

“CASTILLA MARISTA”. MISSION AFRICA.

50 YEARS (1969-2019)

Brother Jack González. 08 November 2019

*A few days ago, on the occasion of a Provincial meeting, I went to visit Mansoa (Ángel) in the Marist Residence of Valladolid. At 85 he looks like never before, or as always but better, he has even gained a little weight, having returned from Zambia a little over a year ago accompanied by Felipe, after staying at Kabwe Hospital due to continuous bleeding as an effect of the sintrom medication he was take for his heart condition. His manifest desire and dream of dying in Zambia, as he had expressed to me last year during a long walk along the banks of the Mulungushi River, remained in the air; precisely because of the well-founded fear that this could be the case, Norbert Mwila, Provincial of Southern Africa, asked him to advance his vacations and undergo medical care in Spain. Brother A. Mansoa belongs to the group of four Marists of the Province of Castilla who in 1969 flew to Rhodesia, responding to the mandate of the XVI General Chapter (1967) that each Province of Europe opened a mission in Latin America or Africa. **Castilla Marista opted for Rhodesia**, today Zimbabwe, and later in 1973 and for reasons we would note below, assumed responsibility for the newly created Marist Sector of Zambia.*

1. Historical record

- Brothers of “Castilla” in Rhodesia and Zambia, 1969-2019. Arrival Year and Country

1969 Rhodesia (Zimbabwe) Ángel Mansoa Isidro G. Getino Dionisio Llorente Jack González (Jesús)	Zambia 1971 Jack González (Jesús) 1972 Ángel Mansoa Jovino Calzada Lucio Cubría +	Zambia 1976 Javier Vedia Julio Rivas 1977 Domingo Eceolaza + 1978 José Luis Grande	Zambia 1985 Jesús A. Rez. / Chuchi 1988 César de la Mata +
1970 Rhodesia (Zimbabwe) Luis Sobrado	1974 Luis Sobrado Isidro G. Getino Dionisio Llorente Pablo Villalba	1979 Gonzalo Portal Felipe Moreno 1983 Raimundo Puente	1989 Abilio Pérez P. + 1992 Fernando G. Revilla

- Some dates to remember

- **1968: Trip to Rhodesia of the Provincial of Castilla Brother Luis Álvarez**, accompanied by the Brothers Marino Costana and Teodoro Barriuso (translator) to formalize a missionary cooperation agreement with the Canadian Marist District of Rhodesia, and assume, in the future, the creation and management of a missionary Sector in that country.

- **November 1969:** *Arrival of the first Brothers of Castilla to Rhodesia, today Zimbabwe, to collaborate with the **Canadian Brothers of Iberville and with the IEME-Burgos Fathers**, with the original plan of assuming firstly the renovation and management of Dette Secondary School, Diocese of Wankie, chaired by the Bishop of Leon Mons. Prieto. The proposal was never followed up, but in the Transfer Agreement between the two Provinces, Castilla Marista promised to repay the 40,000 Rhodesian dollars of the Government loan to complete the construction of the Dette School.*

- **January 1971: Brother Jack González** is sent by Brother Powell Prieur to the Community of Kabwe, Zambia, to study a future commitment of Castilla in Zambia, given the difficulties imposed by the apartheid regime of Ian Smith in Rhodesia to open new educational works in the African tribal areas. **St. Paul's Sec. School** had been founded in 1960 by *Brother Paul Constant* from Kutama, Rhodesia. The Community consisted of five Canadian Brothers and a Brother of Malaysia of Chinese origin, *John Heng*, known and appreciated by all of us who have worked in Zambia.

- **December 8, 1973:** *With the presence and signature of **Brother Powell Prieur**, District of Rhodesia-Zambia Superior, and **Brother Casimiro Sánchez**, Provincial of Castilla, prior approval of the General Council, **the new Marist Sector of Zambia** is constituted, attached to the Province of Castilla. At the date of foundation 7 Spanish Brothers and 6 Canadians continue to belong to Iberville, with the agreement that each year some will return to the District of Rhodesia. Between 1973 and 1974 the rest of the Spanish Brothers in Rhodesia joined Kabwe, Zambia. Brother Ángel Mansoa is appointed Superior of the Community taking over from Brother Leopold Robert.*

- **February 1980: The Postulancy - Inter-regional Novitiate of St. Paul's, Mulunguishi**, opens with **Luis Sobrado** Master of Novices. 1983: The first 4 Brothers of Zambia make the profession. In 1990 the Regional Inter Novitiate moved to Kutama with Brother Á. Mansoa as Novice Master and with six novices from the Zambia Sector.

