



MISSIONARIES OF AFRICA
Ghana-Nigeria Link



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OUR COMMITMENTS TOWARDS JPIC-ED:

Faithfulness to the Gospel and Our Charism

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Editorial

Justice and Peace, Integrity of Creation, and Encounter and Dialogue (JPIC-ED) will continue shining in God's mission, entrusted to us, as we strive to live these aspects in our communities and at a very personal level. If we want to change the world we should start by ourselves. Charity begins at home.

Praise be to God, that we can be living witnesses of the message we preach. In an area where conflicts have divided people, we are surprised that the belligerent groups can run to our communities and feel safe. And when they want to talk to one another, they will equally agree to meet in our communities. 'Father, we feel safe meeting at your place and your presence in our discussions supports us to understand one another. We have no other place to go to, we have no other trustworthy persons than you, our priests.' When one hears these words from both Catholics and non-Catholics then one re-affirms that Cardinal Lavigerie was inspired by the Holy Spirit.

It was then a stagiaire in Nigeria in 2010 when our Ghana-Nigeria province was advocating for a just salary to our workers. This year it reappeared in our discussions and the province came up with a conclusion in reviewing the salary scheme of all the workers in our different communities. Treating well our workers and collaborators in God's mission will loudly proclaim the message of Jesus Christ without opening our mouths. Bending down to make clean our environment by getting our fingers dirty even while wearing our *gandouras* will make us Missionaries without borders.

Clearly, through this issue of the link we want to share some concrete examples of our continual commitment to JPIC-ED in our parishes or different apostolic areas in the Ghana-Nigeria Province. This issue does not replace our *Ghana-Nigeria JPIC-ED e-Newsletter*, which remains the province's talking drum on issues concerning JPIC-ED.

EDucation will be achieved by reading all the contents in this link.
May Our Lady of the Rosary intercede for us.

Serge Boroto Zihalirwa, M.Afr

WHAT IS THE MEANING OF THE FOLLOWING YORUBÁ PROVERB?

Bí a bá n' gégì nígbó kí a máa fì òrò ro ara eni wò.

(Literal translation: If we are cutting a tree in a forest we should think of our own body which is like a tree.)

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Think twice before you print me: save papers, save ink, save energy!

Provincial's Word:

Our Commitment to JPIC-ED Activities



John Aserbire, M.Afr,
Provincial Superior

On the 6th August 2015, Pope Francis introduced the World day of Prayer for the care of Creation. The Pope invites all Christians and people of good will to gather together on September 1st of every year to reflect on the beauty of creation, on our role as care takers of the universe (Genesis 2:15) and to pray and do more to preserve our environment. In fact, the environmental challenge that we face today has crucial ethical and moral aspects that we as stewards of creation cannot simply brush them aside. Aldo Leopold, one of the recognized figures of American environmentalism said: "We abuse land because we regard it as a

commodity belonging to us. When we see land as a community to which we belong, we may begin to use it with love and respect". ~ Aldo Leopold, *A Sand County Almanac*

Laudato Si is a powerful book which challenges us to reflect on the care of creation and calls on us to participate at all levels to take care of Mother Earth. The Pope invites us to reflect, appreciate, respect, promote and protect our environment. We are invited not only to pay attention to the beauty of our world but to appreciate it because "appreciating the beauty of creation is a powerful force to deepen our relationship with God and to inspire commitment to caring for our common home". (*Laudato Si*, n0 97).

For the past decades, the Missionaries of Africa Society has been in the



forefront in her engagement in Justice and Peace, Integrity of Creation, and Encounter and Dialogue (JPIC-ED). The Editorial Team of our *Ghana-Nigeria Link* did invite us at the opportune time to reflect and share our experiences. These reflections point at the various levels of our commitments (individual and community) in caring for our earth, in dialogue with groups in conflict areas, in encounter with other Religious faiths, in matters of Justice for the downtrodden and the voiceless, in fighting against human trafficking, in educating communities that engage in practices that are against the social teachings of the Church etc etc. I hope that by our mutual sharing through the *Ghana-Nigeria Link*, we shall appreciate, encourage, inspire, energize and mobilize one another in our commitment to JPIC-ED issues.

John Aserbire, M.Afr
(Tamale, Ghana)

"As women and men continue this work of clothing this naked Earth, we are in the company of many others throughout the world who care deeply for this blue planet. We have nowhere else to go. Those of us who witness the degraded state of the environment and the suffering that comes with it cannot afford to be complacent. We continue to be restless. If we really carry the burden, we are driven to action. We cannot tire or give up. We owe it to the present and future generations of all species to rise up and walk!"

Wangari MUTA MAATHAI

Peace and Justice: The Easy Chair Attitude

An 'easy chair' is a chair which folds out to provide maximum comfort to the one who sits in it. I use the term today to describe the present lackadaisical attitude of the police who sit on the corner of intersections playing with their cell-phones, and chewing the fat with their fellow officers, while those whom they are suppose to serve and protect are risking their lives going through intersections, whose traffic lights have not worked for months on end!

Bolgatanga intersections are death traps, they are places where each day people have to play a game of 'Russian Roulette', wondering if they will make it through the intersection or end up in the hospital, or worse, in the morgue? The shame of it is that those who should be policing the traffic are doing little or nothing to correct the situation. They simply sit in their chairs waiting for the next victim. At times I have the feeling that those who could correct the situation, simply don't want to have the bother to get off their 'fatty acids' and do something to remedy the situation. Although every police officer is sworn to serve and protect the people, most seem to have little or no concern whatsoever for the people.

Why, I ask myself, can our police officers not get up and get active, why can't their superior officers not assign them to direct traffic at intersections where there are no lights; or lights that are not working? Why can they not do what they were sworn to do: protect and serve? Rather than do what they are trained to do, they sit around like vultures waiting for the next fatality to occur - shame, shame! The blame for our present dilemma should not be put on the shoulders of 'the new



Kevin Rand, M.Afr

recruits': the blame must be put on the senior police officers, along with our politicians, our assembly men, and other high level municipal officials: the 'fat cats' and the big wigs who have the power to change things of the better and yet who seem not willing to do so.

In Bolgatanga at the moment there are no traffic lights working at any of the intersections: why is that? Is it that there are no spare parts? Surely a country as industrious and as rich as Ghana should be able make the spare parts that are needed to fix our traffic lights and make our intersections safe; rather than make them death traps. One cannot help but be cynical; when

the so called officers of the law, are the very ones breaking the law: they break the law by not doing their duty, by not applying the law. Instead of pulling over and arresting those who break traffic regulations by not having a driver's license, or by not wearing a helmet: they, the police, take bribes - big and small. Every year hundreds of drivers, especially motorcyclists, die of ignorance; they die at the hands of police officers who know the law but use it for their own selfish advantage. Pity!

What can be done to rectify the present situation, what can be done and make our roads and intersections safer, what can be done to save lives? I personally believe that part of the solution would be to petition the powers that be: our assembly men, our chiefs of police, members of parliament, and our President. They, the aforementioned, have been given the mandate to protect and to serve the people of Ghana, they the aforementioned, are those who have the power and the duty to make our Ghana a safer place for all to live in. They the aforementioned are our best hope for a better tomorrow. God bless Ghana.

Kevin Rand, M.Afr
(Bolgatanga, Ghana)

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"I am a man, and injustice towards others revolts my heart.
I am a man, and oppression offends my nature.
I am a man and what I would like people to do
is to restore to me freedom, honour and
the sacred bonds of family;
I want to restore
to the sons and daughters of this unhappy race,
family, honour and freedom."

