

White Fathers - White Sisters



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 Leonard Chibwana - page 23.
 Isabella Lavin - page 28.

Front Cover - a young Yoruba boy in traditional dress
 Centre Spread - Easter drummers at Inisha
 Back Cover - Nigeria, a catechist passes on the Good News

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EDITORIAL

The two articles by Fr. James Ngahy W.F., along with the background notes, give us an idea of the present situation in Nigeria. Nigeria and its people are struggling to come to terms with the freedom which comes with democracy. Despite all the problems that are being faced there are the seeds of hope growing in the work which is being done by the Government and by leaders of all faiths. Gradually the corruption of former regimes is being dismantled and people are attempting to understand each other more. Long may this progress continue.

In the article 'Service and Presence in the Yemen' we take a look at the work which the White Sisters did in the Yemen. Unfortunately, as we see, there is no longer a 'presence' in the Yemen due to lack of numbers.

ST. ANTHONY'S NOVENA - THANKS

The White Fathers would like to thank our friends and benefactors who joined us in prayers during the St. Anthony Novena. Thank you also for all the donations, petitions and letters which we received at this time. We would like to thank everyone who send donations to St. Anthony's Burse at the Novena and through out the year. Without your financial support it would be impossible for us to train future White Fathers and to spread the 'Good News'.

CORRECTION

On page 20 of the previous issue the caption was incorrect. The Cardinal pictured is not the late Cardinal Nsubuga but is Cardinal Emmanuel Wamala. We apologise for any offence this mistake may have caused.

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**To Help Our Missionary Work
 Please Remember Us In Your Will**

Where there's a will, there's a way

White Fathers

"I give to the **Society of Missionaries of Africa (White Fathers)** the sum of free of duty, and I declare that the receipt of the Father Provincial of the Society in Great Britain, who now resides at 42 Stormont Road, Highgate, London, N6 4NP, shall be a good discharge."

White Fathers' Registered Charity No. 233302

White Sisters

"I give to the **Missionary Sisters of our Lady of Africa (White Sisters)** the sum of free of duty, and I declare that the receipt of the Sister Provincial of the Congregation in Great Britain, who now resides at 25 Waldemar Avenue, Ealing, London, W13 9PZ, shall be a good discharge."

White Sisters' Registered Charity No. 228983



A History of Nigeria

Compiled by Fr. James Ngahy W.F.

SUMMARY

Independence: 1st. October, 1960.

The first Prime Minister: Alhaji Abubakar Tafawa Balewa from Bauchi (A.K.A. Golden Voice of Africa).

The first Governor General: Sir Nnandi Azikiwe from Anambra State.

The Government and Military Coups: 15th. January, 1966, first military coup took place. Major General Johnson Aguiyi Ironsi from the Ibo tribe of Eastern Nigeria became the first Military Head of State.

29th. July, 1966, the second military coup. Lt. Colonel Yakubu Gowon from Plateau State became the second Head of State.

29th. July, 1975, third military coup. General Murtala Muhammed became the third military Head of State from Kano State. He was assassinated on the 13th. February, 1975.

13th. February, 1975, General Matthew Olusegun Okiki Ola Aremu Obasanjo from Ogun State was forced to become the Head of State.

1st. October, 1979, civilian regime. Alhaji Shehu Aliyu Usman Shagari from Sokoto State became the Head of State.

31st. December, 1983, the fourth military coup. General Muhammed Buhari from Katsina State became the fourth military Head of State.

27th. August, 1985, the fifth military coup. General Babangida Ibrahim from Niger State.

1993 an Interim National Government headed by Chief Ernest Shonekan from Ogun State.

1993 General Sani Abacha from Kano State became the sixth military Head of State. He died in June, 1998.

June, 1998, General Abdulsalaam Abubakar from Niger State became the seventh military Head of State.

May, 1999, Chief Olusegun Obasanjo from Ogun State became the second civilian President of Nigeria.

THE NIGERIAN LEGACY

Nigerian history may be divided into four periods, namely:

- (1) Colonial subjugation and indirect rule (1900-1946);
- (2) De-colonisation and struggle for power (1946-1960);
- (3) Early independence (1960-1966); and
- (4) Crisis, civil war and reconstruction (1966 until today).

I. COLONIAL SUBJUGATION AND INDIRECT RULE (1900-1946)

Between 1880 and 1905, most of Nigeria was conquered by the British. First in the South, along the coastal areas, and finally in the North (there had been several centuries of contact along the coastal areas). In 1900, **Sir Frederic Lugard** declared all of Northern Nigeria to be under British rule and he set up headquarters at Lokoja in Kogi State. In March, 1903, he

Editor's Notes: Fr. James Ngahy is a White Father from Mbinga Diocese in Tanzania. He was born on the 2nd. May, 1966, and after studies, including time at St. Edward's, Totteridge, he was ordained at St. Killian Cathedral (Mbinga) on the 16th. June, 1998. Fr. James is working in Ibadan, Nigeria. The article was written on the 1st. April, 2000.

[1] Frederic Lugard (later Lord) served as an army officer in India, Egypt, Nyasaland (Malawi) and Uganda. He joined the Royal Niger Company (chartered in 1886) and founded the Royal West African Frontier Force (RWAFF) in 1897. The RWAFF was made up of local **Levies** who served under British officers and later it incorporated troops from the Gold Coast (Ghana), Sierra Leone, and the Gambia. With this force Lugard was able to subdue the local leaders and through them he established British indirect rule. He proposed to move the capital from Lagos to Kaduna. Lugard had a bias towards the 'Muslim North' and made a pact with its leaders to protect their Islamic culture from the Western influences which were coming from the south. This north-south divide was emphasized and became more obvious during the struggle for independence. It nurtured the seeds for many



invaded Sokoto in Northern Nigeria where he installed a new Sultan on his own behalf. [1]

The British regarded the three segments in northern Nigeria to be:

1. the Sokoto Empire or Fulani Empire as they came to call it;
2. the Borno Empire or Kanuri Empire; and
3. the minorities in the middle belt which included the Gwari, the Bachama, Angas,

of the problems which Nigeria has to this day. Lugard was the High Commissioner of the Protectorate of Northern Nigeria and Governor General from 1900-1906 and 1912-18 - between 1906 and 1912 he was the Governor of Hong Kong.

Tiv, Jukun, Igala, Idoma, Birom, and many others. [2]

In 1912, for reasons of administrative convenience, Lugard was appointed Governor of the Protectorate of Northern Nigeria as well as Governor of the colony and Protectorate of Southern Nigeria. This was done in order to bring both territories under a single administration, this is called the **Amalgamation** and it



took place in 1914. A Lieutenant Governor was appointed in Kaduna, which was the new Northern capital, to run the North, and a Lieutenant Governor in the East to run the South while Lugard himself remained in Lagos.

2. DE-COLONIZATION AND STRUGGLE FOR POWER (1946-60)

The period from 1946 until independence, on the 1st. October, 1960, was characterised by a series of constitutional discussions and debates which focused both on the timing of independence and the structure of government. On another level there was the beginning of a struggle for power in Nigeria and electoral politics was the only means to that power.

In 1945, there was the **Richard constitution** in which the North, East and Western Provinces were given a House of Assembly with members selected by the Native Authorities. The legislative council in Lagos, however, still had real power.

In 1951, the **John Macpherson constitution** came in. Under this constitution elections were held between November, 1951, and January, 1952. Political parties were formed in the North to contest these elections. Notably the **Northern**

People's Congress (N.P.C.), which was a counter balance to the **Action Group (A.G.)** led by chief Obafemi Awolowo of the Western Region and the **N.C.N.C.** led by Azikiwe of the Eastern Nigeria. [3]

In 1953, Sir Anthony Enahoro of the Action Group introduced a motion in the House of Representatives demanding self government by 1956. Northern ministers opposed this on the grounds that they were not ready for self-government. It should be noted that as of 1957 there were only five University graduates in the entire north.

