

White Fathers - White Sisters



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Front Cover - A Nubian girl from the Sudan.

Centre Picture - A peaceful village scene by the lake.

Back Cover - Working together to build up the local church.

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EDITORIAL

In this issue we once again look at the theme of the 'Great Jubilee' and the new millennium. This time we take it from the point of view of the the Church in Eastern Africa - the churches of AMECEA and the Sudan in particular.

The article 'The Year of the Father' shows the preparations which the churches are undertaking in this final year. Save for a few comments this is shown in their own words. The bravery of the Church in Sudan is highlighted in the second part and gives an inspiring picture of how our Faith can support people and bring hope even in the most difficult of circumstances.

In 'Jubilees in West Africa' we see how the Church is developing with the foundation of various Congregations of Sisters. In this the work of the White Sisters has been on great significance.

In 'Home and Away' Fr. Donald McLeod tells us of his work as Vocations Director in Tanzania. The distances travelled are vast but there are always willing ears to listen to the message and answer the call.

ST. ANTHONY'S NOVENA - THANKS

The White Fathers would like to thank all their friends and benefactors who joined us in prayers during the St. Anthony's Novena held last June. We would also like to take this opportunity to thank the many people who, at the same time, sent in donations to help us with our work. We are most grateful for all your letters, petitions and financial help through this annual appeal. Without your generosity it would be impossible for us to continue our various activities and to spread the 'Good News'. 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

The Year of the Father

Compiled by Fr. Bill Turnbull W.F.

- AMECEA's Preparations -

GOD - FATHER OF ALL
PASTORAL REFLECTION ON THE
YEAR OF GOD THE FATHER

In the last issue (no. 346 of June-July) we saw some aspects of what 'Jubilee' means and how the Church is preparing to celebrate the 'Year 2000'. In this issue we continue by considering the final year of preparation for the 'Great Year 2000 Jubilee' which takes the theme of 'God the Father'. Even though we are drawing to the end of 1999 there is still time to see how the Church in other parts of the world is preparing for the new millennium.

In the following pages we concentrate on the AMECEA churches, giving special attention to the Sudan, and how they are building up to the 'Jubilee'. AMECEA has taken the topic of 'God - Father of All' and is using it as a way of reflecting on each Christian's daily life. In this way they are living out the challenge of our faith through the Gospel and giving deeper roots in Africa's various cultures. Despite the problems faced by these local Churches there is an underlying element of hope which shines through everything. The faith we share certainly helps us to look towards the future with confidence.

The following article is divided into two main sections: 'AMECEA's Preparations' and 'The Sudanese Bishops' Quest for Peace'. These parts consist of extracts and resumes from the AMECEA document 'God - Father of All, Pastoral Reflection on the Year of God the Father' and 'The Family of God the Father on a Journey Toward Justice, Peace and Reconciliation' respectively. The reflections of our sister Churches may be of help in our own deliberations on the next Christian millennium and the challenges which face us. The introduction to the 'Pastoral Reflection' for the year sets the scene quite nicely.

At the end of his Apostolic Exhortation 'Ecclesia in Africa' Pope John Paul II invited 'God's people in Africa to set their faces resolutely towards the Great Jubilee'. He also reminded them that the best preparation for the new Millennium consists in 'a firm commitment to implement with great fidelity the decisions and orientations' of the Synod. It has not been an easy task to combine the implementation of the Synod and the preparation of the Great Jubilee and the second tends to take upper hand. The Year of God, the 'Father of all', invites to take up some themes developed by the African Synod.

* The Synod stressed strongly the need to overcome tribalism and ethnocentrism in our small Christian communities, in the Church and in society. A firm faith in a God who is 'Father of all' could widen our horizons to the universality of God's love and inspire a Church, living as a family, to be attentive to the sufferings and aspirations of the greater family of God.

* The globalisation of the market economy has led on the African continent, as elsewhere, to a huge gap between a small class of super-rich, who seem to have little concern about the common good, and the mass of [those] living in abject misery. Remembering that our God is a Father to all His children, particularly to 'the widow, the orphan and the refugee' could re-awaken our consciences to look to a fairer distribution of scarce resources and to search for a different model of economy.

AMECEA is the 'Association of Member Episcopal Conferences in Eastern Africa'. It was founded in 1961 and comprises of the Episcopal Conferences from eight countries: Eritrea (1993), Ethiopia (1979), Kenya (1961), Malawi (1961), Sudan (1979), Tanzania (1961), Uganda (1961) and Zambia (1961). There are two affiliated members the Seychelles (1979) and Somalia (1995).

- * The same God is Creator and Father who is worshipped by all religions and could be the fruitful basis of an inter-religious dialogue. The belief of Islam in God the merciful links up with Jesus' revelation of the compassion of His Father.
- * The synod invited us to make the Church a family. The Year of the Father calls us to look at the role of the father in the traditional and the modern family and to reflect on the use of power and authority in a Church as family.

Finally, there is the fact that our Church often looks like a women's affair, particularly our small Christian communities. Our pastoral programme during the Year of the Father could address itself in particular to the men and ask them to reflect seriously on what is their role and contribution to the family, to their small Christian community, to their parish and to society at large.

In their annual workshop the National Pastoral Co-ordinators put together some material on how the Year of God the Father could raise questions and stimulate reflections that are relevant in the context of our countries today. Below you find some themes, some biblical texts and some discussion questions for pastoral use during this last year of preparation before the Great Jubilee.

Fr. Wolfgang Schonecke W.F.
(AMECEA Pastoral Department)

The AMECEA Countries



AMECEA Totals		
	1961	1995
Number of Countries	5	8
Eccl. Territories	47	107 *
Total Population	31,841,000	186,100,000
Total Catholics	5,371,072	30,643,000
as % of Pop.	17%	16.5%
Cardinals	-	5 *
Bishops	-	123 *
Total Priests	2,871	6,684
Permanent Deacons	-	15
Total Sisters	4,416	15,724
Total Brothers	1,053	1,957
Total Catechists	43,408	51,085 *
Lay Missionaries	-	406

Source: 'AMECEA in Brief, 1998' * figures for 1998.

The AMECEA countries of Eastern Africa



The actual 'Pastoral Reflection' is divided into various sections. The following is a resume of the first two parts accompanied by the Scripture references given in the document. The sections in inverted commas are actual quotations. It is interesting to see how AMECEA challenges each member of the local Christian Communities to reflect upon their lives following the theme of God's fatherhood. Elements appear which may not be familiar to a 'western culture', but all the same add an interesting dimension to our reflections as the year draws to a close.

ELEMENTS OF THE 'PASTORAL REFLECTION' - The overall aim of the year's reflection may be summed up as 'Understanding more deeply the Fatherhood of God' and 'Learning to live our own vocation to father - and motherhood'. This is being done by focusing on various aspects of how we see God as 'Father' and what it means in our daily lives. The elements put forward are bolstered by numerous scripture references and piercing questions.

PART A. KNOWING GOD AS FATHER

'MY TRUE FATHER' - Jesus showed us how God was truly his father and the centre of his life. It is the same for us and through God we gain our life and he sustains us continually. 'If there is conflict between the demands of our human parents and the claim of God our true father, God must have our first loyalty'. Often this is a problem which is faced by Christians in the younger churches and it can cause a tremendous upheaval in their lives. Our parents gave us earthly life but its true source is God. (Is. 49:15; Lk. 20:38; Mt. 10:37; 23:9.)