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Dialogue in Savelugu

Our community from September 2017, is made up of four (4) confreres: two (2) priests- Pierre Songre and Gaspard Cirimwami- and two (2) stagiaires- Ephraim Konkobo and John Bosco Mukulia. From three (3) different nationalities: Burkina Faso, DR Congo and Uganda. We are living in a milieu that is ninety-nine percent (99%) Muslim dominated population. The majority of the Muslims belongs to the Sunnite group. We also have some noticeable presence of Ahmadiyya and Wahabite groups. We are living in this context, one of the priorities of the 2016 General Chapter that is encounter and dialogue. Since its establishment in 2001, the community of Savelugu engaged in Dialogue with Muslims, as its main priority. In the past many workshops and talks were given in our Multipurpose Hall which has been turned into a church and contributed in the collapsing of those activities. Since then we continue with “ Dialogue of life”. We are privileged to have a borehole on our land so when there is shortage of water in the city, our neighbors will come to us to look for water. The beginning was not easy: our privacy was put to the test and some of our neighbors were suspicious about our generosity. Just to mention an example, I remember; one day I was sitting in my office when I saw a bearded man piping through the gate to see what is going inside. I came out to meet him. He was like surprised. He told me he thought there was no body inside. After usual greetings he told me that he wanted to know where people come to fetch the water we provide. I showed him the pipeline and told him that we have drilled a borehole that provides the water. How could I guess what was



L-R: Ephraim, Gaspard, John Bosco and Pierre

going in his mind at that moment? After few seconds of silence, he said with a deep breath of satisfaction “yeah water has no religion anyway!” and walked out and immediately after, a lady, fully covered in black, came in with a gallon to fetch the water. When I saw the woman I suspected that she was the wife of my friend Noufou, I went outside to check if he was still around and I saw him standing with his bicycle untying a gallon. I asked him if the lady is his wife and he said yes. I left them and went back to my office. When they finished filling their two gallons, Noufou came to my office to say thank you. Since then his wife comes to fetch water which has no religion in our compound.

We also have a football pitch where the youth of the city come together every evening to play football. They are very ambitious and would like to become a competitive team but up to now we are lacking means to provide them the necessary requirement (Balls, Sport uniform, nets etc...)

Since March 2017 I have been collaborating with Rev. Father

Boniface, a diocesan priest who is a coordinating director of the Marian Centre for Interreligious Dialogue in Tamale Archdiocese. We organize, on a quarterly basis, training sessions on interreligious dialogue for teacher and student leaders in SHS (Senior High School) in Tamale. We are also advocating to have interreligious dialogue taught in all Senior High Schools in the northern region. A committee has been set up to work towards producing a Syllabus.

In Yisa ma Mariama parish, Savelugu, we have four (4) secondary Schools and one (1) Veterinary College. We could have done something similar to what we are doing in Tamale but we are lacking adequate infrastructures.

This is briefly what we have been doing as a Community here in Savelugu city. The visibility of our dialogue of life in a Muslim milieu remains in our mango farm and in our sheep pen. Our visitors or those passing by will enjoy them.

Pierre Songre, M.Afr
(Savelugu, Tamale)

The Place of Prayer in Our Commitment to JPIC-ED:

An Experience in Our Lady of Hope Parish / Bunkpurugu

Bunkpurugu area has known cases of violent conflicts in recent decades of its history. Clearly, cases of high amplexness began in the 1970s. These conflicts, often of armed violence, have always been either *inter* tribal or *intra* tribal, and sometimes *intra* clanic. While one can now learn about these “Bunkpurugu violent conflicts” on the internet, we also remember that many confrères have also presented a lot of vivid experiences in this regard thanks to our *Ghana-Nigeria JPIC-ED e-Newsletter*.

It is always edifying for me to realize the enormous efforts our brothers (M.Afr.) have made in this district. As Pope Francis convincingly acknowledges it, “seeking peace is an open-ended endeavour, a task which does not relent, which demands the commitment of everyone. It is an endeavour challenging us not to weaken our efforts to build the unity of the nation. Despite obstacles, differences and varying perspectives on the way to achieve peaceful coexistence, this task summons us to persevere in the struggle to promote a “culture of encounter””. (The Pope’s Speech with the Authorities of Columbia, on September 7th, 2017 at Bogota. See the entire official translation available on the website of Vatican.)

Our Society, through local presence of the Province and confrères in Bunkpurugu, continues to imprint an evangelic impact in the hearts of the children of God of this area.

Although the Sayogu – Samboruk conflict and that of Gbankoni – Kambatiak are not yet completely solved, openness to dialogue from all the parties has given rise to great hope for the end of use of violence as a means of conflict resolution. We are grateful to God for the *relative* calm we are enjoying in the whole of our Parish. We work hand in hand with the Diocese (of Navrongo-Bolgatanga), which, when possible, initiates structures of support for integral



Amani, first from right, at the launch of a peace building project in Bunkpurugu

development of our people. Our Parish has a JPIC Commission. We also have (Senior High) school JPIC clubs and a good number of Justice and Peace committees in various villages. To raise awareness of JPIC-ED is our priority for now, even though from time to time we are involved in exercises of “mediation” for conflict resolution.

When one reads the e-NewsLetter of the Provincial JPIC-ED Commission of the past five years or so, one sees how painful and delicate the situation of Bunkpurugu-Yunyoo District has been. People lost their lives, infrastructures got destroyed, human relations were broken, and hope for the better future was sometimes being darkened. Nevertheless, everything was not lost.

In my little experience here in Bunkpurugu area, PRAYER has been the main source of strength and hope. Not only my personal prayer, but our Community prayer, prayer in our believing Community (especially the Eucharist), and the prayer made by people of good will who love us. I would like to single out here the gesture from our Bishop, Most Rev. Alfred Agyenta, that touched me in a particular way. During the Eucharistic Celebration of the 1st of January 2016,

at the end of Communion before the Final Blessing and Dismissal, the Bishop invited the people of God to kneel for a prayer together with the Blessed Virgin Mary. We then prayed one decade of the chaplet, entrusting to the mercy of God our situation in Bunkpurugu. The Youth of the Parish as well organized peace marches, praying and committing the area into the hands of God.

I believe that God had mercy on us and listened to our cries for a harmonious life in the Bunkpurugu area. For instance, on the 24th of April 2016 we assisted to the ceremony of “Blood Burial,” which is traditional rite to cease violence and opt for reconciliation... At the same time, a local ‘Peace Council’ was born (made mainly of young people from Bunkpurugu, beyond the Church’s structure).

Let us continue to pray for all the places/countries still in armed violence. When possible, let us pray also with Our Mother Mary, who will intercede for us.

Our Lady of Hope, pray for us!

Amani Bulambo Dieudonné, M.Afr
(Bunkpurugu, Ghana)

Hair Donation: Sharing Something from Me

When I was young and was working with the youth group, I met a young member who had long hair. I felt curious about what was the reason for him to keep long hair and I asked him. He answered that he was preparing to donate it to the people who are suffering with Cancer. This caught my attention because I thought it was a very good idea. Unfortunately for me, the rules of School, then the rules of work did not allow me to let my own hair to grow. But the idea was in my bucket list, something to do before I die.

