

JHIA Newsletter

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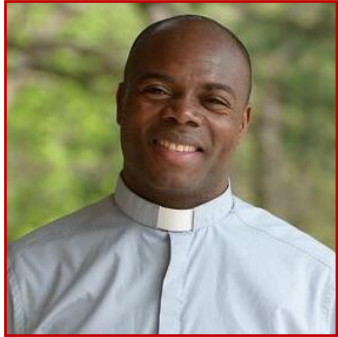
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Éditorial

Ce jour, 31 juillet 2022, nous clôturons, dans la plupart de nos provinces et régions, l'année ignatienne. Une année qui nous a permis de redécouvrir notre vocation, à la suite de Saint



Ignace, le blessé de Pampelune. De même qu'un boulet de canon a fait histoire avec la conversion de Saint Ignace, de même le 31 juillet, jour anniversaire de sa mort, nous permet de nous saisir nous-mêmes dans la plus grande simplicité, dépouillés face à l'instant de la mort et mus par la sérénité

de ceux qui, dans leurs élections et choix de vie, se placent devant leur Juge et Seigneur, libérés de toute autre considération qui soit purement mondaine. Bien plus, la mort de Saint Ignace nous rappelle tout simplement que Ignace est mort. Elle nous met donc devant nos responsabilités, dans une fidélité créatrice à son esprit et à l'œuvre qu'il contribua à fonder et dont nous sommes les héritiers toujours en devenir.

Le P. Anicet, nous le verrons dans ce numéro, a poursuivi son périple dans le Kivu, où il s'est entretenu avec les tertiaires sur l'histoire de la Compagnie. Entre temps, cet Institut Historique reste reconnaissant à tous ses bienfaiteurs dont le soutien est essentiel à la poursuite de sa mission. Il continue aussi de mendier pour poursuivre cette mission. La crise du Covid nous a privé de bonnes ressources financières, au moment même où le volume de notre travail et de nos publications ne cesse d'augmenter. Saint Ignace croyait beaucoup en la providence, et, par son intercession, nous continuons de croire que cette œuvre créée pour la science sur notre Institut et donc sa préservation en bon état, sera maintenue et promue par ce même Dieu et Seigneur qui veille sur la Compagnie.

« Il continue aussi de mendier pour poursuivre cette mission. La crise du Covid nous a privé de bonnes ressources financières, au moment même où le volume de notre travail et de nos publications ne cesse d'augmenter. »

Nous découvrons aussi dans ce numéro, en plus des anniversaires et du séjour du P. Anicet à Bukavu, une mémoire de Claude Pairault, SJ. Sa vie fut avant tout celle d'un jésuite dévoué à l'apostolat intellectuel.

Saint Ignace, Saint François-Xavier, Saint Philippe Néri, Sainte Thérèse de Ávila et Saint Isidore le Laboureur, priez pour nous, intercédez pour nous !

*Jean Luc Enyegue, SJ
Directeur - JHIA.*

MEET JEAN LUC ENYEGUE IN HIS NEW BOOK:

Competing Catholicisms

The Jesuits, the Vatican & the Making of
Postcolonial French Africa
JEAN LUC ENYEGUE SJ

Welcome to the African Griot! Can you please begin by providing a brief overview of your book *Competing Catholicisms*?

I am grateful for the unique opportunity James Currey gave me to publish this book, and to participate in the African Griot. *Competing Catholicisms* is an evolution of my doctoral thesis at Boston University (2018), thus my gratitude to my mentors Dana Robert and John Thornton. The thesis focused primarily on the process of Africanisation of the church through a historical and institutional analysis of the creation of the Jesuit Vice-Province of West Africa. The summary on the cover of the book is very well done, and I will invite you to read it. However, I would like to emphasize that the evolution from the thesis to the book added two dimensions to the initial project. The first element is the idea of competition and the second is an effort of a global reading of this history that seems rather local, regional at best.

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The concept of competition in sports as in the market economy is generally perceived as a source of better performance, product improvement, and a source of growth. Such a concept, however, is suspicious in an organization like the Catholic Church. Roman Catholicism is very concerned with its unity, and competition seems to work against it and against the celebrated virtue of humility. It creates a fear of division. I therefore take a risk here which, in fact, is also a fait accompli. The historical and localized analysis of

the transition from the European-led missionary church to the African-led church has been effectively marked by a competition between various agendas aiming at the one evangelization. What I mean is that a French Jesuit, a Cameroonian Jesuit, or even the Roman Curia of the Jesuits might belong to the same religious corporation and aim at the same goal of spreading the gospel for the salvation of the souls.

However, in the implementation of the mission, this unique agenda was fragmented in West French Africa, and other parts of the world. The different historical backgrounds of the members and their specific personalities, local politics, religious and cultural realities, as well as global events effectively lead to the rise of different agendas sometimes in contentious competition with each other. Because this competition was experienced first and foremost as a conflict, it left some negative traces in the institutional history of the church in Africa in the 1970s.

