preparation for the missionary life! Their novitiate had been particularly stressful on account of the cramped conditions in Sutton and the unbending presence or the Novice Master, Fr. Egan, which ensured that a war of nerves was a permanent fixture.

That same summer, the last group returned home from France: these were the lads who had been interned in 1940 in Kerlois (Brittany). After some months at home, they were sent to St. Boswells towards the end of that year: this was where it was decided they would do their Novitiate. It was at this point that the Priory was reopened with Fr. Donnelly as the one in charge. During most of the war, the farm and property had been taken care of by three Brothers, Paddy, Modeste and Auber. Fr. Burrige, then later Fr. Morton, acted as Parish Priest. For a time, postulants from St. Helens were also trained at the Priory.

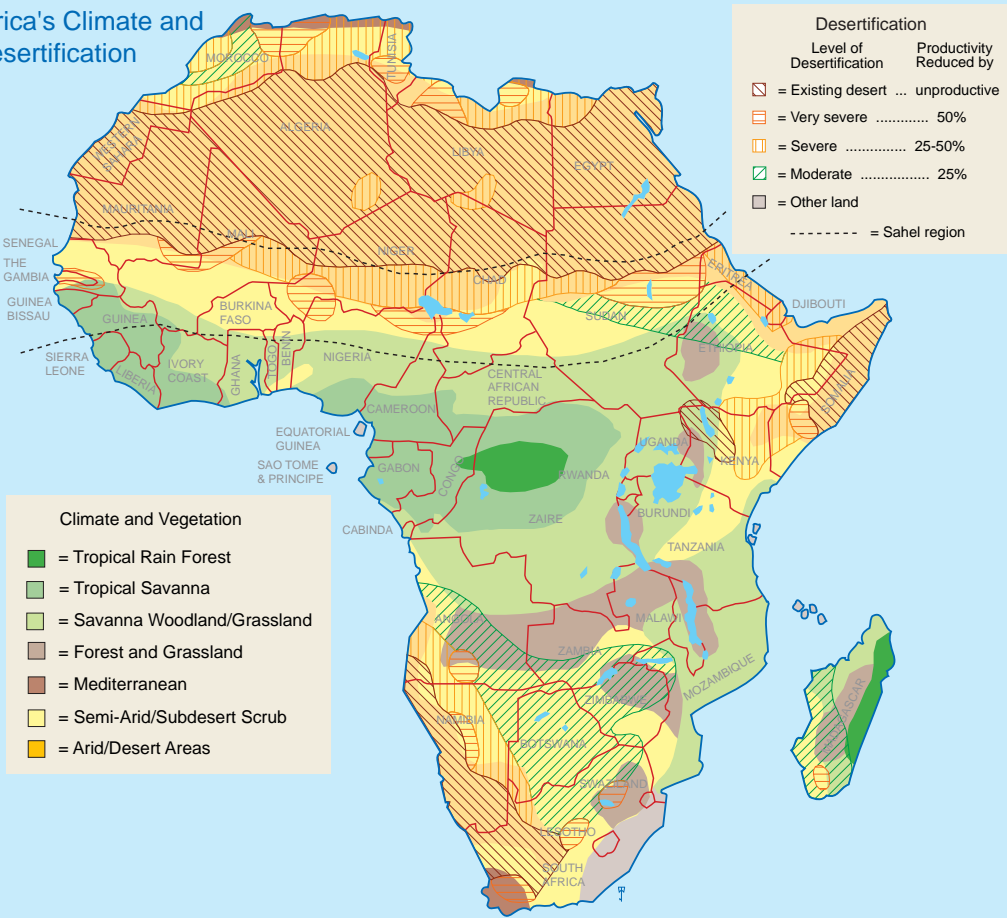
The group which had started their Novitiate at Sutton Coldfield spent the last months of their Spiritual Year at St. Boswells. The new group of Novices with their internment experience were always going to find Novitiate a tremendous change and so would the Novice Master! Fr. Egan began the year with these St. Denis students, but he became ill and Fr. Howell took his place. There were ordinations in 1946 from Rossington: Frs. M. Coughlan, F. Tryers, J. Rice, R. Dickson and W. Brennan. And again in 1947: Frs. J. Murphy, S. Collins and T. Kingston. In 1948, Rossington Hall was closed down and the Scholasticate moved to Monteviot House, where it would remain for the next ten years. That same year St. Boswells reopened as a Junior Seminary under Fr. Andy Murphy. It was during his time that the college was expanded and the chapel built.

*A photograph taken at Rossington Hall in July, 1947, showing from left to right: back row - B. Duffy RIP, T. O'Donnell, G. Gerry RIP, J. O'Brien RIP, M. Poels RIP, K. Wiseman RIP, J. Rudd RIP, P. Walters, G. Onstenir RIP:*

*centre row - J. Ogilvie, G. Taylor, T. Rathe, J. Fitzpatrick RIP, B. Griffen RIP, T. Dooley RIP, P. Boyd, F. Moody RIP, T. Conway, A. Toland RIP: front row - P. Donnelly RIP, W. Burrige, T. Kingston RIP, B. Brown RIP, R. Howell RIP, J. Murphy RIP, S. Collins, J. Cassidy.*



# Africa's Climate and Desertification



**Climate and Vegetation**

- = Tropical Rain Forest
- = Tropical Savanna
- = Savanna Woodland/Grassland
- = Forest and Grassland
- = Mediterranean
- = Semi-Arid/Subdesert Scrub
- = Arid/Desert Areas