Then I joined the Missionaries of Africa. During my time of studies back in Mexico, I was appointed to the apostolate of the patients suffering with cancer, especially in the Children's Ward. I tried to let my hair grow but I knew that my rector Fr. Bernard Tremblay would not allow me to do it and I did not ask. So in solidarity with the children I shaved my head completely. They were happy to see me like them, without hair. I spent 2 years in this apostolate that helped me to learn more about the struggles of these children and in general with the patients suffering with cancer. I was told that due to the treatment of chemotherapy they lose all the hair, and they are not allowed to use wigs made of acrylic hair, which causes them sores in the head, and as their defences are low, even the small sores could be a matter of danger of death. The option for them is to use wigs of natural hair. I found out more information about it and there was a company in Mexico, called "Rizos de Alegria" (Curly of Joy). They request hair donors, all types of hair but with the condition that is 100% natural, no coloured hair, and



Maralf Jiménez Mendivil, M.Afr

with the minimum length of 30 cms.

When I was in Zambia for my spiritual year, I asked permission from my rector Fr. Paul Johnson and he loved the idea and allowed me to keep my hair, I was advised to be aware of the cultural shock I could cause among the people. I was told that in Africa is not well seen when a man uses long hair, they could accuse you of being a "Rasta man", a criminal, etc. So I was growing my hair and people used to question the reasons and I explained them. Little by little they accepted and respected my decision, even though, some used to say "it is a 'muzungu' (white man) thing". However, I manage to let it grow for 2 years, time enough to reach the 30 cms required and then I shaved it. I

tied it in small pony tails and sent it by post from Zambia to Mexico. I keep the hope that the company really gave it to someone in need and freely in the same way I gave it.

After, during my studies in Nairobi, I did it for a second time, there were some supporters and other who resisted the idea, but again I did it with joy because of the meaning that it has for me. This second time I decided to bring the hair with me and deliver it personally back in my country. I am currently working in Bunkpurugu, Ghana. I am trying to grow my hair again, but now it is different. I expressed my desire to our Bishop Most Rev. Alfred Agyenta, and fortunately he accepted, again with the recommendation that I need to explain the people the reasons of my long hair.

I would invite everyone who is available and willing to do it at least once in their lives, giving from yourself to those who cannot pay it back is one of the best things to do. To give joy with something as simple as the hair, makes me feel happy. "There is more joy in giving" has become part of my lifestyle. Giving not to create dependence but to help the human development, sharing what I have, what I know and what I am.

Maralf Jiménez Mendivil, M.Afr
(Bunkpurugu, Ghana)



Empowerment Scheme: The Nexus of Self-Reliance

The Catholic Church, the Mother Church, is not living in a vacuum, in an unrealistic realm. She is rather very realistic; concerned with the affairs of not only her members but also the world at large in matters of Justice and Peace and the Integrity of Creation (JPIC). In order to concretise the reality of her concern from the grassroot level, in Nigeria, Justice, Development and Peace Commissions (JDPCs) are put in place in the different dioceses guided by the Social Teaching of the Church. And this guidance goes deeper to having Justice, Development and Peace Committees in the Parishes as well as the outstations. The Archdiocese of Ibadan lives this reality in concrete terms through Justice, Development and Peace Committees in Parishes such as St. Thomas the Apostle Catholic Church, Agbowo, Ibadan.

The goal of the Justice, Development and Peace Committee in Parish (JDPC in Parish) is to capture or identify the domestic or local needs or challenges of a Parish or an Outstation; hence, a positive and adequate way of addressing them in line with the Social Teaching of the Church. Long term solution to those needs or challenges is at the core of it all.

Empowerment has always been the guiding principle in this project. The realisation that permanent or long term solution does not come from without but rather from within has been the nexus and basis of the objectives of JDPC in Parish. People are and have been assisted to stand on their own in order to address squarely their needs and challenges at hand. *Self-reliance* is part of the



James Ngahy, M.Afr

objectives.

St. Thomas, Agbowo, comprised of sister churches, namely St. Augustine's, St. Martin de Porres' and St. Stephen's, is in the fracture zone of the metropolitan city of Ibadan, whereby a lot of young people are hanging around unemployed, apart from the students of the different institutions such as University of Ibadan, Polytechnic Ibadan and

IT IS IMPORTANT TO NOTE THAT THE EMPOWERMENT SCHEME PROVES TO BE A SUCCESS AS QUITE A NUMBER OF OUR YOUTH ARE NOW HAVING THEIR OWN SMALL ENTREPRENEURSHIPS, WHILE HELPING OTHERS WHO ARE READY TO TAKE UP THE CHALLENGE TO BECOMING SELF-RELIANT. IN FACT, MANY OF OUR PARISHIONERS HAVE BEEN SHOWING INTEREST IN ESTABLISHING AND SOLIDIFYING JDPC-PARISH IN THEIR STATIONS. JUSTICE, DEVELOPMENT AND PEACE COMMISSION AT THE ARCHDIOCESAN LEVEL HAS ALSO BEEN VERY INSTRUMENTAL IN MAKING SURE THAT THESE GROUPS IN THE PARISHES AND THE OUTSTATIONS ARE SUSTAINABLE.

School of Statistics. And of course, the education system that is offered does not prepare the candidates to capture the reality of life as it is. It is for this reason that St. Thomas JDPC-Parish has steadily embarked on economic empowerment whereby training on how to make liquid soap, liquid insecticides, liquid air freshener and washing of the tiles and toilets are systematically organised. Because of

recession, many Nigerians are unable to afford industrial soap and mosquito insecticide. Thus, alternative substantial, qualitative products remain to be a necessity, and at the same time to be able to provide employment to the unemployed as they use their initiatives and creativity.

It is important to note that the empowerment scheme proves to be a success as quite a number of our youth are now having their own small entrepreneurships, while helping others who are ready to take up the challenge to becoming self-reliant. In fact, many of our parishioners have been showing interest in establishing and solidifying JDPC-Parish in their stations. Justice, Development and Peace Commission at the Archdiocesan level has also been very instrumental in making sure that these groups in the parishes and the outstations are sustainable. Strategic plans are being made for the future to making sure that JDPC in Parish remains to be realistic in her essence. Thus, networking and learning tours are being organised periodically. Moreover, seminars to updating the members on Social

Teaching of the Church are not compromised.

"It is a strict duty of justice and truth not to allow fundamental human needs to remain unsatisfied, and not allow those burdened by such needs to perish. It is also necessary to

help these needy people to acquire expertise, to enter the circle of exchange, and to develop their skills in order to make the best use of their capacities and resources." (Centesimus Annus, no. 34).

James Ngahy, M. Afr
(Ibadan, Nigeria)

Moringa Tree: An Integrally Created Tree



Serge Boroto Zihahirwa, M.Afr

Eureka! I shouted when I first read about moringa and realized that the tree was planted just near my bedroom here in Bunkpurugu. To my *Eureka* was a response from one of the confreres who whispered confidently, '*déjà vu!*' With time, we continue to discover that in the *déjà vu* of moringa tree there is still some '*eurekas*'. It became an opportunity in our community to start researching more and more about this tree.

There has been a lot written about moringa on the World Wide Web. You just need to type moringa in your search engine and you will be amazed by the number of articles you will be staring at wide-eyed. Surprisingly, most of these articles talk only of the benefits of moringa. Hence, some names are attached to it as miracle tree or tree of life; Adam and Eve may not be happy to hear the latter one attributed to moringa, which we are enjoying though we are not in Eden.

