

# JHIA Newsletter

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# Éditorial

The April Newsletter was specially dedicated to the Rwanda-Burundi Region, to the progress of the mission of our



people in these two countries, and especially to the memory of our elders whose blood has been mixed with that of so many others during the 1994 Genocide

against the Tutsi.

For this new edition, however, we wanted to establish a bridge between the months of April and May. First of all in recognition to our intern, Ange Hilary Chouadeu Ngaleu of Strathmore University who collaborated a lot with the Newsletters from January to March, and whose presence at the Institute brought us closer to the poor in a special way. Her article on her experience with our night guards is part of this recognition and brings us closer to these poor people who watch over us when we sleep.

Next, we put side by side two glorious figures of Our Company which is in Africa. First the first Cameroonian Jesuit, Engelbert Mveng (1930-1995), who was also a historian and who, naturally, will inspire, from this month of May, the meetings between Jesuit historians of the Conference of Africa and Madagascar (Café Engelbert Mveng, EMC). The emotion caused by this recognition of Mveng, brutally murdered by dark hands, is only equaled, for a certain

generation of African Jesuits, than the emotion caused, on May 7, 2005, following the gratuitous assassination of the one who was our revered rector at Saint Pierre Canisius: Fr. René de Haes (1933-2005).

Mveng and de Haes were contemporaries, having also collaborated on a number of academic projects. To honor them is also to celebrate this African Company which collaborates and which finds itself engaged in the intellectual apostolate. But Company that cannot escape the constant unleashing of violence in our streets, homes, communities and neighborhoods.

Finally, we continue our presentation of the archives of the Jesuit Conference of Africa and Madagascar. For this purpose, we can only thank, if necessary, our archivist friends from Zimbabwe, particularly David Harold who had the kindness to prepare this brief presentation.

Currently under press, the next publication from yours truly. By clicking on this link, you can already enjoy the cover, and pre-order. Jean Luc Enyegue, *Competing Catholicisms. The Jesuits, the Vatican, and the Making of Post-Colonial French Africa, 1946-1978*. James Currey. (London: Boydell & Brewer, 2022).

<https://boydellandbrewer.com/9781847012715/competing-catholicisms/>

From the Historical Institute,

Happy Easter!

*Father Jean Luc Enyegue, SJ*  
*JHLA-Director*



# Journeying with the Poor

## My experiment with security men in Nairobi

A security man, or security guard, is a person employed to protect a building against intruders or damage. We find



them at the gates of our houses, companies, schools, hospitals, churches etc. They are practically everywhere.

A survey was conducted for a period of six weeks, with 26 security men and women on

Riara road and Kileleshwa (Nairobi) inquiring about their work life, spiritual life, family life and the societal view about their job. This was done through a questionnaire of 25 questions and each of them participated voluntarily.

### Their work life

From the statistics of the survey, for most security men their educational background ends at Kenya Certificate of Secondary Education (KCSE) with 20% who got to university and with only 7.7% who succeeded to graduate with bachelor's degree in their various fields of interest. From the sample surveyed the age range is mostly between 25-35 years and all of them work for private companies well known in the city. Walking through a typical workday, work begins at 6:00 am for most and 5:45 am for about 7.1% and work ends at 6:00 pm thus, making a total of 12 hours of work per day from Monday to Sunday. Their typical day-to-day duties being to open and close the gate, take care of the clients, attend to visitors, and do morning and evening security checks.

The job is not funny or easy as these agents also face a bunch of challenges, both from their clients and their employers. They face a lot of disrespect, harshness, unfair treatment, and belittlement or despise from their clients.

Majority highlighted their low salary, which is about Ksh. 10, 000 around 100 USD. This alone can't cater for rent in this Economy. Alongside long working hours, most of them have very limited time for holidays, even during Christmas and New Year period. Often, whenever they complain to their respective employers, they are baffled by their indifference or lack of interest. The very few employees who pay attention provide some remedies to these issues giving guidance & counseling, financial loans or simply plan to pay for the extra hours.

Most of the participants in this survey are married with children to take care of. But due to their job some hardly spend valuable time with their family and for those who are in a different towns from their family, it's even harder. Some hardly see their children, when they leave for work, they are asleep and when they are back from work, the children are already in bed. This will eventually affect the children in one way or the other and even the family stability.

### Their religious life

Most of the participants are Christians with a few being non-religious. For the Christians, they are very much active in their spiritual life by attending Sunday mass, going for bible sessions and so on. Only a few hardly attend mass or do not even attend at all, because they are tired, or they must go to work even on Sundays. Making some to lose interest and this greatly affects their faith life.

## **Their views of society**

Security agents in our society don't feel welcomed or being respected. As per their responses, people have a lot of stereotypes with regards to their job. Most have already made conceptions that this job is for the "dumb ones" who weren't smart in school, it's for the poor, the uneducated or illiterate, the outcast and they are regarded as failures. Even amid this negativity, some people appreciate and respect their work with politeness and simply saying *Thank you*.

