

White Fathers - White Sisters



Issue No. 380 February-March 2005

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Front Cover: hand picking the cotton crop in Tanzania.

Back Cover: statue of St. Anthony, the White Fathers, Sutton Coldfield.

'L'Osservatore Romano', 00120 Vatican City.

EDITORIAL

A belated happy New Year. Everyone concerned with the Magazine wishes you a peaceful 2005.

This year we are invited to **make poverty history** - www.makepovertyhistory.org - by many different churches and international NGOs. In the first part of this issue we see how all of us can join in helping reduce poverty in the world through taking an interest in **Fair Trade**. Here some elements of trade and the World Trade Organization are examined in an effort to understand the situation more. Maybe we cannot do a great deal but even looking at and discussing such issues help. When all the small efforts we make are added up they take on a great deal of value.

In the second half of the magazine we have examples of how White Fathers and White Sisters have helped others in the past and continue to do so today. How people live their lives at the service of the people of Africa. This has been our vocation and hopefully will be for many years to come - thanks in a great part to all your prayers and support.

A THANK YOU FROM THE WHITE FATHERS

The White Fathers would like to thank all those who sent donations to the Provincial's Christmas Appeal. As with every year your generosity is amazing and without this we would not be able to continue our work.

CHANGE OF ADDRESS

We would like to apologise for problems caused when people write with a change of address. Due to the print schedule it is often not possible for the alterations to take effect with the next issue. The dates for receiving address changes are similar to those for names to be included in the Obituary List on page 31.

suttonlink@dial.pipex.com <http://www.thewhitefathers.org.uk> wfscotland@care4free.net

WHITE FATHERS

Registered Charity No. 233302

ENGLAND AND WALES
129 Lichfield Road,
Sutton Coldfield,
West Midlands, B74 2SA
Tel: 0121 308 0226
Fax: 0121 323 2476
suttonlink@dial.pipex.com

SCOTLAND
9 Milrig Road,
Rutherglen,
Glasgow, G73 2NG
Tel: 0141 613 0209
Fax: 0141 647 5321
wfscotland@care4free.net

WHITE SISTERS

Registered Charity No. 228983

ENGLAND, WALES AND SCOTLAND
5 Charlbury Grove, Ealing,
London, W5 2DY
Tel: 020 8998 5014

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Any further enquiries concerning the magazine should be addressed to:

The Editor, The White Fathers, 129, Lichfield Road, Sutton Coldfield, West Midlands, England. B74 2SA.

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 5 Charlbury Grove, Ealing, London, W5 9PZ, shall be a good discharge."

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Fair Trade - Balancing the Books

By Fr. Bill Turnbull W.F.

For many years now there has been a battle between the supporters of **Free Trade** and those who are for **Fair Trade** and **Trade Justice**. **Free Trade**, as preached by the **World Trade Organization (WTO)** and other financial institutions, often divides the product from its producer so much so that they do not receive fair payment for it, and those who process it, or sell it on in between times, reap enormous benefits. It is for this reason that many people, organizations, and some governments agree that the rules that govern trade at present should be reviewed. ⁽¹⁾

In essence **Free Trade** means that the movement and trade of goods, capital, services, and people, across borders should be free from government tariffs and quota restrictions. In this scheme the prices and products are determined by the market forces of supply and demand and as a result often do not give the producer a fair price. On the other hand in **Fair Trade** the bias is towards those who produce the goods in helping them to gain a decent price for their product.

THE WORLD TRADE ORGANIZATION (WTO)

The main institution that regulates world trade is aptly named the **World Trade Organization (WTO)**. In theory the **WTO** is supposed to represent the views of all its members, but in practice it is biased towards the richer industrial nations who dominate it. The **WTO** is a forum overseeing the rules of international trade, with the aim of promoting **free trade** by lowering and

eliminating trade tariffs and other barriers. It administers and polices **free trade** agreements, resolves trade disputes between governments, and organises trade negotiations. **WTO** decisions are absolute and members must abide by them. Members are empowered by the organization to enforce its decisions and can do so by imposing trade sanctions against countries that have breached the **WTO** rules. ⁽²⁾

THE WTO TALKS IN GENEVA – JULY 2005

July 2004 saw further developments in **WTO** discussions concerning the **Doha Development Agenda** for tackling global poverty, which were begun at the Fourth Ministerial Conference in Doha, Qatar, November 2001. This was the deadline set for the agreement of a framework for a new round of trade talks. After the set back of the meeting in Cancun, Mexico, 10-14 September 2003, it was hoped that things would improve. Although there was some progress, opinion is divided as to whether the poorer countries will gain from the agreements.

Farm Subsidies have been under discussion for a long time. In Geneva the rich countries accepted proposals to cut all forms of export farm subsidies, but they are able to keep some of their domestic support. The deal includes an immediate 20% cut in the maximum permitted payments by rich nations. The European Union has refused to reform the Common Agricultural Policy (**CAP**) which means that

export subsidies will probably remain until about 2017. The rich countries accepted to cut tariffs on farm imports, though no figures were agreed, which should improve access to their agricultural markets for developing countries. Poor countries now will be able to protect some of their agricultural products because of their importance to food security and poverty reduction. Neither Europe's multi-billion-pound sugar industry nor the **US** cotton subsidies were included in the main negotiations though the **US** has said it will do something about their subsidies. ⁽³⁾

Imports and Exports also came in for some change. Poorer/developing countries will have to cut import barriers and negotiate rules to make customs procedures easier and cheaper for business. On the other hand they won the right to protect '**special**' products that are crucial to the well being of their economies. The **key nations**, including the **US**, the **EU**, Brazil and Japan, agreed to get rid of export subsidies, to limit other subsidies and to lower tariff barriers. The initial cut will be 20% but no starting date has been agreed and nations



have the right to keep higher tariffs on some of their most important products. This trade **liberalisation** means that the richer countries will have better access to markets in developing nations for industrial goods and services, such as banking, water and telecommunications.

^{3:} *Cotton Subsidies* were also under discussion but no progress was made. The **US** Government annual **US\$3bn** (£1.65bn) subsidy to its cotton farmers is greater than the entire output of Burkina Faso. As a result of these subsidies the **US** is able to control 40% of world cotton exports; the **US** cotton floods world market; and it lowers prices making cheaper West African cotton worthless. The West African nations failed in their attempt to have separate negotiations over these subsidies but it is reported that the **WTO** has already ruled that they are illegal. It is said that President George Bush instructed his negotiators to 'prioritise' the cotton issue as a means to placate Mid Western farmers before the November elections.

EU Sugar Subsidies were challenged in the **WTO** by Brazil, Thailand and Australia. The **WTO** has reportedly ruled that Europe exports up to four times the permitted amount of subsidised sugar each year. According to **Oxfam** the **EU** dumping depresses world sugar prices and led to foreign exchange losses of about **US\$494m** for Brazil, **US\$151m** for Thailand, and **US\$60m** each for South Africa and India in 2002. In the **Uruguay Round** of trade talks the **EU** agreed to reduce its subsidised exports to just over 1m tonnes each year, but in fact it exports up to 5m tonnes. The final **WTO** ruling was due in September 2004 and the **EU** will then have the opportunity to appeal, which could delay the final outcome until early 2005. (*Oxfam Press Release - 4 August 2004 - EU Sugar Subsidies Ruled Illegal*)

Picture above: A student examines the cotton from an experimental field at Nyegezi Social Centre, Tanzania

Foot Notes 01: Previous 'White Fathers – White Sisters' magazines that have related articles: Issue 302, February-March, 1992, 'The African Debt Situation' at www.thewhitefathers.org.uk/302dt.html; Issue 304, June-July, 1992, 'Aid and Development' at www.thewhitefathers.org.uk/304dv.html; Issue 338, February-March, 1998, 'Influences in Africa Pt. 5: Globalisation' at www.thewhitefathers.org.uk/3338glob.pdf; Issue 342, October-November, 1998, 'The group of Eight and Debt - Part 1' at www.thewhitefathers.org.uk/342g8dt.html; Issue 343, December-January, 1999, 'The group of Eight and Debt - Part 2' at www.thewhitefathers.org.uk/343g8dt.html; Issue 369, April-May, 2003, 'Which Plan Should We Adopt In The Fight Against Poverty?'; 'Globalisation as Seen by Africa's Cotton Farmers' at www.thewhitefathers.org.uk/369bf.pdf; and Issue 371, August-September, 2003, 'Africa in the Global Economy' at www.thewhitefathers.org.uk/371glob.pdf.

