

White Fathers - White Sisters



Issue No. 382 June-July 2005

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White Fathers - pages 19, 31.
White Sisters - pages 20, 21, 22, 23, 24, 25, 26, 27, & 28.
Front Cover: a Batwa mother proud of her baby.
Centre Spread - various pictures showing the contrast between the past and the present lives of the Batwa.
Back Cover: statue of St. Anthony, in the White Fathers' chapel, Sutton Coldfield.

Editorial

We are now almost half way through 2005, the year that so many governments and organisations have dedicated to Africa. It was named a crucial year for the rich countries to bring about change for the millions of Africa's poor and to make a difference to their lives. It is difficult to know if there have been changes or if Africa has benefited so far.

The articles in this issue show how White Fathers and White Sisters are involved in the lives of Africans and in improving their situation. Simple things such as working with the Batwa pygmies or people with HIV/AIDS and 'accompanying' them through the problems they face. These small actions are a continuation of the vocation that our founder, Cardinal Lavigerie, gave us nearly 140 years ago. The White Fathers are continually grateful to our benefactors who help us to continue this work by supporting our training through the St. Anthony's Novena and Burse, especially at this time of year. Thank you!

SOME REMAINING IMPORTANT DATES IN 2005

16 May: World Debt Day

July-December: The Presidency of the EU held by Tony Blair

2 July: G8 demonstration, Edinburgh

6-8 July: The G8 summit of world leaders in Scotland

September: The UN Millennium Development Goals special summit.

December: The World Trade Organisation summit.

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.

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To Help Our Missionary Work Please Remember Us In Your Will

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

White Fathers

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

White Fathers' Registered Charity No. 233302

White Sisters

"I give to the **Missionary Sisters of Our Lady of Africa (White Sisters)** the sum of free of duty, and I declare that the receipt of the Sister Provincial of the Congregation in Great Britain, who now resides at 5 Charlbury Grove, Ealing, London, W5 9PZ, shall be a good discharge."

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Action Batwa - Moving from the Forest

By Fr. Elias Mwebembezi W.F. and Fr. Bernard Lesay W.F. [1]

ACTION BATWA

The White Fathers established **Action Batwa** in 1999 in order to help the **Batwa**, a poor and underprivileged people who live on the margins of **Burundian** society. It was approved by the State the same year and its headquarters are in the Lavagerie Centre, Shantanya, Gitega.

In an attempt to get to know the **Batwa**, we decided to try and live through their daily problems with them. For five years **Action Batwa** has faced up to the problems that the **Batwa** have in their attempt to be integrated into **Burundian** society. These are problems that have been overlooked for a long time in a country that is caught up in many economic, social and political difficulties.

Here we give an idea of what we have already done such as: housing improvement; support for agriculture and animal husbandry; education; health and hygiene; the campaign against **HIV/AIDS**; peace studies; human rights education; the human, social and civic values.

THE BATWA AND THEIR PROBLEMS

The **Batwa** are one of the three ethnic groups that form **Burundian** society. They are estimated

to be 2% of the total population, a true social minority, though this figure is not a census, just a rough estimate. The **Batwa** are part of the Pygmy peoples who are found in many parts of Central Africa. They are recognised by certain characteristics and their lifestyle. [2]

The problems faced by the **Batwa** come under three main headings: poverty, their marginalisation, and the contempt other ethnic groups hold them in. The **Batwa** are caught in a cycle of poverty mainly because they do not own land. They find it difficult to feed and clothe themselves, to find shelter, and to get medical attention. By being marginalised the **Batwa** are excluded from all levels of society, its organizations and institutions.

The **Batwa** are scorned by other ethnic groups who regard them as a lower social class. They do not socialise with the **Batwa**, nor do they eat and drink with them, marry them, nor visit their homes. When you speak to anyone about working with the **Batwa** they are astonished and many believe it to be a waste of time. The non-**Batwa** have many prejudices about the **Batwa**, and when people speak about them they say that they are thieves and do not want to work.

When something disappears, it is said that the **Batwa** are responsible. In many respects the **Batwa** are like the prostitutes and publicans of the Gospels who were scorned by the Pharisees.

THE COLLAPSE OF THE BATWA INCOME

Like the other Pygmy groups the **Batwa** are 'hunter gatherers' and have always lived by hunting wild animals and collecting fruits and berries from the forests. They are semi-nomadic and have never

cultivated the land, which explains why the majority of them have no farmland today. They became more isolated from other people when the war began and preferred to escape deep into the forest. As a result they did not notice the arrival of the farmers who cleared their forests for cultivation and pastureland. As the forests disappear the **Batwa** are gradually losing their source of food and shelter and so are driven out.

The **Batwa** are renowned for making items of domestic terra cotta pottery. However, due to competition from plastic and metal containers, and mass-produced metal utensils they have also lost this market and, as a result, a major source of income. In short, the **Mutwa** do not have a means of support any more.

Living under such appalling conditions, the **Batwa** are even more prone to the contempt of other **Burundians**, who even avoid contact with the utensils that they use. The ridiculously

small sums of money they get from selling their pottery hardly enables them to eat once a day, not even enough to clothe themselves. This is why they only have rags and are almost naked. They are forced to beg or turn to crime in order to survive, reinforcing the negative stereotypes and making them the scapegoats of society.

Due to their extreme poverty and the contempt that they are held in, the **Batwa** are excluded and do not participate in public life. Often badly dressed they are seldom seen at political and religious gatherings. The **Mutwa** is conspicuous by his absence in public and government records, as he does not have an identity card. The **Mutwa's** semi-nomadic lifestyle means that he does not have a fixed abode, and so cannot put a permanent address on an identity card - never mind find enough money to pay for one. The **Mutwa** is not part of any institution, no matter how traditional it may be. It is rightly said that a **Mutwa** does not have the courage to call himself a **Murundi**.



Picture above: A Batwa family with their pottery in front of a traditional dwelling

Foot Notes 1: This article has been translated and compiled by Fr. Bill Turnbull W.F. from two articles and a report. The material is: 'Burundi: Mission chez Les Pygmées ...' by Fr. Elias Mwebembezi W.F., 'Voix d'Afrique' N°47 June 2000; 'Les Files De La Forêt' by Fr. Bernard Lesay W.F., 'Voix d'Afrique' N°60, September 2003; and 'Action Batwa, Comment se pose la problématique de l'intégration sociale des Batwa au Burundi: Recherche des voies de libération' by Frs. Elias Mwebembezi W.F. 'Voix d'Afrique' is the White Fathers' magazine in France, and their address is: 'Voix d'Afrique' 20 rue du Printemps, 75017 Paris, Tel : 01 42 27 81 79 Fax : 01 42 27 50 17 E-Mail: voix.afrique@wanadoo.fr

Fr. Elias Mwebembezi is a White Father from Uganda. He studied in Uganda, did his Noviciate in Zambia, his pastoral experience in Nigeria and theology at the Missionary Institute London. Fr. Elias was ordained priest in 1989 and was then appointed to Burundi. He is now the Co-ordinator of 'Action Batwa'.

Fr. Bernard Lesay is a White Father from Lille, France, where he was born in 1931. He has been a missionary in Burundi since 1959, and has devoted his later years to the Batwa, thus realising his dream of serving the poorest.

Batwa are also known as the Twa. The Ba prefix is the plural. Mu, as is Mutwa, is singular. A Mutwakazi is a Mutwa woman. Similarly with Barundi (Burundians), and Murundi (Burundian). These prefixes are commonly used in the Bantu languages of Central Africa, such as Kirundi and Kinyarwanda.

2: The other two groups are the Hutu (82-85%) and the Tutsi (14%). For more information about the Pygmies and the Batwa see the box on page 6

HOUSING

For the majority of **Batwa** the family home is a circular hut about three metres in diameter and one and half metres high. It usually houses five people and is made from shrubs, branches, dried grass, and banana leaves. Access is by getting down on all fours. Such housing is not weatherproof and it is often destroyed by fire due to the open fires that are lit within them for cooking and heating.

