




JHIA Newsletter

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Éditorial

Nous revenons des vacances. Avec les vacances viennent des célébrations tous azimuts. C'est une belle photo qui nous vient du Malawi, celle de l'ordination sacerdotale de Mayamiko



Katchipapa en train d'exécuter une danse traditionnelle. C'est une autre photo, une invitation reçue de Bafoussam où les novices de deuxième année prononceront leurs premiers vœux. Ces novices ont donné un nom à leur promotion : LA PROMOTION JACQUINEAU AZETZOP, SJ, en mémoire de celui dont la vie, l'éthique du travail, les qualités de leadership et la générosité

inspirèrent une génération de jésuites africains, et continueront de témoigner de cette Afrique ambitieuse pour Jésus et pour son Eglise.

Et en cette rentrée, quelle joie de célébrer une figure historique de notre Assistance. Le P. Henry de Decker, et ce, à un double titre. Il est le premier Secrétaire du JESAM, devenu JCAM, et sous lequel opère l'Institut Historique. Il est aussi le bâtisseur et premier recteur de Hekima College, le premier théologat de la Compagnie de Jésus en terre africaine, dont l'université sert de siège à l'Institut.

Enfin, nos vacances ont servi pour un temps de retraite et de repos, un temps d'apostolat et de publication, un temps aussi en famille et dont l'écho retentit dans les expériences partagées de Anicet, Jeff, Denis et Philip.

Notre joie et notre action de grâce pour ces célébrations de nos frères, et pour tant de biens reçus.

Confions donc cette rentrée à notre Seigneur par l'intercession de Notre Dame. Qu'en toutes choses nous servions à sa plus grande gloire !

« 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. »

*Jean Luc Enyegue, SJ
Directeur - JHLA.*

Le pèlerin de l'Institut historique de la Compagnie de Jésus au Congo Kinshasa

« Reste avec nous Seigneur Jésus... Tu donnes un sens à nos désirs, à nos labeurs un avenir. Toi le premier des pèlerins, l'Étoile du dernier matin. Éveille en nous, par ton amour, l'immense espoir de ton retour. »

Le mot « vacances », dans le chef de plusieurs personnes, fait appel à un temps d'oisiveté ou de villégiature en raison de l'interruption que l'on s'accorde dans ses occupations ordinaires. Nous l'avons vécu, quant à nous, comme un temps précieux de changement d'activités avec d'autres amis et collaborateurs ; un temps de surprises, des rencontres, des découvertes et d'enrichissements avec des nouvelles personnes, etc. Voici succinctement les activités qui ont ponctué nos vacances de juin à mi-août.

Tout d'abord, nous avons donné une session sur l'histoire de la Compagnie de Jésus à nos compagnons tertiaires au Centre Spirituel Amani à Bukavu. Ensuite, nous avons accordé une interview à deux jeunes scolastiques journalistes, Jean Ruiz Moole Matonge et André Catabola Canaga, sur la préparation d'un film documentaire sur les 25 ans du Noviciat Notre Dame Mère de la Compagnie de Jésus (1997-2022), qui sera célébré le 8 septembre 2022.



« Le Père Nunes Barreto, plus tard Patriarche d'Éthiopie, travaillait parmi les esclaves au Maroc en 1548, en même temps qu'une mission prometteuse commençait au Congo. »

En troisième lieu, nous avons animé une émission à la Radio Maria (Kinshasa) sur l'autobiographie de saint Ignace de Loyola et l'histoire de la Province jésuite de l'Afrique centrale à l'occasion de la clôture de l'année ignatienne. Aussi, avons-nous profité de cette occasion pour promouvoir les vocations en cette année où le Seigneur nous a béni avec l'admission des 29 jeunes pour le compte de la Province d'Afrique centrale dans trois différents noviciats africains :

Noviciat de Notre Dame de la Route à Cyanguu au Rwanda (deux novices), Noviciat saint Ignace à Bafoussam au Cameroun (quatre novices) et au Noviciat Notre Dame Mère de la Compagnie de Jésus à Kinkeso/Kisantu au Congo Kinshasa (23 novices). Un si grand nombre en une année, de quoi rendre grâce au Seigneur. *Nzambe azwa lokumu! Mfumu Nzambi kabaka nkeembo!*

Quatrièmement, nous avons lancé un projet de rédaction d'un livre à l'occasion du Jubilé d'or de la présence jésuite en Angola. Pour la petite histoire, après la fondation de la Compagnie de Jésus, le 27 septembre 1540, la Compagnie naissante a vite jeté son dévolu sur l'Afrique. En route vers les Indes, Saint François-Xavier et ses deux compagnons ont passé plus de six mois au Mozambique entre 1541 et 1542. Le Père Nunes Barreto, plus tard Patriarche d'Éthiopie, travaillait parmi les esclaves au Maroc en 1548, en même temps qu'une mission prometteuse commençait au Congo. Déjà en 1561, le Père Gonçalo da Sylveira avait payé de sa vie pour l'évangélisation de l'Afrique australe. Par décret papal, l'évangélisation de l'Afrique dépendait du Portugal, cette nation impériale minuscule. En Angola, l'action des jésuites se faisait à partir de deux centres principaux : Mbanza Kongo appelé *Sao Salvador* et Luanda. Le collège jésuite à *Sao Salvador* était le premier lieu d'interaction entre les enfants africains et portugais. Les jésuites avaient aussi une autre école à Luanda baptisé *colégio de Jesus* qui a été au service de milliers d'enfants jusqu'à la suppression de la Compagnie de Jésus. L'église jésuite à Luanda était magnifique avec ses chapelles bien ornées, ses retables, ses peintures et ses colonnes, son style baroque et son nom même *A Igreja de Jesus* (l'Église de Jésus) avait été conçu pour refléter l'église mère des jésuites le *Gesù* à Rome. C'est avec la suppression de la Compagnie de Jésus au Portugal et dans les colonies portugaises en 1759 que les jésuites ont été expulsés de l'Angola. Par le bref *Dominus ac Redemptor* du 21 juillet 1773, le pape Clément XIV a supprimé la Compagnie de Jésus ; mais le 7 août 1814, le pape Pie VII l'a restaurée dans le monde entier par la bulle pontificale *Sollicitudo omnium ecclesiarum*. À partir de la date officielle de la suppression de la Compagnie de Jésus par le pape Clément XIV en 1773 jusqu'en 1973 : 200 ans l'Angola n'a pas connu une présence jésuite sur son sol. C'est en juin 1973, après la

