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White Fathers - White Sisters



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 Front Cover - A baby girl from Halfa, Sudan

Centre Picture - A group of Nuer women
 at New Halfa
 Back Cover - White Sisters with the Archbishop
 of Tamale

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EDITORIAL

In this issue of the magazine we take a further look at two countries in northern Africa. 'A Letter From Sudan' and 'Some Notes on The Sudan' give more information about the situation in that country and the suffering which much of the population is going through. Despite the disruption caused by the civil war there are still glimpses of hope. The same may be said for life in Algeria and the article 'Friendship in Algeria' tells of the work which some White Sisters carry out with the people.

As this issue was being completed Fr. William Burridge WF. died - see pages 25 and 26. Fr. Burridge did a great deal to establish the White Fathers and to make Africa known in Great Britain. No doubt he will be known by many of our readers through his writings and various publications.

Fr. Burridge opened our house in Sutton Coldfield during the War years. Despite having moved further up the Lichfield Road the magazine and promotion work for England and Wales are still based there. For many years Fr. Burridge was Editor of this magazine and, as we saw last year, founded St. Anthony's Burse for the financial support in the training and ongoing formation of White Fathers. Certainly without Fr. Burridge's work in this country the White Fathers would be more the poorer.

Web Site - <http://www.thewhitefathers.org.uk>

**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."

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A Letter From Sudan

By a White Father

The following article is an account of a two-month visit to the Sudan in July and August, 1999. It is written by a White Father who would like to remain anonymous.

Hajj Yousif lies some 15km from the centre of Khartoum. There the tarmac road ends and tracks, known only to the initiated, lead off to the East through scrub and semi-desert. These were the old camel- and lorry-routes to Kassala, the border with Ethiopia and the Red Sea Coast before the new road, which passes through Wad Medani and Gedaref far to the South, was constructed. Now a busy suburb of Khartoum, Hajj Yousif was once a small village lying out in the desert across the Blue Nile to the East of the old town of Khartoum. Since 1983, the year in which the most recent tragic episode in Sudan's cruel civil war broke out, waves of displaced people from the South of Sudan have arrived to settle on the outskirts of the capital. Their numbers have swelled at times of fierce fighting when towns fell to one or other of the combatant factions or when famine and disease broke out due either to the destruction and upheaval caused by the war or to periods of drought. It is estimated that some 2,000,000 souls are living around the capital, seeking to eke out some kind of existence.

The conditions are appalling. A generation of displaced people have now grown up in these conditions and have known nothing but misery in their brief lives. Among these displaced are to be found Christians of various denominations, Muslims and followers of African traditional religions. The more fortunate find work in Khartoum or join the hundreds who buy and sell in the local souq. From early morning till late at night, conventional

buses, lorries, pick-ups and taxis - many clearly unfit to carry even a driver, not to speak of passengers - crawl bumper to bumper along the narrow, pitted tarmac carrying workers and those seeking work to the 'Three Towns' - old Khartoum across the Blue Nile, Khartoum Bahri to the North and Omdurman on the Western bank of the White Nile. These three towns have as their central point the confluence of the Blue Nile and the White Nile, vast expanses of muddy, fast-flowing water in this season of rains. These two Niles become one and flow on for 1,000km before reaching Lake Nasser and the Aswan Dam on the border with Egypt.

As I write, the rains have begun, particularly heavy this year. The Blue Nile is already within a metre of its banks and cloudy skies, so unusual in Northern Sudan, bring the threat of further heavy rain and subsequent flooding. After a very heavy downpour this week, the scene in Hajj Yousif, away from the single track of tarmac, reminds me of First World War footage of the Somme battlefields with vast areas of mud, trenches dug to channel some of the water away - but where in this so-flat land?! - vehicles stuck and abandoned and everywhere people, their jellabiyyas (long white cotton shirt worn by men) or taubs (brightly coloured wrap-around worn by women) hitched up, struggling to go about their business with some semblance of normality.

It is here in Hajj Yousif, in this sprawling suburb of Khartoum, that the White Fathers, Missionaries of Africa, run a thriving parish of the poor. For some ten years now, the parish has been administered from a private house. There is no church building as such.

Ten centres, which serve as primary schools during the week and as places for meeting and prayer at the weekends, are situated throughout the parish. The Schools for the Displaced are administered by the Archdiocese of Khartoum. Some 10,000 children receive primary education in the centres of Hajj Yousif alone.

There are only a few permanent structures. Most centres consist simply of a number of rākūbas, shelters constructed of wooden poles and bamboo which provide shade, enclosed by a barbed-wire fence. In those centres where ownership of the plot has been secured, more permanent structures - a youth building, a women's meeting room, a teachers' staff room, etc. have been built. Trained catechists, lay leaders and volunteers help the three priests, a local permanent deacon and a community of Good Shepherd Sisters with the pastoral activities of the parish. Work for development and relief, supported and funded by many benefactors from abroad - both organizations and individuals - goes hand in hand with Christian instruction, training sessions and workshops on various

aspects of Christian life. A community of Carmelite Sisters from India runs a dispensary in the parish. Masses and the Sacraments are celebrated on Sunday in all the centres when sufficient priests are available. Some 300 catechumens follow a programme of instruction for baptism each year. The celebration



Key to Details on the Map

- = Towns and cities
- = Rivers
- - - = Railway lines
- = International Borders
- = Roads and tracks
- = Internal Boundaries

of Easter, with the Baptism of so many young and not-so-young people at the Easter Vigil, is the highlight of the Church's year and is the cause of a great and deep joy among the faithful.

This, then, is the setting for the small, very active community of White Fathers in Hajj

Yousif. Perhaps through relating one or two everyday occurrences here or incidents which have occurred during my stay in the parish over the past two months, the reader might gain an insight into some of the joys and the sorrows lived by these residents of the parish.

Fifty metres from the Fathers' house, in an area being developed for housing, a Dinka family squats, like many hundreds of displaced families in and around **Khartoum**, in a house under construction. Agot Deng, only thirty years old, clearly has TB. He lies emaciated on a rope bed, dressed in a soiled **jellâbiyya**. It takes him and his wife, Abuc, some minutes to get him to sit on the edge of the bed and welcome **abûnâ** (Father). A number of children gather round, amazed at the visit of the **khawaja** (European). A young widow and her two children - and there are so many young widows like her in the Sudan at war - share with Agot and his family the one room of the house which has a roof and the shelter made of dirty sacking set up in the yard. A chair is found for **abûnâ** and we are given water to drink. The family receive food aid from the church, but Agot needs to return to the doctor for further treatment. We pray together and a small sum is given for doctor's fees. The family are grateful for the visit.

The permanent deacon lives about 5km. away on the edge of town, near the parish centre named **Dâr al-Salâm**, 'the House of Peace'. Situated near open fields with irrigation ditches and plenty of grass in this wet season, the family compound is plagued with mosquitoes and never a week goes by without one of the family being sick with malaria. Deacon Anthony arrived today to ask for help to pay for medicines for his two sons, one suffering from dysentery and the other from typhoid. The water delivered by donkey-cart in this season of rains is often brown and muddy. All are at risk of intestinal disease.

