

# White Fathers - White Sisters



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Front Cover - A shy smile at St. Theresa’s Parish,  
Eastleigh, Nairobi.

Centre Spread - Members of the youth group  
celebrating at St. Theresa’s Parish.

Back Cover - Spreading the Gospel light.

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**EDITORIAL**

In the first part of this issue we return to Kenya in a follow-up to the June-July issue. ‘What is at Stake in Kenya is the Making of a New Constitution’ by Fr. Emmanuel Adeboia W.F. and ‘ ‘Religious Clashes’ in Nairobi’ by Fr. Ted Wildsmith W.F. remind us of the situation in the country and the challenge which the Church faces. In ‘My Life in Tanzania and Mwanza’ by Fr. Martin van de Ven W.F. and ‘Recollections of Mwanza’ by Fr. Nico de Bekker W.F. we hear about life in Tanzania. All four of these articles tell us more about these two East African countries.

The Democratic Republic of Congo still searches for peace. We are reminded of this in the article ‘A Foretaste of Peace in the Congo?’, by Sr. Mary Lampard W.S. Neighbouring countries and various factions within the country are fighting for the natural wealth to be found there. This is all without due regard for the basic rights of the local population. Let us hope that the New Year will bring peace.

In ‘Home and Away’ we have articles about the history of the Parents and Friends Association in Scotland; the white Sisters work in Mauritania; and a celebration of the life of Fr. Gerry Taylor W.F. Once again the link is made between the West and Africa through the work, concern and interest of our Readers, White Sisters and White Fathers. Long may it continue.

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**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

# What is at Stake in Kenya is the Making of a New Constitution

By Fr. Emmanuel Adeboia W.F.

On the 1st. of December, 2000, there was some violence in **South 'B'**, a suburb of Nairobi, that led to the destruction of property including the burning of places of worship, notably the parish church of **Our Lady Queen of Peace**. At the time the media reported that there were clashes between 'Muslims' and 'Christians'. Religious Leaders, both Muslims and Christians called for restraint and fingers were pointed at the Kenyan Government for inciting the clashes. Many of us share the opinion of our Religious Leaders that **KANU**, the ruling Party in Kenya was behind the violent clashes in **South 'B'** at the beginning of December, 2000. (see issue no. 358, June-July, 2000)

Prior to the 1997 General Elections, President Daniel Arap Moi, the President of Kenya since 1978, announced that the Kenyan Constitution would be reviewed before the next general elections to be held in 2002. The announcement was received with a lot of enthusiasm as many people had constantly been calling for an urgent review of the Constitution. A series of meetings were held to discuss the format of the review process.

## 1. THE BOMAS OF KENYA.

The first of such meetings was held in a place called the Bomas of Kenya on the 11th. May, 1998. The meeting was to discuss how the Constitution of Kenya Review Act was to be amended. This was an initiative of the **Inter Parties Parliamentary Committee (IPPC)** formed earlier on before the 1997 General Elections. In June, 1998, the Attorney General convened a consultative forum where thirty-three organisations were invited to send one delegate each.

Other interested parties soon found themselves joining the review debate.

## 2. THE SAFARI PARK MEETING.

In a meeting held at **Safari Park**, a famous tourist hotel here in Nairobi, the stakeholders of the review process - i.e. political parties, civil societies, women's organisations, and religious groups - agreed on setting up a twenty-five member Review Commission. The President himself assented to this decision by signing it. Parliament was mandated to choose thirteen members to represent the various political parties (with 222 MPs), while the other stakeholders, such as civil society, were to select twelve representatives.

The Civil society was able to nominate its twelve members without any problem. Parliament, however, could not reach a consensus on who to nominate and who to leave out. The MPs argued that the nomination should be done on the strength of each Party, but some parties wanted to have more representation than their strength required. Come the day for presenting their candidates, the **Kenya African National Union (KANU)**, the ruling party, presented more than the expected nominees. There followed a public outcry on **KANU's** action, which fell on deaf ears.

Later the President rescinded to the **Safari Park** agreement by saying that it was only Parliament that had the mandate to review the Constitution of Kenya. This led to the formation of the Parliamentary select Committee to research on the best possible way to form the review commission. The composition of the Select Team was to have fourteen **KANU**

members, three **National Development Party (NDP)** (an opposition party) members and eight members from all other parties. Apart from **NDP**, all other parties boycotted the sitting on this committee, hence the two parties went ahead to represent the now infamous Raila Committee (named after Raila Odinga, the leader of the **NDP**), after he was appointed by the President to head the team.

Concerned about the urgent need for social and economic change in the country through good governance and respect of human rights, the religious leaders and civil society initiated what they termed as an all inclusive and participatory Constitutional process. Their first

meeting was held at **Ufungamano** House (thus they acquired their name - **Ufungamano**), where it was decided that they undertake a parallel review process to that of the Parliamentary team. They gave themselves the name the **Peoples' Commission of Kenya**, with the firm conviction that all the people of Kenya were in support of their initiative.

During the last part of the year 2000, the **People's Commission of Kenya** formed a Steering Committee which started going round the country collecting views about Constitutional change. The **Peoples' Commission of Kenya** spearheaded by the religious leaders in Kenya is not only asking for a Constitution that is

Picture above: Nairobi panorama dominated by Yayo House, with Uhuru Park in the foreground



Fr. Emmanuel Adeboia is a White Father from Ghana. Fr. Emmanuel is now working in Eastleigh Parish, Nairobi, and is also the White Fathers' Vocations Director in Kenya.



understood by the ordinary women and men of Kenya but also a Constitution that is drafted by them.

President Moi has openly condemned the activities of the **Peoples' Commission of Kenya** as illegal and unrepresentative. On many occasions the President condemned religious leaders for interfering in politics and always referred to parliament as the only body, which has the power to review the Constitution. Despite all the public remarks about religious leaders and the **Peoples' Commission of Kenya**, the group has grown from strength to strength, gathering popularity and support day by day. This is a sour pill for the ruling party and for the President to swallow.

Many of us believe that the violence in **South 'B'** was provoked by the government to cause division among the religious groups. The consequences of such a division are obvious; disunity among the religious groups which are the main stakeholders in the **Peoples' Commission of Kenya**. Shariff Nassir, a Minister in the Office of the President publicly boasted about how he encouraged 'Muslim' youth to go out and take revenge when they are attacked. President Moi himself ordered the release of all the youth who were arrested by police after the burning down of the Church of **Our Lady Queen of Peace**.

In the practice of true Christianity, the parishioners of **South 'B'** have all agreed to forgive and to pray for the people who destroyed their shine and hope that this incident will teach Kenyans that violence does not achieve anything and that the best way to solve disputes is through dialogue. Fr George Smith, the Parish Priest of **South 'B'** championed the course of forgiveness. Fr. George went on air and on television preaching the message of hope and reconciliation.

One of the greatest lessons from the fire tragedy is that the Church is not the building but the heart. They have also learnt that the greatest virtue one can have is the virtue of forgiveness and reconciliation. The Christians of **South 'B'** have forgiven those who burnt their Shine more than seventy seven times seven (over 490 times) as instructed by Christ. They even wish to welcome those who burnt down their Church to come and worship God with them once the new Church is built.