Moringa oleifera is the botanical name of this integrally created tree. Other names are drumstick tree, horseradish tree, ben tree... It has 13 to 14 species. Many people agree that this tree originated from Asia. Though I have never heard about it in Central Africa or Southern Africa, it seems to be common in West Africa. In Bunkpurugu, Northern Region, Ghana, many people are familiar with it and they make use mostly of its leaves. In

our community, we have two moringa trees, which were planted by our confrere Kevin Rand; and few people regularly come to ask for some leaves. These leaves are used to prepare tea or vegetables. A flask containing moringa tea is now daily available in our community. The miraculous aspect of this tree is not limited to its leaves. An article of the Food and Agriculture Organization of the United Nations tells us that all parts of the drumstick tree are edible: 'bark, pods, leaves, nuts, seeds, tubers, roots, and flowers'. From these people make soap, produce oil, purify drinking water. Its healing properties are beyond telling; it has among others 'antibiotic, antitrypanosomal, hypotensive, antispasmodic, antiulcer, anti-inflammatory, hypocholesterolemic, and hypoglycemic properties'. The leaves are known to be 'rich in protein, vitamins A, B and C, and minerals'. Now if you are eager to plant a moringa tree wherever you find yourself, you should not worry too much. These horseradish trees grow fast and are 'drought tolerant'. They 'provide wind breaks' and also 'reduce soil erosion' (<http://fao.org/traditional-crops/moringa/en/> accessed on 29 September 2017). You may therefore choose seed production or cuttings for the propagation of your ben tree.

At Our Lady of Hope Parish, Bunkpurugu, we have been following in the footsteps of our predecessors who have planted many trees around

our compound. Every year one or more trees are added to our compound. The workers know as a principle that you cannot cut one tree if you will not be able to replace it by at least two trees. In a special way, we are encouraging this year the propagation of the well known moringa in our area. We have been nursing seedlings and we will use the youth to grow one at their outstation. One outstation – one moringa tree, at least! This will allow us to send out a minimum of 30 trees of life and continue to plant them around our compound. In this way we hope to participate in our personal and community ecological conversion advocated by Pope Francis. 'It must be said that some committed and prayerful Christians, with the excuse of realism and pragmatism, tend to ridicule expressions of concern for the environment. Others are passive; they choose not to change their habits and thus become inconsistent. So what they all need is an "ecological conversion", whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them' (*Laudato Si* 217).

Moringa tree, the integrally created tree, can help us in our personal conversion to care for our body and our common home thus leading us to a community conversion.

Serge Boroto Zihahirwa, M.Afr
(Bunkpurugu, Ghana)



Human Trafficking in Ghana!

On Friday 29th September 2017, the Missionaries of Africa and the Missionary Sisters of Our Lady of Africa in Tamale gathered at the provincial house for a talk on Human Trafficking. The talk was given as part of our ongoing preparations towards the celebration of the 150th anniversary of our foundation (1868/69 – 2018/19). One will remember that from the 11th November 2012 to the 8th September 2013 the two institutes of our Lavigerie family celebrated the 125th Anniversary of the Anti-Slavery Campaign of our founder Cardinal Lavigerie. This celebration paved the way for the campaign against Human Trafficking which is one of the forms of modern slavery that our mother land, Africa, faces daily. The fight against human trafficking is part and parcel of our commitment to JPIC-ED which the *Ghana-Nigeria Link* has called us to share upon. It is following that call that I propose the few lines underscoring the talk we had at the provincial house on Human Trafficking.

Father Clement Tuureh, M.Afr, gave us an introduction for the reason of our gathering. This short introduction allowed the presenter, Mr. Abdulai Danaah, the Executive Director of the Centre for Initiative Against Human Trafficking (CIAHT), to begin his talk under the topic: 'What is Human Trafficking, the Causes and Effects and Strategies Action Plans to End Human Trafficking in the Northern Region of the Republic of Ghana.' The presenter, first of all, welcomed us to his presentation and recognised the presence of the provincial and then proceeded with various definitions on Human Trafficking.

What Is Human Trafficking?

It was discovered during the talk that most people are unaware or unconscious of such a reality called Human Trafficking. This is simply due

to the lack of knowledge of what is involved in Human Trafficking.

Accordingly, the speaker gave us this definition: 'The United Nations has defined "human trafficking" as "the recruitment, transfer, harboring or receipt of persons by threat or use of force." He furthermore argued: 'Similarly, the U.S. State Department's



Patrick is first from left in a play on slavery and Human Trafficking

Trafficking Victims Protection Act 2000 describes severe forms of trafficking as: (a) sex trafficking in which a commercial sex act is induced by force, fraud, or coercion, or in which the person induced to perform such an act has not attained 18 years of age; or (b) the recruitment, harboring, transportation, provision, or obtaining of a person for labour or services, through the use of force, fraud, or coercion for the purpose of subjection to involuntary servitude, peonage, debt bondage, or slavery'; similar practices being the removal of organs. With the above, the presenter made us aware on how to confirm if a situation can be called Human Trafficking, one has to consider all the elements that make the situation to be called "Human trafficking".

Elements of Human Trafficking

The elements of human trafficking are: **The Act, The Means, and The Purpose.** First, concerning the act, the presenter made us understand that it is about '*what is done*' meaning to say, is it recruitment, transportation,

transfer, harbouring or receipt of persons? And when it comes to the means, we have to bear in mind '*How it is done*' meaning to say, is it a threat or use of force, coercion, abduction, fraud, deception, abuse of power or vulnerability, or giving payments or benefits to a person in control of the victim. Then last, concerning the purpose we looked at '*why it is done*' meaning to say, is it for the purpose of exploitation, which includes exploiting the prostitution of others, sexual exploitation, forced labour, slavery or similar practices and the removal of organs.

Those who were present in mind and body soon realised that it is either they have heard of such experiences in the news or have encounter situations related to Human Trafficking where they live here in Ghana.

Human Trafficking in Ghana

In his presentation, the presenter mentioned to us that globally speaking 600 thousand to four million people are being trafficked and the majority in this estimation are women and children.

The presenter informed us that Ghana as a country is faced with the challenges of Human Trafficking; men, women, and children are subject to trafficking mostly in forced labour and sex trafficking.

It was clear in the speaker's presentation that most people within the country in Ghana do not have the knowledge of Human Trafficking; and misunderstand the move of Human Trafficking to migration of one local area to another. Therefore, Ghanaian girls and young adults who move around in search of work from one rural area to another or from one rural to an urban area or community are easily exposed to traffickers.

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NEWS FROM the PROVINCE

MISSIONARIES OF AFRICA

(WHITE FATHERS)
THE PROVINCIAL SUPERIOR

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P.O. Box TL 458,
Tamale N/R
GHANA
1st Sept. 2017

Ref: Prov./029/Sept.2017

Dear Confreres,

Greetings of peace from the provincial house in Tamale. First of all I wish to thank all of you who participated in the election of our Provincial Council members. In addition, I would like to congratulate and thank the elected council members who have accepted to serve the Ghana-Nigeria Province for the next three years. These are the Provincial Council Members:

NIGERIA SECTOR

Provincial Delegate: Fr. Emmanuel MAMBWE
Councillor: Fr. Gilbert RUKUNDO

GHANA SECTOR

Tamale Apostolic Area; First Councillor; Clement TUUREH
Second Councillor; Pierre SONGRE

Wa Apostolic Area; John MUBANGA

Ejisu-Kumasi Apostolic Area; Christopher CHILESHE

Navrongo-Bolgatanga Apostolic Area; Dieudonné Amani BULAMBO

The Substitutes are:

Nigeria Sector: Adisse Marcos HBISO

Ghana Sector: Gaspard CIRIMWAMI, Damien WATINE, Jacek WROBLEWSKI, Serge BOROTO.

Let us support our new Provincial Council Members in the tasks we entrust to them.