Most of the parents and older people I meet in the centres after Mass on Sunday are deeply concerned about the threat - ever present but more menacing this year - that the government will close down and bulldoze the schools of the parish. Extremely poorly equipped and with few resources, these church-run schools have produced some excellent results over the years and have set a high standard of achievement. Ominously, two huge, brand-new schools, built with the best of materials, have sprung up in the parish within the past few months. Constructed by **al-da'wa al-islâmiyya**, the Islamic Mission, and sponsored by funds from Malaysia, these new schools are being proposed as replacements for the Schools of the Displaced.

A new national primary education syllabus has recently been published and will be implemented in all schools this year. A preliminary glance at the content of the syllabus shows that a very clear and deliberate islamization of all areas of the school curriculum is under way. Whether the Schools for the Displaced remain independent or not, the introduction of this new national programme means that all children attending school will have to learn and be examined on the content of this one programme. There will be no entry to secondary or to higher education for those who have not followed and assimilated this programme. Parents, teachers and church leaders across the spectrum are rightly concerned that their religious freedom - indeed the very faith of their children - is yet again under attack from fundamentalist Islamic influences within the government.

At the petrol station near the Fathers' house, I pull in and ask for five gallons of diesel, for some time now readily available. I am overcharged and, when challenged, the attendant, very friendly and with a smile, says that the supplement is for **jihâd**, the government's war effort. Yet again, I argue that I am here as a

worker for peace and I refuse to pay the supplement.

The courtyard at the Fathers' house is rarely empty. Parish workers, catechists and the poor arrive from early morning till late in the evening. Much time and energy is spent simply listening to the sad stories of these people whose poverty extends beyond material considerations. Uprooted from their traditional lands in the South and deprived of their homes, their cattle or their farms, these displaced and disoriented people now see their tribal customs, which gave structure, form and strength to their societies, under threat. The poor come seeking mainly food or medical aid, school fees for their children or plastic sheets as shelter from the rains, when their mud-brick homes crumble and collapse.

Late one evening, Flora, aged 14 years, and her brother, Frazier, aged ten, come to seek help for school fees. The regular fund for school fees which helps some one hundred and twenty children in the parish is exhausted for this

academic year. I explain this carefully to the children before me. Flora is upset, frustrated and angry that **abûnâ** does not want her to study. It is now dark and frequent flashes of lightning announce the approach of another good down-pour. The electricity is cut off and I am unable to read the letter someone has written on the children's behalf, listing to their needs: school fees, uniform, shoes, exercise books and the all-important satchel to carry the books to and from school - the total cost of these items runs to some US\$20. I ask Flora and her brother to come back the next morning. They will receive help towards the costs.

News reaches us concerning the two diocesan priests, Frs. Hilary Boma and Lino Sebit, who were arrested along with twenty others, and were accused of conspiring to cause explosions in **Khartoum** last year. They have spent the last twelve months in various types of prisons and been forced to appear before various types of courts. Abused and mistreated, most of the group have undergone some form of

torture and three of their number have 'disappeared'. The news we receive, however, is better. On Sunday, August 15th., the feast of the Assumption of Our Lady, the two priests are allowed to celebrate the Eucharist - for the first time since being confined - with a small group of confreres from the diocese. They are now in Kobar Prison and can receive visitors. They even have access to mail and a small portable radio. We rejoice and thank God that their situation has eased somewhat and pray for their speedy release.

The expulsion of Fr. Gilles Poirier, a Canadian PME Father (Prêtres des Missions Etrangères), on August 7th., 1999, is a vivid reminder to us of just how precarious the situation of the Church is in present-day Sudan. Security agents, present everywhere, shadow and track all church personnel. They are especially present at the centres during celebrations and meetings. The economic situation is such that informers can be recruited from within the Christian community and Christians have been known to enroll for training with the Security Services. No official reason was given for Fr. Gilles' expulsion. He had worked assiduously for many years as parish priest of Hilla Mayo, a poor suburb some 10km south of **Khartoum**. When Canadian government officials asked the Sudanese authorities the reason for his expulsion, Foreign Ministry officials denied any knowledge of the matter.

The on-going difficulties experienced by Christians in the nearby parish of **Khartoum Bahri** to pray together on Sundays in the centre at Dour as-Sha'b intensified recently when a group known as the **Ansar al-Sunna**, a radical fundamentalist group, made an unprovoked attack on the priest and the faithful during Mass on Sunday, August 8th, 1999. During the ensuing disturbance, a number of people were injured and the police made several arrests on both sides. The centre has been closed and

prayers forbidden for the time being. His Grace Archbishop Gabriel Zubeir Wako is at present out of the country attending meetings in Nairobi. The pastoral responsibility he shoulders in leading and guiding the faithful of this huge archdiocese of **Khartoum** is at times an onerous burden. We pray that the Spirit of Peace will strengthen him and enlighten him in this task.

My first appointment as a missionary priest was to the other White Father parish in the Sudan, the parish of New Halfa in the district of **Kassala**, some 400km from **Hajj Yousif** across the desert as the crow flies, but 630km away by the tarmac road via **Wad Medani** and **Gedaref**. The opportunity arises for me to visit **Halfa** and I wait one week for my travel permit to be granted ... then stamped by Security ... then signed ...

On a Friday morning I leave with the driver, Francis. We follow the Blue Nile to **Wad Medani** along a road long-overdue for repair. We drive slowly so as to avoid the worst of the holes.

At Medani, after two checkpoint controls at which the Security ask about the **khawaja** and check his permit, we leave the district of the **Jeziira**, the 'island', the rich, fertile fork of land between the Blue and the White Nile, and we head towards the East across huge, flat expanses where vultures and marabou storks circle and glide on the thermals. Sorghum millet, here called **dûra**, the staple diet of most Sudanese, has been sown in July and already fresh, green shoots spread a vivid, green carpet over the land under a huge sky. We breakfast at Hamid's roadside restaurant at Fao, the half-way point on our journey and at **Gedaref** we fill up with diesel. By early afternoon, we reach **Khashm el-Girba** and there we leave the tarmac road to travel the last 65km along the rough **radmiyya**, the coarse stone and pebble

foundation set down to receive its surface of tarmac for the new road which will link the sugar factory at Halfa with the main road. This rough foundation has waited three years to be completed, but in a country at war with itself funds are channelled elsewhere - to feed and equip and arm the military.

It has rained and as we enter Halfa at 4.00pm the land all around us is under a foot of water. The parish priest has dispatched boys to guide us to the church through the water. I am greeted by sixty children celebrating the end of a 'camp' during which they prepare for the great Jubilee of the year 2000. A tree has blown down in the morning's rainstorm and the church compound is full of water. Nothing dampens the children's enthusiasm, however, as they sing and mime and perform, barefooted, in a gala concert to round off their 'camp'. As evening falls, the 'zinging hum' of mosquitoes increases under the trees and on our verandah. We unload the boxes of medicine and the fifty plastic sheets we have brought from **Khartoum**

and the parish priest sets off into the night to drive the children home.