02: see pages 16 and 17 for details of the **WTO**.

It is possible that developing countries will lose from this liberalisation because their economies are not strong enough to survive the competition from developed countries.

The present round of talks is not over yet but the WTO believed it was crucial to make progress in the July 2004 meeting because of the pending US Presidential Elections in November and changes in the European Commission due in the autumn. If there had been no progress then it could have resulted in delays of several years. In Geneva all the 147 members of the WTO agreed on the basic framework for future talks on a trade deal, but it still left months of hard negotiations ahead. Negotiators returned to the table in September 2004 to sort out a deal ahead of the WTO's next ministerial summit in Hong Kong in December 2005 - the final deadline - though the final agreement may not be reached until 2006 or 2007 if talks do not collapse. Analysts say it is vital that any new deal be agreed before 2007 when the US 'fast-track legislation' expires. (4)

The World Bank estimates that once the new deal on the rules governing farm subsidies and tariffs on foodstuffs and industrial goods have been completed it could possibly add a further US\$520bn (£280bn; 420bn Euros) to the world economy by 2015. According to the World Bank poorer countries will be the ones to benefit the most from this, but some trade negotiators and most NGOs involved with development say that the draft is biased in favour of the West's richer industrialised countries, and that there is still much to do to secure a deal that will benefit poor countries. This is especially so when the richer nations are able to put so many people and resources into the WTO negotiations which the poorer countries do not have. It still remains to be seen who will really benefit from the Doha Development Agenda talks by the time they are completed.

FIGHTING POVERTY THROUGH FAIR TRADE

The Fair Trade movement is found throughout the world. The hundreds of organizations involved in Fair Trade are bound by a common thread that links the producer with the consumer in a partnership. With this the organizations are able to help both become aware of the other, how they interact through trade, agree a fair price for a product, and make it possible for the product to be traded on the world market at the agreed price. In this way consumers can have more control over their purchasing power and use it in a positive way.

Fair Trade is not restricted to poorer countries, though many of the items traded, such as commodities, are produced by small producers in developing countries. By working together the producers do not lose because of the fluctuations in world market prices. The result is that the small producers in developing countries can gradually improve their standard of living, and have better trading conditions. At the same time the consumers in the developed world play a direct part in establishing sustainable development.

THE KEY PRINCIPLES OF FAIR TRADE

On an international level Fair Trade has many objectives from helping people to become aware of trade issues to working together to raise the standard of living of people in developing countries by getting a fairer price for the merchandise produced. The major aims are listed below.

Campaign and Awareness - Fair Trade attempts to raise awareness among consumers of the negative effects that the existing conventional international trade has on producers. To this end the various organizations involved campaign to change the rules and practice of international trade.

Trade Partnership - in raising awareness Fair Trade organizations work in a partnership with

consumers and are actively engaged in supporting producers. The trading partnership is based on dialogue, transparent management, and commercial relations to deal fairly and respectfully with all involved.

Sustainable Development - Fair Trade contributes to sustainable development by offering better trading conditions to, and securing the rights of, marginalized producers and workers - especially in developing countries.

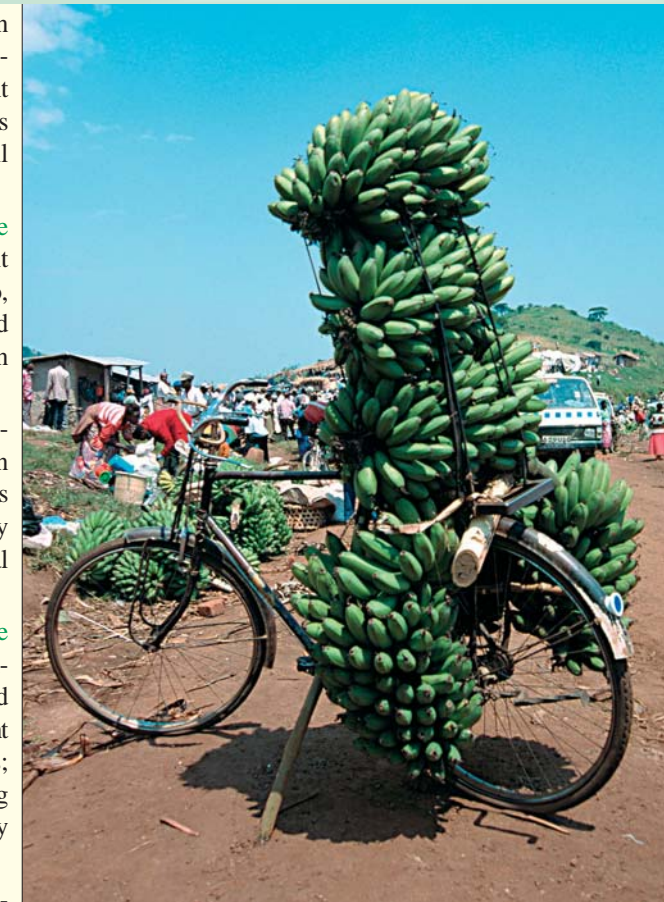
Poverty Reduction - by encouraging sustainable development Fair Trade helps in reducing poverty by creating opportunities for producers who suffer economically or are marginalized by the conventional trading system.

Organization and Continuity - Fair Trade helps to develop the producers' independence and better their livelihoods and well-being by: improving their management skills; gaining access to new markets; strengthening producer and marketing organizations; and providing continuity in the trading relationship.

Fair Price - a fair price in the local context is agreed through dialogue and includes: the costs of socially just and environmentally sound production; fair, equal, and prompt payment to partners; access to pre-harvest or pre-production financing; and gives economic security.

Gender Equity - through Fair Trade women's work is properly valued; and they are paid fairly for their contribution to the production process, and are given a voice in the various organizations.

Working Conditions - Fair Trade protects human rights by promoting social justice in a safe and healthy working environment. It pro-



protects any children involved in the production process from exploitation and follows the UN Convention on the Rights of the Child and local laws.

Protect the Environment - Fair Trade encourages better environmental practices and responsible methods of production.

FAIR TRADE ORGANIZATIONS AND PRODUCTS

As can be seen from all the above Fair Trade is a lot more than simply international trading. By building a global partnership it has begun to prove that greater justice is possible in world trade and it has highlighted the need for changing conventional trade so that people are put first.

Foot Note 4: Without 'fast-track', which limits the power of the US Congress to alter trade deals negotiated by Washington, there is little prospect that the US would adopt a new pact.

Picture above: bananas being delivered to a local market. Elsewhere bananas are part of a trade war between transnational companies and small producers

We all can be involved as much or as little as we wish. If we have not begun, then maybe one way to start is just to look out for the next farmers' market in our area and buy some local produce. If we would like to go further we could buy supermarket products that carry the **Fair Trade** logo. Below are a few more ideas that have already got underway and maybe will inspire us to learn more about **Fair Trade** and to follow it up.

CAFOD AND THE TRADE JUSTICE CAMPAIGN

Since their foundation **CAFOD** (Catholic Agency for Overseas Development) and **SCIAF** (Scottish Catholic International Aid Fund) have worked to bridge the gap between the rich and poor all over the world. In this line both organizations have been campaigning to change global trade rules because of the way they affect the ordinary people in developing countries. To this end **CAFOD** and **SCIAF** have joined the **Trade Justice Movement (TJM)**, a coalition of charities and campaigning organizations who are working for change in international trade. The **TJM** coalition is calling for basic changes to the unjust rules and institutions - such as the **EU**, the **WTO**, **World Bank** and **IMF** - that govern international trade, so that it can be made to work fairly for everyone and take millions of people out of poverty. ⁽⁵⁾

Part of this work is done by lobbying the **UK (British Government)** and MPs. The **TJM** also encourages everyone to get involved and to this end the '**Vote for Trade Justice**' was launched in the summer of 2004. The ballot page can be found on the **CAFOD** web site and simply reads:

'I believe everyone has the right to feed their families, make a decent living and protect the environment.

But the rich and powerful are pursuing trade policies that put profit before the needs of people and the planet.

To end poverty and protect the environment we need **Trade Justice** - not free trade.

