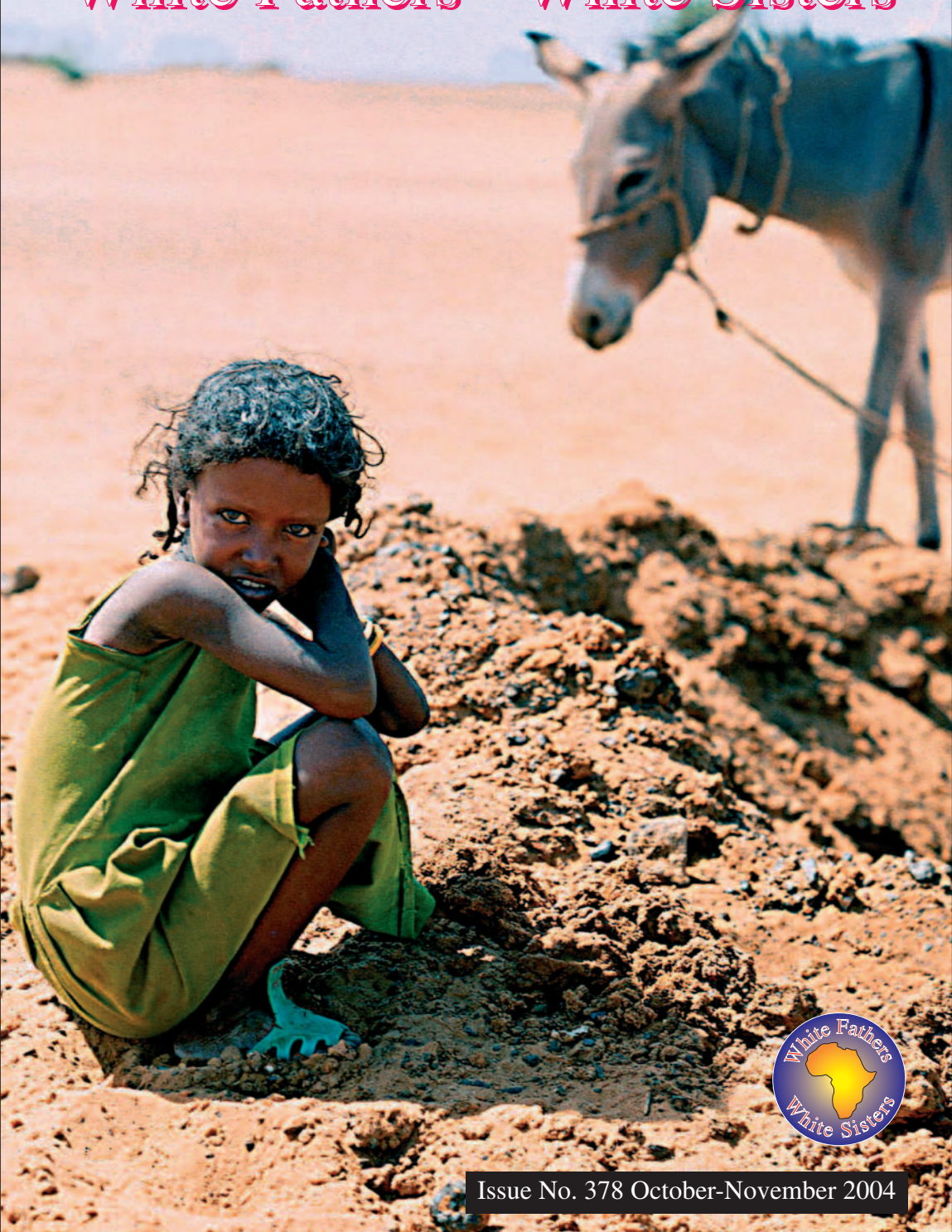


White Fathers - White Sisters



Issue No. 378 October-November 2004

Editor, Illustrations and Lay-out: Bill Turnbull W.F.

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Photograph Credits & Captions

White Fathers - pages 23, 24, & 31.
White Sisters - pages 19, 20, 21, 22, 26, 27, & 28.
M-Af-Namur - pages 1, 7, 9, 11, 13, 15, & 25.
Front Cover: part of the struggle for survival in the Sudan is for water, such as here digging in a wadi.
Back Cover: statue of St. Anthony, the White Fathers, Sutton Coldfield.

EDITORIAL

For many years the Sudan has been in the world news for different reasons. While the peace agreements were being signed, in June this year, to end the war in southern Sudan the conflict in Darfur still continued. In **The Darfur Conflict - The Sudan** we look at the causes of today's situation. **Notes on the Catholic Church in The Sudan** give some background to the Catholic Church. Darfur and southern Sudan are terrible situations, but it should be remembered that even in Khartoum Archdiocese there are 2,500,000 displaced people - 1,500,000 around the Capital alone. **Rescue the Future of Sudan** reflects the old situation as well as the present.

In the articles **Working with Women in the Congo**, **Our Twenty-five Years in Chad**, and **Dressmaking at Kigali, Rwanda** we see the work that is carried out by the White Sisters in various parts of Africa.

Finally, in **New White Fathers General Council** we see the five White Fathers who became the new leaders of the Society. With your support they will continue the work which was started over a hundred years ago. In this line we thank you for your donations to the Provincial's Christmas Appeal that is in this issue.

As this is the last issue of the year which carries text, everyone concerned with the magazine would like to wish you a happy Christmas and a peaceful New Year.

Calendar Note: there is a mistake in this year's Calendar. **Mission Sunday** is marked as being the 17th. October. It should be the **24th. October**. We are sorry for any inconvenience caused by this.

CHANGE OF ADDRESS

We would like to apologise for problems caused when people write with a change of address. Due to the print schedule it is often not possible for the alterations to take effect with the next issue. The dates for receiving address changes are similar to those for names to be included in the Obituary List on page 31.

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**To Help Our Missionary Work
 Please Remember Us In Your Will**

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

White Fathers

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

White Fathers' Registered Charity No. 233302

White Sisters

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

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The Darfur Conflict - The Sudan

By Fr. Bill Turnbull W.F.

The government of Sudan is responsible for “ethnic cleansing” and crimes against humanity in **Darfur**, one of the world’s poorest and most inaccessible regions, on Sudan’s western border with Chad. The Sudanese government and the Arab “**Janjaweed**” militias it arms and supports have committed numerous attacks on the civilian populations of the African **Fur**, **Masalit** and **Zaghawa** ethnic groups. Government forces oversaw and directly participated in massacres, summary executions of civilians - including women and children - burnings of towns and villages, and the forcible depopulation of wide swathes of land long inhabited by the **Fur**, **Masalit** and **Zaghawa**. The **Janjaweed** militias, Muslim like the African groups they attack, have destroyed mosques, killed Muslim religious leaders, and desecrated Qorans belonging to their enemies.

The government and its **Janjaweed** allies have killed thousands of **Fur**, **Masalit**, and **Zaghawa** - often in cold blood, raped women, and destroyed villages, food stocks and other supplies essential to the civilian population. They have driven more than one million civilians, mostly farmers, into camps and settlements in **Darfur** where they live on the very edge of survival, hostage to **Janjaweed** abuses. More than 110,000 others have fled to neighbouring Chad but the vast majority of war victims remain trapped in **Darfur**. [01]

The two paragraphs above summarise the horrific situation found in **Darfur**, Sudan. The atrocities committed have been graphically reported in the world’s media since the situation worsened in February, 2003. In the pages below we take a look at what is happening in **Darfur**, how it has developed, and the problems facing its inhabitants.

DARFUR AND ITS PEOPLES

Greater Darfur is the largest region in Sudan. It is one-fifth of the country covering an area of 197,203 sq.mls. (510,888 sq.kms.) and with a population of about six million, roughly 20% of Sudan’s population (1993 census). Over one million people have been affected by the conflict, and it is estimated that between 600,000 and 700,000 alone have been internally displaced (**IDP**). **Darfur** lies in the northwest of the country bordering with Chad to the west, Libya to the

northwest, and the Central African Republic to the southwest. The whole area of **Darfur** is named after the land of the largest ethnic group, the **Fur** though it was divided into South, West, and North administrative divisions by the federal government in 1994. [02]

Darfur has three ecological areas: the north which is sparsely populated desert, the most ecologically fragile, and is subject to desertification; the centre which includes the rich agricultural land of the **Jebel Marra** mountains; and the south that is drier and is susceptible to drought.

Some of the ethnic groups found in **Darfur** are also present over the border in Chad and there has been migration and trade across the border. The people are ethnically, linguistically, and culturally diverse but the majority are Muslims. There are two broad ethnic descriptions given to the **Darfur** population according to their

background, they are of either ‘**African**’ or ‘**Arab**’ descent, but there is some overlap between the two.

The local African population is non-Arabic speaking and they originally came to Sudan from the area of Lake Chad, and they are agriculturalists. The African ethnic groups include the Bergid, Berti, **Fur**, **Masalit**, Tama, and Tunjur, who live and farm in the central zone. The **Fur** are to be found especially in the area around

the **Jebel Marra** Mountains. **Dar Masalit** is mainly in **West Darfur** - around El Geneina and Adré in eastern Chad - and **Dar Zaghawa** is in **North Darfur**.