EDUCATION

The **Batwa** children, already traumatized by destitution, do not have the family background to face going to school. They do not have enough food to eat, clothes to wear, or the necessary school materials. The children already have

an inferiority complex that is reinforced when other children pick on them, and give vent to their emotions based on the contempt and the prejudiced ideas that the other tribes have of the **Batwa**. Faced with such attitudes the children prefer to give up school rather than face the constant daily battle against such a mentality.

This explains why the majority of **Batwa** do not know how to read and write when they live in a country with a high literacy rate, and people who prize education. Our investigations show that the **Batwa** are aware of the advantages that are gained from education, but they are denied access to it because of social and economic reasons.

THE PYGMIES AND THE BATWA

Their word **Pygmy** is derived from the Greek *pygme*, 'fist', which was used to measure a unit of length of 34.3cms. (13.5ins). A **Pygmy** was taken to be 4.5 'fist' tall. The African **Pygmies** (*Negrillos*) are usually between 122 and 150cms. (4ft. to 5ft.) tall. Those who are slightly taller are termed *Pygmoid*. **Pygmies** live mainly in the equatorial rain forests of Central Africa, from Cameroon in the west to Zambia in the southeast.

The total **Pygmy** population is estimated at between 200,000 and 250,000. The **Pygmies** that are found along the Atlantic coast include the *Beku*, *Bongo*, *Jelli*, *Koa*, *Kola*, *Kuya*, *Rimba*, and *Yaga* in countries such as Cameroon (the *Babinda* in the southern forests) and Gabon. They are also found in Burundi (the **Batwa** [*Twa*], *Gesera* and *Zigaba*); the Republic of Congo (the *Binga*); the Central African Republic (*Aka*); Democratic Republic of Congo (the **Batwa** [*Twa*] between Lake Kivu and Lake Tanganyika; the *Aka*, *Efe* and *Mbuti* [*Bambuti* or *BaMbuti*] in the Ituri forest of north-eastern; the *Batswa* [*Tswa*] in the west); Rwanda (the **Batwa** [*Twa*], *Gesera* and *Zigaba*); and Uganda.

Pygmies are semi-nomadic hunter-gatherers who hunt, fish, and collect plant foods and insects in the forest. Because of their lifestyle they do not cultivate the land or breed domestic animals. They usually live in groups of twenty people and move around the forest living in temporary camps.

There is some archaeological evidence that places the **Batwa** in Burundi, R.D. Congo, and Rwanda beginning around 70,000 B.C. Some ethnographers believe that they migrated from West Africa about 5,000 years ago while others contend that the **Batwa** came from the northeast. The *Hutu* and *Tutsi* migrated into the region in the 11th and mid-16th centuries. It was during this time that the **Batwa** were incorporated into the new society and gradually adopted the new language and lost their original one. Later the **Batwa** became segregated because of their beliefs and lifestyle.

HEALTH CARE AND HYGIENE

Arrival in a **Batwa** village provokes pity. The children greet you with a smile, despite the majority of them being naked, with swollen stomachs and red hair as a result of *kwashiorkor* and worms. None of these children will have been vaccinated and the majority of children die in infancy. The **Mutwakazi**, or the **Mutwa** woman, never goes to a dispensary

for the antenatal clinic, to give birth, or for her child to receive the necessary vaccines. The reasons are the all-pervading poverty and the contempt she would be treated with.

CONCLUSION ON THE PROBLEMS OF BATWA

A **Mutwa** is a person traumatized by destitution, contempt and exclusion. This trauma is so great that the **Mutwa** has lost sight of his own capabilities that will help him overcome the problems. This confirms the attitudes and prejudices held by others that the **Batwa** are not able to commit themselves to any sort of programme of self-development. It is necessary to break down such prejudices.

The reality of the situation is that the **Batwa** need to be supported in order to overcome the many problems that hold back their social development. They have suffered these inhuman conditions and been marginalized for too long. It is necessary to work with them in order to help them regain their confidence and dignity.

**ACTION BATWA - A SEARCH FOR LIBERATION**

The **Batwa** have to survive in a country that is classified as one of the poorest countries in the world. More than 90% of the population rely on agriculture for a living where it is difficult to find any space to cultivate. Burundi is also one of the most over-populated countries in Africa with 5 to 6 million inhabitants and a density of 270 inhabitants per square kilometre. As a result, the majority of **Burundians** carry on a daily fight for their survival on exhausted land. The underprivileged **Batwa** are not able to compete in such a hostile environment.

Because the forest has disappeared hunting is now no longer possible, and the survival of the **Batwa** depends upon them changing and adapting to another way of life. In order to do this they need to be supported in various ways. We have to implement 'positive discrimination' in their favour as regards land, education, health, and housing. It is also necessary to help other

Picture above: Batwa men making bricks

Burundians to change the attitude that they have towards the **Batwa**. This needs to be done by creating a greater awareness, at all levels. Once this is achieved there will emerge a new social relationship between all the ethnic groups in Burundi.

REHABILITATION AND ADAPTATION THROUGH LAND ISSUES

This rehabilitation requires that the **Batwa** gain equality with other **Burundians**, and the most important aspect of this is land ownership. The majority of **Batwa** do not own land to cultivate. No matter how small the piece of land, it is a vital requirement for the **Mutwa** to regain his dignity because, for a **Murundi**, a smallholding equates to true citizenship. In owning land each **Murundi** can find his origin and an identity, and for the majority of **Burundians** land is life itself. With this background knowledge, it is impossible to avoid the necessity to find land for the **Batwa**. Land is the first step in creating stability for **Batwa** families and it is also the first remedy for the problem of marginalisation.

NEW WAYS OF EARNING A LIVING AND ANOTHER LIFE STYLE

Once land has been acquired, the **Batwa** can begin to adapt to the life style of the other **Burundians** by farming and raising livestock. These activities can then gradually take over from the small income gained from producing pottery and, in turn, solve the problem of hunger and stop the **Batwa** from begging. This can also rekindle the **Mutwa**'s creative abilities to find new ways of surviving and bringing about a completely new lifestyle.

Once the **Mutwa** has land, he has a fixed abode and he can gradually improve his housing. The pitiful hut can make way for a more substantial house that will be cleaner and more hygienic, will be weatherproof, and a guarantee of better health. Such a house is also an assurance for

the improvement of his social status, to gain mutual respect and integration into society at large.

CHANGE THROUGH EDUCATION

Education will play a vital role in raising future generations of **Batwa** and in helping them to integrate into society. They will have the possibility of acquiring the necessary tools to face the future with dignity and on an equal footing with others. Thanks to education, we hope that, gradually, the **Batwa** will be able to speak to a national audience. This is the process by which they will be able to air their problems, their aspirations, their projects, as well as finding answers. Only the ethnic groups that are aware of their rights can rise to take part in their own emancipation and reach their true place in **Burundi** society.

Lastly, education will make it possible for the **Batwa** to change the way they are treated by other **Burundians**. Those who succeed at primary school will be able to go on and learn trades such as bricklaying, joinery, and sewing. They will change from working with clay to creating other products that will be more powerful, more competitive. Those who are likely to go further will be able to enter public office, the administration and the private sector.

A CHANGE OF ATTITUDE

New social relationships with the **Batwa** must emerge if we want to help these people leave their present dead end situation. This will be accomplished by educating the **Batwa** young people and by helping everyone else to become more aware of their humanity.

The building up of an awareness of the **Batwa**'s dignity must begin with the **Batwa** themselves. The **Batwa** have to overcome their inferiority complex, they must send their children to school, develop new manual skills, be conscious of fighting for their rights, and of collaborating with the organizations that want to help them.