**Desertification**

Level of Desertification      Productivity Reduced by

- = Existing desert ... unproductive
- = Very severe ..... 50%
- = Severe ..... 25-50%
- = Moderate ..... 25%
- = Other land
- = Sahel region

## Rivers

Nile  
Zaire/Congo  
Niger  
Zambezi  
Oubangi/Uele  
Kasai  
Shabelle  
Orange  
Cubango  
Limpopo  
Senegal  
Volta  
Benue  
Vaal  
Gambia

## Flows from/through

Burundi/Rwanda/Ethiopia/Uganda/Sudan/Egypt  
Angola/CAR/Zambia/Cameroon/Zaire/Congo  
Guinea/Mali/Niger/Nigeria/  
Angola/Zambia/Botswana/Zimbabwe/Mozambique  
CAR/Zaire/Congo  
Zaire  
Ethiopia/Somalia/  
Lesotho/S. Africa/Namibia  
Angola/Namibia/  
Botswana/Zambia/S. Africa/Mozambique  
Guinea/Mali/Senegal/Mauritania  
Burkina Faso/Ghana  
Chad/Cameroon/Nigeria  
S. Africa  
Guinea/Senegal/The Gambia

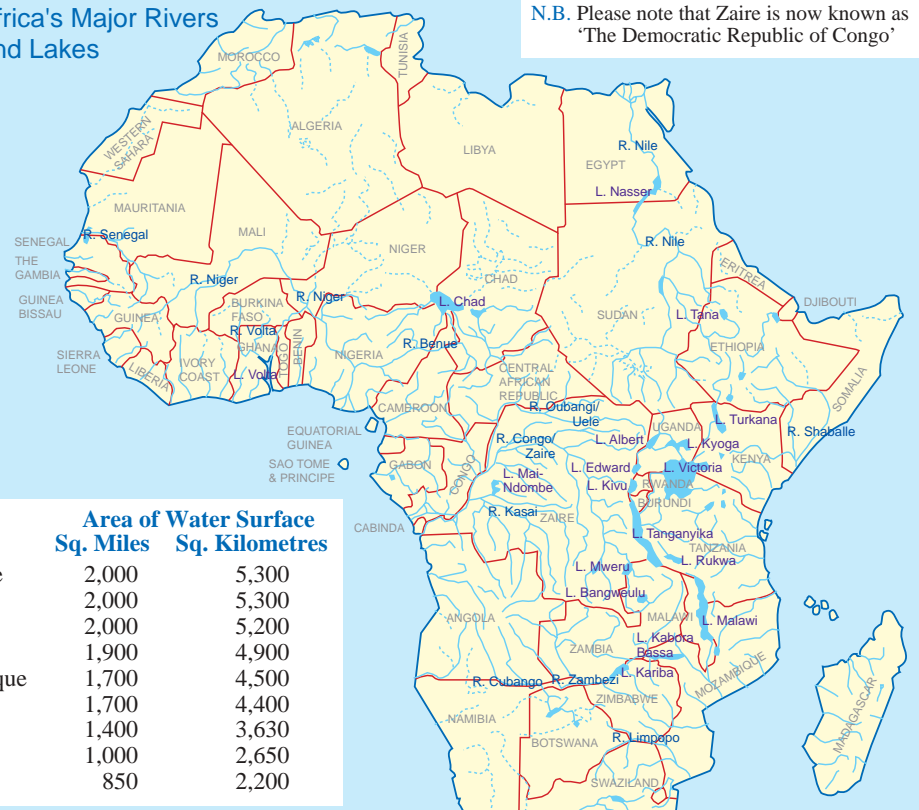
## Flows into

Mediterranean  
Atlantic Ocean  
Atlantic Ocean  
Indian Ocean  
Zaire River  
Zaire River  
Indian Ocean  
Atlantic Ocean  
Okavango Swamps  
Indian Ocean  
Atlantic Ocean  
Atlantic Ocean  
Niger River  
Orange River  
Atlantic Ocean

**Miles**      **Kilometres**

4,140      6,670  
2,900      4,670  
2,595      4,180  
1,700      2,740  
1,400      2,250  
1,210      1,950  
1,200      1,930  
1,155      1,860  
1,120      1,800  
995      1,600  
995      1,600  
930      1,500  
840      1,350  
750      1,210  
700      1,125

## Africa's Major Rivers and Lakes



N.B. Please note that Zaire is now known as 'The Democratic Republic of Congo'

Lakes	Location	Area of Water Surface	
		Sq. Miles	Sq. Kilometres
Victoria	Uganda/Kenya/Tanzania	26,000	68,000
Tanganyika	Zaire/Burundi/Tanzania/Zambia	13,000	33,000
Malawi/Nyasa	Malawi/Tanzania/Mozambique	11,000	29,000
Chad	Nigeria/Niger/Chad/Cameroon	9,700	25,000
Turkana (Rudolf)	Ethiopia/Kenya	3,300	8,500
Volta	Ghana	3,300	8,500
Bangweulu	Zambia	3,100	8,000
Rukwa	Tanzania	2,700	7,000
Mai-Ndombe	Zaire	2,500	6,500

Lakes	Location	Area of Water Surface	
		Sq. Miles	Sq. Kilometres
Kariba	Zambia/Zimbabwe	2,000	5,300
Albert (Mobutu)	Zaire/Uganda	2,000	5,300
Nasser	Egypt/Sudan	2,000	5,200
Mweru	Zaire/Zambia	1,900	4,900
Cabora Bassa	Zambia/Mozambique	1,700	4,500
Kyoga	Uganda	1,700	4,400
Tana	Ethiopia	1,400	3,630
Kivu	Zaire/Rwanda	1,000	2,650
Edward	Zaire/Uganda	850	2,200