I call on the **UK** government to:

- * fight for rules that ensure governments, particularly in poor countries, are able to choose the best solutions to end poverty and protect the environment. These will not always be free trade policies;
- * end export subsidies that damage the livelihoods of poor people around the world;
- * make laws that stop big business profiting at the expense of people and the environment.' ⁽⁶⁾

Through the '**Vote for Trade Justice**' campaign the **UK** organizations involved in the **TJM** are collecting votes to send to the **UK Government**. At the same time other countries are gathering votes in order to target their own national leaders. The idea behind it is to create such a public pressure on politicians across the world so that they will be encouraged to rewrite the rules of international trade to make them more balanced, to fight poverty, and to protect the global environment. The **Jubilee 2000** campaign proved that ordinary people are willing to get involved in global issues and that politicians and governments do listen to what they say, especially when they host high profile events such as the **G8** world leaders' summit of 1998 in Birmingham. With the **UK** hosting the **G8** meeting again in July 2005 there is another important opportunity to lobby international leaders about trade issues. ⁽⁷⁾

TRADE JUSTICE MOVEMENT PRIORITY

The **TJM** have as their priority achieving six policy changes for 2004-2005. They believe

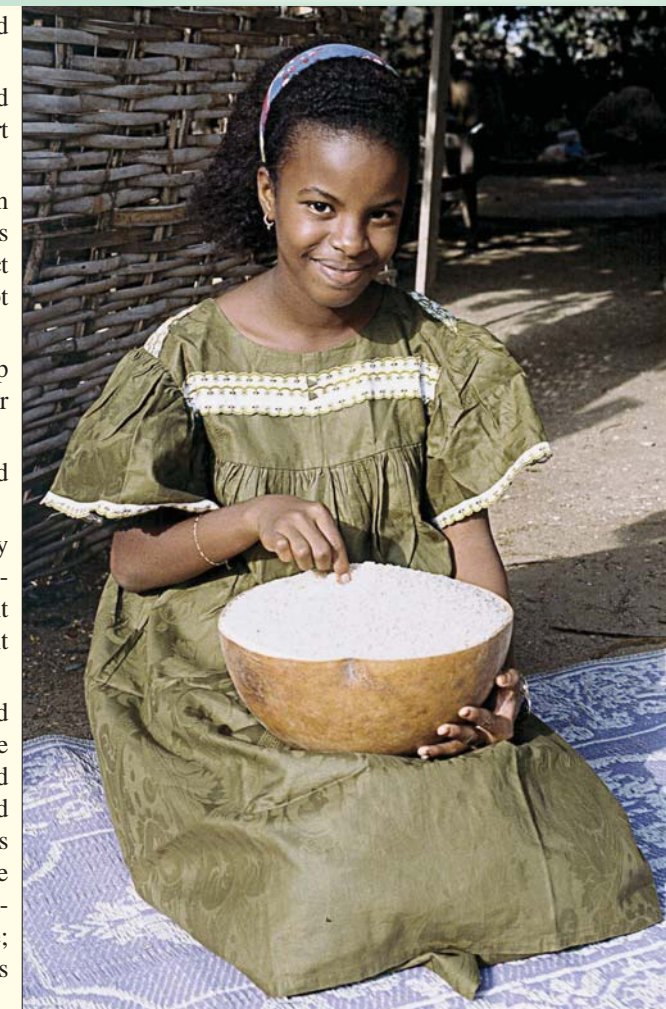
that the following are possible and would bring us closer to **Trade Justice**:

- 1 The **EU** should agree now to an end date for eliminating agricultural export subsidies.
- 2 The **EU** should agree that its position for **WTO** agriculture negotiations is that developing countries can self-select food security products to be exempt from any further liberalisation.
- 3 The **IMF** and **World Bank** should stop imposing trade conditions on poor countries.
- 4 The **EU** should withdraw its demand that water is included in **GATS**. ⁽⁸⁾
- 5 The **UK Government** should oppose any restrictions on the ability of governments to regulate foreign investment in accordance with their development and environmental needs.
- 6 The **UK Government** (and **EU**) should regulate companies so that they are held accountable for their social and environmental impacts at home and abroad: promote core labour standards for all workers by strengthening the role of the International Labour Organization in promoting global compliance; actively support the UN Human Rights Norms for Business. ⁽⁹⁾

2005 DATES AND REMINDERS

The year 2005 is important for international trade and related issues which are of great importance to the developing, poorer countries of the world. Every year there are many events that affect us all but which take place without us realising their importance.

The **EU** holds a key position as it is a very important trading partner to Africa importing nearly



half of the continent's merchandise. In this respect the **EU** can influence matters in the **WTO** more than individual African countries. Despite having 10% of the world's population Africa only has 1% of world trade so its voice is not as strong in **WTO** matters as the **EU**. The negotiations are carried out as an **EU** block of member states, not as individual countries, formed on a common position within the **Union**.

among the developed countries that participated in the Conference on International Economic Cooperation (CIEC) that was held in several sessions between December 1975 and 3 June 1977.

Picture above: preparing a calabash of locally produced rice in Senegal

Foot Notes 5: **CAFOD's Trade Justice Campaign** web page at http://www.cafod.org.uk/get_involved/campaigning/trade_justice_campaign.

6: see the web page at http://www.cafod.org.uk/get_involved/campaigning/vote_for_trade_justice.

7: The **Group of 8 (G-8)**: The Group of 8 is made up of the world's strongest economies Canada, France, Germany, Italy, Japan, Russia, UK, US. It was established in October 1975, to facilitate economic cooperation

Listed below are some of the key events that could improve the plight of poorer countries by simply having the richer countries agree to making trade fairer. These are also events in which our leaders speak on our behalf and it is in these that we should be able to truly have a say.

2005 this year marks a 10-year countdown for the richest nations to reach the ten United Nations' Millennium Development Goals in 2015.

April - the Commission on Africa, set up by the British Prime Minister, Tony Blair', is due to report back.

10-16 April 2005 - is the Global People's Week of Action when people around the world will be organising events, demonstrations and campaigns for fairer global trade rules that will benefit poor nations and the environment.

6-8 July 2005 - the British Government will host a meeting of the G8 group of leaders of the world's eight richest nations, in Gleneagles, Scotland. As the host the UK sets the agenda and so can push the issue of poverty, fairer trade rules, cancelling third world debt, and

increasing aid. Demonstrations and events calling on the G8 to end poverty are planned to coincide with the meeting.

July - December 2005 - the UK will have the Presidency of the European Union (EU). This is an opportunity for the EU President to push issues through, such as to commit the EU to negotiate fairer international trade rules.

December 2005 - the WTO's next ministerial summit in Hong Kong and the final deadline for the Doha deals.

CAFOD, SCIAF and many other NGOs are pushing that 2005 should be the year to end global poverty and to remind the governments of the rich nations about the commitments that they have made. Even if we do not wish to take part in any of the events it may be of interest for us to keep an eye on developments. ⁽¹⁰⁾

We conclude with the words of the Catholic Bishops of England, Scotland and Wales from a joint statement they produced on trade in 2003: ⁽¹¹⁾

'Trade, like globalisation, is not an end in itself: it is evaluated by its relationship to a

more comprehensive human good. It is in this spirit that we would advocate that the World Trade Organization, though principally a negotiating forum for trade and an arbiter of trade rules, could fruitfully adopt the Millennium Development Goals as the over-arching framework for its policies. This step would enable it to call negotiators and the governments they serve to look beyond narrow national advantage to the wider interests of humanity.

It is governments that negotiate the ground rules of trade in the WTO and elsewhere. But it is the function and duty of governments to act in the name of and with the mandate of their peoples. As the Jubilee 2000 campaign for debt remission showed, ordinary people acting together can deeply affect government policy. Many of those who campaigned on debt are now aware that trade rules must be changed in order to prevent the countries that have benefited from debt cancellation - inadequate though it may be - from falling back into unpayable debt. Such campaigning

is solidarity in practice. Such collective action expresses the Christian conviction that the 'market', properly understood, can allow for a balancing of freedom with responsibility and of prosperity with solidarity. A global market calls for global solidarity.'

