Capuchin Presence at COP21
November 30 – December 10

by Br. Benedict Ayodi

For the first time in history, the whole world has made a public commitment to reduce greenhouse gas emissions and deal with the impacts of climate change. For us Capuchins and Franciscans at large, the Paris agreement is a meaningful step forward on the path to protecting and caring for the poor and most vulnerable from climate change. While it fails to address such important aspects like climate finance for developing countries and human rights issues, we recognize that Paris accord is a turning point in the conversation on solutions to the ecological crisis that Pope Francis called for in his Encyclical. Paris is only the beginning of the journey. Following our charism as Franciscans, we will not rest until the vulnerable are protected, till the poor achieve a better living standard and our common home, our mother earth, is cared for and dignified.

The latest report from the Intergovernmental Panel on Climate Change (IPCC), which is the internationally accepted authority on climate change scientific matters, states that we need to keep the global temperature increase below 1.5 degree Celsius (relative to pre-industrial levels). Based on what is suggested to us by our charism and by the call to action from Pope Francis in the encyclical Laudato si’, let us unite ourselves to other Catholics, to other religious groups, and to society in order to preserve our common home.

Key elements of the Paris agreement: To peak greenhouse gas emissions as soon as possible and achieve a balance between sources and sinks of greenhouse gases in the second half of this century; To keep global temperature increase “well below” 2C (3.6F) above pre-industrial levels and to “pursue efforts” to limit temperature increases to 1.5C; To review progress every five years; $100 billion a year in climate finance for developing countries by 2020, with a commitment to further finance in the future.

A delegation of twenty Franciscans including four Capuchins represented the Franciscan family at the historical climate summit, COP21. Organized by the Roman VI and the inter-Franciscan JPIC commission, the delegation included representatives from the Franciscans International (FI), Franciscan Action Network (FAN), Capuchins, OFMs, Conventuals, OFS, FFC, TOR and Franciscan family of France. Fr. Michael Perry, General Minister OFM, also joined the group for few days.

The Franciscan family invites us: Our Franciscan faith is the foundation of our lives and we believe that it is very important to share our spirituality with the world; Laudato si’ is our guide for how we will approach this work (the Roman VI created a study guide - www.francis35.org); We must pay attention and take action for the cry of the poor and the cry of the earth; Inter and intra community collaboration within the Franciscan Family, with other faith groups, and with other members of civil society; We will work to change our economics model, decrease extractions from the earth, and encourage transformation of lifestyle in our actions. We recognize lifestyle as the ways that we engage in our personal, communal, and public life.
Seeking to get to know better the new reality that Bishop Jean-Ber-
tin Nadonye Ndongo OFM Cap., where has found himself since be-
ing ordained bishop, we took the occasion of his presence in Rome 
this past October to have a frater-
nal chat with him.

Regarding the history of his new 
home, he says that, “In 1913 the first missionary 
Premonstratensians from the Abbey of Postel (Belgium) 
arrived at Moenge, today a parish. The 
diocese of Lolo is found in the
northwest of the country, almost at 
the center of the curve of the river 
Congo. It is one of the 47 dioces-
es of the Church of Congo. It be-
longs to the ecclesiastical province of 
Mbandaka-Bikoro and is about 
half way between the civil province 
of Equateur and that of Orientale.”

Lolo, the seat of the diocese, is situ-
ted 75 kilometers from Bumba in 
the province of Equateur, while the 
other three parishes, such as Mo-
enge, are in the territory of Basoko 
in the Orientale province. The dio-
cese of Lolo is the result of the divi-
sion of the former apostolic prefec-
ture of western Uélé that covered 
the whole current region of the 
dioceses of Buta, Isiro-Niangara, 
Bondo, Dungu Doruma, and Lolo. 
The diocese of Lolo was erected 
canonically on July 2, 1962 under 
the guidance of Bishop Joseph Ig-
nace Waterschoot, who had been 
Apostolic Prefect since September 
21, 1949. Bishop Ferdinando Ma-
emba was the second diocesan 
bishop. Currently it is Most Rever-
end Jean-Bertin Nadonye Ndongo, 
OFM Cap., who is the bishop of the 
diocese. There are twelve parish-
es with the possibility of building 
many others, because the distances 
between them are enormous.