3. EARLY INDEPENDENCE (1960-1966)

Nigeria became an independent nation on the 1st. October, 1960. The system of government at the time of independence was the cabinet/parliamentary system of government after that of Great Britain.

The first prime minister was Alhaji Abubakar Tafawa Balewa from Bauchi State, Northern Nigeria. While Dr Nnamdi Azikiwe, from Anambra State, was the first Nigerian Governor General and commander in-chief of the Armed Forces. Thus the first republic was established, but it only lasted for six years, from 1960-1966.

Editor's Notes: [2] The Borno Empire (Kanuri Empire) was independent from the other States by the end of the 14th century. It developed out of Kanem's expansion and internal conflict, as the Kanuri ethnic group, on to the western shore of Lake Chad. It grew from the trans-Saharan and desert trade in slaves, salt and livestock to become a rival to the Songhai Empire. After the latter's fall Borno ruled the region for about 200 years. Borno's power began to decline in the mid-1700s due to drought and famine in the Sahel region, and to the encroachment of the Tuareg. The Sokoto Caliphate (Fulani Empire) has its roots in the jihad led by Usman dan Fodio (1804-08). In this Muslim scholars and teachers within the Hausa States and the Borno Empire rose up and overthrew the authorities. It gained its name from the new capital at Sokoto which was founded in 1809. By this time all the major leaders were Fulani. Usman dan Fodio died in 1817. Soon the Caliphate extended over 900 (1,500kms.) from Dori (Burkina Faso) to Adamawa (Cameroon) - the largest African empire since the fall of Songhai (1591).

[3] After the Second World War ethnic and regional differences were emphasised in politics. The National Youth Movement (NYM) split into three parties: the **Northern People's Congress (N.P.C.)** (Hausa and Fulani from the north, founded in the late 1940s), the **Action Group (A.G.)** (Yoruba, founded 21st. March, 1951, led by Obafemi Awolowo), and the **National Council of Nigeria and the Cameroons (N.C.N.C.)** (popular across the nation, mainly of Ibo origins, and founded on 26th. August, 1944, led by Nnamdi Azikiwe, later it became the **National Council of Nigerian Citizens**).

[4] Major General Johnson Aguyi Ironsi was born in March, 1924. After the abortive coup of January, 1966, Ironsi, who was the Commander in Chief of the army, took over and formed a Federal Military Government. Ironsi was killed in the coup when Gowon took control (29th. July, 1966).

[5] Lieutenant Colonel Yakubu Gowon (born 19th. October, 1934), a Christian from the minority Anga ethnic group, was 31 years old at this time. His intention was to eventually return the country to elected civilian rule. He later stated this (October, 1970) setting the date of 1976 when the political program was due to have been completed. Gowon did not fulfil the plans as he was deposed in a bloodless coup d'état on the 29th. July, 1975.



On the 15th. January, 1966, the first military coup in Nigeria took place. It was led by Major Kaduna Nzeogwu. During this coup, the Prime Minister, Alhaji Abubakar Tafawa Balewa, Mr Akintola, Okotie Eboh and the Sadanna of Sokoto, Sir Ahmadu Bello, were assassinated by the coup leaders.

Major General Johnson Aguyi Ironsi, from the Ibo tribe of Eastern Nigeria, became the first Nigerian military Head of State. He introduced the unitary system of government in Nigeria. [4]

In July, 1966, another coup took place. It was led by Lt. Colonel Yakubu Gowon, from Plateau State in the middle belt area of Nigeria. [5]

Meanwhile, feelings rose in the north over the assassination of key Ibos and massive emigration began. Meanwhile the governor of the Eastern region Lt. Colonel Odumegwu Ojukwu in return expelled all non easterners and indications suggests that he was setting up an independent state.

On the 27th. May, 1967, Lieutenant Colonel Gowon divided Nigeria into twelve states: six in the south, six in the North.

4. CRISIS, CIVIL WAR AND RECONSTRUCTION TO DATE (1966 UNTIL TODAY)

After the creation of the 12 states in Nigeria, Ojukwu, the governor of Eastern region, rejected the twelve states system and seceded. Thus, on the 1st. July, 1967, Ojukwu declared the Eastern region as an independent state called the **Republic of Biafra**. The resulting civil war lasted until January, 1970, when Federal troops reunited the country. [6]

In July, 1975, Gowon was overthrown in a bloodless coup and General Murtala Mohammed, from Kano State, became the head of State. He divided the country into 19 states: ten in the north and nine in the south. He also set in motion the removal of the capital from Lagos to the middle of the country in a new site called **Abuja**. He was assassinated on the 13th. February, 1976, in a bloody coup. [7]

Picture above: Getting water, a daily chore



General Olusegun Obasanjo, who was the Chief of Staff at supreme headquarters, was called to assume the mantle of leadership. Thus, General Obasanjo ruled Nigeria as a military head of state from 1976 to 1979.

On the 1st. October, 1979, General Obasanjo handed over power voluntarily to civilian rule with Alhaji Shehu Shagari as the president. Shagari was from Sokoto State in Northern Nigeria. Thus, the second republic was from 1979 to 1983.

On the 31st. December, 1983, General Mohammed Buhari, from Katsina State, seized power and the military came back again.

In August, 1985, General Ibrahim Babangida, from Niger State, seized power from Buhari. In 1993, Ibrahim Babangida annulled an election won by chief M.K.O. Abiola. This election was the fairest and freest in the political history of Nigeria.

Editor's Note: [6] The 'Biafran War' (1967-70) - In the early part of Gowon's rule ethnic tension grew within the country, especially between soldiers who were divided along the lines of their Northern or Southern origins. In September, 1966, there were attacks, fermented by 'Muslim traditionalists', on the Ibo people in the north. It was reported that Northern troops were involved in the deaths of an estimated 10,000 to 30,000 people. This resulted in retaliation against Northerners in many cities and a mass exodus of the population, which included over one million Ibo returning to the Eastern region.

The country was under great pressure and there was the possibility of secession by the several Regions. Attempts were made to reconcile the various points of view and in May, 1967, Gowon implemented the Aburi Agreement, which had been drawn up in Aburi, Ghana, at a meeting held in January. At this time Lieutenant Colonel Chukwuemeka Odumegwu Ojukwu (born 4th. November, 1933) was the Eastern Region's military governor. He and the Eastern Region Consultative Assembly rejected the plan and voted to secede from Nigeria on the 26th. May. On the 30th. they proclaimed independence and the Republic of Biafra (named after the Bight of Biafra) was born. It was recognised by four African countries: Tanzania (13th. April, 1968); Gabon (8th. May, 1968); Ivory Coast (14th. May, 1968); and Zambia (20th. May, 1968).

The Federal Army moved into Biafran territory in July but they were repulsed. The Biafrans then attacked the Mid-western Region, where they seized strategic points. At this time the Federal Government's Army numbered 10,000 so they began to enlist new recruits, by early 1969 there were 250,000 men. At the end of the year the Federal Army had retaken the Midwestern Region and held the delta region (Rivers State and Southeastern State), thus stopping Biafra's access to the coast. Despite being outnumbered and outarmed the Biafrans held firm against Federal attacks. They even counterattacked in places with commando raids across the Niger River.

