

# White Fathers - White Sisters



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

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**EDITORIAL**

The three sections to 'Islam Through the Years - Part 3', the main article in this issue, which are an attempt explain further the purpose of Islam-Christian dialogue. Algeria is one place where this dialogue is carried out by dedicated people at great cost. Thankfully, as we go to press, there are signs that this work, and that of others of good will, are bringing peace about. In the article 'Incarnation - Inculturation' Fr. Nico de Bekker W.F. shows a practical way of spreading the Gospel. Taking up the examples found in Medieval art as a means of education, the talents of a present-day African artist brings the Christian message vividly to life in the local culture.

As with the rest of our magazine the article 'Diary of a Christian Missionary' tells of the experiences of John Milne, a young lay-missionary, in Uganda today. What is seen in John's article and in 'Home and Away' expresses the missionary vocation in many ways. In this context let us wish Fr. Leonard Hategekimana W.F. every success in his new missionary life. There are many people involved behind the scenes in making sure that our magazine reaches you and one of these was Mrs. Joan Trenchard. Joan has worked in our Sutton Coldfield office for more than twenty years and retired at the end of July. We thank Joan for her dedication and all the work she has done for us, and would like to wish her a long and enjoyable retirement.

This is the last issue before the start of the next Millennium which will contain text. All those involved with the magazine would like to wish you a happy New Year and a blessed start to the next thousand years of Christianity.

Finally we would like to remind you of our Web site - see also page 27. We hope that this site will continue to develop. We will keep you informed of any changes and welcome any comments you may have. The site's address is below:

Web Site - <http://dSPACE.dial.pipex.com/suttonlink/index.html>

**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

# Islam Through the Years - Part 3

The following short articles are part three of the series 'Islam Through the Years'.<sup>[1]</sup> This part consists of 'Some Notes on Algeria', 'The Meaning of the Presence of White Fathers in the Maghreb and in Situations of Danger' and 'The Testament of Dom Christian de Chergé'. This is a further attempt to shed light on why there is hope when people of 'good will' who wish to continue an inter-religious dialogue, even in the most difficult of circumstances. Often those who carry out this work do so in full awareness of the dangers involved and a full knowledge of the historical background of the situation

## Some Notes on Algeria

By Fr. Bill Turnbull W.F.

### THE WHITE FATHERS IN ALGERIA

The White Fathers were founded in 1868 by Cardinal Charles Lavigerie, who was the then Archbishop of Algiers. The Society has been in Algeria since 1873 and the country was the starting-point of much of its work and from where it has spread to twenty-three African countries.

The first White Fathers' caravan set out from Metlili (20 miles south of Ghardaïa) on 14th. January, 1876, in an attempt to reach the 'French Sudan', in West Africa. It consisted of Fr. Alfred Paulmier, Fr. Pierre-Loui Bouchand, Fr. Philippe Ménoret and El Hadj ben Beker (a Chaamba). All were killed by Tuaregs a few days later near El-Golea. Five years later, on the 21st. December, 1881, another caravan set out. This time they, Frs. Louis Richard, Gaspard Morat and Alexis Pouplard, were killed between Rhadames and Timbuktu.

Over the years since then the White Fathers have always been present in Algeria. They were involved in education, such as technical schools which were nationalised in 1975. At present there are thirty White Fathers in Algeria. They are involved in the cultural and social fields, the pastoral care of the local Christians and in inter-faith dialogue.

### TRAGEDY AT TIZI OUZOU

On the morning of the 27th. December, 1994, an armed band broke into the White Fathers' house at Tizi Ouzou, about sixty miles east of Algiers. They shot dead the four priests who were there. Those murdered were Fr. Christian Chessel (36), Fr. Alain Dieulangard (75) Fr. Jean Chevillard (69) and Fr. Charlie Deckers (70).

Fr. Alain Dieulangard had been in the Kabylia region since 1950.

Fr. Jean Chevillard arrived in Algeria in the 1950s, and had been the Superior of the White Fathers in Algeria for six years.

Fr. Christian Chessel had made his final commitment to the White Fathers Society just three years before his death.

Fr. Charles Deckers, from Belgium, was based in Algiers and had spent most of his life in Algeria. He arrived in the Kabylia region in 1955 and was just visiting the community.

### THE CISTERCIAN-TRAPPIST AT TIBHIRINE

On the night of 26-27 March, 1996, seven monks were abducted from the monastery of Our Lady of Atlas at Tibhirine, seven kilometres south of Médéa. They were kidnapped and held by the GIA who wished to exchange them for prisoners. On 21st. May the GIA announced that they had killed the monks, but their bodies were not found for several days (30th. May).



The monks were Fr. Christian de Chergé (59), Br. Luc (Paul) Dochier (82), Fr. Christophe Lebreton (45), Br. Paul Favre-Miville (57), Br. Michel Fleury (52), Fr. Bruno Lemarchand (66), and Fr. Célestin Ringard (62). All of the monks were well aware of the danger they faced since guerrillas had already raided the monastery in 1993.

Fr. Christian de Chergé was the Prior of the monastery, which he had entered in 1969. He was certainly familiar with joys and sorrows of Algeria as he was born into a French family and brought up in the country. Fr. Christian even did his National Service there during the Algerian war of independence. He studied the

Arabic language and culture with the White Fathers, at PISIA in Rome, before beginning his work in Islamic-Christian dialogue.

**Br. Luc (Paul) Dochier** was a medical doctor and he arrived in Algeria in 1946. He was born at Bourg-de-Peage, in the Drôme region of France, and joined the Cistercians after being a military doctor during the war.

**Fr. Christophe Lebreton** was from Toussaure, Drôme, France, and was the subprior and novice master. He arrived in Algeria in 1987 and had also done his National Service in Algeria where he taught and helped out with handicapped children. It was during this time, 1970, that he first visited Tibhirine.

**Br. Paul Favre-Miville** went to Algeria in 1989. Br. Paul helped in a local farming co-operative and had set up an irrigation system.

**Br. Michel Fleury** entered the Bellefontaine Abbey in 1980 and arrived in Algeria in 1984. He was born in Pontchâteau (Loire Atlantique) and became a machine-worker in Marseilles before joining the Brothers of Prado. At Tibhirine he worked in the kitchen and around the house.

**Fr. Bruno (Christian) Lemarchand** was superior of the annex house in Fès, Morocco, and was only visiting at the time of the abduction, though he has been based in Tibhirine before. His knowledge of Algeria began in his childhood. His father was an army officer who had been posted to Algeria.

**Fr. Célestin Ringoard** arrived in Algeria in 1986. He too had a long standing knowledge of the country and had served in the Medical Corps during the Algerian war. He was the organist and choir master at Tibhirine.