Those of Arab descent are nomadic and semi-nomadic Arabic speaking pastoralists. They survive by camel herding and mainly live in the arid northern area. The Arab ethnic groups include the Beni Hussein, Irayqat, Mahariya, and the northern Rizeigat. The southern and eastern area is mainly inhabited by the cattle herding Arab tribes such as the Beni Halba, Habbaniya, and the southern Rizeigat (of the Baggara). [03]

ETHNIC CONFLICTS

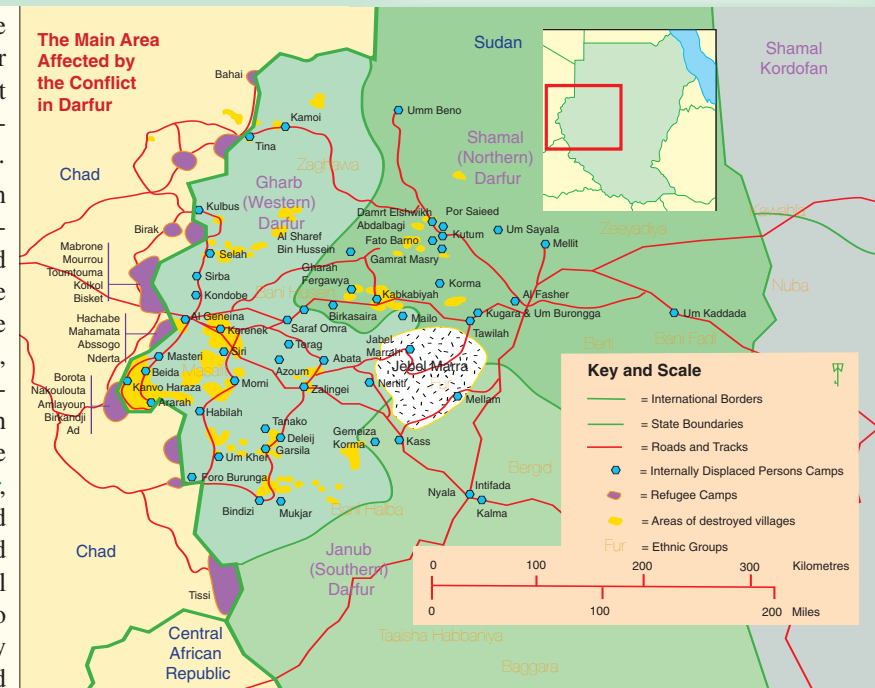
There have been clashes over land between the sedentary African farmers and Arab pastoralist tribes, including the northern Rizeigat, Mahariya,

and **Zaghawa**, in **Darfur** for many years. The disputes usually occur when the pastoralists migrate to the south during the dry season, from November to April, in search of water and grazing land. As a rule the disputes begin when the Arab’s camels and cattle trample the crops of the non-Arab farmers living in central and southern **Darfur**, or when they do not keep to the agreed times for migration in previous tribal reconciliation treaties.

Up until the 1970s these disputes were resolved through a traditional form of negotiations between the community leaders from both sides. Compensation for lost crops would be set and the route and times for the migration would be agreed. Since then the disputes and violence have escalated in **Darfur**, especially in the 1980s. During that decade the disputes were worsened

*Foot Note 03: West Darfur has a population of more than 1.7 million and is ethnically mixed though the majority are the **Masalit** and **Fur**. The divisions in the provinces are as follows: in Geneina and Habila provinces the **Masalit** are the majority (60%), followed by the Arabs and other Africans, namely, **Zaghawa**, **Erenga**, **Gimr**, **Dajo**, **Borgo** and **Fur**; in Zalingei, **Jebel Marra**, and **Wadi Salih** provinces the **Fur** are the majority; in Kulbus province there are the **Gimr** (50%), **Erenga** (30%), **Zaghawa** (15%), and Arab (5%).*

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Foot Note 01: page 1, 'Darfur Destroyed Ethnic Cleansing by Government and Militia Forces in Western Sudan', Human Rights Watch, May 2004, Vol. 16, No. 6(A).

02: 'Dar' means homeland, territory or country and each ethnic group has its own. Darfur, the 'Dar' of the Fur, was an independent kingdom that was absorbed into the Sudan in 1916.

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by desertification and long periods of drought; dwindling resources; the lack of good governance; and easy access to automatic weapons that have replaced the spear and sword.

Many pastoralists lost all their animals in the drought of 1984-1985 in Darfur and so carried out raids to restock their herds, thus increasing the armed banditry. Between 1985-1988 the Fur fought Arabs who attacked their villages on their way in and out of Chad and Darfur; there were incursions by the Libyan Islamic Fighting Group; and power plays by Sadeq al-Mahdi's Umma party, the main coalition partner in government. The fighting was a sign of things to come.

Politically the Arab tribes felt that they were not sufficiently represented in the Fur-dominated local administration. So in 1986 twenty-seven Arab tribes formed the Tujammo al Arabi (Arab Alliance or the Arab Gathering) in order to gain political supremacy over the region. Fur leaders were suspicious of the federal government favouring the Arabs - Arabs from the northern Nile Valley have controlled the government since independence. This fear of Arab dominance increased when the government armed the Arab Baggara 'murahleen' militias from Darfur and Kordofan.

There were further major disputes in 1987-1989 that developed into full-blown conflict and took on a more political character. They began between camel herding Arab tribes in Northern Darfur and sedentary Fur in the northern part of Jebel Marra. Instead of the disputes being settled in the traditional way or trying to resolve the reasons for the clashes - such as the lack of resources and development in the area - the disputes grew when politicians, from both sides, and the Khartoum media became involved.

On the Arab side the government began to arm the nomadic Arabs militia, who used to attack the Fur and other non-Arab tribes in the realm of the Fur. They were already known as the 'Janjaweed' and continue to carry out similar raids until the present day. The Fur formed self-defence militias that were trained by retired soldiers and deployed to defend their villages. These later developed an offensive role and some militia groups tried to establish an alliance with the Sudan People's Liberation Army /Movement (SPLA/M). [04]

During this time the Fur are believed to have lost 2,500 people and 40,000 cattle. 400 villages were burnt, fruit and vegetable farms and equipment destroyed, resulting in thousands of internally displaced people (IDP). The Arab groups reported losing 500 people and having hundreds of camps burnt.

Despite attempts to find peaceful solutions - conferences in May-July and November, 1989 - the situation continued to get worse. Things were not improved when the present military-Islamist government took over in the same year and seemed to favour the Arab tribes - several of their leaders held positions of power in the new regime. The Arab Rizegat in southern Sudan won confirmation of their own dar in the al-Duein region at this time.

The hostilities continued when the Arabs entered the Fur land. Views on why the conflict has grown differ according to a person's background. The Arabs claim that the Fur were widening the 'African Belt' around Jebel Marra by expelling all Arabs and denying them access to water and grazing lands. On the other hand the Fur claimed that the conflict was genocidal and racist with the purpose of wiping them out and settling the land with nomadic Arab

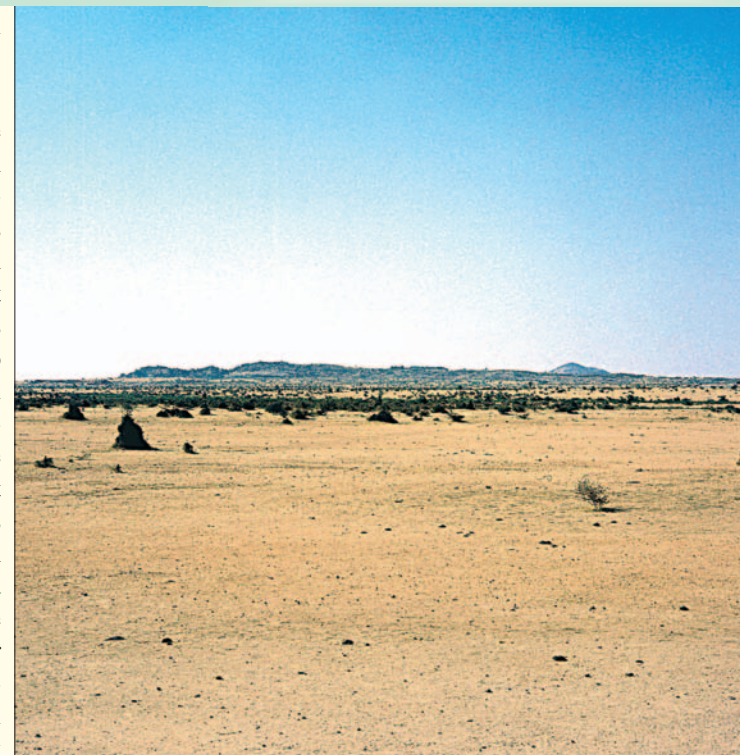
tribes groups on Fur traditional land.

Yahiya Ibrahim Bolad, ex-NIF, led an SPLA offensive into the Darfur in 1991-1993. The incursion was driven back and the government armed the local Arab tribes and deepened their alliance with them. The federal government redrew administrative boundaries in 1994, dividing the region into Northern, Southern and Western Darfur states. This split the traditional Dar of the Fur and the fertile plains of Jebel Marra. It also gave the Arab ethnic groups a new position of power, which the Fur, Masalit, and Zaghawa saw as an attempt to undermine their traditional authority in their homelands. Added to this, the division of the Masalit the traditional homeland into thirteen Amarat

(principalities) - on the 13th. March, 1995 - it prompted the 1996-1998 conflict. Hundreds of people were killed, thousands of villagers and Arab nomads lost livestock and possessions, and 100,000 refugees went to Chad. The government backed the Arab militias further. In 1998-1999 hostilities broke out once again in West Darfur when Arab nomads began moving their flocks south earlier than usual. The 1998 clashes resulted in many deaths on both sides, villages burned and more than 5,000 Masalit being displaced - they fled to Geneina town or to Chad. 1999 saw a bloodier conflict and the government reacted with military forces claiming that the Masalit were 'a fifth column' of the SPLA. The government supported the Arabs and many of the Masalit, especially their leaders, were arrested, imprisoned, and tortured.

Picture above: From the Chad/Sudan border the foothills of the Jebel Marra plateau are seen in the distance

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THE 'REBELS'

The Sudan Liberation Army (SLA) really became known in February 2003 - it was then called the Darfur Liberation Front (DLF) - having been founded the previous year and led by Abdel Wahid Muhammad Nur. The SLA triggered an uprising in the Jebel Marra on the 25th. February, 2003, that united nearly all the African tribes of Darfur drawing its first recruits from the Fur self-defence militias that were formed during the 1987-1989 conflict.