On the 18th. of February there was a major **Harambee** (fund raising) to rebuild the Church of **South 'B'**. The amount needed to reconstruct the Church is forty million Kenyan Shillings (about half a million dollars) and this was the target at the **Harambee**. About eleven million was collected, about one third of the money needed.

For us here in Nairobi the **Harambee** was more than collecting money. It was a time of healing. It was like a liturgy. Thousands of Christians came out from the various parishes in Nairobi to contribute their widow's mite. Except for some Bishops and some Politicians nobody was in a hurry to leave the venue of the **Harambee**. People took initiatives and volunteered for anything. The Media advertised the **Harambee** free of charges; Coca Cola and individuals gave tents free of charges, the Police, Prison Officers, private security firms were all there to ensure peace and order all for nothing.

The spirit of the day of the **Harambee** is the spirit we are all longing for here in Kenya. The new Church yet to be built will be a symbol of tolerance and reconciliation for the whole of Kenya. It will be a Shrine of **Our Lady Queen of Peace**.

## 'Religious Clashes' in Nairobi

By Fr. Ted Wildsmith W.F.

OUR LADY QUEEN OF PEACE, SOUTH 'B'

What happened in **South 'B'**, Nairobi is very upsetting news. During the course of this tragic Friday, 1st. December, 2000, I was able to get an update from the Internet and towards the evening I had a twenty minute conversation on the telephone with Fr. George Smith, who took my place as Parish Priest of **Our Lady Queen of Peace, South 'B'**. At one stage Fr. Franz Gieringer \* and himself were trapped in the Parish Hall where they had rushed to try and persuade the 'youths' to desist from their mission of destruction. The 'youths' were pelting them with stones and they felt their last moments were at hand. Then there was an almighty 'woosh'! Those who had been busy dousing the inside of the Church with petrol threw a match! At least this saved Fr. George and Fr. Franz. Their attackers ran to

gaze at the fresh spectacle. Fr. George and Fr. Franz made for the House. However they were followed and their attackers started smashing all the windows and throwing petrol into the House. They were again in mortal danger along with Fr. Jesús, a Spanish White Father who is in the Parish. Fortunately another diversion took place, possibly the arrival of some security forces. By some stroke of providence the flames from the burning Church were blown away from the House.

I think we have just to offer thanks for the preservation by The Lord of our White Father colleagues. These attacks took place starting at 2.00 p.m. on Friday 1st. December, 2000. I was talking to Fr. George on the phone about 6.15 p.m. UK time on Saturday. On Saturday morning a pre-arranged funeral and marriage took place in the courtyard. Television cameras

\* Both Frs. Franz Gieringer and Jesús-Maria San Juan are curates in Our Lady Queen of Peace Parish.

Picture above: The old Parish church (right) and hall (left) of Our Lady Queen of Peace



and reporters were present. Viewing himself on TV Fr. George said: "I couldn't believe I looked so old!"

Fr. George says the Parishioners are being just wonderful as are all the ordinary people of Nairobi. There was never animosity between the Muslims and Christians and both Communities are reaffirming their unity and good relations. (cf. Internet for Sunday 3rd. December, 2000). Saturday had seen a never ending stream of well-wishers and among them were the Priests of the Archdiocese of Nairobi. Bishop David Kamau was scheduled to celebrate one of the Sunday Masses now to be celebrated under the African sun!

#### WHY? WHY SUCH MAYHEM?

In 1992 Kenya had its first Democratic Elections. A fairly large area of land, more or less opposite *Our Lady Queen of Peace, South 'B'*, Catholic Church, was given by KANU, the ruling party, to some 'middle-income' people with the ability to construct small slum-type-dwellings for rent. They were to be allowed to collect rents for five years. In return KANU expected their votes. Some of this land was owned with 'title-deed' by the Muslim Community for the building of a Mosque. As the five years drew to an end they began to enclose their plot with a wall which would include some of the slum dwellings. People objected. The Landlords went to Court and obtained a further three years. 2000 was the due time for the Muslims to be given their right of ownership. They tried to claim their just right by completing the wall. To achieve their aim they had to knock down some of slum dwellings. People rioted! A small Mosque Hall and Offices already located on a vacant part of their plot was burnt to the ground! Some time later angry people arrived, probably some of them Muslim, bent on seeking revenge.

For those who know a little about Kenyan affairs the country is trying to make a new Constitution for the country. The experts say this is overdue. Many former British colonial territories have had to face this challenge of making their constitutions reflect indigenous realities. Uganda has recently voted in a new Constitution. For Kenya this is proving a difficult task. The KANU Government in power has one plan for what is best.

There is another plan going under the name of the '*Ufungamano Initiative*' (Joint Initiative). They maintain the KANU plan is just cosmetic. It doesn't touch the question of Land and is weak on many Human Rights issues. Above all it will entrench KANU in power. Many agree with them. The Muslim and Christian Communities are together the driving force behind the '*Ufungamano Initiative*'. It is alleged that some people are trying to drive a wedge between the Muslim and Christian Communities. It is alleged that some of those who arrived bent on revenge were in fact being paid to stir up trouble! Hence these present so-called 'religious clashes'. Several times in the recent past Kenya has suffered tribal clashes. The recent troubles in Nairobi do bear some of the hall-marks of the 'tribal clashes'. However, on this occasion both Muslim and Christian Leaders have appealed for calm, proclaimed there is no hostility between them and reaffirmed their joint commitment to the '*Ufungamano Initiative*'.

Our Confreres of *Our Lady Queen of Peace, South 'B'*, Nairobi certainly need the support of our prayers and sometime soon the Parish Community are going to have to face the daunting task of rebuilding the Church. So too are our Muslim brethren. They will need all the support they can get. The *Daily Nation* newspaper mentioned a figure of 10 million Kenyan Shillings (£100,000).



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## My Life in Tanzania and Mwanza

By Fr. Martin van de Ven W.F.

Fr. Martin wrote this article earlier this year before going on home leave. He gives us an idea of his work in Tanzania and how Mwanza and the country have developed since he knew the country and its people first.

I have been involved in finances for almost eighteen years, the first five years in the Diocese of Mwanza, seven years in Bostel, Holland, and again six years here in Nyegezi. My successor, Fr. John Gerrard, was appointed while he was still working in a parish of the Diocese of Tabora. He came to Nyegezi for a week or so in March to get acquainted with the work. He is no stranger to the job as he was the Provincial Treasurer of the British Province for a number of years. Fr. John went on home leave and then took over officially on the 1st July. People ask me: what are you going to do. I don't know yet but I hope to deal more with people again.

Fr. Martin van de Ven is a White Father from the Netherlands. He was the White Fathers' Treasurer for the joint Tanzania/Kenya/Sudan Province living in Nyegezi, Tanzania.