The Fathers' work in Halfa is similar to that of the Fathers in **Hajj Yousif**. Here, however, the numbers of Christians are fewer and the prayer centres are scattered over an area 120km by 30km. We are a rural community, with many of the people occupied in work in the fields or in the sugar factory. The Christians, most of them displaced persons as in **Khartoum**, live in typical African huts outside the town of Halfa and the many villages of the scheme. These new settlements were built in the late 1960s to receive thousands of evacuees from the district of Wadi Halfa far to the North on the border with Egypt whose lands gradually disappeared under the rising waters of Lake Nasser behind the Aswan Dam. Irrigated by water from the River Atbara, dammed at **Khashm el-Girba**, the New Halfa Scheme produces sugar, cotton and wheat as well as many kinds of vegetables and fruit. **Halfaoui** families own land and grow a variety of



crops including lentils, beans and tomatoes. A few Christian Arab families arrived with the Muslim **Halfaoui** evacuees and the government of the time granted land to the Catholic and to the Coptic Orthodox Churches. Two brick and concrete churches have stood in New Halfa since 1970.

The contrast with life in **Hajj Yousif** could not be greater. The pace of life is slower here and people have time to talk. The Fathers visit families, the prison and the hospital, struggling to provide some sort of service and care for all the people, despite the desperate economic situation. Over the years, the Fathers have built up contacts and relations with a number of Muslim families, too, and these we visit. I call to greet the local administrator, the **muhâfiz**, and the leader of the local Council. I visit the sugar factory to celebrate Mass in the purpose-built church. During the rains, harvesting the cane is impossible and the factory closes for maintenance and cleaning. Many of the younger men leave to find work elsewhere, so the congregation at Mass is modest. To the south in Girba, the rains have left the area around the church a sea of mud and we struggle to reach the centre for Mass on Sunday. Back in Halfa, the evening school which welcomes some 150 young adults for primary education on five evenings per week is also closed for two months during the rainy season. An old parishioner originally from Wau, John Basha, is engaged to paint the school - walls and blackboards. I supervise the work and am helped by the street-boys, Kur, Jafar, Taha and Dioup, to arrange the furniture and sweep. The place is transformed, neat and clean and ready for the resumption of lessons in mid-September. The old watchman, Halakah, an Eritrean refugee crippled by polio as a child, dreams of getting a ticket to Jerusalem and asks if I can speak to the parish priest - again - about the matter. We try to convince him that a trip to his own country, only 130km away,

might prove more feasible. I lead a day of recollection for a number of married couples in the parish. They all come to Confession and Holy Communion and seem regenerated by the experience.

I visit the hospital with the parish priest to anoint Kwol, a 28 year-old policeman, who, in little over a year, has been reduced to skin and bone by tuberculosis. He is extremely weak, but responds to the prayers and his eyes never leave the priest. Two other patients in the ward, both Muslim, look on and await their turn to be visited. Kwol died early next morning and was buried without delay.

On my last day in Halfa, I go to visit Sidonia, whose marriage with Dominic I blessed some years ago. She, too, is a shadow of her former self. Now expecting her second child, she sits on the edge of the bed, scarcely able to speak. We leave her money for food - meat or chicken or eggs - to supplement the poor diet. She takes drugs for T.B. which might affect the life of her baby. Her sister and the neighbours will help her. I have to leave.

My time in the Sudan is fast running out and I must return to **Khartoum**. The great plains are green - so green - and the prospect of a good harvest seems likely. In **Khartoum**, as in Halfa, there is much talk of peace - some form of peace for the year 2000. Great hopes and much talk, but the reality reveals continuing misery for many, many families in the Sudan - both Muslims and Christians. The problems continue and the misery grows daily more dire. Many of the young and the educated among the Southerners living in the North of the Sudan are leaving for Egypt. Visas for Egypt are being granted freely and without difficulty. The South is being systematically emptied by policies promoting war, famine and oppression. If peace should come, who will be here or there - to benefit?

Who cares? WHO CARES?

A Postscript:-

Since this article was written there have been several developments in the Sudanese situation. One of them concerns the two diocesan priests, Frs. Hilary Boma and Lino Sebit, who were imprisoned. President Omar al-Bashir pardoned them and the eighteen other prisoners at the beginning of December, 1999. The President ordered their release after the two priests are reported to have asked for forgiveness.

The pardon follows on from an agreement which was signed in Djibouti between the Government and Sadiq al-Mahdi, a former Prime Minister and exiled opposition leader, last November. The agreement gives a program to bring peace to the Sudan, but it has been rejected by many of the other exiled dissidents. Government officials have met with exiled dissidents in an attempt to encourage them to return and opposition parties legalized in preparation for parliamentary elections.

In another action the President declared a country-wide state of emergency on 13th. December, 1999, which is to last for three months. Amongst the reasons given for this declaration was the preservation of the unity, security and stability of the country due to foreign threats. Parliament was also dissolved and parts of the constitution suspended.

At a press conference Omar al-Bashir also said that the Speaker of Parliament, Hassan el-Turabi, had attempted to undermine him which gave him no option but to declare the state of emergency. Hassan el-Turabi in turn condemned the move as a coup d'état just two days before a parliamentary vote was due to take place to enable the President to be removed with a two-thirds majority vote and to create a new post of Prime Minister. The two leaders have been political rivals for some time and this appears to be a continuation of the feud especially with the Speaker declaring a *jihad* against the President.

Some Notes on The Sudan

By Fr. Bill Turnbull W.F.

The present war in the Sudan began in 1983 but became worse in the late 1980s when the Sudan People's Liberation Army (SPLA) gained strength and intensified their campaign. Over two million people have died in the civil war since then - 90% of them were civilians. The Government exploited ethnic rivalries by creating tribal militias. As the war intensified more civilians were displaced - internally displaced people (IDPs) and refugees - especially Southerners who fled the fighting and sought refuge in various towns such as Juba, Malakal and Wau. 1989 brought the National Islamic Front (NIF) coup and further escalation of the war.

In the early 1990s there were splits within the Sudan People's Liberation Movement/Army (SPLM/SPLA), inter-ethnic fighting between Southerners and military offensives by Government resulted in more people being displaced. The South Sudan Independence Movement/Army broke away from the SPLA in 1991. In 1992 the Government's Popular Defence Force (PDF) army, which is made up of various ethnic militias, resumed attacks on the civilian population in Bahr al-Ghazal when they reopened the railway between the north and south of Sudan. The Government offensive which followed in 1993 removed the SPLA from several areas.

INTERNALLY DISPLACED PEOPLE (IDP)

Last year, 1999, there were about 4.5m. IDPs in the Sudan - the largest number for any country in the world. (1) The population of the country, especially in the South, has been targeted by all the factions/forces which are involved in the civil war. (2) As happens in many wars the civilian population is caught between the Government troops and the various opposition groups. These all rely on the people for support, includ-

ing that of food, and if it is believed that they support the opposition then retaliation is taken on them - 'scorched earth policy'.