'GOING TO OUR FATHER'S HOUSE' - 'If God is my Father who gives me life, life is journey to meet my Father and death is finally coming home.' True parents accept us as we are and care for their children no matter what difficulties they have to face. God is no exception in this respect and we find our true home with him. Jesus showed this throughout his life and is preparing a place for us when our earthly

journey is over. (Jn. 14:2-3; 20:17; Hb. 13:14; Rev. 23:3.)

'GOD - ALMIGHTY FATHER, CREATOR AND SOURCE OF ALL LIFE' - 'African traditional religions are rich in beautiful names to describe God as Creator and Source of Life.' We all share this life and 'are called to live in harmony ... with the whole of creation'.

'GOD - 'THE FATHER OF ALL'' - As the 'Father of All' and origin of all life, God is the source which

can bring unity to a divided Africa. God 'gives every person his/her inalienable dignity whatever his/her race, religious or ethnic background. ... This biblical vision of God who is a Father of the whole [of] humanity has enormous political, economic, cultural and religious implications'. It becomes 'the foundation of all human rights' and means that the 'riches of nature are given to all' of us. Globalisation, 'without concern for the weaker members of society', goes against this and has led to 'extreme poverty [among] the greater part of humanity and [has also] increased class division'.

In the light of God's universal fatherhood, and the Christian message, the African Synod laid great stress on the 'inculturation of the Christian faith'. If this is done it would help to counter Islamic and Christian fundamentalism which 'are moving toward violent confrontation. Only a living awareness' of our common roots 'can avoid catastrophic conflict'. ... God is Father of the whole of humanity and it is 'not possible to call God 'Our Father' when we are sowing seeds of hatred, tribalism, regional-

ism or racism.' (Mt. 5:45; Eph. 4:6; 1 Th. 2:11; 1 Tim. 2:4)

'GOD, FATHER OF ALL, DOES NOT DISCRIMINATE' - 'Part of the conflicts on the African continent stems from exclusion and discrimination of people ... God, the Father of all, does not discriminate'. Jesus reflected this in his life and we are asked to 'show the same kind of universal love to all'. (Lk. 20:21; Mt. 5:43-48; 22:16; Acts 10:34; Rom. 2:11; Gal. 2:6; 3:28; Eph. 6:9; Col. 3:25.)

'ABBA - THE FATHER OF OUR LORD JESUS CHRIST' - Jesus showed how close he was to God calling him 'Abba' in an expression of this unity and love. (Mk. 1:11; Lk. 2:49; Jn. 5:19; 10:30.)

'THE FATHER OF ALL MERCIES READY TO FORGIVE' - 'The fundamental characteristic of the Father of Jesus is compassion and mercy' and Jesus' relationship with him is one of 'unconditional love'. We are invited to enter into this relationship and to share the Good News as children of God. (Mt. 6:9; Lk. 15:20; Jn. 14:9; Rom. 8:15-16; 2 Cor. 1:3)

AMECEA Countries - Catholic Church Information								
Country	Eritrea	Ethiopia	Kenya	Malawi	Sudan	Tanzania	Uganda	Zambia
Population ∞	3,582	53,098	30,520	9,790	28,100	30,340	21,300	9,370
Eccl. Territories *	3	8	22	7	9	29	19	10
Bishops *	4	9	22	9	11	32	24	12
Diocesan Priests	65	141	712	245	107	1,258	1,001	243
Religious Priests	208	249	835	152	108	651	320	389
Sisters	328	703	3,387	660	271	6,544	2,878	953
Brothers	78	66	592	84	65	544	386	142
Catechists	na	1,553	8,263	6,369	3,410	11,761	11,074	8,655
Lay Missionaries	na	15	159	6	10	129	40	47
Catholics no. ∞	126	346	6,367	2,350	2,279	7,355	9,143	2,677
% of pop.	3.5%	1.0%	20.8%	24.0%	8.0%	24.0%	42.9%	29.0%
Orthodox	41.76%	55.7%	-	-	-	-	-	-
Protestants	-	2.4%	-	-	-	-	-	-
Other Christians	-	-	53.2%	42.6%	3.2%	20.3%	28.4%	43.5%
Muslims	46.0%	31.8%	5.6%	16.6%	74.1%	31.0%	7.2%	0.2%
Trad. Religions	8.74%	9.5%	16.1%	13.0%	13.3%	23.9%	14.0%	19.6%

Source: 'AMECEA in Brief, 1998' ∞ figures in thousands, * figures for 1998, all others for 1995.



‘GOD IS FATHER AND MOTHER’ - ‘Calling God ‘Abba’ is not making God a man or giving God male attributes. In fact, there are also passages [in scripture] where God is compared to a mother.’ (Hos. 11:1-4; Ps 13 1:2; Is. 66:13; Mt. 23:37)

PART B. CALLED TO BECOME FATHERS AND MOTHERS IN GOD’S IMAGE

God is Father because he is the ‘Giver of Life’ and he shares this life with us through Jesus as we are his ‘image’. We are co-creators with God and ‘become Givers of Life’ and ‘we share in the Fatherhood of God’ (Gen. 1:26-28).

‘FATHERHOOD IN TRADITIONAL SOCIETY’ - ‘The African Synod invites us to link our faith with our living culture’. The concept of fatherhood which we have influences how we view ‘God

as a Father. We look at the mystery of God through the spectacles of our human experience.’ This is especially so in the ‘traditional society of the extended families’.

‘FATHERHOOD IN TODAY’S SOCIETY’ - ‘There are many indications that the whole idea and ideal of Fatherhood is being lost with the increasing influence of the ‘global’ media culture, particularly in urban areas’. There are the universal problems of single-parent households, ‘many men are not taking responsibility for the children’, drink related problems and the way the media portrays people.

‘YEAR OF THE FATHER - A CHALLENGE TO MEN’ - ‘Go to a small Christian community and in most places you find that the men are conspicuously absent. Apart from the clergy the

AMECEA Countries - Christian Churches Information

Country	Eritrea	Ethiopia	Kenya	Malawi	Sudan	Tanzania	Uganda	Zambia
Population	3,531	55,053	28,261	11,129	28,100	32,892	21,297	9,456
Anglican	-	0.7	1,580	172	870	1,120	4,750	20
Baptist	-	2,253	648.7	304.5	0.66	175.7	28.75	152.5
Catholic	8 §	165 §	5,520	2,000	1,867	5,550	8,270	1,600
Indigenous	-	13.1	2,323.3	1,100	6.2	199	195	528
Lutheran	20.32	990	43.1	18.3	-	1,900	-	5.65
Methodist	-	-	220	55.9	-	-	-	92.4
Orthodox	1,020	18,801	565	630	197	10	32.8	3.14
Pentecostal	4	719	1,473.25	199.66	5.3	374.1	426.1	256.54
Presbyterian	-	100	886.3	1,100	104.48	-	-	155.66
Other Churches	31.93	300.92	4,705.56	601.35	153.05	1,369.63	195.49	1,502