From the above words of the Catholic Bishops of England, Scotland and Wales it is clear that each one of us has a role to play in world trade. Such trade is not isolated from those who produce the items to the final purchasers, no matter how many miles may separate the two - trade



is a partnership. As we have seen all of us can have an influence in trade matters, whether it is from what we put in the supermarket basket to directly lobbying our MPs. The decision is ours, but if nothing else we should try and learn more about how trade works and we keep in mind that, like everyone, we should also do our part to create a level playing field for all concerned. Let us hope that this year of 2005 will bring progress in the deliberations and rules of the World Trade Organization that will benefit the poorer nations, especially those in Africa.

Foot Notes 8: GATS: General Agreement on Trade in Services is a WTO agreement of international rules, containing specific commitments to liberalise trade in the services sectors, such as advertising, banking, education, health care, retailing, sanitation, transport, and tourism.

GATT: General Agreement on Tariffs and Trade was agreed by 23 countries in Geneva in 1947, its purpose was to increase international trade by reducing trade barriers. Until the Uruguay Round in 1986 it concentrated mainly on trade in manufactured goods. It was replaced by the WTO in 1995.

Trade Justice Movement Membership: ActionAid, ACTSA, ADRA-UK, African Initiatives, AEFJN-UK, Baby Milk Action, Banana Link, CAFOD, Campaign Against the Arms Trade, CARE International UK, Catholic Institute for International Relations, Christian Aid, Church of Scotland, Board of World Mission, The Church in Wales, The Fairtrade Foundation, Find Your Feet, Friends of the Earth, Greenbelt Festival, Greenpeace, Harvest Help, Justice for Colombia, MAYC World Action, Methodist Relief & Development Fund, National Federation of Women's Institutes, National Justice and Peace Network, National Union of Students, Nicaragua Solidarity Campaign, One World Action, Oxfam, Peace Child International, People & Planet Peru Support Group, Quaker Peace and Social Witness, Rugmark UK, Save the Children, SCIAF, Scottish Catholic Justice & Peace Commission, Shared Interest, SPEAK, Student Christian Movement, Tearfund, Tools for Self Reliance, Traidcraft, TUC, Unitarian Office of Social Responsibility, Unison, United Reformed Church, VSO, War on Want, Women's Environmental Network, Women's International League for Peace and Freedom, The Woodcraft Folk, World Development Movement, and World Vision UK (from <http://www.tjm.org.uk/members.shtml>).

9: Policy Demands are from the Trade Justice Movement web site at <http://www.tjm.org.uk/briefings/TJMdemsands.shtml>

10: To find out more about important events taking place during 2005 see CAFOD's campaign page on their web site at http://www.cafod.org.uk/get_involved/campaigning/trade_justice_campaign/2005. An example of the possibilities for group activities on a parish level may be seen in the article 'Fair Trade Comes to Long Island' by Fr. Patrick Fitzgerald W.F. on page 13.

11: From part XIII Catholic Social Teaching and Trade of 'Trade and Solidarity' A statement of the Catholic Bishops' Conference of England and Wales and the Catholic Bishops' Conference of Scotland, 1 June 2003.

Picture above: this farmer is fortunate to have oxen and a plough, most still cultivate with hand implements

SOME TRADE RELATED FACT AND FIGURES

- ☞ International trade is worth US\$10m. a minute. Poor countries only have 0.4% of this trade. Since 1980 their share has halved and prices of some of the key exports are at a 150-year low. (a)
- ☞ According to the UN the present trade rules cost the developing world US\$700bn. a year - an export income of £1.3bn. a day - 14 times what they receive in aid. (a, b & c)
- ☞ While world trade has increased ten times since 1970 and more food is produced per person than ever before, the number of people going hungry in Africa has doubled. (c)
- ☞ Income per person in Africa's poorest countries has fallen by a quarter in the last 20 years. (a)
- ☞ The three richest people in the world control more wealth than all 600 million people living in the world's poorest countries. (a)
- ☞ The world's 50 poorest countries have less than 3% of the vote at the International Monetary Fund and just the US has sole veto power. (a)
- ☞ At the WTO meeting in Doha, November 2001, the EU had 500 negotiators while Haiti had none. Only half the poor countries in the WTO can afford a representative at its HQ. (c & d)
- ☞ After one round of trade negotiations, rich countries calculated that they would be US\$141.8bn. better off, while Africa would lose US\$2.6bn. (a)
- ☞ About 96% of the world's farmers, or 1.3 billion people, live in developing countries. (e)
- ☞ OECD figures show that industrialised countries spend US\$350bn. a year, 32% of all revenues, subsidising their farmers to produce crops, many of which could be produced more economically in developing countries. (f)
- ☞ Rich countries impose tariffs as high as 350% on imports. Cutting the tariffs would add an extra US\$520bn. to the global economy by 2015 and, according to the World Bank, would lift 144 million people out of poverty. (e)
- ☞ African and Latin American countries say subsidies enable wealthy farmers to 'dump' cheap produce on their markets, killing their domestic farming industries. (e)
- ☞ For each pound rich countries give poor countries in aid, they give about ten to their own farmers. (d)
- ☞ At present, 80% of UK subsidies go to the richest 20% of farmers. For example, the Duke of Westminster - one of Britain's richest men - has been given £3 million! (d)
- ☞ The average European cow receives US\$2.20 a day while nearly half the world's population (2.8bn. people) live on less than US\$2 per day. According to Oxfam 900 million people in poor, rural areas live on under US\$1 a day. (a & b)

Sources and Notes: a = Christian Aid's Trade Justice Campaign: the basics; b = CAFOD;

c = CAFOD at http://www.cafod.org.uk/get_involved/campaigning/trade_justice_campaign; d = Christian Aid's Trade justice: a campaign handbook at <http://www.christian-aid.org.uk/campaign/trade/handbook/index.htm>;

e = 'Deal to slash farm subsidies 'would end poverty for millions' ' by Philip Thornton Economics Correspondent, The Independent, 30 July 2004; f = OECD is the Organisation for Economic Co-operation and Development - Australia, Austria, Belgium, Canada, Czech Republic, Denmark, Finland, France, Germany, Greece, Hungary, Iceland, Ireland, Italy, Japan, South Korea, Luxembourg, Mexico, Netherlands, New Zealand, Norway, Poland, Portugal, Slovakia, Spain, Sweden, Switzerland, Turkey, UK, US.

Fair Trade Comes to Long Island

By Fr. Patrick Fitzgerald W.F.

Fr. Patrick Fitzgerald is a British White Father who spent many years working in both England and Zambia before going to Long Island, New York State, United States of America. Fr. Pat is still carrying on his missionary work in the USA with a new sense of purpose which stems from his long time commitment to Justice and Peace. In America Fr. Pat is working together with the people of Long Island to bring an awareness of Fair Trade into their daily lives. The work carried out by the Fair Trade group can be an inspiration to us all. It shows what it is possible to do on a local level and how the efforts of ordinary people can develop from something very small to the involvement of the parish community and its neighbours. We hope to hear more from Fr. Pat in the future.



International trade may seem a remote issue, but when prices for commodities like coffee, tea, and chocolate fall dramatically it has a catastrophic impact on the lives of millions of small-scale producers, forcing many into crippling debt and countless others to lose their land and their homes. Unfair trade practices force families to break up for long periods or leave home to find work in other countries. When you buy a mug of coffee in one of the many outlets in our big towns the farmer who grew the coffee will usually receive 1% of the price you have paid!

Picture above: the donkey is a valuable means of transport as here at Oulad Moussa, Morocco.

Fair Trade does what it says on the label; it guarantees a better deal to producers in the developing world. This means a stable price which covers their production costs, along with a premium that their organization will be able to reinvest either in the business or in social or environmental schemes among the wider community. Fair Trade enables these producers to educate their children and promote their health and remain within their communities.

When a small group of people on Long Island (in the State of New York) became aware of the plight of coffee farmers across the world, and of children being made to work long hours for incredibly low wages and in inhuman con-

ditions, they made a decision. They could no longer say “Father, Thy kingdom come”, and leave the rest to Him. Aware that Christ lived, and lives, to ‘present to you his Almighty Father a kingdom of justice, love, and peace’ (the Preface of the Mass of Christ the King), aware, after listening to Pope John Paul II telling us that “We are all responsible for all”, they decided, to open a Fair Trade shop, under the leadership of a dynamic wife and mother of a family. It would be the first Fair Trade shop on Long Island. Given that Fair Trade was hardly known on the island it was an act of faith. Indeed faith, prayer, and trust in God were, and always will be, the foundation of the enterprise.