I argue here that it was in fact this competition, often overlooked, that led to the current numerical growth of African Christianity. Here, too, the global dimension matters. It allows us, not only to show that what was happening in this region of Africa was actually part of global shifts in religion and politics, also, by making this regional history global, I reframe the debate at the local level, and thus revisit this period in our history in a cathartic way. Paul Ricœur inspires this cathartic function of history.

What led you to begin this research? Has the Jesuit missions and Christianity in postcolonial French Africa always interested you?

I am a Jesuit, with a training in history. It is logical to have an interest in Jesuit missions and Christianity in post-colonial Africa. The immediate moment that motivated the publication of the book, however, was the political context in the world by the time I was defending my dissertation. It coincided with the start of Donald Trump's administration in the

United States where I was living, especially the ban on entry to the United States from a number of countries. Surprisingly, Chad was in that list while, on the ground in Africa, it was at the forefront of the fight against terrorism in the Sahel.

I realized then how little was known about the strategic importance of this region, even among the great analysts who appeared on television screens. It is an amazing discovery from this book that, from the 1930s, the Jesuits, at the beginning of their mission in Chad, which they initially considered part of the Middle East, already understood that the stability of Chad was of paramount importance for the rest of the region and had national (for France) as well as global implications. Their mission was therefore to serve as a stabilizing force.

From the 1940s, Chad had become a microcosm of the world's most pressing strategic issues, and that's still the case today. The Jesuits, I repeat, understood this in the 1930s and invested enormous resources in creating a Church able to cohabit with Islam while fighting its most extreme aspects in the same way as atheist materialism and, to some extent, Americanism. In their effort to evangelize Chad, they established a solid Christianity in the country, helped protect churches in the region, and contributed to the growth of Christianity.

What does 'the making' in your subtitle (The Jesuits, the Vatican & the Making of Postcolonial French Africa) mean?

More than a concept, I mean a historical and institutional process. Postcolony has often been treated primarily as an ideology with political and economic implications. I insist, in this book, that it was a slow institutional process which, in fact, had its roots in the history of the church in French Africa. The idea of granting independence while remaining in the union was a Catholic idea before it became Gaullist. In the Catholic Church, it meant promoting an indigenous church, rooted in African cultures and with African leaders, but never separated from Rome. This idea was implemented by the Church in Africa since the

end of the First World War with missionary encyclicals such as *Maximum Illud* (1919), *Rerum Ecclesiae* (1926), *Evangelii Praecones* (1951) and *Fidei Donum* (1957). It could have inspired the French Union promoted by Charles de Gaulle.

De Gaulle was not only Catholic, but also close to the Jesuits, as was his lieutenant in Central Africa, Philippe Leclerc, whose wife was the main sponsor for the construction of the Cathedral of N'djamena (Chad). Jacques Maritain, Ambassador of France to the Holy See, helped plan the Chad mission from Rome. All these Catholic leaders designed France's African politics in preparation of the period after independence.



« I realized then how little was known about the strategic importance of this region, even among the great analysts who appeared on television screens. »

Curiously, according to Elizabeth Foster, the hand behind *Fidei Donum* was Marcel Lefèbvre. While he was Vicar Apostolic of Dakar in Senegal, Lefèbvre also served as papal Legate throughout French Africa and the de facto leader of an ecclesiastical regional organization that inspired political and economic regional organizations of this part of Africa. The sub-regional organizations of the AOF and the AEF during the colonial period, which today constitute the ECOWAS and CEMAC blocs, existed initially as regional ecclesiastical organizations.

What is significant about the time frame your book investigates, 1946-1978?

Of course, I could have chosen another time frame. But, I settled with 1946 and 1978. The year 1946 represents the official recognition of the Jesuit mission in Chad, with the creation of Chad's Apostolic Prefecture a year later, in 1947. It was in the aftermath of the Second World War, which marked the beginning of the process of political decolonization, and accelerated the Africanisation of the clergy. In contrast, 1978 corresponds to a publication by the Cameroonian

Jesuit Engelbert Mveng, “De la sous-mission à la succession” (From sub-mission to succession), and therefore marks an important step in this process of Africanisation, and African scholars’ response to and appropriation of it.



Your book traces the rapid expansion of Christianity in Central and Western French Africa during the second half of the twentieth century, why was this expansion so rapid at this time?