#### SIGNS OF HOPE

Some sources estimate that as many as one hundred thousand people have been killed in the violence since 1992. In comparison to this the deaths of Church personnel may seem

insignificant, but one death is one too many. Those who have died, as may be seen in the following pages, would not have wished to have been picked out for praise. They would rather be remembered for their efforts to witness to the Gospel of peace and as signs of mutual understanding in bringing unity to a divided Algeria.

An attempt at 'national reconciliation' has taken a step further forward with the government declaring an amnesty. This has meant that several thousand people were freed in the first days and, eventually, possibly up to twenty thousand, who have been jailed for political offenses. In broad terms the people covered by the amnesty are members and supporters of the Islamic Salvation Army (AIS), which is the military wing of the Islamic Salvation Front (FIS), those who do not have 'blood on their hands', and possibly those 'extremists' who are still at large. Mr. Abdelaziz Bouteflika, the President of Algeria, announced the amnesty to coincide with the 37th anniversary Algeria's of independence - 3rd. July, 1962.

The FIS and the AIS have called a ceasefire and agreed to stand by the outcome of a referendum to decide the country's future. FIS were on the way to win the National Assembly elections in 1992 when they were annulled. President Bouteflika described the cancellation of these elections as an "act of violence" against FIS. So far, July, 1999, the Armed Islamic Group (GIA) have not yet joined in the process. They have also threatened to carry out acts of terrorism in Belgium and France if their imprisoned supporters are not included in the amnesty.

Hopefully this move by the government will bring the seven-year civil war to an end and give Algeria's people peace for the start of the new millennium.

## The Meaning of the Presence of White Fathers in the Maghreb and in Situations of Danger

By Fr. Etienne Renaud W.F.

The theme originally suggested to me was, 'Why do the White Fathers stay in Algeria?' I thought however that instead of limiting my reflection to the straightforward question of staying or leaving, I might enlarge the topic somewhat. It is also good to bear in mind that it is unfortunately not only in Algeria that White Fathers live in great insecurity. It was the case in Beirut, in Uganda in the 1980's, and in 1994 in Rwanda, where two of our confrères were killed. <sup>[1]</sup> The repercussions of the Rwanda conflict continue to be felt in the widespread instability of the whole of the Great Lakes Region, where our confrères [White Fathers], the Church and all the people are obliged to live in a climate of danger which puts a great strain on everyone's nerves.

Although our main concern is with Algeria, in the background will always be all those other situations of risk. I would also like to place our concern with Algeria in the wider context of our presence in the Muslim Maghreb, the region in which our Society was born and which will always remain for us a land of predilection.

It might be felt that there is something vaguely improper about someone who is living peacefully in Rome venturing to offer opinions on faraway situations of danger. That is why I have tried as far as possible

in this talk to listen to those directly involved, and especially to those who have given their life for Algeria.

#### NO READY-MADE SOLUTIONS

On 20 January 1995, less than a month after the murder of our confrères, <sup>[2]</sup> the General Council addressed the following message to all the White Fathers in Algeria: 'We have been deeply moved by the courage you have shown in your response to this dramatic situation ... You continue as free men to follow the road of friendship and solidarity. In the face of all the threats, you are naturally torn



Sources: 'A Heritage Too Big For Us', 'Cardinal Lavigerie - Churchman, Prophet and Missionary' by François Renault W.F., *The Times* (Sunday & Daily), *The Telegraph* (Sunday & Daily), *The Independent*, *The Guardian*, *The Observer*, *Voice of America* and various Wire Services and Web Sites

A family in the Kabylie region



between the wish to remain with those who have welcomed you as brothers and what seems 'the reasonable decision' to leave ... Through you we still remain present in Algeria. After much prayer and reflection in the General Council, we confirm your choice. At the same time it is important that each feel free to decide his own situation for himself.' ('Petit Echo', 1995/3, pp. 114-6) It should be noted that everyone is involved in this reading of the situation. It strengthens the cohesion of the group, not only at the level of the White Fathers but at that of the whole local Church, which in such circumstances re-forms itself around its pastors.

There is never any question of seeking martyrdom. As a Cistercian Abbot remarked: "The Order does not need martyrs but monks."

There can be moments in which circumstances seem to take our decisions for us, obliging us to make changes and re-groupings.

In short, we have to respond to a situation which is in permanent evolution and which calls for flexible decisions. There are no final responses, applicable to all circumstances.

#### IN THE SPIRIT OF THE INCARNATION

It was important to clarify this point at the beginning. We may now consider the deep reasons which lie behind our willingness to face risks. The inspiration of every missionary life is the Incarnation of Christ who united himself with mankind even unto death. A fortnight before his death,<sup>13</sup> Father Christian de Chergé said to a group of Christians in Algiers: "We must find in the Incarnation the real reasons for our paschal presence in Algeria." ('Sept Vies pour Dieu et l'Algérie, Bayard/Centurion, Paris, 1996, p. 205)

One theme of which the local Church has gradually become more and more aware is the Biblical concept of 'covenant'. The General Council of the White Sisters wrote to the

Sisters in Algeria on 4 September 1990: 'Thank you for the covenant you have made with the Algerian people in the name of your faith in Jesus Christ. It is a covenant which, through your presence, we sign with you.' When the monks of Tibhirine decided to remain in their exposed situation in the Medea region, they found a further reason for their decision in their vow of stability, referred to by the Abbot General of the Trappists, Dom Bernard Oliviera. The previous year, Bishop Claverie<sup>14</sup> had written in the same sense: 'We are neither prophets, nor fanatics, nor heroes, nor slaves. But we have forged with the people of Algeria relationships which nothing, not even death, can dissolve. In this we are no more than disciples of Christ.' (Claverie, 'Lettres et Messages d'Algérie', Karthala, Paris, 1996, p. 172)

This covenant knows no limits and is given free. Let us listen again to Bishop Claverie: "We are like people sitting sad and helpless at the bedside of a sick person, unable to do anything more than hold his hand and sponge his forehead. We give time, during the last moments of life, simply to be present, with no other aim but to say: The feast is over, but I am with you still. I wish to be present at your suffering. It is a useless presence, you may say, but it is the gift of true love. It is the proof that the Church is not here for its own benefit."

At the centre of all this, there is Christ, defenceless before all the violence unleashed upon him: "In his flesh, he has killed hatred." The weakness of the apostle was meditated upon by our confrère Christian Chessel some months before his death: 'Christ was never more Saviour than on the Cross. It was in this extremity of weakness that he saved the world. It is for that same purpose that he asks us to follow that same path. It is because we are ourselves weak that we are able to see with different eyes those who come to us in their weakness. We are able to receive them and

listen to them. They look to us for understanding, and once they have the sense that they are understood, they know that they are loved. This is what is asked of us: to be attentive and respectful witnesses of the drama taking place around us. Because we live our weakness with those others, because we are not afraid of being weak, we are able to bear witness to the faith which animates us. We show forth the strength dwelling in the midst of our weakness, the strength which relies on God.'

