

JHIA Newsletter

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Éditorial

Le 6 août dernier, le P. André Bouillot de la Région Rwanda-Burundi a célébré 70 ans de vie religieuse ! Ce numéro du Newsletter célèbre cette figure vivante de notre histoire qui, à 89 ans aujourd'hui, continue de marquer de sa présence et son activité la vie de la



Le Père John W. O'Malley explique un point au Père Jean Luc Enyegue lors d'une réunion.

mission de la Compagnie dans la Région du Rwanda-Burundi. Il aura passé 20 ans au noviciat de la Compagnie de Jésus, d'abord comme Socius du P. Maître (1966-1968) et ensuite comme Maître des Novices (1976-1984 et 2000-2008). Sa contribution pour la formation des nôtres reste inestimable, certainement exemplaire. S'il a assumé d'autres responsabilités dans la Compagnie, c'est surtout « Le Formateur » que nous voulons

célébrer et, par lui, exprimer notre estime à bien d'autres auxquels la Compagnie continue de confier la mission de former les nôtres.

L'actuel volume est aussi spécial en ce qu'il fait mémoire de deux autres figures de l'histoire de la Compagnie. L'un, Mgr Ernest Kombo (1941-2008), à nous présenté par le P. Christian Ntsolani, étudiant en 2^e année de théologie à Hekima College. Mgr Kombo est le premier Jésuite congolais (de Brazzaville), figure politique et ecclésiastique incontournable en République du Congo.

Le deuxième Compagnon dont nous faisons mémoire est le P. John W. O'Malley (1927-2022) auteur de *The First Jesuits* et bien d'autres ouvrages sur l'histoire de la Compagnie et de l'Église. En plus d'être docte, le P. O'Malley, comme le témoignent les Pères Augustin Kalubi et Festo Mkenda, était surtout un homme vertueux, naturellement joyeux et au rire spontané, d'une grande générosité et simplicité. En lui, la Compagnie perd une véritable figure de son histoire vécue et scientifique. Et un tel départ ne peut que nous faire crier à nouveau sur les toits de la Compagnie afin de rappeler l'urgence de former des jeunes Jésuites pour assurer la relève des O'Malley et John Padberg, Bill Barry et autres.

«En plus d'être docte, le P. O'Malley, comme le témoignent les Pères Augustin Kalubi et Festo Mkenda, était surtout un homme vertueux, naturellement joyeux et au rire spontané, d'une grande générosité et simplicité.»

Comme vous le verrez, nous avons changé « Our Glorious Society » par le titre plus modeste de « Mémoires » plus conforme aux dispositions intérieures de ces pionniers et la qualité de la vie qu'ils ont vécue dans la Compagnie. En effet, bien que notre espérance voudrait que O'Malley, Kombo, Padberg, etc. se retrouvent dans cette Compagnie que le Newsletter a jusqu'ici appelé « Glorieuse », en reconnaissance de leur travail au service de la Compagnie et la manière dont ils ont continué d'écrire son nom en lettres d'or, le titre « Mémoires » semble mieux rendre compte de leur modestie et lever toute équivoque sur le sens de « glorieux » qui tendrait présomptueusement à les canoniser. Nous remercions donc le P. Virgilio Costa de SAP qui nous a proposé ce changement et le nouveau titre.

De telles remarques et contributions sont fortement appréciées et encouragées.

In Christo,

*Jean Luc Enyegue, SJ
Directeur - JHIA.*

20 Sept. 2022

« DEATH ANNOUNCEMENT »

Father John W. O'Malley, S.J. (1927-2022)

Jesuit historian Father John W. O'Malley, S.J., died in the early hours of September 11, 2022. This happened at the Colombiere Jesuit Community in Baltimore, USA, where John had retired since 2020. Born in Tiltonsville, Ohio, on June 11, 1927, he died exactly three months after he had celebrated his 95th birthday. He was a Jesuit for 77 years, having entered the Society on February 10, 1946.

A prominent historian of our time, John has been eulogized by people from all corners of the world and all walks of life. A teacher at various institutions for several years, he is remembered by many of his students as an excellent professor who attracted people of all faiths to his church-history classes. "I would never have gotten into higher education but for his wisdom and encouragement," read one online comment during a funeral Mass for John. Moreover, because of his numerous award-winning writings, John is known to more than just his former students and Jesuit companions. With twelve monographs under his name, his scholarship reached even further. This was possible not simply because that scholarship was deep and "field-changing" (John's words), but also because it was easily accessible. As he tells us in his last book, *The Education of a Historian*, "if I really understood a problem, I could explain it to an intelligent ten-year-old. If I could not do that, I was shooting around the problem rather than hitting the bullseye." It is this combination of depth and simplicity that made his famous 1993 book, *The First Jesuits*, accessible to so many people. This book has been translated into twelve different languages and it is still one of the most authoritative texts about Jesuit origins and early experiences. Similarly, John's works on the councils of the Church, including *Trent and All That* (2000), *What Happened at Vatican II* (2008) and *Vatican I* (2018), read like entire gates opened wide for us to view with a delicate balance between suspicion and compassion the history of the Church in the modern period.

While the magnitude of John's scholarship awes us, reading his works communicates a simple, warm and friendly personality. In fact, those who had the opportunity to meet him in person or to correspond with him regularly confirm that every sentence written

by John is a manifestation of the author behind the text. Another online commentator said: "John O'Malley was a gentle and humble giant of a figure who will long be remembered not only for his first-rate scholarship but for his kindness and generosity of spirit." Yet another: "Thank you John for your scholarship, your commitment, your encouragement and your joy. 'How you will delight the angels!'" Probably John's greatest lesson to us is that great scholarship is that which best communicates life at its fullest. As a historian, and with a beautiful mélange of what he himself called a "hermeneutic of suspicion" and a "hermeneutic of compassion", John awakened the life that lay hidden in the dry bones of ancient texts.

« It has daily nourished me and centered me, no matter how dark things might have seemed at any given moment. It has enabled me to deal even with the darkness I found within myself. »

Reading John's last book, I was amazed at the profound life lessons contained therein. Being his memoir, *The Education of a Historian* is John's personal testament to us. In it he provides insights into what he loved to call "the historian's craft." He shows how ordinary life events enriched his historical craftsmanship. These events ranged from, for example, "the importance of clear thinking and clear speech" taught to him by his parents to the experience of assisting as witness to an "illegal" church marriage between a White woman and a Black man when he was a scholastic—illegal because of the segregation laws of the time. From his novitiate in the 1940s he gathered lessons that sustained him to a full life and a ripe age as a Jesuit and a scholar:

In my Jesuit life, however, the habit of daily meditation I learned as a novice at Milford is even more important to me. It has daily nourished me and centered me, no matter how dark things might have seemed at any given moment. It has enabled me to deal even with the darkness I found within myself. That is why I cherish those thirty to sixty minutes of prayer every morning and make sure that nothing in my schedule interferes with them.