The CARA Report of 2015 gives evidence of a real boom in African Roman Catholicism since the 1980s, with up to 257% of growth in the membership of the church and 118% in religious vocations among Africans. This boom in the membership coincided with the Africanisation of the Church in the second half of the 20th century. The works of Jean Paul Messina and Charlotte Saïd-Walker on Central Cameroon have shown how laymen and women maintained and even grew the church in Cameroon after the departure of German missionaries following World War I. Even as Rome was sending more European missionaries to Africa, with the implementation of Fidei Donum in the 1960s, it acknowledged substantial gains in terms of Africanisation and the need for help and support towards African churches because there were already signs of a booming Christianity that came along with its own challenges. In the 1970s, and with renewed works of translations and vernacularization, the participation of the faithful increased, the membership steadily grew alongside religious vocations, which is reflected in the CARA Report and similar data from the World Christian Database.

What I found interesting is that, where Protestant churches were similarly booming through what David Barrett called Schism and Renewal, the Catholic Church, in contrast, obtained similar

results through greater institutional control combined with relative flexibility and unreported inter and intra-congregational competition in the mission field. The Roman Catholic Church easily embraced changes in clerical Africanisation, translations, and liturgical adaptations. It, however, also skillfully isolated what it saw as extreme or radical without serious damage to its standing in Africa. Not only did the church isolate people like Marcel Lefèbvre whose schism had limited impact on Africa’s Roman Catholicism, it also ostracized other radical thinkers among the African clergy as evidenced in this book with the lives of Mveng, Eboussi, and to certain extent Hebga. This was happening as European, from Pope Paul VI to Pedro Arrupe, and missionaries like Eric de Rosny embraced Africanisation as the legitimate policy for successful evangelization. The same controlled flexibility is palpable in the acceptance of what Ludovic Lado has called Catholic Pentecostalism, embraced by thousands of Africa’s Catholics today.

Your cover is great! What does it represent?

Thank you for this question. The image is the sixth station on Engelbert Mveng’s *Way of the Cross*. It represents the encounter of Jesus during his passion with Veronica, who wipes the face of her Lord. It is therefore an essentially good, evangelical encounter in the sense that Veronica comes to the aid of a suffering person regardless of the risk for her own life. It is a model of what the life of the Christian should be.

This image thus confirms a thesis contained in the conclusion of this book about Mveng’s survival through his works. But the image goes further to sum up the central idea of the book. What struck me first about this image, however, was the look of the two main protagonists. The gaze of Veronica and that of Christ seem to dominate the scene to the point of reflecting a certain mistrust, however unjustified in view of what is happening in this scene. These defiant glances are the symbol of the competition described in the book. All Africans and Europeans, in their respective positions in the

narrative of the book, were disciples of this suffering Christ carrying his cross. They shared the desire to do good to the expense of their own lives. Not only did they try to follow Christ as he gave his life for those he loved, but also, they followed the example of Veronica who is coming to the rescue of a suffering person. This is the essence of the vocation of all missionaries. They are all indelibly marked, I dare to believe, like the Holy Shroud in the center of the image, by the face of Christ printed in their hearts. This justifies their religious and missionary commitment.

Unfortunately, what sometimes seems more visible in the historiography of the devolution of missions is this defiant look, that of the “démission” of Eboussi and its unfair interpretations, *The Emancipation of the churches of Hebga*, and “de la sous-mission à la succession” of Mveng. These African pioneers also suffered from discrimination, sometimes racism. Yet, in the middle of that competition and perceived distrust, and this was the most important thing for them and for us, there was a Veronica in each one of them. They all served under the banner of the one cross of Christ (was not the African Simon of Cyrene the one who helped Jesus to carry the said cross?), but their eyes (missionary strategies, personal characters, nationalist, geostrategic and ideological interests) seemed to pull them apart. This encounter was sometimes very painful, yet unavoidable for a transition like that which I address in this book, and which was necessary for the growth of Christianity.

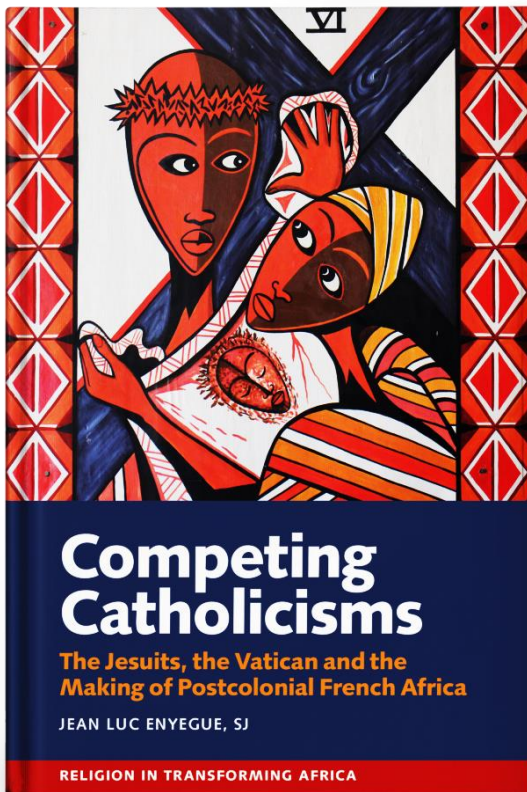
« What struck me first about this image, however, was the look of the two main protagonists. The gaze of Veronica and that of Christ seem to dominate the scene to the point of reflecting a certain mistrust, however unjustified in view of what is happening in this scene. »

Is there anything else you would like to share?

