

Issue
No. 362
February -
March
2002

White Fathers - White Sisters



Contents	page
Editorial	3
Malawi - a Hundred and Ten	
By Fr. Bill Turnbull W.F.	4
Notes on the Church in Malawi	
By Fr. Bill Turnbull W.F.	11
Proclaim from the Roof-Tops	
By Tom Jappani and Sr. Maggi Kennedy W.S.	18
Through Women's Eyes	
By Bertina Kanaka	20
Home and Away	23
Obituary List	30

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White Sisters - pages 18, 19, 20, 21, 22, 24, 25 & 28.

Bill Turnbull WF - pages 1, 7, 9, & 13.

Mary Gorretti Nannyombi - pages 26 & 27.

Front Cover - A good morning smile while waiting at the Parish Office in Dedza, Malawi.
Back Cover - Outside church, Malawi.

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EDITORIAL

As usual this is the first issue of 'White Fathers - White Sisters' of the year which contains text. All those involved with the magazine would like to wish our Readers a happy and peaceful New Year. We hope that 2002 brings you everything you wish for yourselves and your families. We thank you for your support and prayers in the past and trust that they will

In the article *Malawi - a Hundred and Ten* we remember the centenary of the Church in Malawi and the historical Pastoral Letter which the Bishops wrote in 1992. The article *Notes on the Church in Malawi* and the maps on pages 16 and 17 give some background information which may be of use in connection with the main article.

In the articles *Proclaim from the Roof-Tops* and *Through Women's Eyes* we see the something of the role the Church plays in the field of communication in Kenya. Working together with other churches, through the radio, the situation of women in the country is gradually improved.

Home and Away once again brings us into touch with what is happening in some parts of Africa. We look at the life or orphans in Kampala, Uganda, and hear about the use of traditional medicine in Mali and Mozambique.

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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."

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Malawi - a Hundred and Ten

By Fr. Bill Turnbull W.F.

Last year the Catholic Church in Malawi celebrated the centenary of its permanent establishment in the country. March, 2002, is also the tenth anniversary of when Malawi's Catholic Bishops published their Pastoral Letter 'Living Our Faith'. Both events are historically very important for Malawi and its people. Here we take a look at what the two occasions mean for the country (see the following articles and the maps on pages 16-17 for background details on Malawi).

DR. BANDA AND SILENCE

For many years the Catholic Church in Malawi was criticised for its silence under the rule of Dr. Hastings Kamuzu Banda. All the main churches of the country took their turn to say the prayers at official Government functions and did not openly attack the wrongs done in the name of the Malawi Congress Party (MCP)-Government. This silence meant complicity to many people, especially to human rights organisations that were based outside Malawi.

True, there was a surface silence but beneath it there was a constant niggling at the regime.

Footnotes: 1 - Examples of this are: when a senior Government Ministers was called to face the complaints of a Malawian Bishop; some White Fathers taught and preached against corruption and injustices on a local level; they helped Jehovah's Witness refugees returning from Mozambique when the Government told people not to do so, as they had been declared an 'unlawful society' in 1967, persecuted and chased out of the country into Mozambique and Zambia; they also complained to the Government about the difficulties in ecological, health and education issues, especially when there were cholera outbreaks; and when there were food shortages, which officially did not exist, they attempted to help out, sometimes with large publicised projects.

2 - The reasons for the apparent silence included the following: there was no real distinction between the Government and the MCP; the Dr. Banda regime held the country together by fear, secrecy and through it's Chewa dominance from the Central Region; there was tight control over media and information and thus ignorance was fostered; there were spies in every village (MCP members, Malawi Youth, Malawi Young Pioneers [MYP]); the MCP structure was built up from the village head man/chief to Dr. Banda; the activities of 'Chitikuko cha Amai mu Malawi' - 'Mbumba ya Kamuzu' (CCAM-Development of Women in Malawi) controlled family life from the village level up; all Malawians had to be card-carrying members (in some cases even unborn children); at nearly every police station there were CID-Special Branch (Security) Police; major Politicians who opposed Dr. Banda often had 'car accidents' or became 'food for the crocodiles'; there was detention without charge or trial; 'political' trials were held in 'traditional' courts, 'customary law' from British times, where there was no right to a defence and the judges were appointed by Dr. Banda; it was very difficult to get any proof of human rights abuses, disappearances, knowledge of prisoners, their arrest and detention, save for rumours, on which village life thrived. The true extent of the activities of the MYP, especially, and the CID-Special Branch was only realised after the Banda regime fell. During Dr. Banda's time Western countries, kept the silence, armed and financed Malawi, as they saw the country as their only ally in this part of Southern Africa during the Cold War.

Things were said and done by members of the Catholic Church to improve the situation on a local level, but no great movements or opposition arose. [1] None of these small actions were earth shattering and they were not heard of outside the area where they took place, never mind outside of the country.

There were many reasons for the apparent silence. [2] We missionaries kept quiet mainly because of the fear of what would happen to our Malawian colleagues if we spoke out and they became involved. We were caught up in the whole web of fear and mistrust which bound the Dr. Banda rule together. How could we justify the imprisonment, or death, of a single Malawian because of what we may think to be something worthwhile speaking out about? We were just guests, temporarily staying in the country, the ordinary people had to live there all of their lives.

A Malawian Monsignor explained the situation to me very simply in the early 1980s: "Inu ku Chileka, ife ku Dzaleka". Translated this

meant: "You (expatriate missionaries) to Chileka (the then international airport, near Blantyre), us (the Malawians) to Dzaleka (then a prison where political prisoners were held and tortured, two others were at Nsanje and Mikuyu, near Zomba)". Dzaleka (60 kms. from Lilongwe in Dowa District) is now a refugee camp. This rang true as during the 1970s and 1980s many missionaries were deported, PI'd - Prohibited Immigrant, for different reasons.

When three Government Ministers and an M.P. were murdered in a faked car accident in May, 1983, for the first time people spoke out plainly in the villages and discussed politics. [3] There was hope that the silence was beginning to crack, but it worked in the opposite way. They were shocked by the deaths, and especially by the way in which the victims were buried without any ceremony or respect. The majority of people said if such a thing could happen to people high up in Government, what chance did an ordinary Malawian have. What indeed!

'LIVING OUR FAITH'

Then everything changed in March of 1992 when the Catholic Bishops issued their Lenten Pastoral Letter - 'Living Our Faith' - and openly criticised the Government for the first time. The Bishops had spoken up before, but never in such a deliberate and public way. [4] They had seen things grow worse in the country and could not let the situation deteriorate further. Issues which they raised included: poverty, unjust

Footnotes: 3 - Aaron Gadama (Minister for the Central Region), Dick Matenje (Secretary General of the MCP and Minister Without Portfolio), John Sangala (Minister of Health) and David Chiwanga (M.P. for Chikwawa) 'disappeared' after a debate in Parliament on the 17th. May, 1983, in which they opposed John Tembo's appointment as caretaker President while Dr. Banda was out of the country and spoke out for electoral changes. In the Malawi media they were reported as being traitors who had tried to escape from the country. They were all found shot in a car on the Mwanza road, near the Mozambique border.

4 - At the time the Bishops who wrote and signed the Pastoral Letter were: Archbishop James Chiona (Blantyre), Bishops Felix Mkhori (Chikwawa), Matthias A. Chimole (Lilongwe), Alessandro Assolari (Mangochi), Allan Changwera (Zomba), Gervazio Moses Chisendera (Dedza) and Monsignor John Roche (Apostolic Administrator of Mzuzu). Archbishop Tarsizio Gervazio Ziyaye, who was then the Auxiliary Bishop Elect of Dedza Diocese, was also questioned with the Bishops.

Picture above: the late Dr. Hastings Kamuzu Banda



People will not be scandalised to hear these things; they know them. They will only be grateful that their true needs are recognised and that efforts are made to answer them. Feeding them with slogans and half-truths - or untruths - only increases their cynicism and their mistrust of government representatives. It gives rise to a culture of rumour mongering. Real progress can only be attained when the true problems and the real needs are identified and all resources are channelled towards solving them.

... People in positions of responsibility have an obligation to know the actual conditions in which their people live and to work tirelessly for their betterment. They should be willing to allow their performance to be judged by the people they serve. Accountability is a quality of any good government.'

Such criticism would not be noticed in most countries, but not so in Malawi. Speaking out always had its cost and when the Letter was read in all churches on the 8th. March, 1992, the reaction even surprised the Bishops. The majority of the people were in favour of what was said, but the Government and its followers were not! On the 10th. March, the Bishops were ordered to go to the Kanjedza Police Station, Blantyre, to explain their Pastoral Letter. They were questioned for eight hours and were obliged to stay at the Archbishop's House overnight.