*« Remember, my aim is not to disparage anyone, but to blow a whistle on the work life of security men. As we say, treat people the way you will want them to treat you. »*

When asked if they would like to change their jobs, the responses were unanimous: "Yes, I would like to" And most want to dive into entrepreneurship, to own their own business and be their own boss. Of course, a few just want to get a better paying job. Do we really think these agents will quickly want to switch their jobs, if they were happy with the current ones? Most of them simply want better working conditions with fair treatment. The minimum everyone should give them is respect.

## **My final thoughts**

Firstly, for the companies it is vital to look after your employees because the strength of a company or a business does not only come from its profit accumulated, but more from the treatment of your staff. It is important for us to try as much as possible to get feedback from our staff, get to know them personally with their sorrows and joys. While the professional

relationship between the employer and employee should be maintained, the minimum is to *Listen* to them!

Secondly, these security agents complain of low salary and plead for an increase. It is true the economy is experiencing the downsides of inflation, which has inflated the price of every commodity in society. Operational cost in companies has increased too and indeed, employers will shield themselves behind this, so as not to increase their salaries.

Thirdly, the working schedule for these security agents should be flexible. It is not possible to work 7 days a week for 12 hours with only a few days off. Gatemens and women are not machines. It is not their dreamed job for sure, but they need that money to cater for their families' needs. It's not fair to enslave them. They are often fearful to call in sick because they are afraid to be replaced or even sacked from their job. So, when do they take care of themselves?

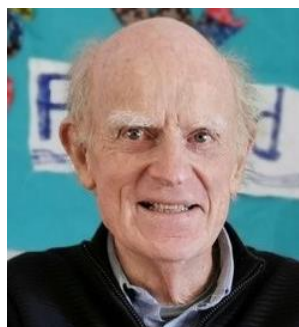
Lastly, as conscious and mature individuals, it is important to respect and acknowledge every effort made by individuals in our society for the betterment of our livelihood. Respect is everything. It is a vital aspect for every successful relationship.

To conclude, there is no small job. I would rather make ends meet through an activity that I really love rather than to be enslaved by my fellow brothers and sisters. As earlier said these agents play a safeguarding role not only to the society, but to every individual. We will always need them. My aim here is not to disparage anyone, but to blow a whistle on the work life of security men and women.

*Ange-Hilary Chonadeu Ngaleu  
Strathmore University  
JHIA-Intern*

## Jesuit Archives of Zimbabwe

From the beginning of the Society of Jesus, Ignatius asked his men to write letters and keep journals. Reading them helped him



to know the way the Spirit was leading the early companions and helped him to help them. These documents were stored and so the archives of the Society began. Every province

developed the discipline of preserving its archives and we, in the Zimbabwe corner of the Southern Africa Province (SAP), have a good record in doing this.

My ancestors, as archivists, have done a wonderful job of collecting, sorting, boxing and cataloguing everything of note that was committed to paper from 1879 to the present. This includes a large selection of photographs from the earliest days which show Fr. Depelchin, the first Superior, playing with a lion cub to the scholastics at Arrupe Jesuit University (AJU) graduating.

We also have the published *Zambezi Mission Record*, *Missionary Magazines* and *Letters and Notices*, a journal of the English / British Province, from 1863 to date. Further there is *Precis Historiques*, *Mélanges Religieux, Littéraire et Scientifiques*, from 1884 to 1893, *NADA* (Southern Rhodesia Native Affairs Department Annual) from 1923 to the when it ceased publication, *Weltweit*, the German Jesuit Missionary Magazine, from 1997 to date, *Sambesi* – the German Magazine covering the Sinoia (Chinhoyi) Mission, from its inception in 1958 to 1996, *Moçambique Documentari Trimestral*, from 1935 – 1958.

These are a sample of our holdings. These resources have been painstakingly listed on a computer for easy access. Recently, I have been told, these computer records are vulnerable and we need to invest in new technology to preserve them. I have also been told that we need to digitalise everything so that what we have can be made available worldwide. One of the scholastics at AJU, Tafadzwa Madimutsa, has kindly offered to make a start with the photos in the break this year (June/July). I have been archivist for more than a year now and have been preoccupied with finishing an account of the Jesuits in Zimbabwe, asked for by the outgoing provincial, Chiedza Chimhanda, and, more recently, embarking on 'little lives' of every Jesuit who served in the Zimbabwe part of the SAP, asked for by the director of the Jesuit Historical Institute of Africa (JHIA), Revd. Dr. Jean Luc Enyegue, SJ. In the process I have noticed the comparative dearth in material that is given to the archives. For example, when looking for photos for the book referred to, I found many photos to choose from up to 1990 but after that it was a struggle.

We live in a blitz of words and images but we are not saving what needs to be saved. I consider this a serious lacuna and it will come back to haunt us if we don't find a way of preserving the best of what we are now scribbling or snapping.