#### THE CHURCH PRESENTS ITS LETTERS OF CREDIT

The Algerians recognize all this: "You have chosen to be on the side of the oppressed." It is perhaps cause for astonishment that at no moment in its history has the Church given such a clear witness of what it should be, the bearer of the Christian message in all its purity.

In the midst of trial, the Church finds both its legitimacy and its credibility. As Archbishop Teissier of Algiers said: "As a result, there are many Algerian friends for whom we have now become the Church of Algeria."

In his will Father Christian de Chergé speaks of the forgiveness granted in advance to 'the last-minute friend who did not know what he was doing.' I felt in these words an inspiration which did not come 'from flesh and blood' but

from somewhere much higher, from the innocence of creative love. Forgiveness is truly at the heart of the Christian vocation.

We read in a letter written by an Algerian mother to Archbishop Teissier: 'After the tragedy, after the sacrifice lived by you and by us, after the tears and the message of life, of honour, of tolerance, bequeathed by our brother monks to you and to us, I decided to read Christian's will aloud to my children. I read it with a full heart, for I felt that it was addressed to us all. I wanted to tell them about this message of the love of God and men. Christian's will is more than a message, it is an inheritance. She concludes: 'Our thanks to the Church for being present among us today.'



## A WITNESS IN MUSLIM TERRITORY

In our Society, we hear less often these days: “What are you doing in North Africa? Why are you wasting your time, when there are no conversions? What is the point of it all?” The Council has been a great help in opening our minds, in making us realize that dialogue with other religions is an integral part of the Church’s mission. God takes no account of the barriers which men erect between themselves, and the mission of the Church is to bear witness to the universal love of the Father. How can the Church then refuse to take an interest in a billion human beings on the grounds that they are Muslims?

I would like to invite you to look beyond the militant Islam which makes the headlines and which I call ‘Islam of the Trumpet’. Behind this façade there is a much more subtle reality. We may deplore the hardening of Islam, but we should realize that many Muslims deplore it no less than we do. Interesting developments are beginning to take place, and I would like to mention a few.

The Church’s work is directed above all to changing people’s consciousness. In the face of violence, she has borne her own witness of non-violence. But changes are also perceptible in more peaceful situations. In Tunisia, for example, ‘Mediterranean culture’ has become the fashion. People speak of their Punic origins, of St. Augustine as a North African thinker. The development in communications has been important here, especially

in University circles. Renewal and openness are to be expected more among the graduates and students of the modern University than in the ranks of the traditional establishment.

Here are some facts:

- A Father from IBLA <sup>[5]</sup> was consulted concerning the revision of history school textbooks and of the religious syllabus. The authors wanted to know whether the presentation of Christianity was satisfactory.
- A Christian-Islam Research Group is continuing its efforts to explore common themes.
- I had the opportunity last year of taking part in a televised debate in Morocco on dialogue between monotheistic religions.

Meanwhile there are all the friendships which harvest the fruits of long years of presence and sharing.

## RENEWED FIDELITY

I would like to conclude on the note of fidelity, for it sums up the whole attitude which the Church in the Maghreb is seeking to make its own. Fidelity in times of trial is called for not only in Algeria but also in Rwanda, Burundi, Congo. This fidelity refers in particular to the insights of Cardinal Lavigerie concerning our vocation as witnesses in the Land of Islam.

Like yourselves, each time I hear of the violent death of a missionary I am reminded of my own duty of faithfulness. Solidarity with our brothers summons us to daily faithfulness in our own lives, in this particular corner of the vineyard where the Lord invites us to participate in the construction of the Kingdom.

## FootNotes

This article originally appeared in ‘Petit Echo’, 1999/1, pp. 19-23. Fr. Etienne Renaud W.F. is a former Superior General of the White Fathers and spent many year in Yemen. At present he is teaching at the Pontificio Istituto di Studi Arabi e d’Islamistica (PISAI) in Rome.

[1] The two White Fathers killed in Rwanda were Fr. André Caloone (at Ruhuha on 7th. April) and Fr. Joaquim Vallmajo (at Byumba at the end of April). [2] See pages 4-6; [3] See pages 4-6; [4] Mgr. Claverie, Bishop of Oran, was killed by a bomb on 1st. August, 1996; [5] IBLA is the ‘Institut des Belles Lettres Arabes’ in Tunis.

## The Testament of Dom Christian de Chergé

When an “A-Dieu” takes on a face.

If it should happen one day - and it could be today - that I become a victim of the terrorism which now seems ready to engulf all the foreigners living in Algeria,

I would like my community, my Church, my family, to remember that my life was given to God and to this country.

I ask them to accept that the Sole Master of all life was not a stranger to this brutal departure.

I ask them to pray for me - for how could I be found worthy of such an offering?

I ask them to be able to link this death with the many other deaths which were just as violent, but forgotten through indifference and anonymity.

My life has no more value than any other.

Nor any less value.

In any case it has not the innocence of childhood.

I have lived long enough to know that I am an accomplice in the evil

which seems, alas, to prevail in the world, even in that which would strike me blindly.

I should like, when the time comes, to have the moment of lucidity

which would allow me to beg forgiveness of God and of my fellow human beings,

and at the same time to forgive with all my heart the one who would strike me down.

I could not desire such a death.

It seems to me important to state this.

I do not see, in fact, how I could rejoice if the people I love were to be accused indiscriminately of my murder.

To owe it to an Algerian, whoever he may be, would be too high a price to pay for what will, perhaps, be called, the ‘grace of martyrdom’, especially if he says he is acting in fidelity to what he believes to be Islam.

I am aware of the scorn which can be heaped on Algerians indiscriminately.

I am also aware of the caricatures of Islam which a certain islamism encourages.

It is too easy to salve one’s conscience

by identifying this religious way with the fundamentalist ideologies of the extremists.

For me, Algeria and Islam are something different: they are a body and a soul.

*The statue of Notre Dame d’Afrique in the Basilica of the same name in Algiers.*



I have proclaimed this often enough, I believe, in the sure knowledge of what I have received from it, finding there so often that true strand of the Gospel, learnt at my mother's knee, my very first Church, already in Algeria itself, in the respect of believing Muslims. My death, clearly, will appear to justify those who hastily judged me naive, or idealistic: "Let him tell us now what he thinks of it!" But these people must realise that my avid curiosity will then be satisfied.