Regarding the demographic, social, 
economic, and cultural dimensions,
Bishop Jean-Bertin says that, “since 2000, the cities of the Democratic 
Republic of the Congo have grown 
in terms of dimensions, because of 
the massive flow of refugees from 
all sides. Their presence has made 
more tragic the misery of the pop-
ulation which was already in a pre-
carious situation. As a reminder, 
since 1997, the DRC has known the 
bloodiest war of its history. From 
1997-2009, we speak of five million 
death from repeated conflicts: the 
rebellion of Kabila that threw down 
the autocratic power of Mobutu, 
the war with neighboring Rwanda, 
Burundi. The majority of these vic-
tims were civilians who died from 
the precariousness of life: hunger, 
disease, insecurity, continual dis-
placement. The social life is based 
on women who are at the economic 
center of the village, they are in the 
fields, in the small businesses, in the 
education of children; many men, 
on the other hand, are without paid 
work, unemployed and unable to 
maintain their homes. Polygamy is 
very common is the life of the vil-
lages.

“The principal source of income is 
agriculture: rice, corn, peanuts, cas-
sava, soy, and some fields of coffee. 
The cultural attitudes of the ances-
tors are still in effect, in particular 
the fear of evil spirits and belief in 
witchcraft and the evil eye. Because 
the buying power is very low (less 
than a dollar a day), the people eat 
one meal a day and more easily use 
traditional medicine to cure dis-
ease. And many diseases are caused 
by bad water quality.”

With respect to the south of Con-
go, where there are schools, hospi-
tal structures, and a good commu-
nications network, in the northwest 
of the country, where the diocese 
of Lolo is located, there is very 
much a lack of such things. Bishop 
Jean-Bertin informs us that “the 
diocese has lost its health centers. 
Currently there is no health center 
depending on the diocese. It is nec-
essary to help this population.

“School is a big challenge. All the 
schools are abandoned and the in-
frastucture of the state has under-
gone a strong structural decay. You 
think of being in a cemetery or at 
the end of the world.”

The welcome of the people of their 
new bishop was extraordinary, en-
couraged also by the fact that he 
himself is from Congo, a factor not 
to be passed over in a land where 
the question of ethnic belonging is 
very strong. Also the diocesan clergy 
gave a very positive and welcoming 
response to their new bishop. The 
relationships are also good with the 
other bishops of the region and also 
with the local authorities who have 
high hopes for Bishop Jean-Bertin, 
avove all also because of his long in-
ternational experience accumulated 
while living in the Order.

Bishop Jean-Bertin has set as an 
important objective the ongoing 
formation of the his clergy, which 
he feels is urgent, as is attention 
to the formation of future priests. 
Currently the diocese has a minor 
seminary, St. Charles Borromeo in 
Isamba, with 28 students; there are 
12 seminaries in preparatory studies 
at St. Paul; 16 studying philosophy 
at Bamanya and 6 in theology at 
Lisala. From the numbers there is 
a good hope for the future of the 
local church.

To the question of how he feels 
about leaving the Capuchin Order 
for a different ecclesial commit-
ment, Bishop Jean-Bertin responds 
that, after the initial surprise, the 
thing that was most emotional was 
the great pain of having to abandon 
the plans already made with the 
General Council, namely that of 
deepening the Capuchin-Francis-
can charism in Africa.

“I don’t want to live alone!” These 
are the words that Bishop Jean-Ber-
tin used to describe the big change 
from the fraternal life in the Capu-
chins to life in the Diocese entrust-
ed to him. To make his wish more 
concrete, he has begun a common 
life with the treasurer of the Dio-
cese, the Secretary, and the Rector 
of the preparatory seminary, sharing 
prayer, meals, and hours of work!
60 Years of the Children’s City
From Sand to Green Gardens

During this 60th anniversary of the ‘Children’s City,’ we wish to recall its founder, Father Illuminato di Riva Ligure, OFM Cap., known as “Father Illuminato,” and also his 20 abandoned street children, who beginning on October 29, 1955 lived on the outskirts of the city of Lima, Peru, in a sandy place that now belongs to the district of San Juan de Miraflores. They had only a basket of potatoes, a basket of onions, a barrel of water, a tent, and the certainty that God would provide for their needs.