The next day there was an extraordinary meeting of the Malawi Congress Party (MCP), at the MCP Headquarters in Lilongwe, after which senior officials voted unanimously that the Bishops should be killed by mob violence or poisoning. The Malawi Broadcasting Corporation's (MBC) announced: 'The Office of the Inspector General in Lilongwe has advised the general public that the episcopal letter titled, 'Living Our Faith', which is in a booklet form and was released recently for circulation and

use in Roman Catholic churches throughout the country is seditious. A press release from the Office of the Inspector General of Police said anyone who bought, received, procured or otherwise got hold of the said episcopal letter, should surrender it to the nearest police station. The press release added that continued circulation of the said letter or possession of it, is in itself sedition and will result in criminal prosecution.' Despite this the Pastoral letter was photocopied, faxed and distributed around the country even more.

Immediately Monsignor Roche was pinpointed as the main figure behind the Letter. In his address to the Central Region MCP in Lilongwe, which was broadcast on MBC, Dr. Banda stated that the "Catholic Church in Ireland is very much against the Presbyterian Church in Scotland ... I'm an elder of the Presbyterian Church". The same theme was repeated in the Editorial of the Malawi News of 14-20th. March, when it said: 'That an Irish Catholic was the brains behind the drafting of the letter tells the story. We are not prepared to condone any bishop whose aim is to import IRA terrorism into this country to spread the chaotic situation in Northern Ireland by non-conformist and satanic Catholics'.

In what was to follow portraying the issue as being sectarian was to prove unwise. Leaders from all the main churches, and of the Muslim community, in Malawi came out in support of the Bishops. Together with people from the business and the legal profession they formed the 'Public Affairs Committee' (PAC) to discuss and plan Malawi's future with the Government. The PAC carried out a series of educational programmes leading up to the Referendum and the Elections. Through these they taught the people about their rights and the practicalities of how to cast a ballot. [5]

Over the next few months the whole movement for change grew. There were pro-democracy demonstrations and strikes all over the country. People were no longer afraid to speak out, even when they were detained for doing so. The Police and MCP officials questioned Presbyterian ministers and elders, and Catholic priests, about their sermons and some were even arrested. Intimidation was common, especially by the paramilitary Malawi Young Pioneers (MYP), and PAC members suffered greatly. The MYP were eventually broken up by the Army, who remained neutral all the time, and they destroyed MYP bases when the organisation refused to disband,

despite having been officially disbanded by Parliament on the 30th. March, 1994, as part of the agreement for moving the country towards multiparty democracy.

Once the silence was broken it was seen to be the right time for people throughout Europe and North America to give their support to the churches and an incredible ecumenical network was built up. The external church support was not there to speak on its own behalf, but to listen to what Malawians said and to echo it further afield. With previous actions of the Banda regime in mind the church groups also had the central reason for their work being concern for the safety of the Bishops. It was thought that it was best to make as much noise as possible about their situation in the hope that Dr. Banda and the MCP would not carry out their threats. From a country that gets very little media coverage, Malawi became heard of all over the world. The work done by the Church of Scotland, the

Church of England and the Catholic Church in Great Britain and Ireland was extraordinary. All this encouraged the Bishops, who continued to write influential Pastoral Letters, and other members of the PAC, in the run up to the referendum and the elections.

Gradually the MCP-Government realised that they had no choice but to agree to a referendum on whether Malawi should become a multiparty state. This was held on the 14th. June, 1993, and 63% of those who voted did so for a multiparty system. On the 21st. May, 1994, Malawi held its first multiparty elections and Bakili Muluzi and the United Democratic Front (UDF) ousted the Dr. Banda and the MCP. President Muluzi was re-elected on the 15th. June, 1999. The UDF Government brought in many changes. These included the freeing of political prisoners, closing three prisons which were renowned for torture, repealing many of the repressive laws, allowing more freedom

Footnote: 5 - By February, 1993, the Public Affairs Committee 'comprised of influential pro-democracy organisations and Churches that include the Roman Catholic Church (the Episcopal Conference of Malawi - ECM), the Protestant Churches (the Christian Council of Malawi - CCM) the General Synod of the Church of Central Africa Presbyterian, the Anglican Dioceses of Lake Malawi and Southern Malawi, the Associated Chambers

of Commerce, the Muslim Association of Malawi, the Malawi Law Society and two pressure groups: Alliance for Democracy (AFORD) and United Democratic Front (UDF). - from PACs Proposal for Education for Participatory Democracy (EPD) and PAC Referendum Monitoring (PACREM) Programmes.

Picture above: the late Mgr. Lorenti Mangani with people outside Dedza Parish church



of speech, reforming the Police, and the writing of a new constitution. [6]

What the old Malawian Monsignor said to me did come true for three Kiltegan missionaries. On Good Friday, 19th. April, 1992, Monsignor Roche was served a deportation notice and had to leave the country. The same day Fr. Pat O'Máille had his employment permit revoked at the airport when returning home on sick leave. Fr. Tom Leahy was also deported.

1992 AND AFTER

Encouraged by the events of 1992 the Catholic Bishops have spoken out on many occasions and have continued to write challenging Pastoral Letters. The subjects which they have tackled vary and include the following: corruption, low wages and working conditions on tobacco plantations; [F11] education, the possibility that Catholic schools in Malawi may be forced to teach the Koran if changes are made to the Junior Certificate Examination Syllabus. Some see this as an attempt to 'Islamise' the country due to pressure from Muslim donor countries. [F12]

The honeymoon is over with the UDF and they are well into their second term of government. Some cracks have now appeared in their Administration. There are accusations, similar to those levelled against the Banda regime, of wide spread corruption, nepotism, and attempting to control the media. There are also accusations that the silence has returned, especially to the Church. President Muluzi, who is a Muslim, has built up diplomatic relations with Muslim countries such as Iran, Kuwait, Libya, Malaysia and Saudi Arabia. This, and other developments

such as the expansion of mosques and scholarships to study in Saudi Arabia, has increased tension between Christians and Muslims within the country. In previous years many mosques were built with funding from the Agha Khan and no comment was made - maybe this was because there were no Muslims in high Government positions at the time and information did not circulate as much as now.

The old problems which were there in Dr. Banda's time continue to trouble the country. Some of these are not due to the Government and they do receive publicity not like before.

FOOD SHORTAGES - There are still continual food shortages and in October, 2001, half the districts were reporting that they had very little maize, the staple food, and that up to 78% of the rural poor would not have food by December. Things were made worse in that the price of a 50kgs. bag of maize increased in price by 170% to US\$12. The Government has placed an emergency order of 150,000 tonnes of maize from South Africa, in a US\$33m. deal, to help relieve the shortages. [IRIN1]

THE ECONOMY AND POVERTY - Poverty is on the increase and the economy is not too healthy according to Malawian economic experts. In a paper prepared for Donor countries last December they ask for US\$1 billion in debt relief. The number of Malawians living below the poverty line has increased from 60% before 1997 to 65.3%. The economy has grown by 2% per annum over the last ten years. Malawi is ranked 163 out of the world's poorest 173 countries according to the United Nations

Development Programme (UNDP). [IRIN2] In August, 2001, inflation in Malawi rose from 26% in July to 30%. This was mainly due to the fact that the Agriculture Development and Marketing Corporation (ADMARC) increased the consumer price of maize that month. In an effort to increase maize production in 2002 the Government, the European Union and Britain are spending US\$8 million into free agricultural inputs, such as fertiliser and seed, for a million rural households. [IRIN3]

HUMAN RIGHTS - Between 1999 and 2000 cases of human rights abuses doubled in Malawi. Part of the reason for this increase is that people are more aware of their rights, but it is also due to political violence during by-elections, land disputes, labour disputes and the lack of access to justice. A catalyst for all this is the widening gap between the rich few, who are accumulating wealth, and the poor majority. [IRIN4] Some sources claim that there has been a crack down on media and trade unions in an attempt to control what is said in the country.

PRISONS AND PRISONERS - Despite improvements Amnesty International have still reported violations of human rights. Seventeen prisoners died of suffocation in January, 1997. The Government appointed a commission of inquiry in September which made a series of recommendations. In July, 1998, trials began of 64 prisoners charged with murder, which carries a mandatory death penalty, ten people were also under sentence of death in Zomba Central Prison. In the year 2000 fifty-three people were sentenced to death but no executions have been carried out since 1994. President Muluzi is opposed to the death penalty and so far has commuted all death sentences. Prison conditions remained atrocious and the same month the Government acknowledged that three prisoners a day were dying in

Zomba Central Prison mainly from tuberculosis, AIDS and other infectious diseases. In 2000 the Inspectorate of Prisons reported that 140 people died in prison between January and December 1998. Between January and December, 1999, 213 prisoners died at Zomba Central prison alone. There are still reports of Police ill-treating people on arrest and of them torturing prisoners.