In 2001 a group of Fur and Masalit fighters had emerged in the Jebel Marra area of Southern and Western Darfur. At the same time young Zaghawa men rebelled against the government when the latter did not enforce the terms of a tribal peace agreement. Gradually the SLA developed through the inclusion of other ethnic groups, such as the Masalit, Zaghawa and Berti,

Foot Note 4: Later there appear to have been links between the SPLA and the SLA rebellion in providing arms, training, and strategy. The SPLA is believed to have trained 1,500 Darfurians near Raja, in western Bahr el-Ghazal, in March 2002, who joined the SLA. The SPLA support is thought to have been minimal since the peace talks with the government began. In early June 2004, the leader of the SPLA, John Garang, said that the Peace Treaty and the conflict of the southern Sudan and the conflict in Darfur are completely separate issues.

and so it changed its name from the **DLF** to the **SLA**.

The **SLA** military developed faster than its politics. The **SLA** military chief was Abdallah Abakkar who had been involved in bringing Idriss Déby to power in Chad. They took control of Golo, in the **Jebel Marra**, and made it their headquarters. See 'The Chadian Connection and Influence' below.

The early political platform of the **SLA/M** was similar to that of the **SPLA**. It condemned the political and economic marginalisation and under-development of **Darfur**, and demanded the separation of religion and state. They wanted further socio-economic development for the region; an end to the nomad militias and government protection from them; and power sharing with the central government. The government refused to negotiate with the 'bandits' as they call them. The **rebels** continued to have successes, especially with guerrilla units that use improvised battle vehicles to raid in government controlled areas, but while doing this their villages still came under attack.

The **rebels** see the real purpose of the conflict as a process of **Arabization** that has been carried out by previous and the present Sudanese governments. This is obvious enough in the **Darfur** conflict, but to them it is also reflected, and confirmed, in the treatment received by those Africans who fled to Khartoum from the **Darfur** droughts of the 1980s and were considered an uncontrollable and threatening presence, and second-class citizens in an Arab city.

The Justice and Equality Movement (**JEM**), dominated by **Zaghawa**, emerged later in 2003 than the **SLA**, and was reported to have a stronger political agenda, while the **SLA** was believed to have greater military force. The **JEM's** religious stance was questioned as it was rumoured

Foot Note 5: Since 1993, the leaders of Eritrea, Ethiopia, Uganda, and Kenya have tried to find peaceful solutions for the conflicts in the Sudan under the Intergovernmental Authority on Development (IGAD), with mixed success. The IGAD initiative pushed the 1994 Declaration of Principles (DOP) that tried to find elements that are necessary for a peace settlement. The Sudanese Government did not sign the DOP until 1997.

that it had links with Turabi and Islamist circles.

GOVERNMENT RESPONSE AND STRATEGY

From the government's point of view much of what may be called the 'Darfur crisis' is rooted in the disputes that have plagued Sudan's Islamist movement since it took power in 1989. This is the case in both domestic and international politics. On the international stage the situation in **Darfur** cannot be divorced from the **IGAD** process. [05]

In many respects the civilian and military authorities in the Sudanese government considered **Darfur rebellion** as a **regime threat**. Here the **rebels** pose a greater threat than the **SPLA** rebellion mainly because the **SLA** and **JEM** groups are Muslim and they might be able to form a Darfurian coalition that could gain the support of other tribes in the west and in states such as Kordofan. This is different to the other 'rebellions' that are taking place within the country, especially when they are between the Islamist government and Christian or animist **rebels** such as in the south. So the situation in **Darfur** is complicated further by the fact that it is Muslim against Muslim, thus making it more than just an ethnic clash.

There is also the 'Turabi threat' to the government. Dr. Hassan al Turabi has connections with the **JEM rebels**, many of whom were members of the **Popular National Congress (PNC)**, formed by Turabi, and the government fears that he will find a way back into power by using the **Darfur** conflict. [06]

The **Zaghawa** are seen as a threat to the government as well. It not clear why the **Zaghawa** are involved in the **Darfur rebellion**. It is suggested that it could be to redress local grievances or to gain power in Khartoum, as they did in Chad.

Not all of them are anti-government and in 1987 some joined the Arab tribes and tried to claim land from **Fur** farmers. The **Zaghawa**, are transnational traders with only 1% of the population in both Chad and Sudan but they have proved to have pivotal power in the past. It is said by some that they want to revive a mythical 'Greater State of the Zaghawa' that would be both sides of the Chad-Sudan border. The **Zaghawa** have been the subject of propaganda from **Darfur** Arab activists and the government concerning their political and economic ambitions.

THE JANJAWEED

In about the year 1989 a new word, **Janjaweed (Janjawid)**, was coined to describe the Arab militias in **Darfur**. There are various trans-

lations of **Janjaweed**, such as the 'devil's cavaliers armed with Kalashnikovs' or 'guns on horseback'.

The **Janjaweed** are nomadic and semi-nomadic fighters of Arab pastoralists background. Up until the late 1990s the **Janjaweed** were loosely affiliated Arab groups from areas such as **Darfur**, southern Kordofan and Chad. Some follow the **Hambati** tradition (social bandits) and are robbers rejected by their communities, while others are common criminals. They are armed with AK-47s and G-3 rifles and usually ride

Foot Note 6: Dr. Hassan al Turabi is the leader of the Islamist movement in Sudan. Along with other Islamist followers he formed the Popular National Congress (PNC) party. They claim to represent the true Islamist movement. The PNC used strikes and other similar actions to challenge the government. Turabi is a former leader of the National Assembly. He was mentor to President El Bashir until they fell out in 1999, when Turabi attempted to take power from President El Bashir. El Bashir declared a state of emergency and adjourned the National Assembly. Turabi signed an agreement with Col. John Garang, leader of the SPLA, in February 2001, and his enemies in the government took this opportunity to put him in jail for 'treason'. The Constitutional Court ordered his release later in the year, but the government kept him in jail until late 2003. Other members of the PNC were in and out of jail at the same time. Turabi was rearrested on the 31st. March, 2004, for allegedly plotting a coup.

Picture above: The desert 'roads' and an old trusted Leyland lorry



Border Guard, and the Hamina (traditional tribal leaders). According to **Masalit** leaders, in early 2004, some of the **Janjaweed** were being organized into six brigades (liwa) along similar lines to the Sudanese regular army. Most **Janjaweed** leaders are emirs (omdas) from Arab tribes such as: the Awlad Zeid, the Beni Halba, the Ma'alia, and the Misseriya. Several of them were appointed by the government in the mid-1990s when the local administration was reorganized.

Over the years the government has combined the **Janjaweed** militia with the regular Sudanese army in suppressing the African population of **Darfur**. In spring 2003 the government began a scorched earth strategy giving the **Janjaweed** free range to attack civilians believed to be supporting the rebellion. Their tactics include looting, abduction, maiming, summary execution, and rape. The government even compensates the **Janjaweed** officers and militia members by supplying them with homes, cars (such as Land Cruisers), and Thuraya satellite phones as well as a monthly salary.

In the past the Sudanese government has used other ethnic militias who are traditional enemies to fight anti-government **rebels** in counterinsurgency operations. These include the Anya-Nya Nuer militias; the *murahleen*, Baggara (Arab) militias of the Rizeigat, from southern **Darfur**, who were incorporated into official government militias in 1989 to attack Dinka and Nuer civilians. This deteriorated into the mass slaughter of civilians, looting, burning, and slave-taking in northern Bahr El Ghazal; the Misseriya from southern Kordofan.

The **Janjaweed** mainly attack **Fur**, **Masalit** and **Zaghawa** villages rather than the rebel militia. The attacks are often supported by regular government troops, shelling, and the air force bombing the farming communities, thus inflicting heavy casualties. Many women and children have been abducted in **Darfur**, but it

is not clear if this has developed into slave taking.

Most of the attacks on villages are unrecorded but the result is that whole areas have been cleared of their population - **Masalit** and **Fur** farmers. Villages have been burnt and livestock, food stores, wells, and personal belongings have been looted or destroyed. The people have been driven into settlements outside the larger towns where they are subjected to further abuse by the **Janjaweed**.

THE CHADIAN CONNECTION AND INFLUENCE

There are external influences and involvements in the **Darfur** conflict. These include: the Chadian civilian communities which are aligned with both sides of the conflict; the Chadian authorities; some of the Chadian armed forces; and other armed border groups that take advantage of the situation to steal goods and livestock.

The ethnic groups that straddle the border include: the **Zaghawa** (north-east), the **Masalit** (around Adre); and sub-clans of the Iraygat, Rizeigat and Misseriya Arabs. They are a major factor in the cross-border politics. President Idriss Déby, of Chad and a **Zaghawa** of the Bideyat clan from northeastern Chad, came to power in 1990 through a **Darfur**-based insurgency that was supported by the Sudanese government, and overthrew ex-president Hissène Habré. At the start both the **SLA** and **JEM** were dominated by **Zaghawa**, and were supported by the Chadian **Zaghawa** community and many **Zaghawa** in the Chadian military.

The Abéché Peace Talks of September 2003, the first international negotiations held in the Chadian regional capital nearest to **Darfur**, took place in and were mediated by Chad. They produced an agreement between the **SLA** and the Sudanese government that provided for: a ceasefire; relocation of forces; control of the militias; and to increase social and economic

development in the region. It was signed in September, 2003, and led to a brief lull in fighting before the **Janjaweed** attacks began again in the Zalingei area of **West Darfur** and near Nyala, the capital of **South Darfur**, in early September and October 2003. Although the ceasefire was extended it was broken by militia activity. By early December 2003 thoughts of upholding the ceasefire had gone and new talks scheduled in N'djamena, the capital of Chad, collapsed.