Picture above: The market at the Likoni ferry, Indian Ocean coast, south of Mombasa, Kenya

I have lived in this part of Tanzania with the *waSukuma* for almost forty years. When I arrived here in 1961, learned their language (before I learned *kiswahili*, the national language of Tanzania) and still use this language very much. The *Sukuma* tribe is the largest one of Tanzania, about six million. I learned *kisukuma* the way a child learns a language: listen and speak. I know how the *wasukuma* say things, but I don't know why! Maybe I'll get a chance to find out more about the language of the *wasukuma*, but also about the customs and religion.

#### NYEGEZI

We are three here in the Provincialate at Nyegezi, but we have guests almost every day. Mostly White Fathers who have some business here, or who just come to have a few days of rest. Nyegezi is about ten kilometres for the centre



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of Mwanza town. Our house is the property of the Archdiocese of Mwanza. The late Bishop Joseph Blomjous started it in the early sixties as a research centre. They did research on how cotton growing influenced the social and economic life of the people here, and also about how the growing number of primary school leavers settled in society.

In 1968 the Bishop of Mwanza offered the house to the White Fathers as Provincialate: no rent, just maintenance. The house is situated at the end of a small road with huge granite rocks and plenty of trees. It's an ideal place to live and to work. After five months of dry season, the rains have started again a couple of weeks ago. The whole world changed, everything is green again and alive. It's good to be here!

#### MWANZA CITY

Mwanza is a fast growing town. When Tanzania got independence in 1961 the population was thirty thousand. Now there are more than seven hundred thousand people living here, with an annual natural increase of 3% and another 8% through immigration. Every hill of the town is full. In most cases the buildings were erected illegally. The houses are 'glued' to the hills. Services like water, electricity, sewerage, roads, are a problem. The Town Council has started negotiations with the residents. They have been promised compensation for their 'houses' and have been given the guarantee that they won't be 'bulldozed' away. In any case, it's not easy to use a bulldozer on those steep hills! The roads in town are terrible, mainly because no maintenance has been carried out for years. But there is hope: The European Union has

[1] Cotton has been grown on the southern shores of Lake Victoria for over 30 years and *theodan*, an insecticide, has been used to spray cotton plants to keep the weevils down. It is consequently a poison and certain enterprising fishermen use it in fishing in the Lake. Their method is as follows: they lay their nets in the water, then at a distance spray *theodan* into the water causing fish to take evasive action moving in the direction of the nets. *Theodan* does not kill the fish but it can intoxicate them so that they are easily caught. Humans eating such a fish can get diarrhoea. About two years ago the European Union banned the importation of fish from East Africa because, amongst other things, they detected *theodan* in the fish. The problem is supposed to have been cleared up and exports of Nile Perch have resumed to the EU, but some wily fisherman still continue to use *theodan* to fish the smaller tilapia.

[2] *Kuleana* in Swahili means 'bringing up together' (derived from *kulea* meaning 'to bring up' as parents raise their children) thus indicating 'doing things together'.

given a subsidy to repair the roads and to tar-mac them again.

The fishing industry is booming. After the lifting of the boycott of the European Union to import fish from Lake Victoria because of *theodan* a strict quality control is carried out. [1] There are eight fish processing factories in Mwanza with more than four thousand employees and thousands of private fishermen around Lake Victoria have a good income by providing fresh Nile Perch to the factories. Mwanza recently, as second town in Tanzania, was given the status of 'city'. The Tanzania Episcopal Conference officially opened St. Augustine's University Tanzania (SAUT) here at Nyegezi. It is the successor to Nyegezi Social Training Institute (NSTI).

#### STREET CHILDREN

Mwanza town has many street children. Some are orphans, whose parents have died from AIDS. This group however is relatively small because most of such destitute children are absorbed in the African extended family system. In most case however, the children who turn to the streets flee violence, stressful living conditions in their homes or maltreatment by parents or guardians. No real statistics are available but looking at the number of boys and girls begging in town clearly shows the magnitude of the problem.

One of the well organised programmes that cater for street children is the *Kuleana Centre*. [2] The Centre was established in 1992 as a private initiative by two young Tanzanians of Asian origin. Since then it has become a leading

advocate for children's rights in the country. Most of the children are aged between ten and thirteen years old. The *Kuleana Pizzeria*, one of the most popular restaurants in town, is staffed entirely by young people from the Centre. This gives them practical skills, not only in the kitchen but also socially, as they integrate with the public in their duties.

#### ECONOMICS

The economical restructuring requested by the World Bank and the IMF to privatise state-owned industries, has caused a real gold-rush around lake Victoria. Ashanti Goldfields has set up a mine in Geita with an economical viable life span of ten years. Great investments have been made, also in services to the local community, roads, health centres, water supply, schools, but also compensation has been given to the people who had to leave their traditional place because of mining activities. The crucial point of course is for the government of Tanzania to keep its word to protect private capital. So far the government of Benjamin Mkapa is living up to its promise of making Tanzania a new investment 'haven' for foreigners.

#### POLITICS

Since Independence in 1961 general elections for President, Members of Parliament, and for District Representatives are held every five years. Since 1995 more political parties take

part in the elections. Ten million people registered themselves for the elections of last year and 8.5 million actually voted (85%). President Benjamin Mkapa of the ruling party *CCM* was elected for a second term of office with a 71.7% of the votes, a higher percentage than in 1995. The opposition parties obtained a popular support in the 1995 elections, though most of that was a negative vote of discontent with the one-party which had ruled since 1961. After the '95 elections the opposition never rose above this negative stand. They remained weak parties and their leaders failed their followers.

The elections on the Mainland went smoothly but on Zanzibar they were chaotic: election offices were closed, ballot boxes disappeared and in sixteen Districts the elections had to be rerun the next week. The foreign press reported exclusively on the elections in Zanzibar, which is less than 5% of the electorate and ignored the Mainland's elections. Peaceful elections in Africa make no news abroad!

Thanks to Fr. John Slinger W.F. who provided information for the footnotes.

Picture above: Setting out on a fishing trip

# Recollections of Mwanza

By Fr. Nico de Bekker W.F.

It's not always easy to get a 'story' from a missionary. "What shall we talk about?" they say. Many of our Readers would probably ask "Just tell us about the everyday things of life. The daily happenings in your work; descriptions of the villages, towns and countryside; and especially the people you meet". As with everyone's daily life, we take things for granted and do not recall everything we do. Despite that here are three short stories from Fr. Nico de Bekker. Fr. Nico is one of our White Father missionaries who used to work in Tanzania and now has returned to his home country of the Netherlands. He has the gift to recall various events and to put pen to paper. Here Fr. Nico tells us about three people he met and the incidents which happened to him.

† ♦ ★ ♦ †

## BERNARD

My meeting with Bernard lasted less than half an hour but it was unforgettable. Driving home in a leisurely manner after my weekly shopping expedition to Mwanza, I noticed a young man trudging along the road with a plastic bag slung over his shoulder. I stopped to offer him a lift and within minutes a world of misery unfolded.

Bernard (he's not baptised, yet that's what he calls himself) was born in a village not far from Shinyanga, about a hundred miles from Mwanza. His parents had never sent him to school but he had managed to learn to read and write from the more fortunate children in his village.