And so did a faithful life of prayer “nourish” and “center” John W. O’Malley. Even if he had not revealed this fact to us, we would still be able to deduce it from his Jesuit life. John was never the primary initiator of the major processes of his life, not even those that lead him to great success. He took other people’s counsel seriously and he obeyed his superiors. Moreover, his memoir shows that John never showed himself to the historian’s craft as to surrender his person to its trappings. This becomes clear when we read about his decision to retire: “I prayed for light. I spoke with friends. I of course consulted my provincial, and I had a number of conversions with my superior at Georgetown.” Then,

continues John, “I resigned my position at the university and on June 12, 2020, I moved to our Jesuit retirement community in Baltimore.” He remained persistently open to what he believed was God’s will for him now. His very last message to me, which was to tell me that he had not much time to live, was concluded by the optimistic words at the beginning of Psalm 106: “Bless the Lord, for he is good. His love endures forever.” How you will delight the angels, John! May you rest in God’s peace.

Festo Mkenda, S.J.
Archivum Romanum Societatis Iesu (ARSI).

UN HOMMAGE

**« O'Malley, Il mérite bien le ciel après
autant d'âmes qu'il a formées ...»**

John O'Malley fut un véritable professeur chercheur dans l'histoire de l'Église et de la Compagnie de Jésus. Il a donné à plus d'un jésuite le goût de l'histoire de la Compagnie de Jésus. J'ai fait deux travaux pratiques avec lui lors de mes études à Weston School of Theology. Le premier travail portait sur la première mission des jésuites dans le royaume Kongo à l'époque de saint Ignace. Il a été impressionné d'apprendre que non seulement les jésuites sont allés en Afrique du vivant de saint Ignace mais aussi que ce dernier s'est porté volontaire pour la mission d'Éthiopie si aucun autre jésuite ne l'acceptait. Le deuxième travail a porté sur l'humilité chez saint François d'Assise et chez saint Ignace de Loyola. Il n'a pas été heureux que je n'aie pas trouvé l'origine des trois degrés d'humilité. En effet, l'Internet n'existait pas. Je l'ai accompagné une fois quand il présentait son livre *THE FIRST JESUITS* pour lequel il a reçu plusieurs prix. Il m'a révélé qu'au départ, il voulait écrire sur NADAL. Au cours de la recherche, l'idée lui est venue d'élargir la publication sur les premiers jésuites. Son humilité scientifique impressionnait tous les étudiants. Il y avait comme un contraste entre les publications que l'on trouvait dans les rayons de la bibliothèque et la personne de leur auteur, John O'Malley.

Il avait une grande patience et un grand sens d'écoute des opinions des étudiants. Quand un étudiant intervenait, il étirait ses lèvres et bougeait sa tête pour l'encourager à dire davantage.

Grand cuisinier, il m'a fait inviter dans sa petite équipe de vie pour déguster son plat de la soirée. A table, je n'arrêtais pas de le fixer avec admiration en me représentant que ce grand repas ait été préparé par ce professeur de grande renommée. Il mérite bien le ciel après autant d'âmes qu'il a formées et initiées à la recherche. *Requiescat In Pacem.*

**Par Père Augustin Kalubi Nsukami, SJ
Communauté jésuite, Boboto
Kinshasa- Gombe**

« MÉMOIRES »

A Jesuit Life worthy Celebrating!

A Historian's Craft: The experience of John William O'Malley, SJ

Past historical figures are not here to tell us why their questions mattered when they lived, much less to respond to new questions from our own time. Exploiting their absence, irresponsible scholarship can easily dismiss the past as inane in its time and useless in our own. In his most recent book entitled *The Education of a Historian: A Strange and Wonderful Story*,^[1] American Jesuit historian John W. O'Malley makes it clear



that such a conclusion should not be drawn from history. In his view, the good historian helps us understand why and how the past makes sense on its own terms.

Coming from O'Malley, that lesson is given to us by one of the most outstanding historians of our time. For many the mention of John O'Malley will bring to mind his most popular 1993 title, *The First Jesuits*,^[2] which has been translated into 12 languages, or his 2008 book, *What Happened at Vatican II*.^[3] Published just in time for the 50th anniversary of the announcement of the Council by Pope Saint John XXIII, the latter book captured global attention.

With 12 monographs to his name, four of them with field-changing impact and several more award-winning, O'Malley occupies a slot in the ranking of scholars for which few can contest. Yet, he is quick to remind us that “historians are not disembodied spirits.” So as not to be taken for a giant and descendant of the gods, he wrote *The Education of a Historian* as a testament to us, a witness to his grounding in humility. The book is, as he describes it, “the story of how a young man of modest background from a small town in Ohio achieved international eminence as a historian of the religious culture of modern Europe” (p. 2).

A principle that has guided O'Malley's writing over the years is that, if he really understood a problem, he could explain it to an intelligent ten-year-old. “If I

could not do that, I was shooting around the problem rather than hitting the bullseye,” he affirms in this latest book. Reading this claim of his made me think about some of his other writings. I immediately recalled his *Vatican I*.^[4] To my generation of Africans, Vatican II (1962-65) offered the possibility of becoming Catholic without having to renounce our Africanness. The terms “pre-Vatican” and “Vatican I” became derogatory even though we had no clue what Vatican I (1869-70) was all about. In theology we only learnt phrases and, occasionally, sentences that were taken from secondary sources for purposes of negative criticism. For me, it was not until I read O'Malley's *Vatican I* that I learnt something about the council's context and contents. In his usual simple and accessible style, he made “pre-Vatican” characters human and their questions serious.

In *The Education of a Historian*, O'Malley tells us how a historian achieves that level of clarity. Written for a broad audience, the book is accessible to anyone who can read (for now) English. Moreover, three kinds of readers will feel directly addressed by the book: the historian, the Christian and the Jesuit.