In addition, we must make it clear to the other sections of society that the **Batwa** are our fellow-citizens, with the same rights and the same capability as us. The rehabilitation of the **Batwa** implies the eradication of prejudices, of the beliefs and discrimination in connection with them. Rather than treating the **Batwa** with scorn, it is necessary to accept them as they are, to accommodate them in all our associations and communities, to help them overcome their difficulties, and develop their talents.

'ACCOMPANYING' THE BATWA

Today, **Batwa** are in a weak situation, on the margins of society, scorned and excluded. They have not yet acquired the tools necessary to enable them to leave this dehumanizing situation. It is up to organizations to support them, to 'accompany' them, to provide them with the tools so that the **Batwa** can begin this liberation movement. The **Action Batwa** organisation has listened to this explanation. Since 1999 it has tried to live in tune with the **Batwa**. Let us not forget, however, that the **Batwa** must make a great effort themselves.

WORK DONE BY ACTION BATWA 1999-2004

It cannot be overemphasised, for the moment, that a **Mutwa** cannot keep pace with the lives of other **Burundians**. Our role is to bring society to the **Mutwa** while refusing to impose its rhythm on him. **Action Batwa** is not afraid to be the friend of the **Batwa**, in their miserable situation and to share the contempt they receive. To be with them in order to help free them and



to search for a better way of life. In this way **Action Batwa** is the voice of the voiceless.

Action Batwa gave itself the mission of helping the **Batwa** to overcome their difficult situation of being socially marginalised. We will speak about **Action Batwa**'s role with the **Batwa**, of its methodological approach, its activities as well as the distance covered in the last five years. An evaluation will be made on its activities.

ACTION BATWA'S METHOD

In **Action Batwa** we like to define our approach as a continuous 'accompanying' of the **Batwa**. It is founded by establishing links through personal contacts in the villages. Often a simple visit to the **Batwa** is enough to give hope to these scorned people, while other more formal activities are also of paramount importance to help their emancipation. In each village, **Action Batwa** helps the **Batwa** to identify people, both

Picture above: A **Batwa** mother and children

women and men, who have talents to be Community Leaders, and are prepared to work for their emancipation. They are volunteers who are invited to help improve the lot of their fellow Batwa.

Action Batwa also invites them to follow various training courses or seminars and involves them in the decision-making in the activities concerning their villages. In these activities, Action Batwa tries to lead the Batwa to discover their own talents and capacities, which will enable them to recover their dignity quickly. Not everything is done for the Mutwa. He is invited to work for himself, and is supported when it is seen that he cannot be left alone. This is the goal of any project and of our discussions with the various organizations of civil society.

Our organization gives a great deal of importance to continual contact with civil society, the administration, and the ecclesiastical authorities. This is done in order to seek collaboration in the various fields and to make it possible to find solutions that are more suitable and adapted to each situation.

During the last five years Action Batwa has implemented various activities to improve the life of the Batwa by 'accompanying' them in their search for ways out of their present situation. The activities are as follows: housing improvement, children's education, the support of agriculture and animal husbandry, medical care and hygiene, the fight against the HIV/AIDS pandemic, education in active non-violence and human rights, statutory and civic values, and specific help with household needs.

IMPROVED HOUSING

The Batwa understand that they cannot continue to move from place in place in the forest, because it has almost completely been cleared. Also they cannot remain on the margins of Burundian society. Housing has been a very important

instrument in changing mentalities and in improving the relationship between the Batwa and non-Batwa. It is sign of membership of a village, of a community, and gives them stability.

Some families have decided to build houses and have joined together to make dry bricks. That represents a new and considerable effort because they had to learn how to make the bricks. It takes a long time to mould them, to dry them, and build the walls. The rains fall for nine or ten months of the year which leaves only two or three months for construction work. It is a continuous effort that is not done in a day or two, but it takes at least a whole week since a minimum of 3,500 bricks are needed to build a house.

With better housing the Batwa have gained pride in themselves as human beings. They are then seen as on an equal footing with everyone else, and the other ethnic groups begin to respect them. Indeed, they have seen the non-Batwa begin to visit them in their own homes. The taboos are being broken. The improved housing positively influenced the stability of the Batwa families, health, schooling, the farming and animal husbandry. Housing has become the engine of all Action Batwa's activities. In five years 620 dwellings have been built.

BATWA CHILDREN'S EDUCATION

It is impossible to avoid the important role of the education of Batwa children in resolving the social integration of the Batwa. The number of children who we provide education for is increasing: 476 in 2000, 575 in 2001, 753 in 2002, and 1,760 in 2003. Action Batwa makes sure that these children have uniforms, school materials, soap, and in some case spectacles and school fees are available for the children who are really needy.

At all times Action Batwa is conscious that the availability of school materials encourages the children to work well. It also helps the parents

realize the importance of visiting the school in order to discuss various things with the teachers. As yet the parents are not fully aware of the benefit of education and so they do not encourage their children. If the children want to leave school, the parents will not say to them: "it is necessary to continue at the school". Too bad, because the Batwa children are aware and have begun to do well.

It is important to help the Batwa schoolchildren to reach secondary school. For this reason a board-

ing school was created for them in Gitega. It caters for the last two years of primary school and ensures them food; lighting in the evening; supervised revision and exercises to help them to pass the national examination at the end of the primary school; and the necessary input for secondary education. It did not take long for the results to be seen. After a few years a small group was selected to continue studies at the college of Gitega. This is one of the keys to the evolution of the whole of the Batwa people.

In the long run this boarding school will support the emergence of skilled workers and people who can take charge of the various meetings in which the Batwa have to take part as full citizens. For this reason, as far as possible, we support the boarding school for Batwa children.

We must work, not only so that the Batwa children go to school, but also so that they are accepted in the schools, and are neither bullied nor scorned there. It is necessary to insist



that the teachers help the Batwa stay at the school and to work closely with the parents.

AGRICULTURE AND ANIMAL HUSBANDRY

Some Batwa families already had smallholdings to cultivate. Where possible, Action Batwa has tried to buy more land for those who do not have any. We give them seeds and seedlings of some basic crops such as corn, beans, cassava, sweet potato, banana and fruit trees, like avocado and guava, so that each family has its own field. Each family is also given hoes to help them cultivate the land.

As for animal husbandry, we supported small animal breeding projects by giving goats to some Batwa families. Fortunately benefactors from Germany gave us a helping hand with this interesting project. By keeping the goats, they gain manure for their gardens and begin to improve their incomes. The Batwa are very happy to have goats like everyone else, but you must make sure that the goats are not sold - they are tempted to sell for that needed money!

Picture above: Batwa children - in the background the old and new accomodation

Action Batwa also supports beekeeping by promoting the use of modern beehives in some of the Batwa villages (237 hives). Honey is very much appreciated here but it is very expensive. With these hives the Batwa are able to make a little money, as the honey is easy to sell. From time to time we encourage the Batwa to work in Community groups.

HEALTH CARE AND HYGIENE

The price of medical care has become very expensive in Burundi because of the economic conditions that have worsened due to the war. This means that the situation is unbearable for the Batwa who are already very poor. We decided to provide some basic health care because the Batwa were particularly faced with the problems posed by malaria. While visiting the villages we supervise, we realized that many Batwa communities were decimated by malaria. When the Batwa went to the government health centres, they ran up against several problems: not having enough money for treatment; social barriers; a lack of understanding from others.

In agreement with the proper administrative authorities, Action Batwa opened an infirmary, in the Lavigerie Centre of Shatanya, Gitega, to look after common ailments such as: pulmonary infections, malaria, worms, and diarrhoea. This infirmary currently deals with 200 people a week. In medical care we give particular attention to children, especially schoolchildren.

Most of the care is given at the Lavigerie Centre of Shatanya, but Action Batwa is often asked to pay for the health care for the Batwa in other public health facilities such as: the Hospitals at Gitega and Mutoyi; and the Health Centres at Nyabikere, Nyabibuye, Mbogora, Munanira, and Murayi.