In September, 1968, Gowon's 'final offensive' began but the Federal Army failed to break the Biafrans but they did hem them in, eventually reducing the republic's area to a tenth of its former size. It was at this time that the effectiveness of Biafran 'propaganda', especially accusations that genocide was being carried out on the Ibo people, came into play. The international reaction was incredible and humanitarian aid - food and medical supplies - streamed into Biafra. Sometimes arms and munitions were mixed in with these, coming from private and religious groups in America and Western Europe. The majority of the military equipment for Biafra were bought on the international arms market, much with the unofficial assistance of France, and brought in through her former colonies. The Soviet Union was a source of military equipment for the Federal Government e.g. they supplied aircraft, flown by Egyptian and British pilots, which inflicted heavy casualties on Biafra's urban centres. The USA kept to a policy of 'non-involvement' and prohibited the sale of military goods to either side, though did recognise the Federal Government.



Babangida handed over, shamefully, to an unconstitutional Interim National Government headed by chief Ernest Shonekan from Ogun State. After eighty-three days in office as the Head of the Interim National Government, General Sani Abacha from Kano State took over in a palace coup.

General Sani Abacha ruled Nigeria from 1993 to June, 1998, when he died. General Abdulsalam Abubakar, from Niger State, succeeded him and he handed over to a civilian regime headed by President Olusegun Obasanjo from Ogun State.

The present democratic regime has a great task of rectifying corruption which is rife in Nigeria. Religious conflicts, especially with the introduction of Shari'a Law in some of the states, makes things more difficult for the civilian rule. In fact, it shatters the dream of peoples' democracy and the freedom to live

out their beliefs fully, especially those which do not agree with those proclaimed in Shari'a Law. Ethnic clashes and tribalism are threatening the unity of the Federation. [8]

We hope and pray that the effort of President Olusegun Obasanjo to improve the country both socially and economically will not be in vain!

In October, 1969, Ojukwu asked the United Nations (UN) to mediation a cease-fire but the Federal Government insisted on Biafra's surrender. In December 120,000 Federal troops began an offensive that divided Biafra and resistance collapsed. Ojukwu fled to the Ivory Coast and Philip Effiong - Chief of Staff - took charge. He called a cease-fire on the 12th. January, 1970, and surrendered to the Federal Government on the 15th. January. An international team of observers were present at the surrender and also investigated the accusations of genocide. They found no evidence of genocide but that there had been considerable famine and deaths caused by the conflict.

Ukapi 'Tony' Asika, an Ibo, became the administrator of the new East Central State and a cabinet was made up of Ibo, including members of the Biafran regime. They were also reenlisted in the Federal armed forces. Gowon made great efforts of reconciliation and to build a united Nigeria. The aftermath of the war was devastating to the former Biafra: deaths in the conflict, or due to disease, and starvation were estimated at between one million and three million; more than three million Ibo refugees; severe shortages of food, medicine, clothing, and housing; schools, hospitals, utilities, and transport facilities had been destroyed or were inoperative. The physical assets which were damaged and destroyed exceed the value of N600 million (about US\$900 million). Gradually the State was rebuilt and much of what was destroyed in the civil war was replaced with assistance from the Nigerian Government and many international organisations.

[7] The Abuja Federal Capital Territory was created in 1976. It was formed out of parts of the former Benue-Plateau State, North-Western State, and of Western State. The main ethnic groups in the Territory are the Afo, Bassa, Fulani, Ganagana, Gwandara, Gwari, Hausa, and the Koro. The new Abuja area was chosen because it was not identified with any specific ethnic group and covers an area of 2,824 square miles (7,315 sq.km.).

Picture above: Part of the market at Otan



Are The Proponents of Shari'a Law Fed Up With Democracy in the Name of the Good God?

By Fr. James Ngahy W.F.

For more than twenty years Nigeria was in the turmoil of the military junta cacooning all democratic enjoyments and possibilities. Now that a democratic regime is on stage some people, who seem to be addicted to dictatorship and self-centredness, have decided to impose **Shari'a Law**. Imposing **Shari'a Law** in a multi-religious federation, like, Nigeria is indeed opposing democracy. The supporters of **Shari'a Law** seem only to understand dictatorial language which does not allow citizens to express their views or demand their human rights. The principle of popular control over collective decision-making, and equality of rights or duties in the exercise of that control is denied. That is why these people never made noise during the time of military rule.

If it is not a matter of narrow-mindedness of understanding and comprehending democracy then why should religion be confused with politics? Why should religion be the underlying force behind conflicts, like those of Kaduna State, leading to social stagnation, retrogression, oppression and discrimination? Why should religion not aid social progress, educational development, interpersonal co-operation as well as mutual understanding?

The recent human slaughter in Kaduna State is a clear indication that the proponents of **Shari'a Law** are totally opposed to democracy which Nigerians are just beginning to enjoy. Moreover, these killings are done in the name of God. The fanatics have done incalculable damage slaughtering their fellow men and women in

Editor's Notes: [8] A map of the States in the Nigerian Federation may be found opposite on page 11. Islamic Shari'a Law - According to its Constitution Nigeria is a secular state but Islam dominates many of the country's activities, especially in the North. The Judicial System is based on English common and customary law which has been modified through the years by various rulings, legislative and constitutional enactments, and military decrees. The Constitution allows States to pass laws which can be applied within that State. It is with this background that the question of Shari'a Law should be seen.

The roots of Shari'a Law go back many centuries, and is based on the Sunni school of Malik ibn Anas (Medina). Due to the domination of the Hausa-Fulani during the time of indirect rule it was often imposed on other ethnic groups. Shari'a Law was encouraged in Colonial times, and the Constitution provides for it's use in matters of family law in Muslim communities. Some States (Borno, Kano, Katsina, Kebbi, Niger, Sokoto, Yobe, and Zamfara), with a majority Muslim population, have begun to extend Shari'a Law in trying criminal cases. In theory non-Muslims are not supposed to be subject to Shari'a Law, but many Christians fear that it will be imposed upon them. At the time of writing (March, 2001) the Nigerian courts are trying to decide whether this expansion of Shari'a Law is constitutional.

Concerns about Shari'a Law have led to tension and clashes between Muslims and Christians in Kaduna (see the next article) and Sokoto (north), and Abia, Imo and Akwa Ibom States (south-east). Various organisations have been established to quell the violence and to see how Shari'a Law can fit in with Nigeria's present legal system, they include: an inter-religious council in the North; a panel of Christian and Muslim leaders in the nineteen northern States; and other organisations in individual States.

Author's Bibliography: John D. Anderson, 'West Africa in the Nineteenth and Twentieth Centuries', Ibadan, Heinemann Educational Books, 1972; Michael Crowder, 'The Story of Nigeria', London, Faber and Faber, 1978; Ogbu Kahn, 'The Nigerian Story', Ibadan, Daystar Press, 1978.

Nigeria - The States



their hundreds in the name of the Good God! Many fanatics have been driven into a pathological illusion and have rendered themselves cruel, heartless, wicked, inhuman and Godless, all in the name of God! What kind of God is this? The God of hatred? The God who rejoices in the termination of life which he has created for no reason? What kind of theology do the proponents of **Shari'a Law** follow that does not even allow wife and husband to travel in the same car or to sit together watching a football game in the stadium?

The killings in Kaduna vividly express the imposition of **Shari'a Law**. It is a provocation

against peace and unity, hence, threatening the democracy of the country.

If the Federal government does not take serious measures now, then this democracy will indeed be lost because of a few religious fanatics who deceive and manipulate young people to fight in the name of religion for their own selfish reasons. This is a powerful and very delicate phenomenon which needs to be handled with utmost caution. The effects it has already produced cannot be ignored. For one thing is certain that if the mad race for **Shari'a Law** continues, it is bound to result in more slaughter than has ever occurred in the history

of this country. If there will be a victor left, the only victory will be a living death!

As Christians we need to be very watchful and careful in our response or reaction to the violent proponents of **Shari'a Law**. What happened in Aba (eastern part of Nigeria), roasting hundreds of Hausas like sausages in revenge for the easterners who were slaughtered in Kaduna, is absolutely un-Christian. It is very barbaric. We realise that religion is indeed a two-edged sword which cuts both ways with serious consequences. Our basic teaching of unconditional love, embracing friend and so-

called enemy, has to become our practical necessity, an imperative especially when indiscriminate destruction threatens our Christian community.