COUP ATTEMPT - In March, 2001, it is alleged that there was an attempt to overthrow the Malawi Government. The trial of the accused - Sudi Adaki Sulaimana, Colvin Kaumira, Moses Bwanali and Nelson Psyontha - began on the 25th. September, 2001. They are charged with treason - a capital offence - stealing military equipment, and of plotting to take over Sanjika Palace, the presidential palace, and the Malawi Broadcasting Corporation (MBC). Sulaimana and six others were arrested on the 18th. March.

Footnotes: 6 - The Presidential and Parliamentary elections take place every five years. The National Assembly has 192 seats. The last elections took place on the 15th. June, 1999, and there were 5 million eligible voters (93.8 %). President Muluzi was re-elected and the results were as follows: Elson Bakili Muluzi (United Democratic Front [UDF]) 52.4 %; Gwanda Chakuamba (a coalition of the Malawi Congress Party [MCP]-Alliance for Democracy [AFORD]) 45.2%; and Kamulepi Kalua (Malawi Democratic Party [MDP]) 1.4%.

The National Assembly Elections (02.3 % - 192 seats) results were as follows: United Democratic Front (UDF) 47.3%, 93 seats; Malawi Congress Party (MCP) 33.8%, 66 seats; Alliance for Democracy (AFORD) 10.6%, 29 seats; and Non-partisans 7.1%, 4 seats.



Fides International references: F11 = 3rd. April, 1998, and F12 = 14th. July, 2000.

UN - Integrated Regional Information Network (IRIN) references: IRIN1 = 5th. September, 5th., 15th., 24th. & 29th. October, 2001 - The World Food Programme (WFP), World Vision International, 11th. October, 2001.

Footnotes: UN - Integrated Regional Information Network (IRIN) references: IRIN2 = 17th. September, 2001;

IRIN3 = 24th. September, 2001, National Statistical Office; IRIN4 = Fr. Alfred Nsope, chairperson of the Human Rights Commission, 18th. September, 2001.

Picture above: the ADMARC maize silos at Kanengo, Lilongwe



The charges were dropped against three people who are now State witnesses. Sulaimana had been arrested in 1993, in connection with a coup attempt against Dr. Banda, but was pardoned by Bakili Muluzi in 1994. Brown Mpinganjira, the leader of the National Democratic Alliance (NDA), was also arrested in October, 2001, in connection with the coup attempt. He faces charges of treason, which is a capital offence in Malawi. [IRIN5]

REFUGEES AND FLOODS - The hundreds of thousands of Mozambican refugees have nearly all returned to their homes. Still there are other disasters than the civil war in Mozambique which unite the two peoples and lead them to have almost open borders. Early in 2001 there was flooding in Malawi, a repeat of the previous year, which resulted in several deaths, and the displacement of about 200,000 people. At the time it was believed that Malawi needed about US\$1.5 million to provide emergency relief to the affected areas in the south. The floods also resulted in water borne diseases, such as cholera, in the east and south of the country. This disaster also effected people in Mozambique and Zambia. In Mozambique some 80,000 people were stranded along the Shire River, near the border with Malawi. It created a refugee problem when about 3,000 Malawians crossed into Mozambique and an estimated 100,000 Mozambicans crossed into Malawi. Malawi hosts 6,000 refugees [PANAI] and regularly receives refugees and asylum seekers from Angola, Burundi, the Democratic Republic of Congo, Eritrea, Ethiopia, Rwanda, Somalia, Sudan and Zimbabwe. Between January and June, 2001, new arrivals in Malawi rose by 23%, from 3,900 to 4,810.

MISSION CENTENARY CELEBRATIONS

Cardinal Francis Arinze, the President of the Pontifical Council for Interreligious Dialogue in the Vatican, represented the Pope at the Cen-

tenary celebrations. Between the 25th. and the 28th. July, 2001, the Cardinal visited Balaka, Blantyre/Limbe, Lilongwe, and Mzuzu where he presided at various ceremonies. At the closing Mass in Lilongwe Cardinal Arinze said that "The Church in Malawi gives thanks to God for the gift of faith in Jesus Christ ... Gratitude is due to the missionaries who brought the faith to Malawi and who continue to share that Good News of salvation ... This is also the day to express gratitude to the Malawian chiefs and people who welcomed the missionaries, to the Malawians who embraced faith in Christ especially in the early days, to the catechists past and present, and in a particular way to those Malawians who have answered God's call by becoming priests or religious sisters or brothers". [F13]

These words followed on from 'Celebrating the Centenary with gratitude and focusing on the present and future challenges of the Church', the title of the Pastoral Letter which the Bishops issued in March, 2001. The Bishops are hopeful about the future as was said by Bishop Allan Chamgwera, Bishop of Zomba, in an interview with 'Fides International': "We have many hopes for the future. We have a good number of vocations, for the diocesan clergy and religious life. We have a numerous involved lay persons who serve the Church. These are reasons for hope. In fact, as Malawi is a country in peace, we can work in a favourable environment. Moreover there is no tension with other religions, indeed we have established good relations with everyone. ... This first century was marked by the fatigue of missionaries to this land who planted a Church which is today the most important religious institution in the country. This new century belongs to the local Malawi Catholic Church and our task is to consolidate the fruits achieved and so become missionaries ourselves." [F14]

It is strange that when you read about the changes which took place in Malawi in the early 1990s, very often there is no mention of the role which the Catholic Bishops played. It is almost as if the silence of Dr. Banda's time still continues. Let us hope that it is not so within Malawi, or in the rest of the world, and that Malawians will eventually be able to truly prosper.

Sources: Aid to the Church in Need, 'Religious Freedom in the Majority Islamic Countries 1998 Report'; AMECEA; Amnesty International; Atlapedia Online.htm; CIA World Fact Book Almanac of politics and government; Election-world.org; Encarta; Fides International; IFES Elections Today; UN, Integrated Regional Information Network (IRIN); Lonely Planet; MalawiNet; The National Statistical Office, Malawi; Political Resources on the Net Governments on the WWW Yahoo! Government; Refugee NewsNet; Poli-Sci.com - http://www.polisci.com; US Country Reports on Human Rights Practices - 2000, February 2001; World-TravelGuide.Net; Zenit. See Issues: No. 298, June-July, 1991; No. 308, Feb.-March, 1993; & No. 336, Oct.-Nov., 1997.

Notes on the Church in Malawi

By Fr. Bill Turnbull W.F.

- 1861 - January, Universities Mission to Central Africa (UMCA) arrive in Nyasa. 4 die in the first months the rest leave after a year.
- 1875 - Presbyterians of the United Free Church of Scotland Mission (UFCSM) establish missions in Northern Region of Malawi.
- 1876 - Established Church of Scotland (CMS) in the Southern Region (Malawi).
- 1878 - 24th. February, Pope Leo XIII gives Cardinal Charles Lavigiere ecclesiastical jurisdiction over Equatorial Africa. 10th. April, White Fathers set out from Marseilles to the Missions of Tanganyika and Nyasa.
- 1880 - 27th. September, the Propagation of the Faith raise the Missions of Tanganyika and Nyasa to Apostolic Pro-Vicariates.
- 1881 - UMCA return and establish themselves on Likoma Island.

- 1888 - the Dutch Reformed Church of South Africa (DRCM) and Scottish Baptists arrive in Nyasa. December, Chief Mponda II - a powerful Yao Machinga chief, a Muslim and a slave trader - sings a treaty with Portugal.
- 1889 - 3rd April, Fr. Deguerry (acting WF's Superior General) arrives in Quelimane, Mozambique, to find the route to Nyasa. 18th. June, Lavigiere makes accord with Portugal that a mission may be founded at Mponda, near Mangochi Boma, south of Lake Malawi. 12th. July, 5 White Fathers leave Marseilles for Quelimane. * 31st. July, White Fathers' Mission to Nyasa Northern Rhodesia erected as the Apostolic Pro-Vicariate of Nyasa. 15th August, the area around Mponda is declared a British Protectorate. 21st. August, remaining 4 White Fathers

* They are Bros. Chrétien Hermann (from Metz, Alsace) and Antoine Verkulen (from Utrecht, Holland); and Frs. Valentin Heurtebise, Adolphe Lechaptois, and Joseph Mercui. Bro. Chrétien dies near Zanzibar on 3rd. August, 1889. *Picture above: the late Bishop Cornelio Chitsulo*

arrive at Quelimane and reach Mponda (28th. December) in the middle of a territorial dispute between the British and Portuguese.

1891 - 16th. June, White Fathers leave Mponda and go to the Tanganyika Vicariate. 14th. May, the Nyasaland Districts are declared a British Protectorate.

1895 - 10th. December, the limits between the Nyasa Pro-Vicariate and Tanganyika Vicariate redefined due to change in political boundaries.

1896 - first Catholic school in Nyasa opens at Kayambi. It is a boarding school and in 2 years it has 800 pupils. 18th. January, Fr. Joseph Dupont W.F. is appointed Administrator of the Nyasa Pro-Vicariate and he resides in Kayambi (Zambia).