The purpose of the shop was not only to sell Fair Trade goods. It was meant to spread the ‘gospel’ of Fair Trade. More than that, it was intended to share God’s love with whoever entered, whether they made purchases or not. The group was acutely aware that ‘unless the Lord builds the house they labour in vain who build it.’

No sooner was the shop opened and operating than the group heard of many Aids orphans in Africa and decided to adopt some. Links were made; one of the group went to Kenya and Zambia, and finalised the details of the orphans it would take under its care. As I write our missionary to Africa is there once again, to follow up the work that has been begun.

We have discovered that goodness is contagious. Having heard of what we are doing another wife and mother decided that she had to join us. Now she is selling Fair Trade goods from her home and explaining to people what it is all about.

I have the good fortune of being able to preach on ‘Mission’ in many parishes, and, more recently, to preach parish missions in partnership with another priest and with the foundress of our Fair Trade enterprise. These have been golden

opportunities to make the ‘gospel’ of Fair Trade known. She and I have also spoken to Rotary Clubs up and down Long Island.

At the heart of our mission are not only the words of John Paul II that I have quoted. There are the words of St. James: ‘If one of the brothers or one of the sisters is in need of clothes and has not enough food to live on, and one of you says to them. “I wish you well. Keep yourself warm and eat plenty, without giving them these bare necessities of life, then what good is that?”

Even more central to our Mission are the words of Jesus “What you do to the least of my brothers and sisters you do to me.” And other words of Jesus apply very much to me as a priest. “When you come to offer your gift at the altar and remember that your brother has something against you go first and be reconciled with your brother, and then come and offer your gift.” These words explain why I, a priest, spend one and a half days a week serving in the shop.

My years in Africa taught me that my brothers and sisters there do indeed have ‘something against us’ in the field of unfair trading practices. So many of them are exploited so that I can have cheap food, cheap coffee, cheap clothes. Unless I seek to be reconciled with them by working to ensure that they are paid just prices for their goods I think that my gift at the altar will not bring a smile to the face of Christ who is heart and soul with his exploited brothers and sisters.

It is an immense privilege for me to have found this wonderful group of people on Long Island, people of prayer, of love, of total dedication to promoting Christ’s kingdom of justice, love, and peace. After years in England and Africa I find myself living my missionary vocation in the USA, loved and accepted by people whose example inspires me and will continue to do so, I hope, ‘as long as the light lasts’.

Notes on World Trade and the WTO

Compiled by Fr. Bill Turnbull W.F.

TRADE AND FAIR TRADE RELATED WEB SITES:

- The British Association for Fair Trade Shops at <http://www.bafts.org.uk/>;
- CAFOD at <http://www.cafod.org.uk/>;
- Christian Aid Trade Campaign at <http://www.christian-aid.org.uk/>;
- Equal Exchange at <http://www.equalexchange.com/>;
- Fair Trade at <http://www.fairtrade.org.uk/>;
- the Fair Trade Federation at <http://www.fairtradefederation.com/>;
- Fair Trade Expo at <http://www.fairtradeexpo.org/>;
- Fair Trade Resources at <http://www.fairtraderesource.org/>;
- Global Exchange, Coffee at <http://www.globalexchange.org/campaigns/fairtrade/coffee/>;
- The International Fair Trade Association at <http://www.ifat.org/>;
- the Lutheran World Foundation at <http://www.lwr.org/fairtrade/index.asp>;
- Make Trade Fair at <http://www.maketrade.com/en/index.htm>;
- New Internationalist at <http://www.newint.org/issue322/contents.htm>;
- Friend of the Earth at http://www.foe.co.uk/campaigns/global_trade/issues/fair_trade_future/;
- Trade Craft at <http://www.traidcraft.co.uk/>;
- the Trade Justice Movement at <http://www.tjm.org.uk/>;
- TransFair USA at <http://www.transfairusa.org/>;
- the Trade Justice Movement at <http://www.tradejusticemovement.org.uk/>;
- the UK Department of Trade and Industry (DTI) at <http://www.dti.gov.uk/ewt/whitepaper.htm>;
- A World Connected at <http://www.aworldconnected.org/article.php/560.html>;
- and the World Trade Organization (WTO) at http://www.wto.org/wto/english/tratop_e/tpr_e/tpr_e.htm.



Picture above: watering the vegetable patch, a staple for many families in rural areas

A New Seed is Sown ... and is Growing

Compiled by Sr. Kathleen Kietzman W.S. *

From our small beginnings in North Africa in 1869 Cardinal Lavigerie our founder encouraged collaboration with the laity for our Mission in Africa. 'We are all the people of God' was the clarion call of Vatican II in the 1960's. This realisation has grown and the response extraordinary.

In order to answer the growing number of requests from lay people who wish to be associated with our mission in Africa, as well as the invitation of the Canadian Bishops to accompany and support them in their missionary vocation, we have been challenged to find new ways of living our common vocation. The Canadian Sisters who are involved with the realisation of this project are Sr. Colette Joubert, who is now co-ordinating the activities from Mwanza, Tanzania, and Srs.

Madeleine Lacoursière, Danielle Vermette, Suzanne Plouffe and Viviane Lafrenière who are responsible for the two-year formation of the associates in Canada.

The opening of a house for lay missionaries has enabled them to live our charism while responding to the needs of the local African Churches. This is done in dialogue with the local Bishop, as well as various organisations, already committed on the spot in medical, social, educational or pastoral work.

These lay missionaries live as a community with one of the sisters as an animator and share a common mission. The Canadian White Sisters hope that someday lay missionaries from Europe, also inspired by Cardinal Lavigerie's spirituality, will join them.

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

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

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

Change of Address and New Readers

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Eventually they hope to be able to collaborate with the Dioceses in preparing an African missionary laity who would live and work with us and/or other Institutes. Thus an international, inter-racial character will be lived out. This could become their contribution in enabling "the lasting work to be done by African themselves" - one of the leading visions of our Founder.

Lise Daviau, one of the present lay missionaries, tells us: "I am involved with **Upendo Daima**, a Centre for street children right in the centre of Mwanza. The team consists of six Tanzanians with a co-ordinator, who is a Dutch lay missionary.

The Centre was founded by the White Sisters and we welcome 20-30 children, mostly boys aged 10-13, every day. They come for an early breakfast and lunch is available in the middle of the afternoon. The programme includes reading, writing, arithmetic and education about drug abuse and hygiene, also sports, mainly football.

There is a constant effort to re-integrate the children with family members: parents, uncles, aunts, grandparents or cousins. So far, I have been involved in alphabetisation and also the teaching of reading to a few of the slower children. I am also coached by a member of the team to animate relaxation groups; we usually take three children at a time.

At the request of five of my colleagues, I teach them English grammar, writing and conversation once a week. I am also trying to learn as much Swahili as I can, especially at work. In the evening, I take the opportunity to learn Swahili with a teacher on a one to one basis. Swahili is a beautiful language and I am doing my best to learn it."

Sr. Colette shares about seeing her hope that one of her dreams might soon come true: that of sharing with

Tanzanian lay missionaries our Lavigerian charism. On the 15th. February, a first group of Tanzanians, intrigued by the team life of Canadian associates, who meet in Mwanza, while serving in remote areas, requested to know more about the project. A couple Maria-Goretti and Fulgense, and a lady who works as a volunteer in the diocese, Mama Liwa, and Joachim, retired who gives his time and his affection to the street children, were at the meeting. Over a cold drink and African doughnuts, they expressed their hopes - the way to get to know God, His Word, to help others know It and to help the small Christian communities to grow. Sr. Colette, expressed her desire to share with them our religious and spiritual heritage, and offered to accompany them in their search for God and to help them to develop a family spirit in the group. On the 7th. March, as planned, the group met with the associates who were gathered together for a weekend and each and everyone presented him/herself. "There were



Picture above: the lay missionaries, with Sr. Colette, at Serengeti, Tanzania

no grandiose promises or exaltation”, Sr. Colette tells us, “but this might be the beginning of something.”

Marie-Thérèse Thu Quy Doan now has meetings with young people from the group **Youth Alive**, a movement to sensitise people about AIDS. This group encourages young people to become more responsible for their actions and behaviour. She is also a member of the Caritas committee of Bukumbi hospital, which co-ordinates the AIDS victims’ visits in the villages. Marie-Thérèse spends much of her energies on long bicycle rides to visit AIDS victims and their families! However, once evening falls, she does not miss the opportunity to admire the sunset which reminds her of the words of Cardinal

Lavigerie, “When evening sets, after the day’s work, you will raise your eyes towards our most beautiful African sky, you will sense God with you, and that He blesses you!”