- **December 1980: First Congress of Anglophone Marist Africa**, in Enugu, Nigeria. Brothers Luis S., Gonzalo P. Jack G. and Abdon Nkuwa, *Zambian Marist from Chassa participated in the Congress.*

- **January 1986:** Opening of the Community and Workshop Center of Lulamba, Chingola, with **Felipe and Gonzalo**, in collaboration with the Diocese of Ndola and the IEME missionaries.

- **August 1986: Start of Courses at the MIC, Marist International Center, Panafrican Scholasticate, for Africa and Madagascar, with Luis Sobrado as Rector.** In September 1988, Jack G. stars a three year period as Director of Studies. 1989: Official Opening by Brother Charles Howard and Cardinal Maurice Otunga.

• **2000: Opening of the Marist Primary School of Mulungushi, Kabwe, with Brother Norbert Mwila, Zambian** as Director. In 2019 the School welcomes more than 500 students from Mulungushi rural area.

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• **2002: "Restructuring" of Marist Africa.** Zambia starts to belong canonically to the new **Marist Province of Southern Africa** that includes Angola, Mozambique, Zambia, Zimbabwe, Malawi and South Africa. That year there were seven Brothers belonging to Castilla who continued working in Africa, with **A. Mansoa, Raimundo Puente and Luis S.** in Zambia choosing to belong to the new Province.

• **2004: "Restructuring" of Marist Europe.** The new Marist Province **Compostela** (Castilla y León, plus Portugal) continues its missionary and development collaboration with some of its Brothers working in different countries where it was already having a presence: Angola, Mozambique and Zambia in Africa, and Honduras in Central America, also helping finance some projects and by sending volunteers, especially through **SED (ONGD)**. Since 1992 more than 30 Brothers and more than 140 volunteers from Castilla - Compostela Marista have collaborated with "Zambia-Mission", and have "let themselves be educated" by Africa.

• **2006: Opening of St. Marcellin Day School, Chibuluma, Day School for boys and girls, with Brother Evans Musakanya as Director.** Three years later started working the **Skills Centre** offering Carpentry, Tailoring, ICT and Hostelry, and the **Youth Centre** open to retreats and encounters for youth and women from schools, parishes and villages around: both Centres with the coordination and animation of **Bros. Raimundo and Felipe**. Several organizations, including **SED, Manos Unidas** and the **Spanish Cooperation Agency (AECI)**, and some local industries as the mines collaborated in the construction of the School.

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• **2018: Brother Ángel Mansoa**, "one of the pioneers" of Zambia - Mission is the last to return to Spain. **Brothers Jesús Sánchez and José A. Pascual** continue the missionary presence of Castilla-Compostela and the Marist spirit of international communities in Africa, Angola and Mozambique, respectively.

2. Back to the "mission". Interview to the pioneers.

The nº 104 - 1972 of the Castilla Magazine collected in an interview with the title "Beyond folklore - Why I went to Zambia" the testimonies and reflections of the pioneer Brothers that arrived in Rhodesia (see box above) and then went to Zambia. The interview challenged us with five questions, the last three of more practical content are grouped into one.

1. What reasons did you have when going to Rhodesia-Zambia, and which ones to stay there today? 2. Have you encountered the kind of mission, job you expected?

3,4, 5. What would you advise to one who would like to dedicate his life to Zambia: in terms of training, studies? Go for how long? What if a layman wants to go?

We, Brothers, who came forward to begin the mission of Castilla in Rhodesia were debtors at the time to the recent Vatican Council II (1962-1965) and in some grade marked by the missionary perspective of "Lumen Gentium." That is why when the Marist Council of Castilla, answering to the call of the XVI General Chapter (1967) that each Province of Marist Europe should open a mission or be engaged in a "mission country", our answers were quite decided and lucid, although marked by personal nuances After almost 50 years of the interview, it seems interesting to summarily highlight some of these answers, without historical nostalgia, but as a vademecum for new missionaries answering to the universal call Ad Gentes by the Council, and to Pope Francis recent statement of "October 2019 Missionary Month.

"Vademecum" for missionaries. (Note: In brackets initials of the 5 Brothers).