Fraternally yours,

Rev. Father. John ASERBIRE, M.Afr.
(Provincial Superior, Ghana/Nigeria)

Residential Address: Plot No. MR7, Gumbihini Road, Tamale N/R, GHANA

NEWS FROM the PROVINCE

Official Introduction of Twelve Students into St. Clement's Formation Center, Ibadan-Nigeria

The event started on Friday 8th of September 2017 at about 5:00pm in the evening. The rector of the house Rev. Fr. Emmanuel Mambwe presided over the Eucharistic celebration praying for God's support and guidance. The day was bright and everything went on well. At about 6:30pm, Abayomi Michael together with other students made arrangements in the hall for the program to start. By then a well prepared spiced *jollof rice* was set including different types of drinks. The three communities of the Missionaries of Africa in Nigeria were invited together with stagiaires from St. Thomas and St. Vincent de Paul communities, the official and non-official staff members of the formation center were present to mark the event. At about 7: 50pm the hall was full of melodious Christian music played on a sound recorder. The humorous MC kept smiles on the faces of the entire brotherhood as he called on one of the students to say the opening prayer to start the program.

The Rector was acknowledged by the MC and was given the opportunity to introduce the students. Good father as the students call him, reasoned wisely and encouraged that the meal be taken. This was to ensure that the food doesn't become cold. Right after the meal, the students were then introduced by the Rector. He was applauded for his ability to memorize the names of the twelve students in the shortest period of time.

A welcoming choral music was sung by the students that expressed their joy as they sang the song "AS WE COME TOGETHER TO CELEBRATE THIS DAY, WE WANT TO SAY WE ARE GRATEFUL..."



Shortly after the singing, a drama was displayed by the Ghanaian students. This portrayed their rejection of the worldly things and embraced the life of Christ. The comedy was displayed by the Nigerian students who also cheered-up the gathering.

Right after the drama a musical interlude was ushered in and everybody displayed his best skill of dance. In fact, this moment was joyous.

As the program was about to close the confreres of Missionaries of Africa were honored to cut the cake. This was done in a humorous way and brought beams of smiles on every body's face, while we were enjoying the cake Fr. Robert Chipumbu and Fr. James Ngahy gave us piece of advice on how to nurture our call to maturity. Then the closing prayer by Fr. Piet.

Compiled by:
**Sunday Michael, Etienne Duut
and James Yakubu.**

Requiescat In Pace

Some family members of our confreres were called to glory; those we recorded:

- On 14 July 2017: the mother of Diarmuid Sheehan
- On 13 August 2017: Goodson Mwila Chileshe, uncle of Emmanuel Mambwe
- On 7 September 2017: Emmanuel Kofi Abeyemah, cousin of Simon Gorah
- On 28 September 2017: Rita Dery, aunt of Callistus Baalaboore
- On 29 September 2017: Jacob Nash, junior brother of John Bosco Naa.



"Give them eternal rest, O Lord, and may your light shine on them for ever."

The Priestly Ordination of Paul Donnibe, M.Afr

I was glad, when last year after our stagiaire-meeting in Bolgatanga, Kongo, at the retreat center I heard from Clement Tuureh, M.Afr., the Stagiaire Co-ordinator; that we will be having three ordinations in 2017. These ordinations are to take place in different areas here in Ghana. One in the Diocese of Sunyani, the other in Bolgatanga, and another at in the Diocese of Wa. Indeed I was glad. I first looked at this as an opportunity to see how people of these three different places celebrate life when one of their own has been chosen by God to the priesthood. Then I thought, indeed it is also an opportunity to get familiar with these places as I will be going for these occasions. With this in mind, I would like to share with you my experience of the first ordination, the priestly ordination of our brother, Paul Donnibe.

The ordination of our brother Paul took place at St. Mary Help of Christians Parish, Odumase-Sunyani. This was Saturday 22nd July 2017, by His Lord, Most Rev. Matthew Gyamfi, Bishop of Sunyani's Diocese. People started their journey to Sunyani on Thursday of that week. I personally travelled with those who were going on Friday. On our arrival, we glorified God for the safe and sound arrival of everyone. One could possibly observe that people were arriving from different parts of the country and across the borders to witness to such a great day that the Lord had made.



Saturday 22nd July 2017, was indeed and in fact the day that the Lord had made and chosen for our brother, Paul to be ordained priest in the order of Milchizedek of old as the Psalmist articulates in 'Psalm 110 :5.' At the venue, St. Mary Help of Christian Parish, it seemed like nothing was taking place when we first arrived, but it did not take long when parishioners, family members, friends, priests, sisters, and religious men and women started arriving. Something great was about to unfold.

The celebration of this great day started with the celebration of the Holy Eucharist--Mass. At the beginning of mass the parish-priest, in his introductory remarks welcomed each and everyone to the celebration. Most people were present, including the guests of honor, such as, the D.C.E of

Sunyani, some traditional rulers and especially the bishop. The bishop likewise welcomed the whole assembly to the diocese of Sunyani. He emphasized the importance of the day and the reason of our gathering. The bishop mentioned that our brother Paul was set apart to be anointed in the priestly rank. Thus reminding the whole assembly to pray for Paul and his family. The readings for the liturgy of the Word were taken from: Jer 1:4-10, that for the first reading, the second reading was Phil 4: 10-13 and the gospel was taken from John 13: 1-19. Before his homily, the bishop called our brother Paul from the assembly to come forward. Then afterwards the bishop continued harmoniously with his homily.

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The Priestly Ordination of Cletus Atindaana, M.Afr

The Arrival, the long awaited day of the ordination of Rev. Fr. Cletus was similar to the waiting of the Lord's servant. More than hundreds of people: some Christians, relatives, friends, cultural leaders, government leaders as well as religious men and women from different parts of Ghana and Burkina Faso gathered as the clock ticks down for the ordination of Rev. Deacon Cletus. In a special way, the community of the General Council in Rome was represented by the assistant Superior general Rev. Fr. Ignatius Anipu.

The ordination day, Saturday 27th of August 2017, hardly had the dawn begun than the rains started. As a way of life in many African cultures, there is a blessing revealed either before or after an occasion and this was a true thing that happened during the ordination day. Showers of a gentle down pour of rain begun as early as dawn till the hour of 7 O'clock in the morning. The showers kept the whole atmosphere of the day as cool and peaceful as possible like a blessing itself.

Unity, in a special way, the oneness among the confrères was a symbolic manifestation of Jesus' priestly prayer for his disciples that, "may they be one just as we are" (Jn. 17: 11). The

Missionaries of Africa, Missionary Sisters of Our Lady of Africa (MSOLA) communities and the families, friends and the relatives of the society of the Missionaries of Africa all over Ghana manifested their tremendous love of togetherness that Jesus prayed for. Unity, socialization, sharing, joy and love were indeed credible aspects of the day as brothers and sisters shared their apostolic joy of living in different parts of the country.

The Homily and the Message of the Bishop

Be missionary as our mother church is. This message was given to every Christian present at the ordination day. Therefore, we who received and professed baptism, also participate in the crucial act of spreading the Word of God to the ends of the world. This message of the Bishop recons Lavigerie's words "be apostles, nothing but apostles".

A call to attachment to Christ, Jesus in the gospel of John said "remain in me as I in you" (Jn. 15: 14). Attachment to Christ amidst violence, hatred and difficulties in the mission of spreading the Good News will strengthen and make us faithful to God and our daily work. Therefore, to remain close to Jesus Christ is a matter of time and



self-discipline. Since Jesus is the true vine, we are the Branches and we should be communal, fraternal and have the spirit of sharing in our way of life to withstand the diseases of rivalry that may spoil bearing sweet, ripe and juicy fruits of the vine.