The **Zaghawa** dominated **JEM** increased its forces by recruiting **SLA** members who were not happy with the concessions made by their leaders in the Abéché agreement. Some believe the difference between the **JEM** and the **SLA** may have been negotiating tactics rather than ideology. The two groups coordinate activities and possibly are in the process of merging.

THE PRESENT SITUATION (FEBRUARY 2003 -)

The present situation in **Darfur** is completely different to what had happened in the past. Through the last two decades what used to be annual local land disputes between the Arab nomads and the sedentary Africans have been politicized by the federal government. The government has intervened directly and indirectly to intensify the disputes so that they have covered the whole of the **Darfur** area. With the introduction of modern weapons, the government support for the **Janjaweed**, and the active deployment of the Sudanese regular army and air force, the African civilian population has been subjected to what may be considered 'ethnic cleansing'.



Picture above: Sheep grazing in a thorn bush area of the desert

When the **SLA** attacked El Fashir and Mellit, in April 2003, the capital and second largest town in **North Darfur** respectively, with some success the **Darfur rebellion** was seen as being well under way. The federal government was hard hit with even some soldiers born in **Darfur** deserting to join the **rebels**. The government transferred troops from southern Sudan in an attempt to seal the Chad and Libyan borders, but this did not stop the arms circulating.

In May, 2003, as a reaction to the **SLA**'s military success, the government sacked the governors of **North** and **West Darfur** and other officials and increased the military presence in **Darfur**. They set up a Crisis Committee that decided to officially enlist the Arab **Janjaweed** militias, to give them arms and training, even immunity from local criminal prosecution for the crimes they commit against ethnic groups that are

allegedly aligned with the **rebels**. The **rebels** continued to have successes but now their villages and civilians came under intense attack. In July, 2003, the conflict escalated with the fighting concentrated in **North Darfur**, and the government responded to the **SLA** attacks by launching an offensive in Um Barou, Tine, and Karnoi. This took the form of heavy bombing by Antonov aircraft and ground offensives of government troops with heavy equipment. The **Janjaweed** militias also took part. By August the bombing raids had caused thousands of civilians to flee **North Darfur** for Chad, which by then hosted over 65,000 Sudanese refugees - according to the UNHCR. The **Janjaweed** increased their attacks on villages and towns in **West Darfur** in December, 2003, and caused more displaced persons to flee their villages.

Omar El Beshir, the Sudanese president, vowed to annihilate the rebellion and in mid-January, 2004, the government launched a major offensive against rebel-held areas in **North Darfur**. By late February estimates of the human upheaval were as follows: displaced persons from **Darfur** were more than 750,000, the majority of whom continued to experience attacks and looting even after fleeing their homes; the refugees in Chad were more than 110,000, with nearly 30,000 refugees arriving in December 2003 alone, and over 18,000 in late January after the government offensive.

On 9 February, 2004, President El Bashir announced victory. He said that the war was over and refugees could be repatriated. The fighting between government forces and the rebel groups has continued, with clashes reported around Nyala, Kubum El Fashir and other areas in March, 2004. At the time of writing - July 2004 - the fighting and problems still go on.

DIFFERENCE WITH PRESENT CONFLICT

The main differences between clashes of the past and what is happening now, as has been

hinted at before, are as follows: new racial and ethnic implications have developed that could destroy the historic delicate coexistence between the ethnic groups; it is difficult to remain impartial and so some previously neutral ethnic groups have aligned themselves with the rebel **SLA/M** and **JEM**, such as the Jebel and Dorok, or with the government and **Janjaweed** militia. To complicate things further some African ethnic groups, such as the Gimr, have aligned themselves with the government and the **Janjaweed**, while some Arab groups are believed to support the **SLA**.

There has been substantial evidence gathered by many organizations - Amnesty International, Human Rights Watch, the United Nations - to prove that the Sudanese government forces and **Janjaweed** have systematically attacked and destroyed villages, food stocks, schools, clinics, and water sources, all essential for the survival of **Fur** and **Masalit** civilians in large parts of **Darfur**. The raids carried out are not just one offs. Often the villages are attacked, sometimes by the government air force and then by land, across wide areas and the operations last for days until the local population is driven away.

The majority of attacks on villages are carried out by both **Janjaweed** and government forces, but witnesses say that the **Janjaweed** do most of the looting of the people's belongings and livestock. The victims, especially, see it as no longer the looting by Arab nomads, as in the past, but as a part of a deliberate policy to kill or displace the **Fur** and **Masalit** people. The **Janjaweed** are rewarded with the loot for services rendered to the government.

In the attacks there have been many human rights violations, the practice of rape is not the least. It is difficult to know the extent of rape by the **Janjaweed**, but incidents have been reported when they have attacked villages. The **Janjaweed** also rape girls and women who are

in the government controlled settlements for displaced people that are found around the major towns.

As well as targeting civilians the government and **Janjaweed** forces have deliberately attacked local Muslims, killed imams and systematically destroyed mosques and desecrated Islamic articles, such as prayer mats and copies of the Koran. The **Fur**, **Masalit**, and **Zaghawa**, like the **Janjaweed**, are Muslims. Almost all the population of **Darfur** belong to the Tijaniya sect of Sufi Islam that extends from Senegal to Sudan.

The intent of the **Janjaweed** and the government forces in such attacks, and in the whole of the current conflict, appears to be to permanently displace the inhabitants of African ethnic origin. The **Janjaweed** have set up camp in

some of the villages they have destroyed in **Dar Masalit**. This deters the **Masalit** from returning and from there the **Janjaweed** mount raids into the mountains after the **SLA**, and over the border into Chad to stop the refugees returning to collect their grain and other belongings. There have also been reports that some of the **Janjaweed** have brought their families, and related Arab ethnic groups, from the north, which hints at a further development in the government's **Arabization** policy. If such actions continue the ethnic make-up of the region will be permanently altered leaving a large displacement African population in **IDP** and refugee settlements that will be reliant on outside aid for their survival.

THE FUTURE

This article has relied heavily on reports from human rights organisations that have reported



Picture above: Cattle grazing in the desert near the Chad/Sudan border

on the **Darfur** area over many years. They tell the plight of the ordinary African Darfurians who have been forced to flee their homes often leaving dead family and friends behind. They now rely upon the hospitality of related ethnic groups and refugee camps in Chad, or on the **IDP** facilities around the main towns of **Darfur**.

The **Darfur Conflict** has been known to the Sudanese government and the international community for a number of years. The problems of **Darfur** are vast and it may be said that they will not be resolved by the Sudanese government. This does not mean that the international community should continue the **silence** under the guise that there are other pressing situations. If they do, then charges of complicity in genocide may be brought again ten years after the atrocities in Rwanda were ignored and world leaders said they would not let it happen again.

Notes on the Catholic Church in The Sudan

Compiled by Fr. Bill Turnbull W.F. *

ARCHDIOCESE OF KHARTOUM

ARCHBISHOP: M. Rev. Gabriel Zubeir Wako, born in Mboro (Wau) 27.2.1941; ordained priest 27.7.1963; consecrated Bishop of Wau 6.4.1975; promoted coadjutor of Khartoum 10.10.1981. Rt. Rev. Daniel Adwok Kur (Auxiliary), born in Ater (Upper Nile) in 1952, ordained priest 29.5.1977; consecrated Bishop 19.02.1993.

THE ARCHDIOCESE: Pope Gregory XVI established the Apostolic Vicariate of Central Africa with See at Khartoum (3.4.1846). The Archdiocese, Metropolitan See, was erected on the 12.12.1974. It comprises of the administrative provinces of the following States: Khartoum, Northern, Red Sea, Nahr el Neel, Kassala, Gezira, Gedaref, White Nile, Sennar, Blue Nile; it also serves two parishes, Renk and Bunj, of Malakal Diocese, in Upper Nile State. The Archdiocese is divided into Pastoral Areas: Kosti Pastoral Area erected in 1985; Vicariate for the displaced erected in 1992 to care for the population evicted from the urban areas of the capital and forcibly resettled in Jebel Awlia, As-Salam (Jabarona), Dar es-Salam, and Wad ramlly; and Khartoum Pastoral Area, established in 1993, which covers the rest. **Area** 377,238 sq.ml. (977,300 sq.km.); **Population** 18,100,000; **Catholics** 901,500.

DIOCESE OF EL OBEID

BISHOP: Rt. Rev. Macram Max Gassis. Rt. Rev. Antonio Menegazzo MCCJ (Apostolic Administrator), born at Cittadella (PD - Italy) on 13.09.1931; ordained priest on 15.06.1957; appointed Apostolic Administrator of el Obeid on 05.06.1992; consecrated titular Bishop of Mesarfelta on 03.03.1996.

THE DIOCESE: El Obeid is the capital of the North Kordofan State and the HQ of Sheikan Province. The Vicariate Apostolic of el Obeid, detached

from the Vicariate Ap. of Khartoum (10.05.1960) and became a suffragan Diocese of Khartoum on 12.12.1974. The Diocese comprises of six States: North, South and West Kordofan, North, South and West Darfur. Because of the civil war, the Diocese is split into two. Part of the Southern area can not be reached from El Obeid. By delegation of the Apostolic Administrator, Bishop Macram Max Gassis is to care for the pastoral assistance of this area. **Area** 343,352 sq.ml. (888,939 sq.km.); **Population** 8,900,000; **Catholics** 137,000. **

ARCHDIOCESE OF JUBA

ARCHBISHOP: M. Rev. Paolino Lukudu Loro, MCCJ, born at Kuda Lodimi (Juba) 23.08.1940; ordained priest in Verona (Italy) on 12.04.1970; appointed Ap. Administrator of El Obeid on 12.12.1974; consecrated bishop of El Obeid 27.05.1979; promoted Archbishop of Juba on 12.02.1983.