Two things actually. First, my previous comment on the book cover is where I would like to leave my reader. It concludes a history of competition

and conflict with a spiritual note. This might anger some professional historians, who might condemn this clerical interference with the science of their discipline. Yet, I prefer, stubbornly, to ask the question, whether it is legitimate to study an institution which, though human and social in many respects, claims primarily to be spiritual in its foundation, motivations, and work. This is the question I had the first day I attended a class on the history of Christianity at the State University of Yaoundé I: whether it is scientifically accurate to study the history of such institutions as the church or a religious congregation while overlooking the spirituality that justifies its existence, and might have motivated its main actors.

Second, the theme of Africanisation, which is widely covered in this book, has taken an interesting turn in recent weeks. One candidate, in the final days of the French Presidential Campaign explained his theory of the “Grand Déplacement” (Great Displacement) as a dangerous Africanisation of France, led by Muslims, and that must be stopped at all costs. As cynical and terrifying as it may seem, it is worth noting that in mission studies, the concept of “reverse mission” has been around for almost two decades in the West. The idea of France becoming a receiving mission territory was raised in 1943, in the middle of the war in which Africans were fighting for the liberation of France. In the case of “reverse mission,” the re-Christianization of France coincides with France political Right to “liberate” France (from secularism for the church, and Islamism for the political Right) by a return to its Christian values. Paradoxically, this return to France Christian root would be led by the Africans that the same Right forcefully rejects.



Competing Catholicisms

JEAN LUC ENYEGUE SJ

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James Currey

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P. Anicet N'Teba, « Ma session avec les tertiaires » tiré du : Séjour d'un pèlerin de l'Institut historique de la Compagnie de Jésus au Kivu

Pendant le souper, nous nous sommes retrouvés avec nos cinq compagnons tertiaires. Nous étions heureux de les



revoir après un temps d'échange épistolaire. La Providence a fait que nous connaissions déjà les 5 tertiaires : avec le Père **Liévin Kambundi Nsele** nous avons vécu ensemble durant deux ans au noviciat Notre

Dame Mère de la Compagnie à Kin'keso/Kisantu, nous avons eu la joie de l'accompagner durant la grande retraite et nous l'avons eu comme étudiant théologien à l'ITCJ à Abidjan pendant trois ans. Nous avons été vicaire dans sa paroisse d'origine Saint Joseph Mukasa à Kikwit ; le Père **Benoît Mbuyi Kulaya**, nous avons également vécu ensemble durant deux ans au noviciat Notre Dame Mère de la Compagnie à Kin'keso/Kisantu, nous avons eu la joie de l'accompagner durant la grande retraite. Nous nous sommes rencontrés durant notre temps sabbatique à Boston College aux USA. Nous partageons le repas dans la communauté de Saint Mary Hall ; le Père **Toussaint Kafarhire Murhula**, nous avons eu la joie de nous rencontrer au marché du livre à Paris, puis nous avons bien collaboré dans le cadre des préparatifs du Symposium Mgr Christophe Munzihirwa, nous avons participé à la congrégation provinciale en avril 2022 au centre spirituel Manresa à Kimwenza ; le Père **Adélarde Insoni Tite**, nous le rencontrons de façon sporadique au Servico, à Lubumbashi, à Rome, nous avons participé à la congrégation provinciale en avril 2022 au Centre spirituel Manresa à Kimwenza ; le Père **Paul Emile Tang Abomo**, nous nous sommes rencontrés au collège Liberman à Douala durant nos recherches sur l'histoire de la Province d'Afrique de l'Ouest de la Compagnie de Jésus à

Pâques 2018, et puis nous avons voyagé ensemble de Kinshasa à Goma puis de Goma à Bukavu. Les deux Pères formateurs du Troisième An, le Père **Ntima Nkanza**, (l'instructeur) et le Père **José Minaku** (le socius), nous nous connaissons depuis longtemps ; en plus les deux ont été nos supérieurs provinciaux. La connaissance des compagnons de la communauté du Troisième An a facilité nos échanges et nous a permis d'approfondir nos liens de compagnonnage durant notre séjour à Bukavu.

Nous avons commencé notre session sur l'histoire de la Compagnie de Jésus le dimanche soir du 19 juin 2022 au samedi midi du 25 juin 2022. Nous reprenons in extenso l'article du Père Toussaint Kafarhire Murula publié dans *Newsletter JHIA* de juillet 2022, page 6 qui résume mieux notre mission auprès de nos 5 tertiaires du Centre spirituel Amani.