1897 - 12th. February, Pro-Vicariate of Nyasa becomes a Vicariate and Fr. Joseph Dupont is appointed its Vicar Apostolic. 2nd. August, 3 more White Fathers arrive. 15th. August, Fr. Joseph Dupont is consecrated Bishop.

1898 - 23rd. October, Chilubula mission founded.

1900 - 17th. August, Mgr. Dupont begins negotiations to invite Montforts into Nyasa.

1901 - 19th. January, Bishops Livinhac (Superior General of the WFs) and Dupont, and Fr. A. Maurille (Superior General of the Montfort Fathers) sign a contract for the Montforts to work in southern Nyasa as auxiliaries under the jurisdiction of the Vicar Apostolic of Nyasa. Found the Shire region. 24th. May, 3 Montfort priests leave Naples for Nyasa. * 24th. June, the Montfort arrive at Port Herald (Nsanje). Montforts found missions at Mzama (25th. July), at Lubwe (September), and at Lunzu.

1902 - 2nd. February, first Catholic school in South Nyasa opens at Mzama. 7th. September, the White Fathers return to Nyasa to stay. Fr. Jean Louveau and Bro. Wilfred arrive at Chiwamba. 13th. September, White Fathers found Mua Mission.

1903 - January, White Fathers open a school at Ntakataka. It was closed by the acting

government Administrator in Dedza. April, Fr. Guillemé buys land, 20 kms. from Blantyre, and sets up what is now known as Nguludi Parish. 10th. May, Frs. Georges Guyard and Dequeker arrive at the Bua mission, later renamed Kachebere after the near by stream. It lies on the border between the Fort Manning (Mchinji, Malawi) and Fort Jameson (Chipata, Zambia) districts. 1st. July, founding of Likuni by Fr. Bellière and Bro. Lucien Murrer. 13th. August, White Fathers leave Chiwamba for good and go to Likuni, the house is inaugurated on 15th. August. 2nd. September, White Fathers arrive at Nguludi - causes friction with the Protestant missionaries who had been in the south for some time. November, White Fathers move into a new house at Mua. 3rd. December, Shire Mission is erected as an Apostolic Prefecture and is entrusted to the Montforts. First 4 Daughters of Wisdom (Montfort) Sisters arrive at Nguludi. 8th. December, Chilubi mission founded.

1904 - Bishop Dupont returns to Nyasa and begins building the backbone of the Church through the work of local Catechists. 11th. June, Fr. Guillemé hands over the Nguludi Mission to the Montfort Fathers. 7th. July, Bishop Dupont, Fr. Guillemé and Fr Louveau make a request to open a mission at Bembeke. This is refused because the Dutch Reformed Church had 2 mission stations nearby at Mlanda (founded 1902) and Mphunzi (founded 1903), 18 and 25 kms. respectively from Bembeke. 15th. September, the Civil Authorities give permission to build a sanatorium at Bembeke.

1905 - school at Ntakataka reopened as an outstation of Mua. 2nd. caravan of White Sisters arrives at Kayambi, Zambia.

1906 - June, there are now 202 Catholic school.

1907 - May, the Civil Authorities give permission to open a school at Bembeke.

1908 - 2nd. December, Ntakataka becomes an independent mission.

1910 - 16th. May, Catechists School opens at Ntakataka. 3rd. October, division of the Nyasa Vicariate announced - new Angoniland Prefecture made in the south. 6th. October, first White Sisters arrive at Mua. 11th. October, Bishop Dupont resigns. He consecrates Bishop Louis Auneau S.M.M. as Apostolic Vicar of the Shire Vicariate at Chilubula (1st. November). 8th. December, Bembeke becomes an independent mission station.

1911 - 12th. February, Catechists School transferred from Ntakataka to Mua. April, V. Rev. Mathurin Guillemé is to be the next Vicar Apostolic of Nyasa and is consecrated on 18th. June. 5th. August, Bishop Guillemé arrives at Chilubula. 5th. September, Bishop Dupont finally leaves for Europe. September, Chitundu founded, near Chiphwanya Parish. Closed in May, 1912, as is too near the Dutch Reformed Church mission at Nkhoma.

1913 - 28th. January, second partition of the Nyasa Vicariate. The southern part keeps the name Apostolic Vicariate of Nyasa. Minor Seminary is opened at Mua and a presbyterial school at Ntakataka. Bembeke becomes the residence of the Apostolic Vicar.

1914 - With the onset of the First World War missionary activities are reduced. Due to the fall in numbers of Catechists and their work the Catechists School at Mua is closed. 12 White Fathers and White Sisters are put at the disposal of the Government as medical orderlies and caravan leaders.

1915 - May, Fr. Jean-Louis Lesueur W.F. begins building Bembeke cathedral.

1918 - Catechists are sign up as carriers in the war effort. 2nd. February, Fr. Lesueur is called up and returns on the 18th. December.

1919 - 19th. July, celebrations throughout the Nyasaland Protectorate over the Peace Treaty. 30th. October, Bembeke Cathedral completed.

1920 - Cornelio Chitsulo, from Mua mission, enters Mua Minor Seminary. He went on to Kipalapala Major Seminary, near Tabora, Tanzania, in 1927. Ordained priest in 1937, the first Malawian priest. In 1957 he became the first Malawian Bishop of Dedza Vicariate.

1921 - December, 23 new recruits at Mua Minor Seminary, one is Lorenti Mangani from Ntakataka. He went to Kipalapala in 1929 and was ordained in September, 1939, was Vicar General of Dedza Diocese.

Picture above: The ruins of the huge church at Ntakataka, which still stands despite being underwater for many years. Some of its bricks were collected by the young people, see the picture on page 15, and used to build a new church at the nearby outstation of Chimseu.

1925 - 15th. May, the Government grants 200 acres of land near Kasina village, half way between Bembeke and Likuni, to build a mission. Building begins of the Minor Seminary in 1927.

1928 - at the end of this year Nambuma mission, Dowa District, is founded.

1930 - September, the Minor Seminary at Mua is transferred to Kasina.

1933 - 23rd. May, the Apostolic Vicariates of Nyasa and Bangweolo are divided to create the new mission of Luangwa.

1935 - 19th. March, Guillemé mission founded, 34 kms. From Kachebere and 83 kms. from Likuni. 24th. March, Bishop Guillemé consecrates his successor, Bishop Oscar Julien, at Bembeke Cathedral. Bishops' Conference

of Northern Rhodesia and Nyasaland established. Chipaso mission, Kasungu District, is founded.

1937 - Prefecture Apostolic of Fort Jameson (Chipata, Zambia) is erected and detached from the Nyasa Vicariate. July, northern part of Nyasaland brought back into Nyasa Vicariate. 5th. September, Cornelio Chitsulo is ordained priest.

1942 - 7th. April, Bishop Guillemé dies.

1957 - Ordination of Bishop Chitsulo, Vicar Apostolic of Dedza, the first African Bishop.

1959 - Establishment of the Catholic Hierarchy in Nyasaland(Malawi) and Northern Rhodesia (Zambia).

Sources: 'Fides International', 'The Apostolic Vicariate of Nyasa 1889-1935' by Fr. Roland Vezeau W.F.

The Dioceses of Malawi

Blantyre Archdiocese

Area: 3,537 sq.mls.
(9,161 sq.kms.)
Population: 3,700,000
Parishes: 36
Catholics: 651,379
Catechumens: 9,79163

History: Part of the Nyasa Vicariate entrusted to the White Fathers in 1897. The Shire Prefecture Apostolic (Southern Region & Ntcheu District, Central Region) was established on the 3rd. December, 1903, under the Montfort Fathers. Raised to Vicariate Apostolic on the 14th. April, 1908. The northern part became the Vicariate of Zomba in 1952 and the south the Vicariate of Blantyre and an Archdiocese.

Bishops: Rt. Rev. August Prezeau S.M.M. 1903-1909
Rt. Rev. Louis Auneau S.M.M. 1910-1950
Rt. Rev. John-Baptist Theunissen S.M.M. 1951-1967
M. Rev. James Chiona D.P., Auxiliary 1965, Archbishop 1968-2001
M. Rev. Tarsizio Gervazio Ziyaye D.P. 2001-present

Chikwawa Diocese

Area: 2,963 sq.mls.
(7,676 sq.kms.)
Population: 763,862
Parishes: 12
Catholics: 112,178
Catechumens: 5,318

History: The Diocese was erected as a Suffragan see of the Archdiocese of Blantyre on the 22nd. March, 1965. It covers of Nsanje District, Chikwawa District and part of Thyolo District in the Southern Region.

Bishops: Rt. Rev. Eugenius. F. J. Vroemen S.M.M. 1965-1979
Rt. Rev. Felix Mkhori D.P. 1979-2001
Chikwawa is a 'sede vacante' at present.