THE ARCHDIOCESE: Juba is the capital of Bahr el Gebel State and HQ of the Bahr el Jebel Province; it is the historic capital of Southern Sudan. The area of Juba was detached from the Ap. Vicariate of Wau and attached to the Ap. Prefecture of Equatoria Nile with See at Gulu (Uganda) in 1923. It was elevated to an Archdiocese and Metropolitan See on 12.12.1974. The Archdiocese comprises of the Province of Bhar el Jebel of the same State. **Area** 9,703 sq.ml. (25,137 sq.km.); **Population** 692,000; **Catholics** 480,000.

DIOCESE OF MALAKAL

BISHOP: Rt. Rev. Vincent Moywok Nyiker, born in Atigo-Tonga (Malakal) 25.1.1933; ordained Priest 21.7.1963; appointed Ap. Administrator of Malakal in 1977; consecrated Bishop 27.5.1979.

THE DIOCESE: Malakal is the capital of Upper Nile State. 'Missio-sui-juris' of Kodok erected and detached from the Ap. Vicariate of Khartoum (10.01.1933). Elevated to the Diocese of Malakal, suffragan of Juba on 12.12.1974.

The Diocese of Malakal comprises of six provinces (North Upper Nile, Sobat, Fashoda, Maban, Tonga, Renk, Mellut) of Upper Nile State; four provinces (Rubkona, Pariang, Leer, Mayom) of Wihda State; and four provinces (Bor, Nahr Pibor, Akobo, Fam el Szaraf) of Jongley State. **Area** 91,868 sq.ml. (238,000 sq.km.); **Population** 2,750,000; **Catholics** 45,000.

DIOCESE OF RUMBOK

BISHOP: Rt. Rev. Caesar Mazzolari, MCCJ, born at Brescia (Italy) 9.7.1937; ordained Priest 17.3.1962; appointed Apostolic Administrator of Rumbek in 1990, appointed Bishop on 21.11.1998, consecrated on 6.1.1999.

THE DIOCESE: Rumbek is the capital of Buhirat (Lakes) State and HQ of the Rumbek Province. Under colonial rule the territory of Rumbek Diocese was reserved as a zones of religious influence, to the Episcopalian Church, Catholic missionaries were not allowed in. The Apostolic Vicariate of Rumbek (03.07.1955) was elevated to Diocese of Rumbek, suffragan of Juba, on 12.12.1974. The Diocese comprises of three provinces (Rumbek, Yirol, Chuoibet) of Buhairat State, and two provinces (Warap, Tonj) of the Warap State. **Area** 21,739 sq.ml. (56,318 sq.km.); **Population** 1,500,000; **Catholics** 125,000.

DIOCESE OF TOMBURA-YAMBIO

BISHOP: Rt. Rev. Joseph Gasi Abangite, born in Mupoi 1928; ordained Priest 21.12.1957; consecrated Bishop 6.4.1975.

THE DIOCESE: Apostolic Prefecture of Mupoi, detached from the Ap. Vicariate of Bahr-el-Ghazal (03.03.1949). Diocese of Tombora elevated, suffragan of Juba (12.12.1974) and the name changed to Diocese of Tombura-Yambio on 21.2.1986. The Diocese comprises of the districts of Tombura, Yambio and Meridi of the Western Equatoria State, bordering with D.R. Congo and Central African Republic. **Area** 31,390 sq.ml. (81,321 sq.km.); **Population** 454,000; **Catholics** 250,000.

DIOCESE OF TORIT

BISHOP: Rt. Rev. Paride Taban, born in Opari (Juba) in 1936; ordained Priest 24.5.1964; consecrated Bishop, auxiliary of Juba, 4.05.1980; transferred to Torit 2.7.1983.

Rt. Rev. Akio Muttek Johnson (Auxiliary) **THE DIOCESE:** Torit is the HQ of Imatong province of East Equatoria State. It is a suffragan



Picture above: A 'desert boy' who just turned up from nowhere

Republic Of The Sudan



THE 26 STATES: A'ali an Nil (Upper Nile), Al Bahr al Ahmar (Red Sea), Al Buhayrat (Lakes), Al Jazirah, Al Khartoum, Al Qadarif, Al Wahdah (Unity), An Nil al Abyad (White Nile), An Nil al Azraq (Blue Nile), Ash Shamaliyah (Northern),

Bahr al Jabal, Gharb al Istiwa'iyah (West Equatoria), Gharb (West) Bahr al Ghazal, Gharb (West) Darfur, Gharb (West) Kordofan, Janub (South) Darfur, Janub (South) Kordofan, Junqali, Kassala, Nahr an Nil (River Nile), Shamal (North) Bahr al Ghazal, Shamal (North) Darfur, Shamal (North) Kordofan, Sharq al Istiwa'iyah (East Equatoria), Sinnar, Warab.

of Juba and was detached on 02.03.1983. Torit Diocese comprises of the three Eastern provinces of the East Equatoria State: Kapoeta, Imatong, Magwi; and the eastern end of the province of Yei of Bahr el Gebel State. Due to the civil war, the See of the Diocese is at Narus, 30 miles from the Kenyan border. The greater part of the Diocese is controlled by the SPLA. Torit and some other larger villages are controlled by the Central Government and cannot be served from Narus. By an agreement with the Bishop of Malakal, the Bishop of Torit takes pastoral care of the parish and area of Boma, of the Diocese of Malakal. **Area** 30,494 sq.km. (79,000 sq.km.); **Population** 550,000; **Catholics** 410,000.

DIocese OF WAU

BISHOP: Mgr Rudolph Deng Majak, born at Akwac (Wau) 01.11.1946; ordained Priest 20.11.1970; appointed Ap. Administrator of Wau 12.04.1991; consecrated Bishop on 11.02.1996.

THE DIOCESE: Wau is the capital of the Western Bahr el Ghazal State and the headquarters of Wau province of the same State. Apostolic Prefecture of Bahr el Ghazal detached from the Ap. Vicariate of Central Africa (20.05.1913). Apostolic Vicariate of Bahr el Ghazal (13.06.1917); Apostolic Vicariate of Wau (26.05.1961); and elevated to the Diocese of Wau, suffragan of Juba, on 12.12.1974. The Diocese of Wau comprises of two States: West Bahr el Ghazal (two provinces Wau and Raja) and North Bahr-el-Ghazal (two provinces Aweil and Ariath) and two provinces (Grogrial and Turalei) of Warap State. The following areas are under the care of Rumbek Ordinary: North Bahr et Ghazal State (except for Aweil Town and along the railway); the provinces of Grogrial,

Turalei and Apuk of Warap State; all communities living 15-20 miles from Wau. **Area** 57,900 sq.ml. (150,000 sq.km.); **Population** 2,700,000; **Catholics** 900,000.

DIocese OF YEI

BISHOP: Rt. Rev. Erkolano Lodu Yombe (Tombe), born at Bilinyang (Juba) 25.04.1943; ordained Priest 17.05.1970; consecrated Bishop of Yei 28.11.1986.

THE DIOCESE: Yei is the HQ of Yei River province of the Bahr el Gebel State. Yei Diocese, suffragan of Juba and detached from the Diocese of Rumbek, was erected on 21.03.1986. It comprises of the Yei River province and Kajokaji province of the Bahr el Gebel State, and Mundri province of the Western Equatoria State. **Area** 15,504 sq.ml. (40,165 sq.km.); **Population** 450,000; **Catholics** 214,000.



Sources: Vigilance Soudan at <http://www.vigilsd.org>; various articles from Le Monde Diplomatic at <http://MondeDiplo.com/>; various International Crisis Group reports at <http://www.crisisweb.org/home/index.cfm?id=1230&l=1>; various BBC reports; Amnesty International at <http://web.amnesty.org/library/eng-sdn/index>; various United Nations documents <http://www.irinnews.org>; Human Rights Watch at <http://hrw.org/doc?t=africa&c=sudan>; Sudan Catholic Church: The Sudan Catholic Bishops' Conference at <http://www.eglisesoudan.org/> and Catholic Hierarchy at <http://www.catholic-hierarchy.org/country/sd.html>.

Stop Press - Editor's Update

GIFTS OR GIFT AID

The generosity of our readers never fails to surprise us and we would like to thank everyone who supports our work. We often get requests for **Gift Aid** forms and so in the last few issues of the magazine we have had such a form on page 29. There appears to be some confusion about this as people have been filling in the form as if it were for ordinary donations. The present form is specifically for **Gift Aid** but in the future we hope to include a form that can be filled in if readers would like to send a non **Gift Aid** donation. Unfortunately we cannot accept donations by Credit Card but other methods, including Direct Debit, are catered for. If you would like further information on this subject please write to the appropriate centre for the White Fathers or White Sisters - addresses are to be found on page 2.

DARFUR UPDATE

Since the article **The Darfur Conflict - The Sudan** was written there have been some, hopefully, significant international developments. In June and July Colin Powell (US Secretary of State), Kofi Annan (UN Secretary General), and Alpha Oumar Konare (Chairman of the African Union [AU]) visited Darfur to assess the situation and to have talks with the Sudanese government. The outcome was that all agreed that the situation should be resolved and the factions disarmed; the UN added the violence must stop and a ceasefire agreed; the USA warned of international sanctions; and the AU sent 27 military observers, and will send a 300-strong armed 'protection force' (expected to consist of soldiers from Nigeria [120], Rwanda [120], Tanzania and Botswana). It remains to be seen if these initiatives will have any effect on Darfur!

The White Fathers' Web Site (UK): <http://www.thewhitefathers.org.uk>

The White Fathers' Magazine and Information England and Wales: suttonlink@dial.pipex.com

The White Fathers' Promotion Centre Scotland: wfscotland@care4free.net

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Working with Women in the Congo

By Sr. Bibiane Cattin W.S.

For several years, and especially since the 1998 war in the Democratic Republic of the Congo, a problem has been increasing in severity: violence against women in East Congo, especially rape. In July 2002, **Human Rights Watch** entitled its report on violence against women 'War within War'.