« Through practice the historian acquires experience and devises new tools that are continually added to the historian's toolbox. *The Education of a Historian* allows us to look inside O'Malley's toolbox. »

Historical craft

For O'Malley, the historian's profession is essentially a craft. Through training the historian acquires basic skills. Through practice the historian acquires experience and devises new tools that are continually added to the historian's toolbox. *The Education of a Historian* allows us to look inside O'Malley's toolbox. It is hard to imagine a historian, master or apprentice, who would not want to discover the tools this successful craftsman has employed over the years.

I will highlight only four tools, by no means exhausting what is to be found in the book. The first, simple, yet indispensable tool is a clear mission. O'Malley describes his mission as “to help us understand where we came from – to help us understand how we got to be who we are, what we

are, where we are, and thus help us deal with the reality in which we live” (p. 153). In pursuing the mission, he writes, the historian makes “the memory of our corporate past operative in our lives.” That task is not easy, not least because “a fully comprehensive understanding of [that corporate past] is impossible for us mortals.” As most historians would agree, “even sometimes seemingly simple events prove, upon examination, far more complex than they at first appeared” (pp. 174-75). This simple admission of being limited calls for significant humility on the part of the historian and, indeed, of all of us. O’Malley through his accessible style informs readers about complex matters, so that they do not dismiss with carefree abandon important events such as Vatican I.

When well understood, the historian’s mission invests power in its practitioner, so I propose the historian’s power as the second tool. The products the historian makes shape society, both past and present. People who would never go to the archives on their own initiative will view the past from the historian’s perspective. And, by virtue of their vision of the past, their understanding of the present will also change. We study history because “the past is about the present, and the present is about the past,” says O’Malley. Moreover, the past “serves as our corporate

« The historian bears a burden of accountability, not only to us in the present but also to those in the past. Just as the good historian would not seek to ruin other people’s myths for fun, the good historian would not manipulate the past to shape a narrative to suit present partisan considerations. »

memory, and memory is what constitutes identity” (p. 2). In that sense, getting the past right is not an option we can choose to ignore, and the historian’s craft is one we cannot do without.

O’Malley speaks about the “terrorizing” power of historical knowledge, which can destroy “myths upon which people had built their lives” (p. 39). On this he advocates a line of thought held by several prominent scholars who highlight the sometimes carefully crafted falsehoods that shape societal values. In his 1983 book *Imagined Communities*,^[5] for example, British historian and political scientist Benedict Anderson (1936-2015) observes that the whitewashing of past tragedies is a device commonly used in the modern construction of national genealogies. Such genealogies engender a kind of “national egoism” – to use British

humanist Sir Victor Gollancz’ enviable phrase^[6] – which in turn justifies exclusion and can lead to impoverishment, war and genocide.

By exposing the real meaning of the past, the historian threatens those who enjoy privilege because of skewed genealogies as well as liberating those who are held captive by means of falsified histories. In a recent book entitled *Reimagining Human Rights*,^[7] American Jesuit ethicist William R. O’Neill links success in advancing human rights to our ability to expose false narratives like those that bred and sustained apartheid in South Africa, genocide in Rwanda, and racial segregation in the United States of America. From this line of thought, it becomes obvious that an essential part of making the present better is getting the past right.

We also learn from O’Malley that power demands accountability, so I propose accountability as the third tool. The power wielded by the historian compels that historian to be careful about the product he or she brings to the public. The historian bears a burden of accountability, not only to us in the present but also to those in the past. Just as the good historian would not seek to ruin other people’s myths for fun, the good historian would not manipulate the past to shape a narrative to suit present partisan considerations. O’Malley contends that sectarian apologies are not products of good history. Rather, in history, the past makes sense on its own terms. This is a methodological lesson O’Malley learnt early on in his historical career. He describes it as a breakthrough at some point during his doctoral research on Giles of Viterbo (1472-1532), an Augustinian friar, a cardinal, and a Renaissance humanist and theologian. “I was trying to make Giles, a sixteenth-century thinker, answer my twentieth-century questions,” says O’Malley, indicating that the more he pursued that approach the more frustrating the exercise became. “I needed to make a radical shift: I needed to climb into his mind and learn what his questions were” (p. 73). Once that methodological shift was made, Giles made sense to O’Malley on Giles’s terms. In turn, by remaining faithful to Giles’s context and content, O’Malley became accountable to Giles.

As part of the historian’s accountability to the past, O’Malley further emphasizes the “necessity of tempering suspicion with compassion in interpreting the motivation of historical personages.” This is not just because comprehensive knowledge of everything

is impossible and past personages cannot defend themselves now, but also because the present has exposed us to facts entirely unknown to those who came before us. O'Malley counsels the good historian to pursue "a judicious balance between a hermeneutic of suspicion and a hermeneutic of compassion" (pp. 50, 132).

The mission, power and responsibility of a historian might make the historian's craft intimidating. Yet *The Education of a Historian* is an account of one who found the craft both enjoyable and satisfying. It is O'Malley's conclusion that, when one has faithfully and responsibly carried out the historian's mission, the process yields "understandings of the past that are sufficient for us" (p. 176). Note that he does not say the historian has the last possible word on any one subject, not even on an individual like Giles of Viterbo. O'Malley ends his account by opening wide the possibility of continuous learning, which involves building upon or correcting what one has already achieved, whether by oneself or by others.

Throughout the book he provides ample instances of how his historical career benefited from the research and expertise of others. Moreover, he shows how his craftsmanship developed, every time becoming easier as he acquired new skills and examined new materials. An "ongoing series of insights" gave him "an ever deeper understanding of the historian's craft" (p. 1). Jokingly he writes, "It is easy to write a book when you are plagiarizing yourself," but then hastens to explain that his previous books gave him a clear idea of the point he wanted to make in each chapter of a new book he was writing. "Nothing speeds an author along more swiftly than that" (p. 168).

We might therefore consider as the fourth tool an observation O'Malley makes at the very end of his book: "The historical profession is self-correcting." This is a refreshing proposition, an important item in the historian's toolbox, which should dispel any sense of intimidation or competition. "Historians review and revise one another's work, which means lacunae are filled and errors corrected," says O'Malley. The task of seeking meaning from the past is, in this sense, shared by all good historians. And, even though the "understanding of the past that emerges from the process may [still] not grasp the full import of what happened, [...] it nonetheless grasps it sufficiently to be the understanding we need of where we are and how we got there" (p. 176).