‘God will settle disputes among great nations. They will hammer their swords into ploughshares and their spears into pruning knives. Nations will never again go to war, never prepare for a battle again.’ (Is. 2:4)

Do not let religion be a source of democratic catastrophe that will take Nigeria back into a cacooned military junta!

Some Background Information on Nigeria

Compiled by Fr. Bill Turnbull W.F

BASIC INDICATORS

Total Population ⁽¹⁾	108,945,000
Population under-5	17,880,000
Population under-18	54,771,000
Annual no. of births	4,176,000
GNP per Capita	US\$310

LANGUAGES, ETHNIC GROUPS AND RELIGIONS

Ethnic Groups: Africa's most populous country with over 250 ethnic groups and 4,000 dialects. The main ethnic groups are Hausa and Fulani 29%, Yoruba 21%, Ibo (Igbo) 18%, Ijaw 10%, Kanuri 4%, Ibibio 3.5%, and Tiv 2.5%.

Languages: English (official), Hausa, Yoruba, Ibo, Fulani.

Religions: Islam 50%, Christianity 40%, traditional religions 10%.

HEALTH

MORTALITY RATES

Infant mortality rate ⁽²⁾	112
Under-5 mortality rate ⁽²⁾	187
Under-5 mortality rank	15
Annual no. of under-5 deaths	781,000
Maternal Mortality Ratio ⁽³⁾	700

Life Expectancy	51.56 years
male:	51.58 years
female:	51.55 years

IMMUNIZATION

% of 1-year-old children	
BCG	27
DPT3	21
Polio3	22
Measles	26
TT2	29
% of routine EPI vaccines	
financed by government	100
% Oral Rehydration (ORT) use	32

NUTRITION

Infants with low birth weight (%)	16
Exclusively breastfed (0-3 months)	22
Breastfed with complementary	
food (6-9 months)	44
Still breastfeeding (20-23 months)	36
Underweight	
moderate and severe	31
severe	12
Stunting	
moderate and severe	34

Wasting	
moderate and severe	16
% of children receiving	
Vit A supplementation	23
% of households consuming	
iodized salt	98

SAFE WATER AND SANITATION

% of population with access to		
sanitation		water
Urban	85	81
Rural	45	39
Total	63	57

THE LAND AND ITS USE

Total Area:	356,667 sq.ml.
	(923,768 sq.km.)
land:	351,647 sq.ml.
	(910,768 sq.km.)
water:	5,020 sq.ml.
	(13,000 sq.km.)
Land Borders: total	2,515 ml.
	(4,047 km.), Benin 480 ml.
	(773 km.), Cameroon 1,050 ml.
	(1,690 km.), Chad 54 ml. (87 km.),
	Niger 930 ml. (1,497 km.), coast-
	line 530 ml. (853 km.)
Land use - arable land:	33%
permanent crops:	3%
permanent pastures:	44%
forests and woodland:	12%
other:	8%

Irrigated land: 3,695 sq.ml. (9,570 sq.km.)

THE ECONOMY

Exports: US\$13.1 bn. to US 35%, Spain 11%, India 9%, France 6%, Italy.

Imports: US\$10 bn. from UK 13%, US 12%, Germany 10%, France 9%, Netherlands.

Nigeria has 47% of West Africa's population and 41% of its GDP.

GDP: real growth rate 2.7%.

GDP: purchasing power parity US\$110.5 bn.

GDP: purchasing power parity per capita US\$970 ⁽⁴⁾

EDUCATION

Adult Literacy Rate (15 years and older) ⁽⁶⁾	66	47
Primary School Enrolment Ratio (Gross)	75	65
Primary School Enrolment Ratio (Net)	38	33
Secondary School Enrolment Ratio (Gross)	33	28

	Male	Female	GDP: composition by
			sector ⁽⁵⁾
			agriculture
			33%
			industry
			42%
			services
			25%



Footnotes: (1) a July, 2000, estimate of the total population is 123,337,822; (2) = per 1,000 live births; (3) = per 100,000 live births; DPT3 = diphtheria, pertussis (whooping cough) & tetanus; TT2 = tetanus twice to pregnant women and mothers.

Footnotes: (4) 1999; (5) 1997 estimate; (6) total adult literacy rate = 57%

Picture above: A bride and bridesmaid



THE CATHOLIC CHURCH IN NIGERIA

EARLY EVANGELISATION

The first Catholic contact with Nigeria was from chaplains who travelled with Portuguese explorers. The country's evangelisation began in 1470 and was carried out from São Tomé. Three priests visited Benin City in 1515 where they stayed there for two years. Previously the Oba of Benin had sent an ambassador to the royal court in Lisbon. São Tomé became a diocese in 1534 and its first Bishop was Augustinian Gaspar Cao in 1556. He sent the first two Augustinian missionaries to Warri in 1577. They stayed in the town for a year and baptised the heir to the throne and established a Catholic dynasty which lasted for over two hundred years when they reverted to the traditional religion. Capuchins took over from the Augustinians in the 17th. century.

THE SOCIETY FOR AFRICAN MISSIONS

In 1862 Fr. F. Borghero, an Italian SMA (Society of African Missions) arrived in the Benin Republic and from there he visited Catholics in Lagos. Gradually the SMA and the Our Lady of the Apostles Sisters (OLA) established missions in Lagos, Abeokuta, Ibadan and Oyo. They evangelised in the area west of the Niger River to the Volta River in Ghana. It was known as the SMA mission to Dahomey and became the Apostolic Vicariate of the Bight of Benin in 1870. The Dahomey Vicariate, later to be named Ouidah and then Cotonou, was established in 1901. In 1943 the Vicariates of Asaba-Benin, Lagos, and Ondo-Ilorin, and the dioceses of Ondo-Ilorin and Benin City were created. Prefectures were also established in Oyo (1949) and Ibadan (1952). The first mission north of the Rivers Niger and Benue was established at Shendam (Plateau State) in 1907. The Prefecture of Northern Nigeria was divided into the Prefectures of Kaduna

and of Jos in 1934 and they became dioceses in 1954. The dioceses of Uotukpo (Makurdi) and Yola were established in 1959 and 1962 respectively and the hierarchy was established when Kaduna became an Archdiocese (1959).

THE HOLY GHOST FATHERS

In 1885, the first French Holy Ghost Fathers (CSSp), lead by Fr. Joseph Lutz, arrived in Onitsha after travelling from Libreville. They evangelised the area between the Niger and Congo Rivers. Great results were eventually reached amongst the Ibo people when Fr. Joseph Shanahan became the Prefect Apostolic, in 1905, mainly through the mission schools which he established. In 1889 Onitsha became the Prefecture of Lower Niger, and then the the Apostolic Vicariate of Southern Nigeria in 1920. In 1934 the area was divided between the new Prefecture of Calabar and the Onitsha-Owerri Vicariate and the Kiltigans (St Patrick's Society of Irish Kiltegan Fathers) took charge. Further divisions took place in 1947-1948 with Calabar, Onitsha and Owerri becoming separate Vicariates, and eventually dioceses in 1950. The same year Onitsha became the metropolitan archdiocese and the hierarchy of Southern Nigeria was established.

THE WHITE FATHERS

The first White Fathers arrived in Nigeria on the 11th. October, 1943, following a request from the Vatican. They worked with the SMA at Ibadan and they were initiated to the country during a six year apprenticeship. The White Fathers then moved to the present day Oyo Diocese and today they work at Agbowo, Awkwa and Ibadan. ⁽⁵⁾

THE CHURCH TODAY

The 'Delegation to West Central Africa' was based in Lagos and on 23rd. September, 1960,

Archbishop Sergio Pignedoli was appointed as the Apostolic Delegate. It covers Cameroon, Chad, Congo, Gabon, Nigeria, and Ubangi-Shari (later central Africa). During the civil war the Church became associated with the Biafran cause, mainly due to the fact that the majority of the population there were Christian. After the civil war ended many Catholic missionaries were expelled from Nigeria.