restauration de la Compagnie de Jésus, que le premier groupe des jésuites est retourné en Angola. De 1973 à 2023, nous, les jésuites, accomplirons 50 ans de notre présence en Angola.

Pour préparer dignement cet évènement, nous avons écrit plusieurs lettres aux compagnons qui ont œuvré et œuvrent encore en Angola ainsi qu'à d'autres compagnons pour les inviter à prendre part active à cet évènement historique qui mérite une sérieuse préparation.


Cinquièmement, nous nous sommes adonnés à suivre l'évolution de la publication des *Actes du Symposium sur Mgr Christophe Munzibirwa, SJ*. Le Symposium sur le serviteur de Dieu congolais a eu lieu du 28 au 31 octobre 2021 au Centre Culturel Boboto à la Gombe. Nous avons rédigé le mot de publicité pour la parution des *Actes du Symposium Mgr Christophe Munzibirwa* en qualité de Coordonnateur scientifique dudit Symposium.

Sixièmement, nous nous sommes rendus souvent au « Temple » des Historiens, c'est-à-dire aux Archives de la Province d'Afrique centrale de la Compagnie de Jésus pour nos travaux de recherche. Les deux gardiens du « Temple », les Pères archivistes Carlos Mejia Zuluaga et Robert Burhama Ciza, nous accueillent fraternellement. Les Archives de la Province d'Afrique centrale sont bien organisées avec sa bonne infrastructure qui favorise le travail des chercheurs. Le cadre y permet d'y passer de longues heures de travail sans s'ennuyer.

Durant notre séjour au SERVICO, le délégué de la formation pour le JCAM, le Père John The Baptist Anyeh, le socius du Président du JCAM, le Père Agbonkhanmege E. Orobator, nous ont demandé de présenter le JHIA aux différents délégués de la formation du JCAM en réunion. Prenaient part à cette importante réunion les maîtres des novices, les promoteurs des vocations, les délégués de formation et le Président du JCAM. Profitant de cette occasion, nous avons insisté à ce que les délégués de formation invitent les jésuites historiens de JHIA à donner des sessions sur l'histoire de notre Institut non seulement aux novices et aux tertiaires, mais aussi à d'autres compagnons. Cette demande tient du fait que nous avons constaté un manque de connaissance de notre Institut et de notre culture jésuite chez d'aucuns.

En fait, peu de compagnons lisent encore nos documents fondateurs (les Constitutions, le Récit du

Pèlerin, le Journal Spirituel de Saint Ignace de Loyola, les lettres de Saint Ignace de Loyola, les décrets de nos récentes congrégations, l'IAB, la *Pratica quaedam*, les lettres du Père Général à toute la Compagnie, etc.)



«Prenaient part à cette importante réunion les maîtres des novices, les promoteurs des vocations, les délégués de formation et le Président du JCAM.»

La communauté Saint Pierre Claver, le SERVICO (Service des communautés jésuites) a été notre « quartier général » durant notre séjour au Congo-Kinshasa. Pour nous jésuites de la Diaspora et pèlerin du JCAM, le SERVICO nous offre plusieurs avantages, notamment la rencontre de plusieurs compagnons de partout qui y passent pour diverses raisons. Les compagnons malades et âgés habitent le SERVICO. Et, il va sans mentionner les échanges riches que nous avons eu avec les compagnons en soins et repos de cette communauté. Tout celui qui est passé par le SERVICO ces dernières années ne manque pas de constater les visites régulières du Père Provincial, généralement le dimanche et le jeudi pour saluer les compagnons, les hôtes ainsi que les malades. Les soirées des jeudis, nul besoin de le mentionner, sont très bien animées : la messe communautaire et le *social* (temps récréatif). Le Père Gilbert Mbambi Kika Siska, supérieur de la communauté, accorde souvent la parole aux hôtes et aux compagnons pour parler de leur apostolat. La chapelle du SERVICO est ouverte au public pour les célébrations liturgiques, nous aidant ainsi à rendre service en tant que prêtre. Le SERVICO accueille aussi des religieux et des religieuses, des laïcs et des laïques. Les personnes y viennent pour des conférences et d'autres activités. Nous aimons cette communauté pour son ouverture et son accueil. Nous ne cessons de témoigner notre gratitude à l'égard des compagnons qui y sont envoyés en mission. Nous ne prenons pas le risque de citer leurs noms de peur d'en oublier d'autres. AMDG !