About a year ago, Bernard started to have severe pains in his left arm. The local rural health worker sent him to the local hospital at Shinyanga where they did their best to help

Bernard, but all in vain. Eventually he was referred to the regional hospital at Mwanza where more specialised treatment was available.

Transport to the hospital (not from) in such cases is paid for out of government funds, and in the government hospitals treatment and full board are free. But it is no fun to have to survive on hospital food and many patients buy additional food and especially fruit. For that you need visiting relatives and some extra money.

After some time, Bernard's relatives found it impossible to continue to make the long Journey to Mwanza and six weeks before he was discharged from the hospital they stopped coming altogether and he started to run out of money. He soon realised that he didn't even have enough cash for the bus fare home, so what he had went to pay for a long distance phone call to a friend in Shinyanga, who was asked to contact the folks at home and let them know he needed help.

After three days, hearing nothing from home, and with only the odd meal from the hospital kitchen to sustain him, Bernard had had enough. He decided to try his luck by walking the hundred miles to Mwanza. When I picked him up at 3 p.m. that afternoon he had only covered ten miles and was clearly exhausted. He was very grateful and asked if he could come to the mission. He said he would work there to earn his bus fare from Mwanza on to Shinyanga.

Listening to Bernard's story I soon decided the first thing he needed was a solid meal, so we stopped off at a roadside 'restaurant' in the next village and I ordered a double portion of

the dish of the day for Bernard. The owner very kindly contributed a Coca Cola to the feast.

The next thing was to try and get Bernard home as soon as possible. While Bernard was getting through a mound of rice and beans, I went outside to have a think, assess the situation, and then place all my worries in the Lord's hands. Suddenly, along came a small truck at full speed. I waved it to a halt and out jumped Brother Cyril of the Maryknoll Fathers, working in ... you've guessed it ... Shinyanga!

Of course Brother was only too happy to take Bernard home so I called him from the restaurant and off he went. I don't suppose I'll ever meet up with him again but it was a roadside encounter I'll never forget.

† ♦ ★ ♦ †

## LUHENDE

Luhende lives thirty-five miles away from our Parish Centre and he's blind. He is one of a group of young people preparing for baptism. They support one another in their zeal to learn the catechism and to live a Christian way of life in an area where there are few Christians.

The first time the group came together for Religious Instruction was during the rainy season and they had to make their way over the hills and along the muddy roads to the Parish Centre. Luhende knew he would never be able to keep up with his friends so he had to seek an alternative means of transport.

He walked five miles to the nearest bus stop in the neighbouring village, slept in the bus drivers house and finally got a free lift to the Mwanza-Tabora main road, Here he had to wait for a Mwanza bound bus and eventually alighted at the junction with the Buhingo road. He then took another bus that brought

him within a mile of our Parish Centre. In all Luhende had covered about sixty miles over an unknown area. Not bad for a blind person!

When he arrived at the mission I asked him if he had any money. "No", was the reply. Had he eaten anything today? Another "No" (It was by then 4.30 p.m.) Had he brought a bedsheet or blanket for the night. "No". Had he any soap to wash with? "No". Had he a change of clothes? "No".

There was a reason for Luhende's complete lack of possessions and I wasn't really too surprised. As he is blind he can't work

Picture above: Some proud new Christians on their Baptism day

in his father's fields, so he doesn't earn any money, and quite frankly, his father couldn't care less. Fortunately I had just received some money from friends at home so I was able to help **Luhende** with his basic needs.

**Luhende** received a rousing welcome from the group of catechumens and stayed for a whole month. He made an active contribution to the Religious Instruction Course as he is gifted musically. He knows a vast number of hymns and even does a certain amount of composing himself. He is also very good at leading the hymns with a congregation.

He'll be back, I'm sure for the next Instruction Course leading up to Baptism. It's people like **Luhende** who provide the example for our future Small Christian Communities in Tanzania.



#### MASANJA

**Masanja** is a common enough name in our part of Tanzania, but this **Masanja** received my special attention right from the first time I met up with him one hot Sunday afternoon. I had celebrated mid-morning Mass in the village and was having lunch with some members of the parish council. During the course of the conversation they invited me to go and see **Masanja**, so after the meal we all went to the house where **Masanja** lived with his father. The parish council then asked me to baptise him there and then!

**Masanja** was a paralysed boy about thirteen years old. He was sitting crouched on his hands and feet in a corner of the mud hut, wearing nothing but a loin cloth around his body. He couldn't work, he couldn't go to school and his father, a poor farmer, was hard put to it to provide for his crippled son.

The parish council members were convinced that **Masanja** would never live to adulthood,

that's why they wanted me to baptise him at that moment. I explained that although the boy was in a bad way, he could be helped and there was no reason for him to be living in such conditions. Why couldn't he be given religious instruction at home, and taught to read and write at the same time. "In fact", I went on, wanting to make a practical lesson, "I am very surprised that the Christians in the village have done nothing to help the boy until now".

Some weeks later we had a Parish Council meeting and some members were not too happy about what I had said concerning **Masanja**. On the other hand, the majority were convinced what could be done to help the boy and they decided to take some action. Nothing happened immediately and those concerned never mentioned him.

Then one day I came across a smiling **Masanja** in front of the local primary school. He was sitting in a motorised three wheeled vehicle specially designed for invalids. What had happened? The local catechist and the Christians had gone about their task seriously. They had given large sums of their own money, held a collection among other Catholics, used a considerable amount from their outstation fund, successfully approached the village council for a subsidy, and finally they had managed to lay their hands on an invalid tricycle for **Masanja**. He was now able to come to school and to the village chapel for Sunday services.

I wish I could end on this happy note, but not so. During a long period of drought in East Africa, **Masanja's** father moved his family to another area where he sold the tyres of **Masanja's** tricycle to buy food. Now he would like to return home to his own village but he is too ashamed of what he has done. And what about **Masanja's** future?



#### EDITOR'S POSTSCRIPT

There are a hundred and five **White Fathers** present in Tanzania. They are involved in various fields and work in the arch-dioceses of Dar-es-Salaam, Mwanza, and Tabora; and in the dioceses of Geita, Kahama, Kigoma, Mbeya, Rulenge, Singida, Sumbawanga, and Zanzibar.

In 1998 the total population of Tanzania was 32,128,480. In the same year 11,643,000 (34%) are Catholics, 22,000 are Orthodox, 1,600,000 (5%) are Anglicans, 4,507,000 (13%) are Protestants. There are 272,000 (1%) Christians of other denominations so that all Christians together number 18,044,000 (53%) and 11,916,000 (35%) are Muslims. There are also 10,000 Hindus and 3,954,800 (12%) of other faiths.

The figures are from the Catholic Missionary Union page for Tanzania at [http://www.cmu.org.uk/stats/aff\\_tan.htm](http://www.cmu.org.uk/stats/aff_tan.htm).