Pope John Paul II has made two visit to Nigeria, the first was in February, 1982, and the second,

his 13th. to Africa, was in March, 1998. On the 22nd. March, 1988, he presided at a Mass for the beatification of Fr. Cyprian Michael Iwene Tansi at Onitsha. Fr. Tansi, an Ibo, was a parish priest and he did much work in trying to reconcile the ethnic and religious divisions in Nigeria. He retired to a Trappist Monastery in England where he died in 1964. Nigeria has the largest number of Catholics, and the most priests and religious vocations, of any African country. Its missionaries, including White Fathers, work all over the world.

Sources of the Editor's FootNotes and Background Information:

CIA 'The World Factbook 2000' - Nigeria (<http://www.odci.gov/cia/publications/factbook/geos/ni.html>); Foreign & Commonwealth Office Web Site (<http://www.fco.gov.uk/>); Nigeria Today (http://www.nigeriatoday.com/basic_facts_about_nigeria.htm); 'The State of the World's Children 2001', UNICEF.; The World Bank (<http://devdata.worldbank.org/external/dgprofile.asp>, <http://www.worldbank.org/af/ng2.htm> and [nga_aag.pdf](http://www.worldbank.org/external/dgprofile.asp)); 'Ethnologue: Languages of the World', 13th Edition; Barbara F. Grimes, Editor; Summer Institute of Linguistics, 1996. (<http://www.sil.org/ethnologue/countries/Nigr.html>); 'Encyclopaedia Britannica'; 'Makers of Modern Africa' and 'Africa Today', Africa Books Ltd., 1996; 'New African Yearbook 2001';

Service and Presence in the Yemen

By the Community of Durayhimi

Durayhimi is a village of seven thousand inhabitants, built in the heart of the sands at thirty-five kilometres from Hodeidah. Frieda and Anne Christine arrived there on the 24th. February, 1984. In February 2000, they were still there, the only Europeans and Christians in the village. Let us listen to them speaking to us about their life in the Yemen.

ANNE CHRISTINE starts:

Sixteen years of presence in this village without our asking ourselves if the seeds sown on this soil since our arrival have brought forth fruit! Frieda, Paulette Vandewalle and I have sown for many years. Our names will remain in the memories for a time, but they remain also, in Yemenized form, as the names of a few girls who have been called after us: Farida, Annie.

Many women and men and even children of this village have preceded us to the Kingdom of Heaven. Others, through our caring, have recovered their health and strength to live; and as for all those who were born, passing through our hands, some of them are able, in their turn, to give birth.

One night among many: 'They' came to get us for a delivery in one of the surrounding villages. Because the small van had no traction, we did just about everything not to get stuck in the sand. The track was on an ascending slope and there was need to advance at great speed. The driver turned round and cried out with authority, "hold tight" and hup! ... he slammed the accelerator ... then plonk! there we were sunk in the dune! I won't try to describe all our manoeuvring in the sand: forward, backward, pushing, pulling to get unstuck. But what can ever withstand the Yemenites? After some time, we finally surfaced. Unfortunately this 'some time' happened several times, both going and on the return journey. But the Lord is good and does marvellous things. Upon arriving at the hut, we found a true gift, a beautiful baby (who was quicker to come out of his mother than the van from the sand.) It was sleeping peacefully under the tender gaze of his mother.

FRIEDA LEYS continues:

We have the privilege and the advantage of being women and so of being able to penetrate this feminine world so mysteriously veiled from the stranger. Our work as doctor and nurse facilitates our contact. The deliveries in the villages and neighbouring hamlets lost in the sand dunes,

enable us to realise how **alone** these women are and far from everything. Already at sunrise the men leave with their flocks of goats and camels, to return only at sunset. The least complication in a pregnancy or delivery can very quickly cause a dramatic change.

Every afternoon we participate in the active social life of the women, centred on birth, marriage and death. Each new mother is 'at home' to her friends and neighbours for forty days. Dressed in lively colours, with jasmine flowers plaited into their black locks, they enjoy a short time of respite after a tiring day with their numerous children. And while the coffee is being prepared and poured out and the 'narguile' passes from mouth to mouth, stories are told. They appreciate our presence and consider it a sign of friendship and respect for their culture. Intrigued by our way of life, they ask questions; by the very fact that we are not married (and voluntarily at that!) they are astonished. How have we come to live together, being of different nationalities? How is it

that we give so little importance to material riches and that we make no difference between rich and poor ... and more than that, we sometimes seem to give particular attention to the poor and marginalised?

During their times of mourning, we too sit with them in a circle, telling the beads of a single, very long rosary. In our hearts we recite the 'De Profundis', praying for the deceased and invoking the greatness and mercy of God together.

Back in our community, from the mosques we hear the call to prayer; it is a time for us also to encounter this God so great and so near in the Eucharist. It is a time to place into his hands all that we have lived and shared that day.

We are now in Hodeidah, a Red Sea port where **Rogelia Murillas** lived from 1993 onwards. In collaboration with an association 'Voice of the Yemenite Child', she started a small school for physically and mentally handicapped children. To help her in this task, she



Picture above: Sr. Elisabeth Kramer with people outside the Hodeidah clinic

Picture above: Sr. Rogelia with some of the handicapped children



trained a small team of teachers. The dynamic and efficient Yemenite Directress is a sure factor in their blossoming and development.

MONIQUE POUYEZ, who arrived in October 1996, tells us about her experience:

I came here to work with the handicapped children of the school that Rogelia had started, but what could I do without being trained for this type of work? I spent time in the different classes, my eyes and ears wide open. One day in the absence of an assistant teacher, Rogelia passed the class over to me. At the end of two hours I had exhausted my reserve of games, and speech became impossible, for I did not yet know the language.

The presence of big adolescents in these classes had struck me. I told myself that perhaps they would be able to do something else. I then set about trying to find out what these big boys could do with their hands. Despite their handicaps (Down's Syndrome, mental

retardation, epilepsy etc.) everyone of them was doing his utmost to succeed. Some of them had a motory handicap and all of them - including myself - had a speech impediment! I was thus handicapped with the handicapped and we hit it off well together, the language of the heart making up for the lack of the spoken word.

At the present time (she wrote) I am working with a Yemenite trainee, who is being formed for different activities. At the end of the year, the Directress will entrust me with a second one, "because," she said, "you are not eternal and others need to learn too".

The group has expanded and this year there are two assistants. Last year the trainees and I were initiated into the secrets of the profession; this year we have started with the young ones. At the time of a celebration, we held a three-day exhibition-sale of the artefacts, in sewing, weaving, macramé and crafts, using beads, wood, stained glass, shells etc. Almost everything

was sold. What joy for the children to see that their handiwork was appreciated! Joy also for the parents to see that their children are able to work well! and joy for the team and the Directress, Mekkia, who always has fresh projects for the school and the children. She has succeeded in enlarging the school and in supplying it with modern equipment, which will enable us to welcome more children. At present we have forty-three of them.

Our objective is to create a 'protected workshop', where the young people would have the possibility of working with the assistance of an instructor or instructress, so as to earn a little income and have the joy of being recognised in society.

The formation of the personnel is assured: three months with a specialised

Palestinian instructor and six months with a French psychomotor technician. 'Handicap International', from Belgium, and Oxfam finance the project. Now the children are learning to control their own movements while playing in the playground, thanks to swings, a slide and a merry-go-round. Nearby is a new

apartment meant for feminine training for the girls are maturing.