As for hygiene, Action Batwa began to help the Batwa become aware of the need to dig pit latrines, to encourage cleanliness and to fight diseases simply due to lack of hand-washing.

It contributed to this action while building ninety-seven pit latrines in several villages.

THE FIGHT AGAINST HIV/AIDS

The HIV/AIDS pandemic has become a danger to the whole of society, to families and to youth, and the battle against it is a concern for the whole of humanity. However, the Batwa live on the margins of society, and the majority are illiterate, and less informed on this problem that concerns us all.

Moreover, risky behaviour is found in their everyday life such as early marriages, marrying within the one tribe, and frequent divorces. This is why Action Batwa judged it wise to integrate HIV/AIDS awareness into its activities to help the Batwa learn about the pandemic and enable them to make suitable provisions in their lives.

Training courses on the prevention of HIV/AIDS are given at the Batwa village level to help a greater number of people to become aware of the problem.

EDUCATION IN HUMAN RIGHTS

Through seminars and talks Action Batwa encouraged the Batwa to learn more about their rights, to be interested in social and political issues, and to respect the laws, as a first stage that will guide them in the fight for the recovery of their dignity. Some villages have already been trained in the spirit of active non-violence. Teams of 'Nduwamahoro, the non-violent activity' were formed by listing all of those who lived in the villages (men, women, young people, children).

The war situation that prevails in the country, the need to support the schoolchildren, and those families that are in a state of extreme poverty, often justify specific assistance to the Batwa. We help the really needy by giving them blankets, cans, clothing, soap, baby-cereal (special additional food supplements for the children with malnutrition).

THE IMPACT OF ACTION BATWA

Though the Batwa have taken the first steps towards their emancipation, much remains to be done. The work to liberate these people is a long-term commitment. However, we can already mention certain positive points in the Batwa villages that we supervise.

The activities of Action Batwa have played an important part in changing the people's mentalities by breaking down

prejudices and by improving the relationship between the Batwa and the other ethnic groups:

- ❖ The Batwa were instilled with a new work ethic. Their desire to play a positive part in society has been awakened and they realise that this can be a reality.
- ❖ The communities assisted by our organization can now break with the infernal cycle of poverty, the begging, the marginalisation and the contempt. They understand that violence cannot solve internal conflicts.
- ❖ The children have been gradually integrated and are accustomed to attend school regularly. Mutual relations and respect between the ethnic groups have been established.
- ❖ The people in charge of the administration and connected with the church have woken up and express their willingness to contribute to, and continue with, the emancipation of the Batwa.



In short, you can now see an evident joy in life; Action Batwa has helped improve the standard of living and the wellbeing of the people.

As far as possible Action Batwa always takes care to integrate people close to the Batwa into its programmes and activities. Thus some poor families, living near Batwa villages, now have a decent house and their children are regularly assisted with school materials. In the meetings, people are invited to take part in HIV/AIDS awareness, and the education for peace programmes we run for the Batwa. All take part in our programmes of 'Food for work'.

When we build houses, part of the manual work (bricklayers and labourers), as well as necessary materials (poles, tiles, doors, windows), are provided by the Batwa neighbours. This allows all Batwa, and near neighbours, to get to know each other, to develop mutual consideration, and to break down prejudices. In this way, it fulfils the aims of our mission of integration.

Picture above: Making bricks for the new houses

EVANGELIZATION

When the missionaries arrived, at the beginning of the colonial period they ignored the **Batwa** and directed all their efforts towards evangelising the **Bahutu** and **Batutsi**. These two ethnic groups were well-organized farmer-stockbreeders and there were many conversions.

At the time of the first evangelization, the **Batwa** were not a priority for the missionaries. However, the **Batwa** are people who ask to interact socially and who want to be evangelised. What is astonishing is that it is they who ask to join the catechumenate. When they do, they are put in contact with a parish that is ready to accommodate them. This year, at Easter, there were baptisms among the **Batwa**. When they are baptized, a change in their behaviour can be seen. They come to church and have contact with the others. It is necessary to encourage them and for them not to be discouraged.

At present a major problem is that as yet there are no **Batwa** catechists. Even if there was a **Mutwa** catechist, it is not known how other **Burundians** would react if he gave out Holy Communion. If there were a **Mutwa** priest, would he be accepted by the people? There is always the problem that a **Mutwa** may not be accepted. It is necessary for **Burundians** to change their way of thinking. It is not enough to work with the **Batwa** to help them to evolve, it is also necessary to work as hard with the other **Burundians** so that they lose their prejudices, so that they stop looking at the **Batwa** as a race apart. It is very complicated but, with time, we will arrive at a better society.

The Catholic Bishops have begun to be very conscious that it is necessary to do something with and for the **Batwa**. Previously they did not speak about the **Batwa** in a pastoral context. Now we all have begun to speak about them. On this level the Church has progressed a great deal.

ACTION BATWA IN THE FUTURE

The evaluation of **Action Batwa's** activities that we have undertaken shows a great deal of success in the aims of the organization. For this reason members of **Action Batwa** would like to develop the work further in order to reach the many **Batwa** families that are scattered in other parts of the country and that have not been contacted yet. We would like to do this so that they too can take advantage of the programmes we provide, such as: housing improvement; education of their children; medical care and hygiene; support for agriculture and animal husbandry; education in human rights and statutory values; and the fight against the **HIV/AIDS** pandemic.

We will consolidate these activities while leaving the possibility for starting new projects such as a job creation scheme centred on the training of young people, both school leavers or the uneducated, to help them gain the skills for small trades such as: sewing, joinery, and bricklaying. Many assets make the implementation of this plan Possible:

- ❖ The initial experience that **Action Batwa** has had over the last five years working with the **Batwa** on a village level
- ❖ The **Batwa** have understood that they are the first players in their being fully integrated into **Burundian** society
- ❖ The personnel and those connected with the ecclesiastical authorities have said that they would like to do more on top of what has already been done
- ❖ Several organizations, that have the same ideals as **Action Batwa**, would like to collaborate in order to help **Batwa** in their fight for a better life.

Let us hope that the work that has already begun by **Action Batwa** will continue to bear fruit.

SOME INFORMATION SOURCES ON THE PYGMIES IN GENERAL, THE BAKA AND THE BATWA

The following are some web sites that may be of use if you would like to follow up and find out more about the **Batwa** people and other Pygmies in Africa. The web sites tell of the pygmies and the major problems that they face which endanger their way of life and, in some cases, their very existence. With the gradual destruction of the forests where they live and the prejudice they face the Pygmy peoples who are caught between their old lifestyle and creating a new one within which they can develop and save themselves.