In the South the inter-factional fighting has intensified these actions and where, according to some estimates, up to 1.5m. people are displaced. This has all disrupted the production of basic food crops in the war zones and when there are natural disasters, such as drought and flooding, then the situation is worsened. When humanitarian relief and medical facilities are denied to the people then there is little hope left. The result is that people attempt to move away from the war zones to find safety. There has also been the forced relocation of the population by both sides and even the deliberate demolition of displaced settlements. Food has become a weapon of war in the Sudan - in 1998 2.6m were on the edge of starvation. (3)

In March, 1999, there were about 1.8m displaced people, from Southern Sudan and the Nuba Mountains, in the official camps and the squatter settlements around Khartoum - about 40% of Khartoum's population, according to a UN estimate. The official camps were created by the Government in 1991. The people have to rely on labour for wages to buy their food as they do not have any land to cultivate. 30% of the IDPs do not have access to medical services and many have no safe drinking water or sanitation. Between 50 and 70% of school age IDP children do not attend and they also make up a large percentage of Khartoum's 10,000 to 15,000 street children.

Those who live in the squatter camps have an even more precarious life than those in the official camps. They are liable to have their shelters demolished by the Government, under

the relocation policy which began in the late 1980s. This entails destroying the 'informal settlements' and relocating the people in temporary camps on the city's outskirts. Between 1992 and 1998 three quarters of a million people have been forcibly removed from the Khartoum area. The policy has been intensely enforced since the 'National Displaced Conference', held in February, 1990, when the Government said it would clear the city of all unauthorised settlements.

The Government defined the legal situation of IDPs in Khartoum in 1987. Then a distinction was made between 'squatters' and 'displaced' people with 1984 as a watershed.

Those who arrived in Khartoum before 1984 were defined as 'squatters' and they had the right to settle. Three resettlement camps - known as 'Dar es Salaam' or 'Peace Villages/Cities' - were created for them in Khartoum, Khartoum North, and Omdurman. Those who arrived after 1984 were known as 'displaced' people and they had no right of residence, to build permanent shelters or to own land in Khartoum. Later 'peace camps' were also created for the 'displaced'. The term 'displaced' was later redefined in May, 1990, and became to mean

those who had arrived in Khartoum after 1990.

'PEACE VILLAGES'

The concept of 'Peace Villages' has been employed by the Government in various parts of the Sudan since 1991. They are part of the 'Comprehensive National Strategy' to promote 'peace from within' and to achieve self-sufficiency in food production. For example, there are an estimated 72 'Peace Villages', with a total population of 173,000 (1999), in South



The above map is based on Operation Lifeline Sudan (OLS) information from the IDP Web Site: <http://www.idpproject.org/sites/idpsurvey.nsf/wcountries/>

Kordofan State which is mainly under Government control. 60% of the people in these 'villages' are thought to be Nubians. Food production, health services, water and sanitation are inadequate in the villages and 41 of them, with a population of 105,000, are considered 'vulnerable' by the UN.

Since 1992 the Government have been clearing the population of the Nuba Mountains. This has been done by blockading the mountains, which stops the Nuba people getting out and relief agencies getting in. Government forces then capture the people and forces them to live in the 'Peace Villages'. These are often situated close to Government garrisons and intensive agricultural schemes - the people are controlled by the former and used as cheap labour in the latter to produce export crops. The people who remain end up leading a nomadic life in danger of starvation.

OPERATION LIFELINE SUDAN

Many of the internally displaced people are helped by Operation Lifeline Sudan (OLS). OLS is an organisation made up of the UN (4) and various international NGOs. It is the main means by which humanitarian aid reaches people in the Sudan. The OLS is officially one unit, managed by the UN from Khartoum, but in practice it is divided into two sectors the Northern (Government controlled area, UN managed from Khartoum) and Southern (area controlled by opposition forces, managed from Nairobi). It negotiates with the various sides to allow the humanitarian agencies to distribute aid in the war zones.

The OLS began in March, 1989, after a UN-sponsored conference on relief operations held in Khartoum. It was formed in response to the need to assist the IDPs and after the 1987-88 famine which claimed the lives of about 0.75m people. It grew out of basic work which was done by the Government and especially

the UN after the latter arrived in September, 1988. Gradually OLS has built up a framework for its activities and both the Government and the SPLA have agreed to establish 'corridors of tranquillity' for safe passage of OLS relief. In its second phase the OLS expanded more into the South at the end of 1992.

PEACE MOVES

The South Sudan Independence Movement and several smaller factions from the south concluded 'the Khartoum Agreement' with the Government in April, 1997. 1999 saw more peace initiatives. There was a new round of the Inter-Governmental Authority on Development (IGAD) (5) talks in Nairobi, 19-24 July, 1999, but they ended without any breakthrough. It was then announced, on the 5th. August, that they would observe a seventy-day cease fire. The Government and SPLA then extended this by declaring a cease fire of three months on 15th. October 1999. This was generally respected in Bahr al-Ghazal and Lakes, but there were reports of violations in other parts of the country.

There have also been other peace initiative on Sudan such as a joint Egypt-Libya attempt and talks involving South Africa's President Thabo Mbeki. In early December, 1999, Sudan and Uganda agreed not to support rebel groups which have bases each other's countries, and to respect their territorial integrity. The two Presidents, Omar Al-Bashir (Sudan) and Yoweri Museveni (Uganda) signed an agreement to this effect during talks in Nairobi, Kenya, which were mediated by Jimmy Carter, the former American President.

Parts of the accord include returning prisoners of war, the locating and repatriation of refugees and people who have been abducted, an amnesty for combatants who renounce the use of force, the disbanding and disarming of the rebel groups, and opening of diplomatic missions in each capital.

Southern Sudan - Northern Uganda



Uganda broke off diplomatic relations with Sudan in 1994. The situation between the two countries was caused when Uganda accused Sudan of aiding the 'Lord's Resistance Army' and the 'Allied Democratic Forces' who are

trying to overthrow the Government of President Museveni. In turn Sudan accuses Uganda of supporting the 'Sudan People's Liberation Army' (SPLA) which is fighting for the autonomy of the southern part of the country.

FOOT NOTES: (1) The figures in plain text are from USCR, those in italics from UNHCR, and those within brackets are the people helped by UNHCR. At the end of 1998 the estimated number of Sudanese refugees, a total of 350,000, in neighbouring countries was as follows: 34-35,000 [34,000] in Central African Republic, 8,700-10,000 [8,600] in Chad, 30-31,200 [22,000] in D. R. Congo, 1,900-2,000 [1,900] in Egypt, 48,200-60,000 in Ethiopia, 45-48,200 [48,000] in Kenya, and 170-189,800 [169,800] in Uganda. Many more Sudanese exiles live in the various countries but do not have official refugee status. In its turn the Sudan is host to about 360,000 refugees from surrounding countries, the estimates are as follows: 4,400-5,000 from Chad, 330-3,000 [330] from D. R. Congo, 320-342,300 [147,300] from Eritrea, 30-35,600 [11,900] from Ethiopia, and 2,000 from Uganda. (2) The Sudanese Army (Popular Defence Force [PDF]), the SPLM/A, SPLA (SPLA, SPLA United, SSIA). (3) Concern was expressed by many when the US government passed a law to supply separate aid to the Rebels in Southern Sudan. (4) OLS coordinates work between various UN agencies such as WFP, the United Nations Children's Fund (UNICEF), and the United Nations Development Programme (UNDP). (5) IGAD includes Djibouti, Eritrea, Ethiopia, Kenya, Somalia, Sudan and Uganda.

Friendship in Algeria

By Sister Gabriele Brand W.S.

