

# RELAF NEWSLETTER N°41

## Brothers of the Christian Schools



**Lasallian Region of Africa**



December 2021

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# EDITORIAL

## CHRISTMAS AND HOSPITALITY

Christmas brings to light both the human and divine value of hospitality. Christmas is the "yes" of Mary accepting to give hospitality to God in her heart and then in her womb. Christmas also reminds us of the hospitality given by Joseph to Mary and Jesus... It announces God's plan to give hospitality to any humanity in his own womb. The words of the angel, addressed to Mary, already signify this to the entire humanity: " The Holy Spirit will come upon you, and the power of the Most High will overshadow you".<sup>1</sup>

Hospitality is thus at the heart of our human identity and our relationship with God. It is present in the culture of encounter, relationship and movement of people, but also in the culture of faith and love. In the end, hospitality is not just a culture among others, it is in essence culture itself; as such, it involves faith and love in the construction of the world we inhabit. Culture is, in this sense, both hospitality received and hospitality given<sup>2</sup>. It prepares us to receive the world into our care, to care for it. By taking care, collectively and personally, of the world by means of culture, we create a suitable environment for living and inhabiting it. But without appropriate education and formation, how can we create together a world where each person can find hospitality that respects his or her dignity?

Christmas corresponds to the project of saving the divine in each person that makes up his or her dignity. It is impossible to save the divine in every human being without, at the same time, saving the human. Man's deepest dream, even though he does not always know what it is precisely, is to obtain salvation. However, it has become increasingly clear with modernity, that it is from himself that man needs to be saved. His perdition or his salvation are both in his own hands. Free, if not well enlightened and educated, he is capable of doing his own misfortune, of running to his own ruin.

Christmas reveals that God does not want us to be mere creatures, products of society, but his sons in his Son, Jesus. God wants the divine in every human being to be saved. Life in society, life of competition and rivalry, owes its salvation only to the development of **another level of life in common**, a life of solidarity and unity in brotherhood. If salvation is usually defined in terms of the nature of the danger from which it allows us to escape, we can see that man owes his salvation to what he does or does not do with himself, with his humanity, according to the education he has received. From this point of view of education as a means and a path to salvation, there has always been, everywhere and in each of us, a people to be educated, that is to say, a fraternal community to be built.

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<sup>1</sup> Luke 1, 35.

<sup>2</sup> If at birth, we receive hospitality from our parents, during our existence, we are asked to give hospitality to others in our heart, in our life.

What, then, is the purpose of the school, if not for the salvation of human being? In each of us, there is both a person and a people waiting to be saved. Of course, the salvation of individuals does not use the same means as that of societies. However, a society owes its salvation to the unity created by acting collectively to build brotherhood together. This means that our desire to educate leads us to the place where love is most demanding, that is to say, in the hearts from which true unity can be born and then expanded. It is also there that the greatest expectations of justice are to be found, a justice that is inseparable from charity. It is in the hearts that the power of God's love, placed in each person, is drawn. This power of love can be activated by those who are willing to surrender to it. The revelation of the divine is entrusted to the collective but also personal responsibility of each person.

Everyone selfishly wants salvation first for himself before bringing it to others. To awaken the divine power in oneself and to be saved, one must want it not for oneself but for the other. We truly receive divine love by giving it. "Man's life is the place where God expects man to awaken in him the power of salvation that He has placed within it."<sup>3</sup> With Christmas, we discover that we are no longer talking about a giver on the one hand and a receiver on the other in our human generosity. What matters above all, and in all, is the action of God who saves by making everyone both "giver" and "receiver". At Christmas, God makes an offer of tenderness to everyone, especially in the most vulnerable, defenseless beings. Will we accept to recognise his Son in them<sup>4</sup> and to give them our humanity in sharing?

Live Jesus in our hearts! ... Forever!

Bro. Pierre Ouattara

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<sup>3</sup> Olivier Le Gendre, *Le cri de Dieu*, Éditions Anne Sigier, Québec, 1996. p. 177 (translated by us)

<sup>4</sup> Matthew 3, 17: « This is my beloved Son, with whom I am well pleased »

**SOUTH AFRICA : LA SALLE COLLEGE DISCOVERY AND  
DE LA SALLE HOLY CROSS COLLEGE NEWS**



**O**ctober - The month of October began with our **Grade 12 Valedictory Mass**. The morning was very special as we bid our

students farewell. mindfulness as we joined together in agreement to pray for peace over our School, La Sallian community and our beautiful South Africa.

students farewell.

October was also the month of the **Rosary**. Our Young Lasallians prayed the Rosary, using a rosary they made. In addition, we also enjoyed a **Peace Day**



**Assembly**. All our students from Grades R - 11 enjoyed a time of reflection and

Within October we also announced our **Top Achievers from Term 3**.

In sports news, we congratulated our **Cricketers** on an awesome victory against

Dobsonville Hub. Our cricketers also enjoyed a friendly game of 'dads and



for 10, 15 and 25 years. They have truly lived our school motto “be first that you may be of service.” Brother Gabriel thanked them for their collective 145 years or more of dedication and commitment to taking care of the College, educating the

coaches vs the La Salle team'. It was a lovely day of cricket and according to Coach Ryan, "the Dad's team proved there is no substitute for experience," - winning the game.

minds, and nurturing the hearts of pupils past and present.

Our **Photography Competition** took place and the winners from Term 3 were announced.

Proposed by Mary HYAM

In November we were able to have 3 separate events to celebrate the learner’s academic achievements. We had a Grade R graduation service and concert; a Grade 4 – 7 formal Prize Giving; and a special senior school Prize Giving, which included a musical and an art presentation.

In November we had a service award ceremony at De La Salle Holy Cross College

We had a wonderful evening honoring our staff members who have served the College community

# WHAT IS THE PURPOSE OF SCHOOL?

The question may seem incongruous or inappropriate and somehow, it is. However, in many countries, rightly or wrongly, many young people become demotivated and leave conventional school early, sometimes with the thought: "School is useless". What is the purpose of school?



Image source : <https://www.pexels.com/search/free%20wallpaper/>

The most common and spontaneous answers are the following:

- To have an honorable profession.
- To have a good qualification.
- To have a considerable social position.
- To occupy a strategic position etc.

In short, to compete with others or to dominate them. To all these extrovert answers we can add: and then what?

Modestly, to try to answer this question, I relied on some reflections on the function of the school. In particular those of Hannah Arendt, a German philosopher and journalist who became a naturalized American.

**What is the purpose of school ?** The question, "What is the purpose of school?" fundamentally raises the question of the school's

objectives. What are the objectives of school? It is true that these objectives do not have an objective definition that could lead to a consensus. These objectives are part of a global conception of society and therefore depend on political choices; it is therefore in relation to these political choices that we must understand these objectives. This is how we can understand the purpose of the school in Cameroon or elsewhere.

In order to address the question of the objectives of the school, Hannah Arendt develops two points of view that summarise the question of education. According to her, education According to her, education **assumes both the responsibility for the life and development of the child and the continuity of the world.** She points out that these two purposes "*do not match at all and may even conflict*". On the one hand, "*the child requires special protection and care so that nothing destructive may happen to him from the world*", but on the other hand, "*this world too needs protection from being devastated and destroyed by the wave of newcomers that sweeps over it with each new generation*".