There are two married couples among these Canadian associate members: Francine and Jean Jacques Allaire, and Claire and Marcel Lizotte.

Francine and Jean-Jacques Allaire, are on the island of Ukerewe since the 26th. January. Claire and Marcel are their neighbours and then were the ones who invited them for a first meal together and welcomes them when they arrived. Francine writes: “The following morning, we worked hard, to make the little two bedroom house pleasant: the floor and walls are made of

concrete. There is a toilet and shower, downright simplicity but sheer luxury compared with the village houses. Jean-Jacques has already made great improvements to the house. He built a kitchen with the doors that close well.” They all had time to admire a huge tree filled with Weaver nests, beautiful bright yellow birds, that make their nests hanging from branches.”

The following Thursday after their arrival, they met the headteacher of the girls’ school at Kagunguli. Francine will give a French workshop three times

a week and Jean-Jacques will lend a helping hand with repairs. He works as a carpenter and renovates the employees’ houses (about 25). His desire was to be engaged in manual work and now his wish has been granted and he has the opportunity to use his talents. The school’s main problem at the moment is the lack of water because the wells are dry! Everyone anxiously awaits the rainy season!

Francine shares an experience they had at Sengerema: “After a journey of an hour and a half

from Mwanza, we arrived at Sengerema and we came into contact with a world we had not been formerly familiar with that of handicapped people and those who look after them. We met Sr. Marie-Josée - a lady surgeon, at the local physiotherapy unit where we saw her perform little miracles every day. The hospital has 300 beds. More than 400 patients are treated in the day clinic every day. Thursday began with a visit to the school for those with impaired hearing and other children who have learning difficulties. The teachers in this school are specialised in the teaching of handicapped children. Besides offering treatment at the hospital, physiotherapists also visit homes to provide care. After the visit to the school, we were able to accompany a physiotherapist when she visited Baraka, a 9 year old girl who is suffering from cerebral palsy.” Francine and Jean-Jacques visited many children and their families at their homes with the physiotherapists. The love and generosity of these women who are physiotherapists and who are so well prepared for their work struck them.

On three separate occasions, **Marcel Lizotte** has witnessed teachers using corporal punishment



TAX REFUNDS TO CHARITIES

By courtesy of the Inland Revenue those taxpayers who complete a Self Assessment Tax Return can donate all or part of any repayment due to them to a Charity of their choice.

The taxpayer can also indicate on the return that Gift Aid should apply to the donation.

The donation plus Gift Aid can be paid, without the need for a claim by the Charity, by simply entering the Charity's code in the appropriate place.

The White Fathers’ Code: VAC56FG - The White Sisters’ Code: XAA74GG

Picture above: Lise Daviau in the Upendo centre for street children

Picture above: Marie-Thérèse Thu Quy Doan at the Shalom Care House

safe and sound. Before leaving about 4.30 am, I suggested to the boys that we could say a prayer together. I thanked the Lord for having sent angels to protect us and for having kept us all safe and sound on this very night. The young people were very quiet and prayerful. I finished the prayer in Swahili with a blessing and wished them a good night. The prayer finished in Swahili as one voice. I really felt the presence of Christ."

Claire Lizotte gives lessons about AIDS prevention to students twice a week and each day she gives the secretary computer training. Claire also tells us about her adventurous journey to Kabuhinzi with Marcel in the repaired vehicle. The village has no wells and it takes 45 minutes to get there on foot. They were assured that there was a road. Unfortunately, they did not ask whether it would be possible to drive along that road. It proved to be a little track! The car was not in the least co-operative and often

stalled. Both remarked "But the spectacular view from the top of the hill was extraordinary". When they finally got to the village, after sharing a meal, the meeting started. It was explained to the people that a little village of Manitoba, called St. Pierre Jolys, would like to help them to dig a well for their community. They were asked what they are ready to contribute to this project? The people were delighted to hear that foreigners from Canada and the United States loved them so much as to desire to help them dig this well.

The Lay missionaries certainly do not find their task easy but find this experience very worthwhile and become more aware of the fact that dedicating one's life to helping others brings them great joy and a sense of fulfilment. Meanwhile four associates, a couple and two ladies are in training, preparing themselves to realize their African project with the MSOLA team.

Enter Sr. Joan of Arc 50 years on ...

This was the name given to **Zita Cardozo** on the 15th. August 1954. **Zita** is our first Sister born in Goa brought up in Zanzibar then in Mombasa from where she entered the **White Sisters** as we were called then, MSOLA Missionary Sisters of Our Lady of Africa as we are now. The MSOLA had come to Mombasa in 1909 to begin the famous "Star of the Sea School". On the 24th. June 2004 **Zita** began the celebrations of her Golden Jubilee. The years have flown and the memories many. The first celebration was in the company of Sr. Gertrude the Provincial Superior for Europe, the British Regional Superior Sr. Marion Carabott together with Sisters of the various communities and a representative from Poland Sr. Celina. The family celebrations took place in St Antony's

Catholic Parish in Edgware, North London on the 15th. August.

Sr. Zita share with us your story - "Yes, I was born in Goa and I am a second child in a family of five. With in a month I went with my mother to Zanzibar to join my father. Zanzibar is a beautiful, warm tropical island. I grew up in a close fun loving family. The Precious Blood Sisters were my first teachers in their inter-racial, inter-cultural and inter-religious school."

When did you feel you wanted to become a missionary? - "When I was twenty one we moved to Mombasa as my father retired from Government service. Less than two years later I felt the strong pull to become a **nun!** With the help of a Holy Ghost Priest I joined the MSOLA. This decision was the beginning of a long jour-

ney first to England, which was "far away" at that time. My happy years in training was interspersed with strong and heartrending bouts of homesickness- for my family, climate, food and all that goes with moving to a new land".

Where next? Algiers! - "In 1954 after my profession I spent a year in Algiers for International Training with MSOLA Sisters from other countries in Europe together with those from America and Canada. All was in French!"

Uganda here I come! - "Early in 1955 I left by boat for Mombasa but not to remain but to move to Kisubi, Uganda. My first experience was a daunting one to teach small boys in Luganda (the local language). I had no idea of the language and I am not a teacher at all. But I enjoyed it."

After thirteen years in Uganda in many roles **Zita** went for studies in Social Work and Social Administration at Swansea University, Wales. In 1972 she was appointed to Mombasa.

"The Municipal Council in Mombasa requested the Catholic and Protestant Churches for two women to run a low income hostel for Secondary School girls studying in about 15 different schools in the town. I was asked to work on this project. This was to become Mama Ngina Girls' Hostel named after President Keynote's wife. Some 280 girls were housed and cared for. The hostel has now developed into a well known Secondary School It was a 24 hour job."

In 1980 **Zita** was transferred to the busy MSOLA Hospitality house in London. In 1987 again a new mission to be the Superior in the MSOLA



Care home for the Elderly Sisters of the British Region. This called for the use of all her talents.

Back to Africa - In 1992 **Zita** left for Kenya. This time for Nairobi at the Hospitality House for the East African Province.

"1992-1999 were unforgettable years with many comings and goings. It was a service I fell into with ease and joy".

UK calling - In 1999 **Zita** returned to the UK to the Hospitality House in Charlbury Grove, Ealing, London, which is her home now.

A Ray of Hope in Gitega!

Fourteen years ago, for the first time in Burundi, the White Sisters settled in a district in a town in the centre of the country called Gitega, where the majority of the population is Muslim. It was

here, in Nyamugari that they set up a Health and Nutrition Centre for the very poor populations in the area. Many of these people have simple stalls at the market, others sell ground-nuts,

Picture above: Sr Zita with Abbot Martin of Ealing Abbey, London, at her Golden Jubilee celebrations



fruit, vegetables and grilled maize on the roadside.

The aim of the Sisters living here is to help the local population improve their quality of life, spiritually and materially. In addition to their pastoral, catechetical and medical work, they also visit the prison in Gitega.