This is what I shall be able to do, if God wills - immerse my gaze in that of the Father, and contemplate with him his children of Islam just as he sees them, all shining with the glory of Christ, the fruit of His Passion, and filled with the Gift of the Spirit, whose secret joy will always be to establish communion and to refashion the likeness, playfully delighting in the differences. For this life lost, totally mine and totally theirs, I thank God who seems to have willed it entirely for the sake of that **joy** in everything and in spite of everything. In this **thank you**, which sums up my whole life to this moment, I certainly include you, friends of yesterday and today, and you, my friends of this place, along with my mother and father, my sisters and brothers and their families, the hundredfold granted as was promised! And also you, the friend of my final moment, who would not be aware of what you were doing. Yes, I also say this **Thank You** and this **A-Dieu** to you, in whom I see the face of God. And may we find each other, happy good thieves, in Paradise, if it pleases God, the Father of us both. Amen. (In sha 'Allah).

Algiers, December 1, 1993 - Tibhirine, January 1, 1994.

The 'Testament of Dom Christian' is from 'A Heritage Too Big For Us', Volume 1, pages 45-46. The rights belong to the 'Association des Ecrits des Sept de l'Atlas' and the Testament is reproduced by kind permission of the Cistercian Monks of Sancta Maria Abbey, Nunraw. 'A Heritage Too Big For Us' (Vol. 1 & 2) may be obtained from: the Sancta Maria Abbey, Nunraw, Garvald, Haddington, Scotland EH41 4LW.



The picture above is of the roof tops at El Oued

## Incarnation - Inculturation

By Fr. Nico de Bekker W.F.

A rather large church had been built at Ukirigulu, in Bukumbi Parish, Mwanza Archdiocese in Tanzania. It was ready for the blessing by His Grace the Archbishop Anthony Mayala on 17th. December, 1993. It was a festive occasion, of course, but I was not so happy because the walls were still only plastered with cement and looked a drab grey. At about the same time a priest-friend of mine in the Netherlands asked me if I had a project for which he could find funds. I asked him to help me out for painting the walls with some Biblical scenes. I had already seen murals in a church of the neighbouring parish, Nyakato, done by an African artist. He had received some training from Danish people, who are regular visitors to Bujora parish, where they study and promote the local traditions of the Sukuma people, one of the largest

tribes in West Tanzania. Charles Ndege, a young promising African artist, followed another session with these Danish people before he started in Ukirigulu church. He was asked to paint a Christ of the faith, not a historical Christ as such, who belongs to all people and is not like the European Christ of the pictures former missionaries had brought with them.

The results were marvellous, Christ and His apostles were painted in the same colour as the people who fill the church every Sunday. My Bukumbi Parish Priest initially did not think much of having the church decorated. But, long before the artist had finished painting the Last Supper, he enthusiastically took the painting as an example of his preaching on inculturation which the Archbishop had just started to emphasise. It gives an idea

The Last Supper



how Christianity should be lived in an African environment. Christ is there among His people of that village. The head of the person at Christ's right hand is that of the local Catechist and the man with a necktie is the chairman of the local Parish Council..

The words **Incarnation** and **Inculturation** may overlap one another but they are not identical. In Swahili, the common language for all tribes in Tanzania, they have a word for each idea. The wonderful results became still clearer when Charles Ndege created Jesus on His visit to Mary and Martha. You see an African rural house in which Mary Magdalene and Martha shelter from the sun and rain and pass the night. Behind Mary you see a child, a shy allusion to Mary's former life or a child of relatives that helps them out by running small errands. Martha is kneeling before Jesus, as it is the African custom when making a request. In these murals the artist is at his best. He succeeded with his

idea that Christ is the Redeemer of people of all times.

The people were very happy about the murals. Many of them, especially women, are still illiterate, and like the paintings and statues in the Middle Ages they are a sure way of teaching: *Biblia pauperum*, the Bible of the poor. Even those who know the 'three Rs' were attracted. They told me that they paid more attention to what was painted than to what was happening at the altar. To my delight they looked more at those pictures than they listened to what was explained in sermons. An added bonus was that with all those paintings the building was more attractive.

In his free time the artist took to following his fantasy, and characteristically he presented me with a drawing of a **Dance of the Witches**. As an African priest once told me, the belief in witches and spirits is still one of the major obstacles for the Christian belief to take root.

And so it was natural for him to return to this subject for making something to his own liking. Charles is a real artist who works when inspiration works. Often he worked at night when no one was around to disturb him with noise or a conversation. And creative work is really tiresome.

Despite the positive side we should not think that all people are in favour of **incarnation** and **inculturation**. In Bukumbi parish church there is a statue of Our Lady carrying the Child Jesus on her back, as all African women do. Already in 1964 the then Parish Priest of Bukumbi requested a local man with artistic gifts to carve that statue. Although this man had no formal artistic education he managed to carve an impressive statue from a heavy log of wood. Without any polishing or varnish it was placed in the church. Many people did not like it in front next to the sanctuary. So another Parish Priest put it in the back of the church and a plastic statue of Our Lady, really kitsch, was put in front for people to satisfy their veneration. My Parish Priest gave the **Our Lady of the Inculturation** some colours and we put it in front again. Some time later, when the church wall needed repainting, the statue was temporarily removed. We saw to our astonishment that the kitsch statue was again put at the front and

the statue of the inculturation was relegated to the back of the church. Without having any discussion about it somebody, we don't know who, took action against what we Europeans thought to be the right thing to do. It means that **inculturation** and **incarnation** of the faith in Africa takes more than nine months.

There can be added something more about the pictures themselves. For example you see that the Last Supper is not eaten in a room or big hall. The meal is taken outside and the participants are sheltered behind a reed fence. Unwanted onlookers cannot see what is going on. The resurrection scene is a mixture of colours indicating the dawn and glorious happening. The mural of the **Let the Children Come to Me** is very lively. Look at the child still rushing on. It is all creative work for which the artist had to use his own imagination after reading the Bible. Everywhere Charles Ndege painted the murals in the African setting.



# Diary of a Christian Missionary

By John Milne

The Right Hand Trust is a Christian organization that gives young people between 18 and 30 an eight-month experience in rural parishes in several African countries, Caribbean islands and St. Helena. It is an Anglican Trust, though Catholics and Free Church members form a welcomed minority.

John Milne has just completed six of his eight months in Uganda. The following pages are taken from his letters and his contributions to the Newsletter 'The Bush Telegraph'. John's mother, Agnes, was teaching with the White Sisters in Nabbingo, Uganda, in the early 60s. In 1997 her daughter went to the same school with 'Africa Venture' for three months. And now John, her son, is in Uganda until August, after which he will return to England.

**John tells his own story:-**

**WHO AM I?** I am a 25 year old civil engineering graduate from Dunstable. In July 1998 I qualified as a maths teacher. I have studied in Liverpool and Luton. Also, I am a member of St. Mary's R.C. Church in Dunstable.

**WHAT AM I DOING?** I am living and working in a small village called Karukaata, in south west Uganda. The main idea is to become integrated into the local community as fully as I can. I am working for the Church, doing whatever is needed. The village has a secondary school where I am also teaching.