*There is almost harmony in the answers of the five to **the first question about the motivations of that decision 50 years ago to go and stay in Africa.** I think this was due in part to the close living and hard learning of English, in those first months of adaptation in the Community and multiracial School of Que-Que, sharing with the Canadian brothers and the old Australian Ralph.*

*Answers that repeat but complement each other (the initials correspond to each brother's name and surname): Faithfulness to the calls of the Church and of the Superiors (**AM**), response to a problem of justice and charity in the world (**IG**), begin a mission for Castile (**LS**), be on the side of the poor and marginalized (**JG**), serve the Church through our Congregation (**DLL**).*

In all of them there is a feeling of a call and a clear awareness of carrying out a mission, both personal and institutional, of service and help to a people to move towards a future where God gives life and brings liberation.

Answering the second question on our expectations regarding mission and work when leaving for Africa, it appears clear that the five of us were taken by surprise: the wild, poor and disorganized Africa we had in our heads (**DLL**) had little to do with Canadian schools of Que-Que, Kutama and then in Kabwe, with the buildings and school equipment..., even little to envy our Champagnat School of Salamanca (**LS**). This was a strong challenge to us for learning, training and rapid professional and human growth, and for **I. Getino** the training of future Primary teachers of Kutama Teachers College enriched his concept of mission. ***But also it was the beginning in the group for questioning our deepest desires of what we wanted and could do, and to whom, children and youth, we wanted to dedicate ourselves preferably; questioning that led us to move our "original mission" from Rhodesia to Zambia.*** Jack and Mansoa moved to Zambia less than two years after their arrival, and in 1973 the Zambia Sector was created.

The yearly "canonical visit" of the Provincial of Castilla to Zambia, reminded us and reinforced the feeling that Zambia-Mission was a commitment of the entire Province and not of a group of idealistic and adventurous Brothers. Subsequently, our successive "family visits" and to the Province, at the beginning every four years then every three, ***offer the context of the answer to questions 3,4, and 5.*** We needed to keep alive the flame of the original missionary commitment, "recruit" new volunteers including lay people, and offer our advice so that the new candidates would come better prepared than we, in English, in Africa culture, in Missiology, in manual skills ... I allow myself to reproduce in full the answer of **A. Mansoa**, his advice is seconded by the rest of us in one way or another:

- “• *Learn English before coming*
 - *Specialize in one or two teaching subjects (with degrees, better). And be able to help in other subjects.*
 - *Have a technical specialty: nurse, electrician, mechanic, agricultural expert ... And be able to lend a hand in current needs.*
 - *Prepare well in Catechesis*
 - *Take advantage of all available information about Africa and Zambia in particular.*
- **Note:** *And if you plan to dedicate your life to Zambia as a Marist, I want to insist on Marist formation as such: what it is to be a Marist Brother, what is the meaning here and now of our apostolate, our community life, etc. ”*

“It is much more important to be able to speak **WITH the** Africans than to be able to teach them mathematics, scientific demonstrations, and even religion” (IG). The learning of local languages was going to be our challenge taken up by all in one way or another, seeking to find time for a workshop, sitting with people and crossing greetings and phrases; some Brothers more determined as Gonzalo and Felipe working and living among the Bemba mining people of the Copper; others, formally enrolled in Missionary Training Centers for languages and anthropology such as Jack and Luis S. in the Pastoral Center of the White Fathers in the forests of Ilondola, near Chinsali and, later, J. L. Grande learning CiChewa common with Malawi .

Another aspect and advice for future missionaries was clear from pure necessity and learning fast from the example of our excellent Canadian tutors: “**learn something practical in agriculture or electricity, practice as mechanics, painters or truck drivers. You may one day be more appreciated for this than for your degree**” (JG). Orientations and advice for lay people wished to join the mission, very clear and full of possibilities at the time, now appears idealistic and lack of contact with reality. The basic condition of mastering English to be able to perform any activity, combined to the endemic problem of teaching English in Spain, was the greatest barrier to be overcome by lay people ... and Brothers!

The political reality of **apartheid** in Rhodesia and the subsequent move to Zambia in 1973 of the Castilla Project displaced some original proposals and hopes. Only with **the arrival of SED in Marist Spain in 1992** and the rise of volunteering, took shape programs of cooperation and joint development of Brothers and lay people, although in general limited to **Summer CTM** (“Mission Work Programs”).