History as an anchor for faith

So much for lessons in historical method, which are focused on the historian. *The Education of a Historian* also offers lessons in what good history does for us all. As we read the book, we get a sense of an author who is relaxed in the present and optimistic about the future because he knows the past. This remains true even when he narrates earth-shaking crises that unfolded right before him. O'Malley was in Florence during the great flood of 1966, in Detroit during the catastrophic riots of 1967, and in the Boston area "where he with shame and horror witnessed the emergence of the clerical sex-scandal there, the origin of a scandal that soon rocked the Catholic church." But he was also in Rome reworking his dissertation for publication during two of the sessions of Vatican II, and he was back there when Michelangelo's frescoes in the Sistine Chapel were being renovated in the 1980s (pp. 3-4).

« We read about O'Malley's decision to enter the Society of Jesus, about what that decision by an only child meant for his parents, and about his subsequent training as a Jesuit. »

The book is also O'Malley's generous sharing of himself with his readers, clearly detailing how his life came to be entwined with his historical profession. "Despite its specific focus," says he, "my book perforce reveals me, a human being dealing with the challenges of life, including recurring self-doubt" (p. 4). So, in the book we read about O'Malley's childhood, especially about his relationship with his parents as their only child, and with his extended family. We read about interactions in his immediate neighborhood and in school. We read about the death of O'Malley's mother and about his father's second marriage. We read about O'Malley's decision to enter the Society of Jesus, about what that decision by an only child meant for his parents, and about his subsequent training as a Jesuit. We read about the impact the Society of Jesus had on his career as a historian. As such, any reader who seeks to benefit from an account of another person's journey of life will find the book helpful. It is in that sense an edifying read, not because of any startling interventions or revelations experienced by its author, but because of its familiar ordinariness. The book leaves one with the impression that nearly anyone could become an O'Malley.

O'Malley's narrative gives his readers a view of him as he interacted with persons and events in his life, some

of them small and others big, some trivial and others serious, and how each played a role in making him the person he describes in the book. His love for gelato inclined him to studying Italian history rather than German, for example, and a crisis in the Society of Jesus in the 1970s and 1980s made him refocus his research on the Jesuits. No matter how it presented itself to him, the present became a window he could use to view the past. As we read his story, we can almost hear him insisting with us that, if we are to understand the past, we better take our present seriously.

Finding God in all things

Although O'Malley says the book is not about his relationship with God, it turns out to be an account of how he found God in nearly everything around him. The concept of finding God in everything comes from St. Ignatius of Loyola, the founder of the Jesuits. In its most simplified sense, the concept refers to God's faithful presence to us in whatever circumstances we find ourselves. Some circumstances come as pure chance or situations we would have never chosen to be in. Yet, even in these, God reveals God's self. This theme cuts across O'Malley's narrative as we hear him tell us "how chance encounters changed [his] life and scholarship and sometimes changed them substantially" (p. 3). He recounts several such occurrences, which opened doors to significant achievements.

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Autobiographical as all memoirs are, *The Education of a Historian* is obviously subjective. But this is also true in a positive sense about much of what O'Malley writes. Playing an active role in the history he produces is what makes him an accountable historian. The notion of objectivity, which sometimes is overemphasized in scholarship, is here tempered with personal accountability. No matter how much we try, no one can extract oneself from oneself in order to treat a subject like a disembodied spirit. O'Malley shares the details of his life with us because he believes that "every understanding that a historian has of the past is colored by the historian's own personality, prejudices, and experiences" (p. 175).

While this admission allows him to take justified pride in what he has achieved, it also makes him profoundly humble. His is never the only view, much less the final view, on anything. On the basis of his findings he could say with a sense of proud confidence: "I knew what I knew and knew that I knew." On the same basis he could also say: "Knowing what I knew made me aware of how limited the scope of that knowledge was and thus made me painfully aware of the vastness of what I did not know" (p. 77). From the same source he received lessons both in justified pride and in humility.

As was mentioned earlier, other readers who will feel directly addressed by O'Malley are Jesuits. In fact, this category could be expanded to include all religious men and women, especially those in the Ignatian spirituality family. In former times, novices and young Jesuits in training were treated to selections from *Lettres édifiantes et curieuses* (Edifying and Curious Letters), usually missionary accounts of great and miraculous occurrences in far-off lands. We need not mourn the passing of this genre since it probably would not edify many a contemporary novice. Yet, there remains room for learning through someone else's story, especially from one further ahead in religious life. The ordinariness of O'Malley's account strikes me as a genre that might just fill the gap.

The day I received my copy of *The Education of a Historian* I also received an email from a young Jesuit in Abidjan, Côte d'Ivoire, who shared his passion for history. Because of that passion, he found himself grappling with serious questions. "I honestly do not know where to start and how to engage with the discipline," he said, then added, "I am trying to understand how this interest could be serviceable to the Society of Jesus." I cannot think of a better gift to send to this young Jesuit than O'Malley's book. And there could be several others like him out there.

The book will also speak to Jesuits and other religious in a more general way. Many will be interested to learn how O'Malley conducted himself when, after doctoral studies, he was assigned to a ministry without any prior consultation. In fact, from his account, few of the services he rendered appear to have originated from his own suggestions.

His soul is revealed by these simple words: “In my Jesuit life, the habit of daily meditation I learned as a novice at Milford is even more important to me. It has daily nourished me and centered me, no matter how dark things might have seemed at any given moment. It has enabled me to deal even with the darkness I found within myself. That is why I cherish those thirty to sixty minutes of prayer every morning and make sure that nothing in my schedule interferes with them” (pp. 173-74).

Conclusions

Finally, there is a special message for seniors too, especially those who find retirement hard. We are probably familiar with the statement “pray as if everything depended on God; work as if everything depended on you,” which is often attributed to St. Augustine of Hippo and sometimes to St. Ignatius of Loyola. Scholars have argued that the injunction is actually misunderstood. A correct interpretation of Ignatian spirituality would lead one to work as if everything depended on God and pray as if everything depended on oneself. The difference is subtle but critical.

“The usual version [...] easily leads to an implicit worldview in which there are two spheres of activity,” argues William A. Barry, SJ: “our ordinary world that goes on as though God had nothing to do with it, and a supernatural world where God acts and from which God occasionally intervenes in our ordinary world.” According to Barry, when we pray as if everything depended on us and work as if everything depended on God, a completely different spiritual attitude guides our lives: “I give myself wholeheartedly to whatever enterprise I am assigned and do everything I can to make a success of my work. But I do not so wed myself to that enterprise that I am totally identified by work or my place there or the people with whom I work. My identity comes primarily from my relationship with God acting with purpose in and through me. Thus, if the enterprise fails, or if I am assigned to another work, or if I am no longer capable of carrying on the enterprise because of failing health, I am not destroyed and can, like Ignatius, but perhaps not so easily, recover my equilibrium through prayer.”^[8]

The Education of a Historian reveals John W. O’Malley the person. It shows that the author never showed

himself to the historian’s craft as to surrender himself to its trappings. This becomes abundantly clear when we read about his decision to retire: “I prayed for light. I spoke with friends. I of course consulted my provincial, and I had a number of conversations with my superior at Georgetown.” Then, “I resigned my position at the university and on June 12, 2020, I moved to our Jesuit retirement community in Baltimore” (p. 171).