It is this double antagonistic purpose that allows both the conservation of the world and the new generations to build their own relationship to the world. Thus, the school is both conserving, in the sense of preserving human society; and formative, in the sense that it allows each individual to be in the world.

It is obvious that the school transmits the knowledge that has made the world today, but its mission does not stop there: the child who attends school will not only learn knowledge. The school's primary mission is to develop as far as possible the

intellectual, physical and, as far as we (Lasallians) are concerned, spiritual faculties of each child. Now, by developing his intelligence and his knowledge, the pupil, receiving the invaluable heritage of knowledge transmitted by previous generations, will gain his freedom and his responsibility. The more he learns, the freer he will be: free to choose his profession, free to build his future, free to choose his way of life. To be free, you must be able to choose, and to choose, you must know.

This freedom goes hand in hand with responsibility. By forging the identity of the pupil with the elements of the culture that have been transmitted to him, he becomes the custodian of this culture and the values that have been brought to him. He creates social links, what we call socialization, which makes him a gregarious being in solidarity with others. The more he has learned, the more he will be able to take responsibility. Perhaps the crisis that our society is going through is primarily a crisis of responsibility.

Furthermore, education is now compulsory in Cameroon and in almost all countries of the world. Going to school is therefore neither a natural nor a spontaneous activity. Making it compulsory gives it its importance and legitimacy. It is a question of allowing each child to enter into the economic and social dynamics of his or her time, to build a sense of belonging to a culture, a nation, a homeland, the Universal homeland. Above all, it is to keep them away from ignorance which bears the seeds of injustice, communitarianism, totalitarianism, obscurantism and dependence in all its forms.

Finally, the ultimate ambition of the school, of any school, is to form free and responsible beings.

Even if here and there the school has become more of a profitable business than a social action which allows man to inhabit himself before inhabiting extroversions. The Lasallian school, whatever its context, is called to keep its founding charism: (**Faith** "to dwell in God" -**Fraternity** "to dwell in all men" - **Service** "to dwell in the gift of God in oneself"). The quest for social security should not take us away from this. Without school, we would not be very happy...

FOKA Stéphane

## BURKINA FASO: THE LAUNCHING OF THE YEAR AT THE SECONDARY SCHOOL FOR BOYS OF TOUNOUMA!



*"The purpose of this Institute is provide a human and Christian education to*



*the young, especially the poor, according to the ministry that the Church entrusts to him".* Rule F.S.C, art. 3. Always faithful to this purpose, the Secondary School of Tounouma in Bobo-Dioulasso, Burkina Faso, has resumed its pastoral and pedagogical activities since 17 September 2021. The school year began with pedagogical days on 17 and 18 September. The aim was for the

educational team to identify the performance factors in the school learning process. It was to identify the hindering factors and to propose solutions for a march towards excellence. The theme: "With Jesus Christ, let us build together new paths to transform lives at Collège de Tounouma in this year 2021-2022" was animated during these days by Brother Jacques MONCHEBI, Director of the Inter-African Novitiate. Unanimously, the teaching and administrative staff chose as the theme for the school year: "Lasallian of



Tounouma, with Jesus Christ and in faith,

hope and discipline, transform your life and that of your community”.



On 30 September 2021, it was the official start of the new school year. Students, students’ parents, educators and all the staff were invited to this event. It began, of course, with a prayer and after the different speeches, notably from the delegate of the students’ office, the delegate of the staff and the president of the students’ parents; Brother Director Wenceslas N. SOMÉ took the opportunity to speak to the students. He defined for all the actors, the utopian itinerary that would take us forward during the year. That is how the machine was launched. Yes, you have understood well, it is the Lasallian educational machinery which has been set in motion.

October was marked by the Rosary. Praying the rosary was the daily duty that starts at 5pm. The animation was entrusted to the students, teachers and Brothers, each in turn.

On 16 October 2021, the Collège de Tounouma, through a Eucharistic celebration, entrusted its school and pastoral year to God. The various liturgical actors gave an incredible performance that day. It was on this joyful note that the Collège de Tounouma began this nine (09) month pilgrimage. The machine is launched...

In addition, the community of the Brothers of Tounouma is composed of seven (07) members, including six (06) Brothers and one (01) Postulant. As stated in article 25 of the F.E.C. Rule, we are associated among ourselves (and with the laity), to hold together and by association the Collège de Tounouma in the service of the poor in Bobo-Dioulasso, the place to which we are sent.



**Happy pastoral, school and academic year to all under the kind protection of Saint John Baptist de La Salle, heavenly patron of all Christian educators.**

Brother David Frédéric OUEDRAOGO  
Community of Tounouma

The Young

Lasallians (YL) movement is an initiative of the Brothers of the Christian Schools. It aims to offer young people a permanent opportunity for



meeting, formation and sharing. In doing so, it develops in young people a sense of solidarity, living together and leadership. The YL movement held a camp in Diébougou from 28 August to 5 September 2021 at the Secondary School Pierre Kula (CPK). This camp was authorised by the Ministry of the Youth of Burkina Faso, and placed under the direction of Brother Josué TRAORE. The participants, thirty-seven in number, including twenty boys and seventeen girls, came from Ouagadougou, Bobo Dioulasso, Nouna, Toussiana and Kongoussi.



They were accompanied by a team of eight animators. During this camp, the Young Lasallians received visits from eminent personalities. These included

His Excellency Bishop Der Raphaël DABIRE Bishop of the Diocese of Diébougou, Reverend Brother Julien DIARRA Provincial Visitor of the District of West Africa, and

Brother Wenceslas SOME Director of the Secondary School Pierre Kula. They each, in their own way,



expressed their joy at welcoming these young people, their confidence in their creative capacity, and their hope to see in these young people, worthy and conscientious leaders for a better future for Burkina Faso. In the same vein, the organisers proposed conference sessions with the following themes

- The Big Lasallian family,

- Living the future in the present,
- Self-knowledge through the Myers-Briggs Type Indicator (MBTI) method,
- project Writing,
- Lasallian association and
- Self-care for the Young Lasallian (YL).

Brother Josué TRAORE  
The coordinator

The camp participants were also able to carry out other activities such as tree planting, cleaning of the students' home. They also had workshops on making bracelets and liquid soap. The YL 2021 camp was also marked by outings to discover the many touristy sites in the area. Taking advantage of this camp, the Young Lasallians set up their national office for a two-year term. It is composed as follows

- National Director: Farouk SAWADOGO
- Deputy National Coordinator: Marc BASSONO
- Secretary and national treasurer: Hilmie Gaëlle BENAO.

The participants in this camp expressed their joy and satisfaction for this opportunity to get together, and for the quality of the activities and formation they received. The facilitators also expressed their satisfaction with the dynamism and enthusiasm of the participants. We look forward to the next edition in 2022.