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ATTACHMENT TO CHRIST AMIDST VIOLENCE, HATRED AND DIFFICULTIES IN THE MISSION OF SPREADING THE GOOD NEWS WILL STRENGTHEN AND MAKE US FAITHFUL TO GOD AND OUR DAILY WORK. THEREFORE, TO REMAIN CLOSE TO JESUS CHRIST IS A MATTER OF TIME AND SELF-DISCIPLINE.



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He began his homily with congratulating words to Paul for his ordination. The bishop did not forget to mention while congratulating our Brother Paul that the whole parish and the diocese of Sunyani were proud of him. He mentioned that Paul is the first product or fruit of the Missionaries of Africa in the parish and in the diocese. The bishop took this as an opportunity to address the youth of the parish and of the diocese that we need more priests both in the diocese and in various religious or missionary congregations. In a manner of advising our brother Paul, the bishop mentioned and pinpointed in his homily the good examples Jesus sets for us as his followers and the duties of a good priest. The bishop reminded our brother Paul that Jesus was simply a servant for others. To be at service of others was summarized when Jesus washed his disciples' feet. Paul was reminded by the bishop that in his priesthood journey that he, Paul, is about to embark, he should keep in mind that one is ordained to be at the service of others just like our Lord and Savior Jesus-Christ set for us an example to be servants of others.

The bishop continued his homily by highlighting the duties of a good priest.



These are, teaching and preaching the Word of God and practicing what one preaches, hearing confession, witnessing and blessing marriages, baptizing as well as leading the faithful to God, to mention but a few. The bishop emphasized that a good priest finds joy in doing his duties. And since God like a cheerful-giver; if as a priest our brother Paul gives himself to God's service by doing what a priest is supposed and should do, indeed our brother Paul will be a joyful servant of God in his priesthood. The bishop ended his homily by reminding our brother that he was also sent as a missionary to be an ambassador of the diocese of Sunyani wherever he will be.

The bishop repeated the main points

of his homily in the local language, "Twi", for those who were not able to understand what he had said in English. Thereafter, the bishop proceeded with the rite of ordination. This was the great moment we were all waiting for. People were happy to see their friend, brother and child to be ordained and enter the priestly office.

Before mass-end, our brother Paul gave his first and fresh blessing as a newly ordained, first to the bishop, then the provincial, followed by all the religious men and women, and then his parents and his relatives, then lastly, to all the faithful who were present. Our brother Paul expressed his vote of thanks to all of us and special people who made his ordination-day possible including some of his former teachers who were presents and the D.C.E of Sunyani.

After mass we were invited for some refreshment at the parish house where we all ate and drank. We had supper together with the family of our brother Paul and some parishioners at the parish house.

The following day, Sunday, our brother Paul said his first thanks-giving mass. Mass started at 7h00 prompt. And After mass we took off. It was good to be part of the ordination of Paul. It was very interesting to see how people celebrate life.

Patrick Kalonji Kadima
(Stagiaire in Nyankpala, Ghana)



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Responsibility manifested in mindfulness and giving more of the Good News we have received to the others is the implication of the Baptism we received. Thus, we should be a light to the world just as we witness Rev. Fr. Cletus being send as a light to the African world.

The Music and dance

The lyrics of the liturgical music, the cultural aspects of singing and dancing

was so vivid that the congregation was moved to giving thanks and praise to God. Such cultural aspects were testified by one of the confreres who said that "this is a reminder to him and many of the people in attendance of the importance of our cultural backgrounds" and he wished that everyone sees it the way he sees it. The liturgical song with the stylistic dancing was a real "salt in the soup" that turned the whole congregation into the joy of praising God.

In conclusion, as the congregation at mass continues the celebration in joy, love, unity, support and sharing, therefore, the Bishop Rt. Rev. Alfred Agyenta called all the Christians to pray for Rev. Fr. Cletus for his mission in Mali and also to pray for the vocation to priesthood in the diocese of Tamale and the whole mother church at large.

John Bosco Mukulia
(Stagiaire in Savelugu, Ghana)



Fr. Paul congratulating and welcoming Fr. Cletus



Fr. Cletus surrounded by some students from Ejisu

The Priestly Ordinations of Hilaire P. and Peter N. (M.Afr)



Peter Nyirenda, M.Afr, was ordained priest on Saturday 22 July 2017 at St Thomas Parish, Mzuzu, Malawi. He is appointed to Wa Community (Laverie), Ghana.



Hilaire Paluku Nzambi, M.Afr, was ordained priest on Sunday 16 July 2017 at 'Sanctuaire d'Adoration de Goma', DR Congo. He is appointed to Nyankepala Community, Ghana.

Introduction of a New Priest in-Charge: 'Saint Augustine, Family of God!'

This is the familiar slogan of the community of Saint Augustine Ojoo by which, His Grace Gabriel Adeleke Abegurin the Archbishop of Ibadan archdiocese (Nigeria) started his address to the parishioners of Saint Augustine quasi-parish, Ojoo.

On Sunday 27th of August 2017, the Archbishop came for the first time to celebrate the Mass at Saint Augustine Ojoo Quasi-Parish, on the occasion of introducing Fr. Gilbert Rukundo (M. Afr) as the Priest in Charge.

Saint Augustine was an outstation of Saint Thomas Parish Agbowo. It was made a Quasi Parish in February 2015. In June 2017 the Missionaries of Africa appointed Gilbert to St Augustine, and it was confirmed by the Archbishop in August 2017 who appointed him as the Priest in Charge.

On the 27th of August, everything started very early when the Archbishop came to pick up Fr. Gilbert Rukundo and Fr. James Ngahy from Saint Thomas community so that they might go together to Saint Augustine Ojoo. Arriving there, the church was almost filled. Some Parishioners were waiting for the Archbishop with flowers and joyful songs at gate. It was a modest, but a great welcoming to the guests.

The Mass started around 7h00 am. Fr James pronounced the welcome address then the Archbishop proceeded to preside the liturgy of the Eucharist. In his homily, Fr. James emphasized on the importance of Christian maturity. He invited the parishioners of Saint Augustine to the mature commitment of their Christian life as they were going to be on their own. *'Like the disciples, in the Gospel of Mathew 16:13-20, whom Jesus invited to profess who he was for them, out of any other external*



influence, Jesus is inviting you to profess who he is for you by the fact that you are now going to be on your own, fully in charge of yourselves' said Fr. James.

After the homily, the Mass went on with vibrant singing and dancing during the offertory and the thanksgivings. The church was completely filled up. Parents and their children came from every corner of the Quasi-Parish to welcome their new shepherd.

After the thanksgivings, Fr. James invited the Archbishop to address the parishioners. In his address, the Archbishop congratulated Saint Augustine's parishioners for their active participation in the celebration of Mass. He said that Saint Augustine's looked ready to be a parish by the organization and the commitment he learned about the

parishioners. He then introduced officially Fr. Gilbert to the parishioners as their Priest in Charge. He said because Fr. Gilbert is new in Ibadan Archdiocese, he will be working together with Fr. James for a while, so that he may get used to the system. Therefore he invited the parishioners to collaborate with both of them. With regard to declare it a Parish, the Prelate said that it will be good when the building of the church and the parish house will be completed.

At the end Fr. Gilbert was invited to address the assembly in few words. Having told the parishioners where he came from and where he worked before, Fr Gilbert thanked the Archbishop and the Missionaries of Africa for their trust put in him. He assured the parishioners of his availability saying: *I am all yours and your dreams will be my dreams.* It was under a long period of applauds that he finished his address.