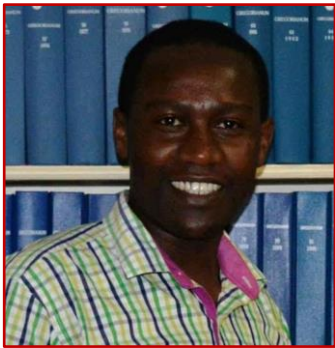


Le Père Anicet N'TEBA, SJ avec deux jeunes mejistes au SERVICO à l'occasion de la célébration des Amis du Réseau Mondial de Prière du Pape le 17 juillet 2022.

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

Earth is the Greatest Resource God has Given Us

I work at the Jesuit Historical Institute in Africa – Hekima University College as an ICT and digital archives officer, apart from designing systems,



digitizing, curating information, setting up and fixing of ICT equipment and anything in between plus attending to patrons for the eleven months of the year. This year was no different for me as we closed the institute

for the gazetted annual leave for a month, mid-June to mid-July 2022.

I spent a week in Nairobi attending on pressing matters whilst also planning my staycation in Narok which I was quite looking forward to. Narok County, located in the serene and majestic Great Rift Valley in the Southern part of the country where it borders the republic of Tanzania. The world famous Maasai Mara National Reserve, which features the Great Wildebeest Migration which is one of the “Seven Wonders of the World” is located within this county. The county produces virtually most of Kenya’s barley and wheat, it is also the second largest producer of maize and a major producer of beef and milk.



The world famous Maasai Mara National Reserve

“LAUDATO SI, mi’ Signore” – “Praise be to you, my Lord”. In the words of this beautiful canticle, Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us. “Praise be to you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruits with coloured flowers and herbs.”

I have a passion for regenerative agriculture. After witnessing the environmental destruction caused by overgrazing, the destruction of indigenous forests for charcoal harvesting and unhealthy agricultural practices. I chose to become a part of the solution by becoming a beacon in the darkness that was encroaching our generous mother earth.

« LAUDATO SI, mi’ Signore” – “Praise be to you, my Lord”. In the words of this beautiful canticle, Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us. “Praise be to you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruits with coloured flowers and herbs. »

We have been earnestly collecting fruit seeds from all the fruits that we consume in my house and also have engaged a few friends in this cause over a period of several months. I had also purchased some citrus and tree tomato seedlings which I planned to plant as well as the fruit seeds. I was now all set to change the world!

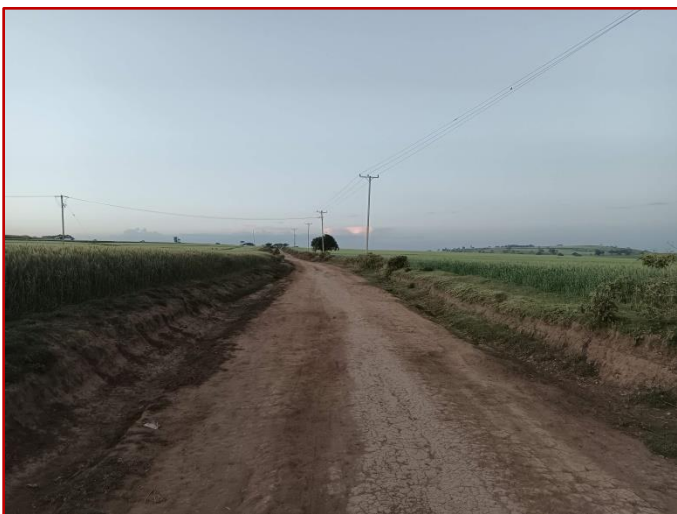
Into the second week of my holiday in the early chilly morning of the month of June which is the coldest season, I left Nairobi and made a bee line for Narok. This happens to be a very busy highway which acts as a transit to the Western part of the country, so I wanted to beat the lazy morning traffic. Snaking through the Great Rift Valley with its spectacular views. I had a brief stopover at one of the oldest Catholic Church built by Italian prisoners of war during the Second World War (which also doubles up as a gravesite) along the escarpment of the rift valley. It is quite a popular stopover with both tourists and local travellers. Somewhere to thank God for the journey so far and see blessing for the remainder of your trip.



The oldest catholic church built by Italian prisoners

It took me about two and a half hours to get to my destination. Welcomed by the green carpet like lush wheat fields, at Nairagiengare Junction I took a left turn on the murrum road now neglected after heavy tractors tormented it during the previous planting season, the cold air blowing pollen from the fields and the sound of birds chirping in the background was the best feeling getting closer home.

I was welcomed at home with a plate of *Munono*, a local delicacy which is a mixture of sheep tallow, meat and blood cooked at low temperature - and a cup of fermented milk. We surely needed the energy for the task that lay ahead. With the army of four of my friends as well as my young nephew we began the task of mapping our tree planting exercise.



A murrum road leading closer to home

Earlier in the year we had deliberate on making use of an idle piece of land that was wasting away due to years of overgrazing and charcoal harvesting; we sought to plant trees here to reclaim this piece of land. This was a tedious and painstaking exercise as most of the area's top soil had been washed away and all that was left was hard ground. We managed to plant thirty citrus and tree tomatoes seedlings, avocado, mango, loquats and a few guava seeds that had been washed, dried and well preserved ready for planting.

Why fruit trees though? Human beings have a tendency to protect that where they can benefit from, and with the fruit trees we are assured an abundance harvest of fruit in due season. This coupled with the knowledge that upon consumption seed dispersal would definitely lead to the growth of more fruit trees. We plan to undertake this exercise regularly during the onset of the rainy season, and on any other opportunity we get to plant more fruit trees.