3. “Beyond folklore.” Committed missionaries”

I have left question 4 the last because it already generated much debate both within the group and among the Superiors and possible candidates for the Castilla-Zambia Mission. In fact, the editor of Castilla Magazine took the title of the Interview from this context. Mission Zambia is not an adventure or a safari; it is a vocational commitment that poses demanding human and spiritual challenges, from being reborn by the process of learning a language (s), to the deep human experience of suffering malaria, and learning to live your Marist life in, at times shocking, new cultural and social coordinates.

Hence the background to the question formulated as follows: **“Do you think that going to Zambia should be a commitment for 4 or 5 years, for 15 - to put figures - or for a lifetime?”**

The question of 50 years ago did not expire, it had relevance for those who returned many years ago, for those who stayed many more and for A. Mansoa when I spoke with him a few weeks ago and who was betting on dying and being buried in Zambia. It was a central question to my students at San Pio X and at the School of Missiology of Madrid in the 90's.

And it is so not only because it questions the deepest of the personal vocational commitment and the intimate response that we give to the calls of God and to our understanding and treatment of the motions of the Spirit in our lives, but also **marks the type of response that we give to our style of "mission"**.

Isidro Getino speaks “I believe in the action of the Spirit on the Church, which is why I consider the fourth question out of context. ... The only thing that is truly forbidden is to come as a tourist..., in other words by way of escapism, whim or humour”. From this premise the number of years “doesn't matter” (**DLL**), we need, yes, a base that “must be formed with those who come without time conditions” (**AM**), and a coincidence, almost verbal, “I think our mission would be done when we had a few dozen Zambian Brothers, responsible and accountable” (**LS**). “Without hurry, but with purpose, our task here is to help an indigenous Marist community grow and consolidate” (**JG**).

Behind these tips, dreams, projects, our advice for navigators of 1972, there is a story, realities that were born in line with those ideas and convictions which go **“beyond folklore”**, a 50 year-history 1969–2019 that deserves to be remembered and celebrated to learn from it.

- **“Beyond folklore”, Zambia - Mission opened up to a direct relationship and dedication to the needy common people of Zambia**, initiating a process of insertion and incarnation that led us, among other things, to personal and community commitments, to open up to sectors of the Zambian population and youth most in need; this in addition touched our lifestyle, not forgetting the local meals, “nshima and kapenta” as an initiation menu, but also the times of welcoming and sharing in our communities for teachers and their families, workers and visitors. In the same dynamic came **the commitment to learning of local languages**, informally or formally in missionary formation centres of the White Fathers, arose.

This same insertion process consistently required us to seek **how to improve the living conditions of the people**, from the feeding of our students with the management of a chicken coop and pigsty, to facilitate the mobility of the nearby population with the weekly transport offer for the hospital and the Kabwe market (about 30 km from St. Paul's), launching small development projects such as **Domingo Eceolaza** family water wells, and **all the Brothers** promoting the vegetable production units and plantation of fruit trees as a model and basic help, or the communal mill to facilitate and encourage the production of corn ... etc.

Later, and with financial support from Manos Unidas, CAFOD, MISEREOR, SED ..., we promoted other projects such as the “Mothers Group of children under three for enriched feeding” the support to Primary Schools in the area with books and later with study grants, not forgetting the reconstruction of classrooms of the Mondake School, managed by **César de la Mata**; and in

the late 1980's the construction and commissioning of the Mulungushi Clinic (Health Center) by **Pablo Villalba**.

I have no doubt that the planning and final realization of the Project of **Lulamba Skills Center** with workshops of tailoring and car mechanics for young people without schooling, the construction of **Mulungushi Primary School** for children in the area and the **Chibuluma Champagnat Day School**, as well as the **Mulungushi Clinic** were all programs born and inspired by that original "Montaigne dream" and commitment.

- **"Beyond folklore", Zambia - Mission, in synergy with both processes of insertion and the learning of local languages**, favoured a climate of study, experiences and knowledge of African history and culture. Several brothers specialized in African studies, in Catechesis and Cultural Anthropology with emphasis on Africa, studies that **directly influenced the international formation programs in Africa** (International novitiates, MIC) in the following years.