This violence is committed especially in public and against all ages - 4-70. It humiliates, dehumanises, and causes illness. It is a new weapon the aggressor uses to break morale and resistance.

One of our sisters, Sr. Bibiane Cattin was asked to respond to the distress of these women and children after she had followed a three-year course at the **Institute of Integral Human Formation** in Montreal. In September 2002, she began to welcome women and girls suffering from shock during the war. They were received at the Olame Centre whose aim is the integral promotion of women in the Bukavu Diocese.

A new service was specially created entitled: 'Accompanying traumatised women'. Sr. Bibiane is assisted by a team consisting of a social worker and a nurse, helped by responsible mothers from all the parishes. Their objective is to help restore the dignity of the women, to build up their vital human strength and to respond to their needs, especially concerning health.

Rapes are accompanied by theft, burnt houses, forced removals and murder. In December 2003, they received 111 new cases, including

ten women whose husbands were killed when they were raped. Last November, for example, a mother from a neighbouring village was obliged to help carry the goods stolen by about twenty armed men, together with five other women and young girls and twelve men, including her husband. On arrival at the forest, three women, including her, were allowed to return to the village. The others were taken into the forest to become sex slaves. Eleven of the twelve men returned with the body of her husband killed during the journey. Fifty-one houses were burnt down in the village. This young mother aged 29, with three children was now without a husband, or a home and had been raped before being freed! And this is the experience of many families in the interior of the country, especially in villages near the forest.

A mother, aged 50, came for help and said she was ashamed to speak of what had happened to her; she felt she was no longer pure before God. Gradually, she was made aware of the fact that she had resisted with all her strength,



Picture above: Sr. Bibiane with one of the ladies she helps



and had begged to be spared. Thus, she came to realise she was in no way responsible for the act, but it took three repetitions of all that had happened to her, emphasising her resistance, before she was made sure she remained pure. Her face lit up as she said: “So I do not have to feel ashamed, and I am pure before God.”

From September 2002 until the end of 2003, 1,565 women came for help; 84 young girls and women were pregnant due to rape, or had already had a child. Many had been taken into the forest where they remained for months until the day they were able to escape.

This case history of a young woman, **N.B.** aged 20, describes very dramatically the horrors that these women and girls have to endure. **N.B.** tells us the story:

“During the night, some men knocked on our door, shouting “open up!” We were all in bed



Picture above: Sifa with her child who was born in the forest

and pretended not to hear them. Then they crashed the door open and demanded dollars from my father. On being told he had none, they beat him and attached him to the central pillar of the hut.

Then they began to gather up all our possessions inside and even outside, including our pigs and poultry. We were all stunned, not knowing what would happen to us; we hardly dared to breathe. Then two men came and dragged my cousin and myself from our part of the hut, telling us we would have to carry all the things that they had stolen; they placed them on our heads, while threatening us with guns and knives. Thus we began to walk, leaving behind my parents and my two brothers. On the way, three other women arrived with another group carrying goods.

At about 4 am we reached the edge of the forest where the other three women were told to return home. However, we were told to continue and they said: “we have chosen you; you will be our wives.” We began to cry, refused to continue and then one of the men attached a ‘Kitenge’ (an African wrap over) over my shoulders and pulled me like an animal.

We continued to walk through the forest all day, without eating and arrived at their camp in the evening. There, other women had prepared food and my cousin and I then went to sleep in the same shelter, made of branches of trees. Wherever we went, we were accompanied by guards.

The whole day, we had nothing to do, except to be at the disposal of the man imposed on us. Mine warned me that, if I refused him, he would kill me.

I always had to accompany the men to carry stolen goods - it was impossible to avoid this. One day, they sent me to buy food at the market, not far from the camp. I left with two guards, and on arrival, we were surrounded by a huge

crowd. I managed to slip away, and ran on as quickly as I could. When I saw a lorry, I asked one of the men loading planks to hide me quickly and said I’d explain later. He understood I was being pursued and told me to enter the lorry; then he placed a coat over me. Thus I remained, hardly breathing, praying to God not to be found. The fate of those who escape and are re-captured is to be beaten severely, even killed. At last the truck began to move.

One of the men in the truck told me that they were going in a certain direction where they had to deliver the planks. He removed the coat that covered me, saying there was nobody in sight. Then I told him everything and he said he would leave me at **Y** from where I could go on to **Z**, which was where I wanted to be. I thanked him profusely.

On arrival at **Y**, I was quite alone with a small sum of money in my pocket, with which I was meant to buy food at the market. It was not enough to travel to **Z** and night was falling. But I was free and thanked God, begging him to continue helping me; I was sure he would for I had placed all my trust in Him.

Suddenly, I saw a man I knew by sight near a bus; he remembered me too. On explaining my situation, he told me to follow him and that he intended to inform my parents that I was with him. We went to his house and I met his wife and three children. He was out of work and only received a little money when he carried goods or rendered other services. Then, we could eat. If not, we could not get food. I swept the house, washed dishes, fetched water and helped his wife in various ways.

We notified my parents where I was and my mother came for a few days and learnt that I was pregnant; she encouraged me and said: “we are expecting this child together with you. It’s best for you to remain here for they can return to search for you. My mother told me that the



whole family is now living in the banana plantation to escape them when they finally return.”

Sr. Bibiane saw **N.B.** and found her very conscious of the fact that she had not wanted anything that she was made to endure. She was not ashamed and does not even know the name of the man who took her for his wife. She was convinced that she had been saved by God and was reminded that the truck driver and the man who took her to his home, and to this day gives her food, also played their part, as did her parents who prayed for her. Finally, she was made to realise that she too played her part in the escape.

N.B. returned to the Olame Centre a week later and had really understood what Sr. Bibiane had discussed with her at the first visit. She is remaining at **Z** with the family and will help buy food by beginning trading with a fund given to her. She was also given some clothes and told the Centre will arrange for the birth of her baby and it will be provided with clothes.

Picture above: A mother with her child born as a result of rape

Our Twenty-five Years in Chad

Compiled by Sr. Kathleen Kietzman W.S. *

On the 24th. October 2003, the Missionary Sisters of Our Lady of Africa (White Sisters) celebrated their first arrival in Chad twenty-five years ago. Preparations for the great day began very early - at 4 am! The chapel sanctuary was decorated with pink, yellow and blue garlands and photographs of the Cardinal and our first Superior General, Mother Salome, were on display, together with all those who had worked with the sisters during the previous twenty-five years at Ndoguindi and Deli. Preparations were also on food to prepare the meal to follow the Eucharistic celebration, and the cook was well instructed.

The Bishop arrived with his staff, including Fr. Njakisira, who was with the sisters in the early days. The atmosphere was recollected, but full of joy. After an introduction, there were words of welcome and thanks for all those who had worked with us during those happy years.

The Mass chosen was for the Evangelisation of Peoples and, instead of the responsorial psalms; appropriate extracts from the Constitutions of the White Sisters were read. In his homily, the

Bishop spoke from the depths of his heart and also quoted extracts from our Constitutions, which gave him hope.

After a friendly meal together, Sr. Piluca Benavente, a member of the General Council, referred in her speech to the little shoots of grass she had seen appearing after a shower - symbolical of hope re-born, first may be that with the young people preparing to enter the Congregation we will be able to continue our missions in Chad.

The day was a celebration of life, of what has already been achieved by so many sisters since the arrival of the first few in Chad twenty-five years ago. Sisters Marie de Penanster, Monique Pouyez, Rollande Lacasse, Thérèse Mormentyn and Gloria Sedes were the pioneers of the first foundation in Moundou. Here the Sisters were engaged in pastoral, catechetical and in medical work in the health centre that they opened. In the beginning the Sisters were helped by a local lady, Rosalie Bekemel, who lived in Moundou. She was the one who initiated the sisters into the language and culture of her people. She also generously offered her skilful and experienced hands to grow food from the earth.

Rosalie also worked in the health centre as a midwife. Some time later another community started its activities in Deli. Since then, many Sisters have worked in these two places and times were not easy because of the conflicts in the country. During this time, the sisters experienced war, fear and uncertainty but always remained hopeful, choosing as their motto 'Life in Spite of Everything'.

The dry seasons were always followed by welcome rain, which, in

two days, turned the parched earth into a grass carpet where hope could come to life.

There is hope in the air for the future, for the first vocation from Chad has blossomed and a postulant is now at Kalabankura. The few sisters at Deli are ready to accept new challenges if called elsewhere but are full of the desire to 'hold on' until times improve and are more promising. They are full of gratitude for all the men, women

and children who, since the day they first arrived, have welcomed, accepted and encouraged them.

Life in Chad is far from easy but the sisters always made it a point to seek together 'glimmers of hope'. In fact their hope remains great as Chad is a country rich in men, women and children with great potential and human and spiritual resources.

New White Fathers General Council

Compiled by Fr. Bill Turnbull W.F. *

The White Fathers held their 26th. Chapter in Rome between the 10th. May and the 15th. June this year. The sixty Capitulants who took part were of eighteen nationalities. They represented the 1,700 White Fathers who are in twenty-two African countries, and eighteen other countries in Europe, America, India and Asia. Their aim

was to plot the development of the White Fathers for the next six years and to elect the General Council to head the work. Some members of the new General Council will be known to our readers through the magazine and personal contact. We ask your prayers for them in the role they have undertaken.



SUPERIOR GENERAL – FR. GÉRARD CHABANON WF.