**WHO AM I DOING IT WITH?** Right Hand Trust is a Christian organization and a registered charity. They send young people to help underprivileged parishes in Africa and the Caribbean. We are sent out in pairs. My mission partner is Nick Moran, a graduate from York.

(Before setting out for their mission, the 'missioners' take part in training sessions at the Right Hand Trust H.Q. in Wales, from July to December, at the end of which they are commissioned in a very beautiful service for their mission abroad.)

**JOHN CONTINUES:-** As I signed up late, I've got a lot to think about and do in less time. Uganda seems a long way away; I mean, I can't believe I'm actually going to be there in

a few months. One of my original apprehensions was mosquitoes, but that seems the last of my worries now. I'm having trouble getting support from my church. This makes me wonder if I'm doing the right thing. I worry too much, I just need to trust God that He's not going to fail me. I find Proverbs

3:5-7 (on trusting God) and I Peter 5:7-9 ('Unload your worries') encouraging.

The week's study at Birmingham was brilliant, it gave us all a lot to think about - from colonialism to how many pairs of socks to take. A very comprehensive study of being a missionary. Well done, Right Hand Trust!

I felt quite a bit of trepidation that week until after the commissioning service. But the service was really encouraging and sent us all out on a high! It was great to see my family and so many other people there encouraging us all and praying for us. Martin's preaching I found particularly helpful:

Jer. 1:4-10 ... "Do not say 'I am a child'. Go now to those to whom I send you. Do not be afraid of them, for I am with you to protect you"

As I write this it is only a week until I fly out. So tomorrow is the day I need to start taking my anti-malarial drugs. Health is my biggest fear whilst I'm out there. Tomorrow is also the day I will be travelling up to Liverpool, there to say Good-bye to my favourite British city and my best friends. (On Jan. 5th. John and all his companions left Gatwick airport and

flew direct to Entebbe. His next Newsletter (named 'Missioner Milne's Monthly Muses') comes from Kabale, Uganda.)

So here I am in Africa! The other night I got up to look at the stars. I saw both the Big Dipper in the North and the Southern Cross in the South. It suddenly struck me that I must be a long way from home in order to see the Southern Cross. What's it like? Well, I'll draw a picture. (There follows a sketch of his house, shared by Nick, his fellow missionary, and garden with a backdrop of 'green hills like Lancashire but hotter with more people and no sheep.'

**DEAR BUSH TELEGRAPH READERS,**

So we have followed our stars to this place (we arrived on the Epiphany) and 'we want to see Jesus' (Jn.12:21) which Bishop George of Kigezi said is their motto for this year.

The stars are amazing, the scenery is amazing, the people are funny and all very curious about us. Our friends in the churches and villages are very welcoming and pleased to see us.

When we arrived at Karukaata for the first time, Edson (the Lay Reader's son) came up to us and exclaimed, "I want to see Nick and

John and a family - the father is dying of AIDS



John!” Then he gave us both a big hug to welcome us.

We have a new, cosy, little red-brick house. It has about twenty banana plants in the back garden and loads of space to grow other things. All we need to do is to buy some furniture and paint the inside.

(As a strong Catholic in an Anglican setting, John keeps in touch with the Catholic Bishop of the area, Bishop Bob Gay W.F. and has friends among the Catholic clergy. He wrote to me on Feb. 7th.1999.)

**DEAR SISTER MARY,**

Thank you very much for your letter and the calendar. It was just what I wanted. It's great to hear that people are trying to focus on Christ for the Millennium. I met with Bishop Gay a few weeks ago. He was sad that Britain seemed to be losing that focus on Jesus in its Celebration Dome. Here in Karukaate I am getting people to sign the Jubilee 2000 petition, especially when they talk about the poverty of this country.

We will be doing a bit of teaching, 1-2 days a week, but the main emphasis is on serving

the church and living with the community. We have to get used to day to day living in this little house without any Western mod-cons. But, as said to my Mum “This is what it's all about”. Plus lots of letter-writing, creating a link between here and our home churches.

**DEAR FRIENDS,** **Feb. 25th. 1999.**

I went into a posh hotel today, in Kampala. I really felt out of place. Even though it was very Western, my home culture, and I was looking to buy Western things, like Duracell batteries, I just longed to be back among the smiling, friendly local people. After being in the hotel, I met some homeless street kids ... such a contrast! And there was nothing I could do for them, except, of course, to pray.

In my village, Karukaate, I have now started teaching maths. It's fun. I have also preached in church, last Sunday. I spoke about what God had done for me. The congregation exploded with a spontaneous hymn, “Tendereze Yesu!” (Praise Jesus).

I'm missing England: the Chilterns with snow, the snowdrops and daffodils and all my friends and family. It can be lonely here at

times, but Jesus is with me. (Josh.1:9.) Ps. 23 is a comfort too!

**DEAR FRIENDS,** **March 26th. 1999.**

On our days off, we either visit one of the other pairs of our team. (The missionaries are in pairs placed near enough to visit one another.) Or we do some washing, which takes most of the day, or go on a three-hour journey to the local town, Kabale, to shop and send faxes etc. On Saturdays I've been doing some parish visiting, on foot, to the sick and bereaved etc. This is very tiring, but worth it, meeting the local people and praying for them. Then on Sunday mornings there is church where I've either been playing the guitar or preaching. I've also become a sort of school chaplain preaching in chapel on Fridays. I will be preaching in church on Good Friday. So please pray for me then.

In the evenings, after the milk boy has come, it is a major operation to fetch water and cook a meal. Then between 9 and midnight we will be planning lessons or writing letters by lamp and candle light.

**DEAR SISTER MARY,** **April 4th. 1999**

How are you? And how was Easter? My Easter and Holy Week were very good. The Palm Sunday service was particularly touching. Hundreds of people waving **green** palms and singing ‘Singa Yesu!’ I nearly cried.

I went with the Pastor and Lay Reader on a parish visit and came home with over thirty eggs! plus other food, sugar cane etc. I am campaigning here also against the Third World debt. So far I have about ten signatures on my petition, from local people. It's amazing to think that ordinary people all over the world are ‘making a noise’ about this. My parents hope to go to Köln in June.