*« Père **Benoît Mbuyi Kulaya**, nous avons également vécu ensemble durant deux ans au noviciat Notre Dame Mère de la Compagnie à Kin'keso/Kisantu, nous avons eu la joie de l'accompagner durant la grande retraite. »*

« Troisième An, Amani : L'histoire de la Compagnie de Jésus avec le Père Anicet N'Teba »

Une semaine de cours intensif avec le Père Anicet N'Teba sur l'histoire de la Compagnie vient de prendre fin. Le Père Anicet est arrivé de Nairobi, via Kinshasa, le samedi 18 juin, avec les Pères José Minaku (de retour du deuil en famille), et le Père Paul Tang Abomo qui avait été retardé à Rome pour organiser la défense doctorale de quelques-uns de ses étudiants. Ensemble, nous avons lu la passionnante histoire de la Compagnie de Jésus écrite par le Père André Ravier, S.J., *Ignace de Loyola Fonde la Compagnie de Jésus* (DDB,

Collection Christus, 1974). Ce fut un régal pour les Pères tertiaires qui étaient captivés par les détails, heureux de faire de nouvelles découvertes sur les origines et l'évolution de la Compagnie. Ils découvraient avec grande délectation les différentes personnalités des « primi patries », les premières missions, dont celle du Congo et de l'Éthiopie, la grande crise de succession, la première Congrégation Générale, et tous les efforts de prière, d'abnégation, et de discernement des compagnons de la première génération. Nous avons aussi parcouru l'histoire de la fondation de nos deux provinces francophones d'Afrique, l'ACE et la PAO. La passion du Père Anicet pour l'histoire de la Compagnie a été toute contagieuse et a aidé les pères tertiaires à s'approprier cette richesse de notre passé. Trois questions ont articulé son approche méthodologique : Comment, nous, jésuites africains, comprenons-nous notre identité missionnaire ?; Quelle est la contribution les Jésuites Africains apportent-ils à la Compagnie universelle ?; Quelles leçons pouvons-nous tirer de la suppression de la Compagnie pour éviter que l'histoire ne se répète ? Nous remercions beaucoup le Père pour son temps, pour sa passion pour la Compagnie et la Province. Nous sommes reconnaissants pour son partage et à notre tour de le confier au Seigneur pour la suite de sa mission. Il a quitté Amani ce matin pour Goma (le 27 juin 2022), ensuite Kinshasa (le 28 juin 2022). Toussaint Kafarhire, S.J. »



Photo prise par le Père Lusala lu ne Nkuka Luka, SJ. Centre spirituel Amani, samedi 25 juin 2022 à 11h 40.



De gauche à droite : PP. Adélard Insoni, SJ Anicet N'Teba SJ, Liévin Kambundi SJ, Paul Emile Tang SJ, Toussaint Kafarhire SJ, Benoît Mbuji SJ,

*Anicet N'Teba Mbengi, SJ
JHLA- Directeur associé.*

Our Glorious Society

FATHER CLAUDE PAIRAULT, SJ

His journey (04/03/1923 – 11/08/2002).

Claude Pairault left us on August 11, 2002. He was born in Touraine, in Saint-Symphorien, on March 4, 1923. His father, a graduate of the Ecole Polytechnique, was an industrialist and father of seven children. Of his three sons, he wished that at least one of them would go to Polytechnique. None of them will follow him.



Claude did his primary education at Saint-Symphorien, his secondary education at the Collège St Grégoire de Tours. Too precocious, he took his first baccalaureate at the age of 14, did not obtain an exemption, and had to repeat his first year. It was in Angers that he began his university studies, passing the Latin and general math certificates (the latter to please his father).

He was 17 years old. We are in 1940, the year when the Second World War breaks out. Claude is in Spain, with his family. The first major option in his life was to go to London to join General de Gaulle's Free France or to return to France and enter the novitiate of the Society of Jesus. His spiritual advisor was slow to respond and Claude decided to become a Jesuit.

He entered the Society of Jesus on November 6, 1940, and despite the war, he followed a classical Jesuit formation, the steps of which it is useless to follow. Except that he interrupted his studies in 1945, at the end of his first year of philosophy, and, anticipating the call to arms, he enlisted in General Leclerc's 2nd armored division for the rest of the war. He was demobilized in April 1946. His Jesuit formation then resumed its regular course until his ordination to the priesthood on July 30, 1955.

And his vocation as an ethnologist? To tell the truth, Fr. Pairault would not speak of a vocation. His autobiography in dialogue describes the stages of this orientation. He was chosen by his superiors to study the philosophical treatise on cosmology. Judging it useful to open himself to the knowledge of the different conceptions of the world, which vary according to cultures and societies, he decides to initiate himself into ethnology. He began in France and continued in the United States, where he went for his third year and where he took his final vows. The course of cosmology for which he was destined ceased to exist, when the philosophate in which he was to teach was closed. This left him with what had become more and more his center of interest: ethnology.