After such concluding words from the author himself, all I need to add is that it takes someone of O’Malley’s caliber to achieve so much in less than 200 pages.

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[1] J. W. O’Malley, *The Education of a Historian: A Strange and Wonderful Story*, Philadelphia, Saint Joseph’s University Press, 2021.

[2] J. W. O’Malley, *The First Jesuits*, Cambridge, MA, Harvard University Press, 1993.

[3] J. W. O’Malley, *What Happened at Vatican II*, Cambridge, MA, Harvard University Press, 2008.

[4] J. W. O’Malley, *Vatican I: The Council and the Making of the Ultramontane Church*, Cambridge, MA, Harvard University Press, 2018.

[5] See B. Anderson, *Imagined Communities: Reflections on The Origin and Spread of Nationalism*, London, Verso, 1983.

[6] See V. Gollancz, *My Dear Timothy: An Autobiographical Letter to his Grandson*, London, Camelot, 1952, 292.

[7] See W. R. O’Neill, *Reimagining Human Rights: Religion and the Common Good*, Washington, DC, Georgetown University Press, 2021.

[8] W. A. Barry, “Jesuit Spirituality for the Whole Life”, *Studies in the Spirituality of Jesuits* 31 (2003/1) 14 and 26.

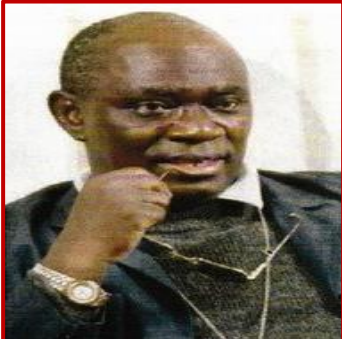
Source: Festo Mkenda, SJ,
Academic Director of the *Archivum Romanum Societatis Iesu* (ARSI).

La Civiltà Cattolica <https://www.laciviltacattolica.com/a-historians-craft-the-experience-of-john-w-omalley/amp/>

« MEMOIRES »

Mgr Ernest Kombo, SJ (Congo, 1941-2008)

Le premier jésuite originaire de la République du Congo et évêque d'Owando, Mgr Ernest Kombo s'éteignait le 22 octobre 2008 à Paris (France) à l'âge de 67 ans. Grande figure de l'Eglise



Source : Anicet N'TEBA MBENGI, SJ. (Collection)

du Congo, il a aussi marqué l'histoire politique congolaise, à la suite de son élection en mars 1991 comme président du présidium de la Conférence nationale, puis du Conseil supérieur de la République du Congo en juin de la même année.

Mgr Kombo figure parmi les 4 haut-prélats¹ du continent africain qui ont accompagné les transitions politiques dans leurs pays au début des années 1990.

Fils de Ernest Kombo et de Antoinette Biyela, Mgr KOMBO est né le 27 mars 1941 à Pointe-Noire (République du Congo). Il est le 5^{ème} garçon d'une fratrie de huit enfants. Il grandit entre Boko-Mangembo (Congo Belge, actuelle République Démocratique du Congo) et Mindouli (République du Congo) où il fit ses études primaires. Après ses études secondaires à Nsanga Mvimba, Kingoma et Voka, il fut reçu au petit séminaire St Paul de Mbamou où il obtint son baccalauréat.

En 1965, il entra pour une courte durée au grand séminaire Libermann de Brazzaville. La même année, il sera admis au noviciat jésuite à Aix-en-Provence (France) où il prononcera ses premiers vœux le 2 janvier 1968. Il est alors le premier congolais à entrer dans la Compagnie de Jésus. Bien après, il entamera une série d'études philosophique, théologique et d'économie successivement à Chantilly (1967-69), à Lyon (1971-1973) et à Paris (1974-1976). Entre ses

études de philosophie et de théologie, il fit sa régence au collège Libermann à Douala-Cameroun (1969 à 1971).

Le 8 juillet 1973, il est ordonné prêtre, en la Basilique Sainte Anne du Congo, marquant la première ordination du cardinalat d'Émile BIAYENDA (1927-1977)². Il intègre définitivement la Compagnie de Jésus le 23 novembre 1980.

« Fils de Ernest Kombo et de Antoinette Biyela, Mgr KOMBO est né le 27 mars 1941 à Pointe-Noire (République du Congo). Il est le 5^{ème} garçon d'une fratrie de huit enfants. »

Mission (charge) pastorale

En août 1976, le père Ernest Kombo est nommé vicaire à la paroisse Saint-Esprit de Moungali à Brazzaville³ puis, en octobre 1981, Curé de la Basilique Sainte Anne du Congo. Rappelons que de

1976 à 1983, il a travaillé comme fonctionnaire d'Etat au Centre National de Gestion (CENAGES) à Brazzaville où il s'occupa de la gestion des ressources humaines. Au niveau de l'archidiocèse, le futur évêque d'Owando reçut la mission d'accompagner le Renouveau Charismatique Catholique (EPV).

Le 6 décembre 1983, il est nommé, par le pape Jean-Paul II, premier évêque du diocèse de Nkayi (diocèse qui venait d'être érigé par la scission de Pointe-Noire). Il sera sacré évêque à Rome (en la solennité de l'Épiphanie), le 6 janvier 1984. Le 25 mars de la même année, il sera également nommé administrateur apostolique du diocèse de Pointe-Noire. Le 19 juillet 1990, il sera nommé évêque titulaire du diocèse d'Owando jusqu'à sa mort.

¹ A l'instar de Mgr Isidore de Souza (Bénin) ; Mgr Basile Mvé Engone (Gabon) ; Mgr Laurent Monsengwo Pasinya (RDC) ; Mgr Ernest Kombo, a assumé la lourde tâche de conduire la transition qui s'annonçait délicate.

² Le Cardinal Emile Biayenda est le deuxième archevêque congolais de Brazzaville après Mgr Théophile Mbemba. Il est créé Cardinal, par le pape Paul VI le 5 mars 1973 et est assassiné en mars 1977 (il n'avait que 50 ans).