## SOUTH SUDAN : THE FOUNDING AND ESTABLISHMENT OF LA SALLE SCHOOL

### RUMBEK\*

In the first place, I would not like to take the credit for founding and establishing La Salle school in Rumbek. It was as a result of our 45<sup>th</sup> General Chapter of 2014. The beyond the borders initiatives. The Lasallian initiatives, which was designed for the most vulnerable people all over the world. And South Sudan was among those countries that have most vulnerable people in the world.

The creation and establishment of La Salle school could also be attributed to De La Salle Solidarietà Internazionale, without whom the foundation and establishment of La Salle school, Rumbek could have not been realized. I would like to take this opportunity to thank all the donors and benefactors of La Salle school, Rumbek.

Last and not the least, the establishment of La Salle school, Rumbek could be accredited to the chiefs of Derek community, who donated the land to the Brothers for the establishment of La Salle school.

I was humbled and motivated, when I was asked to lead the establishment of a Lasallian school in Rumbek, it arose in me the dream that I had had for long time. The dream was to see the presence of a Lasallian institution in my country. There was already a soft spot in my heart about this dream, I responded quickly yes, without hesitation. My dream became true!!

It was a natural response, because I desired and dreamed about it since I was a novice. I was so happy to be the one to make the Lasallian presence in my

country. Although, it gave me a sense of fulfilment for lifelong dream, I went to Rumbek with these mix feelings of happiness and of fear.

The beginning was fascinating, Br. Bill, Amilcare and I worked hard to conceptualize the school, and we drew many options. We visualize the type of the school that will fit the needs and aspiration of the youth of South Sudan.

The presence of Loreto girls school stood up as one of the models to be incorporated in establishing the boys secondary school in Rumbek. The name La Salle school, came as result that we may add later other institutions apart from secondary school.

The founding Brothers came up with short and long terms resolutions for quick realization and establishment of the school. There were several models; the prefabricated structures and permanent structures. As I write, the school incorporated the two structures. We have 10 classrooms offices, Brothers' community, teachers' quarters and a dormitory made up of prefab. Multi-purpose hall, extra teachers' quarters and two dormitories build with stones.

But now, I allow me to talk as the principal of La Salle school, Rumbek and what I have contributed to the school. To begin with, I contracted a contractor that will bring out what I had versioned for the school that I wanted. Now, if you go La Salle school, Rumbek, you will see stone buildings with strong foundation without which could be different if I was not there.

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\*Important clarification from the editors: It was the Conference of Brother Visitors of the Lasallian Region of Africa and Madagascar (RELAF), during the closing session of the pastoral visit of the Superior General organised in Abidjan on 18, 19 and 20 April 2016, which decided, in response to

Proposition 19 of the 45th General Chapter, to carry out the initiative beyond the borders of RELAF in Rumbek in South Sudan. Cf. Institute Bulletin N° 257. P. 56.

Another vital part of my role as school administrator, was to hire teachers and staff who are going to do their job correctly. We took the standard of Hiring the right teachers from Loreto secondary school. Hiring the right person makes the principal's job easier. The interview process was extremely important when hiring a new teacher. There are many factors that play into a person being a good candidate, including teaching knowledge, personality, sincerity, and excitement toward their profession.

Once I have interviewed candidates, I used to call references to get a feel for what the people who know them think they would do. After this process, I might narrow the choices to the top three or four candidates and ask them to come back for a second interview. This time, I used to ask the deputy principal, another teacher, or the teachers who come from the same place to join in the process to include another person's feedback in the hiring process.

Once completing the process, I tell the candidates accordingly and offer the position to them, who is the best fit for the school, always letting the other candidates know that the position has been filled. La Salle school teachers, are who they are because they were selected as mentioned above by me.

Another role of the principal in school, is the enrolment of students. La Salle school and Loreto secondary school have the same policy of enrolment of the learners. The two school set up exam for candidates and insure is fair and without malpractice. In Rumbek, the government officials and military personnel sometimes, try to interfere with the process of learners' enrolment. But I was always firm in treating those who have passed the exams fairly. I never recruited any candidates out fear or favour.

A large part of my job as the principal of La Salle school was to handle student discipline. The first step of having effective student discipline is to ensure that teachers know the expectations. Once they understand how the principal wants them to handle discipline issues, then his job becomes easier. Discipline issues a principal deals with will mostly come from teacher referrals. There are times that this can take a large part of the day.

I used to listen to all sides of an issue without jumping to conclusions, collecting as much evidence as I can. My role in student discipline is much like that of a judge and a jury. I decide whether the student is guilty of a disciplinary infraction and what penalty I should enforce.

I used to have four red written rules, 1. No fighting in school premises, once found guilty, the student is dismissed. 2. No stealing in the school, the same apply, 3. No disrespect to teacher, or any staff member of school, the student is dismissed. 4. Total respect to school properties, the student is dismissed. I did this in La Salle school, Rumbek. It is accompanied by fair decisions, and I used to inform parents when necessary.

Principals empower teachers, parents, and administrators to help carry out the school's vision and mission through the cultivation of future leaders. The willingness to lead and cultivate leaders has better outcomes for students. I was responsible for all aspects of school life, including but not limited to class scheduling.

I was in charge of the daily activities and operations of the school. Ensuring the school environment is safe for all students and staff members is one of the main duties of their main duties. Being an effective

principal is hard work and is also time-consuming. It helped me build relationships with students, staff, and the community and improve the outcomes of all involved.

I was always positive, enthusiastic, have my hand in the day-to-day activities of the school, and listen to what learners and staff were saying. I was available to teachers, staff members, parents, students, and community members. I stay calm in difficult situations, think before acting, and puts the needs of the school before myself. I step up to fill in holes as needed, even if it isn't a part of my daily routine.

Developing, implementing, and evaluating the programs within the school is another large part of the role as a principal. I was looking for ways to improve the student experience at school. Developing effective programs that cover a variety of areas is one way to ensure this. It is acceptable to look at other schools in the area and to implement those programs within the school that have proved to be effective elsewhere. Loreto was there always for us.

Having good relations with chiefs and community members was one of my strengths in a variety of areas. If I have built trusting relationships with chiefs for the discipline of their children issues, it was easier to deal with the situation. The same holds true for the community. Building relationships with individuals and businesses in the community can benefit the school greatly. Benefits include donations, personal time, and overall positive support for the school. I did that as a principal.

Last and not the least, many leaders by nature have a hard time putting things in others' hands without their direct stamp on it. However, it was vital for me to delegate some duties as necessary. Having

trustworthy people around will make this easier. I did not have enough time to do everything that needs to be done by myself. I must rely on other people to assist me and trust that they are going to do the job well.

I am not bragging, I transformed touch the mind and heart of the learners, teachers and community members.

Thanks in advance.

Joseph Alak Deng FSC

## BURKINA FASO: PASTORAL MINISTRY AT SAINT JOHN BAPTIST DE LA SALLE COLLEGE



**T**he secondary school Saint John Baptist de La Salle in Ouagadougou (Burkina Faso), affectionately called Collège La Salle, is a Catholic Lasallian establishment created in 1952 and entrusted to the care of the Brothers of the Christian Schools by the Archdiocese.