Deserts	Location	Temperature		Annual Rain		Area Covered		Altitude	
		°C.	°F.	Inches	Millimetres	Sq. Miles	Sq. Kilometres	Feet	Metres
Sahara	Western Sahara/Mauritania/Morocco/Algeria/Tunisia/Mali/Niger/Chad/Libya/Egypt/Sudan	27	80	4	100	3,300,000	8,547,000	1,000	300
Libyan (Sahara)	Sudan/Egypt/Libya	43	100	5	125	750,000	1,950,000	-436 to 6,345	-133 to 1,934
Nubian (Sahara)	Sudan	5	125	5	125	97,000	250,000	7,412	2,259 (highest)
Kalahari	Botswana/Namibia/S. Africa	47	117	6	153	275,000	712,250	3,000 to 4,000	915 to 1,220
Namib	Namibia/S. Africa	16	60	1	25	65,640	170,000	0 to 3,000	0 to 914

**KEY**

- = international borders
- = major rivers
- = major seasonal watercourses
- = major lakes
- L. Volta = major lake names
- R. Niger = major river names
- LESOTHO = country names

# The African Synod Comes Home

by Sr. Patricia Kent W.S.

I first went to Malawi in 1972 after spending a good number of years in Tanzania. Since then there have been many changes in Malawi, lovingly called by its people, 'The Warm Heart of Africa'. Many of you have surely heard how this small country changed from a dictatorship to a democracy, not quite 'over night' but at least without too much difficulty. Of course even a democracy has its troubles and Malawi is no exception. As liberal ideas took over there was need for more education in what true freedom means. The Church took a leading part in the run up to free elections and the democratic

movement but it also needed to renew itself. This process is being helped by the recent African Synod. The Church in Malawi is trying her best to bring herself into line with the thinking of the Synod Fathers ... and to implement the goals of the Synod. I was always amazed by the way lay people were involved in the running of the local church especially at grassroots level, at least

in the parishes where I was. There were thriving Parish communities where both women and men participated in decision making in and the various activities both in the main parish and in some of the outstations. Parishes are vast and numbers so huge that it is absolutely essential that the laity take their responsibilities seriously.

'The African Synod Comes Home' was the theme for the celebration that marked the launching of the African Synod here in Malawi. Different groups had already been briefed as to the significance of the Synod's implementation but now was the time to make the message known to as many people as possible and so it was done in true Malawian style and culture. The president, Dr. Bakili Muluzi with cabinet members was present which also brought home the importance of the occasion and the fact that all are in some way involved.

The African Synod which took place in 1994-95 is something recent but the history of Africa's evangelization goes back to the period of the Church's very birth.\* Indeed it is the fruit of a Church that has grown over the centuries on African soil and has now come to maturity. At this moment in Africa there are many problems facing the continent but also great signs of hope. The Synod made "the Church as God's Family" its guiding idea and this image expresses very well what the Church really is in its care for others, solidarity, dialogue and trust. Its aim too is to build up the Church as God's Family trying to encourage reconciliation and sharing personnel and resources among local churches. One chief way in which evangelization is accomplished is through the Small Christian Communities. However Africa is not cut off from others but lives in communion with the whole Catholic Church.

*Bishop Mkori leads the procession at the end of the celebration  
- President Muluzi is just behind him*

The celebration, held at the Civil Service Stadium on Saturday 14th. September, 1996, was organized mainly by Lilongwe Diocese but people from all the Regions and the seven Dioceses were present and participated in the actual ceremonies. The themes of the Synod printed on huge banners were paraded around the grounds by the youth while we waited for the celebrations to begin; the themes would be explained later in the homily by the main celebrant Bishop Felix Mkhori, Chairman of the Episcopal Conference of Malawi.

The first theme brought out during the African Synod was inculturation ... to link our faith with our culture. The Small or Basic Christian Communities have an important role here in linking faith and every day living. Africa is endowed with a wealth of cultural values and priceless human qualities which it can offer to the church and to humanity as a whole. Another theme was to promote unity among all peoples through dialogue. Listening to others and sharing our own beliefs with others is essential in today's world where confrontation can split peoples or fundamentalism take over, causing untold harm. It is only by understanding each other that we can aim at true peace. The Synod called on all to promote Justice and Peace in Society - an integral part of the task of evangelization. The Church as the Family of God in Africa must continue to stand resolutely on the side of the oppressed and marginalized people, to play a prophetic role and be the voice of the voiceless. Africa has always had a rich cultural means of communication and so the Synod challenges the Family of God to share the good News of Jesus using the media as well as traditional forms of communication.

As the opening procession entered the stadium on that fine Saturday morning we already got a sense of what was in store for us - liturgical dancers ... the small flower girls as well as

dancers from the Northern Mzuzu Diocese complete with spears and shields; women, men and children carrying maize, hoes and water were much in evidence as well as many others including the 120 priests and the Bishops or their representatives from the seven Dioceses. The massed choirs from different parishes led the singing. On arrival at the Sanctuary, which had been built up in the middle of the stadium, the main celebrant symbolically tipped the Synod document, 'Ecclesia in Africa', into a big pot and incensed the altar. After the homily which not only explained the themes of the Synod but also suggested the tasks for the coming years, the Bishops planted maize seed symbolising the rooting of Christ in our lives today; they each went to one of the huge pots representing the different Dioceses and assisted by a woman with maize seed, a man with a hoe and a child with water they duly planted and watered the seed. Banners near the pots read, "If a grain of wheat dies it yields a rich harvest". Thus all resolved to continue the evangelization which began in Malawi almost 100 years ago.