Notes on the Various Churches

Indigenous: these Churches are the local ‘Independent Churches’ which have developed in Africa over the years.
Pentecostal: the major ones are the Apostolic Church (Ethiopia, Zambia), Assemblies of God (Kenya, Malawi, Sudan, Tanzania, Uganda), Church of God (Kenya, Uganda, Zambia), Church of God (Cleveland)(Malawi, Tanzania, Uganda, Zambia), Church of God of Prophecy (Kenya, Malawi, Tanzania, Uganda), Church of the Foursquare Gospel (Malawi, Tanzania, Zambia), Elim Pentecostal Fellowship (Kenya, Tanzania, Uganda), International Church of the Foursquare Gospel (Ethiopia, Kenya), Pentecostal Assemblies of God (Tanzania, Uganda, Zambia), Pentecostal Holiness Church (Kenya, Malawi, Tanzania, Uganda, Zambia), United Pentecostal Church (Ethiopia, Malawi, Uganda).
Other Churches: the main ones are the Africa Inland Church (Kenya, Sudan, Tanzania), Christian Brethren (Kenya, Malawi, Tanzania, Zambia), Christian Missionary Fellowship (Ethiopia, Kenya, Tanzania), Church of the Nazarene (Kenya, Malawi, Uganda, Zambia), Churches of Christ (Ethiopia, Kenya, Malawi, Zambia), Religious Society of Friends (Kenya, Uganda), Salvation Army (Kenya, Tanzania, Zambia), Seventh-day Adventist Church (Eritrea, Ethiopia, Kenya, Malawi, Sudan, Tanzania, Zambia), United Church (Malawi, Uganda, Zambia).

Source: The figures above are of the ‘Community’ for 1995, taken from ‘World Churches Handbook’ (pub. Christian Research, 1997). They are in thousands and some have been rounded up. § also includes the Coptic Church.

Catholic Church seems to be largely a women’s business. ... the African Synod has called on the Church in Africa to become a family. ... The Year of God the Father could be a chance to have men in the Church discuss and reflect how exactly are their role and responsibility in the family, in society and in the Church in these times of transition.’

‘CALLED TO SPIRITUAL FATHERHOOD’ - ‘There are different ways of being father and mother ... Paternity can be physical, moral and spiritual ... Christian parents have a responsibility to help their children in the discovery of God and of spiritual values and promise to do so at the baptism of their children.’ Parents, Godparents, ‘Catechists, Teachers and educators have a vocation of spiritual fatherhood towards the young entrusted to them.’ (Mt. 18:14; 1 Cor. 4:15).

‘INITIATION INTO FATHERHOOD AND MOTHERHOOD’ - ‘Traditional societies realised the vital importance of the family and the need to initiate the next generation into parenthood.’ This was mainly done through initiation rites, but these practices are dying out in some areas and have not been replaced by anything else.

‘Modern societies invest a lot into the education of the young, but exclusively in terms of academic and professional training. There is no structure foreseen to impart to the next generation a vision of life, a sense of moral values or to educate to responsible parenthood, or it is given exclusively as ‘sex education’ ... The Church has rightly struggled against that simplistic and false vision of sexuality and wants to promote family values. ... The Year of the Father could stimulate us to invent a modern and Christian form of initiation for the young.’

‘BE COMPASSIONATE AS YOUR FATHER IN HEAVEN IS COMPASSIONATE’ - ‘If we want to enter the mind of our heavenly Father, become fathers and mothers in His image and teach our children in turn, we have to learn compassion and forgiveness. God our Father is always ready to forget, if we are ready to forgive. ... The Year of God the Father invites us to stop blaming others for what goes wrong.’ (Gen. 3:12-43; Mt. 6: 14-15; 18:21; Lk. 15:21)

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Taking part in the daily work around the house



- The Sudanese Bishops' Quest for Peace -

'Government and rebel human rights abuses caused major famines in southern and central Sudan in 1998, where a fifteen-year civil war continued. Militia and army looting of food supplies (cattle and grain), killing or kidnapping of civilians, burning of homes, disrupting relief efforts, and displacing of hundreds of thousands were among the major causes of the famines. The Islamist government fought the southern and Nuba Mountains-based Sudan People's Liberation Movement/Army (SPLM/A) in the south and central Sudan, while facing new challenges nationwide from a broad coalition of armed opposition movements, united since 1995 in the Eritrea-based National Democratic Alliance (NDA). This brought together the SPLA, marginalized peoples of the east, banned northern-based political parties, and secular nationalist forces. What was once portrayed as a war between the Muslim north and the non-Muslim south became more complex, as northern Arab-speaking Muslims - and southerners of various religions - fought on both sides in new areas of conflict.

Government and some opposition forces violated the laws of war through attacks on civilians, summary executions, arbitrary and often unacknowledged detentions, and the looting and destruction of civilian property. Government forces continued to violate international norms by forcibly recruiting underage soldiers and militia. Reports of underage SPLA recruitment dropped off sharply as the SPLA embarked on an agency-assisted programme to demobilize underage soldiers and prevent further such recruitment.' ('Human Rights Watch' 'World Report 1999': Sudan: 'Human Rights Developments')

The situation in the Sudan has never been simple. In the above quotation 'Human

Rights Watch' gives an idea of its growing complexity in a quick resume of the situation at the end of 1998. It is claimed by some that the circumstances found in the Sudan is purely that of a 'religious war' and it is often portrayed as such in the media. This is not so and there are many people of 'good will' among the Sudanese population - be they Muslims, Christians or Animists. The numerous human rights abuses in the Sudan have been well documented over the years - by the U.N., human rights organisations, NGOs and the different Churches - and there are few signs of improvement. Atrocities are carried out by all the groups involved and, as in all such conflicts, it is the ordinary person who suffers the most.

As we have seen in the first section of this article Sudan is one of the AMECEA countries. There is no doubt about the courage that the people have shown over the years. This bravery is reflected in the life of the Catholic Church and especially in the words of the Bishops' Conference. In their pastoral letters the Bishops have often spoken out about the situation in the Sudan despite the dangers which they face for doing so. The letter which they produced for the final year of the 'Jubilee' preparation is no exception.

The following is the preamble and first part of the pastoral letter - 'Expression of Concern for Justice and Peace and Restoration of Hope' - as it appeared in the 'AMECEA Documentation Service' newsletter. The whole letter is a call for peace and reconciliation in the Sudan which is to be implemented amongst the Christian Communities in the 'pastoral programme' which is given in the second part of the letter. This call goes out to all people of good will in the Sudan and shows the hope which is supported by the strength of people faith in very difficult circumstances. In the words of the Bishops:

'As Bishops, we present to all Christians a pastoral programme intended to bring our lives to the service of Justice, Peace and the restoration of Hope among our people. We prepared and shared this pastoral programme with representatives of the priests, religious and laity. We now call upon priests, religious and laity to give the necessary enlightenment and implementation to this pastoral programme in all our Christian Communities. We hope that our programme will be useful to all people of good will.'