For the proper running of the work, different commissions exist within the school. One of these commissions is the commission of the pastoral ministry. This commission works to create and maintain a climate that favours a

holistic formation of the students through a programme of activities. With five members, including a Brother who is the first responsible, the commission's main mission is to awaken, develop and maintain the flame of faith in the hearts of the students by associating them in one way or another in the sharing of the Lasallian spirit.

In this new school year 2021-2022 the commission has built its action plan around the theme of the year of the school: "**For a holistic Lasallian formation, let us take up the challenge of excellence in faith and fraternity**".

This theme will accompany us throughout the year in our desire for excellence and this, thanks to a living of fraternity while remaining faithful to our identity as believers. This action plan is divided into the three terms of the school year.

The first activity of the first term was the launch of the movements and clubs on 09 October 2021. The goal was to introduce the movements to the new pupils (year 7 and year 11) and to encourage the old ones to join a movement. Every Saturday, one hour (9-10am) is consecrated to the movements in the whole school. It is a time of human formation which aims to create interaction between students and to awaken in them a spirit of teamwork, solidarity and creativity.

There are about ten movements and clubs, namely Scouting, Guiding, M.E.J, J.T.C, Red Cross, Lasallian Youth, UNESCO Club, Ecology Club, Choir, ...

October 1st was the opening of the Month of the Rosary in the school. Gathered at 6.50 a.m. in front of the grotto of Our Lady of the Star. In the school compound, students and teachers made their humble supplications to God through the intercession of the Virgin Mary by reciting three dozen Ave Maria. After the opening, which was done together, the recitation of the rosary was done in turn by class. For a month, a Marian atmosphere marked the beginning of each day in the

school. It was in an atmosphere of thanksgiving and praise in honour of the "Theotokos" (Mother of God) that we closed the Rosary month on Saturday 30 October.

On 16 October, the school Mass took place in its compound. Students, parents, former students and teachers gathered in the morning of 16 October in the chapel of Saint John Baptist de La Salle to entrust the school year to the Lord. While giving thanks to God for the success of the ended holidays, the celebrant of the day implored the divine mercy for the success of the new school year 2021-2022. He urged everyone to play their part so that together we can meet the challenge of excellence in faith and brotherhood.

In order to live the theme of the year on a daily basis and for it to be anchored in the hearts of the students, we have launched a special competition on the theme of the year. Pupils are invited to make productions (slam, poem, songs, drawings, photo essay) inspired by the year's theme. The competition was launched on 13 November and closed on 10 December. The best in each category were awarded and the awards were presented at the "Little Christmas"<sup>6</sup> party on 17 December.

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<sup>6</sup> Christmas for children that takes place before the universal day to celebrate Christmas



On 5 December, the chaplaincy of the secondary schools of the Archdiocese of Ouagadougou invited the students to the Shrine of Our Lady of Yagma for the students' pilgrimage. A delegation of about 200 students and 4 educators represented the Collège de La Salle at the Pilgrimage. After gathering and installation, the recitation of the rosary was the first activity of the pilgrimage followed by a talk on learning methodology and another talk on road safety. Bishop Léopold Médard OUEDRAOGO (Auxiliary Bishop of Ouagadougou) Presided over the Eucharistic celebration with of a dozen priests. The celebration was rich and the thanksgiving enthusiastic.



The last activity of this first term was the Advent recollection which saw the participation of about one hundred students from the school. The recollection began at 8.30 am with the recitation of the rosary in the chapel of Saint John Baptist de La Salle. The chaplain of the secondary schools, Father

Innocent BOBENDE, and Sister Nicole KABORE, gave a presentation to the participants on the theme: Advent: a journey to welcome the Messiah, source of Joy. The recollection ended with a Eucharistic celebration during which the celebrant invited the participants to make room in their hearts to welcome Emmanuel, the Prince of Peace.

The "Little Christmas" is scheduled for Friday 17 December and the end of term Mass will be held on Monday 20 December.



We have faith that these different activities will contribute to the growth in faith of the students and to their holistic formation with the intercession of Saint John Baptist de La Salle.

Long live to the lasallian educational mission

Long live the Collège

saint John Baptist de la Salle

Live Jesus in our hearts

Brother Kiébè Valère TRAORE.

Responsible for pastoral in La Salle Secondary School of Ouagadougou (Burkina Faso).

**CONGO KINSHASA : MESSAGE OF THE DEAR BROTHER PROVINCIAL VISITOR ON  
THE OCCASION OF THE SOLEMN CLOSING CEREMONY  
OF THE CENTENARY OF TUMBA,  
(Tumba, Sunday 12 December 2021)**



What shall I render to the LORD for all his benefits to me?"; " I will offer to you the sacrifice of thanksgiving and call on the name of the Lord. (Ps 116:12,17).

*His Excellency Félix Antoine TSHISEKEDI TSHILOMBO, President of the Democratic Republic*



*of Congo (with the expression of our most deferential tributes),*

*His Excellency the Governor a.i. of the Province of Kongo-Central,*

*Various political, customary and religious authorities, here present,*

*His Lordship Daniel Nlandu, Emeritus Bishop of the Diocese of Matadi,*

*His Lordship André-Giraud Pindi, Apostolic Administrator of the Diocese of Matadi,*

*Reverend parish priests and Reverend Fathers,*

*Reverend Sisters and Reverend Brothers,*

*Various authorities of the Primary, Secondary and Technical Education (EPST),*

*Dear "ASSANEFIANS", and Dear members of the "Fraternity",*

*Dear teachers and students,*

*Ladies and Gentlemen,*

*Distinguished guests in your respective titles and capacities,*

The event that brings us together on this blessed day is of capital importance. It is indeed the solemn closing of the centenary year of the creation of the Tumba Kunda dia Zayi Institute (name in Kikongo which means: Tumba Source of Wisdom). We have announced and inaugurated this centenary in Kinshasa during the solemn mass celebrated at the Cathedral of Notre Dame du Congo on 15 May 2021.

From **1921** to **2021**, it has been **100** years since the first Belgian missionaries set foot on the soil of Tumba to start a work that would later become great. Yes, this day is a day of celebration and joy, joy to see the work started by our predecessors Brothers reach 100 years. One hundred years of maturity and growth, of commitment to the Christian education and instruction of Congolese youth is a symbol that shows that Tumba has formed a lot. This event can only be for us, Brothers and former students, a **Kairos**, that is to say, a favourable time to praise God our Father, the Father of our Lord Jesus Christ, the Father full of love and tenderness. For he has cast his loving gaze upon us and has wanted us to be privileged witnesses of this great event. Let us also praise him for all the blessings we have received during these one hundred years of missionary presence of the Brothers in Tumba.

### **I. The origins of Tumba**

The missionary work of the Brothers in Tumba began to take shape in 1920, when his

Lordship Heintz, of the Congregation of the Most Holy Redeemer (Redemptorist), Prefect Apostolic of Matadi, residing in Tumba, noted the precarious situation of his apostolic charge, especially in the field of education of the children of the vicariate for which he was responsible. He went to see Cardinal Van Rossum, who was Prefect of the Propaganda Fide. The latter advised him to call on the Brothers of the Christian Schools. Thus, his request to the Superiors of Belgium having found a satisfactory answer, two Brothers were sent to Tumba. The two Brothers were **AUGUST** and **VÉRON-CHARLES TORDEUR**. (One was responsible for the buildings and the other for the coffee and fruit plantations).