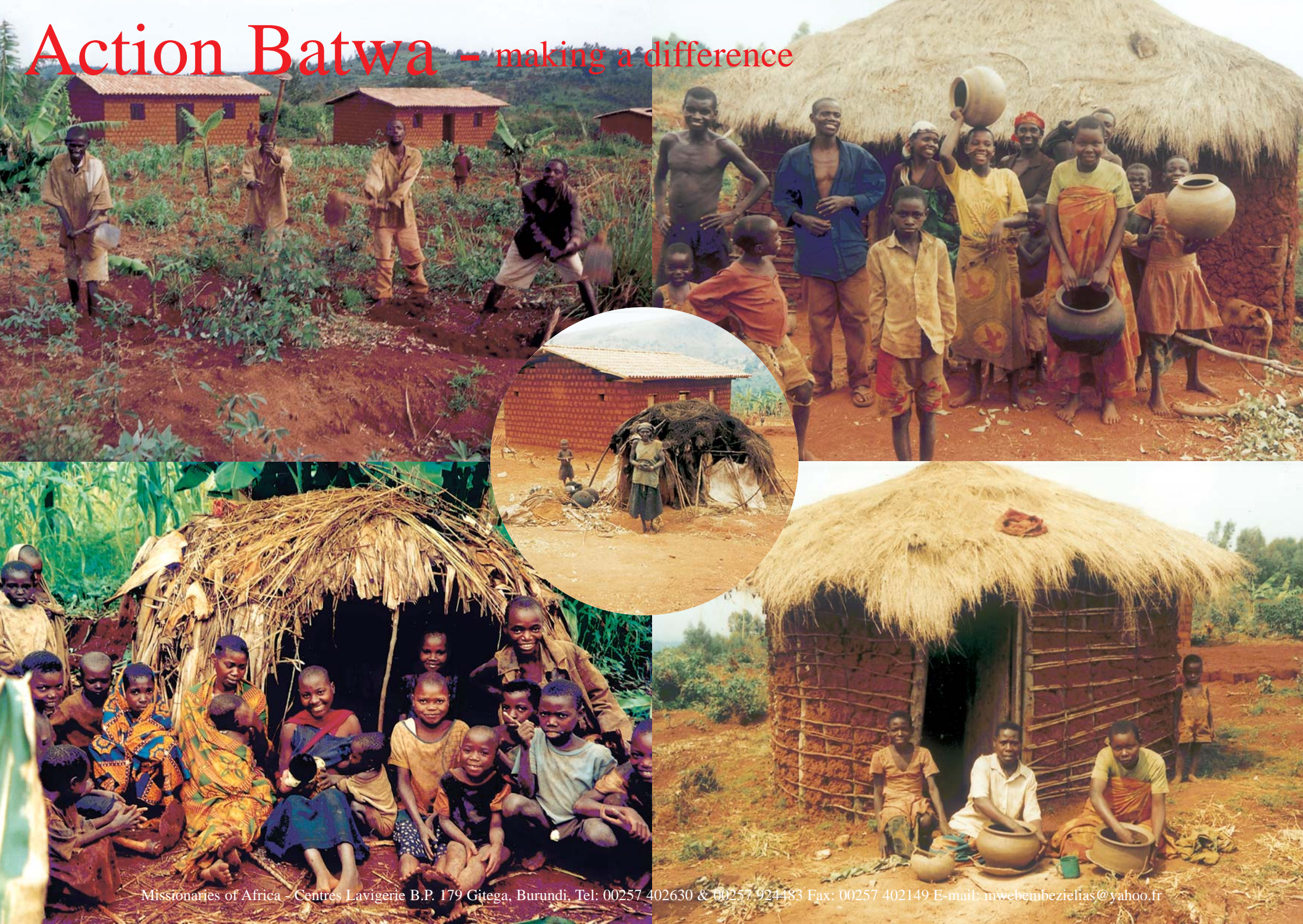
PYGMIES IN GENERAL: The Africa Guide at <http://www.africaguide.com/culture/tribes/pygmies.htm>; BBC News at <http://news.bbc.co.uk>; The Forest Peoples Programme at <http://www.forestpeoples.org/>; Foundation Pygmy Kleinood at http://www.pygme.nl/pygmy_algemeen.html; Minority Rights at <http://www.minorityrights.org/>; National Geographic Pygmies Lesson Plan at <http://www.nationalgeographic.com/xpeditions/lessons/10/g68/geopygmies.html>; The Pygmies of the Great Lakes (Eldis) at <http://www.eldis.org/static/DOC16889.htm>; Pygmy Information on Search Spaniel at <http://www.searchspaniel.com/index.php/Pygmy>; Pygmies in R.D Congo cities at <http://forests.org/archive/africa/fofrfore.htm>; Refugees International at <http://www.refugeesinternational.org/content/article/detail/3203>; Survival International at <http://www.survival-international.org/>; UN Office for the Coordination of Humanitarian Affairs (IRIN) at <http://www.irinnews.org/>; UN ReliefWeb at <http://www.reliefweb.int>; UN Indigenous Peoples at <http://www.unhcr.ch/indigenous/main.html>; Unrepresented Nations and Peoples Organisation at <http://www.unpo.org/member.php?arg=10>.

THE BAKA PEOPLE: Baka Pygmies at <http://www.maurocampagnoli.com/baka/>; and Baka Forest People at <http://www.baka.co.uk/baka/>.

THE BATWA PEOPLE: Batwa in Africa Renewal (Africa Recovery) at <http://www.un.org/ecosocdev/geninfo/afrec/newrels/indigen.htm>; Edirisa.org at <http://www.edirisa.org/batwa/>; Catholic Relief Service-Action Batwa at http://www.catholicrelief.org/our_work/where_we_work/overseas/africa/burundi/partner.cfm; on the White Fathers' 'Voix d'Afrique' web site: 'Burundi: Mission chez Les Pygmées ...' at <http://peres-blancs.cef.fr/lesay.htm>; 'Les Files De La Forêt' at <http://peres-blancs.cef.fr/pygmees.htm>; and Photos Batwas at <http://peres-blancs.cef.fr/batwa.htm>.

Picture above: Sharing a laugh and a smile in their new lives

Action Batwa - making a difference



Missionary Movements

Arrivals:

Fr. Peter Welsh from Tanzania to take up an appointment in the Province.

Fr. David Bond from Tunisia for a sabbatical.

Fr. Frank Nolan from Tanzania to remain in the Province.



2005 - The year to **Make Poverty History**

The **Make Poverty History** coalition are: ACORD, ActionAid, BOND, Book Aid International, CAFOD, CARE International UK, Catholic Institute for International Relations, Christian Aid, Church of Scotland Board of World Mission, Comic Relief, CONCERN, Grow Up Free From Poverty Coalition, Health Unlimited, Help the Aged, IMPACT Foundation, Intermediate Technology Development Group, International Service, Jubilee Debt Campaign, Jubilee Scotland, Leicestershire AIDS Support Services, Methodist Relief & Development Fund, NIDOS, One World Action, One World Week, OXFAM, People & Planet, Plan UK, RESULTS, Save the Children, Skillshare International, Stop AIDS Campaign, Student Partnerships Worldwide, Tearfund, The Fairtrade Foundation, The International Community of Women Living with HIV/AIDS, The Leprosy Mission, The Mother's Union, TIDAL, Trade Justice Movement, TUC, UK Coalition of People Living with HIV and AIDS, UNICEF UK, UNISON, Unitarian & Free Christian Churches, United Reformed Church, Viva Network, Wateraid, World Development Movement, World Emergency Relief, World Vision UK, Y Care International. **See what they have to say at <http://www.makepovertyhistory.org/>**

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

If you are about to move, or have moved, and would still like to receive the magazine please fill in the form below and return it. Also if you know of anyone who would like to receive the magazine then please fill in their name below and send it to: 'White Fathers - White Sisters' 129, Lichfield Road, Sutton Coldfield, West Midlands, B74 2SA.

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St. Anthony's Novena

By Fr. Bill Turnbull W.F.

THE LIFE OF ST. ANTHONY OF PADUA

Anthony was born in Lisbon, 1195, and was baptised Ferdinand. Educated at the Lisbon Cathedral school he joined the Canons Regular of St. Augustine and stayed in the St. Vincent Convent (1210-12). He then went to the Santa Croce Convent, C6imbra, (1212-20) where he devoted himself to the study of the Scriptures, the works of the Fathers and prayer.

Ferdinand was inspired by the Franciscan martyrs who died in Morocco in January, 1220, and resolved to become a Friar Minor so that he might preach the Faith. When he received the habit he took the name of Anthony. The same year he went to Morocco but fell seriously ill and had to return to Europe in 1221. Anthony went to stay at the hermitage of Montepaolo (near Forli) where he continued his studies and life of prayer. It was here that Anthony's preaching talents were first noticed.