Dedza Diocese

Area: 1,641 sq.mls.
(4,250 sq.kms.)
Population: 826,452
Parishes: 15
Catholics: 201,549
Catechumens: 9,421

History: The Vicariate Apostolic of Dedza was erected on the 30th. April, 1956. It is made up of the two of Dedza and Ntcheu Districts and part of Salima District, in the Central Region. Dedza District had been part of the Likuni Vicariate, and Ntcheu District part of the Zomba Vicariate. It became a Diocese in 1959.

Bishops: Rt. Rev. Cornelius Chitsulo DP 1957-1984
Rt. Rev. Gervazio Moses Chisendera D.P. 1984-2000
Rt. Rev. Tarcisius G. Ziyaye D.P. Auxiliary Bishop 1992-1993
Rt. Rev. Remi Joseph Gustave Ste-Marie W.F. Auxiliary 1998, Bishop 2000-present.

Lilongwe Diocese

Area: 9,276 sq.mls.
(24,025 sq.kms.)
Population: 3,571,027
Parishes: 31
Catholics: 466,835
Catechumens: 33,696

History: The Vicariate of Nyasa covered the whole of present day Malawi and was erected on the 12th. February, 1917. Its name was changed to Likuni in 1951. It became Lilongwe in 1957 and a Diocese in 1959.

Bishops: Rt. Rev. Joseph Dupont W.F. 1897-1911
Rt. Rev. Mathurin Guillemé W.F. 1911-1935
Rt. Rev. Oscar Julien W.F. 1935-1951
Rt. Rev. Joseph Fady W.F. 1951-1972
Rt. Rev. Patrick Kaliombe W.F. 1972-1979
Rt. Rev. Matthias A. Chimole D.P. 1979-1994
Rt. Rev. Tarcisius G. Ziyaye D.P. 1994-2001
Rt. Rev. Felix Eugenio Mkhori D.P. 2001-present.

Mangochi Diocese

Area: 4,396 sq.mls.
(11,385 sq.kms.)
Population: 1,050,000
Parishes: 14
Catholics: 150,000
Catechumens: 5,025

History: The Apostolic Prefecture was erected on the 31st. May, 1969 (covers Mangochi District & most of Machinga District, north of the Shire River). It was entrusted to the Italian Montfort Fathers and became a Diocese on the 19th. October, 1973.

Bishops: Rt. Rev. Alessandro Assolari S.M.M. Prefect Apostolic 1969, Bishop 1973-present.

Mzuzu Diocese

Area: 13,728 sq.mls.
(35,555 sq.kms.)
Population: 1,100,000
Parishes: 13
Catholics: 155,000

History: The Prefecture Apostolic of Northern Malawi was erected on the 18th May, 1947. It was made a Diocese on the 3rd. March, 1961.

Bishops: Rt. Rev. Marcel St. Denis W.F. 1847-1957
Rt. Rev. J. L. Jobidon W.F. 1957-1987
Msgr. John Vincent Roche S.P.S. Apostolic Administrator 1987-1995
Rt. Rev. Joseph Zuza D.P. 1995-present.

Zomba Diocese

Area: 1,360 sq.mls.
(3,522 sq.kms.)
Population: 534,972
Parishes: 15
Catholics: 174,625
Catechumens: 2,538

History: The Zomba Vicariate was entrusted to the Montfort Fathers on the 15th. May, 1952 and it became a Diocese in 1958.

Bishops: Rt. Rev. Lawrence P. Hardman S.M.M. 1952-1970
Rt. Rev. Mathias A. Chimole D.P. 1970-1979

Notes-Abbreviations - D.P. = Diocesan Priests; S.M.M. = Montfort Fathers; S.P.S. = St. Patricks Missionary Society, Kiltegan Fathers; W.F. = White Fathers.

Source: 'Malawi Catholic Directory 1995'.

MALAWI

MALAWI - SOME FACTS AND FIGURES

POPULATION: 10,385,849 (2000 est.), 10,548,250 (2001 est.).

LAND: total: 45,745 sq.mls. (118,480 sq.kms.).

land: 36,324 sq.mls. (94,080 sq.kms.)
water: 9,344 q.mls.
(24,400 sq.kms.)

AGE STRUCTURE:
0-14 years: 45% (male 2,335,440; female 2,324,012)
15-64 years: 52% (male 2,671,580; female 2,766,560)
65 years and over: 3% (male 117,932; female 170,325) (2000 est.)

ETHNIC GROUPS: Chewa, Nyanja, Tumbuka, Yao, Lomwe, Sena, Tonga, Ngoni, Ngonde, Asian, European.

LANGUAGES: English (official), Chichewa (official, Central and Southern Regions), other include are Tumbuka (Northern Region) and Yao (Central and Southern Regions).

RELIGIONS: Protestants 34%; Catholics 28%, Muslims 16%, Animist (indigenous beliefs) 19%, others such as Hindu (mainly Indian immigrants).

Elevation Extremes: Four major topographical regions: the Lake to the east, 3,551 mls. (5,71.5 kms.) long and 1,542 ft. (470 ms.) above sea level, and the Great Rift Valley; high tableland between the Lake and the Luangwa River 4,501 to 8,002 ft. (1,372 to 2,439 ms.); the Shire Highlands Plateau 2,001 to 5,272 ft. (610 to 1,607 ms); and the lowlands of Lower River Shire Basin in the south.

The lowest point is 120 ft. (37 m.) at the junction of the Shire River (Lower River Shire Basin) and international boundary with Mozambique. The highest point is Sapatwa (Mount Mulanje) 9,850 ft. (3,002 m.).

CLIMATE: sub-tropical, the temperature ranges from 63°F (17°C) to 84°F (29°C); the highlands are cooler

than the areas around the Lake and the Shire Valley; there is a rainy season (November to May) and a dry season (May to

November); the average rainfall varies with altitude; 29 ins. (73.7 cms.) at Mangochi, 102 ins. (259.1 cms.) on the slopes of Mount Mulanje.

THE DIOCESES OF MALAWI



Sources: Aid to the Church in Need; AMECEA; Church Book of Statistics 1999; CIA - The World Factbook 2000; Fides International; WorldTravel-Guide.Net.



Key to Map

- ● ○ = Towns and Cities
- = Rivers
- = Roads and Tracks
- - - = Railways
- = District Boundaries
- - - = Regional Boundaries
- = International Borders
- Dedza = District Names
- Shire = Rivers and Lakes Names

Proclaim from the Roof-Tops

By Tom Jappani and Sr. Maggi Kennedy W.S.

Proclaim from the Roof-Tops was the theme of World Communications Day 2001. This is exactly what the Archdiocese of Mombasa does. It goes through Radio Print Media and T.V. and Video. Our great challenge is to spread the message of Christ.

Lwanga Communications is the communications department of the Archdiocese of Mombasa (Kenya). It has taken up the task of preparing communicators for today's world. As radio reaches more people than any other media in Africa, our first step was to give a course for Basic Radio skills. This was from the 12th. February to the 27th. May, 2000. The participants all have other jobs, so the course was on Friday afternoons and Saturdays. In all it lasted 21 days.

It was a partnership programme between *Langata Communications*, *Tangaza College* and the *New People Media Centre*. Brother

Finbarr Murphy also has considerable experience from South Africa, he set out the basics of Radio Script writing and looking at audiences. Sr. Patricia Kane of the *Tangaza College Department*, looked into presentation, with Sr. Paola Moggi giving practical sessions for interview recording. Brother Finbarr and Sr. Paola are now Co-Directors of the *Communications Department of Tangaza College*. Fr. Joseph Caramazza of *New People Media* and Director of their *Africa Radio Service* provided journalist skills and additional presentation skills together with the use of music and of source material. Sr. Maggi Kennedy, the Coordinator of *Lwanga Communications*, besides providing assignments, gave talks on *The Spirituality of Communications* and areas of Gospel and Church concerns, which we had made for *Vatican Radio* and the *Kenya Broadcasting Corporation*.

The course was focused on religious communication. The group was made aware that Church communications is a ministry. Their role is to be prophets heightening awareness of relevant issues in the light of the Gospel. Stress was put on the fact that they were not in the media for profit but rather to share and highlight the values of the Gospel.

Mombasa has a new F.M. radio station. Roger Stoll, the Project Manager, welcomed us and let us

share in his radio station in action. State of the art equipment was the order of the day. This is a Protestant-based project, but the emphasis is on building unity in community. So he provides the type of music preferred in the Coastal Region and focuses on local events. He did not hide the challenges to be faced, especially that of finance.

On the 29th. April, 2000, *Lwanga Communications* celebrated the Jubilee for Journalists in Mombasa. All mainstream newspapers had been invited to send representatives. His Grace Archbishop John Njenga kindly accepted to give a talk on *The Church and the Media in the light of the African Synod*. "You can be sure that if Jesus was on the earth today, he would use the media", the Archbishop said.