We put a lot into the project, but what is that in comparison with the joy of seeing these children, who have not had the same chances as others, grow up and develop to their full potential?

This humble and simple work is our way of following Jesus by serving the most needy.

Let us now listen to **GERTRUD BUCHHOLZ**:

Nine years ago I was retired in Algeria after I had worked there as a nurse for twenty years. My retirement enabled me to offer my services elsewhere. Arriving at Hodeidah in 1992, I served in the dispensary where the two other Sisters had been working for years as 'local medics'. Since then I have been employed in the Health Centre, which is my 'Mission Station'.

The Yemenite personnel is busy with preventative care, while I work in the sectors of consultation and the care of women and children.

The women discovered my penchant for children and these are my most numerous patients. There are some children who are well nourished, but many suffer from malnutrition because of poverty and ignorance. Rich and beautiful houses are close to areas with crude shelters and shanty towns.

I often visit the people in their homes and they appreciate that a lot. The doors are open. The contacts are easy as soon as we can speak their language, and little by little relations become friendly. Often I marvel at the confidence they have in me, how they share their problems, their joys and their sufferings. I admire their friendliness and mutual aid - by the grace of God, a little leaven in 'the civilization of love'.

Since this article was written, in fact in February, 2001, the painful decision was taken to close these two communities and to leave the Yemen, owing to shortage of personnel. We leave the future in God's hands.



Picture above: Teenagers learning how to weave

Picture above: Sr. Gertrud Buchholz holding a consultation with a small patient





MISSIONARY MOVEMENTS

ARRIVALS

Sr. Daphne Alphonso from the Democratic Republic of Congo.
Lina Ramirez Zamudio from Mexico.
Rosalba Martinez Mejia from Mexico.
Sr. Maureen Marchant from Kenya.

DEPARTURES

Sr. Daphne Alphonso to Rome.

The White Sisters' community of Irvine, Scotland closed in April, 2001.

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: wfsotland@care4free.net

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LEONARD CHIBWANA



from Malawi has just finished his pastoral experience in the Democratic Republic of Congo. Here he writes one about "...
On the rock is life"

When I arrived at **Laybo Parish**, for my pastoral training, I was really amazed to find new ways of living. One of the things which struck me most and I should say, still strikes me, is the daily going and evening return of young girls who carry bowls and basins well balanced on their heads. In their hands are small brooms. They pass in front of our offices and then go past by the parish church while sharing stories and exchanging smiles.

One afternoon, I decided to toddle around on a discovery journey. I took the path which goes between the church and the sisters' convent without knowing where it led to. Suddenly, I found myself in front of the little girls who were busy working and talking. They were grinding small quantities of millet, sorghum and cassava with which to prepare 'fufu' (dough) at home for supper. Right away I said to myself,

"how wonderful it is to see such young girls assuming the role of their mothers!" "Oh, child exploitation" - perhaps may be the intuitive reaction to be dished up by dwellers of more civilised societies. But no. Simply no because in our context here, this is done in a very good spirit. What drew my attention next was the area where they were grinding and, certainly, the place where I was standing myself. It was on a large surface of **rock**. I gazed at it and then I whispered, "If only this **rock** had ears!" Actually, it was an eye-opener for me which illuminated the hidden realities of the experience that the kids were going through.

We all know that in normal circumstances for a stone to be stone, it has to be hard. The very fact of coming to learn motherly chores, on a hard **rock** means that these girls are building a solid foundation for their future life. Just as the **rock** resists friction during the grinding process, in the same way, the little girl will, have to resist all sorts of frictions that she will encounter in her motherhood. As already mentioned above, these girls go past by the

church. It is exactly in the same church that they come to get spiritual food for their spiritual nourishment. Therefore, this circle is as follows: From this **rock** they go back home with flour which is

Picture above: The girls at their chores. The church is on the left and the Sisters' convent on the right

used for preparing food. Consequently, this food restores physical health and energy making it possible for them, and others as well, to come to the church in order to obtain another kind of food. This spiritual food guarantees spiritual health and faith in Jesus Christ. He is the **True Rock**. Whatever be the case, Jesus remains the **True Rock** and cannot therefore, be compared to any other ordinary **rock**. Two days after Jesus' death, the ordinary **rock** could not keep him any longer under its power. He

SISTER DENISE AUGSBURGER



a Swiss Missionary Sister of Our Lady of Africa, remembers **Ibanda** among the **Bakonzo** people of Western **Uganda**.

When our Provincial Superior visited us at Virika, Western Uganda, we unanimously agreed that this area, where we had given and been given so much, was well able to stand on its own feet. I spoke out, "Why don't we go and live among the **Bakonzo**?" This mountain tribe was underprivileged from the point of view of the Christian faith, as in many other ways. The people had been ignored and even despised. It had long been my dream to go and live among them.

I marvelled that my idea was immediately taken up, seen as a call from the Lord and acted upon without delay. The Bishop of the diocese and the parish priest of the huge area where the **Bakonzo** lived, welcomed the interest shown by the MSOLA. The White Fathers had an outstation at **Ibanda**, one of the **Bakonzo** settlements, but there were none living there.

is simply alive. Now if we go a bit further, we will discover the most beautiful part of it. To whom does he reveal himself first? Oh yes, women reappear on the scene. Mark 16.

I consider the girls' act of preparing food for their relatives as the continuation in a sort of women's call which consists in inviting people to come to meet Jesus. In short, the experience of our little girls of Laybo is that on the **rock** is life and that hidden behind the **rock** is the **True Rock**.

In 1989, two Sisters, Winnie Henderson from Ireland and Vicky Ciharhula from the Congo, went to live in a small house, while a bigger one was built. They were soon joined by a German Sister, Hedwig Dreisewerd. These pioneers set about their first apostolate, visiting the people, welcoming them to their house and learning the language. The latter was not an easy task as there were no grammar or course books, dictionaries or other literature. But these mountain folk had hearts of gold and took up the task of loosening our tongues to the **Rukonzo** language, teaching us their customs too.

very well organized. They had an administrative council, which launched various projects in connection with the Social Services of the Kasese Diocese. One such initiative was the Micro-Finance Project, a kind of village bank, which enabled people to make savings, to generate a little income and improve the quality of life among poor families. This demanded weekly meetings, trust and the learning of the elements of book-keeping.

Other Sisters followed and little by little a changing international community was built up: Sisters came from Canada, Tanzania, Malawi and Kenya; there were Goans, Swiss (including myself) and British (Sr. Christopher).

Having Sisters living among them was quite an event for the **Bakonzo**. They watched them. Did the Sisters clear a pathway leading to their house? Well, soon there were pathways everywhere leading to the small shops from the road. The mothers were happy to have Sisters who loved them and with whom they could share their hopes and fears.

There was an upsurge of life in every field. People accepted the Gospel. Then they in turn became apostles. Together with the Sisters, lay people, catechists, teachers, parish council members got themselves organized and took on responsibilities for all kinds of service.

When I arrived in **Ibanda**, I became the counsellor for the Domestic Science St. Catherine's Centre (St. Catherine was the chosen Patron Saint after a certain Sister Catherine from the Congo, the memory of whose friendship and dedication they cherished). The women were

It also led to unity among individuals and couples of different faiths, Catholic and Protestant Christians and Muslims. Other Sisters at **Ibanda** worked with the **Bakonzo** in different ways: youth work, secondary teaching, preventive medicine.

The wars going on in the Great Lakes region brought fear and insecurity even to the **Bakonzo** in Uganda. They fled from the village and hid themselves in the forest. We, however, decided to stay. To our surprise, after some weeks they found their way back to **Ibanda**, saying, "We heard that the Sisters were still here, so we have come out of our hiding places." But the anxiety caused by the tragedies did not go away.