*Sr. Patricia and her recent community in Lilongwe. From left to right:  
Srs. Viviane, Ursula, Bernadette and Patricia*



eventually ended with the dancing of the Magnificat by the Poor Clares' lay choir. His Excellency the President responding to Bishop Mkhori's

In acknowledgement of what had already been achieved certificates were presented to representatives of the clergy, religious and laity for long service and fidelity to Christ and His message. These included Bishop Chimole the retired Bishop of Lilongwe, ordained in 1947 and Bishop for 26 years, Fr. Masande, a Diocesan priest ordained in 1939, Sr. Salome Maria, of the Teresian Sisters who made her first vows in 1934, Fr. Salaün, White Father (Missionary of Africa) ordained in 1949 who came to Malawi in 1950 and Sr. Jacqueline of the Sisters of Charity of Ottawa, who came to Malawi in 1949. Then came a Catechist with more than 50 years of service and lastly but by no means least a couple married since May 1936.

At the end of the Mass, groups from each Diocese were commissioned to go out and continue to spread the Good News ... "Take the seed of the Synod of Africa and go sow it far and wide", they were told as they each received a copy of the Synod document 'Ecclesia in Africa'. One of our Sisters was one of those symbolically "sent out". The celebration

address made a very meaningful speech exhorting the Church to continue drawing attention to any short-comings in good governance. He particularly praised the long service of those presented with certificates and marvelled at the couple married for 60 years. Indeed he drew attention to the number of days ... hours ... minutes involved and commended their faithfulness to the young people of today's world.

All told, it was a memorable occasion in which all rejoiced. Thousands of people from all walks of life and from all over Malawi filled the stadium and surely went home determined to be one of those to plant Christ in the very soil of Malawi, taking the seeds of salvation to others in their various communities. There is much to be done and as we were told, "The Synod is over ... the Synod has begun", the real work in Malawi and elsewhere will depend on how much we all work together co-operating in the various tasks set out. Yes, a life-time's work for each one of us.

\* The Church, on the continent of Africa is like a tree that has very old roots. During the first centuries of Christianity, the Gospel spread in Egypt and north Africa and these early times produced countless saints and martyrs both men and women such as Athanasius, Cyprian, Augustine, Perpetua and Monica. The Coptic Church in Egypt and the Church in Ethiopia are witness of Christian life in Africa dating from the time of the Apostles (Acts 8:26ff.)



*The procession entering the stadium - the flower girls are in blue, the dancers in orange and brown*

## MISSIONARY MOVEMENTS

### ARRIVALS

Sr. Carmen Sammut from Tunisia ①

### DEPARTURES

Fr. Bill Russell (Kilmarnock) to Zambia ②

Sr. Winifred Henderson to Kenya ③

Sr. Domenica Ciliberti to Malta



### SISTER CHRISTOPHER

*writes from Ealing:*

We make an annual retreat and this year I decided on a 'self-catering' one. Holy Week seemed an ideal time for getting closer to the Lord. As for place, I opted for Princes Risborough, just west of the Chiltern Hills, about forty miles from London. It was the manorial seat of the 14th. century Black Prince. Thatched cottages and half-timbered houses, some most endearingly a little out of the perpendicular, are wedged among later buildings in the centre of the town. A ten-minute walk brings one to the scarp of the Chilterns. On the top, overlooking Risborough, is a Neolithic long barrow dating from about 2,800 B.C. Recently it has been severely eroded by unthinking feet, hooves and tyres; so the local authorities have erected a fence of hazel hurdling to protect though not to hide it.

On the scarp face just below the barrow an immense pyramidal shape has been cut out to expose the white chalk. It is believed to be of

Neolithic origin, a kind of signpost pointing to the burial site. The triangle was topped with a cross, probably by the mediaeval monks of Risborough. About 230 feet high and known as Whiteleaf Cross, the landmark is visible for miles.

Another pleasant walk brings one to Lacey Green where there is a splendid old wooden windmill, carefully restored.

Oh yes! I went to that area for my retreat. Indeed. I made three forty-minute meditations a day in the house, following the sort of programme St Ignatius would have approved of ... and I prayed a good deal as I explored the Chiltern countryside. I was able to attend the Holy Week services, reverently and meticulously performed in the church that was almost on my doorstep. As usual, I brought my year's supply of problems to the Lord and prayed to be able to see them from his point of view. Needless to say, I prayed for all who have worked with us and helped us. Was it a good retreat? I hope so.



## SISTER CONNIE GEMME



writes from Tamale, Ghana, about 'COLWOD' or 'Collaboration with Women in Distress'.

About three years ago the Ministry of Health in Ghana retired me from their service and at about the same time I was ready to hand over my job as health Coordinator of the Tamale Archdiocese to a young man (a Ghanaian) who had just got his Master's Degree in Health Administration from the University of Leeds.

For some time I had already started to work as a contact person with a Dutch Organisation of Religious Women Against Trafficking in Women. My job in this is to sensitise people here in Ghana and to diffuse information, so that they will react to this degrading and inhuman traffic of women and dissuade our own Ghanaian women from becoming a prey to the fine promises made by traffickers in women. There is already a network of concerned people all over Ghana who are trying to do just that.