We were challenged yet again to be the *Voice of the voiceless* by Bertina Kagosha, one of the group.

The celebration was crowned by the traditional cutting of a cake, made to look like a radio. The jubilee Video produced by the Comboni Fathers and called *The Ram's Horn* was shown and discussed.

Despite the rain, it was a good day!

To return to the course for training communicators, the practical workshops in the field provided the down-to-earth experiences which communicators have to face. One student gathered people together to speak about AIDS in the community and what they were doing to improve the situation. It was hard and indeed, almost impossible to keep people

to the point. "Almost each interviewee was a disaster. The last one couldn't even speak in the studio", said Tom Jappani. The whole thing was a flop. "I was devastated".

Initially eight people were to join the course: a diocesan priest, a Sister, a *Youth Office Representative*, together with others who had been collaborators with the Department. Four finally passed and two others will soon. The Graduation was a colourful ceremony with a Mass celebrated by Fr. Joseph Caramazza of *New People Media Centre*. It had been quite a journey for us all, but a worthwhile one.

"We look with new eyes on the world."

"We can evaluate material and ourselves."

"We have learned to look at our own values and be challenged."

"We have gained courage and confidence."

"We are aware now that not all things in the T.V. and the radio are true."

"We will miss being together each week."

These were just some of the comments made by the participants at the end of the course. There will be more workshops to assist in bringing the Christian message to the whole

of society. We believe more and more that *Communication creates Communion*. Radio is a tool for the Gospel.

Since the course two of the participants are now working in the theological Radio Station *Baraka F.M.*. Both have their own programmes and two others are working for the T.V. Epilogues. We would like to continue with more on-going formation. The studio will now hopefully go fully digital. Training courses for 2002 are being prepared.

Our latest project is with *Baraka F.M.* in Mombasa, a Christian station run by *FEBA*,

'Christ in the world through Radio', and supported by 10 Protestant churches. We too are working with them for programmes with ethical issues. We have already prepared and aired twelve programmes on *Women and Violence* and Helplines for all the religious communities of Mombasa. The creation of *Legal Desk* for women's issues is the next step, with lawyers willing to give their time free. Sr. Maggi's Assistant, Bertina Kanaka, is doing a very good job in coordinating these programmes in English and Swahili. They are also being aired by *Vatican Radio*.

Through Women's Eyes

By Bertina Kanaka

Bertina Kanaka is a Graphic Designer and Radio Producer at the Lwanga Communications Centre.

Certainly much of African tradition is sacred, essential and good. Its positive values must continue to be respected and retained at all costs. Unfortunately there are still many negative practices and customs that hold women enslaved, that prevent her from developing fully intellectually, psychologically, socially, spiritually, politically and economically, which prevent her from walking upright with dignity and a true sense of self-worth.

Change can only come through women joining together to study these issues of domination and discrimination. Changing attitudes, beliefs, practices and

priorities, is the work of an entire community. It is a huge task and a long journey. But the first step begins with us, our family and small circle of friends. What can we do to help?

Lwanga Communications and *Baraka F.M.* thought about what could be done to help the women in Mombasa to create awareness of the problems, affecting their lives. They decided it would be through

a women's media programme. The start to breaking the silence surrounding women's problems was the introduction of *Wanawake Tusaidiane* (Women helping women), a programme in Swahili about women's issues and how they can help themselves.

In this programme which is aired every Thursday at 9.30 a.m. at *Baraka F.M.* women are asked to share the problems they face which hinder them from developing fully as human beings with dignity and pride. Possible solutions are offered by other women, advice given by lawyers and other professionals. The introduction of phone-in carelines where women can get help is another thing featured in the programme. All these are signs of hope.

Bertina Kanaka, the presenter of the programme, Sr. Maggi Kennedy, Communications Coordinator of the Catholic Archdiocese of Mombasa, together with Ben Baya, the soundman, are the people behind this production. *Lwanga Communications* makes the programme and gives the final product to *Baraka F.M.*. Women all over the Coast Province have a

chance to feel the solidarity amongst themselves, knowing they are not suffering alone and that help is just within their reach; all they have to do is ask.

The programme has been planned to deal with a different issue each month. It is divided into four parts. The first week a topic is introduced, for example, the battering of women. A real life experience is aired, or, if that is impossible a poem or a vox pop can be used.

For the second week, a professional is introduced and then interviewed. The presenter asks relevant questions and asks for suggestions as to what the women can do to stop the problem from taking its toll of suffering.

The third week is a call-in programme, where the listeners are asked to phone in with their questions, comments or suggestions on the issue at hand. Some of the questions come through the post or e-mail. An expert on the topic answers the questions.

Finally, on the fourth week, the listeners are given a solution. They see there is light at the end of the tunnel, and this is where the

phone-in carelines are introduced for the women who would like to be helped individually.

By making this breakdown of the programme we find that the women get a chance to understand the problem discussed and its implications; they get suggestions on what can be done to stop it happening and told where they can go for help. Thus we see that one way of breaking the silence is, indeed, the media.

The first programme was aired on the 8th. March, 2001, the *International Women's Day*, where the women were given a brief history of the day, the importance of celebrating it and how they could do so, and what other activities were in store for them on that day. Mrs. Seraphine Charo, Branch Secretary of *YMCA* and who is also the Coast Representative of the *Coalition of Violence Against Women* (COVAW) was interviewed by the presenter at the Lwanga Communications Studio.

The women are assured of total confidentiality when of if they send in letters about their own experiences, for some of them are really scared and feel utterly hopeless. The *Lwanga* team went ahead and contacted different organizations and religious communities so as to get support for the issues dealt with. In this way, if a Muslim woman wants advice or help on a certain problem, she can be directed to the Muslim group that has volunteered to help or a contact can be suggested where she can be assisted. This goes also for the Christian and the Hindu communities. This is done to make it as simple as possible for any woman in need out there to get help where she feels at ease.

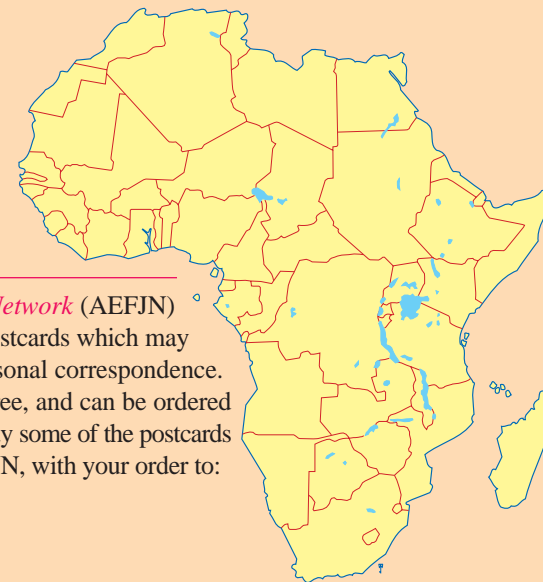
The two teams, *Lwanga Communications* and *Baraka F.M.* hope that they can touch the hearts of the coastal people and make a change for the better in recognizing the importance of women for the whole community. This would, indeed, be a leap forward!

HOME AND AWAY

ACTION FOR AFRICA

The *Africa Europe Faith and Justice Network* (AEFJN) has produced some *Action for Africa* postcards which may be used for lobbying as well as for personal correspondence. The postcards cost £1 for seven, post free, and can be ordered from the *AEFJN*. If you would like to buy some of the postcards please send a cheque, made out to AEFJN, with your order to:

AEFJN-UK Secretariat,
33 Lyonsdown Road,
New Barnet EN5 1JG.
Tel 020 8449 9244
E-mail: aefjnuk@lineone.net



The White Fathers' Web Site (UK): <http://www.thewhitefathers.org.uk>

The White Fathers' Magazine and Information England and Wales:
suttonlink@dial.pipex.com

The White Fathers' Promotion Centre Scotland: wfscotland@care4free.net



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Picture above: Part of the Women's Day gathering

GREEN MEDICINE - MOZAMBIQUE



In Mozambique a civil war raged for 17 years, ravaging the country, destroying the dispensaries; there were no medicines left, but a light still flickered in the darkness: its name was *traditional medicines*. In 1991, a year before peace was signed, the *Association of Traditional Mozambican Doctors* came into being. These are real doctors or traditional healers, using natural products like plants and clay and not witch doctors or sorcerers, who invoke the spirits.

Each month they meet (two-thirds of them men, and one third women) to share their knowledge and ideas about traditional medicine (green medicine, as it is called). **Sr. Odile Striby**, a French doctor and Missionary Sister, is always invited to these meetings and, as a result, all the participants have come to a desire to work in common, traditional medicine and modern medicine together.