*David Harold Barry, SJ*  
*February 2022. Zimbabwe*

# Our Glorious Society

## Engelbert Mveng, SJ (1930-1995)

**L**e Père Engelbert Mveng est né à Enam-Ngal au Sud du Cameroun, le 09 Mai 1930.<sup>i</sup> Il est né de parents Presbytériens,



mais sera baptisé dans la foi catholique romaine en 1935. Il fait ses études secondaires dans l'enseignement catholique, successivement à Efofok (1943-44) et au Petit Séminaire d'Akono (1944-

49), dans le centre du Cameroun oriental, alors sous-mandat français. Attiré par une certaine radicalité évangélique, il quitte le grand séminaire et ne sera dissuadé de devenir Trappiste que sur l'insistance de son évêque, Mgr René Graffin, qui semble discerner que ce jeune intellectuellement très doué s'épanouirait davantage au sein de la Compagnie de Jésus, alors absente au Cameroun. C'est ainsi que le jeune Engelbert Mveng se rendra au Congo Zaïre en 1951 pour y commencer son noviciat, à Djuma, en pleine forêt équatoriale. Après deux ans passés au noviciat, Mveng, devenu jeune scolastique (i.e. Jésuite aux études) après ses vœux perpétuels et privés, est envoyé par ses supérieurs Wépion en Belgique (1954-1958), pour des études de philosophie.

Au Cameroun, depuis 1955, l'UPC, premier parti politique jamais créé dans le pays en 1948 est interdit et contraint au maquis par l'administration coloniale. En 1957, le pays accède au statut d'autonomie interne, avec un premier gouvernement autochtone dirigé par André-Marie Mbida, catholique. En 1958, outre la dissolution du gouvernement Mbida et l'arrivée au pouvoir de Ahmadou Ahidjo (musulman) comme Premier Ministre chef du gouvernement, le leader de

l'UPC, Ruben Um Nyobè est assassiné à Bumnyebel (Centre du Pays), la guerre civile bat son plein, principalement dans les régions du Mungo, du Littoral, de l'Ouest et du Centre. C'est donc dans ce même contexte tendu qu'Engelbert Mveng retourne au Cameroun comme stagiaire au Collège Libermann à Douala (1958-1960).

Mveng est avide de redécouvrir le Cameroun profond. Il profite de ce retour au pays pour étudier à fond les cultures de l'Ouest, celles notamment des Bamiléké (l'un des plus grands et influents groupes du pays) et des Bamoun leurs voisins. C'est de cette période que naît également son intérêt pour l'art. Au terme de son stage, il retourne à Chantilly, à Lyon-Fourvière (France) pour ses études de théologie (1960), par ailleurs date de l'indépendance du Cameroun Oriental. Mveng y est ordonné prêtre le 07 septembre 1963. En 1964, il soutient une thèse de troisième cycle en France sous le titre : *Paganisme face au christianisme dans la correspondance de Saint Augustin*. Puis, en 1970, un défend sa thèse d'Etat sur : *Les sources grecques de l'histoire négro-africaine depuis Homère jusqu'à Strabon*.

«*Engelbert Mveng se rendra au Congo Zaïre en 1951 pour y commencer son noviciat, à Djuma, en pleine forêt équatoriale.*»

Mais Mveng n'aura pas attendu ce temps pour faire son chemin dans l'intelligentsia camerounaise. En 1962, il publia un chemin de croix africain. En 1963, il publiait la première histoire du Cameroun. En 1966, il participa au Festival des Arts à Dakar. Mveng participe aussi dans plusieurs organisations d'intellectuels africains et est l'un des pères de l'œcuménisme au Cameroun.



Le 23 avril 1995, deux mois après qu'il ait organisé un Congrès International à Yaoundé sur « Moïse l'Africain », le Père Engelbert Mveng est retrouvé mort à Nkol-Afeme (Yaoundé), dans sa chambre de la nouvelle congrégation religieuse qu'il avait contribué à fonder: *Les Béatitudes*. Tout près du cadavre se trouve une importante somme d'argent qui laissa penser que les assassins n'avaient rien à voir avec des chasseurs de primes, mais que les raisons de sa mort pouvaient bel et bien être préméditées.<sup>ii</sup> Jusqu'à ce jour, les causes officielles de sa mort ne sont pas connues.<sup>iii</sup> Mveng, premier Jésuite Camerounais est cependant rentré dans l'histoire comme l'un des plus grands intellectuels africains du siècle dernier. Le combat intellectuel d'Engelbert Mveng sera marqué par un ardent désir de restituer à l'Afrique la place qui lui est due dans l'histoire universelle, en renvoyant dos au mur ceux qui lui niait toute forme d'historicité.