The Nyamugari Centre aims at providing a better life and health, especially for the children. Many of them suffer from kwashiorkor caused by an insufficiency of protein - the name 'kwashiorkor' originated in Ghana. The Centre was started during the time of crisis in 1993 - and the crisis has not yet really ended. The children are victims of the difficult situation in this area where there have been many ethnic conflicts. Large numbers of the children have become orphans as the result of the war and the spread of AIDS.

At present, there are 75 children coming to the Centre with acute malnutrition; the mothers are also very undernourished and do not have sufficient milk to feed their babies. Some of the children who have lost their parents are living with other poor families who cannot afford to feed them adequately. Other projects include

a campaign to help prevent the spread of AIDS and give assistance to those already affected. Apart from feeding the sick, and supplying food for the children in their care, they often have to be kept supplied with soap, blankets and money for rent, hospital bills and other needs.

Those still able to work are given small sums of money to enable them to become involved in a little commerce which makes it possible for them to buy food for themselves and their children. Medical care and counselling are also provided especially before

and after the HIV tests; moral support is given to the parents who are very concerned about the future of their children when they themselves die.

A sister working at the Centre has given us two sad case histories with a happy and a hoped-for happy ending. Sometimes orphan children are taken into care by their grandmothers, but are often abandoned, only to die in the bush.

In September 2003, the Parish CARITAS sent a woman to the Centre with a little girl aged about two; she could not speak or even walk because she had never been taught how to do so. The child, named Elisabeth by the Sisters, was badly affected by scabies and had a serious chest infection. This is her story. Her mother died when she was only a year old and her father confided her to a family. However, they did not care for Elisabeth and left her without food the whole day. When two of the staff, Angélique and Soavis, visited the family, they found Elisabeth in great distress: dirty, hungry and ill. The family explained it was impossible to care for her due to their own dire poverty. She was taken to the Centre where she was met with care and tenderness - things she had never known. As well

as her visits to the Centre for soup, the Sisters took her into their home so that she could eat something more substantial.

Elisabeth made great progress and began to walk unaided, also to say "mama" and "papa" quite distinctly. The Sisters were overjoyed and very moved by this child who had suffered so much and who is now becoming a normal child, thanks to the love, help and care she has received from them. She has put on weight and is now in good health. God be praised for such marvels!

Cedric was another patient, aged eight months, who was brought in by his father after his mother's death. Like Elisabeth, he had been confided to a family because his father could not cope, and his grandparents did not want to look after him. The woman who was supposed to care for him was a drunkard and ill-treated the child.

When Cedric was first brought to the Centre, it was noticed that he looked very sad and full of anguish. When taken away from the family,

his father confided him to a distant relative who was letting him die of hunger. The father said it was impossible for him to care for his son, and the orphanage refused him because he still had his father. Thus, the woman in charge of the orphanage took charge of him herself even though she had five of her own children.

Cedric is loved and well cared for in this family, but he still looks sad; he never smiles and often cries. After being so traumatised, his future is uncertain. We are hoping that a family will adopt Cedric and provide a safe and happy haven for him.

The building housing the Centre is no longer really functional and the Sisters are trying to find the means to make improvements, which would enable them to cope with increasing needs. A Parish in Cumbria has adopted this Centre as a project to the delight of the Sisters working in the centre and this is really 'tidings of good news' for the Sisters and Staff and for all who are being taken care of at the centre!

The White Sisters' Chapter 2005

2005 is General Chapter Year for the Missionary Sisters of Our Lady of Africa (MSOLA - White Sisters) It will take place in Rome from the 7th.-30th. July. It is an important moment to look back and forward to discern the needs for today. Sisters will come from Europe, Africa, the Philippines, and North America including Mexico. We ask for your prayers during this time of preparation.



Picture above: The White Sisters' General Council: Srs. Piluca Benaveute, Josee Froitzheim, Marie McDonald (Superior General), and Byundi Bashige

Most Holy Spirit of God
 Purify our hearts
 From all that binds us too much to the past
 And which according to you is outdated.
 You who make all things new
 Grant that we allow ourselves to be transformed.
 By the grace which you have in store for us
 Through the coming General Chapter.
 You have always been with us
 and will be forever.
 For you everything is possible.
 We offer you our little Congregation

and each one of our sisters
 With her weaknesses and her treasures.
 We believe in you.
 We hope in you.
 We love you.
 We know that you love us today and care for us.
 We entrust to you the 2005 General Chapter.
 Be our Saviour!
 Amen.
 Composed by Sr Jeannette Tremblay WS. in
 Ouagadougou, Burkina Faso.

Change of Address and New Readers

On page 18 of each issue of the Magazine there is a small form to fill in for Readers who may be moving house. From this issue onwards we suggest that this may also be used for sending us the names of new readers who would like to receive the Magazine for the first time.

By way of a test, and to gain new readers, we will be including an insert in the Magazine for the whole of this year. This will be similar to the white FreePost card which has been in the February-March issue for some years now.

If you do know of anyone who would like to receive the Magazine, please don't hesitate to put their name on the card and post it back to us. The more Readers we have, the better we can share about our work and help to make the links with Africa even stronger.

The White Fathers and White Sisters are always grateful for your continued support and prayers and for these we send you our thanks and we will remember you in our prayers.

Fr. Thomas O'Donnell W.F. RIP.

Below is the homily preached by Archbishop Michael Fitzgerald W.F. on the occasion of the funeral of Fr. Thomas O'Donnell W.F.

The readings chosen for this Eucharist, in which we celebrate the life of your cousin, Gertrude, our confrere and beloved friend Father Thomas O'Donnell, would seem to reflect something of his life and character. You would not look for Tod (as we all knew him) in palaces, or expect to find him dressed in fine clothes. His gaunt figure could indeed call to mind John the Baptist,

or perhaps a milder version of the great Precursor. For Tod, though he could be firm, had nothing fiery about him. He did not berate people, but rather encouraged them. He exemplified the qualities of the Servant of whom the prophet Isaiah speaks. He did not raise his voice; he did not crush the bruised reed. He was in fact the servant who spent himself so that others might have life, and have it in abundance.

It may surprise some of us to learn that Tom was born in Canada, in Saskatchewan, of a

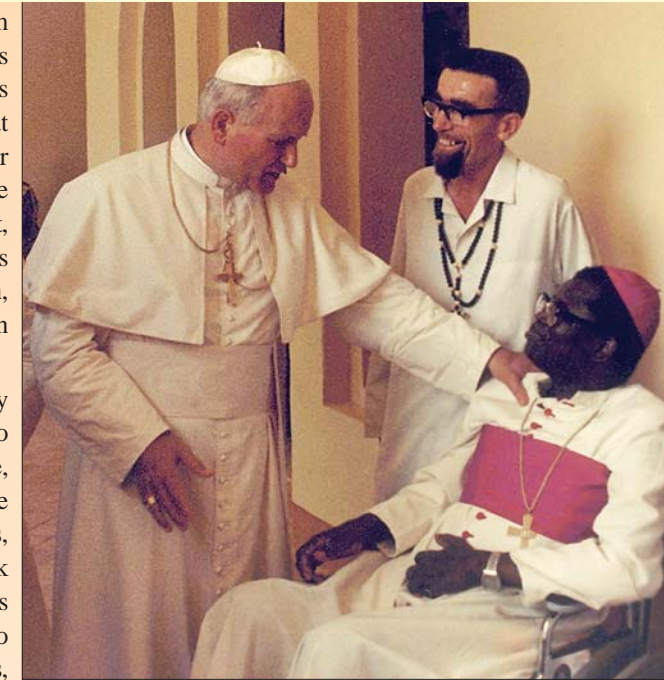
Scots-Irish father and a mother from Lancashire, in fact from Preston. It was in Canada that he was baptized, made his first communion and was confirmed. But after the death of his father, his mother returned to England with her son. There will be mention later his Canadian accent, different, but not unpleasant. He was soon to follow his missionary vocation, as also did his first cousin, Brother Kevin Corbishley.

The years of formation are not usually significant, but for Tod it is necessary to mention them. After a time at Autreppe, in Belgium, he went with the rest of the British and Irish philosophers to Kerlois, in Brittany. It was the time of the outbreak of war, but it was felt that Brittany was remote enough to be safe. No need to take the British and Irish to the UK. Alas,

the Germans came, and this meant for Tod and his companions four years of internment at Saint-Denis, near Paris. Four wasted years, one could say, and yet ... this group of young men, marked by this experience of making the best of adversity, turned out to be a special class of wonderful missionaries.