**DEAR FRIENDS,** **April 28th. 1999**

What do you say to a woman who has hardly anything, has just lost her husband and is look-

ing after six orphans? Further-more, what do you say when you are told, “Now you preach the Gospel to them and then pray for them.”? These are questions that have been bugging me today as I walked with Canon Charles all around the hill-sides for 5 hours visiting the poorest of the poor, the sick, elderly, widow and orphan. I feel such a hypocrite telling them God loves them when they have hardly any food or clothing. Many have sold their land to pay medical fees. (Ps.72 helped some, I think)

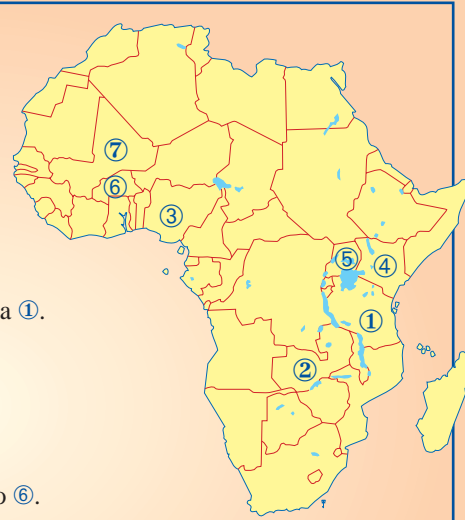
**DEAR FRIENDS,** **Date? Received in Dunstable June 10th. 1999.**

This month we've had the chance to see a bit more of East Africa and relax a bit, in the school holidays. We had a six day journey that took us from S.W. Uganda, through Kenya, to Tanzania and Zanzibar. About the distance from London to Rome.

We saw many different landscapes and peoples: the Rift Valley and Lion King style of savannah, sugar and pineapple plantations, snow-capped Kilimanjaro and the misty Taita Hills (where R.H.T. is), Western-style Nairobi and Arab-style Dar-es-Salaam, the clear blue Indian Ocean, palm trees and ‘lush’ teeming coral; the friendly Ugandans and the ‘too English’ Kenyans. (We must have had 50 cups of tea each in Kenya; the colourful wandering Masai and the laid-back, hospitable Zanzibar Muslims. Then always in the background, across the whole region, Celine Dion! Nearly as annoying as the almost 100% support for Man. Utd.!

Now we are back in Kigezi and ready for a new term. (The machine gave out soon after this sentence. There were only three months to go before returning home. The Lord who has led John so far, will still take him by the hand when he starts on the next lap of his life's journey: training to be an Associate Member of the Mill Hill Missionaries!)

# MISSIONARY MOVEMENTS



## ARRIVALS

- Fr. Peter Welsh from Tanzania ①
- Fr. Francis Nolan (Burton-on-Trent) from Tanzania ①.
- Fr. John Henzie (Leicester) from Zambia ②.
- Fr. Hugh Regan (Edinburgh) from Nigeria ③.
- Fr. Edward Wildsmith (Fleet) from Kenya ④.
- Fr. Paul Gigli (Blackpool) from Uganda ⑤.
- Fr. Joseph Cummins (Croydon) from Burkina Faso ⑥.
- Sr. Gratiennne Ndizeye from Mali for studies ⑦.

## DEPARTURES

- Sr. Helen Verstappen to Belgium.
- Sr. Marion Carabott to Malta, then to Rome for the General Chapter.
- Sr. Josephine Bashige to Rome for the General Chapter.
- Sr. Tecla D'Souza to Kenya ④.
- Sr. Madeleine Bedard to Canada.

## 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 .....



## WHITE SISTERS' NEWS FROM ROME

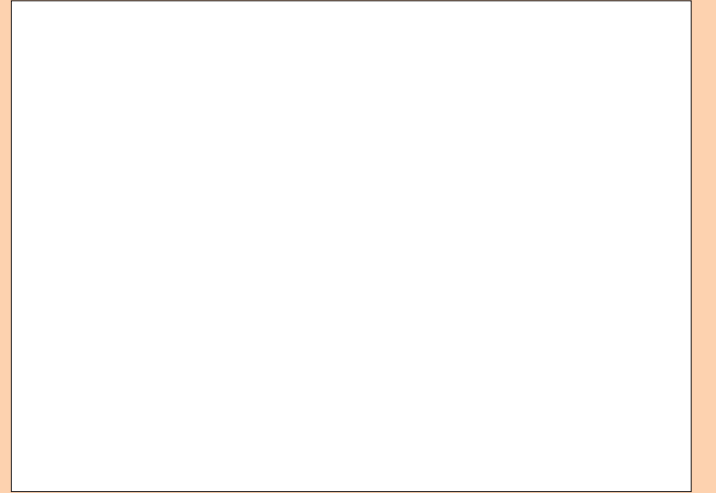
Sister Marie McDonald from Aberdeen, the Superior General of the Missionary Sisters of Our Lady of Africa, for the last six years (1993-99) has been re-elected for another term of office.

During those years, situations of violence and danger, notably in Rwanda and Algeria, have faced many of our Sisters and called for all her faith and wisdom in making decisions jointly with the Sisters concerned.

Faithful to the directives of the previous General Chapter, the restructuring of government has been introduced, in view of the ageing of our Sisters and the drop in vocations in Europe and America. In the hope of spreading our special concern for Africa to other parts of the world, new communities have been set up in Mexico and the Philippines.

The deepening of our vocation as women apostles consecrated to God has been at the heart of her concerns.

We offer Sr. Marie our congratulations and pray that God will continue to guide her as she bears her heavy responsibilities for another six years.



## JUBILEE 2000 - DROP THE DEBT

Srister Mary Lampard writes about events surrounding the A/EFJN's involvement with the Debt Campaign.

Blowing of whistles, booming of ships' horns, ringing of bells, noise, noise, noise, shouting of the ever-repeated dialogue:

**Leader** What do you want?

**All** DROP THE DEBT!

**Leader** When do you want it?

**All** NOW!

After Birmingham's 'human chain' in 1998, there have been two others: one, on the banks of the Thames on June 13th.1999 and the other on the banks of the Rhine on June 19th. There was a carnival atmosphere on both occasions. I was on a boat on the Thames, sailing back

and forth with other Jubilee vessels, from a tiny rowing boat with a large Jubilee sign to a huge bottle of inflated plastic, representing the pouring out of the debt into the water. That same bottle must have accompanied the boat going to Cologne with the millions of petitions to the G8, for I saw it again on the Rhine.

In Cologne the 8,000 strong British contingent was very colourful and imaginative; so was a Golden Calf, made by the Dominican parish of Cologne; it had a euro and a dollar sign between its ears, representing the worship of money.

A contingent of A/EFJN (Africa/Europe Faith and Justice Network) took part in the rally. This is an organization of Missionary Societies

*Sr. Marie with Pope John Paul in 1994*



working at better relationships between African and European countries. There were 13 workshops scattered about the city and A/EFJN attended the English-speaking one, 'African perspectives on the Campaign for Debt Reduction'. Bishop Pengo of Dar-es-Salaam, recently created Cardinal, was one of the speakers. In a talk full of telling statistics, he tried to find the common denominator between healthy finance and human living. He urged both creditors and debtors to work together for human development, with God at the centre, with a sense of responsibility and with respect for the God-given value of the person.