Brothers of Zambia - Mission seconded and promoted the vanguard of the currents of "enculturation and incarnation" of Christianity and Religious life in African contexts where they lived and worked. From the beginning **Zambia - Mission echoed and was a bridge between Castilla and Africa**, with reports in the Castilla Provincial Magazine, by way of a short-lived magazine with the same name "Zambia - Mission", with talks, exhibitions, partnership with DOMUND and Manos Unidas; later on, and by the hand of SED, offering information and direct contact with the realities of Zambia and Africa through the Children Fund, Development Projects and the annual collaboration of dozens of Brothers and volunteers in the summer CTM.

The bipolar and distorted image of Africa so widespread then (and still enduring today), as a paradise of nature, animals and safaris, or, at the other end, as "the wild black continent" infected with malaria, children with flies all over the face and tribal wars, was changed to a real human face, closer, welcoming and developing, due in large part to the bridge established by Brothers and volunteers between Zambia Mission and Castilla in the meetings of Brothers, in the Marist Family encounters, in retreats and gatherings of parents, and in general in schools, students and teachers touched by the inspired current of solidarity with Africa.

- **"Beyond folklore", Zambia - Mission learned from the beginning to be and do Church mission**, cooperating with the local Church, Bishops, parishes, local associations, with the regional and local teams for vocational promotion, working among the Religious Educations teachers, teaching Religious Education in Government and other Congregations Schools, by the distribution of Bibles in Primary Schools of St. Paul's area, cooperating with the Christian Life Communities (CLC) of the Jesuits..., etc.

To note, Luis S. and Jack were at a time Seminary lectures; Abdon Nkuwa and Jack worked at the Department of Religious Education at Kwame Nkrumah College. More significant, our houses and communities tried always to be open and welcoming to priests, catechists, religious from other congregations, volunteers and cooperators, youth groups and vocational clubs, etc., everything, must be stressed, in an admiring dynamic of reciprocity among all the missionaries at the country.

We remember with nostalgia and affection the Diocesan Priests of Mishikishi Mission; the Missionaries of the IEME of Chingola; Father Marcelli of the Polish Jesuits of Chingombe; our Archbishop Milingo who came to St. Paul's community several times and liked to perform Ngoni dances; the Marianists of Matero where we had our house the first years when we went to Lusaka; the Brothers of the Sacred Heart of Kabwe, who were for three years Jack's second community; the German Dominicans who offered us the ownership and management of their Dominican Convent College in Kabwe for nothing (and we declined that offer); the lay Italian missionaries from Mulanga (ALM) who came to make their retreat in our community of St. Paul's; the Blue Nuns of Kabwe that assumed the management of the Mulungushi Health Center built by Pablo Villalba and financed by SED and Manos Unidas..., etc.

- **"Beyond folklore", Zambia - Mission committed itself from the beginning in the task of building a local Marist community** that would take over and embody the Marist charism in education and catechesis, that would make present the dream of Champagnat in the local Church. Already in 1973 A. Mansoa wrote in the Castilla Magazine, "We need to develop vocations among the natives. I think that in view of this, we have to free a Brother and start studying the Bemba, the language of the natives. " First the Canadian René Mailloux and then Jack would assume this responsibility of "Director of Vocations", collaborating with the National Team offering talks and information in Parishes, Schools, Colleges and personally accompanying each of the Marist candidates in their vocational process and keeping contact with their families. José Luis Grande would replace Jack in 1988. On the other hand, a basic knowledge of Icimeba or Cichewa was the precondition for any serious vocational promotion work.

- **In 1980, a Marist novitiate was opened for the first time in Zambia**, St. Paul's, Kabwe with Postulants from Zambia, and two years after from Malawi and Mozambique. In 1981 Felipe Moreno and in 1983 Gonzalo Portal made their Perpetual Profession in the presence of the local Christian Community and the first four novices of Zambia. In 1986 the MIC (Marist International Center) was opened in Nairobi with two Zambian Scholastics in the first promotion group.

- **Since the "restructuring" of Marist Africa in 2002** Castilla passed its responsibility to the new Marist Province of Southern Africa. There was a nucleus of African Brothers, with temporary and perpetual vows, who offered not only viability but also leadership to the new Province; and there was the International Novitiate, first in Mtendere, Malawi, then moved to Matola Mozambique. On the other hand, post-novitiate training was ensured with more than ten years of MIC experience in Nairobi, Kenya.