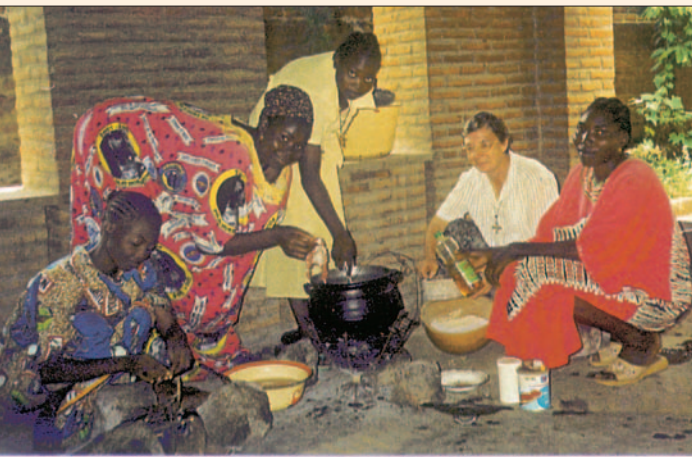
Fr. Gérard Chabanon succeeds Fr. François Richard (1998-2004) as the Superior General of the White Fathers for the next six years (2004-2010). Fr. Gérard Chabanon is from Vals-près Le Puy, Haute-Loire, France, and was born on the 5th. March, 1948. He did his noviciate in Fribourg, Switzerland, in 1970-71. He studied Theology at Totteridge, London, and took his Missionary Oath on the 17th. April, 1976. He was ordained to the priesthood at Le Puy on the 27th. June, 1976. At various times Fr. Gérard worked in Tanzania between 1976 and 1996, as curate, parish priest, Assistant Regional, and Regional. In 1981 he went for studies in Social Development to the St-Francis Xavier University, Antigonish, Nova Scotia, Canada. For two years, he was a member of the teaching staff at St. Edward's, Totteridge, London, after which, in 1998, he was called to France as Provincial.

ASSISTANT GENERAL – FR. RICHARD BAAWOBR WF.

Fr. Richard Baawobr was born in Nandom-Lawra, Ghana, on the 21st. June, 1959. He joined the White Fathers, making his noviciate at Fribourg in 1981-1982. He was then sent to Totteridge, London, for theology. He took his Missionary Oath on the 5th. December, 1986, and was ordained to the priesthood at Ko, Ghana, on the 18th. July 1987. His first appointment was to Livulu, Kinshasa Diocese, Congo, where he stayed for four



* Information and pictures from the White Fathers, Rome



* Compiled from material sent by Sisters Rollande Lacasse W.S. and Gloria Sedes W.S.

Picture above: Sr. Julia Gonzalez at the vocational camp, Moundou

White Fathers - White Sisters October-November 2004

White Fathers - White Sisters October-November 2004

years. Fr. Richard then went to Rome for Scripture studies (4 years), then to Châtelard, Lyons, France, for training in Ignatian spirituality. He was appointed to the Kahangala noviciate, Tanzania (1996-1999). In 1998 Fr. Richard participated in the General Chapter as delegate for Tanzania. From October 1999, he was in charge of White Father students doing theology in Toulouse, France. He took a Sabbatical in 2002-2003 to continue work on his doctorate in Holy Scripture. In the appointments of June 2004 he was due to take up the appointment as the Rector of the White Fathers' new house in Abidjan, for students in Theology.



ASSISTANT GENERAL – FR. RAPHAËL DEILLON WF.

Fr. Raphaël Deillon was born in Saint-Julien-en-Genevois, in France, although he is Swiss by nationality. He joined the White Fathers and did his noviciate in Gap in 1968-1969. He took his Missionary Oath on the 1st. March, 1975, in Strasbourg where he was studying. He had been ordained to priesthood in Viry, France, on the 11th. July, 1970. Fr. Raphaël has worked mostly in Algeria, in the diocese of Laghouat, in El Bayadh, Ourgla and Ghardaïa. He also spent one year in Yemen, in the town of Sana'a. Between 1971-1973 he followed the courses at the Pontifical Institute for Arabic Studies (PISAI) in Rome. He returned to PISAI for further studies in 1979. Since 1998 Fr. Raphaël has done promotion work in Switzerland. He organised many treks into the desert (like in Tunisia, in Niger) where he guides travellers towards a spiritual experience. He has published (in French) 'Roses in the sand, diary of a priest in the Sahara'. Fr. Raphaël was appointed as Provincial of Switzerland in the year 2000.

ASSISTANT GENERAL – FR. JAMES GREENE

Fr. James Greene was born in Kilkenny, Ireland, on the 27th. July, 1960. He joined the White Fathers, making his noviciate at Fribourg in 1982-1983. He was then sent to Totteridge, London, for theology. He took his Missionary Oath on the 4th. December, 1987, and was ordained to the priesthood at Callan, Ireland, on the 2nd. July, 1988. Fr. James' first appointment in Africa was to Chiwamba, Lilongwe Diocese, Malawi. In 1990 he went to Nankhanga Parish and in 1991 to Nkhotakota, where he was appointed Parish Priest in 1995. Fr. James remained there until his appointment as the Provincial Treasurer of the Irish Province in 1997. He took a Sabbatical in 2001-2002 and returned to Malawi to work at the Centre for Social Concern in Kanengo, Lilongwe.



ASSISTANT GENERAL – FR. GEORGES JACQUES WF.



Fr. Georges Jacques was born on the 21st. June 1949 in Anderlecht, Diocese of Mechelen-Brussels, Belgium. He joined the White Fathers and did his noviciate in Ottawa in 1976-1977. He took his Missionary Oath on the 8th. December, 1979, in Strasbourg, France, where he was studying. He was ordained to the priesthood in Brussels, on the 21st. June, 1980. Fr. Georges worked in Burkina Faso, before his noviciate, from November 1973 to May 1976. After his ordination, he returned to Burkina as curate at the Cathedral of Koudougou (September 1980 to December 1984), curate at Yako (January

1984 to July 1987), and Parish Priest of Temnaore (August 1987 to May 1990). Fr. Georges was then sent to the Philippines where, after a course in English in Great-Britain, he arrived in June 1991. He took charge of the Cebu house of formation in January 1996. Between 1998-1999 he was on Sabbatical in France. In April 1999 Fr. Georges was reappointed to Burkina Faso and was named Rector of the White Fathers' Seminary in July of the same year.

Rescue the Future of Sudan *

Christmas Message - December 1998 - January 1999

My name is Rafi, from the Nuba mountains, and my friends is Mabior from Abyei. Both of us are Sudanese children. Both of us are nine years old.

We have a message for you this Christmas. Please listen ... meditate ... and act. We children do not harbour hatred and discrimination, adults instill it in us.

We do not cultivate intolerance and fanaticism, adults to it.

We do not enslave, rape, and declare holy war, adults practice it.

We do not make guns, bombs, and tanks for war, adults manufacture it.

We do not wage war, kill, torture, and assassinate, it is the doing of adults.

We do not plant land mines and drop cluster bombs to maim innocent children, It is the action of adults.

We do not use food as a weapon, it is the policy of adults.

The adults are the source of our tragedy and of our suffering.

The adults are the cause of our agony, extermination and death.

We are annihilated by man-made famine; Thousands of us children have died, and others are just moving skeletons.

We are killed by disease, we are terrorised by aerial bombardment.

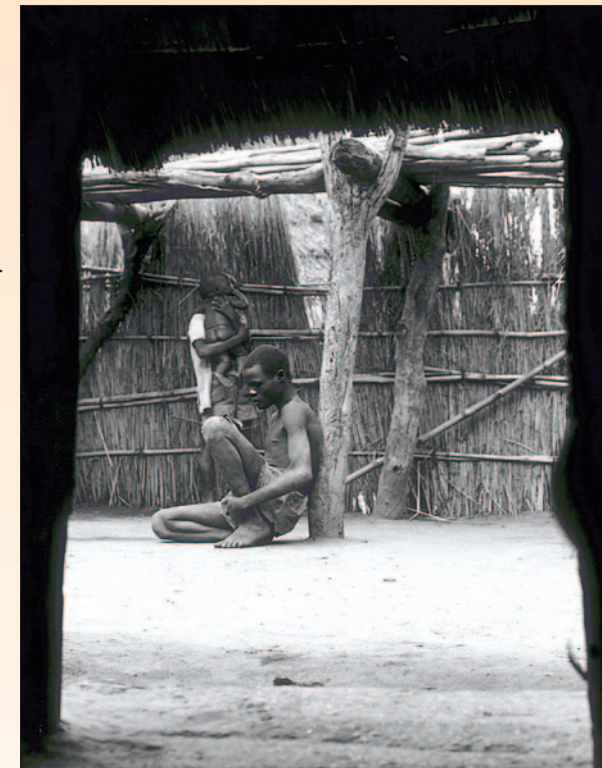
We are orphans and refugees, we are deprived of clean water,

And we are robbed of our dignity as human beings.

Adults call us the future of the church and of society ... Do they really mean it?

We have no voice in the world of adults, we have no say and we have no power.

We are simple and we are innocent. We are the special friends of JESUS.



Picture above: A father in exile ponders the future of his children

He listens to our sorrows and see our tears. We are the new children of Bethlehem. We have no adequate words to express our gratitude to those who saved us. Many came to our rescue. We plead with others to do the same. We are the future of the church and of society.

Do not be indifferent. Do not be silent. SILENCE KILL US. Please care and share because it is Christmas, It is the feast of the child Jesus, it is the feasts of the children. For the Sudanese Children, Macram Max Gassis Bishop of El Obeid, Sudan.

The place is another part of the Sudan, but the sentiments and the need for help are the same six years later. The crisis has moved from the Nuba Mountains west to the Darfur Region. Let us remember the people of the whole of the Sudan in our prayers, that the whole country may find peace, and that w may all help to break the silence.

* This Christmas Message may be found on the Sudan Catholic Church web site at <http://www.eglisesoudan.org/>

Dressmaking at Kigali, Rwanda

By Sr. Immaculada Cerruti W.S.