Sr. Odile writes from Espungabera: For the last two years, in each of the 23 Small Christian Communities in the parish, two people have been chosen to be trained to give health-education classes. They learn about the prevention of the most common diseases (malaria, AIDS, T.B., diarrhoea etc.) and also First Aid in cases of wounds and fever. These Health Workers, as they are called, are volunteers and committed Christians. Not only do they teach, but also visit the sick to minister to their spiritual needs and to care for them at home, accompany them to a doctor if necessary and nurse them, either with *green medicines* or with modern medicine, according to the doctor's prescription.

There is a Diocesan Health Committee made up of one priest, one Sister and several lay people from each parish. Thanks to that Committee, we can receive practical formation in the use of local plants. A Brazilian Sister and a Missionary of Africa who has worked in Brazil, give regular training sessions. These

quickly turn into exchanges of knowledge about new plants, new methods of preparing the medicines and better dosage.

In every Small Christian Community the Health Workers have begun to plant herb-gardens for the fabrication of medicines. Now they

A young Spanish doctor, Conchita Montero, spent a month in community with the Sisters at Espungabera. She said it was the most beautiful experience of her life and she can't wait to go back again. The Sisters, on their side, were delighted to have her.

GREEN MEDICINE AT SCHOOL - MALI



News from Bamako, Mali

A few minutes before afternoon classes start, Oumou arrives. She is a striking teenager. Today she has very beautiful flowers in her plaited hair. She looks magnificent - but - does she really mean to come into class like that? As I give her a quizzical look, she says, "My head hurts; Granny has put this medicine on it."

In she comes. I am nervous about how the other pupils will react. Nothing happens. What

is extraordinary for me is quite normal for them.

Time goes by. The tension on Oumou's face relaxes. At the end of class the other pupils file out. Oumou remains, with a smile on her lips, as she takes out the flowers one by one from her hair. She lays them gently on a scarf. I watch. When all the flowers are on the scarf she folds it carefully and puts it in her satchel.

"These flowers have taken the pain away," she says "I will burn them at home. They can't be used a second time."

Picture above: Sr. Odile gives an anatomy class to health workers, while Conchita laughs at their surprise

Fr. Roland Champagne W.F.



Fr. Roland Champagne W.F. is the White Fathers' Provincial Treasurer and writes from Lourdel House, in Kampala, Uganda. The two boys in the photographs below are the children of Mary Gorretti Nannyombi, from Nakivubo, Kampala. They receive our magazine and asked for their pictures to be printed. The arrival of this article and the photographs are a happy coincidence. As can be seen, the boys are well looked after and have a good home. This is the sort of place that Fr. Roland and other White Fathers in Kampala are attempting to create for less fortunate children.

Greetings from Kampala ... especially from Lourdel House. I would like to thank you very sincerely for sending us the various donations received at Sutton Coldfield. I am very grateful for the interest people have shown in the needs of the less fortunate, and I thank you, our generous benefactors. We try to use their donations in the best possible way.

The money which was sent for children was given to Babies Homes, a Centre near Lourdel House where Sisters care for orphans and abandoned children. They have an average of twenty babies aged from a few weeks to six years old. Many of them are HIV Positive and die young ... others cannot find foster parents because of the HIV virus they were born with.

The money for the Poor and Starving was put in our Caritas Fund from which we assist people really in need, especially at Nsambya Hospital. Fr. Kamyia is chaplain there and is in a position to judge those who are really in need ... for medicine or food. This fund is also occasionally used for providing food for the street children when the Brother Kees Fund is too low.

The donations for the Mission Work arrived at the right moment. They helped me to finish the convent of the Good Samaritan Sisters at Kankobe. This is the place where Fr. François Payeur W.F. had built an orphanage. Thanks to the dedication and the hard work of the Sisters in charge the orphanage is going very well.



The Sisters in charge of the orphanage have good accommodation at the Centre, but three other Sisters from the same community are helping at the Parish where they have lived in mud houses for years. A new building was started but, as often is the case in Africa, at least in Uganda, the main part of the money went in the pockets of the contractor! At the request of the Sisters, and Cardinal Wamala, I got involved in that building. A grant from Washington allowed us to finish the essentials, but a lot was still to be done! In order to have a decent convent quickly, I put your generous gift at the disposal of the Sisters. This will be the first and only convent the Good Samaritans Sisters will own. They are very proud of it.

I am also very interested in finishing the convent as the Superior General is ready to make a few Sisters available for the Primary and Secondary Schools of the Parish as soon as a decent housing is available. These schools provide education for the children of the orphanage. If the standard of the Primary School is not bad but that of the Secondary is very poor. I wish to improve both ... it will also be a great contribution to the local rural community.

Most of my time is spent working with the Street Children programmes of the late Bro. Kees Dielemans. Kees was involved in many things. We have looked rather closely at the different groups he was assisting and now limit ourselves to the most needy ones.

Our top priority goes to the Street-Girls. Kees was a pioneer in that apostolate and he wished that something be done for these girls. Taking this into account, as well as the readiness of the Good Samaritan Sisters to involve themselves in that apostolate, and the fact that no other N.G.O. is caring for such girls, we have

made it our top priority. Hopefully we will make good progress.

At present we have two centres, one is in Kankobe with a hundred orphans and street girls, and the other is in Kampala with sixty older girls. We would like to make the second one a real home where girls would live for a

Picture above: Michael, who is seven years old

time ... until they can be properly reintegrated into society and the city. As Kampala city was their previous home they will probably never go back to the village! In this way we hope to be able to find out their interests and talents of each one and help them to develop their gifts.

There are also a good number who left school too early for various reasons - not for the best reasons! They have now settled down and would like to continue their education. **Kankobe Primary** and **Secondary Schools** would offer great possibilities if we can get the Sisters

into these schools and a dormitory to accommodate the girls. They could then be fully integrated into the present set-up of the orphanage under the responsibility of the **Good Samaritan Sisters**. I intend to make a request from Rome for these girls ... it could probably fit in their distribution programme! Let us hope.

Many thanks to you for making this possible. We are very grateful and assure you of our prayers to all your generous benefactors ... and continue to keep you in touch with Uganda.

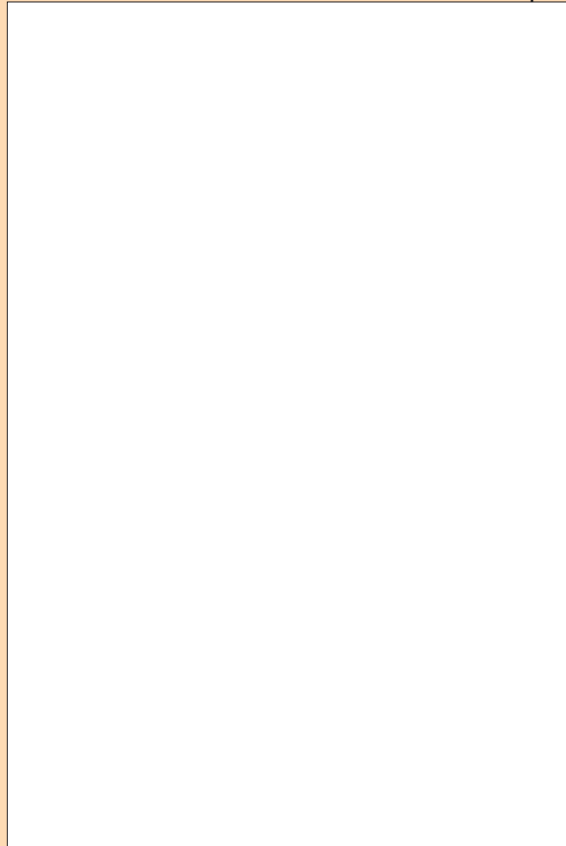
SISTER FILOMENA PEREIRA W.S. R.I.P.

Sr. Filomena Pereira W.S. R.I.P.
1935-2001

Filomena's strongly Christian parents, born in Goa, India, had settled in Kenya. Filo was their especially-loved firstborn, a premature baby, kept alive by hotwater-bottles, prayer and her own innate fighting spirit. There was no special care unit for premature infants in the hospital in Nairobi at that time.

Four other children followed. When a sudden illness robbed their father of his employment, hard times followed. Filo, who had finished her schooling at Star of the Sea School, run by our Sisters, was working at the time and spontaneously handed over to her father all that she earned and took on other jobs in order to help the family. Thanks to her generosity and that of Joe, the eldest boy, the other children were able to finish their education.

By the time Filo was 30 years old and her family no longer needed her, she felt free to answer the Lord's call to join the Missionary Sisters of Our Lady of Africa. Her



decision came as a shock to everyone. Her mother especially grieved to see her eldest daughter leave Kenya for England, where Filo did the first two years of her religious formation at Holmwood, Surrey. Sr. Mary Brocklehurst was her novice mistress. Many years later, when both of them found themselves at West Wickham Nursing home, Filo, with her usual sense of humour, used to say their roles were reversed. At the novitiate Mary was the guide, and then, at the Nursing Home, it was Filo who guided Mary around.