Anthony was then asked by St. Francis, in 1224, to teach theology at Bologna, Montpellier and Toulouse. Anthony continued to gain a reputation as an orator and he preached against various heresies, such as the Cathares, the Patarines and the Albigenses. Through the later he gained the title of Malleus hereticorum (Hammer of the Heretics) and he helped many to convert.

After St. Francis died on the 3rd. October, 1226, Anthony returned to Italy and was elected the Minister Provincial of Emilia. He resigned in May, 1230, and moved to the Convent of Padua. Anthony preached his last Lenten sermons in 1231. His influence on both Church and civil affairs was great. Anthony retired to the village of Camposanpiero, near Padua, where he became seriously ill and died on the 13th. June, 1231. He was known for his holiness and miracles

which led to his canonization on the 30th. May, 1232. Anthony's relics were transferred to a church in Padua, built by the people, in 1263, the place which he is associated with most.

THE WHITE FATHERS' ST. ANTHONY NOVENA

The **St. Anthony's Burse** runs throughout the year but our **Novena** of Thanksgiving to St. Anthony is a special time for the White Fathers. It is an opportunity to thank our benefactors for their generosity. This year the **Novena** runs from **Monday 13th. June to Tuesday 21st June**. We invite our readers to send their **Petitions**, in the envelope provided, so that they may be placed at the Altar during the **Novena**. Prayers and Masses are offered each day for their intentions during this time. Without your support it would be impossible to continue our work.



Picture above: The St. Anthony statue in the White Fathers' chapel, Sutton Coldfield



Poverty and HIV/Aids: White Sisters Response

Compiled by Sr. Maggi Kennedy W.S.

“Poverty” - “Don’t Look away”
says Nelson Mandela

What does it mean to have nothing? The World Bank defines those below the international poverty line as anyone who has to survive on 50 pence or less. In Kenya this would be on average 75 pence to £1 in Britain for a day. Africa would be the lower scale. In Britain low income is someone who earns 60% of the average national income, which for a single person is £118 per



week. In 2003 3.6 million children in Britain lived in households below the 60%, as did 21% of pensioners.

Challenge for Today! London, 4th. February 2004, reported in ‘Metro’, a Rail daily newspaper: ‘A British oil company posts record profits of 3.9 billion’ ... hours later Nelson Mandela warns that poverty and inequality are just as evil as slavery and apartheid, and urges world leaders “Don’t look away”. In the 19th. Century Cardinal Lavigerie our founder was at the forefront of fighting for the abolition of slavery even speaking at the Oxford Union. He also said “**The lasting work in Africa will be done by Africans**”. The Catholic Church alongside other Christian Churches and Non Christians are spearheading the fight against **HIV/AIDS** to which poverty is a prime mover.

In 2003 the Catholic Bishops in Eastern Africa and Madagascar, known as **SECAM**, met in Dakar, Senegal, to gather the strengths of Africa as a response to the challenge of the Holy Father, John Paul II. In 1995 the message of the Africa Synod, ‘**Ecclesia in Africa**’, challenged the rising **HIV/AIDS** impending disaster. The message from Dakar was:

“**The Church in Africa in the face of the HIV/AIDS Pandemic**”

‘**Our Prayer is always full of hope**’ ...

‘**Let all the parts of the body feel the same concern for one another**’. 1 Cor 12:25

This solidarity among us and this fidelity to our faith this resolve to change behaviour and assume our entire responsibility for the future of our continent now takes concrete form.’

This plan was passed on ... today the challenge is being lived in our involvement at every level especially in Christian Churches working together

as well as those of different faiths, NGO’s, the UN and Governments ... in actual health services, provision of essential medicines, education, better understanding of sexuality focussed on the youth together with counselling for those suffering from the virus. The challenge for Priests, Religious Sisters and Brothers and committed laity is to give real guidance and compassion to all **HIV/AIDS** sufferers and their families. In Africa we know what this means. No one can remain untouched and all are challenged.

How do the White Sisters see this challenge?

Take a glimpse! Sr. Begoña challenges us to work together and shares her experience in Kibera, the world’s largest slum.

Sr. Corrie Volk takes us to Mwanza, Tanzania, to see her programme. Sr. Ursula Finder shares her experience as a counsellor in Malawi. We beam into the work of Sr. Hildegard Nagel in Zambia, Sr. Jeanne Chanel and Sr. Jeanne Chanel and Sr. Felisa Garcia in Gitega, Burundi. Don’t



sit back join the **Make Poverty History** Campaign - make your voice heard. Our Church is universal when we belong we are brothers and sisters. We are bound to take action to care. This can affect the lives of all the people we have shared about ... we live as **CAFOD** says in ‘**Just one World**’ ...

Working Together - the Kibera Experience

Sr. Begoña Iñarra MSOLA is Justice and Peace Coordinator for the Bishops of Eastern Africa and Madagascar. (SECAM). She tells us of her experiences in Kibera, Nairobi, Kenya.

Some weeks ago I went to Kibera the largest slum in Africa - some 800,000 people - with Margaret Okolo, a social worker who facilitates loans to groups and supervises their use. Margaret Okolo was looking for a client who had been sick in the last month and was unable to open her kiosk ... and no doubt, unable to repay her loan.

The sun was shining on rivers of sludge between narrow passageways in that section of the slum accessible only on foot. An old man showed

us how to cross the muddy passageway to the other side, spreading each leg across the sewage and supporting ourselves along the walls of the huts. We dared the ‘**balance exercise**’ and we arrived at the compound. The door was closed. A few women were washing outside. We asked if Paulina was out. “**She died yesterday afternoon**”, one of them told us. She was the twentieth client of the social worker who had died that month. We went a bit further through a labyrinth of narrow pathways between houses, sewage and garbage. We knocked at another house. Joyce was in bed and very weak. How could we ask her if she was eating well when surely she has no money to buy anything? She talked only

Picture above: Kibera - is this a real playground for children?

Picture above: An overview of Kibera



however, the extent is such that our gestures of compassion, as necessary as they are, no longer suffice. **We are called to go further**, and there is an urgent need to look for another strategy.

Today, it is not enough to do a good job. We have **to take time** to reflect and to look at our experience and that of the people around us, and to take note of what succeeds ... There is need to systematise what is working and to offer it to others. Time given to this research is not **'lost time'**, as some people are often inclined to think. But to serve people is also to take time, to use resources and to participate in doing some research at our level.

The dramatic situation in which Africa finds itself because of **HIV/AIDS** is **a call** for all **'people of good will'**, for all organizations, **to come together**, to join forces **to overcome the evil that AIDS is**. Isolated efforts, as has

been experienced, are doomed to fail, even when done by a big power. There is need to act in solidarity: in a new **'Association'** each one can have a part to play. The rich countries sharing their resources, their techniques, and their research; the big pharmaceutical companies finding out drugs and offering them at affordable prices for those affected; the UN making the link between countries and organizations; the International Organizations (the World Bank, International Monetary Fund, World Trade Organisation) offering their resources and making agreements that facilitate access to medicines, to food, creating an environment with favourable conditions; the Churches and Faith Based Organizations using their power, the trust that people have in them and in their communities, permeating all areas of life.

For years the **White Sisters (MSOLA)**, like many other religious, faith based organizations, civil society, health workers and many people of good will, have been taking care of patients, accompanying the dying, looking after orphans, forming the youth, creating awareness, working in campaigns to get medicines for all at affordable prices. **That was thought to be the best way** to react and to respond to the pandemic. Today,

about her children and what was going to happen to them when she dies. "Will they be able to stay in school? Who will take care of them?" She has no family in town. These are only two examples of **the dramatic situations** that affect so many people. **HIV/AIDS** has a devastating effect all over Africa. Nobody is spared. **AIDS** strikes young and old alike, men and women, rich and poor. **AIDS** is not only fashioning and influencing the present, but it is even jeopardising the future of Africa and of Africans.