#### SOME PREVIOUS ARTICLES ON TANZANIA

ISSUE	DATE	TOPIC
323	August-September, 1995	Tanzania Profile
350	February-March, 2000	Fifty Years in Africa Some Notes on Tanzania

#### SOME PREVIOUS ARTICLES ON KENYA

ISSUE	DATE	TOPIC
305	August-September, 1994	Enkare Nairobi
339	April-May, 1998	My Work - Some Casual Reflections (Undugu).
358	June-July, 2001	Efforts to Break Up Multi-Faith Constitutional Reform Fail Some Background Information on Kenya The Burning of South 'B'

Picture above: Making pots

# A Foretaste of Peace in the Congo?

By Sr. Mary Lampard W.S.

An International Symposium for Peace in Africa was held in Butembe, in the Democratic Republic of Congo, from the 27th. February until the 1st. March, 2001.

Butembe, in North Kivu, is in territory occupied by the rebels of the Congo Liberation Front and is administered by President Bemba. His army, consisting of Ugandan and Congolese troops, is opposed to the Government of the Congo in Kinshasa, the capital.

The initiative of the Symposium was taken by three Italian Peace Societies, in the spirit of the Great Jubilee. The Bishops of the Catholic Church in Eastern Congo and leaders of the Church of Christ in the Congo took up the challenge. Last but not least Civil Society was well represented and led by President Bemba himself. These three groups: Italian peace-workers, Christian Churches and Civil Society, worked together in harmony and with good will to address the problems of warfare and violence on the continent of Africa, especially in the region of the Great Lakes.

On the 26th. February the three hundred Italians were welcomed by thousands of citizens, dancing and singing with an enthusiasm and hope that brought tears to the eyes of many. This spirit of joyful unity among people of very different backgrounds marked the whole period of the Symposium. In fact, delegations had come, not only from Italy, but from as far away as the U.S.A., several European countries, (Sweden, France, Germany), from the nearby African countries and from all quarters of the divided Congo itself.

During the three days of the Symposium the participants listened to experts who analysed different aspects in the life of the Congolese people since the beginning of the war. In particular, they discussed the 'rebellion' of 1998, which had been stirred up by invading nations, who hid their expansionist ambitions behind the pretext of "freeing" the Congolese people from the tyranny of

their own Government in Kinshasa, the capital of the Congo.

The presentations given by the specialists were accompanied by messages addressed by the Symposium to the nations responsible for the fighting. The witness of individuals who had suffered under this regime added poignancy to the appeals for peace and justice. For the first time, ordinary men and women could speak openly before the world and be listened to.

During the Symposium an important declaration was drawn up, denouncing the massacres, the forced recruitment of child-soldiers, the rape of women, clandestine disappearances and the presence of armies everywhere. The participants assumed responsibility for achieving peace by the "weapon" of non-violence. A great call was voiced for the global observance of human rights. Only by this would peace ever be achieved. Practical resolutions were made to create a spirit of peace, sloughing

off the evils of torpor, corruption, and self-interest and embracing instead each person in the Congo and everywhere as a brother or sister, at all times practising non-violence.

A number of Organizations were addressed:

- \* Occupying nations were asked to withdraw from Congolese soil.
- \* The Government of Kinshasa was asked to set up a true democracy for the whole country.
- \* The United Nations was asked to establish a peace-keeping force on the borders of the country, and an International Criminal Court to overcome the culture of impunity of criminals.
- \* The Organization of African Unity was asked to ensure respect for the integrity of national boundaries.
- \* The European Union was asked to inaugurate a massive plan for the development of African countries, in such a way as to assure that the poor themselves would benefit from it.

\* Christians and all people of faith were asked to work together in the Name of God, the Lord of Peace, and to fulfil their prophetic role.

During the meeting, Mr. Jean Pierre Bemba, the President, felt called into question by the criticisms against his governance and at first defended himself and his policies. He tried to make himself out to be a peace-maker. So he was diplomatically treated as such and invited to be the first to sign the Golden Book of the International Symposium for Peace in Africa.

On the last day of the Symposium, hundreds of thousands of people took part in a March for Peace. At the head was President Bemba, surrounded by Bishops and other dignitaries. He made a solemn speech, asking for pardon for all the atrocities committed by his troops and promising to work together with all pre-

sent for the establishment of peace. He publicly signed the declaration. He was asked if he would withdraw his soldiers and dismantle unnecessary camps. Amid cries of jubilation from the vast throng, thirsting for peace and security, Bemba thereupon ordered the different units of the army to return to H.Q.

Then, each one holding hands with his or her neighbour, all that mass of people called on the Father of all humankind, reciting the Lord's Prayer together. Their hearts bursting with hope and joy, the people ended the celebrations by singing the hymn of the International Symposium for Peace in Africa.

Will these high hopes be disappointed?

We are civil society. What can we do to make these brave endeavours bring forth the fruit of peace?

## BITS AND PIECES

An old woman of traditional African faith asked for Baptism when near to death from cancer. Her wish was granted. A few days later, before she died, I asked her what her Baptism had meant for her. "I placed my two hands on the shoulders of Jesus," she replied, "in order to cross the river, because he knows well the way where I am going."

Sr. Nicole Robin (West Africa)



In North Africa courtesy demands that one never says "No". It is so pleasant to say "Yes", instead of a displeasing "No". For example, one will agree to meet at a certain rendez-vous, knowing it will be impossible. Afterwards one can always find an excuse. It is not a question of truthfulness, but of politeness, which always calls for "Yes, God willing".

Sr. Florence Jaud (North Africa)



When invited to a meal, don't finish all your food, but leave a little on your plate; otherwise your hostess will think you have not had enough and will keep on

adding more. When rising from table, guests say, "I am satisfied". If you hear a burp or two don't get upset: it is a recognised way of expressing the excellence of the meal!

Sr. Florence Jaud (North Africa)



## HOW THE ARMS TRADE IMPACTS ON CHILDREN

Thousands of children are killed, maimed or displaced in wars and armed conflict every year. In addition, millions of children suffer because resources that could have been invested in development are diverted into armaments. Recently, the United Nations and inter-national

NGOs have been campaigning to raise the level of support for children affected by war.

**Paying the Price: Children and the Arms Trade** This is the title of a new action pack produced by the Campaign Against Arms Trade (CAAT). It helps groups and individuals to explore the issue and to enable them to take action. The pack includes an in-depth briefing, a poster, postcards, and other action ideas. Obtainable free from: CAAT, 11 Goodwin St., London N4 3HQ. Tel. 020 7281 0297 but a donation would be welcome! (This item is taken from the 'Africa Action Sheet', by the AEFJN-UK Secretariat. See page 22 for details.)



## BEST WISHES FOR CHRISTMAS AND THE NEW YEAR

This is the last issue of 'White Fathers - White Sisters' of this year which contains text. All those involved with the magazine would like to wish all our Readers a holy and peaceful

Christmas. We look forward to seeing you in the New Year and hope that 2002 brings you everything you wish for yourselves and your families.