After her first profession in 1968, followed by her Juniorate in London, she served in the British Province, doing the book keeping for the Treasurer, before she finally returned to Kenya, her home country.

Filo spent most of her missionary life in Kitale (1974 - 1980) where she worked in a Catechetical Centre. Filo made many friends and worked closely in the organizing of the courses and keeping the accounts. She was also responsible for the upkeep and maintenance of the house and Centre, always showing great determination and energy.

In 1980 Filo left for her tertianship, a period of intense religious formation in Rome. It was here that she started feeling arthritic pains; she was anxious to get cured in order to return as soon as possible to Kenya. She did in fact return for a short spell of time but had to go back to Rome, where her condition deteriorated in spite of consulting various specialists.

She eventually was sent to the U.K. in 1986 and was a member of the Cleves community in East Molesey. There she seemed to cope better with her ailments. Eventually when the Home in Cleves was to be closed, she and four companions were transferred to West Wickham Nursing home in 1994. Leaving

the community was a wrench but, like the others, Filo faced it bravely with her usual spirit of faith.

In West Wickham, Filo lived a threefold family dimension: she remained very attached to her family and was deeply loved by them; she always showed great interest in the life of her religious family, the MSOLA; she was involved in the life of the nursing home; the staff and residents were the members of this new family. She liked to go and pray with and sing to those who were more in need of support and encouragement.

In spite of her disabilities, Filo had a truly fighting spirit; she liked to argue with people and boss them around. She enjoyed teasing and being teased. This enabled her to live fully in spite of the severe pain and suffering she had to bear. It was a privilege to visit Filo who, in body as well as spirit, was so conformed to Christ crucified. She had a childlike, direct way of talking to the Lord, in whom she trusted in spite of all.

When the end was approaching, we felt we should inform the family, but, unselfish to the end, she insisted that we should not spoil the family reunion in Australia where they had gathered for a wedding.

After excruciating sufferings, only partially relieved by drugs, Filo died peacefully on the 21st. October, 2001.

The large West Wickham chapel was full to capacity for the funeral. Her threefold family and friends; relations, Sisters, staff and patients, came to say "Au Revoir" to Filo who had inspired and endeared herself to so many.

'When the earth shall claim your limbs, then you shall truly dance.' From *The Prophet* by Kahil Gibran, quoted at Filo's Requiem Mass.

May She Rest in Peace

Let Us Pray

For the following who have died recently:

Mrs Olive Anderson, 9 Langley Gardens, Cliftonville, Kent.
 Mrs Avery, Coombe Lane, High Wycombe, Bucks.
 Mr Gerard Barry, Abbeyfield, Halsall Lane, Formby, Liverpool.
 Mrs M Bayne, 7 Milrig Road, Rutherglen, Glasgow.
 Mrs Joan Benzie.
 Mr Frank Black, 86 Paignton Avenue, Northumberland.
 Mrs Catherine Boyle, 51 Havelock Road, Birmingham.
 Thomas I Brady, 621 Carntyne Road, Glasgow.
 Mr W H Bramwells, Garden Cottage, Mill Road, Haleworth, Suffolk.
 Mr George Brown, 35 Hertford, Allerdene Estate, Gateshead. (Uncle to Fr Tom Cummins W.F.)
 Bobby Brown, East Kilbride.
 Mr Robert Brown, 52 Glen Cannich, East Kilbride.
 Mrs Eileen Elizabeth Burke, 343 Trelawney Avenue, Slough, Berkshire.
 Mrs Gladys Cannon, 3 Brereton Avenue, Wavertree, Liverpool.
 Mr James P Clarke, 60 Honeywood Close, Portsmouth.
 Mr Henry J Cooke, 30 Galloway Avenue, Castle Bromwich, Birmingham.
 Mr F G Claxton, 191a Highfield Lane, Chesterfield.
 Mrs Patricia Conolly, Asholme Close, Bromford Bridge, Birmingham.
 Mrs De Burgh, Orchard Cottage, Petworth, West Sussex.
 Mr Dennis Docherty, 8 Alliance Street, Stockton on Tees, Cleveland.
 Mrs Sylvia Doreen Doran, formerly of 19 Serpentine Road, Selly Park, Birmingham.

Miss Joan Doyle, 69 Mellor Street, Stoke on Trent.
 Bill & Mai Duffy, 331 Wellshot Road, Glasgow.
 Mrs Betty Dunleavie, 56 Niddry Road, Winchburgh, West Lothian.
 Colonel & Mrs Fairlie, Rose Cottage, Petworth, West Sussex.
 Mrs Margaret Featherstone, 9 Annandale Way, Moffat, Dumfries-shire.
 Mr Charles Flood, 7 Coppice Drive, London.
 Mr J A Flynn, 11 Buckle Avenue, Cleator Moor, Cumbria.
 Mrs Ellen Forrest, 47 Bullfinch Lane, Sevenoaks, Kent.
 Michael Gallagher, Spateston, Johnstone.
 Mrs T C Gibson, 3 Sea View, Mornington, Co.Meath, Eire.
 Mr Christopher Gill, 17 Armadale Avenue, Blackley, Manchester.
 Mrs Christina Graham, Nazareth House, Cardonald, Glasgow.
 Miss M Graham, 5 Woodgreen Avenue, Kings Park, Glasgow.
 Mrs Mary Green, 1 Linwood Road, Birkenhead, Merseyside.
 Mrs Mary Green, Croston Park, Town Road, Croston, Preston.
 Mrs Anne Harrison, Dunkirk Street, Manchester. (mother of the late Fr Alf Harrison W.F.)
 Mrs Eileen Harris, 36 Sunnybank Road, Port Talbot, West Glamorgan.
 Mrs Winifred Hooren, 16 Swaffham Road, Thetford, Norfolk.
 Fr Michael Hopley O.S.B, Ealing Abbey, London.
 Mrs B Howarth, 52 Walmley Road, Sutton Coldfield, West Midlands.
 Mrs Ibison, 1 Church Lane, Preston.
 Mr John Ingham, Isle of Man. (previously Glasgow)

Mr Thomas J Jennings, 145 Myrtleview Road, Glasgow.
 Mr Kevin Kavanagh, Summerfield House, Broxton, Cheshire.
 Mr Arthur Kelk, 33 Morton Gardens, Nottingham.
 Mr Austin Kelly, 20 Duchy Street, Stockport.
 Mr John Kelly, Charles Street, Royston, Glasgow.
 Mrs Rose Kershaw, 22 Guildford Avenue, Bootle.
 Gerard P J McCall, 1 Willwood Road, Branchalwood, Wishaw.
 Michael McCarter, South Queensferry, Edinburgh.
 Michael McComiskey, 8 Mansfield Court, Bathgate.
 Miss Nora McHugh, 6 Hawley Road, Falkirk.
 Anna Maria McInerney, Aberdeen.
 Mrs Mary McLaren, 3 Blackcroft Terrace, Salsburgh.
 Mr C McMahan, Mountephraim Road, Streatham, London.
 Mr Edward Morris, 122 Devon Avenue, Cheltenham.
 Mrs Frances Noke, 37 Brooks Lane, Bosham, Chichester.
 Mrs Margaret Nolan, 15 Rupert Street, Wigan, Lancs.
 Mr Desmond O'Donnell, Knightswood, Glasgow.
 Rev. Michael O'Meara, St Joseph's Home, Harborne, Birmingham.

Mr Patrick, Woodburn Avenue, Airdrie, Lanarkshire.
 Mrs B Ridge, 44 Blessbury Road, Edgware, Middlesex.
 Mr Edwin Riley, 112 Greencroft, Penwortham, Preston.
 Mrs Vera Sanders, 6 Ivychurch Gardens, Margate, Kent.
 Mrs Alice Simpson, 8 Green Drive, Clitheroe, Lancs.
 Mr Walter S O Simpson, 45 Grosvenor Drive, Hornchurch, Essex.
 Mrs Ann Somerville, 6 North Road, Fauldhouse, West Lothian.
 Mr Basil Steels, 1 Harrow Road, Slough, Berks.
 Mr J Thomson, 3 Cambrian Avenue, Vicars Cross, Chester.
 Mr John Patrick Traynor, 25 Lord Street, Hindley, Wigan, Lancs.
 Mrs C Walker, Strachan House, Craigmock Road, Edinburgh.
 Mrs Mary Doris Wallace, 3 Blunt Avenue, Chesterfield.
 Miss Christine Watson, West Yorkshire.
 Miss M T R Wheaton, Burr Hill Chase, Southend on Sea, Essex.

† THE OBITUARY LISTS †

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

Issue No.	Months	Latest Date
363	April-May 2002	16th. January, 2002
364	June-July 2002	10th. 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 these dates, if not we will include the names 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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