It is a joy to assist Mother Nature in this way by reclaiming a small lost part of her and making her once bare and scorched land productive once again in line with the *LAUDATO SI*.

Denis Munyua
JHLA- ICT & Digital Archives

Vacation in my Native Village of Western Kenya

In a typical African setup vacation means a time to relax, and refresh your body and mind. For others is a time of encounter with God for spiritual renewal. It is the most anticipated time of the year for every human being in their life. Personally, I consider vacations as a time that brings a lot of chances to get involved in many things that I have been hoping to do. It also reminds me that vacations are more useful if utilized properly by doing something useful.



In recent years, The Jesuit Historical Institute in Africa (JHIA) management has adopted a trend to close the institute and allow its entire staff to take their vacation at the same time. It works well for me because this is the time that the students are off a semester and most staff and faculty are also on break. My work at JHIA together with colleagues requires team coordination and collaboration because each one of the team member plays a crucial role that complements another activity to complete a structured task.

« I consider vacations as a time that bring a lot of chances to get involved in many things that I have been hoping to do. »

This particular vacation offered me a chance to take a break from my daily routine, and enjoy my time with my family and friends in western Kenya. I'm always hoping to do something worthy that liberates me from the regular routine of work and habits to doing personal engagements and this was an opportune time. *Who wants to be in Nairobi when it is freezing cold like Siberia?* July weather in Nairobi is not friendly to human beings at all.

It was a bit different though from other vacations because it was a time when the country was at the peak of general election campaigns. The limited interactions I encountered with some people made me discover that there's some sort of temporary

insanity that gets into people, usually difficult to explain because many of them tend to hide in tribal cocoons doing weird things. I witnessed friends, families and neighbours speak against each other and while this was happening, politicians found it easy to spread cheap propaganda in the name of hawking manifestos to the crowds, against their opponents. Many of them moved around from place to place in their cars that usually have tinted windows but because of the campaigns they remained un-tinted since they could afford to miss a one on one moment with citizens who are then distinguished voters referred in swahili as *wapiga kura*.

Every voter is important at this time and every vote counts. I found it strange because they literally walked with their ATMs in their pockets to bribe the *mwananchi*. *Mwenyenchi* (country owner) who is the politician is very generous and willing to give *mwananchi* (citizen) without being chased around. It is a willing seller willing buyer situation with the highest bid carrying the day. Ordinarily, a politician's car would remain with tinted windows and for regular *mwananchi* seeking medical, funeral donations, school fees bursaries or any other form of charitable course would be met with a series of protocols. In this season, politicians find the environment easy to peddle lies, fear, disinformation and misinformation and religious Clergy many who are branded hypocrites and mocked by their very own congregants have difficulties in managing their faithful and civilians.

I also witnessed firsthand political chaos and incitements that made me understand that it is not a common phenomenon and something has to be done in future. Citizens should be exposed to coping mechanisms in case of violence and proper civic education need to be done by relevant stakeholders and key players. One major lesson I learnt is that no man is an island like a politician who fly in an airplane but comes down to ask for votes in a car.

All in all, my vacation was fantastic and I really enjoyed myself together with my family. Thanks to my employer — The Jesuits!

Geoffrey Obatsa
JHIA- Admin. Assistant

Vacation in the Nyanza Region, Kenya

On the first day of my vacation, my family and I took a trip to the village to greet families and friends and while there, we had a chance to watch a few movies together, played online games, and also managed to teach our four years old daughter how to use a computer. It did not take long before she could show us how to open and close a computer window. We visited a few cities as well and more frequently our home city of Kisumu to feel its warmth. We were able to learn about the history of our town and managed to eat some traditional dishes.



around the city, did a little shopping for the baby, and managed to peruse some of the possible best hospitals that offer good maternity just in case God blesses us with another child.

Lastly, I came to realize that there are many things one can do while staying put in his own city. Plan and enjoy the season with near and dear ones. While doing all these, good sleep is also important to make sure that it is part of a good rest.

Philip Opiyo
JHLA- Librian

In the Second week, I managed to go fishing just to remind myself of my childhood when I used to explore new adventures. I also did molding and construction, sailing, and managed to read a few books of interest. In the same week, we managed to volunteer at a friend's wedding by helping to keep things in place. I managed to donate some of my clothes that were not fitting to the needy. I paid visit to my former school and gave free classes and coached a few football sessions and at some point, I became the referee of a certain match that ended with blows.

«We visited a few cities as well and more frequently our own city of Kisumu, to feel its charms and music there was wow. We were able to learn about the history of our town and managed to eat some traditional delicacies.»

Apart from sports, we joined cooking classes and learned how to cook salmon fish and from there we travelled back to Nairobi and went ahead to update next of kin documents for NHIF, NSSF, Pension, and Waumini Sacco. In the afternoon, I went to spend time with friends, was able to play Shakers, and managed to discuss politics a little. In the following days, we went to the parks; visited different malls

Our Glorious Society

DE DECKER HENRY, SJ

(Antwerpen, 28.08.1927 - Yaoundé, 11.09.1995).