³ Jean-Roger, Ndombi, *Les premières années des jésuites au Congo-Brazzaville 1978-2008* (Douala : Editions Veritas, 2021), 24.

Par ailleurs, au sein de la Conférence Épiscopale du Congo (CEC) (qu'il présida de 2003 à 2006), Mgr Kombo s'occupera tour à tour de la Vie Consacrée, de la Commission de Développement et des Œuvres Sociales (CARITAS CONGO), de la Commission Épiscopale de l'Enfance et de la Jeunesse ainsi que des Moyens de Communication Sociale.

L'évêque et la politique

Au moment de la transition démocratique de 1991 à 1992, Mgr Kombo, alors évêque d'Owando, est élu président du présidium de la Conférence nationale souveraine (CNS) le 13 mars 1991, puis président du Conseil supérieur (le Parlement de Transition remplaçant l'Assemblée nationale populaire) de la République du Congo, le 6 juin 1991. Il fut donc choisi, avec l'approbation de Rome, pour diriger pendant une année la période intérimaire conduisant le Congo vers les premières élections démocratiques pluralistes élevant Pascal Lissouba (1931-2020) à la présidence en juillet 1992. Depuis lors, M^{gr} Kombo est resté une figure de référence dans le domaine de la politique congolaise. Il défendait l'héritage de la Conférence nationale. Par son franc-parler, il ne cessait de rappeler aux hommes politiques les engagements pris lors de la Conférence nationale et dénonçait les difficultés socio-économiques auxquelles la population de son pays, pourtant riche en pétrole, restait confrontée. Ses nombreuses lettres pastorales témoignent à la fois la déception, l'amertume, la douleur d'un prélat qui avait, de bonne foi, cru que les hommes politiques congolais avaient « lavé leur cœur » en même temps que leurs mains, au sortir de la conférence nationale, et qu'ils allaient renoncer enfin à tuer, à mentir et à voler »⁴.

«Mgr Ernest Kombo était connu comme étant très dynamique, un évêque exceptionnel et très charismatique, grand serviteur de l'Eglise et de la société congolaise ayant conduit son pays dans le chemin de la démocratie...»

Père Fondateur des Frères et Sœurs servantes de Cana

Mgr Ernest Kombo était connu comme étant très dynamique, un évêque exceptionnel et très charismatique, grand serviteur de l'Eglise et de la société congolaise ayant conduit son pays dans le chemin de la démocratie. Il a aussi été ce serviteur de Dieu qui a consacré toute sa vie dans l'Eglise du Congo à la formation à la vie religieuse. En effet, il fonda une communauté de vie religieuse de branche masculine et féminine, à savoir : les Frères Serviteurs de Cana qui fusionnera plus tard avec une autre congrégation fondée par le jésuite de la RDC, le P. Nzuzi Bibaki ; et, les Sœurs Servantes de Cana (fondée en 1990), œuvrant actuellement dans l'archidiocèse de Brazzaville.

Contexte de son décès (maladie, derniers témoignages)

Atteint d'un cancer d'estomac, et après avoir suivi les soins médicaux appropriés, Mgr Kombo rendu l'âme le 22 octobre 2008 à l'hôpital du Val-de-Grâce (France). En bon fils de Saint Ignace, et suivant les prescriptions de la Partie IV des Constitutions de la Compagnie de Jésus, l'on peut affirmer que Mgr Kombo a « servi et glorifié Dieu dans sa maladie. Il a aussi édifié ses visiteurs par sa patience, son courage, sa foi, son espérance »⁵ et sa grande simplicité de vie. L'on retiendra, d'après le témoignage du jésuite congolais Raphael BAZEBIZONZA, que « la simplicité d'Ernest va à l'encontre de la culture contemporaine dans un Congo que séduisent l'accomplissement humain égoïcentrique, le luxe et la vie confortable ; dans un Congo qui applaudit au prestige, au pouvoir et à l'autosuffisance. Bien qu'ayant assumé la fonction de Président de la Conférence Nationale Souveraine, Mgr Kombo pouvait encore prendre un taxi vert pour aller à la rencontre du peuple. En sa qualité d'ancien Président du Conseil Supérieur de la République, Mgr Kombo

⁴ Franck Naya, « Le testament de Mgr Ernest Kombo » in <https://congo-story.skyrock.com/2124304625-Le-testament-de-Mgr-Kombo.html>

⁵ Cf. le témoignage du P. Yvon Christian ELENGA in *Nouvelles de la PAO*, n° 221 du 27 décembre 2008, p. 13.

s'abaissait pour aller laver son linge dans notre communauté saint Ignace de Brazzaville »⁶.

Après des vibrants hommages de la nation congolaise et de l'Église Catholique, il fut inhumé le 13 novembre 2022 à la Cathédrale Sacré-Cœur de Brazzaville.

Christian LUSAKUENO NTSOLANI, SJ
Hekima University College

⁶ Cf. le témoignage du P. Raphael BAZEBIZONZA in *Nouvelles de la PAO*, n° 221 du 27 décembre 2008, p. 14.

BIRTHDAYS & MEMORIES

October 1: Therese of the Child Jesus, virgin, and Doctor.

BB: Rambelason Martin (MDG); Mudekereza M. Adolphe (ACE).

DD: Rutta Narcisse (AOR/SAP); Baecher Aloys (SAP/BRS).

October 2: The Holy Guardian angels.

BB: Antonio Zandamela Micas A. (SAP); Gatarayiha Gaetan (RWB); Mankubu K. Modeste (ACE); Mboya Joseph T. Oburu (AOR); Mwema Felix K. (SAP); Momene Tanayo Brice (AOC).

DD: Eagan James (AOR/WIS).

October 3: St Francis Borgia, priest SJ

BB: Ingiyimbere Fidele (RWB); Kinhoum Epiphane (AOC); Rabeson S. Jocelyn (MDG); Rakotoarison Hilarion Raphael (MDG); Petrausch Joachim (SAP).

DD: Durand Marcel (AOC).

October 4: St Francis of Assisi.

BB: Allegbe Francois d'As (AOC); Bugeme Luheshe Xavier (ACE); Kazadi Tshikolu (ACE); MacGarry Brian (SAP); Obi Charles C. (ANW).

DD: Ferreira Anthony (SAP); Sauguinetti Anthony (SAP); Szopinski Theophile (SAP); Barrett George (SAP).

October 5: SS Faustina Kowalska, virgin and Bl. Francis Xavier Seelos.