THE FAMILY OF GOD THE FATHER ON A JOURNEY TOWARD JUSTICE, PEACE AND RECONCILIATION DEVELOPMENT OF VISION, MISSION AND VALUES OF THE SUDANESE CATHOLIC BISHOPS' CONFERENCE



The Sudan has been torn apart by civil war for more than thirty years and caused untold suffering to millions of her people. The conflict makes it impossible for the episcopal conference to meet in their own country. In September this year [1998], the Sudanese Bishops met in Nairobi to reflect how the

Church could contribute to peace and reconciliation. They elaborated a mission statement they had formulated the previous year during their ad limina visit to Rome into a whole pastoral programme to be reflected and discussed in all the Christian communities.

Gharb Kurdufan, Janub Darfur, Janub Kurdufan, Junqali, Kassala, Nahr an Nil, Shamal Bahr al Ghazal, Shamal Darfur, Shamal Kurdufan, Sharq al Istiwa'iyah, Sinnar, Warab ('CIA FactBook')
See also the facts and figures on page 29.



The administrative divisions of the Sudan are as follows: A'ali an Nil, Al Bahr al Ahmar, Al Buhayrat, Al Jazirah, Al Khartoum, Al Qadarif, Al Wahdah, An Nil al Abyad, An Nil al Azraq, Ash Shamaliyah, Bahr al Jabal, Gharb al Istiwa'iyah, Gharb Bahr al Ghazal, Gharb Darfur, (continued opposite)



PREAMBLE

We, the Bishops of Sudan, gathered in Nairobi, Kenya, for our Plenary Assembly send our greetings of peace and love in the name of Christ, our peace. In preparation for the Jubilee 2000 and for the Centenary of Evangelization in Sudan, we are launching the following pastoral programme for all Christians in the Sudan. It is a programme that is intended to deepen the understanding and the implementation of the 'Vision, Mission and Values' published by the Bishops of Sudan in September of 1997 in Rome.

THE CURRENT SITUATION IN THE SUDAN

We, the Catholic Bishops of the Sudan, being critically aware of the devastating civil war in our country, and mindful of our responsibilities as Bishops, have discussed among other things the question of war and peace in the Sudan. We also reflected on the situation of human rights in general as well as on famine currently affecting various parts of the country, especially the hardest hit areas such as Bahr El Ghazal.

We noted with the greatest concern the devastating consequences of the on-going civil war on civilian population and property as represented by the continuing loss of innocent lives (this amounts to ethnic cleansing) and destruction of property; rampant sense of frustration and hopelessness; broken families; spread of crime and immorality including rape; dislocation and displacement of whole populations resulting in unprecedented suffering, impoverishment and dehumanization. The influx of refugees to the neighbouring countries no doubt relates to the agonizing effects of this war.

We also noted with regret certain practices which undermine the dignity and worth of the human person. In particular, we deplore extrajudicial punishment, disappearances,

slavery and slavery-related practices, tortures, restrictions on freedom of worship, lack of freedom of expression, discriminative laws, practices and attitudes, manipulation of the media, lack of genuine dialogue between Christians and Muslims. We disapprove of the use of food for faith or as a weapon. Furthermore, we express our concern for civilian population in crossfire especially in situations involving aerial bombardment. And finally, we deplore the slow, almost cynical response to the famine situation and the denial of food aid to some areas including the Nuba Mountains. By way of warning, we express our fears that another more devastating famine is looming and may most likely hit again in 1999 because of this year's insufficient rains and draught and other reasons. The situation will demand timely concerted effort both at the national and international level.

We cite the situation of war to express our total rejection of it. This conflict in fact should challenge and disturb the conscience of any believer in God or any person of goodwill. This situation is unacceptable and we call upon the principle parties to the conflict to seriously work for a negotiated settlement and to stop the perpetration of the heinous crimes.

As we reflected on the war situation, we could see that there are signs of hope and some light at the end of the tunnel. The Inter-Governmental Authority for Development (IGAD) involvement in the peace process although slow is commendable and encouraging. We also praise and encourage the role of friends of IGAD in the peace process. In addition, we commend the parties of the conflict for courageously coming to the negotiating table last August. This effort and spirit should continue. Equally, praiseworthy is the acceptance of a limited cease-fire by both parties.

As far as the people are concerned, there are also signs of hope. The people are becoming increasingly aware of their destiny and are closing their ranks in unity and supportive of one another. They are more conscious than ever of their dignity and rights and of their duties and obligations towards the community and the Church. Many young people and intellectuals are more prepared now than ever, to involve [themselves] in community and Church affairs. They are involved in educational, cultural and religious programmes. For example, the Bible is presently being translated into many indigenous languages. The youth and women, in collaboration with the Church are working whole-heartedly for better understanding of the Scriptures and for the spread of literacy. The Gospel has now reached areas previously untouched and the spirit of the people, both young and old, to learn the Good News is at once genuine and determined. We thank the selfless efforts and commitment of the youth, women and pastoral workers.

Signs of hope are spreading in other communities. We note with appreciation that people outside the Christian community are fostering our same values and are sharing with the larger community in its efforts and concern. We encourage this to continue for the good of our nation, the Sudan.

Signs of hope are spreading in other communities. We note with appreciation that people outside the Christian community are fostering our same values and are sharing with the larger community in its efforts and concern. We encourage this to continue for the good of our nation, the Sudan.

A. EXPRESSION OF CONCERN FOR JUSTICE AND PEACE AND RESTORATION OF HOPE

We need to revisit the 'Vision, Mission and Values' proposed in September, 1997 by SCBC plenary assembly in Rome and make it practical in our daily Christian life.

We recall the words of the opening lines of the 'Vision, Mission and Values'.

'The Catholic Bishops of the Sudan during their annual plenary assembly in Rome [September 1997] looked at the terrible situation of non-peace in the Sudan. It was frightful and detestable. So we asked ourselves: "What kind of peace does the Sudan need

Singing God's praises in Juba Cathedral



today? Not just any peace, but the kind of peace for which people are prepared to struggle to expand their energies and even to die". This is how our 'Vision of the Sudan' was born. From now on, we will not be just working for the Sudan but for the kind of Sudan we saw in our 'vision' - our vision of a better and happier Sudan' ('Vision, Mission and Values').

What Kind of Peace and Justice do We, as the Church, the Family of God Want to Promote in Civil Society?

PEACE IS A GIFT OF GOD AND AN INVOLVING PROCESS

1. PEACE IS OF DIVINE ORIGIN

Peace is God's gift to humanity. God created us in his own image and, through Christ, redeemed us and made us His adopted children. By reason of His adoption as God's children we are destined to enjoy, among others, the gifts of freedom and justice. The kind of peace we are seeking follows from the faith acceptance that we are all God's children with the right to exist and to share in all of God's creation.

2. PEACE DEALS WITH THE DIGNITY GOD HAS GIVEN TO US

When God created us in his image and likeness He planted in each one of us the seed of dignity and self-worth. God expects that we should respect human dignity. Our human rights are derived from this dignity. In fact throughout the Bible we see God punishing any violation or denial of human dignity and rights from Cain and Abel (Gen. 4) to the story of the rich man and Lazarus (Lk. 16: 13-19). Cain was punished for shedding innocent human blood and the rich man was punished into hell for not acknowledging and honouring the dignity of poor Lazarus. We are striving for the kind of Peace and Justice that upholds and promotes human dignity.