He entered the Society in 1945. After philosophy, he applied for a degree in political and social sciences in Leuven (1952-1953). He thus gave his Jesuit life its decisive



orientation towards this new frontier which was then the fight against social inequalities and to which Father General J.-B. Janssens, following GC 28 (d. 29), had drawn the attention of the Society (Instruction on the Social Apostolate, 10.10.1949). De Decker was in the Congo for his regency as a teacher at the Ecole Normale (1953-54) and at the Minor Seminary of Lemfu (1954-1955). Back in Leuven, he studied political and social sciences (1955-1957) and theology (from 1959 in Heverlee). Convinced of the urgency of the training of a black elite, he set up a house which, in 1956, could accommodate the first four Congolese students, among whom were Albert Mpase and Albert Ndele. Together with the White Fathers of Africa, he founded and directed the Afrikakring, a circle where the great problems of the Congo's march towards independence were studied and where one could listen to great experts such as Mosmans and Van Bilsen.

« From 1974 to 1980, De Decker was superior of the St. Ignatius community. He directed the CEPAS until his appointment as Permanent Secretary of JESAM in 1978, a position he held until his death and which brought him into contact with Jesuits throughout Africa. »

He did internships in social sciences in Holland, Senegal and Kimwenza (1962-64), then the doctorate at the Catholic University of Leuven. Back in Congo in 1967, he joined the St. Ignatius community as director of CEPAS, which had been founded two years earlier and of which he had been one of the main architects. As soon as he arrived, he was put in charge of the Province's "survey." Completed in 1969, this analysis of all the activities of the Province

would inspire its apostolic project for several years. From 1969 to 1971, he taught sociology at the Major Seminary of Mayidi. In 1972, De Decker built the first part of the present complex of the seminary: the reception, three offices, the library and the reading room.

From 1974 to 1980, De Decker was superior of the St. Ignatius community. He directed the CEPAS until his appointment as Permanent Secretary of JESAM in 1978, a position he held until his death and which brought him into contact with Jesuits throughout Africa. It was he who, after two years of teaching at the Canisius Institute of Philosophy in Kimwenza (1980-1982), was appointed to build Hekima College in Nairobi, the first theological institute of the Assistency. In 1984, once the construction was completed, he was appointed the first rector of the college, a task in which he distinguished himself by his competence, his respect for his collaborators and his students, his ability to listen, and finally, his simplicity and unlimited helpfulness.

In 1991, the bishops of West Africa called upon the Society to found a Catholic university in Yaoundé, Cameroon (UCAC), and Father Henry was entrusted with the execution of the project. In collaboration with some of his confreres, he worked on its realization, was named superior of the Jesuit community and dean of the Faculty of Social Sciences, where he was also a professor. It was there that he died unexpectedly of a heart attack, three days before the visit of John Paul II to the UCAC. He died in Yaoundé on September 11, 1995.

Jan Evers, SJ.

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(Joseph Boute, sj, Homélie, dans Nouvelles d'Afrique centrale, le 01.10.95, n° 8, 5-8).

(Agide Galli, sj, Témoignage, ibidem, le 15.11.95, n° 21, p. 3).

(Paul Vandergbote, sj, Pater Henry De Decker, dans Jeziëten LIII nr 5, oktober 1995, 206-210).

Our Glorious Society

MATANGILA ALA JACQUES

(Tango, 18.09.1956 – Kinshasa, 16.09.2008).

Après le secondaire à Pindi (C.O., 1970-1972) et à Kikwit (section scientifique au collège Sadisana, 1972-1977) il fait deux années de stage (Djuma, 1977-1978, et Tumikia, 1978-1979) puis



entre à Cyangugu. Il fait la philosophie à Kimwenza (1981-1984), le graduat à l'ISDR de Bukavu (1984-1987), la régence comme ministre et professeur au collège de Gisenyi (Rwanda, 1987-1988), la théologie à Rome (1988-1991) et à Montréal (Canada, 1991-1992), et est ordonné à Kimwenza en décembre 1992. Il est alors nommé ministre à Canisius (1992-1995), tâche qu'il interrompt pour le 3^e An à Sahr (Tchad, 1993-1994). Ceux qui l'ont connu à Canisius ont gardé de lui l'image d'un homme assidu à sa tâche, présent dans son bureau et au scolasticat, répondant aux demandes et observant discrètement la vie quotidienne de bien des confrères et des travailleurs ; aussi ses avis et ses conseils étaient marqués d'une vraie pertinence avec l'encouragement fraternel requis. Un ministre comme une maison de formation en souhaite !

« Il est alors nommé ministre à Canisius (1992-1995), tâche qu'il interrompt pour le 3^e An à Sahr (Tchad, 1993-1994). »

En juin 1995, il est nommé Socius du Provincial, le P. Matungulu, auquel succède en octobre le P. Metena. En cette qualité, il est aussi responsable des vocations et des stagiaires. Il exercera cette charge pendant dix ans, tout le provincialat du Père Metena et une partie de celui du P. Bafuidinsoni, nommé en 2001. En 2005, il fait une année sabbatique, qu'il commence par un mois en Angleterre pour une immersion en anglais et qu'il poursuit au Bellarmino à Rome. Il est ensuite nommé Supérieur et Maître des novices au noviciat de

Kisantu. C'est ici qu'éclatent ces vraies qualités, une bonté qui lui gagnait tous les cœurs, une sagesse venue de Dieu, une profonde vie de prière grâce à laquelle il pouvait faire de sa vie un service généreux et fidèle.

S'il forme les novices par des enseignements théoriques, il le fait aussi et surtout par le témoignage de sa propre vie, son amour personnel de Jésus, sa patience, sa douceur, l'austère simplicité de sa vie. Vie dont la brièveté devait, hélas ! surprendre tout le monde et plonger ses novices dans l'affliction. En effet, le matin du 8 septembre 2008, juste avant la messe solennelle des premiers vœux, il est victime d'un AVC. Après les premiers soins à l'hôpital St-Luc de Kisantu, il est transporté à la clinique Ngaliema de Kinshasa, où, malgré les soins assidus des médecins, il meurt paisiblement une semaine plus tard, à deux jours de son 52^e anniversaire.