I often wonder what the further years of formation, novitiate and theology, must have been like, tame perhaps after the camp, but they led to ordination to the priesthood at Monteviot, in Scotland, in 1948. Tod's practical bent had been noticed, and he was immediately appointed bursar, at the Priory, then in the philosophy house in Dorking, and finally at the junior seminary in St. Boswell's where he became superior. It was at the Priory that I first met Tod, and I remember playing table-tennis against him in a competition where he gave no quarter.

The reports from these years are glowing. Tod is described as humble, loveable, with outstand-



ing moral qualities. He was noted for sound judgement, a sterling character. It was said that he would fit in anywhere, and be an asset to any community. As superior he commanded not only respect, but also love - something rare in fact. There was perhaps one defect: he was indeed too good; he could not say no. This is something that would be remarked of him later, during his time in Africa.

For eventually, after twelve years at the service of the Province, Tod was able to fulfil his dream and go to Africa. Unusual for the British at that time, he was sent to French-speaking West Africa, to what is now Burkina Faso. He was to spend the next sixteen years in the diocese of Koudougou.

Incidentally, had Father Tom died in Burkina, and were the funeral taking place in that country, his coffin would probably have been tossed in the air several times, as a sign of joy for a long life lived well. We shall not do that here but,

Picture above: Pope John Paul II with Fr. Tom and Mgr. Bayala

at the Consecration, there will be a drum roll instead of bells, the sound of the tam-tam, to remind us of Africa.

After a few years in the cathedral parish, he was appointed to the Junior Seminary where his past experience stood him in good stead. He won the confidence of all, both staff and students. Even more than that, he won the confidence of the Bishop and was made Vicar General, a post he would occupy for eleven years. This was no sinecure. Mgr. Bayala became paralysed, but still stayed on as bishop. Tod had to be the arms and the legs of the bishop, carrying out all the difficult missions, such as conveying to priests the news of unwelcome changes of appointment. He did this with his usual goodness, kindness and understanding, and with great discretion. It is perhaps true to say that because of his gentleness and, because of his influence in the diocese, he was able to carry out this task with great success. I met him in Burkina at that time, thin as a rake but cheerful. He was aptly described by someone as "a reed that sways in the wind, but does not break". An auxiliary bishop had just been appointed, and this signalled the end of this period of Tod's missionary work.

The many years of tireless activity, a true John the Baptist, efficient but self-effacing, had taken their toll. Tod, although he was no 'yes-man', had often argued with the bishop over policy, had never been able to say no to the tasks the bishop entrusted him with. He was worn out. After a long period of rest he was able to return to Burkina, where he had been appointed Episcopal Vicar for the women religious. He was to help them, but they were actually asked to keep an eye on his health. During this time he spent himself in the service of the sick for whom he had a special love. But it could not last. At the end of 1986 Tod had to return to the UK.

He worked for a few years in the multi-ethnic parish in Southall, and then in 1990 he came home to Preston where he remained until his death. You will be more familiar than myself of his activity in these last years, going around on his bicycle, visiting the sick, being ready to do supplies, welcoming visitors to the house. He was not a retired missionary who would grow fat in his later years. He was always a servant of his beloved Lord.

Tod was a practical Christian. He would surely have been happy with the answer Jesus gave to the messengers from John the Baptist. Jesus did not say let John listen to my preaching, but rather tell him what I am doing: the lame walk, the sick are cured and the poor have the Gospel preached to them. Tod was not always talking about his faith, but he lived it. To be able to do this for over eighty years he must have derived strength from his intimacy with the Lord he loved, whose faithful servant he was.

In a letter written some time ago, Tod left provision for Masses to be celebrated after his death. Typically, they were not for himself, but for his friends, in thanksgiving for their faithful friendship. He would have include among this number his 'marraine de guerre', a French lady who helped him and the other White Father internees in the camp at Saint-Denis. Tod had always maintained contact with her. But there were countless other friends too, many of them here in this city of Preston.

We are celebrating this Mass for Tod himself, recommending him to the Mercy of God, but let us also give thanks for his wonderful life and example. May this John the Baptist who has led so many people to Christ, continue to lead us to unite ourselves in word and action with the One who has given his life for us. And may the faithful servant receive the reward he deserves.

May he rest in peace



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Let Us Pray

*For the following
who have died recently:*

Brother George Ascott W.F. Corfton Road,
London.

Mrs Gladys Allen, 43 Crescent Road,
East Grinstead, Sussex.

Mrs Bearman, 10 Sunnymead Avenue,
Bolton, Lancs.

Sister Margaret Bergin, St Paul's Convent,
Selly Park, Birmingham.

Mrs Margaret Berry, 10 Glenpark Court,
Union Street, Greenock.

Mrs Margaret Burton, 8 Crescent Avenue,
Bolton, Lancs.

Mrs Mary Irene Bywater, 14 Ruskin Avenue,
Thornton Cleveleys, Lancs.

Miss Joan Chaplin, 155 Clydesmuir Road,
Cardiff.

Mrs Mary Anna Conroy, 15 Highwood View,
Durham.

Mrs Margaret Cosgrove, 109 Mooreland Gardens,
Addiewell, West Lothian.

Margaret Elizabeth Cripps (a niece of the late
Father John Morrissey W.F.)

Mr Philip B Daley, Liverpool.

Reverend Vincent Davenport - Shrewsbury
Diocese.

Karen Fallon, 2 Ambleside Close, Cheshire.

Mr Philip Farrell, 10 Warwick Road,
Liverpool.

Mr S A Fox, Castle Cottage, Salisbury,
Wiltshire.

Catherine Hanratty, 34 Dunbar Avenue,
Coatbridge.

Mrs M Kirkman, 26 Dovedale Road, Bolton,
Lancs.

Rosaleen Lavelle, 79 Brookthorpe Way,
Silverdale, Nottingham.

Mr Anthony Livingstone, 136 Cuthbert Street,
Hebburn, Tyne & Wear.

Mrs Joan Lodge, 35 Queens Road, Crosby,
Liverpool.

Mr John McDermott, Blaydon, Tyne & Wear.

Mr F A McGlone, 36 Brougham Street,
Greenock, Inverclyde.

Mr George McHugh, 3 Meadow View,
Leicester.

James McKenna, 10 Porter Street,
Queensland, Australia.

Mrs Margaret McLaughlin,
80 Greenloanings, Fife.

Mr Michael Joseph McNulty,
Carrick on Shannon, Co.L Leitrim, Eire.

Mrs R McParland, Ilford, Essex.

Mr Bernard Peter Meagher,
23 Wickstead Close, Nottingham.

Mrs Margaret Moon,
2 Marsh View Cottages, Brindle, Chorley.

Katherine Morgan, 5 Islay Way, Coatbridge,
Lanarkshire.

Mrs Mary Eveline Moughan,
30 Baxter Road, Sale, Cheshire.

Miss Bridget Mulholland, Kenilworth.

Mr John O'Hara & Mrs Annie O'Hara,
Co.Sligo, Eire.

Mrs Jean Gladys Orr, Linton,
Cambridgeshire.

Mr F Parker, Lillington, Leamington Spa.

Mrs P Pottle, 26 Edgar Grove,
Bishop Auckland, Co.Durham.

Mary Potts, St Joseph's, St Mawgan,
Cornwall.

Mr Eric Priestley, 14 Ansdell Road, Widnes,
Cheshire.

Daniel Sullivan, 42 Kings Lynn Drive,
Kings Park, Glasgow.

Mr Stanley Thompson, 100 Arcadia Avenue,
Sale, Cheshire.

Mrs Betty Walsh, Canada.

Mrs Margaret Watt, 6 West End,
West Calder, West Lothian.

Susan Mary Wood.

† 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
381	April-May, 2005	14th. January, 2005
382	June-July 2005	14th. March, 2005
383	Aug.-Sept., 2005	14th. May, 2005
384	Oct.-Nov., 2005	14th. July, 2005
385	Dec.-Jan., 2006	14th. September, 2005
386	Feb.-March., 2006	14th. November, 2005
387	April-May, 2006	14th. January, 2006
388	June-July 2006	14th. March, 2006
389	Aug.-Sept., 2006	14th. May, 2006
390	Oct.-Nov., 2006	14th. July, 2006

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

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

May they rest in peace

St. Anthony's Burse



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