3. PEACE IS INVOLVEMENT IN A DYNAMIC AND NEVER ENDING PROCESS

The 'Vision and Mission' for peace calls us to become participants in the vocation and mission of Christ. This means first of all that we must acknowledge that all men and women are made in the image and sacredness of God. Secondly we must respect the dignity of every individual and express it by living in rightful and harmonious relationships with everyone. Thirdly, as sharers in Christ's mission we take example from his sacrificial death and total offering of self in order to justify us and bring us peace. In the never ending process of peace we are called to give ourselves selflessly to the point of total sacrifice for the common good as Christ did in order to free the world from injustice and captivity. We ourselves have to be co-responsible in building the Kingdom of God through justice, reconciliation and peace.

4. PEACE IS EVERYONE'S RESPONSIBILITY

The kind of peace we are seeking is a gift of God that on account of our sinfulness has to be regained time and again. On our part it requires the upholding of God's values and His order within the human community through responsible, social action and political leadership. But it also demands the co-operation of each one of us with a totally unselfish and honest involvement in the process of peace.

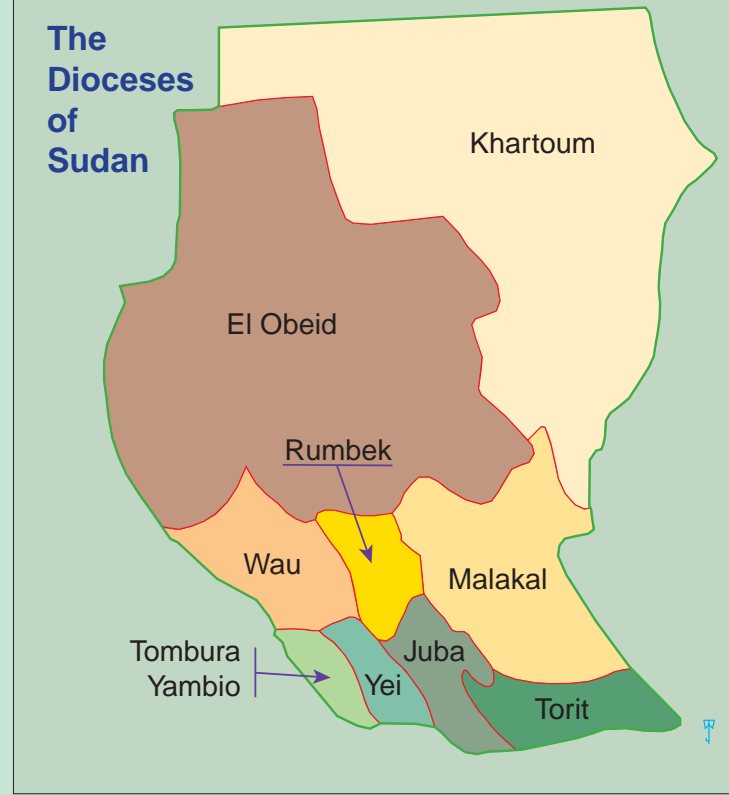
'In our present situation, such a vision of the Sudan seems a dream precisely because there are so many forces working in the opposite direction. Our 'Mission Statement' spells out our programme of work to weaken the forces of evil and strengthen those of good. It is our commitment. It is the very mission Jesus Christ took upon himself and handed on to his disciples for all times.

Such a Mission Statement is demanding. So, we set before ourselves certain 'values' to sustain us in our effort. These values are

based on Christian faith, hope and love. They must become integral to our Christian Vocation and Ministry as Bishops. They are values that should help and urge us reach out imploringly to God with whom nothing is impossible. They have to be cultivated with patience and perseverance until they become nature to us.

We now share our 'Vision, Mission and Values' with you. Our hope is that they become the 'Vision, Mission and Values of the Church in the Sudan' as it struggles together with all Sudanese of good will to restore peace to our country.

We ask you to pray for us, your Bishops, that we may continue to be light and salt in our country. We ask you to gradually make our 'Vision, Mission and Values' your very own. Through the intercession of Mary our Mother, of Blessed Josephine Bakhita and Blessed Daniel Comboni, we shall and will obtain from God all the graces we need to bring peace to our country.



THE ORDINARIES OF THE SUDAN

- | | |
|--|---|
| M. Rev. Gabriel Zubeir Wako (Khartoum) | Rt. Rev. Erkolano Lodu Tombe (Yei) |
| M. Rev. Paolino Lukudu Loro (Juba) | Rt. Rev. Antonio Menegazzo (* Admin. El Obeid) |
| Rt. Rev. Joseph Gasi Abangite (Tombura-Yambio) | Rt. Rev. Rudolph Deng Majak (Wau) |
| Rt. Rev. Vincent Mojwok Nyiker (Malakal) | Rt. Rev. Daniel Adwok Kur (Auxiliary, Khartoum) |
| Rt. Rev. Paride Taban (Torit) | Msrgr. Caesar Mazzolari (* Administrator [now Bishop] Rumbek) |
| Rt. Rev. Macram Max Gassis (El Obeid) | |

Brothers and Sisters, we have a very noble programme to work, suffer and even die for. It is the programme of Jesus Christ who died on the cross in order to bring us peace. He is 'the Way, the Truth and the Life'. He will guide us into the way of peace. To him be glory and praise for ever and ever'. ('Vision, Mission and Values').

Nairobi, Kenya, 14th September, 1998. The Feast of the Exaltation of the Holy Cross
 Reproduced from the 'AMECEA Documentation Service' (P.O. Box 21400, Nairobi, Kenya)
 ADS - 10/1998 No. 492 of 1st. December, 1998.

* Apostolic Administrator



Jubilees in West Africa

by Sr. Mary Lampard W.S.

As we approach the Jubilee Year 2000, when we will celebrate with joy the Coming of God into his Universe, as part of it, in the humanity of Jesus, it is good to remember other, lesser Jubilees, dates that mark significant steps in the Church's progress towards the Second Coming. We shall concentrate on Jubilees in West Africa.

A. 100 YEARS

In 1899 Bishop Hacquart, W.F. with the weight of vast responsibility on his young shoulders, arrived in Ouagadougou (pronounced Wa-ga-doo-goo) in what is now Burkina Faso, with some other Missionaries of Africa (White Fathers). A detachment of the French army galloped out to welcome him amidst whirling clouds of dust. Soon they were followed by no less a person than 'Moogo Naba', the Emperor of the Mossi people, surrounded by the persons

of his court and his musicians. The next morning the Eucharist was offered for the first time in the Emperor's capital and in his presence.

Today, a hundred years later, Christians come in their thousands to Ouagadougou and Koupela, where the White Fathers founded their first mission in 1900, to draw strength at the springs of Christianity in their country. In 1905 the first ten catechumens were baptised.

About a dozen years later, seven Missionary Sisters of Our Lady of Africa (White Sisters) arrived. They had travelled by ship from Marseilles to Dakar on the West African coast, by train to Kita, by boat on the River Niger as far as Segou; then the caravan set out on foot to the sound of drums. The Sisters were sometimes carried on hammocks or on a kind of Sedan chair, and sometimes they rode on horseback. They travelled by night on account of the overwhelming heat of the day. When the caravan stopped to camp, the Sisters would visit a nearby village. Sometimes malaria or dysentery would slow down or halt the caravan, but when they got better they set out again.