- **In 2019, 50 years of Zambia-Mission**, the Province of Southern Africa has 25 young brothers in Nairobi (scholastics in 4 courses), 6 belonging to Zambia and 2 to Zimbabwe. To them must be added 22 Brothers with temporary or perpetual vows in Zambia and 13 Brothers in Zimbabwe. **Brother Norbert Mwila**, a Zambian, has just been re-elected Provincial of Africa Austral for a second term; he made his formation at the Novitiate of St. Paul's, Mulungushi and the Scholasticate at MIC, Nairobi, as well as a former **Provincial Lawrence Ndawla**, natural of Malawi, a MIC pioneer and then Rector, now formator at the Novitiate of Matola, Mozambique.

4. 50 years of history. Looking ahead.

*These lines have no other claim but to be a simple historical sketch that asks for a serious later study, consulting files and contrasting dates and events with the protagonists. I have done something on this line based on phone calls and WhatsApps to contrast with my notes, some letters and three or four chronicles of the **Castilla Magazine between the years 1970-1973**. We have little else: The "**Zambia-Mission**" Magazine (1973–1978), with limited copies cyclostyled! In 1973 reaching 8 numbers, a Booklet by **Pablo Villalba**, personal chronicle of his many years in Zambia, and recently published a book by **Brother James Langlois** on the history of the presence and mission of the Marist Brothers in Rhodesia - Zimbabwe: "**History of the Marist Sector of Zimbabwe 1939 - 2019**".*

***These anniversary lines do not want to promote a nostalgic and self-pleasing celebration.** To the recognized "know-how" of Canadians in their excellent projects of schools and communities, we could add as a valuable specific contribution from Castilla to Zambia - Mission, its awareness to the needy population around our Schools and their dedication from the beginning to vocational promotion.*

But perhaps was not the same dynamics of that original international community of Canadians, Spaniards and the unforgettable Chinese brother John Heng, who sprouted a new sap of Marist life? Or were not, primarily, the first African Brothers in the region, who spurred by the currents of colonial independence and touched by the spirit of "Africanization" forged what today represents and is part of a vital and growing Marist Africa?

After all, drinking from the deep Marist tradition of Marcellin Champagnat, we have to repeat with humble acceptance: "If the Lord does not build the house in vain the masons get tired", Psalm 126, and thank God for his presence in this story of Marist mission and commitment. On the other hand Paul's reflection on the mission in 1 Corinthians 3, 6: "I planted, Apollos watered; but the growth has been given by God. So neither he who plants is anything, nor he who waters, but God, who gives growth", has a direct application here.

***More important and interesting is to look to the future**, with the very actual line of action of the message of the XXII General Chapter in Rio Negro, Colombia "**Let's walk as a Global Family**"; as well as get inspiration from the great challenges that we are carrying out in International Projects and Communities "Ad Gentes, in the new **LaValla 200 communities**, and from the inter-congregational collaboration programs like in South Sudan and the Fratelli Project in Syria, etc.*

If we agree, my opinion and option is that Castilla-Compostela has a moral and institutional responsibility to keep alive its historical commitment to Zambia-Mission, now Southern Africa. We are already doing it with the continuity of five Brothers of the Province in the area and with the annual sending of Brothers and volunteers through SED.

But after my collaboration in the formation of Postulants in Mtendere, Malawi, the last two summers and the visits and contacts in Mozambique and Zambia, it seems important to explore viable forms of collaboration such as:

• **to continue supporting to formation houses**, to encourage and prepare Marist laity willing to share life and mission in Southern Africa as has been the option of the Bobillo brothers, **María**, current member of the Atlantis LaValla 200 community, Cape Town , and **Borja** valuable and exemplary co-operator of SED in Manhiça in 2019;

• other proposals: some Brothers from our sister Province could be invited to continue their formation in Spain and Portugal, it would be good to reactivate economic cooperation through SED, FMSI, and other cooperation agencies.

Of course, it is understood, all in a symmetrical style and relationship, "**walking as a global family**", in dialogue and leaving the initiative to the Brothers and policies of Marist Southern Africa.