Two years ago, I opened a Centre to teach dressmaking and sewing to young women, aged 18-25, who have not had the opportunity to do other studies. They came from a fairly poor background and often live with older brothers or families living at Kigali. This involves a certain risk: They can become pregnant since because

of the war in the country, these young women no longer have a mother or father, and are rather abandoned. My desire is to give them training in dressmaking so that they will be able to earn their own living, and not become 'street girls'. The Parish Priest agreed with this project and



I was able to get installed in a small room used for meetings. These meetings take place in the afternoon and so we work in the morning from 8-12. The young women pay a fee of 1,000 Rwandan francs per month so that we can buy the necessary material. As it is learning Centre we have no means of making a profit on what they produce.

Picture above: Sr. Immaculada with some of the women the rudiments of sewing

It is difficult for them to find the fees, and there are some who do not pay at all. I asked for financial help from our Congregation and, thanks to this, I could buy some sewing machines and a pices of material.

The first year, I had twenty-five students, but all did not remain for the second year: some lacked money, others left because of family problems. This year 2004, there are twelve young women who will receive a certificate at the end of May. During these two years, I have noticed that it would be better to have only a one-year programme as the families receiving the participants get tired of being in charge of them, and they too have very little money.

The students also receive a bit of religious education, given by a Sister of our community, once a week. A Brother of St Gabriel gives French lessons for an hour each day. He does this competently and generously.

I am happy to do this work, but I see that the project cannot be self-financing and self-reliant. Raising the fees would mean excluding the poor.



I find it very good to support these young women who want to have a better future and, as long as we have the possibility of doing this, it is worthwhile to give our money and our time. In addition, while giving these young women training in dressmaking, I also want to help them live in unity and friendship, to show them that this is possible.

We shall soon come to the end of these two years together, all religions and ethnic origins in unison: Adventists, Catholics including catechumens, Protestants, and Muslims, all among the Hutu and Tutsi - and I am Spanish! We are now bound together by friendship and we hope that this will continue.

"I bring you news of great joy!"

By Sr. Margreth Ephrem Kibola W.S.

I was born in Tanzania, but my missionary call has brought me here to Northern Ghana. I belong to the community in Gumo but I teach

in Sorungu, a small village of 700 inhabitants. Like most of the surrounding villages, it has a primary school and a local chief. Most of the

Picture above: Sr. Immaculada helping women to use sewing machines



it is a big responsibility to highlight certain positive values in their own culture and talk about spiritual matters.

All these realities require time and patience, and hope that something good is taking place in the lives of these children, for their own benefit, that of their families and the society in which they will be living. Happily, things are changing slowly and hidden abilities have appeared. When I hear a child say: "Sister, let me try. I can do it",

it is a great sign of hope for me.

Recently, I attended a meeting to discuss various topics concerning education in the Northern region of Ghana, particularly in Tamale district.

There is an urgent need for better education for the world is changing very rapidly, especially regarding science and technology. Some children are fortunately placed, but others are receiving only the minimum education, especially in rural areas.

Even where teaching staff is available, there is often a shortage of books and other necessities. Happily, some teachers are trying hard to do the best they can in the circumstances.

In this experience that I am now living there are obviously happy and encouraging times, and also moments when I have to face problems. But, through all this, I feel called to carry the message. 'I bring you news of great joy; a joy to be shared by all people'. (Luke 2: 10)

people in the village are Muslims and there are also a few traditional believers. Practically, the only source of income is small-scale farming and rearing of animals, so there are, of course, financial and other problems, which retard progress.

As a teacher in this village, I feel very involved in all the problems, especially of trying to motivate parents to send their children to school. The parents were very keen on having teachers for the school. Formerly, however, there was a great deal of resistance from both the parents and children and most pupils did not attend school daily. I had to explain to parents that if they wanted their children to receive a good education, it was important that they enable them to attend school regularly.

Encouragement comes from some parents who are very willing to further the education of their children. As time goes on, the situation improves. At present, I am teaching twenty-six children, aged 13-16 - nine in class five and seventeen in class four. They are all Muslims and I feel

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Let Us Pray

For the following who have died recently:

Mr Robert Baker, Cambuslang, Glasgow.
 Mr Bennett, 211 Queensgate, Bridlington, East Yorks.
 Mr William Birkett, Warrington Road, Wigan.
 Ellen Bradin, 53 Chalmers Drive, East Kilbride.
 Mr Thomas Bradley, 60 Northfield Avenue, Port Glasgow.
 Mr Michael Brew, 20 Oliver House, George Row, London.
 Mrs Joan Brodrick, Lovell Road, Speke, Liverpool.
 Mr Maurice Brown, 30 Chilside Road, Felling, Gateshead.
 Sister Mary Brown, Nazareth House, Mallow, Co.Cork, Eire.
 Mrs Joan Carolon, 1 Newfield Avenue, Doncaster.
 Mary Charlton, Dene Grove, Darlington.
 Mrs Marie Clarke, 41 Western Terrace, Ebbw Vale, Gwent.
 Mrs Mary Coll, 1019 Prospecthill Road, Glasgow.
 Mr George Corbishley. (brother of the late Br. Kevin Corbishley and cousin of Father Tom O'Donnell W.F.)
 Mrs Annie Corrigan, 95 Norham Street, Glasgow.
 James Costello, Styvehall, Coventry.
 Mr Edward Crowe, 30 Stapleford Road, Liverpool.
 Mrs J Davis, 37 Alfred Road, Farnham, Surrey.
 Miss Mary J Donnelly, 20 Baliol Street, Kinghorn, Fife.
 Mrs Vi Doyle, Ayr.
 Mrs Hannah Duffy, 58 Maxwell Gardens, Glasgow.
 Mrs Veronica Mary Farrell.
 Judith Foster, 26 Walmer Avenue, Bishop Auckland, Co.Durham.
 Mary Gribbon, 17 McCallum Avenue, Rutherglen, Glasgow.
 Father Hans Van Breugel W.F.
 Mr Bryan Halls, Bullocks Lane, Bishops Stortford, Herts.
 Mr Desmond Harvey, 9 Forest Close, Meols, Wirral.
 Mr Les Haselden, Burtonwood, Warrington, Cheshire.
 Mrs Phylis Hibbard, Wembley Road, Doncaster.
 Donald Hogg, Doonfoot, Ayr.
 Mrs Beryl Joan Holland, Tankerton, Whitstable.
 Mrs Helen Howard, Ramsden Road, London.
 Frances Kapinski, 45 Outwood Drive, Healdgreen, Cheshire.
 Laurence Kennedy. (brother of Br. James Kennedy W.F.)
 Mr Charles Heywood Kewley, 48 Chadwick Street, Wigan, Lancs.
 Mrs May King, Arkles Lane, Anfield, Liverpool.
 Mrs Rita Larkin, Ballynease, Port Glenone, N.Ireland.
 Mr John McDonald, Liverpool.
 Miss Flora Maclean, 73 Abbey Road, Llandudno, North Wales.
 Mrs Mary Theresa McKeivitt, 8 Duke Street, Wigan, Lancs.
 Mrs C Madden, U.S.A.
 Dennis Magee, 3 Dean Close, Widnes.
 Mrs Sheila Maguire, Blackburn.
 Mrs Margaret Martin, 17 Woodhall Place, Coatbridge, Lanarkshire.
 Lady Jean Maxwell-Scott, Abbotsford, Melrose, Roxburghshire.

Mrs P Molyneux, 162 Dalmally Road, Croydon, Surrey.
 Mrs Kathleen Monahan, Cheltenham, Gloucestershire.
 Mrs Maureen Murphy, Insall Road, Broadgreen, Liverpool.
 Mr Eric Norman, 33 St Pauls Road, Southampton.
 Mrs Mary Teresa O'Brien, Portobello, Edinburgh.
 James and Liz O'Hare, Ayr.
 Mr Raymond Edward Oram, 37 Market Street, Preston, Lancs.
 Miss Elizabeth O'Reilly, 13 Wellington Street, Chorley, Lancs.
 Mrs Dilys Owen, 9 Arlescourt Road, Liverpool.
 Mrs Hilda Palomero, Estoril, Portugal.
 Anwen Parry-Jones, Ty Harbour, Pwllheli, North Wales.
 Mrs Dorothy Peters, Woolton, Liverpool.
 Mrs Mary Quirke.
 Mrs Teresa Quirk, 103 Lambie Court, Saltcoats, Ayrshire.
 Mr Patrick Sheridan, 3 Tern Avenue, Bolton, Lancs.
 Mrs Mary Slavin, Clydebank.
 Mrs Nancy Smith, Willow Avenue, Liverpool.
 Father Benito Undurruga W.F. Madrid (former Assistant General)
 Mrs Josephine Walls, 72 Portman Road, Wavertree, Liverpool.
 Jim West, 22 Mannering Court, Glasgow.
 Mrs Sarah White, Coach Road, Whitehaven, Cumbria.
 Mr Thomas James Woodman, 116 Two Hedges Road, Cheltenham.
 Gerry Wynn, Dublin.

† THE OBITUARY LISTS †

Please note that the latest dates for receiving names to be included in the Obituary List are as follows:

Issue No.	Months	Latest Date
380	Feb.-March., 2005	15th. November, 2005
381	April-May, 2005	14th. January, 2005
382	June-July 2005	14th. March, 2005
383	Aug.-Sept., 2005	14th. May, 2005
384	Oct.-Nov., 2005	14th. July, 2005
385	Dec.-Jan., 2006	14th. September, 2005
386	Feb.-March., 2006	14th. November, 2005

We hope that we will be able to keep to these dates. On occasions, due to technical reasons in the production of the magazine, we may have to close the Obituary List a day or two early. If this does happen please accept our apologies and be assured that we will certainly include all the names received in the next issue.

Calendar Note: there is a mistake in this year's Calendar. **Mission Sunday** is marked as being the 17th. October. It should be the **24th. October**. We are sorry for any inconvenience caused by this.

*"Come, you whom my Father has blessed,
 take for your heritagethe kingdom prepared for you
 since the foundation of the world". (Mt. 25.34)*

May they rest in peace

St. Anthony's Burse



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