Finally they arrived in triumph at Ouagadougou, where people awaited them along the road long before they reached the town itself. The Mooga Naba himself, with his entourage of courtiers and musicians came to welcome them. They were escorted to their large, rectangular mud house, prepared for them in advance. The Emperor himself had lent a hand in its construction. There was no furniture.

There was by then another bishop, Lemaitre, for Bishop Hacquart had drowned tragically in the river. Bishop Lemaitre came to visit the Sisters two days after their arrival. His first words were, "Sisters, there's no time to waste. You must set yourselves to learning the language immediately." Six months later they knew the Mossi language well enough to start making good contacts with the people around them. After two years four of the Sisters travelled by donkey-drawn cart to Koupela. Their house had been built; their year's supply of dried beans and oil was ready; the chief showered gifts upon them. In no time they started sharing the Good News of Jesus Christ, near and far, in the mission-centre and in the outlying villages.

All these things are being recalled today in the parishes of the various dioceses of Burkina Faso, as the Christians prepare themselves spiritually to celebrate the centenary of the Lord's Coming to their land.

B. 75 YEARS

At Ouagadougou the White Sisters had set up a Carpet-making Centre to help local women and girls to earn a little money for themselves. One day some of the boarders announced to the Sisters, "We would like to consecrate ourselves to God like you, but is that possible for black girls?"

You can guess the answer! However, there were formidable difficulties, but neither family opposition, their fiances' indignation or their mothers' distress could deter them from their purpose. They were given the postulants' habit on Holy Saturday in 1922, in the parish church. The Father-in-charge explained the meaning of this gesture to the assembled Christians: these girls are set apart for God. The [Congregation of the Sisters of the Immaculate Conception](#) of Ouagadougou was officially established on 11th February, 1924 by Bishop Thevenout - 75 years ago.

This was a great step forward for women in Burkina Faso, where Christians even today

The White Sisters' old house at Ouagadougou



Sisters. Besides working in seven dioceses in their own country, they have houses in Ivory Coast, Togo and Niger - proof of their missionary spirit.

Today the Congregation is completely autonomous. The presents Superior General, Sr. Bernadette Guissou, desires that their seventy-fifth anniversary may be marked by a growth in the spirit of the Congregation, where prayer is at the heart of their apostolic service to the local Christian communities.

C. 50 YEARS

Bishop André Dupont and Sister Claire Griffon are honoured as the co-founders of the **Sisters of**

the Annunciation, who celebrate their fiftieth anniversary.

The Church in Burkina Faso, counting only eleven per-cent of the population, has relied heavily on their Sister-Churches in Europe and America for their financial support. But for some years it has been the policy for the local churches to become self-sufficient financially. Dioceses, parishes, Small Christian Communities and Religious Congregations are working hard to pay their own way.

In 1990 each community of the Sisters of the Annunciation was given a certain sum of money with which to start some project that would be their means of livelihood. Some communities succeeded quite well; others had to be helped to keep their heads above water. Now each community has a piece of land for crops or for animal husbandry, which helps them towards self-sufficiently.

However it remains a nice balancing-act to cope with earning their living, doing their apostolic work (without a salary) and living their religious life of personal and community prayer and reflection; nonetheless the Sisters are happy to be like their neighbours, who struggle for survival amid great difficulties and who are encouraged by the Sisters' example.

These Sisters are celebrating their Golden Jubilee of Foundation in the joy of the Lord, whose peace passes all understanding.

Sisters and postulants growing their own crops

form only eleven per-cent of the population and where the influence of Islam and traditional religions made it unthinkable that women or girls could make their own life-decisions.

One of their Sisters has just celebrated her Golden Jubilee as a member of the Congregation. Her parents were of traditional African religion and had given her in marriage to a chief, when she was three years old! The chief was a Christian and immediately had his little future bride baptised. This was in 1929. He sent her to the vernacular school, for in those days only boys were allowed in French-speaking schools. It was in this school that Maria first met the White Sisters and felt drawn to religious life. She dared not hope this would be possible for her, until one day she saw an African Sister coming to pay her respects to the Chief. Eventually she joined the Sisters of the Immaculate Conception.

The Congregation has grown steadily in numbers until today when they count 266

MISSIONARY EXHIBITION FOR THE HOLY YEAR

To celebrate the 'Great Jubilee', in the year 2000, there is to be a 'Missionary Exhibition' in Rome. The overall theme will be 'All peoples will see your salvation' to show the spread of the Gospel through the last two millennia. The development of Christianity is to be developed under the general titles of 'God's mission with men', 'The Gospel and Cultures', 'Justice and Peace' and 'Religious experience in Dialogue'.

The venue for the exhibition will be the gardens of the Abbey of the Tre Fontane, where Saint Paul was beheaded in AD. 65, and it will run from the feast of Pentecost (10th. June, 2000) to the feast of the Epiphany (6th. January, 2001).

Such a 'Missionary Exhibition' is not a new idea and similar events have been held twice

this century. In the 'Holy Year' of 1925 a 'Universal Missionary Exhibition' was held in the Vatican Gardens, through the inspiration of Pope Pius XI. The 1950 'Holy Year' was marked by many different events such as: an 'International Missionary Congress', an exhibition on 'Missions and the Press' (organised by 'Fides International Service') and many other themes which expressed the spirit of international co-operation which was present in the early post-war years.

Christianity has developed in many positive ways over the last two thousand years and missionaries have had a role to play in this. Let us hope that next year's exhibition may truly reflect the work done by our predecessors in the faith and remind us that all Christians are called to fulfil their missionary vocation.

The above is based on information from the 'Fides International Service', 29/01/99



MISSIONARY MOVEMENTS



ARRIVALS

Sr. Madeleine Bedard from Canada to Selly Oak, Birmingham

Sr. Gratienné Ndizeye from Mali to Charlbury Grove.

DEPARTURES

Sr. Domenica Ciliberti from Charlbury Grove, London, to Kenya

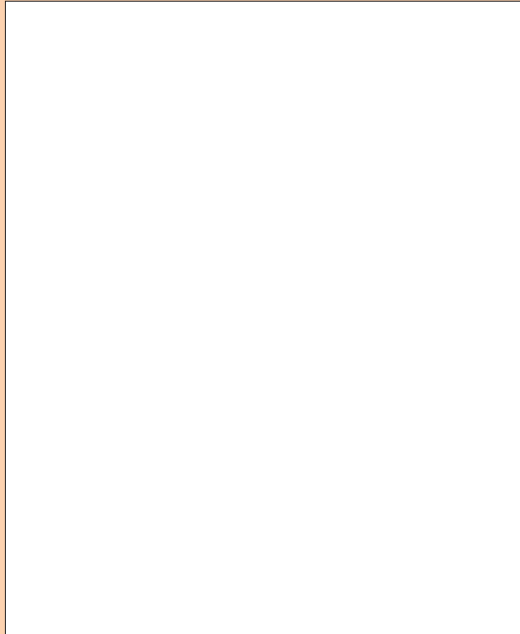
Sr. Helen Verstappen from Charlbury Grove to Belgium

Sr. Nicole Gregoire from Mill Hill to Canada

FATHER DONALD MACLEOD



is a White Fathers' Vocation Director writes to tell us about 'a short tour of vocations promotion in Tanzania' which he made at the earlier this year.



work, there was an excellent opportunity for everyone to take a dip in the sea and for some, it was a new experience to be battling with the tide above and the jagged stones below.