## MEDICINES FOR ALL IN AFRICA

In most African countries malaria, HIV/AIDS and other infectious diseases cause great economic damage and hinder development. Most people cannot afford to buy essential drugs due to their high cost. The newer medicines are sometimes even more expensive in Africa than they are in rich countries. The World Trade Organisation's 'Trade Related Aspects of Intellectual Property' agreement (TRIPS for short) has set a world-wide standard for protecting patents on all forms of products including medicines. The TRIPS agreement favours the wealth of the major drug companies over public health.

### ACTION

**OXFAM** is campaigning to change the WTO rules to allow developing countries to limit or waive patents on vital drugs, and keep prices down. To find out how you can join this campaign write to:

**OXFAM**, 274 Banbury Road, Oxford,  
OX2 7DZ, or telephone: 01865-312610.

*This item is taken from the 'Africa Action Sheet' which is produced by the AEFJN-UK Secretariat, 33 Lyonsdown Road, New Barnet EN5 1JG.*

Tel 020 8449 9244  
E-mail: aefjnuk@lineone



## 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](mailto:suttonlink@dial.pipex.com)

[wfscotland@care4free.net](mailto:wfscotland@care4free.net)

## THE WHITE FATHERS PARENTS AND FRIENDS ASSOCIATION - SCOTLAND

In the very early 1930s two White Fathers - Fr. Walsh and Fr. Drost - came to Glasgow to make the work of the Society known in Scotland. Thanks to their wonderful work and prayers by the end of that decade there were many Scottish students from all over the country in the White Fathers' seminaries in Southampton, Belgium and North Africa; a few had reached ordination and were missionaries in various countries of Africa. Fathers Walsh and Drost visited the homes of every one of the students, made arrangements to introduce the boys to one another, especially those who were leaving home for the first time - the Priory was a long way from home. The families got to know each other meeting at bus stations and railway stations when 'seeing the boys off'. Thus the seeds of the White Fathers Parents and Friends Association were sown.

Groups of parents met together to discuss the best ways of supporting the White Fathers by prayer, raising much need finance, by keeping

in contact with priests and students at home and abroad and in general to let them know we would always be there for them. Happily student numbers were rising every year and when St. Columba's College opened in St. Boswells, in the beautiful border country, this became a focus for many of the Association's activities. By this time there were Association groups in Glasgow, Motherwell, Edinburgh, Paisley and Port Glasgow. Bus runs were organised for many parishes providing a great opportunity to make known the work of the White Fathers to a vast number of people in a very pleasant way. It was a day which always culminated with an outdoor Benediction, no afternoon Masses allowed in those days. It was also a source of revenue as there was the inevitable raffle on the bus and the majority of people, meeting White Fathers, brothers and students for the first time, kept in contact and supported them in many ways. When St. Columba's was partly destroyed by fire there

*Picture above: from Left to right Therese Donnelly (sister of the late Fr. Pat Donnelly W.F., author of the article and Association Treasurer), Fr. Jimmy Barry W.F., and Mary Briody (Association Chairperson).*

was a great surge of support from people who had enjoyed their days there. When the house in Rutherglen was purchased it was members of the Association who gave hours of work; laying out and tending the gardens; joinery in the house and garage. The same support was given when the students' house at Ratho was opened.

In the 60s and 70s and up to 1985 the main event in Rutherglen was the Garden Fete on the last Saturday of August. The house was turned upside down, every room used for storing the contributions for the stalls - even the priests' private rooms - the garage was not available for the cars as it took months of preparation and gathering. The field below the garden and the garden itself were used to set up the stalls and everyone prayed for a fine day. It was hard work but it was all worth it. It was an opportunity for everyone to meet White Fathers home on leave from the missions, from the other houses in the UK, students and friends from all over the land. Over the years many thousands of pounds were raised for the work of the Society.

Change is inevitable and because of the change of the nature of the house in Rutherglen it was not feasible to continue the Garden Fete there. For some years we were able to have a mini-fete and our reunion in Ratho but that has gone too and of course we no longer have junior seminaries. Sadly our numbers in the Association are greatly depleted and the age of our members mostly in the upper bracket. However our aims are still the same - support for the White Fathers in our prayers, in active work in fund raising, keeping in contact with all at home and abroad and working towards our own spiritual growth. We no longer have groups in Edinburgh or Paisley but keep in touch with individuals there. The Glasgow group meet regularly every third Sunday of the month in the house at Rutherglen; Motherwell and Paisley do not have regular dates for meetings but come

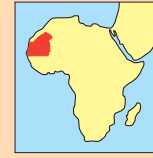
together from time-to-time in their own areas. On four Sundays in the year all of the groups gather together in Rutherglen for Mass followed by a meeting. In April there is an annual Requiem Mass for all the deceased members of the Society and the Association is held in the house at Rutherglen. In August our Annual Reunion is held with Mass in St. Columbkille's Parish, Rutherglen, followed by a meal in the parish hall. We are always very pleased to welcome Fr. Provincial at this special event. During Lent each group has a spiritual evening conducted by a White Father in the house at Rutherglen.

Our fund raising activities vary from dances, sales of work, bingo nights, and house bingos in our own areas. At our November meeting we pool all the money we have raised in the past year and decide to which missionary projects it should be sent. In the last ten years we have managed to raise £54,540. We have helped such projects as Bro. Trevor Robinson's wheelchairs; Fr. Pat Shanahan's project to help street people in Accra; famine relief in Mozambique; towards the building of a chapel in Zambia; Fr. Stevie Collins AIDS project and many others. It is a delight to receive letters of thanks from all the missionaries and to know that they and their 'flock' are remembering us in their prayers.

We would be pleased to welcome readers to join our Association. Over the years it has become difficult to contact relatives of deceased White Fathers, especially if their immediate families are also gone. All relatives and friends are always welcome, this may be an opportunity to renew contact with the White Fathers and the Association. It would be great to have more members with fresh ideas. If you are interested in the Association please contact:

The White Fathers, 9 Milrig Road,  
Rutherglen, Glasgow G73 2NG,  
Telephone: 0141 647 3800,  
E-Mail [wfscotland@care4free.net](mailto:wfscotland@care4free.net)

## SISTER MARIE CHRISTINE ROUSSEAU



writes from Mauritania. Sr. Marie Christine, a French Sister, had qualified as a doctor before she joined the Missionary Sisters of Our Lady of Africa (White Sisters). Since then, she has had wide experience in different parts of Africa: in Mali, West Africa, in Northern Congo, and, after two years in Rome studying Arabic and Islamology, she was sent to Mauritania. It is about this Islamic country on the West of the Sahara that she writes the following.

What strikes one most on approaching Nouakchott, 'the Capital of the Sand-dunes', is the sheer size of this city of one million inhabitants - more than half the population of the whole country. As far as eye can see, shanty towns have sprung up of their own accord, thanks to nomadic tribes which became sedentary during the long droughts from 1968 until 1973.

Wells and vegetation have sunk beneath the sand. Cattle, sheep and goats, which had been the mainstay of these herdsman, perished over the years from lack of water and vegetation.

The destitute population flocked to the urban centres where they just about manage to survive in extreme poverty. That is where I feel I have been sent.