Jan Evers, SJ.

Sources:

Anicet N'TEBA MBENGI, SJ, Paulin MANWELO, SJ et Jan EVERS, SJ (dir.), *Comme l'or qu'on affine: Florilèges et Perspective à l'occasion du Jubilé d'Or de la Province d'Afrique Centrale de Compagnie de Jésus 1961-2011*, Editions Loyola, Kinshasa, 2012, 311.

(José Minaku, S.J., *Les funérailles du Père Matangila*, dans *Nowelles ACE* n° 9, septembre 2008, pp. 9-11).

(Flavien Zolabi Mambueni, sj, *Témoignage à la messe de la veillée*, *ibidem*, pp. 11-14).

Priesthood Ordination: The Dancing Priest from Malawi.

(Mayamiko Katchipapa, SJ).



Bafoussam: Second Year Novices Will Take Their First Vows.

(Invitation).



PROFESSION DES VŒUX
PERPÉTUELS ET SIMPLES
DANS LA COMPAGNIE DE JÉSUS
PROMOTION AZETSOP JACQUEINEAU

INDICATION
Le Noviciat Saint Ignace de
KENA est situé à la sortie de
Bafoussam en allant vers
Mbouda. A 100m du carre-
four Congelcam.

PROGRAMME
Vendredi 02 septembre 2022
à 20h30, Adoration du Saint
Sacrement
Samedi 03 septembre 2022
à 10h00, Cérémonie des
Vœux.

Meilleurs
VOEUX

JÉSUITES
NOVICIAT SAINT IGNACE DE KENA

INVITATION

La Compagnie de Jésus a
l'immense joie de vous compter
parmi ses invités aux
vœux perpétuels et simples de
ses huit (8) Novices

Ignatius

CAMARA Mirobe, SJ Guinée	DJIGOLBE M. Diate, SJ Tchad	
ESENI-NAZIE T. Mouta, SJ Cote d'Ivoire	KARDEGLE Rodrigue, SJ Tchad	KY L. Hounet Magloire, SJ Burkina Faso
MONAMPASSI Gwendou, SJ Congo	WANGEI Mabeu, SJ Cameroun	YAPO MOUA Guillem, SJ Cote d'Ivoire

A beautiful photo from Malawi, of Mayamiko Katchipapa's ordination to the priesthood showcasing unique dance moves in a traditional dance. In other news we have invitation from Bafoussam where the second year novices will profess their first vows.

Birthday & Memories

September 1: World Day of Prayer for the Care of Creation.

BB: Priso Michel Philippe (AOC); Maro John Nicholas (AOR); Ngol Jacques (AOC).

DD: Riordan Brian (SAP).

September 2: Bl James Bonnaud, priest and companions; Joseph Inbert & John Nicolas Cordier; Priests; Thomas Sitjar, priest and companions, Martyrs. Bl Andre Grasset, priest & Martyr.

BB: Kabukapua K. Norbert (ACE); Kambashi Mbeshi Stanislas (ACE); Kelly Micheal T. (SAP); Ndjulu M. Eric (ACE); Shirima Didymus D. Mwashaa (AOR).

DD: Forey Marcel Preston (SAP).

September 3: St Gregory the Great, Pope & Doctor.

BB: Andriatsiferana Desire (MDG); Munyoro Francis Gibson (SAP).

DD: Jacquet Charles (AOC); Jones Francis (SAP).

September 4 :

BB: Awiti Okoth Victor (AOR); Iacuzzi Gianfranco (AOC/ITA); Mvula Dinayame Hubert (ACE); Ralaivao Andriamanantena G. Hubert (MDG); Vidal Sas Pau (AOR/TAR).

DD: O'Connor Sean (AOR/SAP/HIB); McFarlanD Francis (ANW); O'Loghlen Desmond (SAP); Diamond John (SAP).

September 5:

BB: Inana Tsowa Eric (ACE); Mejia Rodrigo S. (AOR); Mashako M. Eric (ACE); Nzoimbengene Philippe (ACE); Borohinipai-Hogbo Ilaury (AOC); Ouedraogo Kis. Bertrand (AOC); Mihanda Amani Philbert (AOR).

DD: Isaac Robert (AOC); Morris Peter (SAP).

September 6:

BB: Ferrao Salvador (AOR); Lepesant Bertrand (AOC/GAL); Tonye Boniface (AOC); Okumu Gregory Otieno (AOR).

DD: O'Dwyer Patrick (SAP).

September 7:

BB: Amos Mary Benedict O. (ANW); Mbouzoa Boniface (AOC); Ngrinshuti Théogène (RWB); Rafaliarinarivonantenaina Jemse Rolland (MDG).

DD: McCauley George (ANW); Wolnik Bruno (SAP/PME); Hughes James (SAP); Boka di Mpassi Londi Simon Pierre (ACE).

September 8: The Nativity of the Blessed Virgin Mary.

BB: Arimoso Joseph (SAP); Dierckx Paul (ACE); Engbwang Bernard Cl. (AOC); Kyara Corbinian (AOR); Mukwato Hector (SAP); Nzumbu Mwanga Jacques (ACE); Ouamba Leger Hermann (AOC).