It was in July **1921** that these pioneer Brothers arrived in **Tumba** and set up their first school in inhospitable and very rudimentary conditions. The unsuitable climate, inadequate water or food, and inaccessibility to the local languages and the different cultures of the place come in addition to the tropical diseases that were rife in the area (mainly malaria and sleeping sickness).

In spite of these hazards, thanks to their faith, determination, and love for Christ and their fellow human beings, our first missionary Brothers did not lose heart. They kept their candles burning until they gave their lives.

What justified the choice of Tumba is that at time Tumba was both a main crossroads through which the Matadi-Kinshasa (Leopoldville) railway passed and also that Tumba is a Centre of the colonial administration.

The harvest being abundant God, the Lord of the harvest, sent another worker into his harvest (Mt 9:37-38; Lk 10:2). Thus, in October of the same year,

another Brother, in the person of Brother **Jean VAN DYCK** (baptized **Nkaka Diego**), joined the other two to form the first community of three Brothers. He was the schoolmaster, the teacher of linguistics (Kikongo) and the founder of the Signum Fidei printing factory, the first printing factory in the country. He arrived in Tumba at the age of 32 and remained there for 50 years.

## **II. Some historical landmarks of Tumba Kunda dia Zayi**

Among the many highlights that have marked the evolution of this Institute, we would like to mention the following:

- **01/12/1921**, opening of classes. At that time, the school was named Institut De La Salle. Tumba was the first accredited teachers training school in the country founded by the Brothers of the Christian Schools.
- **1930**: Despite the relocation of the Matadi-Kinshasa railway line, which led to the isolation of Tumba, its reputation as a centre of intellectual influence increased (the school had 34 graduates in 1937 and 45 in 1938).
- **1940**: Ordination in Thysville (now Mbanza-Ngungu) of Father Simon Nzita Wa Ne Malanda, a former student of Tumba. The same year, the death of the first Prefect Apostolic, His lordship Heintz, founder of Tumba Mission, is reported.
- **1948**: Adoption of the new secondary educational programme, leading to the construction of the boarding secondary school.
- **1952**: The school population is 600 students. As a sign of gratitude and homage to My Lordship Heintz, the former students inaugurate a memorial in his honour.

- **1953**: A group of Brothers from Tumba are sent to Konzo to start a new community.

- **1960**: Two appointments: On 07 October, **Brother Zuza Bola Clément** was appointed Auxiliary Visitor, and on 06 December **Father Simon Nzita Wa Ne Malanda**, a former student of Tumba, was appointed Auxiliary Bishop of the Diocese of Matadi.

- **1967**: In June, the students of Tumba took part in the State Examination for the first time.

- **1969**: On 15 August, Father **Nkiambi Bernard**, a former student of Tumba, was ordained in Tumba.

- **1970**: In March, Brother **Zuza Bola Clément** is appointed Provincial Visitor for Zaire and Rwanda.

- **1971**: Tumba celebrates its golden jubilee on **12 December** (the date chosen by the Brothers), a Sunday. Today, December **12, 2021**, also a Sunday, he celebrates his centenary and becomes similar to that small mustard seed thrown into the ground but which afterwards gives a great tree (**Mt 13:31-32**). And the fruits of this tree are women and men spread throughout the world, taking pride in the education and training they have received.

## **III. The number of qualifications awarded in Tumba**

- From **1924** until **1933**: 253 diplomas of instructors of the level 3 years of normal studies were delivered.

- From **1934** to **1952**: 505 D4 level teachers' diplomas were issued.

- From **1953** to **1960**: 112 students graduated from 6-year normal secondary school.

- From **1961** to **1966**: 104 students graduated in modern scientific humanities, 51 in general pedagogy and 17 in science B (chemistry-biology).

- From **1967** to the nowadays, the assessments entered a new era, that of the State Examination. In

54 years, 1944 certificates were awarded in Tumba, an average of 36 certificates per year.

- So **in more or less one hundred years**, Tumba has trained 2,986 graduates for the Congolese nation.

*His Excellency Félix Antoine TSHISEKEDI TSHILOMBO, President of the Democratic Republic of Congo (with the expression of our most deferential tributes),*

*His Excellency the Governor a.i. of the Province of Kongo-Central,*

*Various political, customary and religious authorities, here present,*

*His Lordship Daniel Nlandu, Emeritus Bishop of the Diocese of Matadi,*

*His Lordship André-Giraud Pindi, Apostolic Administrator of the Diocese of Matadi,*

*Reverend parish priests and Reverend Fathers,*

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*Various authorities of the Primary, Secondary and Technical Education (EPST),*

*Dear "ASSANEFIANS", and Dear members of the "Fraternity",*

*Dear teachers and students,*

*Ladies and Gentlemen,*

*Distinguished guests in your respective titles and capacities,*

On this day of the official closing of the Centenary year of the Tumba Kunda dia Zayi Institute, it is our duty to extend our greetings to all those who have mobilised for this celebration.

We turn first to the first citizen of our country, **His Excellency Félix-Antoine Tshisekedi**, Head of State and former student of Tumba.

Your Excellency, words fail us to express our gratitude for the honour you have bestowed on us to

attend the various celebrations of this centenary, despite your many occupations. We have not forgotten the sacrifice you made at the opening mass of this event on 15 May.

Even today, you have come to share this moment of joy with all the Lasallians. What an honour! We ask the Lord to bless you and to make you strong so that you continue to assume your responsibilities. (I ask the august assembly to join me in expressing our joy to the Head of State with vibrant ovation).

In addition, we are grateful to all the political, administrative and customary authorities who have joined us to mark this event. You have accepted to sacrifice your day of rest to honour us with your presence. Through my voice, all the Brothers and all the Lasallians here thank you for your presence.

Our thanks also go to His Excellency Bishop Daniel Nlandu, former student of the Brothers and Bishop Emeritus of the Diocese of Matadi. We thank Bishop André-Giraud Pindi, Apostolic Administrator of the Diocese of Matadi and principal celebrant of this Eucharist. Thank you for your availability and for the attention you always give to the mission of the Brothers and to the Lasallians.

We also thank the outgoing committee of ASSANEF and the new committee recently installed as well as all the persons who have been involved in making this celebration of the centenary of Tumba possible.

On the occasion of this celebration, we salute the presence of some living witnesses of this Tumba work such as **Tata Father NKIAMBI Bernard** (former student of Tumba), Brother **André MALUMBA** (current prefect) and all those who have

worked in Tumba continuously for more than 30 years or even 40 years.

We do not forget the memory of our deceased Brothers who passed through Tumba: **Brothers Véron Ignace, Zuza Bola, Bernard Kips, Mbuelima Itupa, Herman DEBAL, Théo Fassaert, Matthieu Van Hapaeren**, etc. They were all artisans of the development of Tumba.