Algeria has had a bad press for many years now, on account of tension and violence between Islamic fundamentalists on one hand and on the other the Government which deprived them of their democratic victory at the elections by simply seizing power. Although there are new hopes for reconciliation and peace, the small number of Christians, all of them expatriates, are in a risky situation. The continued presence of missionaries, especially the White Fathers and White Sisters, poses serious questions: Should we leave or stay? What good are we doing? What is the meaning of our presence here?

Sister Gabriele Brand, a German Sister, who is among the thirty Missionary Sisters of Our Lady of Africa (White Sisters) remaining in Algeria, suggests some answers to these questions. Sr. Mary Lampard.

After all the years of instability, violence and incertitude that Algeria has gone through and which have been felt in all sectors of society, there are signs of hope. The people seem to be entering into a new period of their history. Women and men are searching for the roots of peace their religious and cultural traditions. They encourage one another in their daily lives.

Some commit themselves to resist actively all forms of violence and corruption. They are concentrating their minds and professional capabilities on the transformation of their country and the building up of a pluralist and democratic society.

For many years we, the small Christian community, which is the Church in Algeria, have been living in solidarity with the people. We have become part of their history. As we share their wounds and sufferings we are deeply concerned about the important questions which are being debated in society and we feel challenged to participate in the process of healing. We have long

been questioning ourselves on the deep meaning of our [Being Here](#) and [Being With](#)

Is it not first of all to welcome the friendship which is offered to us? One may find that strange in view of the fundamentalist attitude of Muslims in Algeria. Yet it is true: our neighbours really do value our friendship, as we do theirs. We have discovered the real value of relationships based on mutual recognition and acceptance. We try to understand our neighbours and to accept them as they are and they do the same for us.

The bonds of peace between believers of Islam and of Christianity which are being made and strengthened day by day in a down-to-earth and personal way, are surely signs of [Hope](#) in the Church and in the societies of our time. In this day and age all too many people are influenced by ideologies which exclude the ones who are different and consider them dangerous. So these signs of hope are all the more important.

At times I feel tempted to discouragement, seeing that we are just a handful of Christians in a population almost entirely Muslim. But then I remember the words of an Algerian friend, Muslim herself, who said, "in Algeria there exists a kind of Christian-Muslim Family, a family of all those women and men who respond to the message of [Universal Love](#), all those who contribute to the building up of a fraternal, pluralistic society".

I appeal to all those, within and outside this country of Algeria, who believe in the strength and love of God, not to give up, not to let themselves be discouraged. May the common values of Christianity and Islam lead to acceptance and respect for all and become [Hope](#) for life and awaken a thirst for peace.

A few years ago we three White Sisters, after many years in other parts of the country,

started a new community in a region called Gurara, situated in the midst of the Algerian Sahara, in Timimoun, a wide beautiful oasis with a cosmopolitan population. It is rather a poor and isolated region and the crises which rack the whole country take a heavy toll on the inhabitants of Timimoun, where social and economic problems are increasing. In this situation people have welcomed us among them without asking us first, "What do you have to offer us?" but making us feel "You are important for what you are".

We express our solidarity in practical ways. Sr. Renée Guillermin (French) is giving courses in sewing in villages where young women

The oasis of Timimoun stretches to the horizon



have few possibilities for improving their conditions of life. In this way we hope to encourage them in their struggle for dignity and the recognition of their rights.

Maria-Magdalena Weber (German) regularly visits families who have a handicapped child. She offers some support to those mothers who have no means of getting a place for their child in a specialised Centre. Together with women and men of Timimoun we are trying to find practical ways to work for the dignity and rights of the child.

I (Gabriele Brand, German) have started to set up a small Centre where we welcome children who have less chance than others of getting on well school and in society because of particular difficulties.



Sr. Renée with some women of the village

Life in the Desert is Hard

For many people life in these days is a kind of desert experience.

With this experience we are **on the Way, Together** with the people who have welcomed us among them.

Through this experience we have become more sensitive to the desire for **Love, Life and Relationships** where we recognise and accept each other in our differences.

With this desire we are **on the Way - Together**.

And we become ever more aware of what is important:

- Being an Oasis for One Another**
- Being a Spring of Hope for One Another.**

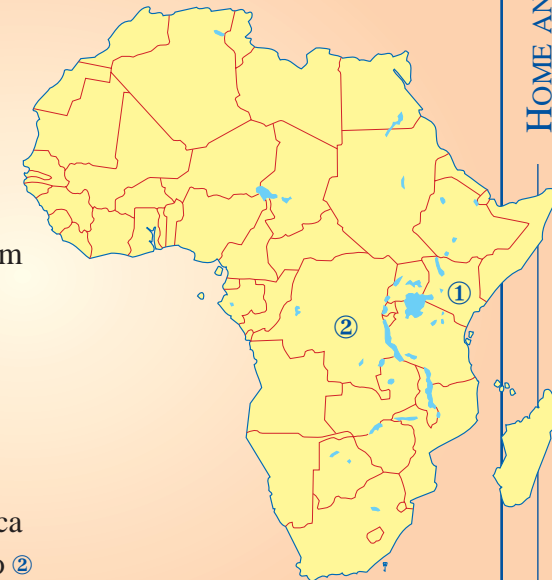
MISSIONARY MOVEMENTS

ARRIVALS

- Sr. Daphne Alphonso from Rome
- Sr. Josephine Bashige from Rome
- Sr. Jeanette Tremblay from Belgium
- Sr. Marie McDonald from Rome
- Sr. Zita Cardozo from Kenya ①
- Sr. Thekla D'Souza from Kenya ①

DEPARTURES

- Sr. Josephine Bashige to East Africa
- Sr. Daphne Alphonso to the Congo ②
- Sr. Marie McDonald returned to Rome
- Sr. Angela Brekelmans to The Netherlands



HOME AND AWAY

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

suttonlink@dial.pipex.com



FATHER JOHN SLINGER



sends an article about the late Julius Nyerere from Tanzania.

Butiama, a rural area and collection of small dwellings rather than a village, is 11kms. off

the main Mwanza to Musoma road in Northern Tanzania. Situated close to Lake Victoria it has been the home and now resting place of Julius Nyerere the First President of Tanzania.

On Saturday, the 23rd. October 1999, crowds of people from the surrounding countryside came to pay their respects to the man they referred to as 'Mwalimu' - Teacher. He was buried with a dignity befitting him as Founder of the Nation. Although it was to be a private family service, as official tributes had been paid in Dar es Salaam, the Government saw to it that he was buried with due honour. The ceremonies took place in the presence of the

President, Benjamin Mkapa, and high-ranking officials, and the coffin draped with the national flag was borne by the military.

Before burial in the grounds of his home, Requiem Mass was celebrated at the nearby Parish Church at which he regularly prayed. The Main Celebrant was Archbishop Anthony Mayala, Archbishop of Mwanza, and Cardinal Polycarp Pengo of Dar es Salaam conducted the final commendation at the graveside. Six other Tanzanian Bishops concelebrated along with seventy priests. In his homily Archbishop Mayala paid tribute to Nyerere as a political leader who acknowledged the place of God in society and who was an example of a dedicated Christian.