As the time of handing over my job approached, my desire to work with prostitutes deepened more and more within me. The question was how to go about it and how to contact the women. That question was answered during a meeting in Tamale with a group of women interested in trying to stop the traffic of women. They promised to take me into beer-bars and dance halls where the women go to get their clients. Little by little we were getting in contact with the women. First one of them came seeking for help to get out of the 'business', then a second and a third one came. This was in December 1995. Since that time we have been helping

nine women. There is not a day that passes without one or two women coming to seek for help.

Quickly we realised that the problem was much bigger than we had anticipated. The numbers were enormous and we felt the need to organise some kind of workshop to help the women learn an income-generating trade or try to find funds to give loans to those who needed assistance to set up a business of some kind.

With the help of our ex-prostitutes a survey was made of 35 women who all wanted to get out of the sex trade into which they had been forced by financial difficulties.

By September 1996, the Royal Netherlands Embassy had given us a grant to purchase a container and convert it into a a combination of office, workroom and display area, where the goods made by the women could be stored and sold. With the same grant a kiosk was built;

furniture and a sewing machine were bought as well as many materials for tie-dye and batik making. It is expected that soon the workshop will be ready to start functioning. Before that can happen water tanks must be put in place, electricity connected, fencing put up around the property, a pit latrine dug, sewing machines and weaving looms bought. For all these items we are being helped by C.R.S. (Catholic Relief Service, U.S.A.), U.S. Embassy Self-help Programme, North American Women's Association and the Canadian International Development Aid. Action Aid, England, is interested in funding the running costs of the project.

With donations from family and friends we were able to help the nine women mentioned above. One is in a Secretarial School, two are in seamstressing; another is learning weaving; two have been given loans to set up a business; an oven was built for one woman to bake bread and two others were helped in various ways. Many more could be helped if there were money for sponsorship. While the women are in training they have to be given a token amount of money

every day - the amount depending on the number of dependents they have - so that they do not have to revert to prostitution while learning a trade. They are trained in such things as tie-dye and batik making, soap and pommade making, bead and basket making, and there are many other income-generating activities that can be added in the future.

The women will have the possibility of receiving counselling when necessary and of attending workshops on health care and prevention of HIV/AIDS and STD's, on basic accounting skills, marketing and functional literacy, among many other things. They will form a family support group and will be encouraged and helped to set up cooperatives, once they have learnt an income-generating activity.

COLWOD or Collaboration with Women in Distress has been functioning for a little over a year and we are convinced that this is a very necessary, viable and sustainable project. The transformation which has already taken place in the women helped so far can bear witness to this. From sadness and discouragement, worry

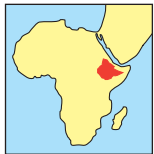
and sometimes ill health, these women can now hold their heads high and know their dignity as God's children. They no longer have to suffer insults and ill-treatment from clients and other people. They can now live in self-confidence and self-esteem as God wishes for all those He has created.

One of the women who is following courses at a Secretarial School

The container - it will be used to display the tie-die and batik products which will be made on the verandah



## CRISIS OVER THE NILE WATERS BY LAMMII GUDDAA



This article appeared in Issue 13, April '97, of 'AfricaNews'. It adds to the main article and shows how complex water issues are.

The mighty River Nile is the source of water for millions of Africans through whose country it passes. How to share out the Nile's water was among the themes discussed at a recent conference in Addis Ababa.

The 5th Nile 2002 Conference in Addis Ababa and attended by 10 states that share the waters of the River Nile. Its theme was: Comprehensive Water Resources Development of the Nile Basin - Basis for Co-operation.

Most of Nile Valley countries feel the existing utilisation of the Nile waters is grossly unjust and want a new legal framework to guide its use. Egypt and the Sudan, which benefit most from the River Nile waters don't share this view and indicated as much during the conference.

Other states want the annulment of the bilateral treaties governing the use of Nile waters that have been signed over the years. They particularly want the 1959 Nile Water agreement that gave Egypt and the Sudan acquiring rights over the Nile's water resources and their utilisation. They also want the Jonglei Canal Agreement of 1974 which were made without inviting other Nile basin states.

The Conference heard that reclamation works were going on in the lower basin without the knowledge of the other states. An editorial commentary in a government-owned newspaper, 'The Ethiopian Herald', recently warned that such a trend would eventually degenerate into crisis".

It made clear the position of the Ethiopian government on the issue. Though Ethiopia contributes more than 85 percent of the total Nile flow, it presently uses only a small proportion of that water. Ethiopia will have to tap its water resources for its development needs and ensure food security for its population."

Egypt and the Sudan contribute very little to the Nile flow but utilise almost all the flow and Ethiopia says that this is unfair. Teshome Worke, a consultant at Ethiopia's Department of Civil and Water Resources says that Egypt constructed the Aswan Dam between 1959 and 1971 with a storage capacity of 16.4 billion cubic metres

of water. The Sudan has built various dams on the Nile and consumes around 7.14 billion cubic metres of Nile waters.

Analysts say the demand for water from the Nile is outstripping supply due to population increase, frequent droughts, inefficient use of water for irrigation, participants heard. Almost all the Nile basin states are faced with recurrent drought, rapid desertification compounded by abject poverty.

A wide gap exists between the upstream and downstream states. Observers are worried that a crisis is building unless a thoroughgoing framework for sharing the Nile's waters is worked out.