DD: Gbem Victor (ANW); O'Connor Edward (SAP).

September 9: St. Peter Claver, priest.

BB: Carroll Peter (SAP); Opongo Elias Omondi (AOR); McGloin James (SAP); Santime Martungulu (ACE); Tang Alain Michel (AOC); Kimaka Michael Kyalo (AOR); Chansa Adrian (SAP).

DD: Thompson Robert (SAP/HIB); Kimvuka Y. Julien (ACE); Dundin Robert (ANW); Walters Theodore W. (AOR/CDT).

September 10: Saturday Memorial of the Blessed Virgin Mary.

BB: Basonota Bhati Eugen (ACE); Kifle Wansamo (AOR); Makuru Simon (SAP); Amoussouga Bovis (AOC); Niyigena Charles (RWB); Loua Nyankoye Rene D. (AOC); Rasolofoniaina Olivier (MDG); Nikiema Tewende Charles (AOC).

DD: Costello Michael (ANW/SAP/NYK); Thjomas Roland (SAP); Husemann Hermann (SAP).

September 11:

BB: Battez Francois (MDG); Penge Nicholas (SAP) ; Razanadrakoto Jean de Dieu (MDG) ; Aksanti Walupakah Jn Carlos (ACE).

DD: De Decker Henry (AOC/ACE).

September 12: The Most Holy Name of Mary.

BB: De Vocht Aimè (ACE); Ekeno Augustine Edan (AOR) ; Kasereka Mbafumoja Aimè (ACE) ; Ngoma Mbuku Jacques (ACE) ; Razafindramavo Celestin (MDG); Udahemuka Fidelis (AOR); Sanga Regan Jonasco (AOR); Boyampanga Jonathan (ACE).

DD: Gajdos Joseph (SAP); Caulfield Patrick (SAP); Turner Edmund (SAP).

September 13: St John Chrysostom, Bishop & Doctor.

BB: Andrew John Chidi (ANW); Cornelissen Jean (ACE); Moyo Fatana (ACE); Munduni Angelo (AOR); Mukulu John Francis (AOR).

DD: Ayieko Ignatius Ikunza (AOR); Berger Jean Pierre (AOC).

September 14: The Exaltation of the Holy Cross.

BB: Kpeyibor Gustav (ANW).

DD: Durand Biel Philippe (AOC).

September 15: Our Lady of Sorrows.

BB: Akumu George (AOR); Bamele Bi Zah Emmanuel (AOC); Erzuah francis (ANW); Archibong Silas I. (ANW); Jaryekong Charles (AOR); Rimsara Nguemadji Franklin (AOC); Ibwe Arnold Frank (AOR).

September 16: SS Cornelius, pope & martyr and Cyprian, bishop & martyr.

BB: Cardoso Carlos D. (SAP); Masakare Tafadzwa (SAP); Muntanga Chiinga M. (SAP); Razafindrabe Hanta Corneille (MDG).

DD: Cullen Paul (SAP/HIB); Terorde Anthony (SAP); Matsngila Ala Jacques (ACE).

September 17: St Robert Bellarmine, bishop & doctor.

BB: Kanyamanza B. Francois (ACE); Morel Yves (AOC); Muhiya K. Prosper (ACE) ; Zanakiniaina Corneille Franklin (MDG).

DD: Terorde Anthony (SAP/GER).

September 18:

BB: Adjaho Togla Renaud (AOC); Dossou Davy (AOC) ; Razafindraibe Jean de la Croix (MDG) ; Joro Bonaventure Ochieng (AOR).

DD: Dubin Philippe (AOC); De Carvalho Anthony (SAP) ; Gomez Acha Martin (ACE) ; Seni Bernard (AOC).

September 19: St Janarius, bishop & martyr.

BB: Fru Elvis Nche (AOC); Kalisa Gerard (RWB) Martellozzo Franco (AOC); Ngolele Chritophere (AOC); Rajaoarivony Paul Eugen (MDG); Sunhwa Gaspar (AOR); Wayawaya Lisala Benjamin (ACE); Somda Francis Auguste (AOC).

DD: Dennis Norman (SAP); Baert Antoon (ACE); Ploem Antoon (ACE); Simond Gabriel (AOC).

September 20: St Andrew Kim Tae-gon, priest and martyr, Paul Chong Ha-sang, martyr and their Companions, martyrs.

BB: Farhi BagayAa Benjamin (ACE); Goytisol Augustin (AOC); Ouedraogo Wendyiida A. Kim (AOC); Massae Yully Julius (AOR); Akpah Gabriel Kofi (ANW).

DD: Ellis Walter (SAP); Weichsel Christian (SAP); Hoschet Michel (ACE); Worbe Andre (AOC); Moore John (SAP).

September 21: St Matthew, Apostle & Evangelist.

BB: Edomobi Micheal C. (ANW); Groselj Joseph (SAP); Kameni Tch. F. Nazaire (AOC); Nhika Admire Rufaro (SAP); Rakotoarisoa Pjierre Emile (MDG); Ravoninjatovo Suza Alphonse (MDG); Yuma Lumaliza Ernest (ACE).

September 22:

BB: Ugorji Udochukwu M. (ANW); Shalano Ayele (AOR).

DD: Diffely Edward (SAP/HIB).

September 23: St Pius of Pietrelcina (Padre Pio), priest.

BB: Bossou Cpnstant M. K (AOC); Debany Edgar J. (ANW/MAR); Rakotondrasoa Jean Raphael (MDG); Zolabi M. Flavien (ACE); Badjai M. Hermann (AOC); Portasio Timoteo Bart (SAP).