Nyerere had never been afraid to show his faith yet he never manifested prejudice or favouritism during his political career. "Tanzania

haina dini" - "Tanzania doesn't have a Religion" - he used to say, indicating that the country was a secular state. Indeed, present at this ceremony were members of the different communities in Tanzania and also leaders of various churches and faiths.

Tanganyika (later to be called Tanzania after union with Zanzibar) became independent in 1961 and Nyerere has been revered as the Father of the Nation for his part in the campaign for independence and in mapping out the political agenda in the early years. His socialist policies - 'ujamaa' - and links with communist countries during the 1970's caused concern to those who expected Nyerere to take his stand from the former colonial power Britain, and the US. Nevertheless he professed himself as non-aligned and was interested in ideas which could lead to self-reliance, overcoming Tanzania's enormous problems of poverty, disease, and ignorance. It was a tall order and he reminded his fellow countrymen that they had to run in order to keep up with the developments in the world. "If you believe education is expensive", he used to say, "Think of the cost of ignorance".

In those early years China was a big ally and financed projects like the Tazara Railway linking the port of Dar es Salaam to neighbouring Zambia. Perhaps the esteem in which Nyerere was held by the Chinese as a social politician

was indicated by the number of Chinese journalists and reporters who attended the burial, snapping their cameras at what must have been unfamiliar rituals.

A man of humility and simplicity he was usually dressed in a grey cotton safari suit. His home was without guards and fences. He was available to all who called and had contact with local farmers and village elders just as much as with the world leaders, like Robert McNamara the former President of the World Bank, who came to visit him. Perhaps that was the way people saw him, never aloof but a man who had their interests at heart. Throughout the ceremony, Mass and burial, was President Yoweri Museveni of Uganda who expressed himself indebted to Nyerere for ousting the Dictator Idi Amin in 1978.

Nyerere's legacy is to have welded a people of over 120 diverse tribes and cultures into a nation. One means he used to achieve this was through the Swahili language. A fine orator in both English and Swahili he was also a scholar who translated works of Shakespeare and Scripture into the national language.

A leader of integrity and justice he strove to bring peace to the troubled spots of Africa. His final unfinished contribution was as mediator in the Burundi peace talks, a task which exasperated him forcing him to denounce both parties for their selfish intransigence.

THE WHITE FATHERS PARENTS AND FRIENDS ASSOCIATION

The White Fathers Parents and Friends Association invite you to a Mass for all the deceased members of the Association and White Fathers on **Sunday 30th. April, 2000, at 3pm.**

The Mass will be celebrated at
9 Milrig Road, Rutherglen, Glasgow G73 2NG

All Are Welcome



AFRICA PROJECT 1999 BURKINA FASO



Cecile Bredie writes about a Youth Project organized by the White Fathers and White Sisters in Burkina Faso.

My second journey to West Africa took me to Burkina Faso. A group of twelve young women met in Mours, near Paris, to get to know one another and our two travelling guides, Michel Girard WF. and Maite Sanz de Pablo WS.

On the 5th. August, 1999, we left for Ouagadougou the capital of Burkina Faso. The plane journey lasted a long time, but all was forgotten once we had arrived. We spent our days at 'Huize Lavigerie' with the White Fathers, who had organized a number of talks where we learnt something about the political situation, the role of women, the place of the Church and the Christian faith in Burkinaban society etc. This was fascinating and we all got a bit impatient to see everything for ourselves with our own eyes.

We also visited a home for small children up to two years old at the centre of Ouagadougou. Fifty small kids together, most of them orphans. These children are taken care of until the family can do so. A shelter for women driven from their villages was most impressive. Three hundred and fifty women live in appalling poverty in a small place together. By selling cotton, wheat etc. they can earn some money. I often remember these women who bear their lot so courageously.

In groups of two or three we were sent to different mission-posts in Burkina Faso. I went with Yolanda (a Polish girl of my age) to Dori, a small village in the North of the country bordering on the Sahel. We did not see nomads on camels and no large sandy plains as I had imagined. On the contrary, everywhere there

were green fields with bushes and trees and lots of water. Everywhere animals were walking in the streets: cows, goats, dogs and pigs with their little piglets rolling in the mud along the road. Unbelievable! The world stood upside down. I had never seen such things before. I was lost in amazement.

Two Missionary Sisters of Our Lady of Africa (White Sisters) one Congolese and one German,



received us cordially in their house and for two weeks there were six of us together of five different nationalities. There was a very cosy, kind-hearted and relaxed atmosphere. We learnt a lot from one another and the Sisters told us about their work and experience. Yolanda and I were commissioned for ten days to teach a group of boys who had signed up for a 'French Summer Course'. However I at once proposed to give English conversation lessons, because of my meagre French. I had never taught before, but Yolanda, who was a French teacher, gave me a few tips. In the afternoons we went to visit the people of the neighbourhood. I was very impressed by the Peul population, especially the women, of slight build, with ornaments

and brightly coloured clothes, with gourds on their heads and a baby on their backs, walking to and from their villages, sometimes for a distance of fifteen kilometres.

Back in Ouagadougou, we had the opportunity of sharing our stories with one another and with our guides. For each one the experience had been quite different, but we were all really tired, after going through so many new experiences in so short a time.

On my arrival in Paris on the 27th. August the culture shock came on me like a wall. Such totally different worlds on one globe! It remains mysterious and fascinating. I am very grateful for this experience.

FATHER WILLIAM BURRIDGE W.F. - R.I.P.

Fr. William Burridge W.F.
1909 - 2000

Many regular readers of 'The Universe' will no doubt remember the articles, on the Missions, the Church, Ecumenism, and a variety of other subjects, written over a period of almost 30 years by Father William Burridge who died on 13th. January, at Nazareth House, Hammersmith, aged 90.

Father Burridge was born in Portsmouth in 1909. He entered the White Fathers' novitiate in Maison Carrée, Algeria in 1929 and was ordained a priest in Carthage, Tunisia in 1936.

For the first twelve years of his priesthood, Father Burridge was teaching in seminaries in this country and he also had the unenviable task of trying to raise funds for the training and upkeep of future Missionaries and the work of the Missions during the War years when Britain and Africa were cut off from the support of occupied Europe.

After the war, he was asked by the Mother House, to set up and run a course which

would help prepare non-British missionaries to work in the fields of education and administration in what were then British colonies in East and West Africa.



In 1960, Father Burridge was asked to take over as Editor of the White Fathers' magazine and it was in this capacity that he learnt and perfected his skills as a journalist, building up a vast network of contacts and lasting friendships with other Catholic journalists, while contributing articles, book reviews, and translations to a multitude of Catholic publications in this country and abroad, although the greatest part of his work at that time was for 'The Universe'.

Father Burridge never actually worked in Africa as a missionary, but in the early sixties, 'The Universe' was one of those responsible for sending him to visit the newly independent countries in Central and East Africa, to use

his contacts to find out how the Church was coping with the changes at the grass-roots level. He became a kind of 'foreign correspondent' and sent back a series of weekly articles from wherever he happened to be. He was actually in the Congo at the time of one of the uprisings and had to be evacuated along with other missionaries by UN forces.

As he got on in years and his health declined, Father Burridge's literary output diminished, but he kept up his contacts with the world of Catholic writers and for many years served on the committee of the Catholic Writers' Guild.