Now, over ten years on, the Missionary Sisters (sad at heart) have all moved to other places of need; but, to our joy, we have been replaced by Sisters of a Congolese Congregation of the Presentation of Mary. In 1999, just before the last two White Sisters left, the outstation of **Ibanda** became a parish, with the arrival of two African priests of the Apostles of Jesus. The dream which had become a reality has now reached the fulfilment of Africanization. As Pope Paul VI said, "You Africans must become the apostles of your own people."

AN ANNOUNCEMENT FROM THE WHITE FATHERS, RUTHERGLEN

The **Annual Reunion** of the Parents and Friends Association of the Missionaries of Africa (White Fathers) will take place at St Columbkille's Church, Main Street, Rutherglen on **Sunday the 26th. August at 2.30p.m.**

There will be Mass followed by lunch and entertainment. All are welcome. Tickets are available from **9 Milrig Road, Rutherglen, £4.50 per adult, £2.25 per child (under 12).** We look forward to seeing you.

ARCHBISHOP EMMANUEL KATALIKO R.I.P.

Archbishop Emmanuel Kataliko (1932 - 2000)

A shepherd defends his flock against marauders, even at the cost of his life. Likewise an Oscar Romero, a Christophe Munzihirwa were put to death for boldly denouncing injustices committed against their people. Archbishop Emmanuel Kataliko, although he did not die a violent death, was yet in the same line as these great Shepherds of God's flock.

He was born in 1932 in North Kivu, in the Democratic Republic of the Congo. He was ordained priest in 1958 and consecrated bishop at the early age of thirty-four. It was when he was transferred to the Archdiocese of Bukavu to replace Christophe Munzihirwa, assassinated in 1996 (see 'White Fathers - White Sisters', June/July 1998) that the full measure of his greatness became worrying for the authorities and dangerous for himself.

While the West turned a blind eye, the East Congo had become a hot bed of intertribal and interethnic hatred, where terror, killings and rape subjected the people to destitution,

famine and disease. Archbishop Kataliko, in his pastoral letters, messages and exhortations spoke out fearlessly against all these evils, with a piercing sense of compassion for the down-trodden. He addressed all the groups concerned, from the humblest Christian, to the armies, the administration and the great

nations of the world community. His great plea was for **peace**, never resisting evil with evil or violence with violence, but trusting in God who can change the hearts of the mighty. He urged the respect of human rights as an indispensable path to peace.

In February, 2000, he went to Kinshasa, the capital of the Congo, to meet the Papal Nuncio. On his way back to the Archdiocese of Bukavu, he was arrested and kept under guard. A great outcry arose from his flock and from Christians and upright people everywhere. To express their sorrow at the defamation and detention of their beloved Pastor, the church authorities decided to observe a liturgical and sacramental fast. No services would be held in the churches, but people were exhorted to pray fervently and frequently in their families and their Small Christian Communities, for their Archbishop's release. Peaceful demonstrations took place with the slogan, "Give us back our Pastor!" In one week 65,000 signatures were collected demanding his release.

Archbishop Kataliko was touched by his people's solidarity, but asked them to return to the celebration of Sunday Masses, though in the simplest manner possible.

His detention, borne with serenity, had the effect of opening the eyes of many people and institutions around the world to the forgotten plight of the Congolese people. To his suffering flock, Archbishop Kataliko, true to his principles, wrote, "The only response to an excess of evil is an excess of love".

Finally after seven months, he was set free and allowed to return to Bukavu, where his jubilant people received him with shouts of joy, with dancing and song, as they thronged around him, each one trying to touch him.

The following month Archbishop Kataliko made his way to Rome to take part in the Symposium of the Bishops of Africa and Madagascar. The Holy Father gave him a very special welcome, in a private audience, in admiration and sympathy for his sufferings for his people. At the sessions of the Symposiums he spoke a number of times and made a deep impression on all who heard him.

On the 3rd. October he had difficulty in breathing and had to be taken to the nearest hospital. That night he died of a heart attack. His body was flown back to Bukavu and was buried in the cathedral beside the tomb of Archbishop Christophe Munzihirwa. **His best epitaph is, perhaps a passage from one of his speeches at the Symposium:-** "The Bishops of Africa must speak out. We must speak, because the people are watching this reunion. They are waiting. We must speak because the people are suffering. We must speak to Heads of State; we must speak to the rulers. We must speak to Africa our message of reconciliation and peace."

The Papal Secretary of State wrote on behalf of Pope John Paul II:- "His Holiness keeps in the memory of his heart the remembrance of this courageous Pastor, who in tragic circumstances proclaimed the Gospel message of love and reconciliation, as he shared with great self-sacrifice in the trials of his people. He entrusts him to the divine mercy and implores the Lord to grant to the people of the Great Lakes the gift of peace, so that they all may live in security and dignity."

May He Rest in Peace



Picture above: Archbishop Kataliko



FATHER DAN SHERRY W.F. - R.I.P.

Father Dan Sherry 1923-1999

Fr. Dan Sherry will be remembered by anyone who knew him as someone who had time for them. He enjoyed being with people, whether it was people he worked with, other missionaries, expatriates, Government officials, or anyone else.

Fr. Dan was a coalminer's son, born in the mining village of Glenraig, near Lochore in Fife, in 1923. He grew up during the years of the Depression, attending the local primary school in Lochore, then came to the Junior Seminary as a young boy of 12. After Philosophy at St. Boswells, Noviciate in Dorking and Theology at Rossington Hall and Monteviot, Fr. Dan was ordained in Jedburgh on the 2nd. June, 1949.

When Fr. Dan's appointment to Africa arrived in 1950, he had just suffered a slipped disc, and so had to wait a while before he could proceed to his mission in Northern Rhodesia. In the meantime, he was appointed as Socius to the Brothers' Novice Master at Monteviot. The Provincial at the time remarked that Fr. Dan was not particularly suited to the post, but he was the only one available to fill the need at that moment, and he did the job to the best of his ability. It was the story of his life.

Fr. Dan spent the best part of his 76 years in the Diocese of Kasama in Northern Zambia, over half the time at Chilubula, a rural mission situated on the edge of the Bangweolo swamps. He took his turn working at the main mission and visiting the outlying areas, and when he was asked to give a hand at anything, Fr. Dan was ready and willing. Fr. Dan Sherry put his whole heart into whatever he undertook, and down the years he revealed a variety of talents. His greatest gift undoubtedly lay in personal relationships, and he was remarkable for the attention he always paid to others. The Regional said of him truly that he never spoke ill of anyone, a feature of his character rare enough to merit attention. He worked in several different missions: Kapatu, Kasama, Lwena, Mpolokoso, Mulobola, Ipusukilo, Lwitikila. He replaced the Education Secretary for six months a couple of times, in 1968, and was Archbishop's Secretary from 1970 to 1974, after which he was more than happy to return to his people in Chilubula.

Fr. Dan stayed in Africa until his health deteriorated. On his return to Scotland in 1993, after the Long Retreat in Jerusalem, he stayed first of all in the community in Rutherglen, then, when he needed more care and attention, had to go into a home first in Scotland then at Nazareth House in Hammersmith, where he died on the 12th. December, 1999.

Fr. Dan Sherry was deeply human: that is the first thing that comes to mind when one evokes his memory. Any visitor turning up at the house where Fr. Dan happened to be posted, at any time of day or night, was sure to be welcomed. Fr. Dan was always ready to drop whatever he was doing to greet the visitor warmly and make sure he was comfortably seated with something to drink before returning to the task he was busy with. As soon as he was free again, all his attention would be centred on the visitor.