"The Nile is not a case of active conflict but rather a latent one. The more the problems are faced openly, the better the chances of solving them," the executive director of the Ethiopian

### ST. ANTHONY NOVENA

The White Fathers would like to thank all their many friends and benefactors who joined us in prayers during the annual St. Anthony's Novena, held between the 13th. and 21st. June. We would also like to take this opportunity to thank the

International Institute for Peace and Development, Dr Kife Abraham, said.

A US-based researcher said unilateral decisions on the use of the Nile's waters by Egypt complicated the case for the negotiations on the river waters. Egypt inaugurated the Tochkan Canal last November and there are on-going works for Zayed canal. Some participants said the Egyptian action was a bad precedent because other basin states may take similar unilateral decisions.

But Dr Abu Zeid, the chairman of the Egyptian National Water Centre defended the projects saying they don't use water beyond his country's quota of 55.5 billion cubic metres.

"I think downstream unilateral action is just as dangerous as upstream action", Professor Dabe Whittington of the University of North Carolina said.

many people who, at the same time, sent in donations to help us with our work. Without your continual generosity it would be impossible for us train future White Fathers and to continue our various activities. May God bless you.

## To Help Our Missionary Work Please Remember Us In Your Will

*Where there's a will, there's a way*

### White Fathers

"I give to the **Society of Missionaries of Africa (White Fathers)** the sum of ..... free of duty, and I declare that the receipt of the Father Provincial of the Society in Great Britain, who now resides at 42 Stormont Road, Highgate, London, N6 4NP, shall be a good discharge."

White Fathers' Registered Charity No. 233302

### White Sisters

"I give to the **Missionary Sisters of our Lady of Africa (White Sisters)** the sum of ..... free of duty, and I declare that the receipt of the Sister Provincial of the Congregation in Great Britain, who now resides at 25 Waldemar Avenue, Ealing, London, W13 9PZ, shall be a good discharge."

White Sisters' Registered Charity No. 228983

*A peaceful sunset on the Nile - Egypt*





is training to be a White Sister and works in Mwanza, Tanzania. This is the second part of her article.

Let me tell you about another experience: sleeping on the street! One Friday night Chimwemwe and I went to spend the night outside. It was my first time and I must admit I was excited but also afraid. When we arrived at the market where many beggars sleep my fears disappeared. We had plenty of time to talk with them, as they finished their meal and prepared for bed ... a bed made of cardboard, plastic and a cloth.

Then Chimwemwe called me to come and see a girl. She was about 18, lying on cardboard, her body full of wounds. She told us that her father had died and her uncle treated her like a slave, so she ran away from him and worked as a house-girl. When she fell sick she was abandoned and went to the town to beg for food. A tear rolled down her cheek. Could our Team help her? She was an AIDS patient. We promised to come back.

Later that night we found some street-boys sleeping in a kind of open kiosk. Rolled up in their

bags, they slept close together to keep warm. One little boy had pulled his legs up into his tee shirt - his only blanket.

After visiting the discos and guest houses to find some street-girls, we returned to the market to 'sleep'. I must admit I did not sleep much that night, on the hard cement, with all the noises and smells. But this was what I wanted, to feel like one of them. That night showed me how God leads us to meet people ... like that girl. The next Monday we returned to bring her to the AIDS Team at the hospital, where she was treated; she recovered and was helped to return home.

I am very grateful for all these beautiful experiences. The hard reality of every day shows me that Christ is present in each person I meet. The girl with the tear on her cheek was Christ weeping. The boy without shelter was Christ feeling cold. The beggars who told us their stories and made us laugh were Christ-filled with a beauty within, which is worth living for.

For all these beautiful people of the street, I say, "Thanks be to God!"

Change of address

If you are about to move, or have moved, and would still like to receive the magazine please fill in the form below and return it to: 'White Fathers - White Sisters' 129, Lichfield Road, Sutton Coldfield, West Midlands, B74 2SA.

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The following are some of the '50 facts' on world health for 1996 in WHO's 1997 annual report:

No. 5 Life expectancy at birth was 48 years in 1955; 59 years in 1975; and 65 years in 1995.

No. 8 Deaths among children under 5 years declined from 19 million in 1960 to 11 million in 1996.

No. 9 About 5 million babies born in developing countries in 1995 died in the first month of life.

No. 11 Coverage of children immunized against

six major childhood diseases increased from 5% in 1974 to 80% in 1995.

No. 13 Of over 52 million deaths in 1996, 40 million were in developing countries, including almost 9 million in the least developed countries.

No. 14 Infectious and parasitic diseases accounted for 43% of the 40 million deaths in developing countries; almost 40% were due to chronic diseases such as circulatory diseases, cancers and respiratory diseases.

No. 16 Tuberculosis killed 3 million people in 1996.

No. 17 Diarrhoeal diseases killed 2.5 million people in 1996.

No. 18 Malaria killed between 1.5 million and 2.7 million people in 1996.

No. 19 About 1.5 million people died of HIV/AIDS in 1996.

No. 20 By the end of 1996, a cumulative total of 29.4 million children and adults had been infected with HIV.

No. 23 The Onchocerciasis Control Programme which began in West Africa in 1974 has now protected an estimated 36 million people from the disease.

No. 25 Field trials in Africa in 1996 showed that insecticide-treated bed nets can reduce childhood deaths from malaria by up to 35%.

FATHER HARRY HEYES W.F. - R.I.P.

An appreciation by Fr. John Sandom W.F.

Harry was born in the Mt. Pleasant area of Liverpool in 1906. His father was a baker. Having completed his Secondary studies at Bishop's Waltham, Harry left for Autreppe (Belgium) to study Philosophy, then to North Africa for his Novitiate and Theology, being ordained priest at Carthage in June, 1931.