You notice at once the great diversity of ethnic groups. I learnt that the 'whites' were Moors of Arab and Berber origins, called 'bidanes', who used to be nomads in the North of the country. In the South there are various tribes of black Africans, who used to live along the shores of the Senegal River, and have always been agriculturalists. Many 'bidanes' employ black Africans as domestic servants called 'haratines', the descendants of former slaves. Although slavery has been officially abolished as many as four times since 1960, the 'haratines' comprise 40% of the population.

In the everyday events of life and in my work I become more aware of the complexity of the society. As for me, I am to all these people, the 'Nazrania', the Nazarene, the follower of Jesus of Nazareth. It is the name they give to all Europeans!

In community we are five Sisters of different nationalities. The Church in

Picture above: Sr. Marie Christine examining a malnourished baby

Mauritania, a country 100% Muslim, exists officially for the service of Christian foreigners. They come from such African countries as Togo, Benin and the Congo, from Asia (the Philippines, Korea and India) and from Europe and North America. The whole world is represented in this small country. Religious Sisters too come from all continents, even from some Pacific islands.

Great are the difficulties of development in Mauritania. Malnutrition is endemic among young children; a quarter of those from poor districts suffer from it. The Government is aware of the situation and has established 'Centres for Nutritional Recuperation and Education'. The lack of trained staff and of financial resources make these Centres the most difficult to run. Missionary Sisters and NGOs assist these establishments by supporting the local Mauritanian personnel. For instance, twice a week I act as consultant in these Centres where courses of three weeks are offered to the most

severely affected children. This is necessary for them to recover their appetite and health.

While the doctor is examining the young patients, the mothers go to the market, accompanied by a nutrition assistant. They buy local produce: millet, fish and vegetables in order to prepare a balanced meal. So as to hasten the recovery of their children, mothers

are given, free of charge, enriched milk which they could not otherwise afford. When the mothers return to the Nutrition Centre they are given advice on the preparation and cooking of the food and the rules of cleanliness. When the meal is ready they taste it before giving it to their children to eat. After the meal they return home with some porridge for supper. The results are encouraging.

Most of my work, however, is with Caritas Mauritania. This organization first came to the country in 1972. It is a witness of the Church's concern for human development in every sector: education, health, rural progress and social affairs. I go from village to village examining the state of the children's health and getting to know the villagers. With the Caritas team we discuss the people's problems and together we try to find solutions which place the greatest responsibility on their own shoulders. We prefer the use of simple, well-known techniques like the digging of wells and the repairing of dikes.

All this is meant to encourage a return to the land - but there is still a long way to go.

In the region of Aftout, a number of small health centres have been set up. Together with the people, we are seeing how to preserve this simple, basic structure. In the same district I give my support to a larger Health Centre run by Caritas Mauritania. I do this by reflecting together with the staff and by taking charge of the most serious cases.

Links of trust and friendship are forged with the Mauritanian members of Caritas and strengthened by the inevitable closeness of living together on our rounds, by the mutual help given at all levels, by the shared fatigue of the journeys, with frequent punctures in this thorny and sandy land, sinking into the sand in the dry season and into the mud in the rainy season! It takes a long time to make good relationships with these men of the desert; but the long conversations and exchanges of ideas during the drives are good opportunities to get to know one another, to see one another living

and praying and to share our common values in the service of the poor. Is this not a genuine form of Islamic-Christian dialogue?

Seeing this 'Nazrania' who has settled among them in their country, considered backward and remote, the people are puzzled. They ask questions about my identity and motivation and this enables me to say something about the deep meaning of my presence here and to be a witness (however discreet) to the love God has for everyone, especially the most neglected.



For more information on Mauritania see the article 'Mauritania - a country of persecution and slavery' in Issue 328, June-July, 1996. The article can also be found on the White Fathers' web site at [www.thewhitefathers.org.uk](http://www.thewhitefathers.org.uk). There are other articles from the magazine and background information about various African countries.

## THE WHITE FATHERS ON THE WEB

If you would like to know more about the White Fathers and countries in Africa have a look at 'The White Fathers' Web Site (UK)'

<http://www.thewhitefathers.org.uk>

To contact the White Fathers by e-mail the addresses are below:

for the White Fathers' Magazine and Information in England and Wales:

[suttonlink@dial.pipex.com](mailto:suttonlink@dial.pipex.com)

for the White Fathers' Promotion Centre in Scotland:

[wfscotland@care4free.net](mailto:wfscotland@care4free.net)

## Father Gerry Taylor W.F. R.I.P - a Celebration of his life

Fr. Gerry Taylor W.F. 1919-2001

The homily for the Funeral, Nairobi 6th. June, 2001, burial St. Austin's Cemetery given by Fr. John Slinger W.F. The readings were as follows: Wisdom 3;1-6, 9; 1 Thess 4;13-18; Mtt 5;1-12.

Happy are the poor in spirit,  
Happy the gentle or the lowly,  
Happy those who are merciful,  
Happy the peacemakers or reconcilers.  
These are the words of our Master to his disciples.

They are words which all disciples must take to heart as a Charter for the Kingdom of Heaven, for bringing about God's Kingdom here on earth. They are words which Fr. Gerry Taylor took to heart and lived in his missionary life.

Today we celebrate his life as we take our farewells. Perhaps Gerry will be best remembered as a Canon Lawyer. He taught for many years in the seminaries of Tanzania, but he also had a deeply pastoral involvement. He deliberated upon the Sacrament of Marriage and wrote a book entitled: "Parish Priests and Marriage Cases". He used Law not as means to bind or prohibit but to release and free people to participate in Sacramental life. Not for him are those words of Jesus: "Alas for you lawyers because you load on people burdens that are unendurable, burdens that you yourselves do not move a finger to lift".

His fingers and his brain were always active in trying to off load those burdens to which couples on account of impediment or misfortune had been inextricably bound.

This I can illustrate: just over two weeks ago when in the small hospital of Ipuli, Tabora,

where he lay weak but still quite cheerful, on seeing a confrere from a nearby parish he said in his northern English tones: "I haven't forgotten, lad, that case of Paulo and Regina which you brought me from Ndala". Yes, happy are the peacemakers and reconcilers. He saw Church Law as an instrument to offer pastoral care, particularly to those in difficulties with their marriage relationship.

Fr. Gerry arrived in Tabora, Tanganyika, in 1960 and was appointed to St. Paul's Major Seminary, Kipalapala. Kipalapala was to be his community and home until the end of his life. His simplicity and asceticism can be illustrated by a colleague on the teaching staff who recalls him playing tennis in old worn shoes, so worn that after hard games his feet used to bleed.

Hardship and poverty were no strangers to Gerry. He was one of that group of British White Father students who spent four years during the Second World War in internment in Paris. The experience has been referred to as the Seminary of the Camp. It is part of the history of the British Province. Under the guidance of Fr. Jack Maguire, also a former missionary of Tabora, twenty-two students continued with their formation, of whom some fifteen ultimately attained ordination. Survival at that time was difficult and food was scarce. One survivor wryly remarked that they changed the soup every year: in 1941 it was cabbage; 1942 potato; and in 1943 carrot. They were liberated on the 28th. August, 1944. Then Fr. Gerry continued to another period of claustration, to the Novitiate with Fr. Egan in Scotland.