Imagine the impact of all these **'actors'** working generously together at the service of a common cause: the eradication of **HIV/AIDS ...** and the hope of some relief and well being for the victims

of this terrible disease! Could this be the only way of giving an adequate response to the situation and to overcome the pandemic?

This is the time to work together. It is a **'favourable time'**, a time of distress and suffering that calls for new attitudes in life and work. It is a call to live a new kind of partnership with all those of other faiths, with the NGOs that we

sometimes look down on; with those we are not used to working with. This working with others **'different'** is part of our charism. We need to work in partnership, but also with lucidity, making sure that what we are doing, and the partnerships we build are **at the service of the poor, the suffering**, at the service of the person and not for the benefit of a few.

Shalom House of Peace Mwanza Tanzania

Sr. Cornelia (Corrie) Vork **has spent many years in Mwanza, Tanzania, and knows the people and their needs.** Many years ago, when visiting the patients at the hospital and in their homes, she realized the need to care for the **AIDS patients, who at that moment were very much rejected, because of the fear that the sickness produced in their relatives.** What started as a small activity, helping the patients and their families to cope with the sickness and all its consequences, has developed greatly (just as the sickness has!), and has become the **'Shalom Care Home'**. **The name indicates what it is: a home, a haven of peace for the victims of HIV/AIDS.**

From the beginning, when **AIDS** became known, the Catholic Church organized groups and programmes to attend those suffering from this disease and to care for them. Shalom is one of these, operating in Mwanza.

In 1990 Sr. Corrie started the **'Home Based Care'** with another counsellor. Together, they went to Bugando Medical Centre, to get to know the patients. Once the patients were sent home, they visited them at their home. The Bugando Parish in Mwanza, the second town in Tanzania, offered a room where the patients could come for counselling and treatment. But as the sickness was spreading, and the service became known, many new cases

were added to the list. Sr. Corrie not only worked with the patients, helping them **'to live'** and in other cases **'helping them to die with dignity'** and caring for their children when they died, but she also got involved in getting funds to spread the services as the needs increased.

The **accompaniment** at the period when the patient discovers that he/she is infected is very important. It is not only the patients who are affected by the disease, but also those surrounding them: family, friends, employers, the children, and the caring family who care for the children when the parents die. The economic situation



Picture above: Radio Saut, Mwanza, provides vital information to the local community for HIV/AIDS education and sources of assistance



As many of the patients need good food, their economic situation does not allow them to buy it or to grow it, as the disease leaves them too weak to work. **Shalom Care House** then, helps them with a 'food surplus'. About two hundred families come to receive food and soap. That is how the original little room offered by the parish became the **Shalom Care House**: the house of all those related to **AIDS**: patients, orphans, guard-

deteriorates very soon, because, in most cases, patients cannot work, and there are no 'security systems'. Actually there is an effort country-wide, to set up a 'union of infected people' where healthy people could also join.

In 1994, the patients started a support group. They met once a month to encourage one another, to discuss their problems and the solutions they found. Many patients died and left children behind. These orphans do not only experience the loss of their parents but also suffer the trauma of 'being abandoned' first by one and then by the other parent, and some times even by brothers and sisters who have also gone. To answer the needs of these children, the 'Aids-Orphans' Club' was formed one year later, in 1995.

Many children are taken care of by relatives, neighbours, or people of the parish. We call them 'guardians'. Those 'foster parents' have certain problems too, and need help to know how to deal with the children, how to help them to overcome the difficult periods. So the guardians get together once a month to be strengthened by the group, to get help by the counsellors and the other guardians.

ians, home-carers ... The project has developed even further. Now there is a small dispensary, counsellors, a doctor and a whole team at the service of the patients and their families.

Today the **Shalom Care House** has three main sections through which it carries out its various works with the help of its staff and volunteers. They are as follows:

The hospital-based activities are in the three main hospitals (Bukumbi, Sumve, and Butimba).

The parish outreach programmes, for parish-based activities with a new pastoral approach to health and a faith response to the sick.

The parish visiting and care of patients and orphans are a vital focus of this Ministry. Sr. Corrie goes on visiting the patients and the orphans, sees to their needs and gathers them to be part of the 'Youth Alive' movement that incorporates the 'Behaviour Change' Programme for the Youth that is so vital for their future.

Shalom Peace lives up to its name taking care of the venerable and nurturing the living for 'Life'.

Counselling Those With HIV/Aids

Sr. Ursula Find has been in Africa for 30 years. She is a nurse and worked for 10 years in a Community Based Project for HIV/AIDS. This brought her face-to-face with suffering and death. In 1998 she felt called to take up Chaplaincy Ministry in the Lilongwe General Hospital with 1,100 beds but with often three times as many people. 70%/80% of the patients are HIV/AIDS positive in the terminal stages. Sr. Ursula's mission at this point is to provide hope, love, care and support for them and their families together with the staff. Sr. Ursula shares with us some thoughts of her work in Lilongwe, Malawi:

One morning as I was visiting the sick, I noticed Margaret, Lily's mother, a young girl of 18 who I had accompanied during her two month stay in hospital. She had been discharged six weeks previously. This time Margaret was at the bedside of a very thin person who was obviously extremely ill. I was shocked as I realised the patient was Lily. She was almost beyond recognition shrivelled and broken and I found it hard to look at her ...

I remained silently at her bedside for sometime. All of a sudden she opened her eyes and tried to speak. I bent down my ear close to her lips and heard her murmuring: "Sister, why was I born?" I was touched by her question. I had to come to grips with the mystery of suffering and death. Lily looked into my eyes and I was aware that she saw my powerlessness at that moment. It has been experiences like this that have led me to my focus on the terminally ill. Their needs are so different from those who are in hospital for a limited time.

My first concern is to establish a relationship to enable me to get to know the patients. At

this stage there is a deep need that they feel that we really care and understand what they are going through. Often this sharing leads to an experience of God and leads to a return to the Church. I have often marvelled as to how God works.

To accompany these sick people in the different stages of their illness it takes time, attention and care. Though personally powerless before the mystery of suffering I am in admiration of the dying as they approach death and how they welcome the ultimate outcome. One day, a woman who was extremely ill said to me: "Sister, I am going to die today; stay with me". How she knew the end was near I don't know. I stayed to pray with her just silent holding her hand. In an hour she had passed on.

I am conscious of my own need for healing; I often find this healing in my contacts with the



sick that I accompany to the end. In my Ministry that I find enriching and demanding I try to look at the person in their wholeness. I reach out to those who are dependent who have no one to be with them. Blessed Mother Theresa said "Loneliness is the great disease of our age".

I feel that the Lord is guiding me in this Ministry. It is Jesus that I meet in the sick; He lives in the different stages of their illness in them; He carries the cross with them and accepts death. I rejoice in the firm hope that eternal life is a reality.

Two Quick Glimpses

Sr. Jeanne Chanel, White Sister (MSOLA), spent the last years in Gitega, Burundi working with HIV/AIDS sufferers and their families.

Sr. Jeanne herself had cancer and had to leave Gitega without saying goodbye. When she was a little better she went back to say "Farewell". It was an occasion of joy. **Sr. Felisa Garcia W.S.** runs the dispensary in the same White Sister

Project. The needs are many and medical care is essential in their situation

Sr. Hildegard Nagel W.S. was working in a Lusaka parish as a Pastoral worker. As she visited the people she discovered what **AIDS** was doing to women. She realised how devastating the consequences of **HIV/AIDS** are for women is.

Together with the women she reflected to see what could help them most in their situation. Together they developed a Centre to dye and sell materials. Tie and Dye is very much in demand and their work soon became famous. Today they are self-sufficient.

They sell fashionable and original designs in dresses together with all kinds all kinds of blouses and fabulous head gear, and materials which are in constant demand ... This allows them to earn their living and the schedule is made to allow them to come to work just the time they are able to ... Their timetable is flexible. In this way the women are able to provide for their children and to retain their own dignity. In such difficult circumstances beautiful reminders of life appear. As I look at my tie and die I remember the women their hope and courage.