« Having become a professor emeritus, he left for Africa: Bamako for three years; then a pilgrimage to Boum Kabir to evaluate the evolution of the village thirty years later and add a chapter to his thesis »

It implies a research on the ground. Now in the scholasticate, Claude lived with a number of companions who, destined for the mission in Chad, had spent their time there as regents, had begun to gather materials and learn Chadian languages. Pairault's choice of Chad and of a population sufficiently isolated to serve as a point of reference for the study of the changes and evolution of African societies was therefore quite natural. And it is the arrival in Boum Kabir, near Lake Iro, of this priest like no other, who says mass every day but who is not a "missionary" and does not intend to be one. His stay there stretched over six years, from 1959 to 1964, a first full year, then, as he says, dry season stays. At the same time, he pursued studies in ethnology.

From 1961 to 1963, we find him in Abidjan. He had two years to write his two theses, Boum le Grand, Village d'Iro, with the small thesis devoted to the study of the language of Boum Kabir. He was then assigned to the community of

Abidjan, as Superior and Director of the Inades, integrated into the CNRS and charged with ethnological research.

In 1969, his life as a university professor began. The “Professor Pairault” that we all knew. First in the young university of Abidjan, where he teaches ethnology for six years. Then he was called to Upper Volta where he stayed for six years, 4 more years in the field with a medical team in charge of eradicating onchocerciasis, 2 years as a professor at the University of Ouaga. Since his administrative status no longer allowed him to remain in his post, he went to France, to the University of Tours, where he qualified himself as a teacher-administrator.

Having become a professor emeritus, he left for Africa: Bamako for three years; then a pilgrimage to Boum Kabir to evaluate the evolution of the village thirty years later and add a chapter to his thesis. This new writing work will take him three years, in Paris, and will be published under the title of *Retour au pays Iro*.

We are now approaching the last stage of his biography. At the request of the Father Provincial of the PAO, he joined Yaoundé in 1994 as Director of the Department of Philosophy at the UCAC, and then from 1998 as Professor of Religious Anthropology. There is no need to dwell on this period, for which the testimonies received are numerous. It was on this last stretch that the Lord beckoned him to come to Him.

(Bonamoussadi, 22 August 2002, in Nouvelles de la PAO, N° 181 du 7 October 2002).

Birthday & Memories

August 1: St Alphonsus Ligori, Bishop, and Doctor.

BB: Brossala Diddy Kondjo (AOC); Habiyambere Alexis (RWB); Hasingizweyezu Aimé Y. (RWB); Masawe Fratarn (AOR); Mandiangu Ng. M. Adolphe (ACE); Mukoko K. Severin (ACE); Umba Phuati Pierre (ACE); Okambawa Wilfrid (AOC); Pignan L. Alphonse (AOC); Mananto Rehama Jacques (MDG).

DD: Murphy Charles (AOR/WIS); Bvukumbwe Ladislaus (SAP); Petrusch Joaquim (SAP).

August 2: SS Eusebius of Vercelli, Bishop, Peter Faber, priest & Peter Julian Eymard, priest.

BB: Chiza B. Dieu Merci (ACE) ; Mupungu J. Marcel (ACE) ; Pullicino Joseph (AOR) ; Teke Michael Mbella Teke (AOC).

DD: Gagnon Gerard (AOR/GLC); Klopec Maximilian (SAP/PMA); Van Roy Henry (ACE/SAP); Bourdon Victor (SAP); Gabriel Emmanuel (SAP); Graham Arthur (SAP); Ribeiro Jose (SAP); Maeyens Frans (ACE).

August 3:

BB: Alimasi Utizikisi Antoine (ACE); Ba-Poutou Bertrand (AOC); Biravoana Armand (MDG); Dansou Assiongbon A. E. (AOC); Huwe Wolf (SAP).

DD: Engels Ferdinand (SAP/GER); Masongolo Kinkela (ACE).

August 4: St John Mary Vianney, priest.

BB: Diganga D. Joseph (ACE); Ntugu Rodrigue (ACE); Taban Patrick Constantino O. (AOR).

DD: Curry Thomas (SAP); Fazio Domenico (MDG); Brisbois Jacques (ACE).

August 5: Bl Frederic Janssoone, priest.

The Dedication of the Basilica of St Mary Major.

BB: Baton Pierre (ACE); Ekwueme Evaristus O. (ANW); Kabamba K. Joseph (ACE); Mutku Dominic (AOR); Dungula Ngala Antonio Carlos (ACE).

DD: Blanca Salvator (SAP); Matondo Ngoma Leon P. (AOC).

August 6: The Transfiguration of the Lord.

BB: Afawari Chukwuyenum (ANW); Gille Norbert (SAP); Mwelwa John (SAP); Nwakolobi Tochi Reginald (ACE); Fiave Divine (ANW).