Father Burridge's funeral was held at Nazareth House on Tuesday the 25th. January, 2000.

May He Rest in Peace

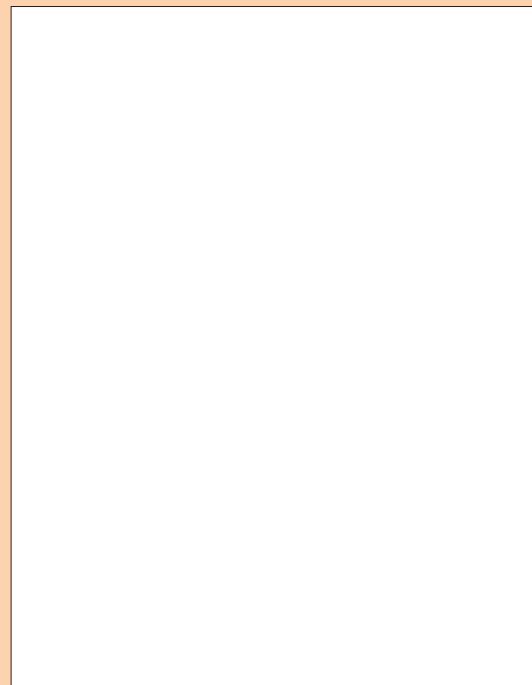
CHILDREN - APOSTLES (WATOTO - MITUME)



Florence Malunga and Margreth Kibola, who are in training to become Missionary Sisters of Our Lady of Africa (White Sisters), write from Arusha,

Tanzania. In the last issue of 'White Fathers - White Sisters' (February/March 2000) we saw how the charism of our Founder has led to the setting up of a Lavigerie Group in the Congo among teenagers and young adults. Below we see how the same thing is happening in Tanzania among children aged from five to fifteen. Florence and Margreth are very successfully involved in the movement "Children - Apostles."

CHILDREN-APOSTLES, WHO ARE THEY? - This movement was started three years ago by the White Sisters Community of Loruvani parish, in the Arusha Diocese of Tanzania. The members are girls and boys between 5 and 15 years old. Seeing the lack of commitment among



the older youth in the parish, the Sisters thought it was due to a lack of basic foundations in their Christian Faith when they were younger. The 'Children-Apostles' movement hopes to correct this and instill in younger children a missionary spirit and apostolic zeal.

The aim of the group is to help children grow in their Christian Faith, to be witnesses to Christ in their homes, their schools and their villages; to develop human and Christian values and appreciate what is good in their own culture. We also help them to discover their gifts, to take on small responsibilities and to find their place in the Church.

The motto of the group is 'To Live Like Christ' first and then 'To be Apostles, Nothing But Apostles'. It is inspired by a well-known saying of Cardinal Lavigerie, who is their Patron. We want them to inherit from him the apostolic desire to be 'All to All.'

... until 'Sarah', the parish cow, and her daughter 'Rebeccah' tasted the growing plants. It was a great disappointment but they are determined to try again. The meetings always end with games. The members are very serious about the order of their meetings.

- The children-apostles visit the sick and the elderly, giving a helping hand when needed. As a group they also attend funerals when the deceased is a child of their age group.

- Our parish has twelve Small Christian Communities, where adults meet together once a week. Many small children are there too. The Sisters thought it might be good to have some Small Christian Communities for children only. This has given scope for the older children-apostles to develop a sense of responsibility and leadership.

- The group has a special Mass once a month, when they are completely in charge of the

WHAT DO THEY ACTUALLY DO? - Every Saturday they meet for two and a half hours. During this time they learn and do different things, such as: reading and sharing the Word of God, praying and singing, telling stories etc. They also do some manual work like cleaning the parish hall and the church compound. They even tried to grow vegetables in a small plot near the church. It was a most promising garden

readings, intercessions and singing. Every year on Pentecost Sunday they make or renew their Promise to live like Christ and to be faithful to their commitment. Through this public celebration and by the way they animate the parish Mass, they are becoming better known by the parishioners and many parents encourage their children to join them.

Another special day is the 26th. November the anniversary of the death of Cardinal Lavigerie, which they celebrate as his feast day. They have a special Mass and a reception afterwards, which they invite their parents to attend. After a good meal they entertain their guests with plays, cultural dances, songs and poems, in which they give some information about their Patron and their movement.

SISTER FLORENCE SANVIDGE W.S. - R.I.P.

Sr. Florence Sanvidge (John Fisher)
1904-1999

Florence was born of true Yorkshire stock; so it is no wonder that her life showed her to be sturdy, hardworking, determined and with a dry sense of humour. Brought up in the Church of England her journey to the Catholic Church began with a friendship. A Catholic Guider friend asked Florence to help her prepare the room in a local Convent School where a visiting Missionary Sister was to give a slide show. A picture of Our Lady of Africa was given to all present at the talk and Florence said the prayer on the back for the rest of her life. Some time later, after the required preparation, the date of her reception into the Church was fixed. Soaking wet from a two-mile bicycle ride in a terrible storm of wind, rain and hail, Florence arrived just in time for the service. After her condi-

This year (1999) is special for the Church in Arusha because the Bishop has convoked a Diocesan Synod. It was a joy to see that our group was invited to one of the Synodal meetings to represent children. In a lively poem, they expressed their ideas about the Rights of the Child in the Church today.

We are very happy to tell you about this small seed planted in Tanzania in order to share our missionary charism with young children. We hope that your prayers will also accompany us and those children to live like Christ, in being 'All to All', in the footsteps of Cardinal Lavigerie.

N.B. There is a similar group animated by our Sisters in Mwangi parish, Singida diocese.

tional baptism and her first Holy Communion - and a festive breakfast - she and her friend (who was her godmother) stepped out into the street to go to work, and behold, a soft white blanket of snow covered the quiet earth, gleaming "like my soul" said Florence.

The two strands of Florence's vocation, to the Catholic Church and to the White Sisters, were inextricably linked. In 1934, only four months after her father's death, Florence, accompanied by her heart-broken mother, left York for the postulate in Heston, Middlesex. She was 30 years old. A year later she was in Herent, Belgium, for the first part of her novitiate, where she received the name 'Sister John Fisher'. She then went to our former Mother House in Algiers for the second part of her novitiate. In 1937 she made her first vows and returned to England.

In London she obtained a special Certificate for Teaching Overseas. Though without any previous experience, she was found to be a born teacher. When World War II broke out, she and another Sister were trained as Air Raid Wardens and assigned to our large community in Ladbrooke Square, Notting Hill.

In 1940 she sailed to Mombasa, where she waited; she was wanted in two places, Bwanda in Uganda and Tabora, Tanganyika. The Bishop of Tabora won! The Superior in Tabora was a German Sister and so subject to war-time restrictions; so Sr. John Fisher, being British, was named 'Superior for the exterior', after only two years of profession. In 1944 she was appointed Superior 'tout court'. She loved teaching the 12-16 year old boys in the White Fathers' School, where she had to teach all subjects. When it was decided to add an Infant School, certain Italian prisoners-of-war were detailed off for the job, which they com-

pleted successfully under the able direction of Sr. John Fisher.