There is much more we could share. Our Sisters form an integral part of the healing Ministry in the face of **HIV/AIDS**. Do pray for us.



Picture above: Sr. Jeanne making a house visit

Make Poverty History

Compiled by Fr. Bill Turnbull W.F. *

The Aims of the **Make Poverty History** coalition are to gain political action and change on **trade, debt** and **aid**, so that poverty can be eradicated in 2005. Aid, loans (debt) and trade are not given to developing countries by the rich countries out of purely altruistic reasons. They always involve politics and benefit the rich countries. A resume of the **Make Poverty History** coalition **Manifesto** is as follows:

TRADE JUSTICE

The UK Government should:

1. Fight for rules that ensure governments can choose the best solution to end poverty and protect the environment.
2. End export subsidies that damage poor rural communities around the world.
3. Make laws that stop big business profiting at the expense of people and the environment.

DROP THE DEBT

1. The unpayable debts of the world's poorest countries should be cancelled in full.
2. Any resources necessary to achieve cancellation should be in addition to funds required to meet existing targets for aid.
3. The international financial institutions must stop requiring poor countries to implement harmful economic policies as a condition for debt relief.
4. Full multilateral debt cancellation should be rapidly delivered.
5. An international insolvency process should be created to allow countries to resolve debt crises without compromising poor countries to meet the needs of their peoples.
6. Future development funding for the world's poorest countries should favour grants.

* For full details see the **Make Poverty History** coalition **Manifesto** at http://www.cafod.org.uk/policy_and_analysis/policy_papers/make_poverty_history/mph_manifesto. See also: events through CAFOD at http://www.cafod.org.uk/get_involved/campaigning.

Picture above: Sr. Hildegard and one of the ladies with a beautiful tie-dye cloth

AID

More Aid All donors must:

1. Set a timetable to reach the international aid target of 0.7% of national income.
2. Provide increases in aid to achieve 0.7%.
3. Ensure that funding for debt relief is not included within the 0.7%.

Better Aid

1. Aid should be focused on the poorest.
2. Aid must support policies defined and fully owned by the recipient countries.
3. End all economic policy conditions.
4. Make aid reliable and predictable.
5. Fully untie all aid.
6. The World Bank and IMF should be truly democratised.



Sr. Alice Traynor W.S. RIP.



Sr. Alice Traynor W.S. RIP.
09/07/1914 - 09/12/2004

Sr. Alice Traynor was born in Dunfermline, Scotland on the 9th. July, 1914. Sr. Alice came from a close knit family of 8 children, two boys and six girls. She was taken to Glasgow after a short time and educated in St. Peter's Girls' School, next to St. Peter's Church, Partick. Throughout her life, she dearly loved and remained very close to her family, enjoyed receiving visits and news from them and delighted in showing us photographs of them.

She entered the Missionary Sisters of Our Lady of Africa in 1929 but returned home and re-entered after the war on the 31st. March, 1948. She made her first profession on the 1st. May, 1950, in Holmwood Surrey.

After her noviciate she was sent to North Africa, from where, after a year, she was assigned to Uganda. She worked in Nabbingo, Nkozi Kisubi and Rubaga.

From the time she entered the congregation, Sr. Alice had very poor health. Her deep faith and sheer determination never let this stand in her way and she lived a full missionary life. She helped in Health Centres, in children's clinic, gave English lessons, was in charge of the sacristy and helped in a hundred and one ways in the house especially by taking charge of hospitality, doing the laundry and cooking. She was always very close to simple people, had wonderful relationships with the youth and children. In 1960 Sr. Alice returned to England to have a back operation, and returned to Uganda. Eventually in 1974 she moved to Thika, Kenya. In 1977 Alice returned to London for health reasons and did not return to Africa again. In 1994 she moved to Wickham Court Nursing Home and was one of the first residents of this home. She loved the staff and always appreciated the care she received.

Sr. Alice had a keen sense of humour. With a strong Scottish accent, she maintained that she was Irish. When Sr. Kathleen referring to the fact that she was born in Scotland, once tried to insist that she must be Scottish, Sr. Alice promptly replied: "If a cat had kittens in an oven, would you call the kittens scones?"

Sr. Alice's health deteriorated markedly during this last year. The Lord called her home on the 9th. of December 2004. Members of her family and Sr. Clare Honan were with her.

Sr. Alice we thank you for being an inspiration for each one of us.

May she rest in peace

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Let Us Pray

For the following
who have died recently:

Miss Mildred Allen, Lourdene, 46 Greasby Road, Wirral.
Mrs Agnes Bellis.
Mr Patrick Brennan, 97 Halters End, Hindhead, Surrey.
Calum Campbell.
Dominic John Campbell, Brasserie Road, Kirkcaldy, Fife.
Mrs Mary Clancy, 15 Shaftesbury Street, Glasgow.
Michael Kevin Conneely, 94 Highfield Street, Liverpool.
Mrs Kathleen Mary Cooke, 13 Guardswell Place, Seaford, East Sussex.
Mr H Daly, Drummond Avenue, Auchterarder, Perthshire.
Nancy Doherty, Rutherglen.
Mrs Margaret Ellis, 15 The Fleet, Royston, Herts.
Mrs Rachel Finn Ferris, East Kilbride.
Miss Margaret Fyfe, Co. Antrim, N. Ireland.
James Gibbons, 52a Windmill Road, Kirkcaldy.
Mr S Glebocki, Brunslow Close, Wolverhampton.
Mrs D Griffiths, Aberporth, Cardigan, Dyfed.
Mr Eugene Heavey, 14 Catherine Street, Coventry.
Mrs Elizabeth Hills, Preston, Lancs.
James Hunter, Ayr.
Mrs Alice Kelly, 5 Daryl Road, Heswall, Merseyside.
Peter Kelly, 21 Kingsway, Leeds.
Mrs Eileen Kenny, Poddle Park, Kimmegge, Dublin.
Mr Michael Kenny, Poddle Park, Kimmegge, Dublin.
Mrs Murdina MacPherson.
Mr Archie MacPherson.
Andrew and Hannah MacPherson.
Mr S J McHardy, 14 The Paddock, Irvine, Ayrshire.
Mr William Mercer, Longshaw Avenue, Billinge, Wigan.
Mary Mitchell, 3 Garthland Drive, Ardrossan.
Mrs Bridie O'Hara, 6 Guinness Court, Lever Street, London.
Mr Jack Pemberton, Windsor, Berks.
Mr Joseph H Sammut, Sliema, Malta.
Dr John Sheehan, MC.MB.BCh. (retired GP) 18 Dovedale Road, Stonegate, Leicester.
Mrs Mary Simpson, Abbey Hulton, Stoke on Trent.
Mr Harry Sims Chiswick, London.
Mrs Nell Sims, Chiswick, London.
Miss Brenda Taylor, Waterloo, Liverpool.
Mrs Monica Elizabeth Veitch, Doncaster.
Christina Ward, 45 Valeview Terrace, Dumbarton.
Mr Charles Whitters, Onslow Village, Guildford, Surrey.

A Prayer to Saint Anthony

Almighty God, you have given **Saint Anthony** to your people as an outstanding preacher and a ready helper in time of need.

With his help may we follow the Gospel of Christ and know the help of your grace in every difficulty. Through Christ Our Lord. Amen

St. Anthony, loved and honoured by the Divine Child: obtain what we ask of you.

St. Anthony, powerful in word and work: obtain what we ask of you.

St. Anthony, attentive to those who invoke you: obtain what we ask of you.

† 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
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. July, 2006
390	Oct.-Nov., 2006	14th. September, 2006
391	Dec.-Jan., 2007	14th. November, 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



By contributing to
St. Anthony's Burse
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