DD: Freyer Clemens (SAP); O'Brien Thomas (SAP); Callaghan Edward (SAP).

August 7:

BB: Kanban Kol (AOC); Musiitwa John Baptist (AOR); Ndundu M. Edouard (ACE); Odhiambo Edwin O. (AOR); Nyembo M. Donatien (ACE); Ntenge K. Balthazar (ACE); Ugwu Timothy I. (ANW).

DD: Bulak Francis (SAP/PME); Rabialahy Barnabe (MDG); De Cock Joseph (ACE).

August 8: St Dominic, priest.

BB: Atakelt Tesfaye H. (AOR); Havyarimana Jean Claude (RWB); Sumani Wilfried (SAP); Van den Steen Luc (ACE); Mbanza Arnold (ACE); Effa Effa Augustin J. P. Leroy (AOC); Balakime Aloegnim A. (AOC); Kundari Martin (ANW).

DD: Mangan Denis (SAP); Svec Josef (SAP/SVA); Markall Francis (SAP); Weller William (SAP/ORE); Cossu Raymondo (AOC); Zocholl Gerhard (SAP); Roex Jean (ACE).

August 9: St Teresa Benedicta of the Cross.

BB: Rafanambinana Jean Romain (MDG); Ranaivomiakatsoa Gloria Harison Jean L. (MDG); Nkoronko Christantus N. (AOR); Lumoyo I. Justin (ACE); Nazombe R. Chifundo (SAP); Ugwu Timothy I. (ANW).

DD: Miranda John Austin (AOR/GOA); Beinde Moidou Joachim (AOC); Brand David (SAP); De Meester de Ravestein Paul (ACE/BSE).

August 10: St. Lawrence, Deacon & Martyr.

BB: Bationo Basolboue (AOC); Dryden David (SAF); Kemboi Silas Kipkorir (AOR); Ogot Kenneth Otieno (AOR); Razafimahefa Modeste Vincent (MDG); Rakotoson Toky Manorintsoa (MDG); Tembo Evans (SAP).

DD: Toppo Polycarp (AOR/RAN); De Clerq Jean Paul (AOR/ACE/BSE); Bajan Paul (SAP); Nigg Theodor (SAP/GER); Chenu Georges (AOC); Gencewieze Paul (SAP); Lelubre Jean Marie (ACE).

August 11: St Clare, Virgin.

BB: Kiarie Joseph M. (AOR); Mutesha Terry M. (SAP/SAF); Von Walter Lorenz (SAP); Djakidao Isaac (AOC).

DD: Parault Claude (AOC); Hugh Ross (SAP/UK).

August 12: St Jane Frances de Chantal, Religious.

BB: Matare Tendai E. (SAP); Mukasa Makonga Edoth (ACE); Randremihaja Tahina Niaina Elton John (MDG); Razafindrakoto Herimanitrarivo Laisarely (MDG); Sauvadet Robert (AOC); Ndonga Mbembe Eric (ACE).

DD: Collins Bernard (SAP); Kozlowski Kazimir (SAP/PME).

August 13: SS Pontian, pope & Hippolytus, priest and martyr.

BB: Albertijn Robert (RWB0); Koshoffa Francis (ANW0).

DD: Czarlinski Felician (SAP/POL); Gencenwicze Felician (SAP); Feyen Frans (ACE); Czarlinski Felician ().

August 14: St Maximilian Mary Kolbe, priest and Martyr.

BB: Andrianiana Lanteherantsoa Jean Thierry (MDG); Atanga Joseph (AOC); Pollitt Russell (SAF); Sahaya Anthony X. (SAP); Sajilo Julius Mark (AOR); Maselechi Mapeza Paul (SAP).

DD: Curran Shaun (SAP/HIB); Paine Trevor (SAP); Filby Terence (SAP).

August 15: THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

BB: Angaga Oscar Nduri (AOR); Fosso Setubi Marie Armel 4(AOC); Gasenge Jean B. (RWB); Harold-Barry David (SAP); Lindjo Joseph Alpha (AOC); Karanja Henry (AOR); Miense Joseph (ACE); Randriamilamina Germain (MDG); Rostworowski Jakub (SAP/PME); Owens Bernard (AOR/CDT); Munyurangabo Gilbert (RWB); Rahelison Luc L. (MDG).

DD: O’Gara Joseph G. (AOR/CFN0; McMahon Brian (SAP/HIB); Murray John (SAP/ORE); Thiel Dieter (SAP).

August 16: St Stephen of Hungary.

BB: Eyeowa Stephen (ANW); Kapitula Nzanzu (ACE); Kufwakuziku Munang Hub. (ACE); N; Djomon Abel Beranger (AOC); Simon Hubert (SAP); Kassaï Verno Verlomme (ACE).