### Jean Luc Enyegue, SJ

\*Image : Figure 17. Mveng shown in a wall painting at the Jesuit Community, Hekima University College, Nairobi (Simu 2009)

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<sup>1</sup> Cf. « Engelbert Mveng: historiographie et humanisme ». Interview accordée à Iwele Gode publiée dans *Congo Afrique* (Kinshasa: 1999), 340: 603.

<sup>1</sup> Voir: Camille Nodjita Manyenan : « Comprendre le meurtre de Nkol Afeme (Yaoundé). Une lecture de la vie et de l'œuvre du Père Mveng » in *Père Engelbert Mveng, SJ : Un pionnier*. Kimwenza : Loyola Edition, 2005 : 13.

<sup>1</sup> Jean Luc Enyegue, "Terre d'émergence de la pensée d'Engelbert Mveng. Et si le Cameroun était tout simplement infanticide ?" in *Engelbert Mveng, SJ : Un Pionnier* (Kimwenza: Loyola éd., 2005), 21.

# Our Glorious Society

## DE HAES RENÉ

(Heist-op-den-Berg, 09.09.1933 – Kimwenza, 07.05.2005).

Il fait les humanités gréco-latines au Petit-Séminaire de Mechelen (Malines), puis entre à Drongen en septembre 1952. Après le noviciat, il fait les candidatures en philologie classique ('54-'56), et ensuite la licence en philosophie et la première



licence en philologie classique ('56-'59). Envoyé au Congo pour la régence, il est pendant un an professeur de rhétorique au Collège Notre-Dame à Mbansa-Mboma. De retour en Belgique, il fait la 2<sup>e</sup> licence en philologie classique

à l'Université de Leuven, puis la théologie à Heverlee, où il est ordonné en 1964. Après le 3<sup>e</sup> An à Paray-le-Monial (France, '65-'66), il fait le doctorat en théologie à l'Institut Catholique de Paris avec une thèse sur le Prophétisme dans la pensée de Karl Rahner ('66-'68). Il va alors enseigner à l'Institut St-Pierre Canisius à Kimwenza, dont il est nommé préfet des études dès 1969.

Au fil des années il sera aussi chargé de cours à la Faculté de Théologie de l'Université Lovanium (à partir de '69), professeur visiteur au Grand Séminaire de Mayidi (à partir de '71), au Grand Séminaire St-Kaggwa (à partir de '74), à l'Université Grégorienne à Rome (en 1975) et au Grand Séminaire Jean XXIII (à partir de 1976). En 1975, il est promu professeur ordinaire à la Faculté de Théologie de l'Université, devenue en 1972 le campus de Kinshasa de l'Université Nationale du Zaïre (UNAZA), mais cette même année cette Faculté est exclue de l'Université et constituée en Faculté autonome. Il en sera le Doyen de 1986 à '94, Chef du Département de Théologie de '94 à '97, et il sera Secrétaire Général Académique des Facultés Catholiques de Kinshasa (FCK) de 1997 à 2000. Entretemps, tout en continuant à assurer ses cours, il assume de nouvelles responsabilités. Envoyé en 1978 à la Maison St-Ignace à Gombe, il en est le

supérieur de 1980 à '87. A partir de 1979, il est membre du Centre d'Etudes pour l'Action Sociale (CEPAS). En 1987, il va à la Maison des étudiants jésuites de Gombele, dont il est le supérieur de 1990 à '96. A la mort du Père Pasupasu en 1989, il est Vice-Provincial de 9 mai au 2 août.

*«Au fil des années il sera aussi chargé de cours à la Faculté de Théologie de l'Université Lovanium.»*

En 1996, il est nommé directeur du Centre Spirituel Manresa et supérieur de la communauté. En 2000-2001, il est Secrétaire académique de l'ISAV. En 2001, il est nommé recteur de l'Institut St-Pierre Canisius. Le 15 novembre 2001, la Faculté de théologie des FCK l'admet à l'éméritat. Il n'en continue pas moins à se dépenser pour la formation des chrétiens, des étudiants en particulier, tant par ses écrits que par des cours (à l'Institut Mazonod, à l'Institut Supérieur de Spiritualité, à l'Institut des Sciences Religieuses), des sessions, des recollections, des retraites et de l'accompagnement spirituel. Le volume 19 des *Recherches Africaines de Théologie, In memoriam Professeur René De Haes, s.j.*, (voir ci-dessous) mentionne du Père De Haes 4 ouvrages, 122 articles et documents, 13 adresses et préfaces, des recensions, comptes rendus et notes de lecture, et des centaines de travaux dirigés. C'est au retour d'une rencontre avec un groupe de foyers chrétiens, qu'il meurt assassiné par un militaire qui se livrait à du pillage, près de Kindele sur la route du campus de l'UNIKIN à Kimwenza.