September of that year found him in Uganda where he was appointed to the Vicariate of Rwenzori, comprising the whole of the

Western Province. He was to work there for the rest of his missionary life.

In those days White Father native English speakers were rare in that region. The few there were usually steered into teaching or administrative jobs. Harry was lucky. He never held a full time teaching post. This meant he used the local vernacular in his day to day work and was thus able to master the language of the people. What's more, he contributed to writing a grammar and a dictionary.



The war years brought some hardships, especially in getting essential supplies, for instance nails and screws had to be used over and over again, safety pins were a prized possession. Vegetables and fruit grown locally were plentiful, and there was always fresh meat available if you kept goats or hens, or were a hunter. Petrol and paraffin were precious. There were no fuel tankers, so these valuable liquids were transported from the coast 1,000 kilometres up country in rectangular cans inside rough wooden crates. Upon reaching their destination the crates were carefully dismantled only to be turned into school desks, while the cans, once emptied, were used as buckets, or, beaten flat, served as roofing iron.

Mail to anywhere outside of Africa was difficult. To write home, Harry had to use Army note paper which went by air via Ceylon. He was particularly worried about his parents, now living in Ilford, whose house had been damaged by a V2 rocket.

Adding to material difficulties was the lack of personnel, scores of missionaries (French and Belgians for instance) being called up for military service or volunteering as Chaplains (British and Dutch). The Colonial authorities were suspicious of German and Italian missionaries, so these were relocated and their movements restricted. To take their place Allied White Fathers were transferred. Rwenzori Vicariate was generous in sending men to fill gaps. This put added burdens on those who remained, especially since hardly any fresh missionaries were able to reach Africa from either Europe or even North America.

Despite all these set-backs, some missions made remarkable progress. In a letter penned in 1944, Harry writes of the Parish of which he was then in charge. It had "25,000 Baptised Catholics, 1,000 children coming daily for

instruction to the Parish Centre". There were "60 bush chapels, and goodness knows how many bush schools". He asks financial help to improve his Catechists pay, then "but 3/- a month".

Furlough came normally after ten years in the field. Harry's was due in 1941, but the hostilities meant it was not till 1946 that he was able to return home. He stayed on to make his Long Retreat (30 days), returning to his Vicariate at the end of 1947.

He didn't return home again till late 1955, this time for hospitalisation. As part of his 'convalescence' he went to St. Andrew's as Superior for a year, and then to Heston as Bursar.

By the time Harry had returned to Toro once more, the Vicariate of Rwenzori had become the Diocese of Mbarara. The new Bishop, Mgr. J. M. Ogez W.F. saw the urgent need

to find reinforcements. Several religious orders had been approached, but to no avail. At last the Holy Cross Fathers agreed to send a few young priests plus an experienced missionary from India, Fr. Vincent Macaulay. These arrived towards the end of 1958 and were sent to the northern half of the Diocese, others joining them later.

Now that the personnel were just about adequate, the process of dividing up this huge Diocese could begin. The Kingdoms of Toro and Bunyoro were split from that of Ankole and the District of Kigezi, becoming the new Diocese of Fort Portal, with Mgr. Macaulay as its Bishop.

Harry was by now one of the most senior members of the new Diocese and the Bishop constantly sought his advice. For his part Harry gave him unswerving support and encouragement. Setting up a new Diocese is not easy at the best of times. The new Bishop had to weld his personnel, White Fathers, Holy Cross, and diocesan priests, to say nothing of the various congregations of Sisters and Brothers, into a united team. Fresh sources of funds had to be found, and a delicate path trod through the politics of a country about to obtain independence. The Diocese's long frontier with Zaire didn't make things easier.

In 1961, Harry was resident in Virika (a suburb of Fort Portal) for yet a fifth term, this time as Vicar General. He accepted this office with great reluctance, and only because the Bishop really needed him. Bearing this burden for three years wore Harry out and he had to come home for a complete rest and medical attention early in 1965. But you can't keep a good man down. Once recovered he returned to his beloved Toro.

He was now almost 60 and far from fit, so for the rest of his active missionary career he would hold a series of posts that, if less physically exacting, were of great importance and responsibility.

In October 1980, Harry had to return home yet again for medical attention. By early 1982 back he came to Toro "running up and down the hills like a young man".

In July, 1987, Harry wrote to his Provincial saying that after consultation with his Regional, he felt the time for him to retire had come at long last, he was "getting very tired at times". "The African clergy now number 53, with increasing numbers of ordinations each coming year". So home he went taking up residence in Corfton Road, Ealing.

He was to suffer much pain while keeping mobile required constant effort. But this didn't stop him buying a word processor and mastering the new skills needed - all in order to keep his vast correspondence with Batoro friends. Harry contributed much to community life by his regularity, he also spent long hours of private prayer before the Blessed Sacrament.

In addition to his other ailments he suffered from chronic emphysema, but his optimism kept him going right up to the last week. His deteriorating condition required urgent nursing care for which he was sent to Beaconsfield Convent Hospital. His death there a week later on 3rd. December, 1996, was due to chronic pulmonary constriction. His funeral Mass was on the 11th. December in the chapel of St. Edward's College (Totteridge, north London) followed by the burial in the White Father's plot at Kensal Rise Cemetery.