*His Excellency Félix Antoine TSHISEKEDI TSHILOMBO, President of the Democratic Republic of Congo (with the expression of our most deferential tributes),*

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*Dear "ASSANEFIANS", and Dear members of the "Fraternity",*

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The celebration of Tumba's centenary gives us the opportunity to take stock and to reflect on its future. It is up to each one of us to question our conscience on the contribution to be made for the growth and revitalisation of this Lasallian work, a work which is seeing its personnel as well as its infrastructures aging.

In order to guarantee the next centenary of this educational institution, as well as of the whole Lasallian works in the Congo, we must respond

individually and collectively to the duty of memory. We should carry out in-depth investigations in order to bequeath to our youth a material and immaterial heritage of quality.

In this perspective are making ours the recommendations of our eminent predecessors. On the perpetuation of this labyrinthine Lasallian work in the fertile land of the Congo, we announce to you now that a scientific study on the presence and work of the disciples of Saint John Baptist de La Salle in the Congo was launched some time ago. It is being conducted by Congolese researchers. Its results will be made available to all to enable everyone to better understand the contribution of the Lasallian mission in the educational history of the DRC. It is in this way that we will make Tumba better known as a true base of knowledge and wisdom.

In commemorating the hundred years of Tumba, we decided to make a memorable act, that of rehabilitating the grotto and the tombs of our confreres. This gesture has a spiritual, social and customary meaning. It shows the continuous love we have for our valiant confreres, even after their death. For, as the famous Senegalese poet Birago Diop said: **"The dead are not dead..."**. Yes, our confreres who have gone are still with us. Their memories and their good deeds remain engraved in our memory, at this moment when they contemplate God face to face. It is a worthy duty of remembrance for us who are alive.

*His Excellency Félix Antoine TSHISEKEDI TSHILOMBO, President of the Democratic Republic of Congo (with the expression of our most deferential tributes),*

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Various authorities of the Primary, Secondary and Technical Education (EPST),  
Dear "ASSANEFIANS", and Dear members of the "Fraternity",  
Dear teachers and students,  
Ladies and Gentlemen,  
Distinguished guests in your respective titles and capacities,*

Before closing our remarks, we reiterate our most deferential tributes to

**His Excellency Mr. Félix Antoine TSHISEKEDI TSHILOMBO**, Head of State and Supreme Commander of the Congolese Armed Forces and Police.

**Mr. President**, it is a legitimate pride for us Brothers and members of the Lasallian Family of Congo to have you as the third former student of the Brothers, Head of State of this beautiful and great country, after their Excellencies Presidents **Joseph Kasa Vubu and Joseph-Désiré Mobutu**, of cheerful memory and notably former students of the Brothers in Kangu and in Mbandaka

**His Excellency Mr President of the Republic**, your accession to the Supreme Magistracy is an eloquent example for our youth, especially those of Tumba. It is also an honour for the entire Lasallian Family of the Democratic Republic of Congo. What gift do we have to give you for the centenary of your former school? We have neither gold nor silver to give you. What we do have, and we give it to you (**Acts 3:6**), His Excellency Mr. President, is our firm support. You have our spiritual, physical and moral

support. We are also very grateful to all the Tumba alumni who continue to support this work in one way or another. Running a boarding school in the current context of crisis and COVID 19 is not easy. We will continue to count on your support so that this work, your Alma Mater, may always exist.

Our thoughts are also with all the liturgical actors and all those who have come from everywhere to take part in this centenary event. We thank you for giving us a good part of your time. The Lord will not fail to reward all the sacrifices you have accepted to make for his glory.

Finally, we would like to thank all those who have contributed and worked to ensure that this centenary is celebrated in style. A special mention to the Preparatory Commission set up to prepare and immortalise this great event. You have worked hard with the means that were sometimes limited to you. Stay blessed.



Long live the Democratic Republic of Congo,  
Long live the Diocese of Matadi,  
Long live the Tumba Kunda-dia-Zayi Institute,  
Long live the Lasallian Family of the Congo,  
Live Jesus in our hearts! Forever!

Thank you.

NSUKULA BAVINGIDI Pie

Brother Provincial Visitor and Legal Representative

**CONGO KINSHASA : MESSAGE FROM THE DEAR BROTHER PROVINCIAL VISITOR ON  
THE OCCASION OF THE BLESSING OF NEW TOMBSTONES IN THE BROTHERS'  
CEMETERY IN TUMBA,  
SATURDAY 11/12/2021**

*"Remember that dust you are, and to dust you shall return" (Gen 3:19)*

*Reverend parish Priests and Reverend Fathers,*

*Reverend Sisters and Reverend Brothers,*

*Dear "ASSANEFIANS", and Dear members of the "Fraternity",*

*Dear teachers and students,*

*Ladies and Gentlemen,*

*Distinguished guests in your respective titles and capacities,*

This word (Gen 3:19), which the priest pronounces every Ash Wednesday during the imposition of ashes, should continually challenge us. It reminds us of human fragility and the shortness of our lives.

Man, the Scriptures tell us, is like a breath, his days are like a passing shadow (Ps 144:4; 1 Cor 29:15; Job 8:9); in the balance he is as worthless as a puff of wind (Ps 62:9). Yes, every man standing is but a breath (Ps 39:6); his days are all numbered, ordained before one of them came to be (Job 14:5; Ps 138:16).

As for man, his days are like grass - He blooms like a flower of the field; when the wind passes over, it vanishes, and its place remembers it no more. (Ps 103:15-16). Job agrees on that when he says: " Man, who is born of woman, is short of days and full of trouble. Like a flower, he comes forth, then withers away; like a fleeting shadow " (Job 14:1-2).

Beloved in Christ, as we commemorate one hundred years since the arrival of the Brothers in Tumba, we thought of rehabilitating the graves of our deceased Brothers in a dilapidated state. This gesture has a spiritual, social and customary meaning. It is a sign that we still love our confreres, even after their death. The Ecclesiasticus (Sirach) tells us: " *My son, let your tears fall for the dead, (...) Lay out his body with the honour due him, and do not neglect his burial. " (Si 38:16).*

*The rehabilitation of the graves in Tumba is the second step of this kind that we have begun, after that of Kinshasa. The third step will be that of Boma in January, where the graves of our pioneer brothers are already being repaired.*

*Reverend parish Priests and Reverend Fathers,*

*Reverend Sisters and Reverend Brothers,*

*Dear "ASSANEFIANS", and Dear members of the "Fraternity",*

*Dear teachers and students,*

*Ladies and Gentlemen,*

*Distinguished guests in your respective titles and capacities,*

Our confreres who are buried in this cemetery (Tumba) had trained the children to righteousness. As the prophet Daniel tells us: " *those who lead many to righteousness will shine like the stars forever and ever*" (Dan 12:3). Let us imitate their good examples as the Scriptures recommend: " *Remember your leaders, those who spoke to you the word of God.*

*Consider the outcome of their way of life, and imitate their faith " (Hebrews 13:7).*

Buried in the Tumba cemetery, awaiting the resurrection of the flesh and eternal life, are **12 Brothers of the Christian Schools**. These are the Brothers:

1. **FUNDI PHILÉMON** (PETRUS MARIA), +Tumba in 1923;
2. **MALAMBA CLÉMENT** (VÉRON CLÉMENT), +Tumba in 1929 ;
3. **MARCEL CHARLES** (MARTENS CHARLES LOUIS), Brother Visitor, +Tumba, in 1933;
4. **LAUWERS ÉDOUARD** (ÉDOUARD DÉNIS), +Tumba in 1937 ;
5. **LUTETE ANTOINE** (BERCHMANS RAYMOND), +Gombe-Matadi in 1939;
6. **ALINGBA FRANÇOIS** (MARCEL RUIJN), +Gombe-Matadi in 1948;
7. **MUKOKO GASTON** (FLORENT IGNACE), +Tumba in 1955;
8. **KIONGA OSCAR** (OSCAR BAUDOUIN), +Mbanza-Ngungu/Tumba road in 1959;
9. **MÉDARD SIMON** (LAMBO SERVAIS), +Kimpese in 1973;
10. **NYONGO NZINGA BUANGA** (MÉMOIRE RAYMOND), +Kinshasa in 1979;
11. **SIMBI YALINGALA** (DÉSIRÉ MARIA), +Kinshasa in 1980;
12. **NGOLA MFUKU ROBERT** (GABRIEL VÉRON), +Kinshasa in 1981.
13. **Three graves are anonymous...**

Brothers **FUNDI PHILÉMON** and **ALINGBA FRANÇOIS** were **the first Congolese Brothers** in Belgium from 1920 to 1923.

It should be noted that the arm of former **Brother Pemba Nlandu** (Michel Colin), Minister of National Education from 1961 to 1964, amputated because of gangrene, was also buried in the Brothers' cemetery.

Besides the Brothers buried in Tumba, we also have **two Priests**:

**LUNGELA Pierre** and **N'TONI Jean**; two **Redemptorist Fathers: COENE AND ALBERT**, and finally the seminarian **TIBA François**, school mate of the late Bishop Nzita, all buried with the Brothers. We thank the Apostolic Administrator of the Diocese of Matadi and the Vice-Provincial of the Redemptorists, who allowed us to repair the tombs of theirs buried with our confreres, in order to make them uniform.

Two other brothers are buried in front of the cave: **Brothers Visitor VÉRON IGNACE** (died in Brussels in 1968) and **ZUZA BOLA FRANÇOIS** (CLÉMENT-MARIA) who died in Kinshasa in 1981. The latter was initially buried in the Brothers' cemetery ... (...)

Beloved in Christ, to close this little speech, I would like us to take a few minutes to meditate on these words of the Holy Scriptures, in Sirach 44:1,9: "*Let us now sing praises of famous men, our ancestors (...)* But of others there is no memory; they have perished as though they had never existed; they have become as though they had never been born..." May the souls of our deceased confreres rest in peace, Amen!

May the souls of our deceased confreres rest in peace,

Amen!

May the souls of our deceased confreres rest in peace

through the mercy of God, Amen!

Live Jesus in our hearts! Forever!

## ANNEXE

### A. LES CHERS FRÈRES

1. FUNDI PHILÉMON (+1923)



2. MALAMBA CLÉMENT (+1929)



3. MARCEL CHARLES (Visiteur)  
(+1933)



4. LAUWERS ÉDOUARD (+1937)



5. LUTETE ANTOINE (+1939)



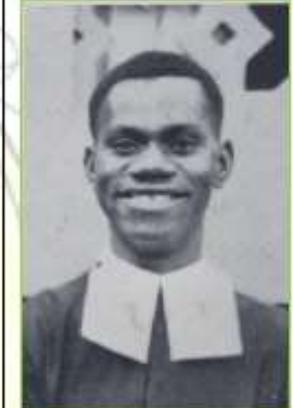
6. ALINGBA FRANÇOIS (+1948)



7. MUKOKO GASTON (+1955)



8. KIONGA OSCAR (+1959)



9. MÉDARD SIMON (+1973)



10. NYONGO NZINGA  
BUANGA (+1979)



11. SIMBI YALINGALA (+1980)



12. NGOLA MFUKU ROBERT  
GABRIEL (+1981)



13. Le bras de l'ex-Frère Pemba  
Nlandu (Michel Colin)



14. VÉRON IGNACE (+1968)



15. ZUZA BOLA FRANÇOIS  
(Visiteur) (+1981)



### B. LES RÉVÉRENDIS ABBÉS

3. Séminariste TIBA François  
(+03/09/1925)

2. LUNGELA Pierre (+19...)



3. N'TONI Jean (+1990)



### C. LES RÉVÉRENDIS PÈRES RÉDEMPTORISTES

1. COENE

2. ALBERT (+03/05/1925)

*Que par la miséricorde divine, leurs âmes reposent en paix, Amen !*

**NSUKULA BAVINGIDI Pie**

**Brother Provincial Visitor and Legal  
Representative**

**IVORY COAST : TRIBUTE TO PROFESSOR NEBOUT**  
**on the occasion of the CELAF-INSTITUT FAMILY PARTY**  
**(Friday 17 December 202)**

**Intervention by Brother Valère ADONSOU**



Dear Father Séverin Lath, President of the  
Conference of Major Superiors of Côte d'Ivoire

Dear Sisters, Brothers, Fathers, Major Superiors

Reverend Father Ambroise MANDAH, principal  
president of this celebration,

Reverend Fathers concelebrants and members of the  
partner Institutions,

Dear Sisters and Brothers responsible for the houses  
of formation

Dear Prof. Patricia NEBOUT-ARKHURST, to whom  
we wish to express our special gratitude on this day,

Dear guests,

Dear teachers,

Dear Brothers and Sisters, Ladies and Gentlemen,  
Administrative and Service Staff

Dear Students,

This CELAF tradition of the family feast allows us, on this day, to contemplate the founding mystery of the Christian faith: The Incarnation. The mystery, as an inexhaustible source of meaning, provides us with many messages for structuring our lives and orienting our being. Incarnation: God becomes human, becomes one of us and embraces our daily actions, giving them a divine density.

The incarnation also gives us a priceless gift that we must share with one another. "That the body of Christ is to be found in the body of my neighbour", of any person to whom I am close. "What you did to the least of these my brothers and sisters, you did to me" (Mt 25:40). It is in the kindness, the care given to other that we encounter God. Our vulnerability by nature, extreme and unmeasured at birth, makes the family the starting point for kindness. Reflecting on the meaning and role of the family in the formation of our lives, we realise that education is care. This is what Saint John Baptist de La Salle teaches us, by the recurring expression in his writings, "those who are entrusted to your care", to designate those who attend our educational institutions. John Baptist de La Salle wrote: *"The faith that must inspire you ought to make you honor Jesus Christ in their person and prefer them to the wealthiest children on earth, because they are the living images of Jesus Christ, our divine Master. By the care you have for them, show how truly dear they are to you"* (Meditation 80.3).