J. E.

*(Nouvelles ACE n° 5, mai 2005, pp. 8-20 : Décès du Père René De Haes - Léon de Saint Moulin, sj, Notice biographique - Lubata Lokadi, sj, Les circonstances de sa mort - Homélie du Père Provincial à la Messe de la Veillée le 11 mai à la cathédrale Notre-Dame du Congo - Messages de condoléances du Vatican, de M. Johan Swinnen, Ambassadeur*



de Belgique, de M. Karel De Gucht, ministre des Affaires Etrangères de Belgique).

(**Congo-Afrique**, In Memoriam : Le Père René DE HAES, dans Congo-Afrique n° 395, mai 2005, pp. 286-287).

(**Jean-Jacques Luzitu**, sj, L'Eglise catholique en deuil - Le Père René De Haes assassiné, dans **Renâitre** XIV n° 9, 15 mai 2005, pp. 8-10).

(Revue **TELEMA**, n° 121-122, 2-3/05, Numéro spécial en Hommage au Père René De Haes, sj.)

(*Afrique d'Espérance* XIII, numéro spécial consacré au Père René De Haes, juin-septembre 2005).

(**Paul Vanderghote**, sj., In Memoriam - Le Père René De Haes, dans Nouvelles ACE n° 4, avril 2006. Texte paru dans *Jeziüeten*, novembre 2005, pp. 38-41. Traduit du néerlandais par J. Evers sj.).

On trouvera des éléments biographiques et bibliographiques du Père De Haes dans :

\* Une Théologie Prophétique pour l'Afrique, Mélanges en l'honneur des Professeurs Dosithée Atal Sa Angang et René De Haes »,

# Birthday & Memories

## May 1: St Joseph the Worker

**BB:** Nyadewo Martin Lawrence Forget (SAP); Okoye J. Stanislaus (ANW); Rafanoharantsoa A. Joseph (MDG); Rakotonomenjanahary Urbain (MDG); Semugisha Guillaume (RWB); Nkurunziza Claver (RWB); Okoth George Otieno (AOR).

**DD:** Lesage Emmanuel (AOC); Druyts Jozef (ACE); Rakotondranaivo Jean Marie (MDG).

## May 2 : Julian (Orthodox) Easter.

**BB:** De Meester Jacques (ACE); Ganzosi Mwâta Félicien (ACE); Musay Ngomakasa Pierre (ACE); Zubair Amboni Zublair E. (SAP); Nchimunya, Elias Bboloka Bubala(SAP).

**DD:** Townsend Henry (SAP); Copeland Richmd (SAP).

## May 3: St. Peter and James, Apostles.

**BB:** Ayaga James A. (AOR); Abeille Guy (AOC); Murwirwa Arnold (SAP); Nchimunya Elias B. B. (SAP); Nuzi Bikabi (ACE); Ramarolahy Dieudonné Bernardin (MDG); Alfenore Pietro (AOC); Noel Roger (AOC); Lelarge Joseph (ACE); Maseko Thando B. (SAP); Kalulu Innocent Gregory (SAP).

**DD:** Uberman Francis (SAP).

## May 4: Bl Marie-Leonie Paradis, Virgin. St. Jose Maria Rubio, Priest SJ.

**BB:** Idoko Abah Ignatius (ANW); Perrot Joseph (AOC/GAL).

**DD:** Mallia Paul (AOR/MAL); Chula John (SAP); Kelly Patrick (SAP/ HIB); MacDonald Norman (SAP); Puff Anthony (SAP); Corish Richard (SAP).

## May 5:

**BB:** Costa, Izequiel L. Estanislau da (SAP); Laswey Gilbert (AOR); Nyabyenda Evariste (RWB); Duru Martins Emeka (ANW); Ayebare Lawrence (AOR); Antonio Natnael Samson (AOR); Victor Luciano Francisco (SAP).

**DD:** Mosha Jackson Otto (AOR); Byrne Daniel (SAP/HIB); Gillick John (SAP); Frias Pascoal António ().

## May 6: St. François de Laval, Bishop.

**BB:** Addy Kpanie (ANW); Delbaere Maurice (ACE); Evers Jan (ACE); Goeh-Akue Eric Joel (AOC); Renard Alain (AOC); Mberu Vitalis (ANW); Mduda Regnald Kyus (AOR).

**DD:** Le Ven Jean-Marie (AOC); Book Augustin (SAP); Warner Edward ().

## May 7:

**BB:** Azevedo José Augusto (SAP); Domingos Virgílio Arimathea (SAP); De Mahieu Wauthier (ACE).

**DD:** Kolodziejczyk Waclaw (SAP); Van den Abele Aloysius (SAP); De Haes Rene (ACE).

## May 8: Bl. John Sullivan, Priest & Bl Catherine of St. Augustine, Virgin.

**BB:** Agyapong Nana Kofi (ANW); Ehewerherume Ese S. (ANW); Fikiri Kamumtu Déogratias (ACE); Tadidimandaniaina Desiré Blaise (MDG); Mukoso Muzieme Camille (ACE); Mbula Walambu Armel (AOC).