Of those who were ordained as White Fathers now only two remain. One colleague, Fr. Kevin Wiseman who worked in Mwanza, died recently on the 19th. March [2001]. But two

years ago at the time of their Golden Jubilee he wrote a book of his experiences and in the photographs one can see a youthful Gerry Taylor.

Fr. Taylor took his Missionary Oath on the 22nd. June, 1948. And in the following year, on the 3rd. June he was ordained to the priesthood. After ordination he was sent to study in Rome, Church Law, for three years and then to teach Philosophy in England. As I mentioned previously, he received his appointment to come to Africa in 1960.

Towards the end of his life Fr. Taylor became frail and weak. But he remained joyful and was happy to continue to live in Kipalapala Seminary and visit the Sisters whom he knew well in Tabora. In his final years he worked diligently on resolving marriage cases for the Tabora Archdiocesan Tribunal. He had gained a rich experience of culture and law which he was happy to pass on. Now we await his legacy in the publication of another book of Marriage Cases.

Fr. Taylor was a celibate priest and yet a life giver. He brought life to people through his ministries and through the celebration of Christ's mysteries. Perhaps his missionary life was confined to Tabora but he touched many people. Many future priests and bishops profited from his wisdom in expounding Church Law. Many lay people in various Diocese have benefited from his judgements regarding their petitions to be released from a marriage bond. He died on the day preceding the anniversary of his 52nd. ordination. We commend him today to the Lord so he too can share fully in that life which he so passionately communicated to others.

Those who are reconcilers are to be called sons of God; theirs is the kingdom of heaven.

May He Rest in Peace

# Let Us Pray

*For the following  
who have died recently:*

Mrs Elsie Amos, 24 Albert Road,  
Lytham St Anne's. (Sister of the late  
Fr John Crook W.F.)

Liam Bermingham, Bourne, Lincs.  
(Brother-in-law of Fr Kevin Wiseman  
W.F.)

Mr Cyril Butters, 7 Morven Terrace,  
Ashington, Northumberland.

Miss Beatrice Mary Callon, Wayside,  
Pexhill, Widnes, Cheshire.

Mrs Carlin, 185 West Street, Hoyland,  
Barnsley.

Mrs Theresa Coles, 130 Kingsway,  
Orpington, Kent.

Miss E Conroy, Bolton, Lancs.

Mr Patrick Cooley, 4 Peveril Road,  
Altrincham, Cheshire.

Mr Frank Corrigan, Coatbridge,  
Lanarkshire.

Joan Darlow, Lockermarsh, Thorn, Doncaster.

Miss Kathleen Davies, 19 Belford Avenue,  
Denton, Manchester.

Arthur Donald, Dundee, Scotland.

Miss C Donoghue, 56 Main Street, Broxburn,  
West Lothian.

Mrs Dorrian, 1a Havenfield Road, Booker,  
High Wycombe, Bucks.

Miss Mona Downes.

Mrs Agnes Doyle, 33 Dane Road, Ashford,  
Middlesex.

Mrs Margaret Duddy, 68 Branchal Road,  
Wishaw, Lanarkshire.

Mr & Mrs Fisher, 3 Whalley Drive,  
Whitehaven, Cumbria.

Mr Edward Fitz.

Mrs Anne Freaney, 77 Dodds Lane, Maghull,  
Liverpool.

Mr Freeman, 62 Carlton Avenue,  
Gillingham, Kent.

Mr Peter & Mrs Ellen Gallagher,  
97 Hattonrigg Road, Bellshill,  
Lanarkshire.

Mr Joseph Gatt, Bethsaida, B'Kara, Malta.

Mr A Holland, 31 Minver Road, Liverpool.

Mr Kevin Hope, Bedworth, Warwickshire.

Mrs Mary Hughes, Florence Court,  
4 Buchanan Road, Walton, Liverpool.  
(Mother of Sister Margaret Hughes W.S.)

Mrs Frances Jennings, 31 Bridge Court,  
Horsell, Woking, Surrey.

Miss C Johnston, 11a Eastfield Crescent,  
Dumbarton.

Mrs Margaret Keenan,  
Flat 35 - Mossie Court, Mossie Road,  
Blackburn.

Mr Lynam, 1 Danby Court, Darlington,  
Co.Durham.

Miss Fiona McDonald, 7 Raven Wynd,  
Wishaw, Lanarkshire.

Mrs Nellie McGarvey, 170 New Street,  
Stevenston, Ayrshire.

Mr Michael Mahoney, 6 Sandown Road,  
Port Talbot, West Glamorgan.

Reverend Vincent Martin W.F.,  
Nazareth House, Hammersmith Road,  
London.

Mr Roger & Mrs Molly Mercer,  
15 Crawford Avenue, Widnes, Cheshire.

Sister Winnie Mullaney, Good Shepherd  
Sisters, Blackley, Manchester.

Mr Thomas Nixon, Dumbarton. (Brother of  
the late Fr Peter Nixon W.F.)

Mrs Sadie Mary O'Donnell,  
5 Wyverne Road, Manchester.

Mr Joseph O'Reilly, 98 Balderstone Road,  
Rochdale, Lancs.

Mr James Keith Penny,  
77 Bardsway Avenue, Blackpool, Lancs.

Mrs Shillington, Allens Cottage,  
13 Crown Walk, St Ives, Huntingdon.

Sisters of the Poor Child Jesus Order -  
European Province

Mrs Mary Smithers, 91 Marine Drive,  
Port Talbot, West Glamorgan.

Reverend G Taylor W.F.,  
St Pauls Seminary, Tabora, Tanzania.

Mr & Mrs J Traynor, 176 Osborne Road,  
Mitchelton, Queensland, Australia.

Mrs Bridget Tubridy, 90 Chipperfield Road,  
Castle Bromwich, Birmingham.

Mr Francis Van Neste, Jersey.

Mrs M Ward, 112 Daldowie Street,  
Coatbridge, Lanarkshire.

Mrs Anne Winslow, 11 Highview Gardens,  
Grays, Essex.

## † THE OBITUARY LISTS †

Please note the latest dates for receiving names to be included in the Obituary  
List are as follows:

Issue No.	Months	Latest Date
361	Dec.-Jan. 2002	18th. September, 2001
362	Feb.-March 2002	18th. November, 2001
363	April-May 2002	16th. January, 2002
364	June-July 2002	16th. March, 2002
365	Aug.-Sept. 2002	16th. May, 2002
366	Oct.-Nov. 2002	16th. July, 2002
367	Dec.-Jan, 2003	16th. September, 2002
368	Feb.-March, 2003	16th. November, 2002

We hope that we will be able to keep to these dates. On occasions, due to  
technical reasons in the production of the magazine, we may have to close the  
Obituary List a day or two early. If this does happen please accept our  
apologies and be assured that we will certainly include all the names received  
in the next issue.

*“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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