A very competent Tanzanian campaigner gave an account of vigorous lobbying within his country and beyond. He urged the collaboration of NGOs and Governments in questions of monitoring the hoped for benefits of debt-remission.

An Irish woman of the Anglican Church of Ireland spoke of the vibrant Christianity she had found in the poor countries of Africa. She noted how Anglicans had long spoken out against the debt burden but wished they had been more active. She praised the networking of different faiths and groups of all kinds in the pursuit of a world where justice and peace meet.

A charismatic young Zambian girl pleaded for greater transparency and humanity from African Governments. A British M.P. had asked an old Zambian woman what should be done to improve the lot of the poor. "Don't give money to our Government," was her reply, echoed doubtless throughout the continent. The speaker asked more pertinent questions than she offered solutions - except this one: "We talk about being in a global village. Let's behave like global villagers!"

As far as numbers of campaigners are concerned, the result of the Rally was disappointing: 70,000 in Birmingham, 50,000 in London and 30,000 in Cologne, in descending order, whereas we had hoped for an ascending order with the zenith at Cologne. However, as regards awareness-raising it would seem that Cologne *was* the high mark. A great step forward has been taken on the continent of Europe. The Catholic Church, as such, was involved, for example, the Pope himself authorized a special Mass in the Cathedral on the day of the Rally. The Commission for peace, justice and the integrity of creation of the Union of religious Superiors issued official calls for the cancellation of unpayable and unjust debts, now at the dawn of the 3rd. Millennium.

The 17 million signatures of the petition to abolish the debt were carried in heavy boxes by a small, group of 'prisoners', including the Archbishop of Honduras, linked together by chains (presumably plastic) They hobbled to the place where the G8 awaited them and

handed the petitions to Chancellor Gerhard Schroder.

The response had already been decided: U.S.\$70 billion of debt would be cancelled. This was hailed as an extraordinary success by the G8

### A NEW WHITE FATHER PRIEST - LONDON 20-06-1999

At St. Edward's, we are students from Burkina Faso, Congo, Germany, Italy, Mexico, Poland, Rwanda, Spain, Sudan, Switzerland, Tanzania, The Philippines and Uganda.

The 1998-1999 academic and formation year was quite hectic both at the Missionary Institute and here at St. Edward's College. For some of us, it was also trying to get acclimatised to England. We met new people in the house, at school and in pastoral places. We had all kinds of courses, essays to write and the unavoidable exams besides the usual chores which when done, make life a lot easier and interesting. The end of the year saw many activities. There were deadlines for the BA and STB degrees, the usual exams, sports competitions and team outings. Each year has a climax, ours was the ordination of Leonard Hategekimana to the

themselves and various economic organisations, like the Fund for International Development, made positive noises. Others, like WEED (World Economic and Ecological Development), were more critical. It would have needed U.S. \$270 billion, not 70, really to benefit the very poor.

On my return from Cologne I telephoned Ann Pettifor, the nerve-centre of Jubilee 2000.

I had heard she was extremely disappointed by the result - but No! She had indeed hoped for much more, but she realised that a great step forward had been achieved. She is planning 'something' for the end of 1999!

priesthood on 20th June at Barnet Parish, North London by our area bishop, Vincent Nichols.

The days preceding the big day were busy. There were invitations to send, meetings to attend, retreats to make, telephones to answer and details to check to make sure that things went alright. Lawrence Musoke the choir master at St. Edward's spent hours co-ordinating and preparing the hymns and the hymn books.

Leonard's friends gathered from all over the world - Ireland, Canada, Belgium, Italy, France, Rwanda, The Czech Republic, Poland, The Netherlands and of course from Britain. More than 300 guests were present. At least thirty White Fathers of all ages, some in the Province, some visiting, some on home leave and others on transit attended.



Bishop Vincent Nichols was there for the liturgy which started at 2.30 p.m. Barnet Parish Church was filled to capacity. The choir tried it's best. We sang in many languages, in English, (thanks to John Ainslie of Barnet Parish) French and Kinyarwanda (thanks to Augustine and Justine), in Luganda (thanks to Regina and the Uganda Martyrs group).

Luigi Morell, rector of St. Edward's asked the Bishop to ordain Leonard. The Bishop spoke with a particular feeling of what was happening. He had never ordained anybody without any of his family being present, he said. He however drew to our attention that the ordination was also an event for the Church in which we are all members. So even if Leonard did not have his own family he was in a greater family. The prelate also invited him not to draw attention once he goes home but to offer the sacrifice of the Mass.

The offertory dance was catching for many. The children surprised many of us as they gracefully led the procession in a Kiganda dance. Then we had the thanksgiving hymn in Kinyarwanda which was danced. The joy it raised made the new priest Leonard jump in and dance with a few of his country people (One great advantage of Kinyarwanda being that nearly all Rwandese unlike most of their neighbours communicate in the same language, a real great asset). It was a profound moment which must have been lived in ways unknown by even those who in usual circumstances should have been there but could not.

As we celebrated joyfully we were also very much aware of the situation of the local church. Cardinal Basil Hume, Archbishop of Westminster had died three days before the ordination of Leonard. May this new priest in his missionary life grow to follow Christ in a profound way like that of the humble and contemplative Cardinal Hume who is now deeply missed by

people of all walks of life in his country and beyond.

One feels grateful to all who made this day a success; the community of St. Edward's staff and students, the choir, the Parish community of Barnet, the people who prepared the food and drink, the many guests who gave us their time, the family of Leonard who even though far away must have lived this experience at the same time, our friends and benefactors both living and dead, to one and all.

Leonard celebrated his first Mass at St. Paul's Wood Green a week later. He will be a missionary in Zambia, a country in which he made the Spiritual Year (Novitiate) and the pastoral training from 1993 to 1996.



## THE SUTTONLINK WEB PAGE

For sometime there has been a web site on the InterNet called 'SuttonLink UK'. It contains information on the work of the White Fathers, articles from this magazine and various items about Africa. The name 'SuttonLink' derives from a Bulletin Board System (BBS), at Sutton Coldfield, which was part of a network spreading of information on Africa. As technology moves on, so does the 'SuttonLink'.

Recently Fr. Joseph Brankin W.F., of the Catholic Missionary Education Centre (CAMEC), has kindly made some web pages which are fact sheets on countries in Africa. These are also available on the 'SuttonLink' site.

The web site is maintained by the White Fathers at Sutton Coldfield and is updated as often as possible. Please check the magazine for any future developments and if you have access to the internet, you can find 'SuttonLink' at:

<http://dSPACE.dial.pipex.com/suttonlink/index.html>

## BROTHER JOHN OGILVIE W.F. - R.I.P.

James Sweeney - Brother John Ogilvie  
1916 - 1998 \*

At Brother John Ogilvie's funeral, the music and singing were provided by the students in the International Third Phase of formation at St. Edward's College. That was only right and fitting because although the present generation of students had not had the opportunity of getting to know John, the longest time he stayed in one house and probably the happiest period of his long life was when he was at St. Edward's College from 1972 to 1991.