DD: Brendre Alfred (APC/GAL).

September 24: Bl Emilie Tavernier-Gamelin, religious.

BB: Habyarimana Dominique S. (RWB); Maschiche Tanaka Cyrill (SAP); M'gaya Fabridge Titus (AOR); Kambewa Precious (SAP).

DD: Lickorish Bernard (SAP); Meeus Antoon (ACE); Lomazzi Luigi (AOC).

September 25:

BB: Nyiribakwe Laurien (RWB); Mwanachunga Evaristo (SAP); Mambwe Michael (SAP).

DD: Matte Lucien (AOR/GLC).

September 26: St John de Brebeuf, Isaac Jogues, priests and Companions, martyrs, Secondary patrons of Canada.

BB: Ahoussi Aman A. Thomas (AOC); Allary Johan (ACE); Bakwem Mbuta (ACE/ANW); Bokouamanga Hugues C. (AOC); Ngimbous Jacques (AOC); Ngozo Everssone Bendito (SAP); Rakotonjanahary Joseph (MDG); Ranaivotratra Maminirina Jacques Cyprien (MDG); Toke Pro Prenam (AOC); Nnomo Louis Marie Henri (AOC); Musonda Martin Bwalya (SAP).

DD: Timmer Joseph (SAP); Ruysen Andre (ACE); Lucic Luka (SAP).

September 27: St Vincent de Paul, priest.

BB: Mhaka Tinashe (SAP); Randimbimanamalala H. C. (MDG); Sylvester Vincent W. (ANW).

DD: Grybos Jacob (SAP).September 28: SSLawrence Ruiz and his companions, Wenceslaus, martyr.

BB: Bones Fonesca Jose J. Nelson (SAP); Magonzi Mbikomboli Cderic K. (AOC); Andre Emile (SAP).

September 29: SS Michael, Gabriel and Raphael, Archangels.

BB: Kambale Kasumba Joseph (ACE); Noudjitoloum Theodore (AOC); Rakotomanana Germain (MDG).

DD: Brangan Gerald (SAP/HIB).

September 30: St. Jerome, priest, and Doctor.

BB: Uмба di M'Balу Joachim (ACE).

DD: Taylor Oswald (SAP); Van den Broeck Ernest (ACE).



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Publications: Unpacking Competing Catholicism

Dear Reverend Doctor Jean Luc Enyegue, SJ, Director of JHIA

Dear Reverend Dr. Elisée Rutaganbwa, SJ, Dean, Hekima Institute of Peace Studies & International Relations

Dear JHIA members and collaborating friends, Jeff, Denis and Philip

It is a real pleasure for me to be here this morning to celebrate the release of Reverend Dr. Jean Luc Enyegue's new book entitled "*Competing Catholicisms: The Jesuits, the Vatican and the Making of Postcolonial French Africa.*" As Walter E A van Beek of Leiden University well pointed out "This will take its rightful place in the roster of historical studies on the late colonial and early post-colonial phase, a valuable contribution to the history of Chad, and to the history of Roman Catholic involvement in the region written through the lens of the institutional history of the Jesuit order missioning in Chad."

The publication of this book shows that the JHIA has just inaugurated a new tradition of publication after having worthily accomplished the first phase work which consisted in collecting documents or sources to facilitate the writing.

We are impressed by the quality of this book and especially by its content. It is really a valuable work that Dr. Jean Luc Enyegue bequeaths to our present and future generations. It is really a wonderful and formidable work. The JHIA needs this kind of publication to enhance historical science in Africa and Madagascar.

Competing Catholicisms. *The Jesuits, the Vatican and the Making of Postcolonial French Africa* is worth reading from cover to cover, showing how this competition for faith helped build the Church in French West Africa and Africanize the church alongside missionary Christianity in postcolonial Africa. We also discovered how Dr. Jean Luc Enyegue, SJ explores the reaction of a rising African clergy and leadership to this diverse and competing global agenda of Christianization, especially after Chad and Cameroon became members of the Jesuit Vice-Province of West Africa in 1973. We wish this book every success and sincerely congratulate its author for his contribution to the development of historical science in Africa and Madagascar.

Long live the JHIA!

Long live the JCAM!

Thank you for your attention and may God bless you!

Rev Dr Anicet N'TEBA MBENGI, SJ

Associate Director of JHIA, Nairobi -Kenya



Members of JHLA and HIPSIR during the unpacking of the new book (Competing Catholicisms: The Jesuits, the Vatican & the Making of Postcolonial French Africa) authored by Jean Luc Enyegue, SJ.

Cher Jean Luc E.,
Ton ouvrage est une
fierté pour notre JHIA.
Mes sincères félicitations
Ad multos Libred
Amicet N:TEP&A.SJ

Dear Jean luc,
Congratulations on your
achievement. I hope to see
more of your work in
the future.
Jeffrey. 29/08/2022

Congratulations sir,
may your stars keep
shining and give light
to the communities,
Philip.

Congratulation Padue Jean-
Luc to finally see a read
you book which you have
dedicatedly worked on over
the years!
Hongwan Padue!
Denis

Jean J-L.
A word of congratulation
for this valuable publi-
cation. May God bless you with
more energy and passion to
make us read even more
books
Piers



Competing Catholicisms

The Jesuits, the Vatican and the
Making of Postcolonial French Africa

JEAN LUC ENYEGUE, SJ

RELIGION IN TRANSFORMING AFRICA

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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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