May He Rest in Peace

*Fr. Harry Heyes W.F.*





# Let Us Pray

*For the following  
who have died recently:*

Mr Anton Azzopardi, Rivan, San Anton Close, Attard, Malta.  
Mrs Ballantyne, 187 Balgraybank Street, Balornock, Glasgow  
Mr Anthony Bastian, 5 Cassland Road, Thornton Heath, Surrey.  
Mrs Mary E. Benson, 48 St. Helens Road, Gosport, Hants.  
Mrs Katherine Bradley, 1 Park View, Jarrow, Tyne & Wear.  
Mrs Mary Ann Brodie, Scotia Street, Motherwell.  
Mr Thomas William Brooksbank, Ovenden, Halifax, West Yorkshire.  
Mrs Elsie Cable, 54 Bramley Avenue, Sheffield.  
Mr Edward Catterall, 16 The Asshawes, Chorley, Lancs.  
Mrs G. Chambers, 633 Uxbridge Road, Pinner, Middlesex.  
Mr Alastair Chisholm, Silver Willows Farm, Bury St. Edmunds.  
Canon A.J. Cochrane, St.Wulstan, Fleetwood, Lancs.  
Mr Ronald Coggins, 1 Railway Terrace, Bristol.  
Mrs E. Connell, 29 Clyde Drive, Shotts, Lanarkshire.  
Mrs Jean Coogns, 23 Glenlyon, St. Leonards, East Kilbride.

Mrs Doris Crow (nee Smith), 18 Thatcher Close, Whickham, Newcastle.  
Mrs Joan Davies, 23 Whincraig, Liverpool (mother of Brother Vincent Davies W.F.)  
Mrs M. Derbyshire, 11 Darley Drive, Liverpool.  
Mrs A. Duffy, 82 Fleurs Avenue, Dumbreck, Glasgow.  
Mrs Ellen Duffy, Cambuslang, Glasgow.  
Mrs Mary Catherine Edwards, 6 Petrel Close, Penarth, Cardiff.  
Mr James Forrest, 98 Midhope Place, Winchburgh, West Lothian.  
Mrs Fraser, 7 Campsie Court, Kirkintilloch, Glasgow.  
Mr Mark Freeman.  
Mary Frith, Greenock.  
Sr M. Georgina, St. Ann's Order.  
Mrs Rose Glen, 46 Pentland Avenue, Bathgate, West Lothian.  
Mrs Glencross, 37 Maxwell Street, Dalbeattie, Kirkcudbrightshire.  
Mrs M. Greenan, Glanwood, Linford Road, Chadwell St. Mary, Essex.  
Esther Harvey, 80 Norhyrst Avenue, South Norwood, London.  
Mr John Healy, 5 Harburn Drive, West Calder, West Lothian.

Mr John Gordon Hensley, 1 Highfield Crescent, Widnes, Cheshire.  
Mrs Julia Hook, 9 Wilson Avenue, Kearney, New Jersey, U.S.A (sister of Father Hugh Bonner W.F. R.I.P.)  
Mr Dennis Vincent Howe, 57 Murcott Road, Bicester, Oxon.  
Mrs B.M. Isard, 25 Buckland Rise, Pinner, Middlesex.  
Mrs J.C. Kirkham, 4 Sycamore Walk, Grove, Wantage.  
Mr J. McBride, 33 Castle Chimmins Ave, Cambuslang, Glasgow.  
Mrs Mabel McCann, Barrows Green Lane, Widnes.  
Mr M.D. McCluskie, 68 East Road, Irvine, Ayrshire.  
Miss Mary McCusker, 259 O'Wood Drive, Holytown, Motherwell.  
Mrs M. McKenna, Flat 24, Stewart Court, West Calder, West Lothian.  
Mrs K.M. Mellon, 136 Stoneyfield, Sefton Estate, Merseyside.  
Fr Hugh Monaghan, W.F., 9 Milrig Road, Rutherglen, Glasgow.  
Mr J.P. Murphy, 10 Temple Grove, Warwick.  
Mrs Mary Elizabeth Murphy, 35 Kingsway, Huyton, Liverpool.  
Mrs Mary Catherine Oliver, Manchester.

Mr N.T. O'Reilly, Kirkriggs, Skelton, Penrith, Cumbria.  
Mr James Osborne, 5 Lourdes Avenue, Cardonald, Glasgow.  
Mrs I. Pearson, 66 Primrose Crescent, Halton, Leeds.  
Lt.Col. Christopher Pugh O.B.E., Royal Military Academy, Camberley, Surrey.  
Mr William Purcell, 33 Clegwell Terrace, Hebburn, Tyne & Wear.  
Mr Arthur Ryeland, Plymouth, Devon.  
Mr Harry Sanders, 84 St. Michaels Road, Crosby, Liverpool.  
Mr Gerald Shelton, Polegate, East Sussex (brother of Fr. Angus Shelton W.F.)  
Mr George Singleton, 20 Butterlands, Preston.  
Sisters of the Poor Child Jesus Order - European Province  
Mr Francis Trainer, 51 Bellsdyke Road, Larbert, Stirlingshire.  
Mrs Anne Upton, Wellbourne Road, Childwall, Liverpool.  
Mrs Elizabeth Waugh, 220 Portobello High Street, Edinburgh.  
Edward White.  
Mrs Mary Veronica White, 242 Stanley Road, Liverpool.  
Mrs K. Wilding, 15 Pepys Place, Worsley Mesnes, Wigan, Lancs.

*"Come, you whom my Father  
has blessed,  
take for your heritage  
the kingdom prepared for you  
since the foundation of the world".*

(Mt. 25.34)



**May they rest in peace**

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