Brother John had been a member of the St. Edward's Community, without being on the formation staff as such, but lending a hand in many practical ways: cooking, gardening, keeping the grounds in order, answering the telephone, and welcoming people at the front door.

Having an older person, who had interests and experience outside the world of studies,

was of immense value in a young formation community. John was well liked and appreciated by the students. He took a friendly interest in what they were doing and was there for them, especially the students from Africa and overseas, who might have found their first days in a new country bewildering and lonely.

He was an example of piety, devotion and hard work, all carried out with a simple joy. In his lifetime, John probably took part in more ordinations than many bishops. Not long ago, the question was asked as to how many young people have become Missionaries of Africa through contact with the students at St Edward's College. No one really knows, but one thing is certain: at least one young man became a brother through contact with Brother John Ogilvie at St. Edward's.

John came from Greenock, a busy port on the Firth of Clyde to the West of Glasgow. Ships came and went to faraway exotic places, espe-

The 'SuttonLink UK' welcome page

\* This appreciation of Brother John first appeared in 'Petit Echo' no. 902, 1999/6

cially the boats bringing sugar from the West Indies for the huge refinery in the town. Young men went sailing on the seven seas. John's own father was a merchant seaman. Perhaps John thought of taking his faith to foreign lands.

His mother died while he was still a boy, and with his father being at sea, John was brought up in a home. When he left school at the age of 15, John followed a course at the West of Scotland Agricultural College.

“He is a vigorous, jolly man, of strong physique”, is how one Provincial described him in a letter of introduction, and he must have seemed the answer to their prayers when he presented himself to join the Society in 1934. At that time, the White Fathers were just getting started in Scotland. They had bought a farm near St. Boswell's in the borders with a piece of land on a hill top overlooking the River Tweed on which a Junior Seminary was to be built. John was sent there as a postulant. accommodation was rudimentary and resources in short supply. It was a tough time for everyone. Some brothers were sent over from Germany to do the actual building but John was asked to stay on and help with digging the foundations and some of the heavy work.

Eventually, he went to Maison Carée for his Noviciate from 1936 to 1938 and made his first Oath on 17th April 1938. He took the name of John Ogilvie, after the Scottish martyr who had been beatified not long before by Pius XI. Except for official papers and when he went to hos-

pital he was always known as Brother John Ogilvie or John Og for short.

His namesake was a Jesuit, who had been a missionary in his own country. Educated and ordained abroad, Saint John Ogilvie had returned to Scotland to care for the spiritual needs of Scots Catholics in a time of persecution, before being executed for the faith in 1615. Brother John Ogilvie followed in his footsteps. He suffered from a condition that was never properly diagnosed which came upon him when he was overtired, or anxious or was not getting enough to eat (which often happened during the war years and immediately afterwards). Anyway, it stopped him from receiving an appointment to Africa.

His first appointment was to Pau, which already at that time was the Sanatorium for the care of the sick and elderly. John had learnt to speak French quite well and enjoyed

his work with the confreres, especially those who could remember the beginnings of the Society. He obviously liked his time in Pau, because when he himself got old he wanted to retire there!

Much as he would have liked to have stayed in France, the hostilities which began in 1939 forced him to come back to Britain. Not only were the British Isles cut off from the Continent by the war, but the White Fathers, who were still finding their feet in this country, were cut off from the help they had been getting from other Provinces, mainly Holland. Fortunately many of the houses, especially the formation houses, had a farm or a kitchen garden at that time. John spent the next few years at St. Boswell's, Dorking, Rutherglen, Ratho and other houses in the Province helping to feed hungry mouths and make ends meet by his work on the farm, in the garden, in the kitchen and in the laundry. One time when John was due to go on retreat, there was great difficulty in finding someone to take his place milking the cows!

John worked as a Missionary of Africa in his own country, doing what he could in formation houses and supporting those who were “on the missions” by his work, his prayers, and his enthusiasm for Africa. Although he knew he would never be appointed there, John asked to at least be able to go and visit Africa. So in 1978, he spent a few months in Tanzania visiting Dar-es-Salaam, Mbeya, Tabora, Mwanza and Bukoba. Having seen Africa, he thought he would have been able to stay longer and work there for a while; but by then he was too old to adapt and start learning a new language.

John celebrated his Golden Jubilee at Totteridge in 1988. By then he felt almost ready to retire. Having started his missionary life in Pau,

John dreamed of ending his days there too, so it was arranged that he would go there, and the French Province welcomed him with open arms. However, despite his age, John did not consider himself as retired. He did what he could to help the others, those who were sick and those who were not as fit as he was. In the end, he was trying to do too much. He did not realise that he could no longer do what he had in the past. Also, half a century had passed since he was last there, and too much had happened since then, Pau had changed, and France had changed. It was not easy to adapt to the new situation. After about a year, John asked to go back to the surroundings that were more familiar to him.

At that time, the house for the elderly in Corfton Road was being renovated, so John was one of the new community that moved in when the job was finished. He was still one of the fittest people in the community, besides doing what he considered his share of the work in the house and the garden, and running errands for those who were not able to go themselves, John was a member of the local S.V.P. and would visit people who were housebound on a regular basis.

Brother John Ogilvie would have celebrated the sixtieth anniversary of his Oath in 1998. In fact, by the time the date of his anniversary came round, he was too ill to take part in any celebrations. Being unwell, John made an appointment to see the doctor, but collapsed in the waiting room before the doctor could see him. He was taken to the hospital by ambulance. Over the next few months he was in and out of hospital, until he was no longer well enough to return to his community, at which point he was cared for by the sisters at Nazareth house, until he died on the 9th. September, 1998.

May He Rest in Peace





# Let Us Pray

*For the following who have died recently:*

Mrs A M Boase, St Anne's Convent,  
Mill Road, Burgess Hill, Sussex.  
Mr John Bond, 29 Vallay Street 1/1, Glasgow.  
Mrs C Brown, 21 Cleeve House, Bromford  
Lane, Erdington, Birmingham.  
Mrs Bridget Buist, 43 Glencairn Road,  
Brucehill, Dumbarton.  
Mr Joseph Patrick Burke, Frederick Street,  
Queensland, Australia.  
Mrs Teresa Burns, 24 Waverley Street,  
Bathgate, West Lothian.  
Mr Patrick Carty, Clonshask, Oldtown,  
Athlone, Co. Roscommon, Eire.  
Mrs A M Cleary, 49 Holcroft Road,  
Kingswinford, West Midlands.  
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*"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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