No account of Sr. John Fisher's life would be complete without at least a brief reference to "the lion story". Early one morning a lion found its way into the compound of the Sisters' House. Sister was outside. The lion leaped over her head. Her little dog was killed in mid-air as he jumped to protect her. The lion's body hurtled against a water tank; he picked himself up and with somewhat impaired dignity walked into a pit-latrine, where he locked himself in with an unconscious movement. Here he met his end by a rifle shot from a British Army officer.

1949 was to be the last year Sister John Fisher spent in Africa. She was chosen for a very different kind of service: to be in charge of a house in Metuchen, U.S.A. and to found a Novitiate in Franklin for Canadian and American novices. (This was later discontinued.)

Instead of returning to Africa after 6 years, as she had hoped, Sr. John Fisher was called to England, where she served, usually as Superior, in different houses, in Liverpool, Manchester etc. She served the whole area as Treasurer and Assistant-Provincial for a number of years. Nothing lessened her dedication to the African missions and her zeal and ability for promotion work was outstanding.

At the age of 82 she began to slow down a little, first in East Molesey, Surrey and later in West Wickham, Kent. Here the old laugh or chuckle still lined her face and the love of God still burned in her heart, until the Lord agreed to take her to his heavenly Father's Home at the age of 93.

May She Rest in Peace



Let Us Pray

*For the following
who have died recently:*

Mr Thomas Andrew, 33 Williamson Place,
Johnstone.
Miss D Askew, Ardenlea Court Nursing Home,
Lode Lane, Solihull, West Midlands.
Mrs E Bennet, 173/315 Comely Bank Road,
Edinburgh.
Mr William J Browne, 25 Whitethorn Close,
Clayton Le Woods, Chorley.
Father William Burrige WF.,
Nazareth House, Hammersmith, London.
Mary Elizabeth Cass, Maidenhead.
Mr John Edward Cholerton, 1 Corhaven House,
Larner Road, Erith, Kent.
Mr James Clark, 122 Ferguslie (Main Road),
Paisley.
Mrs M K Cohoon, 149 Acre Lane, Cheadle,
Cheshire.
Mrs Bridget Theresa Coles, 13 Carriers Way,
Carlton, Bedford.
Mrs Joan Connolly, 9 Belle Vue Lane,
Guilden Sutton, Chester.
Mrs C Conway, 4 Berne Avenue, Horwich,
Bolton, Lancs.
Felix and Sybil Corrigan, Rawcliffe, Goole.
Mrs Mary Coyne, 43 Glebelands, Harlow,
Essex.
Joe Cussen, Keylogues, Galbally,
Co.Limerick, Eire.
Mr Ray Dowding, Wyke Gate Road,
Thorne, Doncaster.
Mrs Mary Dunn, 17 Pelaw Square,
Chester Le Street, Co.Durham.

Mr Frank Farley, 7 Three Cuppes Lane,
Salisbury, Wiltshire.
Dame Mildred Gorman, St Mary's Abbey,
Colwich, Stafford.
Mrs Lucy Griffin, 33 Rhine Close,
Tottingdon, Near Bury.
Mr J Groody, 21 Western Hill, Ryhope,
Sunderland, Tyne & Wear.
Mrs A Hardy, 3 St Michael's Court,
Belmont Abbey, Hereford.
Mr John Higgins, 3 Belvedere Way,
Harrow, Middlesex.
Mrs Sheila Hughes, 54 Salisbury Park,
Liverpool.
Mr Thomas Hughes, 32 Woodford Close,
Ringwood, Hants.
Mrs Ellen Jevons, 8 Ceri Avenue, Prestatyn,
North Wales.
Mrs Kathleen Mary Kelleher, 6 Kemnal Park,
Haslemere, Surrey.
Mr James Kelly, 189 Ransom Road,
Mapperley, Nottingham.
Miss Mary Catherine Kelly,
89 Silverdale Drive, Guiseley, Leeds.
Mrs Lagorio, 10 Bluestone Lane, Stapenhill,
Burton on Trent, Staffs.
Mrs E E Leonard, 15 Victoria Road,
Devizes, Wiltshire.
Phillys Ludden, Blackpool. (Cousin of
Fr Liam Ludden WF)
Mr Thomas McDermott, 11 Westbere Drive,
Stanmore, Middlesex.

Mrs McGrillen, 53 Hillfoot Crescent,
Ballynahinch, Co. Down.
Mr Frank McGurk, 16 West Church Street,
Buckie, Bannfshire.
Patrick and Mary McLaughlin,
192 Bellshouston Drive, Glasgow.
Mr Patrick McManus, 13 Seven Oaks,
Chorley, Lancs.
Mrs Bridget McSweeney, Dromleigh South,
Bantry, Co. Cork.
Sheriff A A MacDonald, West Hall,
Lerwick, Shetland.
Mrs M Maguire, 186 Mansfield Road,
Worksop, Notts.
Mrs Phyllis Martin,
Moundsmere Nursing Home, Parkstone,
Poole, Dorset.
Mr Henry Thomas Millington, 1 St Annes
Close, Handsworth Wood, Birmingham.
Mrs Mary Moonan, 43 Ashurst Way,
Oxford.
Mr Hugh Mullen, 7 Moat Street, Edinburgh.
Mrs B A Nolan, 160 South Norwood Hill,
London.
Mrs Mary Nolan, 133 Minstead Road,
Erdington, Birmingham.
Mrs Phyllis Payne, 2 Pendrell Street,
Plumstead, London.

Mr John James Regan, 103 Ainsdale Road,
Leicester.
Mrs Kathleen Richards, 9 Winston Drive,
Cottingham, North Humberside.
Mrs Mary Roberts, 30 Shirley Avenue,
Shirley Park, Croydon.
Mrs Honora Ross, 108 North Row, Roose,
Barrow in Furness, Cumbria.
Father Dan Sherry WF., Nazareth House,
Hammersmith, London.
Mr Thomas & Mrs Mary Stapleton,
31 Tweed Crescent, East Coltness,
Wishaw.
Mr Thomas Starrs, 21 Barlaw Gardens,
Armadale.
Mr Denis Sullivan, 21 Avenue Road,
High Kelling, Holt, Norfolk.
Dr N Twohig, Waella Cottage, Wall Rake,
Gayton, Wirral, Merseyside.
Mr E Warnock, 8 Netherwoods Road,
Headington, Oxford.
Mrs E Watson, 96 Kingswood Chase,
Leigh on Sea, Essex.
Mrs Betty Wharton, 1 Robin Hood Cottages,
Tadcaster, North Yorks.

*"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



The White Sisters

The Archbishop of Tamale, Ghana, seems to be enjoying the support
of the Missionary Sisters of Our Lady of Africa
in the picture one from Spain the other from the Congo.
Will you not help to train young Sisters from all nations
to further the Kingdom of God in Africa?

Your prayers joined to those of our sick and elderly Sisters
will nurture the seeds of vocations to become women apostles.

Thank you

Please address donations and enquiries to:-

MISSIONARY SISTERS OF OUR LADY OF AFRICA

5 Charlbury Grove,
Ealing,
London
W5 2DY.



4 Kilsyth Crescent,
Bourtreehill,
Irvine, Ayrshire
KA11 1JL

The White Sisters' Registered Charity No. 228983