Fr. Dan was eminently sociable. We appreciated his presence wherever we happened to meet several priests, brothers together: for a seminar, for a meal, for a social occasion. He was always ready to share his personal experiences of missionary life with the people around him, and to have a good laugh at his own misadventures. He was very witty, and ever ready to look at the pleasant side of events and people. He was very good at maintaining excellent relations with others, such as officers of the Administration. This proved to be of invaluable help on more than one occasion.

He spent most of his missionary life in the rural areas. He was prepared to take his share of touring and spend days on end in a remote corner of the land among the villagers. He was a man who had trained himself to take in his stride everything that came his way, whether it was pleasant or not. He was straight

forward enough to say what he thought, but never in a way that would create resentment or permanent antagonism.

He felt at ease in a team, would express his views, and then would earnestly abide by the decisions that had been taken in common. He was a man who, for years, at Chilubula, shared a car with another priest, and the association seemed to have survived the vagaries of individual habits. This is certainly to be laid at Fr. Dan's door as a positive achievement, because he was rather finicky as regards the proper use of things and loudly critical of thoughtless wastage. He stuck for years to an old van he had bought very cheap, and kept it going without a hitch, simply because he was extremely careful. In many ways he was an example of the simple lifestyle.

Fr. Dan was truly a priest who had dedicated his life to the service of the Kingdom of God in Africa. His vocation was clear: it was an answer to the call, "Go and preach!" Fr. Dan went and preached, to the best of his ability, with all his faith and personal convictions. That is why the people accepted him as he was and liked him for what he was. He went about his work at his own speed and with his own relaxed attitude but he was always on call wherever he was expected to be. His main point in everything was to remind the people that they were called to become new men and new women in Christ.

All those who knew Fr. Dan - White Fathers, diocesan priests, Sisters, lay people - may have been sad for a moment at hearing of his death, feeling that they had lost a friend. But Fr. Dan's time had come to receive his own reward from his Lord after he had waited on so many of his Lord's people. We are grateful for his life and work.

May He Rest in Peace

This appreciation of Fr. Dan first appeared in 'Petit Echo', no. 916, 20010/10.



Picture above: Fr. Dan Sherry with his sisters, Ellen (left) and Isabella (right) and his niece Clare



Let Us Pray

For the following who have died recently:

Miss Edith Adams, Nazareth House, East Finchley, London.
 Mr John Joseph Adamson, Wootton Bridge, Ryde, Isle of Wight.
 John Reborn Arbuckle, Derry City.
 Mr Brian Robert Bedward, St Asaph, North Wales.
 Mrs M Brooke, Flat 14 - Llys Menai, Menai Bridge, Anglesey.
 Mrs M I Buchanan, 11 Cloverhill Terrace, East Kilbride, Glasgow.
 Mrs Catherine (Kate) Burton, 202 Kenyon Lane, Moston, Manchester.
 Mrs Edith Burton, Cheadle, Stoke on Trent, Staffs.
 Mrs W Butcher, 22 Marshfield Gardens, Erdington, Birmingham.
 Mrs Margaret Carroll, 9 Beechcroft Road, Bushey, Herts.
 Mr Thomas J Carter, 11 Syer's Green Close, Long Buckby, Northampton.
 Mrs D E Cheetham, Church Lane, Ipswich, Suffolk.
 Mrs Mary Clancy, 15 Shaftesbury Street, Glasgow.
 Mrs Marjorie Collins, 73a Waxwell Lane, Pinner, Middlesex.
 Mrs Catherine Cronin.
 Miss Margaret Davies, Flat 27 - Grange Court, Liverpool.
 Mrs Margaret De Wit, Warrawong, New South Wales, Australia.
 Mrs M Dier, Park House, Smithalls Dean Road, Bolton, Lancs.
 Miss M Docherty, 17 Munloch Road, Glasgow.
 Mr & Mrs Donovan, 123 Marlborough Road, Kirkby in Ashfield, Nottingham.
 Mrs Margaret Duddy, 68 Branchal Road, Cambusnethan, Wishaw, Lanarkshire
 Miss Annie Duffy, 105 The Highways, Leeds.
 Mr Charlie Duffy, Croftfoot, Glasgow.
 Reverend Alec Easton, W.F. Hima Parish, Uganda, East Africa.
 Mrs Annie Fagan, New Silksworth, Tyne & Wear.
 Daniel Gallacher, 10d Afton, Cumbernauld, Glasgow.
 Mrs M Galligan, 142 Old Road, Ashton In Makerfield, Wigan.
 Miss Ellen Haines, 9 Fulford Crescent, Willerby, East Yorkshire.
 Mr Martin John Hare, 110 Columbia Drive, Worcester.
 Mrs Martha Herron, 21 Kelhead Path, Glasgow.
 Miss Barbara Hullett, Canvey Island, Essex.
 Mrs E Humphreys, Withy Grove Nursing Home, Poplar Grove, Bamber Bridge, Preston.
 Mrs Lee, Bootle, Liverpool.
 Mrs Alice Frances Leet, Nazareth House, Manilla Road, Australia.
 Mrs Rita Loftus, 36 Locksley Avenue, Greenfaulds, Cumbernauld, Glasgow.
 Mr Richard Longstaff, 30 Auckland Wynd, Shildon, Co.Durham.
 Mrs Brigid Lynch, Orpington, Kent.
 Mrs Nellie McGarvey, 170 New Street, Stevenston, Ayrshire KA20 3HH
 Mrs N McHugh, 3 Meadow View, Kirby Grange, Botcheston, Leicester.
 Mrs Margaret McNicholas (late of Darlington) 42 Victoria Avenue, Hatfield, Doncaster.
 Mrs Nancy Marshall, Wallsend, Tyne & Wear.

James Mellon, 20/4 Cramond Road North, Edinburgh.
 Gwendoline Honourine Eleanor Montaut.
 Miss Celia Moody, 2 Sylvester Close, Hyde, Cheshire.
 Mrs Theresa Moss, 38 Beaconsfield Crescent, Widnes, Cheshire.
 Sister Winnie Mullaney, Good Shepherd Sisters, Blackley, Manchester.
 Mr Dermot Francis Murphy, 4 Hamilton Road, Reading, Berks.
 Mrs Lizzy O'Kane, Chapel Street, Cleland, Strathclyde.
 Mr Kevin Reade, 35 Woolton Hill Road, Liverpool.
 Mr E Richardson, Wardley, Gateshead, Tyne & Wear.
 Mrs Anne Russell, 1 Ashley Heights, Portadown, Co.Armagh, N Ireland.
 Mrs Marie Sharkey.
 Mr Jack Shaw, 4 Peasehill Park, Rawdon, Leeds.
 James Shields. (nephew of Mrs Ellard, Maidstone, Kent.)
 Mr James Simpson, 6 Chelford Close, Preston.
 Sisters of the Poor Child Jesus Order - European Province.
 Mrs Shewey, 59 Brookdale, New Southgate, London.
 Mrs M Meredyth-Starmer, 5 Foxley Lodge, Dale Road, Purley, Surrey.
 Mrs Marie C Taylor, 79 Darwin Road, Stevenage, Herts.
 Miss Kathleen Telford, 21 Springhill Gardens, Newcastle Upon Tyne.
 Mrs Mary Webster, 52 Mulberry Avenue, St Helens, Merseyside.
 Reverend Kevin Wiseman W.F., Nanaimo, Canada.

† 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
360	Oct.-Nov. 2001	18th. July, 2001
361	Dec.-Jan. 2002	18th. September, 2001
362	Feb.-March 2002	18th. November, 2001
363	April-May 2002	16th. January, 2002
364	June-July 2002	16th. March, 2002
365	Aug.-Sept. 2002	16th. May, 2002
366	Oct.-Nov. 2002	16th. July, 2002
367	Dec.-Jan, 2003	16th. September, 2002
368	Feb.-March, 2003	16th. November, 2002

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

"Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world". (Mt. 25.34)

May they rest in peace

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