BB: Duquenne Yves (ACE); Nghambenanye Evaristo (ACE); Lupupa Lastone R. (SAP); Silungwe S. Tiyowoyechi (SAP); Chisanga Dismas (SAP).

DD: Nasser James (SAP); Devlin Christopher (SAP); Byrne John (SAP); Muschalek Georg (SAP); Knockaert André (ACE/BSE).

October 6: St Bruno, priest and Bl. Marie-Rose Durocher, Virgin.

BB: Austin Michael (SAF); Ochieng Micheal Otieno (AOR); Razafimanhatratra Jeritiana (MDG); Maganga Humphrey R. (AOR).

DD: Lea John (SAP); Madden Francis (SAP); Van Der Straeten Etienne (ACE); Rebello Gerald (AOR).

October 7: Our Lady of the Rosary.

BB: Mushamuka Olivier (ACE); Onu Aghadi M. (ANW); Rasabotsy Remi (MDG); Cronin Richard (ANW); Lazarewicz John (SAP/PME); Froch Anthony (SAP); Olowo Deogratias (AOR).

October 8: Saturday Memorial of the Blessed Virgin Mary.

BB: Thuadi Ngoma (ACE).

DD: Tomazin Lawrence (SAP); Withnell Thomas (SAP).

October 9:

BB: Haven Louis (SAP); McPolin James (SAP/HIB); Joos Leon (ACE); Selenge Musimbi Kevin (ACE).

October 10:

BB: Andrianionmampiantra Mahaleo Eric (MDG); Chindio Pedro Tiago (SAP); D'Souza Anthony F. (AOR); Mbaya Molola Honoré (ACE); Jone Razao Agostinho Mirissone (SAP); Rodrigues Francis (AOR); Nwosu Chioma E. (ANW); Ssekyanzi Robert (AOR); Sawadogo Denis 2e Jumeau (AOC); Bolo Fabrice (ACE); Akakpo Selom Ghislain (AOC); Niyitegeka Don Remy (AOR); Ignabaye Souabe Ghislain (AOC); Ngueneloum Bruno (AOC).

DD: Furniss Joseph (SAP); Bokamba-BA-Ikali Jean-Marie (ACE).

October 11:

BB: Jacob Alphonse (RWB); Okebaram John C. (ANW); Founiapte Kap. Mathieu (AOC).

DD: Corboy Denys (SAP); Lepage Philippe (ACE); Urcola Garmendia Ignace (ACE/LOY).

October 12: Bl John Beyzym, priest SJ.

BB: Banaba Sambo Wilfried (AOC); Bundangandu T. Achille (ACE); Kabutta Josephat L. (AOR); Karerwa Bernard (RWB); Rwanekwe Abdon (RWB); Tombi Harris Cleaver (AOC); Kashemwa Mushangalusa Alphonse (ACE); Rainivelontsihoarana Mickael Pernod Haja (MDG); Bonifacio Zacarias Alfredo (SAP); Herculano Rafael Cosme (SAP).

DD: McHugh Nicholas (SAP); Hermans Robert (ACE).

October 13:

BB: Bansimba Kapita Bertrand (ACE); Chilufya Charles B. (SAP); Hoareau Rene (MDG); Minani B. Rigobert (ACE); Odhiambo Benedict O. (AOR).

DD: Presto Herbert (SAP); Farwell Christopher (SAP); Turine Maurice (ACE); Mumba Emmanuel (SAP).

October 14: St Callistus I, pope, and martyr.

BB: Attatsi Collins K. (ANW); Mbelo Manampy Jean Calixte (MDG); Rasolonjatovo Richard (MDG); Tito Jose Domingos J. (SAP).

October 15: October 15: St Teresa of Avila, virgin, and martyr.

BB: Pfahler Gerard (SAP); Loua Jean Helene (AOC).

October 16:

BB: Apili Oseyi Cornelius (ANW); Botosona Prosper Paul Rene (MDG); Ikeh Joseph C. (ANW); Rakotoarimanana H. Narindra Jeannot (MDG); Kamba Ngoy Jean Paul (ACE).

DD: Toppo Theodore (AOR/RAN); Mazurek Stephen (SAP/PMA); Rozee-Belle-Isle Guy (AOC); Ronchi Joseph (SAP); De Lomba Jose Alves (SAP); Hye de Crom Jacques (ACE); Mali Jules (ACE); Schoofs August (ACE).

October 17: St Ignatius of Antioch, Bishop, and martyr.

BB: Amanfo Moh Phillipe Valery (AOC); Rwodzi Nobert (SAP); Sorinye Peter (ANW).

DD: Meulder Edward de (SAP/RAN); Smyda Augustyn (SAP/PME); Ryan John (SAP); Hedley Joseph (SAP); Preglj Frank (SAP).

October 18: St Luke, Evangelist.

BB: Hayes Joseph (SAP); Lusala L. Nkuka Luc (ACE); Mota Francisco S. (SAP); Nakahosa K. Francois (ACE); N'sanda Munongo Herve (ACE); Rabemaharavo Simon (MDG); Wainaina Alexander M. (AOR); Losambe Gabriel (ACE).

DD: O'Connell Denis (SAP); Loubiere Laurent (SAP); Biermann William (SAP); Randolph Richard (SAP/BRI).

October 19: SS John de Brebeuf and Isaac Jogues SJ Priests and Companions, Martyrs, Paul of the Cross, priest.

BB: Heriniaina Fanomezantsoa Erick (MDG); Donfact Ts. Donatien (AOC); Fortunatus Emmanuel Aloyce (AOR).

DD: Onana Laurent (AOC).

October 20: SS Hedwig, religious and Mary Margaret Alacoque, virgin.

BB: Dlamini Godfrey (SAP); Kizza Charles (AOR); Munyoro Ignatious (SAP); Ndala Nseka Antoine (ACE); Simwinga Gerald (SAP).

DD: Daly Patrick (SAP); Clarke Francis (SAP); Kotzki Eric (SAP); Fishwick Oswald (SAP); Thomas William (SAP).

October 21: Bl. Diego Luis de San Vitores, priest, and St. Pedro Calungsod, martyrs SJ.

BB: Rasolo Cyrille (MDG); Roelandt Robert (ACE); Sumunyi Kalebo Eric (ACE).

October 22: St John Paul II, Pope. Saturday Memorial of the Blessed Virgin Mary.

BB: Gnanwe Mathieu (AOC); Cherif Norbert (AOC).