**DD:** Sommer Joseph (SAP/DET); Sykes Richard (SAP); Ganley Augustine (SAP); Corrigan Terence (SAP); Callens Hubert (ACE/IDO).

**May 9:**

**DD:** Nzagpe François-Xavier (AOC); Kwabena Vincent M. (ANW); Bouda Achille (AOC).

**May 10: St. Damien de Veuster, Priest.**

**BB:** Macharia Zachary Miricho (AOR); Mercelis Willy (ACE); Müller, Heribert Ferdinand (SAP); Rwashu Mberabagabo M. (ACE); Simoens Yves (ACE).

**DD:** John Krechel (SAP)

**May 11:**

**BB:** Courau Louis (MDG); Houéha Adébayo Maurice (AOC); Manirambona Thierry (RWB); Nshimbi Emmanuel Kabamba (SAP).

**DD:** Dorairaj Mariano (AOR/MDU); Pogany Julius (SAP/SRI); Bitsindou Mahoukou (AOC).

**May 12: SS Pancras, Nereus and Achilleus, Martyrs.**

**BB:** Adangba Boudjou Victor (AOC); Randrianarison Claude Michel (MDG); Masauso Maynard (SAP); Okpiabhele, Paschal Osahimhimen (ANW)

**DD:** De Gibert Edouard (AOC); Wehl Charles (SAP); O'Neil Joseph (SAP); Landreth Gerald (SAP); Edmonstone Eric (SAP); Ford Desmond (SAP); Meiring Peter (SAP);

**May 13: Our Lady of Fatima.**

**BB:** De Ridder André (ACE); Rusasa Godfrey Baraka (AOR); Obimma Lotachukwu J. (ANW).

**DD:** Gardner Thomas (SAP).

**May 14: St. Mathias, Apostles.**

**BB:** Erkens Jean (ACE); Kimonge Georges (AOR); Randrianarison Jeannot (MDG); Bahuwimbuye Moïse (RWB); Mashumba Anesu (SAP).

**DD:** Da Silva Arsénio Castro (SAP).

**May 15: St. Isidore.**

**BB:** Killenga Siriack Malasi (AOR); Mapouata Bimokono Cédric (AOC); Uachissa Abneiro Alexandre (SAP); Motalimbo Esalanga Mike (ACE).

**DD:** Benson Patrick (SAP); Hirjak Stefan (SAP/SVK); Wiber Richard (SAP); Titland Pete (SAP).

**May 16: Ascension of the Lord.**

**BB:** Karas Gerard (SAP); Kyungu Musenge Rigobert (ACE); Nchimunya Tilimboyi V. (SAP); Prét Jean-Louis (ACE).

**DD:** Ostrowski Francis (SAP); Whiteside Bernard (SAP); Moonen Piet (ACE)

**May 17:**

**BB:** Djimoguinan Pascal M. (AOC); Madavo Garikai (SAP); Muropa Clyde (SAP); Ononuju Pascal M. (ANW); Randrianaivo J. Georges Hyacinthe (MDG); Baldai Abel Nmabatingar (AOC).

**DD:** Conway Joseph (SAP); Pacek Francis (SAP/PME); Callan Bertram (SAP).

**May 18: St. John I, Pope and Martyr.**

**BB:** Ng'ang'a Patrick Mwaganu (AOR); Nyamayaro Naelson (SAP); Oguike Uchechukwu D. (ANW); Nsabimana, Jean de la Croix (RWB).

**DD:** Ugirashebuja Octave (RWB).



**May 19:**

**BB:** Musoni Pierre Celestin (RWB); Ntieni Ndombasi Fulgence (ACE); Ratiarison Pascal (MDG); Koumam Kmadem J. Anselme (AOC); Nyandwi Pierre (RWB); Kouam Kamdem Joel Anselme (ANW).

**DD:** Van de Loos Jos (AOR/BSE); Robinson James (SAP); Friedrich Joseph (SAP); Somers Emile (ACE); D'Souza Aloysius (AOR/KAR); D'Souza Sidney (AOR); Osterkiewicz Peter ( ).

**May 20: St. Bernadine of Sienna, Priest.**

**BB:** Andrianantenaina Nelson Roland (MDG); Anuforo Temple (ANW); Kineni A. Albert (ACE); Rafanomez\antsoa Njatovola Ludovic (MDG); Razakarivony Désiré (MDG); Younkam Wandji Cyrille (AOC); Ukken George (AOR).

**DD:** Schmitz Emil (SAP); Tasman Kenneth (SAP).

**May 21: SS Eugene de Mazenod, Bishop & Christopher Magallanes, Priest and Companion Martyr.**

**BB:** Baghrmwin Timothy (ANW); Kimario A. Theobald (AOR); Rakotoniaina Edmond (MDG); Chuwa Felician Antelmi (AOR).

**DD:** Murphy David (SAP/HIB); Nowiciki Stanislaw (SAP); Parry Edward (SAP/BRI); Fortier Joseph (AOC); Richartz Francis (SAP); Warrington Thomas (SAP); Mertens Victor (ACE).