The final benediction was said by the Archbishop around 10h00 am. After the Mass, came a brief period of family picture snapping outside the church with the archbishop.

Kiboba Felix Arsene
(Stagiaire in Agbowo, Nigeria)

Pre-Celebration of the 150 Anniversary of the Society of Missionaries of Africa at Ogo-Oluwa, Osogbo, Nigeria

“I think it’s wonderful to be a missionary” (Mgr Lawrence Adesina, 8th December, 2016.)

In preparation of our Society’s 150th Anniversary, the Nigerian Sector invited Mgr Lawrence Adesina, one of the elderly priests of Osogbo Diocese (ordained on the 19th of May 1966), Osun State in Nigeria, to share his personal, vivid and living experiences of the Missionaries of Africa in Oyo Diocese by then. He is indeed, one of the living witnesses that not only witnessed the implantation, insertion and activities of the first “White Fathers’ communities as a child, but also had the opportunity to live and work with some of them in mixed parishes. It is seen clearly in his lifestyle, pastoral approach and in the way he delivers his message starting from his childhood to his first apostolate, landing with challenges and questions. He insisted when stating that “I am here to learn from you even though you invited me to share my experiences of you.” Monsignor exclaims that obviously, the Missionary of Africa has been a success. As a child, it was unbelievable that other priests also existed apart from the M.Afr, with their Gandoura and Rosary on the neck.

“If any of the founders was to be there today, I think he would say more than Alleluia...” is the noble phrase that would have marked the satisfaction and the spirit of gratitude to God for the success of the discreet Presence but Visible fruits of M.Afr. He was amazed in seeing the continuity of M.Afr especially the Africans present there that day and made up of different nationalities. He admires the multiracial aspect of the Society. For sure, none of the Founders was African. And surprisingly, beyond any expectation, most of the confreres present, were all “Africans”, with the exception of Piet De Bekker who had traveled to Rome. Hence, “Lavigerie has more than succeeded in his mission... there we are White, Black Fathers”.

Since his childhood, he never knew other fathers but the “White Fathers”. How could you then imagine other priests without rosary on the neck? It is only in 1963, when he travelled to Ibadan that he first discovered other societies apart from White Fathers. Mgr is from Saint Francis of Ife the only parish by then was SS. Peter and Paul Lagere, Ile-Ife. As an altar boy already, he noticed that the fathers never slept. Already at 5:30 am, one could perceive from a far by the shining light of the gas-lamp that attested that the fathers never slept and were always at prayers. Most at times, one could also see these people in the evening, walking in the corridor with their “black books” reciting their vespers. For the altar boys, the impression and astonishment was that these people are always at prayer, they had completely given their lives to prayer. For the community at large, when they were coming to church in the morning, seeing them kneeling all together in a posture of prayer struck them positively. More amazing, in fact, is the “inter-culturality” and internationality of these people, though from different corners of the world and still, they lead a peaceful, united and prayerful life. People were always amazed to see that these people come from different nationalities and yet they were able to live together (community of life).

Then, as far as the missionary apostolic work is concerned, the vision of creating outstation were part and parcel of the work. By Friday, the mass boxes were prepared. By Saturday, the community leader would drop each missionary at his station, and all the same, went to pick them up one by one. The team spirit was very important that people could see it.

Our simple lifestyle also fascinated the locals. Only the community superior drove the car, “one car for the whole community”. The community life bound them together. People therefore began to ask themselves about the self-

renunciation made by them. The locals asked themselves who was paying these people salaries that they would leave the comfort of their own homes and come to sleep in unfinished houses. Hence people also offered what they possessed such as yam, bunches of plantain etc. Of course, this sincere selflessness of theirs prompted generosity from the Christians. They came to understand that it was “because of the love of Christ for the African world that explains this lifestyle “Father has chosen me and I have chosen you to go and renew the face of the earth”. This challenged many of the altar boys who after their reflections, understood and discovered their vocation to join the seminary.

Mgr Adesina asked if there are still reverend Brother Vocation today among the M. Afr. This was so blatant in almost all communities before. There was the reality of division of labor for the common good. When the priests went round the outstations and felt the need for any structures either school or Church, they communicated to the brothers who conceived the plans and executed them. After the priests ascertained the need to enlarge the community churches, the execution was done by the brothers. For instance, Brother Woodland was the “chief architect” of the current cathedral of Osogbo. In truth, things have been transformed. From the “continuity of History”, to the all complete White Fathers of white skin, replaces the almost total White Fathers of Black skin. Monsignor observed that the Brotherhood aspect of the society is declining. As African, Monsignor interjected that we should ask ourselves if the “idea of Brother in the White Fathers is alien to our culture?”. Quoting a Yoruba saying “*oju nkan lada ni*” which means that “if you have a cutlass, that cutlass must have one edge, if it has two edges, it becomes a sword”, meaning that if we want to succeed, we would have to be “FOCUSED”.

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TOWARDS the 150th ANNIVERSARY OF OUR FOUNDATION:

1868/69—2018/19

The second preparatory year started from 9th December 2016 to 8th December 2017 under the theme:

LIVING
THE PRESENT
WITH PASSION.



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Monsignor regretted the fact that the Brother Vocation is no longer as strong as at the beginning of the society. This constituted the major challenge on the table. He therefore insisted that the other side of the white Fathers, communities where a brother assists the priests at home in order to enable the priests to prepare their liturgy should be perused a new. He was amazed and consoled to know that a brother candidate was here in Osogbo previous year in the person of Brother John Williams. The vocation director enlightened him about the difficulty of getting brother candidate. Furthermore, some of the brothers we have are even changing to become Priests and we still have many young African Brothers in the society. From all points of view, the challenge of Monsignor is realistic and the awareness is awakening already in the Society.

Hence the brother vocation must be reviewed, amplified and should be stressed upon during vocation rallies. Concretely, the Saint Joseph workshops of Ilesha, and the metal work in Ede, are all living witnesses that missionaries established. Both workshops could be used to open up the vocation recruitment to practical minded youth who may also like to serve God with their qualities. The LEGACY received from the Fore-fathers must not extinct without being attended to.

In a way, he added to this the necessity of the visitation of outstations that is fading little by little

these areas. Even the catechists could benefit from instructions during the visitations as a kind of ongoing formation for them. As all stressed on the advantage of those visitations still practiced in the other mission lands, he appeals for deeper catechism during those visitations since it is not outdated. Hence, a kind of a sabbatical is necessary from time to time to be given to the catechists, taking over from them in order to provide better catechism to the catechumen. Besides, further initiatives will have to be created to day in our pastoral endeavors. Going from a picture he took at Eseyin in 1966, he brought forward the necessity of taking the right step to start the best pastoral attitude as himself, Fr. Elweitch Irenée and an Irish brother initiated at the Eseyin Grammar school as they started common greeting that became regular practices. Apart from the homily given at mass therefore, as in those days Fathers visiting schools could initiate a kind of seriousness in the schools in addition to the witness. The essential need to build the education and integral development of our own youth is inseparably linked to the need of proper catechesis and education. In so doing, Monsignor invites us to build people first, not wall as the governor builds so many walls and "people are clapping their hands for him" without providing the proper teachers. As the Yoruba rightly put it: "*ile leeko, leeko e ma kole*" meaning that the walls cannot teach the children, if you build walls first and not the people, for sure one day those people shall destroy those walls.