DD: Kowalik Anthony (SAP); Kombo Ernest (AOC); Frisch Guy (ACE); Kapita Octave (ACE); Steffens Karl (SAP).

October 23:

BB: Koffi N'guessan K. A. (AOC); Mayemba K. Bienvenu (ACE); Takoudjou D. Guy R. (AOC).

DD: Keller Hugo (SAP/CDA); Collingridge Edmund (SAP); Shackles Charles (SAP); Chichester Aston (SAP); Goncalves Luis Abilio (SAP); Delhaze Robert (ACE).

October 24: St. Anthony Mary Claret, Bishop.

BB: De L'Arbre André (ACE); Mapunda Amon Christopher (AOC).

DD: Verbraeken Gerard (ACE); Yverneau Andre (MDG/GAL).

October 25:

BB: Domfang Martin-Claude (AOC); Mkoba Martin (AOR); Musekiwa Paul Peter (SAP); Xavier Carlos Protasio (SAP); Zabala Xavier (ACE).

DD: Kouladoumngue Aristide (AOC); Rodrigues Manuel (SAP); Loves Henri (ACE).

October 26:

BB: Orji Chukwuemeka E. (ANW); Konteche Tchiha Hassel Frank (AOC); Irengé Masirika Ignace (ACE).

DD: Leahy Maurice (SAP); Perrodin Innocent (SAP); De Matos Jose (SAP).

October 27:

BB: Bitoumbi Bial Moise H. (AOC); Di Gennaro Giovanni (MDG); Onyango Vincent (AOR); Takong Tamdjo Narcisse (AOC); Etim Emmanuel (ANW).

DD: Siemienski Stanislaus (SAP/PME); Tomaka Francis (SAP/PME); Dowling Joseph (SAP); Barbra Anthony (SAP); Agostinho Manuel de Oliveira (SAP); Elens Jean (ACE).

October 28: SS Simon and Jude, Apostles.

BB: Drasiga Simon (AOR); Matusse Candido Americo (SAP); Bouda Paul Marie (AOC); Mugisha Wilbroad (AOR).

DD: Besanceney Paul (AOR/CDT); Kearns Lawrence (SAP/HIB); Sharke Brian (SAP); Bridge **WaOctoblter** (SAP).

October 29: Saturday Memorial of the Blessed Virgin Mary.

BB: Andrianarivo Lucien Ricco (MDG); Chilinda Charles M. (SAP); Da Silva Ricardo (SAF); Kitambala Nz. Narcisse (ACE); Kyalo Micheal K. (AOR).

DD: Carroll Demis (SAP); Rodenbueher Stephen (SAP/HUN); Daignault Cahrls (SAP); Cogger James (SAP); Munzihirwa Mwene Ngabo Christophe (ACE).

October 30:

BB: Kondrat Bronislaus (SAP); Ralaiarinosy Nirina Harivelo Auguste (MDG); Rasolofonantenaina Lalatina Jean Sylvain (MDG); Mumba Emmanuel (SAP); Ralaifeno Faratanjona Andrianilana Jean Laurent (MDG); Malongo Duvinat H. (AOC).

DD: Chisempere Joakim (SAP); Moreira Silvio (SAP); De Deus Kamtedza Joao (SAP0; Markey Julien (ACE); D'Souza Trevor (AOR).

October 31: St Alphonsus Rodriquez, Religious SJ.

BB: Geoghegan Anthony (SAP); Nduwayo Fleury (RWB); Msaki Rovelt Joachim (AOR).

DD: Ndolo Muwawa Marc (ACE).

Célébration de 70 ans de vie religieuse !

le P. André Bouillot de la Région Rwanda-Burundi



Le père André Bouillot avec d'autres compagnons de la région Rwanda-Burundi.

RECENT PUBLICATION



Chers frères et sœurs,
Chers compagnons, chers professeurs, chers étudiants,
Chers membres de la Fraternité Mgr Christophe Munzihirwa,
Chers bienfaiteurs et amis du Serviteur de Dieu Mgr Christophe Munzihirwa,

Que la paix du Christ soit avec vous !

Nous avons une bonne nouvelle à vous annoncer. Notre joie est immense de partager, avec vous, cette grande nouvelle : la publication ce matin des

Actes du Symposium à l'occasion du 25^{ème} anniversaire de l'assassinat de Mgr Christophe Munzihirwa S.J. - Prophète et martyr

Le travail de rédaction de ces Actes a été une belle aventure, pleine de rencontres et d'agréables surprises. Quelle joie d'avoir travaillé ensemble durant 12 mois pour atteindre ce résultat mémorable ! Nous nous en félicitons et rendons grâce à Dieu qui a rendu possible cette belle collaboration. Nos remerciements sont immenses, car ils incarnent la nature profondément participative de la publication de cet ouvrage.

Ainsi, nous tenons à remercier toutes les personnes qui nous ont aidé de diverses manières : votre soutien et vos encouragements fraternels nous ont été d'un grand réconfort. De façon particulière, nous exprimons notre profonde gratitude envers les autorités de l'Université Catholique de Bukavu (U.C.B.) qui ont co-financé cette publication. Nous devons une fière chandelle au père Robert Burhama SJ, pour son précieux travail de conception typographique (formatage et design).

Ces Actes sont précieux pour ceux et celles qui désirent approfondir la pensée et la spiritualité du Serviteur de Dieu Mgr Christophe Munzihirwa. Vous ne serez pas déçus de découvrir, à travers ce bel ouvrage, les caractéristiques humaines et spirituelles du Serviteur de Dieu congolais, analysées, décrites et présentées par des évêques, par ses compagnons jésuites ainsi que par des prêtres diocésains ; par des laïcs, hommes et femmes habités par l'*«esprit Munzihirwa»* selon les mots de Mgr Sébastien Muyengo, c'est-à-dire par l'esprit de force intérieure et d'audace prophétique, esprit de sagesse et du sens de l'honneur, de la résilience, d'excellence.

Lisez et faites lire les *Actes du Symposium Mgr Christophe Munzihirwa S.J.* Ce document riche et profond vous rendra plus ardents et plus fervents à servir Dieu et nos frères et sœurs, jusqu'au sacrifice suprême à l'instar du Serviteur de Dieu Mgr Christophe Munzihirwa S.J. pour la plus grande gloire de Dieu et le salut des âmes.

Père Anicet N'TEBA MBENGI, S.J.

Coordonnateur du Comité scientifique du Symposium sur le Serviteur de Dieu Mgr Christophe Munzihirwa, SJ
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