**May 22: St. Rita of Cascia, Religious.**

**BB:** Agbede Emile (AOC); Ezenagu Eustace Chukwudi (ANW); Okere Chikaodi Emmanuel (ANW); Varghese, Siju (Edassery) (PUN).

**DD:** Mercer Henry (SAP); Van Roy Hubert (ACE); Cedric Myerscough (SAP).

**May 23: Pentecost Sunday.**

**BB:** Manwelo Paulin (ACE); Mukonkole SomweJ-P (ACE); Cardoso Manuel Samuel Jose.

**DD:** De Glos Nicolas (AOC).

**May 24: Mass of the Memorial.**

**BB:** Adigwe Sebastine (anw); Amegble Yao Kékéli Jean (AOC); Dhanapalan Rayer (CEN); Kandawasvika Augustine (SAP); Rodrigues Joseph (AOR); Ezeliora Paschal (ANW); Tadele Wolde Barmo (AOR); Kway Gerald Arbogast (AOR).

**DD:** McKenna Donal (SAP); Fra Pard Michel (AOC); Meyringer Martin (SAP); Segura Thomas (SAP); Blackledge William (SAP).

**May 25: SS Bede the Venerable, Priest and Doctor, Gregory VII, Pope & Mary Magdalena de Pazzi, Virgin.**

**BB:** Landu L. Gerard (ACE); Kiyaka Isaac (AOR); Taliano Antonino (MDG/ITA); Taruwona, Frank Fanie (SAP); Ma I. Matthew (ANW); Mayaki Benedict O. (ANW); Miti Nathanael (SAP); Mwangi Cyrus G. (AOR); Rabarison Hugues (MDG); Uduma Andrea Paul A. (AOR); Kanda Paul (SAP); Mwema Feruzi Venant (ACE).

**DD:** Vander Hofstadt Jacques (ACE); Buysse Marc (ACE); Blanpain Etienne (ACE); Wallace James (SAP); John S. Doyle (CDA).

**May 26: St. Philip Neri, Priest.**

**BB:** Diakabana Claude M. P.AOC); Habada Philippe (AOC); Katumba Mbwembwe Georges (ACE); Ndung'u Moses (AOR); Ravelokamisy Randrianirina Marie Leonard (MDG); Soreng Vincent (AOR); Kome Donard Njodzela (AOC); Tolojanahary Jean Leonard (MDG); Rbemero Avotra Jean Pierre (MDG).

**DD:** Boron Joseph (SAP); Depelchin Henry (SAP/BME); Folta Marian (SAP); Kunsztowicz Thomas (SAP); Huyberchts Pierre (MDG)

**May 27: St. Augustine of Cantebury, Bishop.**

**BB:** Bushiri Mwarabu Michael (ACE); Kyaligonza Lawrence A. (AOR); Mwenze Banza Nathan (ACE); Worou M. Jovany Loick (AOC).

**DD:** Bontemps Adolph (SAP); Butler William (SAP); Ross Michael (SAP); Nibelle Lucien (ACE)

**May 28:**

**BB:** Buhando M. François (ACE); Enyegue Jean Luc (AOC); Manta Mabamba Guy (ACE); Mkenda Festo L. (AOR); Patout Jacques (ACE); Nyirenda Christopher K. (SAP); Randriamanantena Mamy Wilson (MDG).

**DD:** Prokoph Maximillian (SAP); Digby-Beste Kenelm (SAP); Durthojt Robert (ACE).

**May 29: St. Paul VI. Pope.**

**BB:** Atsikin Ablam A. (AOC); Isangu Mwana Mfumu (ACE); Jó Augusto César Pedro (SAP); Muhamba Sheperd (SAP).

**DD:** Lange Sidney A. (AOR/NOR); Joseph Shibitowski (AOR/CDT); Paravicini Peter (SAP); McGabe Gerald (SAP).

**May 30: The Most Holy Trinity.**

**BB:** De Weerd Herman (ACE); Rakotomanana Jean Pierre (MDG); Mbesamba Jean-Mardochee (ACE).

**DD:** Cambron Emile (AOR/GLC); Carter Edward (SAP); Modikayi Gilbert (SAP).

**May 31: The Visitation of the Blessed Virgin Mary.**

**BB:** Bofando Bolangi J-Pierre (ACE); Buckland Stephen (SAP); Hamakalu Nicholas (SAP); Mukasa Binamungu F. (AOR); Navone Gabriele (MDG); Rabemanantsoa Edouard Eugene (MDG).

**DD:** Yomtou (AOC); Rey Gabriel (AOC); Xolile Keteyi (SAF); Claudio Rossi (SAF).



# HEKIMA UNIVERSITY COLLEGE

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March 10, 2022

Dear Fellow Historians,

## CREATION OF CAFÉ OF JESUIT HISTORIANS

The peace of Christ!