As a newcomer to this work, I was interested to discover what usually happens in workshops, but also to meet the young Tanzanians of the late 90's, ready to carry the beacon of faith into the next millennium. The Gospel message is renewed in every generation and each one has to find a way of expressing the Faith in a way that will be understandable to others, in the current circumstances of their lives.

What I discovered is that wherever we went, everyone in school appeared to be busy; time-tables are full and there is always something else to do. Some students are boarders and there are domestic tasks to be accomplished, as well as exam preparation! In spite of this, we were received with great courtesy by the school administration and particularly by the students themselves, many of whom rearranged their schedules to be with us for the day.

After Tanga, we drove on to Morogoro, staying at the Society of the Precious Blood Seminary. Then on to Tosamaganga, a historical colonial site and the heart of Uhehe. There, we met the students of the Secondary School, and at 7.30 pm we were able to make our presentation. The next day we had the opportunity to meet interested students individually and we then concluded with Evening Mass, well-prepared and arranged by the students and the Youth Chaplain.

On the Saturday, we proceeded to Iringa. It is like the city in Matthew chapter 5, built on a hill that cannot be hidden! We were welcomed by Bishop Tarcissius Ngalalekumtwa, (who stayed at our house in Woodville Gardens, in 1989. At the time, he was Co-Adjutor Bishop of Sumbawanga). He gave us a tour of the

On Friday, 26th. February, Fr. Rudi Wigger and myself set off for Tanga, in the north-east of the country, to begin a large sweep of secondary schools, making visits to the members of youth groups in these schools and organising workshops on topics of interest to all. We took in towns on our south-westerly way: Morogoro, Tosamaganga, Iringa, Mafinga, Malangali and Songea. In Tanga, we were accommodated by the Rosminian community, whose house is situated on the shores of the Indian Ocean. *

The student participants on the Vocations Workshop came from three local secondary schools. They were ferried by car to and from their residences, at the beginning and end of each day's session. At the conclusion of the day's

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.

Your Name:

Old Address:

..... Post Code

New Address:

.....

.....

..... Post Code

SISTER THERESE GRAVEL



writes from Nairobi, Kenya, about The National Peace Accord.

On the 23rd. August, 1998, an important and courageous event took place in Kenya: the signing of the National Peace Accord, at Uhuru Park.

Together with Maureen Marchant I was proud to be among the representatives of the different religious and social groups on that momentous occasion.

A large number of National Peace Convention members had met at Limuru from the 1st - 3rd July, to condemn the scourge of political and ethnic violence which has afflicted Kenya. There were representatives from different political parties, civil society, the Church, the Muslim community, the business community, women's organisations and a wide spectrum of Kenyan society.

It was acknowledged that the current prevalence of ethnic and political violence jeopardises the very process of peaceful political transformation,

and threatens to leave a legacy of insurmountable division and deep bitterness in our country. The economy is deeply affected, tourism is on a nearly terminal decline and people lose confidence in the police force to protect the lives and property of the Kenyan citizen.

In order to achieve some measure of stability and consolidate the peace process, in order to eradicate effectively intimidation and violence, mechanisms need to be created. In recognition of the need to promote more effective policing, a commitment to sound policing practices and co-operative relationship between the police and the communities are necessary.

The Peace Accord, which was the result of those days of reflection, is intended to promote peace and prosperity in violence-stricken communities. The right of all people to live in peace and harmony will be promoted by the implementation of this Accord.

The Accord was signed by the religious leaders of the groups and then by the representatives of the political parties present. Each one stated openly the evils seen in different areas of the

country and committed himself to work for peace. It was a great achievement to have come to such an understanding and commitment. May God bless these efforts and give courage to every citizen to work for **Peace**.

SISTER MARY LAMPARD

writes about a meeting for refugees in Berlin.

The Missionary Sisters of Our Lady of Africa (White Sisters), from different countries of Europe, hold a meeting every two years for those Sisters working with immigrants. This year it was held in Berlin. Seventeen Sisters took part.

The laws are very harsh in some cases; for instance in some countries there are no free solicitors' services or medical care for asylum-seekers, whereas in Britain there are both, though the new Immigration Bill currently discussed in Parliament would deprive asylum-seekers of these rights. On the other hand, here asylum-

seekers get no money at all from the Social Services unless they declare themselves at the port of entry, whereas elsewhere they get pocket money as well as food vouchers. In spite of the differences from one country to another, the general trend is to treat immigrants as problems to be kept at bay, rather than as human beings, worthy of dignity and justice and who have often suffered persecution.

The causes of these injustices are the same in all countries: racism, fear of losing jobs and housing, lack of political will to legislate and execute fair and generous norms of treatment of immigrants.

We discussed injustices against refugees in our various countries, confronting them with the Universal Declaration of human Rights, which has just had its fiftieth anniversary. We considered the causes of these injustices and what we Sisters can do to help.

I was struck by the fact that here in Britain we are mainly concerned with asylum-seekers, awaiting the decision of their claim to remain in Britain, whereas on the continent of Europe, there seem to be great numbers of illegal immigrants, 'les sans-papiers' (without papers) who have no rights at all and who, to survive, depend on their wits and their friends (including our Sisters).

The media usually fans the flames of xenophobia by the use of misguiding and often untruthful coverage.

Most of the Sisters present at the meeting have personal contacts with immigrants and render them all sorts of services, ranging from giving them a bed and food when necessary to visiting Detention Centres as an official nurse. Others in little ways try to raise awareness of the plight of migrants, by joining small groups to write letters and pray for refugees. Some give their time to lobbying. The coming elections for the European Parliament was seen as an opportunity to try to change legislation for the better.



A street in the Mathare Valley area of Nairobi

From left to right: Sr. Mary with Sr. Giuseppina Cavasino (Italy) and Sr. Francois Dillies (France)



SISTER ANNE-KATRINA



writes from Kigali, Rwanda.

'I was in prison and you visited me.' (Mtt. 25:36) This declaration of the Lord continues to urge us to go out of ourselves to those who suffer in whatever situation, in order to reveal to them God's unconditional love for every human being.

After the tragic events which took place in Rwanda in 1994, the number of prisoners is extremely high, 13,000 in all in the country. When the White Sisters returned to Rwanda in 1995, our community decided to send two Sisters to minister to prisoners, while the others supported this difficult apostolate with their prayer.

Sister Mariette visits one prison, where we knew some of the inmates, for example, one of our former workmen and a former catechist. The latter, until his recent death from a virulent form of malaria, used to devote himself with great zeal to the welfare of young offenders.

As for me, I have official permission to visit the women and children once a week in the central prison in Kigali. I am allowed to go into their inner courtyard.

What do I do for them? First of all, I am simply there, some one who listens to their stories, feels their sufferings, shares their powerlessness to speed up the legal process and bears with them the great uncertainty of the future. "When will we be let out?" is their continual question.

Very often I receive from these women more than I can give.