DD: De Smedt Edward (SAP); Otto Joseph (SAP); Gabriel Franz (SAP).

August 17:

BB: Aganze Bunani Patient (ACE); Lundemba M. Emmanuel (ACE); Maurel Pierre (AOC); Rakotomampionona Claude Marie François (MDG); N’Tangu Kinsau Michel (ACE); Chaning-Pearce James (SAP)

DD: Pierre Eugene (SAP/ORE); Withnell William (SAP); McGowan Felix (SAP).

August 18: St Albert Hurtado-Cruchaga, priest.

BB: Randriamihaja Gustave (MDG); Akonkwa Mihigo Jean Eudes (ACE); Otieno Vincent Olouoch (AOR).

DD: Ekwa bis Isal Martin (ACE); Schomberg-kerr Henry (SAP); Whiteside Augustine (SAP); Toon Edward (SAP).

August 19: St John Eudes, priest.

BB: Ebogu Benedict I. (ANW); Rabotovao A. Serge Armel (MDG); Wafula Emmanuel (AOR).

DD: Zorilla José-Maria (AOC); Deniel Raymond (AOC); Goetz Edmund (SAP).

August 20: St. Bernard, abbot and Doctor.

BB: Agbodemakou Cadis Roméo (AOC); Rakotonandrasana Jérôme (MDG); Adao José Baião (ACE); Kamuzyu Daniel (SAP); Stacer John R. (SAP/NOR); Chakwe Teophilo Teodisi (AOR); Van Staden Sean Nicholas (SAF); Tlali Moolisa (SAP).

DD: Jarski John (SAP/BRC).

August 21:

BB: Bwanali Peter (SAP); Lompo Minkieba Kevin (AOC); Otieno Peter O. (AOR); Oodo Kelvin O. (ANW); Randriamatena Tsiry Christophe (MDG); Urama Jamesylvester (ANW); Onuh Hillary (ANW).

DD: Berghegge Francis (SAP/NER); De Meester Albert (ACE) ; Donovan Kevin ().

August 22: The Queenship of the Blessed Virgin Mary.

DD: Gonçalves José Bernardo (SAP).

August 23: St Rose of Lima, Virgin

BB: Abonyo Gabriel Otieno (AOR); Lelo Ndudi Theodore (ACE); Ndiokubwayo Ezechiel (RWB); Toure Ousmane (AOC).

DD: Vogt Alphonse (SAP); Connors Lawrence (SAP); Mols Pierre (ACE).

August 24: St Bartholomew, Apostle.

BB: Daka Lawrence (SAP).

DD: Jedrzejczyk Andrew (SAP/PMA); Boissenin Césaire (AOC); Bolger Charles (SAP) ; Wildlake Henry (SAP).Césaire

August 25; SS Joseph Calasanz, priest & Louis.

BB: Foutchantse Vincent (AOC); Fuhge Eberhard (SAP); Mukengere Balola Désiré (ACE).

DD: Arnold Thomas (SAP).

August 26:

BB: Foli Eyrah (ANW); Mardai Gilbert (AOR); Otten Lammert B. (SAP/MIS); Rahandrisoa Romule Olivier (MDG); Ralahiavy Martial (MDG); Joaquim Dos Santos Almeida (ACE); Ali Joseph James Udo (AOR).

DD: Dowling Maurice (SAP/HIB); Connolly Joseph (SAP).

August 27: St Monica.

BB: Gattung Gunter (SAP).

DD: Cockroft Geoffrey (SAP); Jouret Emile (ACE).

August 28:

BB: Kalubi Nsukami Augustin (ACE); Mbombo Mwendela Raph (ACE); Mutale Mwamba D. (SAP); Nwadike Noel O. (ANW); Ratotonariva Fidelis (MDG); Quickley George W. (ANW/NYK); Muchiri Andre Afonso (ACE); Yapou Moua Gilbert (AOC).

DD: Connell Alfred (SAP); Matota Ndongala Masinda Henri (ACE).

August 29: The Passion of St John the Baptist.

BB: Dewornu Abeli A. Cosmas (AOC); Dossou Aristide (AOC); Mayence Paul (ACE); Simusamba Chiwale N. (SAP).

DD : Van De Vijver Omer (ACE)

August 30:

BB: Ramboasolomanana Bonaventure (MDG).

DD: Greene Merrill F. (AOR/NEN); Schuyler Joseph (ANW); Corten Henry (SAP); Binns Gilbert (SAP); Lange Joseph (ACE).\

August 31:

BB: Dakamire Alex T. (SAP); Liebl Herbert (AOR/GER); Szuba Micheal (SAP/PME); Tonleu Tsafack Rayond S. (AOC).

DD: Kinna Patrick (SAF/SAP); Gillet Henry (SAP); Leão Joaquim Ferreira (SAP); Maruca Vincenzo (MDG).

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