It is with joy that I write to you this first message of the month of March to announce good, very good news. The Jesuit Historical Institute in Africa (JHIA) would like to offer you a zoom meeting on Thursday the 5<sup>th</sup> day of May 2022. It will be about fraternal exchanges about the creation of Café of Jesuit historians of the Jesuit Conference of Africa and Madagascar (JCAM). Our exchanges will certainly focus on our discipline: HISTORY.

The creation of a café for historians will be our space for reflection, discussion, sharing and research. The café of African and Malagasy Jesuit historians will undoubtedly have the objective of promoting, making known and loving history in a special way the history of the Church and that of the Society of Jesus in Africa and Madagascar. This group can help achieve the goal of the story: to better prepare for the future, it is necessary to know the past well. I express my deep gratitude to you for your interest in this message and I look forward to hearing from you.

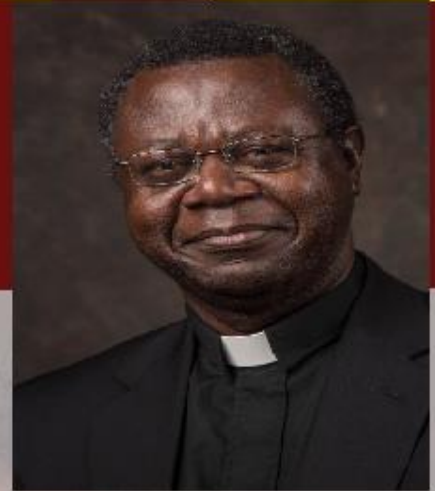
Sincerely yours in Christ,

Rev. Dr. Anicet N'Teba Mbengi, S.J., Ph.D  
Associate Director  
JHIA-Hekima University College

JESUIT SCHOOL OF THEOLOGY (JST)  
HEKIMA INSTITUTE OF PEACE STUDIES & INTERNATIONAL RELATIONS (HIPSIR)  
JESUIT HISTORICAL INSTITUTE IN AFRICA (JHIA)  
FACULTY OF THEOLOGY OF THE JESUITS OF AFRICA AND MADAGASCAR (FTJAM)



# Book Launch



Title: Challenges Facing Higher Education in East Africa

Author: Dr. Joseph Oduor Afulo, S.J.

Date: May 3rd, 2022

Venue: Loyola House, Menelik Road, Off Ngong Road, Adams Arcade

Join Online: [www.jesuitseasternafrika](http://www.jesuitseasternafrika) (Facebook)

Jesuits Eastern Africa, Nairobi (YouTube)

Eastern Africa Time: 14:50 | Southern Africa Time: 13:50 | Central Africa Time: 13:50 | West Africa Time: 12:50



**JESUITS**  
EASTERN AFRICA

\*MC: Mrs Tsitsi Chigodo\*



Date: Nairobi, May 3, 2022

## BOOK LAUNCH PROGRAMME

*Book Title: Challenges Facing Higher Education in East Africa*

*Author: Dr. Joseph Oduor Afulo, S.J.*

*Date: Tuesday, May 3, 2022*

Activity		Time
Arrival of Guests	Open session allowing guests to settle	2:50-3:00 PM
Prayer	Prayer by one Jesuit Host	3.05 PM
Welcome and opening remarks	Fr. Peter Otieno, SJ Superior of Loyola	3:10-3:20 PM
Address	Fr. Faustine Binamungu, SJ on behalf of the Provincial	3:20-3:35 PM
	Fr. A.E. Orobator, SJ President of the Jesuit Conference of Africa & Madagascar (JCAM)	3:35-3:45 PM
Introduction of the Book	John Mugo, Ph.D. Executive Director at Zizi Afrique Foundation	3:50-4:15 PM
Launching of the Book	Roselida Owuor, Ph.D. Deputy Director of Research- Ministry of Education, Science and Technology	4:15-4:25 PM
Address by the Author	Fr. Joseph Oduor Afulo, SJ	4:25-4:35 PM
Discussion with the Author	John Mugo, Ph.D.; Jean Luc Enyegue, SJ, Ph.D.; Elias Omondi Opongo, SJ, Ph.D.	4:35-5:00 PM
Vote of thanks/Closing prayer	Fr. Endashaw Debrework, SJ	
Signing of the Book	Fr. Joseph Oduor Afulo, SJ	

**\*\* THE END \*\***



### **Our Vision**

To provide a cost-effective environment for ground-breaking research on the religious histories, cultures and traditions of the people of Africa and Madagascar.

### **Our Mission**

1. To collect and preserve records on the religious traditions and cultures of Africa, including Islam.
2. To document the evolution of Christianity on the continent, especially the role played in it by the Society of Jesus, other missionary societies and African agents of evangelization.
3. To make the collected information available to researchers from all academic disciplines.



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