With this at the back of his mind, Monsignor called us to save the whole human being, not just the soul, inviting us to a "complete human education, Body and Soul". We were therefore invited to find donors and sponsors to build schools; nursery, primary and secondary in order to open up our mission horizons not only to the soul but to the whole and "complete human being". Taking the example of the story of a certain good Al-hajji who was a cement seller, he proved how far the evangelization of the conscience and the soul can be more effective than that of baptism. Through his honesty, Al-hajji did surely not receive any physical baptism but surely and effectively receive spiritual and efficient baptism as the "inside is already baptized" just because he went through a catholic school and embraced our values, our virtues, and the faith we preach. Hence, why not pursue evangelization through strong and virtuous educational structures as a new evangelization land?

On the issue of Brother's aspirants, Monsignor appeals for reaching out to as many parishes as we can. He stressed on the very need to go around and the need to tell them the truth about the fact that the whole diocese is a White fathers' Legacy. The internationality and the possibility of travelling throughout many countries for the Mission of Christ and the current workshops should be tools for better and more prolific Vocation Rally.

Jonathan Wyok Bahago, M.Afr and Edmond Ouedraogo, stagiaire
(Osogbo, Nigeria)

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Another way, in which Ghana is faced with this evil of Human Trafficking, is that, Ghana has become to some degree a target point for traffickers. Girls are been sent to Europe, America and some other African countries with the hope to have domestic jobs but later they are being brained-washed deceived into forced labour, some work and receive unfair wages, others are abused or forced into prostitutions.

Invitation to Campaign against Human Trafficking

In his invitation to fight Human Trafficking, the presenter reminded us to be careful as religious and moral figures on how to proceed to fight this evil in the various communities where



we live or do our apostolate. In as much as we may wish to reduce or getting rid of this evil by conducting public awareness and informing the public. The traffickers are studying our movements. They are establishing networks and developing new systems to their favours. Again the presenter informed us that the Government of Ghana have not yet enforced the law as such that will bring traffickers to justice in most of the cases and

protect the victims. Another obstacle that may come our way as we fight Human Trafficking is that the Victims themselves in most cases are not aware that they are being trafficked.

At the end of this talk, I remembered vividly how in 2014 I took part in a play we produced as students of philosophy in Balaka, Malawi, to bring awareness to the public (in schools, parishes and at a conference) on the issues of slavery and Human Trafficking. It is my prayer and hope that more of these events be encouraged. I wish to invite all of us to be creative and continue participating in the campaign to fight against all forms of modern slavery. 'Let us break the chains!'

Patrick Kalonji Kadima
(Stagiaire in Nyankpala, Ghana)

Invitation to the Priestly Ordination

of **Anthony Wie Batioka, M.Afr.**, by Most Rev. **Richard Kwaa Baawobr, M.Afr.**, bishop of the diocese of Wa, Ghana.



DATE: SATURDAY 16/12/2017

TIME: 9:30 AM

PLACE: HAIN

Thanksgiving Mass: Sunday
17/12/2017 at Sabuli, 9:30am

"Be apostles, nothing but apostles"

(Card Charles Lavignerie).



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IN A CERTAIN PARISH, THEY HAD A STATUE OF OUR LADY WHERE THE PARISHIONERS WOULD COME AND PRAY AND THEN PUT THEIR CONTRIBUTIONS IN A BOX AT THE STATUE. THE PARISH USED TO COLLECT QUITE A BIT FROM THIS. SUDDENLY THE MONEY FROM THE BOX STARTED DISAPPEARING. THE PARISH PRIEST RESOLVED TO INVESTIGATE WHERE THE MONEY IS NOW GOING. AND HE REALIZED THAT THERE WAS THIS LITTLE GIRL WHO USED TO TAKE THE MONEY OUT OF THE BOX.

SO THE PARISH PRIEST DECIDED TO TALK TO HER AND FRIGHTEN HER. ON THE D-DAY, HE HID BEHIND THE STATUE WHILE THE LITTLE GIRL WAS ENTERING THE CHURCH. AS SHE APPROACHED THE STATUE SHE MADE HER PRAYER: 'HAIL MARY, MY DEAREST FRIEND, HERE I COME AGAIN TO ASK FOR SOME MONEY TO BUY SWEETS'. AS SHE WAS STRETCHING OUT HER HAND TO PICK SOME NOTES FROM THE BOX, THE PARISH PRIEST IN A RATHER SCARY VOICE SAID: 'DON'T DO THAT, THIS IS NOT YOUR MONEY LITTLE GIRL!' AND THE LITTLE GIRL RESPONDED:

'SHUT UP JESUS, I AM TALKING TO YOUR MOTHER!'

May Our Lady of Africa accompany us in God's Mission through our commitment to JPIC-ED!

THE CANTICLE OF THE CREATURES

(Saint Francis of Assisi)

*Most High, all-powerful, all-good Lord,
All praise is Yours, all glory, all honour and all blessings.*

*To you alone, Most High, do they belong,
and no mortal lips are worthy to pronounce Your Name.*

*Praised be You, my Lord with all Your creatures,
especially Sir Brother Sun,
Who is the day through whom You give us light.
And he is beautiful and radiant with great splendour,
Of You Most High, he bears the likeness.*

*Praised be You, my Lord, through Sister Moon and the stars,
In the heavens you have made them bright, precious and fair.*

*Praised be You, my Lord, through Brothers Wind and Air,
And fair and stormy, all weather's moods,
by which You cherish all that You have made.*

*Praised be You, my Lord, through Sister Water,
So useful, humble, precious and pure.*

*Praised be You, my Lord, through Brother Fire,
through whom You light the night
and he is beautiful and playful and robust and strong.*

*Praised be You, my Lord, through our Sister, Mother Earth
who sustains and governs us,
producing varied fruits with colored flowers and herbs.*

*Praised be You, my Lord, through those who grant pardon for love of You
and bear sickness and trial.*

*Blessed are those who endure in peace,
By You Most High, they will be crowned.*

*Praised be You, my Lord, through Sister Death,
from whom no-one living can escape.
Woe to those who die in mortal sin!
Blessed are they She finds doing Your Will.
No second death can do them harm.*

*Praise and bless my Lord and give Him thanks,
And serve Him with great humility.*

A PRAYER FOR OUR EARTH

(which we can share with all who believe in
a God who is the all-powerful Creator –
proposed by Pope Francis at the end of his
encyclical letter *Laudato Si*)

*All-powerful God,
you are present in the whole universe
and in the smallest of your creatures.
You embrace with your tenderness all
that exists.*

*Pour out upon us the power of your love,
that we may protect life and beauty.
Fill us with peace, that we may live
as brothers and sisters, harming no one.*

*O God of the poor,
help us to rescue the abandoned
and forgotten of this earth,
so precious in your eyes.
Bring healing to our lives,
that we may protect the world and not
prey on it,
that we may sow beauty,
not pollution and destruction.*

*Touch the hearts
of those who look only for gain
at the expense of the poor and the earth.
Teach us to discover the worth of each
thing,
to be filled with awe and contemplation,
to recognise that we are profoundly
united
with every creature
as we journey towards your infinite light.*

*We thank you for being with us each day.
Encourage us, we pray, in our struggle
for justice, love and peace.*

PEACE PRAYER

(attributed to Saint Francis of Assisi)

*Lord, make me an instrument of your peace;
where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
and where there is sadness, joy.*

*O Divine Master,
grant that I may not so much seek to be consoled as to console;
to be understood, as to understand;
to be loved, as to love;
for it is in giving that we receive,
it is in pardoning that we are pardoned,
and it is in dying that we are born to Eternal Life.*

Amen.