This spirit of family care, experienced by God Himself in coming into this world, determined our choice of this framework to express our gratitude and pay tribute to Professor Patricia NEBOUT-

ARKHURST. Dear Professor, on behalf of Brother Pierre Ouattara, General Councillor of the Brothers of the Christian Schools, in charge of the Lasallian Region of Africa and President of the Board of Directors of CELAF; on behalf of Brother Gustavo RAMIREZ, General Councillor, in charge of the International Association of Lasallian Universities, and on behalf of the entire formation community of CELAF, I would like to thank you and to express to you our pride and joy for having humbly accepted our invitation to this ceremony. To use the words of Brother Pierre Ouattara in his message to you, to accept that "your modesty and simplicity [be scratched]".

By the chosen location, we wanted to bear witness to your testimony. The existential form of your testimony within which your academic and magisterial expertise, recognised and appreciated, has its point. The proof of this is the honour that the African and Malagasy Council for Higher Education bestowed on you last June, by making you a Knight in the International Order of Academic Palms. This distinction is a recognition of your remarkable contributions to higher education and research in Africa and other geographical areas.



Many and unanimous voices among us, including those of former students, recognise the quality of your way of being, of your commitment, which marks and edifies.

The edification of the human person is central to you. And you weave it with finesse and depth in the same fabric with your life and your specific field of research and teaching, which is didactics. The production of knowledge and your convictions about the human being are for you, well combined in the matrix of an ethics of education.

I find this strong alliance condensed, in my opinion, in one of your writings. You question yourself in the direction of a school as a means of human promotion through the construction of knowledge. A school that draws from the disciplines taught their educational values and the skills necessary for a harmonious social life. A school that preserves its teaching and learning activities from anything that might harm human integrity. More fundamentally, your focus is on the dedication of the school to human rights and peace education. Such a focus is indicative of your deep desire to convert into action the cardinal components of the right to education: "learning to know; learning to do; learning to live together; learning to be".

From your students, we receive echoes of the place of these different practices of "learning" in your magisterium. Here are a few selected pieces.

- *"You vigorously, avidly and obstinately pursue the construction of knowledge".*
- *"Her teaching practices fascinated and shaped us all".*
- *"She was always at our side to encourage and help us in our construction of knowledge".*
- *"Her advice guided us not only in our scientific research, but also in our whole life".*

- *“Full of wisdom, the advice she always gave us remains a fighting weapon in our civil and consecrated life.”*
- *“Between two or three lessons, she would slip in advice on Christian and human life”.*
- *She had her delicate ways in which she motivated us all”.*

They also perceived the characteristic values of the Lasallian school and pedagogy that you embody. A humanistic relationship, a fraternity with the students, in which the recommendations of Saint John Baptist de La Salle are strongly present: *“If you have for them the firmness of a father to restrain and to withdraw them from misbehavior, you must also have for them the tenderness of a mother to draw them to you and to do for them all the good that depends on you.”* (Meditation 101.3) The source of your quality of presence in the relationship, both human and educational, is your faith. A faith which nourishes, illuminates and guides your commitment against a background of inalienable ethical demands.

This Lasallian fibre of your person and of your commitment which we recognise, appreciate and love, has inspired the gifts which we offer you. They will maintain the permanent communion between you and the whole great Lasallian family.

I take this opportunity to wish you and all of us a contemplation of the mystery of the Incarnation, which enables us to integrate into our lives the human, edifying and transforming ways in which God expresses himself.

May the New Year be for all of us one of a deep relationship with the Lord, to receive from him the spiritual strength to invest in the moments of joy and

even more so in the cloudy days of our lives and our world.

And may "Jesus live in our hearts". I thank you.

Brother ADONSOU Anani Djidjonou Valère  
Director General of CELAF-Institute

## TRIBUTE CEREMONY TO PROF. NEBOUT ORGANISED BY

CELAF-INSTITUT (Abidjan - Ivory Coast)

Friday 17 December 2021

### Message from Professor Patricia NEBOUT AKHURST



Reverend Fathers,  
Reverend Sisters,  
Brother Valère  
Adonsou, Director  
General of CELAF,  
August assembly, in  
your ranks, grades  
and qualities,

Dear members of

the CELAF Administration,

Dear students.

It is my turn to express to you all my gratitude and to ask you to convey to the Lasallian authorities, all my gratitude, in particular, to Brother Pierre OUATTARA. It is quite normal to use your talent, as a Catholic Christian, in the service of God's work.

This is what led me, fifteen years ago, to accept to share what I had, to accompany brothers and sisters during these years, by means of the speciality of didactics and the construction of knowledge. But in particular, it was necessary to support what CELAF had already started to sow.

That is, education as a treasure of human development. It was for this reason that I agreed to teach these courses. Once again, on the occasion of this Christmas,

yes, it is a great joy for me to take part in this family celebration. But education as a treasure already reminds us of what Christmas brings us as a message of incarnation, since the child Jesus comes in a very frail, vulnerable state. And through our educational practices, I wonder if we are not entrusted to take care of this fragility through our educational practices, through the care we must give to those entrusted to us. Let us all think about this. Jesus the child so frail, is entrusted to us through our educational practices. And let me remind you that the educational front at the moment really needs reference points and pillars, and CELAF as an oasis is one of these pillars. Everything, in any case, leads us to believe that God in his plan had already foreseen the existence of CELAF. It has been a great joy for us during these years, with the poor forces we have, to fight as best we can. Yes, and we see that we were not wrong to accompany CELAF. We were not wrong to help CELAF to get its certificates recognised. We have not been wrong with all these positive results that we see. CELAF, contrary to what you might think, is an important flagship in education. Keep the CELAF torch burning. We need it more

than ever. I am not outlining what is happening on the education front at the moment. We need CELAF. Everyone, at their level, should be able to contribute to education, doing it as a mission. For my part, I think I have accomplished my mission. For health reasons, I had to withdraw little by little. But I have left Professor ARCHER Maurice, whom I trained, and Doctor ATTA Germain, who is now at the CAMES, as a Senior Assistant. They will continue the work. And at my humble level, for punctual services, I will always be present. I would ask you to keep me in your prayers, so that I can always continue to practice under the Lord's gaze. Thank you.

Recorded by Brother Etienne SAWADOGO,  
Regional Secretary

## OBITUARY



In the hope of the resurrection of the dead, we announce the departure for eternal rest of **Brother RANDRIANASOLO Zafimamonjy Jean de Dieu, FSC**, who died on Friday, December 24, 2021, in his 43rd year, having completed 19 years of religious life in the Institute of the Brothers of the Christian Schools. While expressing our condolences to them, we remain in communion of prayer with our Brothers and Lasallians of Madagascar.

# GREETINGS CARD

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« The most beautiful joy of Christmas is that inner joy of peace » Pope François

The Brother General Councillor in charge of the Lasallian Region of Africa (RELAF), Pierre OUATTARA and the Community of the Regional House are pleased to wish you

**Merry Christmas and  
Happy New Year 2022**

Furthermore, they entrust to your prayers the International Assembly of the Lasallian Educational Mission (AIMEL), which will take place from March 28 to April 8, 2022, and the **46th General Chapter** of their Congregation, which will take place from May 1 to 22, 2022 in Rome.

Brother Pierre OUATTARA

Brother Joan SALA COLL

Brother Ferdinand BIZIYAREMYE

Brother Etienne S. SAWADOGO

*Live Jesus in our hearts ... Forever!*