Great is their desire to **live** fully. This can be seen from the way they put on dances, sketches, songs and especially in the way they pray. Thanks to the presence of Sister Bernadette, a prisoner like the others, the prison almost takes on the aspect of a huge convent, where everyone prays with fervour. Three times a day Sister Bernadette gathers together the mothers and girls and tirelessly leads them in prayer. Their devotion to Mary is very great, but so is their sense of worship. Under a large tent covered with old blankets and cloths, I have been struck by their deep recollection. Inside the prison the Moslems have their own prayer corner, the floor covered with carpets and with everything they need for their ablutions. Their fervour is no less great.

With the help of **CARITAS Italy** and our brothers, the Missionaries of Africa, a modest library has been set up. Literacy courses, classes in Kinyarwanda, Kiswahili, French and English take place all over the prison. A Literacy

Certificate is issued to those who have followed the course for three years.

Besides that, there are a hundred and one little services to be rendered: procuring medicines not available in prison, or milk or a little extra food for the sick and for children; finding knitting yarn, empty bags to weave into baskets, pieces of sheeting against the sun, etc.

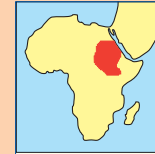
I am in wonderment at the women's determination to keep their dignity. Great is their creativity and their ingenuity in making their pink prisoner's garb, in arranging their head-dress (for they have to shave their heads) in putting on their make-up, in decorating their

tiny personal space and in inventing community entertainment, which makes them forget, for a while, where they are. They often say to me, "We must remain standing erect."

Of course, not all the women are like that. Many buckle under the system of detention. They long for visiting time. I try to listen to them and encourage them to take themselves in hand and get help from other people who are with them in solidarity.

It is in these situations that we learn what it is "to be women among women" (as our Founder expressed our vocation) and to walk with them in these confined spaces.

SUDAN - SOME FACTS AND FIGURES



Population (1997)	27.9m.	Infant mortality (per 1,000 live births)	71
Average annual growth, 1991-97		Child malnutrition (of children under 5)	34%
Population (%)	2.1	Access to safe water (of population)	50%
Labor force (%)	2.5	Illiteracy (of population age 15+)	54%
Most recent estimate (latest year available, 1991-97)		Gross primary enrollment (of school-age)	54%
Urban population (of total population)	33%	GNP per capita (Atlas method)	US\$280
Life expectancy at birth (years)	55	GNP	US\$7.8bn.

EXTERNAL DEBT AND RESOURCE FLOWS

(in US\$ millions)	1976	1986	1996	1997
Total debt outstanding and disbursed	2,090	9,870	16,972	16,326
IBRD	67	46	6	6
IDA	71	597	1,244	1,198
Total debt service	127	247	48	57
IBRD	11	7	0	0
IDA	2	7	0	0
Composition of net resource flows				
Official grants	57	673	152	155
Official creditors	312	64	17	5
Private creditors	91	-5	0	0
World Bank program				
Commitments	33	36	0	0
Disbursements	38	67	0	0
Principal repayments	8	6	0	0
Net flows	30	60	0	0
Interest payments	5	7	0	0
Net transfers	25	53	0	0
Total debt service/exports (US\$ billions)	15.2	23.9	7.1	9.1

The IBRD is the 'International Bank for Reconstruction and Development and the IDA is the 'International Development Association'. Both are part of the 'World Bank Group'.

Source: 'Sudan at a glance', the World Bank, 01/10/98



Let Us Pray

For the following who have died recently:

Mrs Joan Ashall, 100 Dicconson Street, Wigan.
 Mrs V Bulman, 107 Edward Road, Rosehill, Wallsend.
 Mrs Kathleen Chiddy, 10 Oliver Close, Chiswick, London.
 Mr Thomas Austin Clohesy, 1 Logan Road, Walkerville, Newcastle Upon Tyne.
 Mrs Eileen Coyle, 9 Carey Drive, Corby, Northants.
 Mr Bob Dowd, 57 Ashburnham Place, London.
 Betty Grey, Greenock. (Sister of Brother Eugene Leonard W.F.)
 Mrs Mary Hunt, 43 Malden Hill, New Malden, Surrey.
 Mrs B Kalnliepa, 16 Eastfield Road, Peterborough.
 Mr Lambert, 37 Primrose Street, Bolton.
 Miss Alice Lavin, 37 Clifton Road, Prestwich, Manchester.
 Mrs P McCarthy, Carraward West, Dromcollogher, Co.Limerick.
 Mrs Bridget McFadden, 66 Kingsburn Grove, Rutherglen, Glasgow.
 Mrs B McLoughlin, London.
 Mr Frank McGettrick, 90 Muirsdykes Road, Penilee, Glasgow.
 Mr Joe McMahan, 179 Allwood Drive West, Bolton, Ontario, Canada.

Mrs Jean McParland, 15 St James Gardens, Belfast, N.Ireland.
 Mr H Machen, 47 Pre De L' Aumone, Castel, Guernsey, Channel Islands.
 Miss Jean Mackrell, 2a Scott's Place, Airdrie, Lanarkshire.
 Miss Mary Morrison, Clarkston, Lochboisdale, Isle of South Uist.
 Mrs Mary Mulligan, 50 Lomeshaye Road, Nelson, Lancs.
 Mr Maurice Newbery, 11 Pitman Avenue, Trowbridge, Wilts.
 Mr John Frederick Norton, 15 Cottage Street, Macclesfield.
 Mr Owen, 19 Sharples Hall Mews, Sharples, Bolton.
 Miss M Rice, 31 Mountbatten Avenue, Hebburn, Tyne & Wear.
 Mrs Jane Siney, 11 Mesnes Road, Wigan, Lancs.
 Mr J M Smith, 3 Longleat Gardens, New Milton, Hants.
 Mrs Celia Sweeney, 6 Tatton Court, King Street, Knutsford, Cheshire.
 Miss Helen Tobin, Pickering, N. Yorkshire.
 Mrs J E Thomas-Davies, 16 The Maltings, Chichester, West Sussex.
 Mrs Agnes Webster, 118 Lochleven Road, Lochore, Fife.

NAMES FOR THE OBITUARY LIST DATES

We receive many requests from people to remember their loved ones by putting their names in our 'Obituary List'. Once we are notified we include the name and address in the next possible issue of the magazine. Unfortunately there may be quite a delay in doing this, possibly up to six weeks, depending on when we are informed. This is not due to negligence on our part but rather to the various stages in production schedule of the magazine.

The table below gives the last date for receiving notification of names for the 'Obituary List' and publication date of the next three issues. The dates are usually adhered to as far as possible,

but we attempt to add names of the deceased up to the last minute. This is before the magazine is finally handed over to our Printers, a few days after the closing date for receiving names.

We would appreciate if all information for the 'Obituary List' be sent to us in writing. The reason for this is for verification and to ensure that undue upset is not caused to the bereaved. If you have any queries concerning the 'Obituary List' or the magazine in general please don't hesitate to contact us.

Thank you for your cooperation in this matter.

Issue / Number	Oct.-Nov. No. 348	Dec.-Jan. No. 349	Feb.-March No. 350
Obituary List Names	21st. July, 1999	21st. September, 1999	21st. November, 1999
Date of Publication	27th. September, 1999	22nd. November, 1999	24th. January, 2000

*"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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