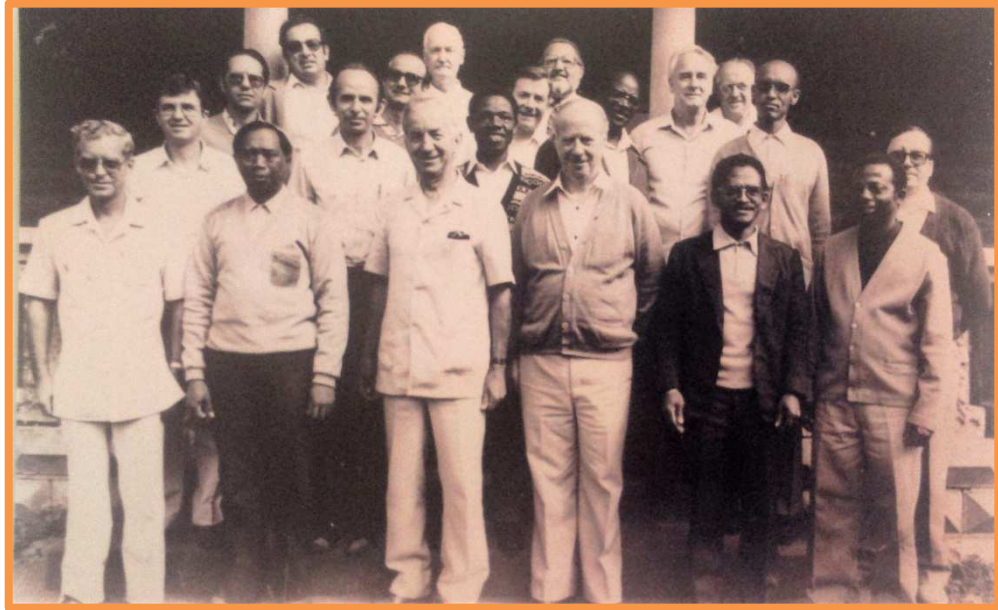
Ponferrada 08 Nov. 2019

GRAPHIC REPORT (Photos from personal album, with ref. to the text)



1. Que-Que. Rhodesia, 1969
2. Marist Assembly for English Africa. Enugu, Nigeria, 1980
3. St. Paul's Mulungushi, Brothers and Novices 1982





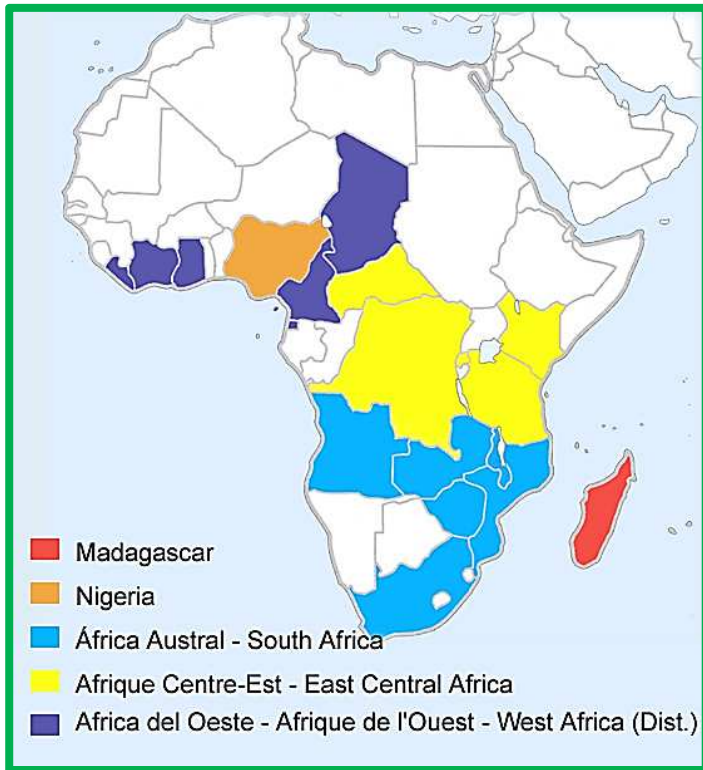
1. Superiors of Africa, Harare Meeting 1986, to approve "MIC Project".
2. First MIC Group. Graduales with Vicar General
3. First Graduates, with Rector and Dean of Studies, Nairobi 1989





1. St. Paul's Community and novices, 1990
2. St. Paul's Sec. School, Zambia
3. Chibuluma Sec. School
4. SED, Madrid, Irati, volunteers & Brothers, 1995 CTM





1. **Map Marist Africa 2019: 4 Provinces & 1 District**
Africa Austral: Angola, Zambia, Malawi, Mozambique, Zimbabwe, Southern Africa
2. **Ángel Mansoa & Jack, Valladolid 2019**
3. **Mtendere Postulanship, Africa Austral, Malawi 2019.**
Bros. Norbert M., Gilbert Z., Jack G. with Postulants