In the 1970s, an issue of a popular newspaper in Lima mentioned the work of this Capuchin friar who asked alms on the street, with his long beard and straw hat. The amazed journalist speaks of how the work was advancing: bedrooms, chapel, workshops...and a number of children that was constantly growing.

In the course of these 60 years of life the heritage of Father Illuminato has remained in the Children’s City of the Immaculate, which has given well-being, instruction, and a plan for life to many generations of children and young people under its care. This mission continues today for the Capuchin friars of the Province of Peru, and the challenge now is that of adapting themselves to the changes of the XXI century without losing what is essential: “to be a center of human, Catholic, and Franciscan formation, a place of opportunity for children from Peru who lack resources.”

OFS in Great Britain a new age of flourishing, by the work of the Holy Spirit and the witness of the brothers and sisters. At the present moment, the OFS of Great Britain commits itself anew to founding YouFra, with a small seed found in the region of Gibraltar. We wish the best for the new Council and its Minister Paula Pearce, with the necessary support of the Spiritual Assistants. By this all will know that you are my disciples, if you have love for one another. (John 13:35)

The CIOFS Presidency, under the guidance of the General Minister of the OFS, has the duty of coordinating, animating, and guiding the whole of the OFS. By now the 14 members of the CIOFS Presidency (10 secular members and four Assistants) know each other well a year after the elections of the General Chapter of the OFS of 2014 held in Assisi. One notes this right away when we gather for the biannual meeting of work that is generally held in March and April at the Seraphicum of the OFM Conv. in Rome. In the second meeting of 2015, held from November 7 to 14, there was from the beginning a strong fraternal spirit among the members and a great desire to work together with mutual respect, despite the language barriers that come from the international nature of the group. Along with the customary reports of the Councilors and from the members of the various commissions and projects, a central element in the agenda of this recent meeting was the planning for next year: presence at chapters and the fraternal visitations, as well as making ourselves present at World Youth Days, the Fraternity Congress in Cracow, Poland in July 2016 and at national and continental congresses. Many decisions were made. Among them: the decision to redo the translations of the official documents of the OFS. The General Chapter was made to vote on this revision of base documents because of errors and inconsistencies noted in the official translations of the Rule, General Constitutions, and Ritual of the OFS. In the meantime, there is still noted among the brothers and sisters of the OFS and their assistants a worrying ignorance of these same documents. The formation of the members of the OFS in their proper identity according to their Rule and their Constitutions is a priority for the whole Order.

We can’t take hunger out of the world, but we can take a person out of the world of hunger! The Alma Mater Arts Association began three years ago with this motto, and the principal objective of taking street children, bringing them to an artistic stage, and then launching them into the artistic stage of life. Born in a public school on the outskirts of the city of Porto (Portugal), this association, which became a non-profit organization a year ago, grew, became independent, and has already broadened its presence to a good 6 school groups in the area of Porto, currently touching the lives of about 200 children and young people. Dance, theater, music, creative writing, painting, and circus arts are offered to these young people, who live in disadvantaged communities, as a unique opportunity for growth and the development of fundamental values.

Beyond artistic formation, there is also human formation, above all at the level of solidarity. In this area, the Mam’Africa show, a two-hour production realized entirely within the Association, which has already been seen by 20,000 people, serves as a leitmotiv and for the visibility of the whole work. More than 100 children and young people on stage, for two hours, tell the story of Africa, of their lives, of themselves. With these shows we pass on our message of solidarity and of life; we have a way to ‘preach’ in another area, to present an experience of life made of many different lives, many diverse experiences. We have children from families of all political and religious sensibilities.

Some months ago we began to broaden the formative activities to disabled children and young people. This past June we saw for the first time the result of the beginning of this new path to be followed; on the stage for six and a half minutes, the people saw children with Down syndrome and cerebral palsy dance together with the others.

I came to know this first group of these young people when I organized four years ago a production for solidarity for the Milk Bank of São Tomé and Príncipe, which I manage thanks to the public visibility given me by TV. They presented themselves to dance, after which, we stayed together and began to ‘dance’ together. Still together, we succeeded in feeding about 50 orphans from the orphanage of São Tomé which is managed by the diocesan Caritas. We helped to bring about a thousand glasses of milk to other children in elementary school, as well as a whole series of other goods to dress, feed, and teach them.

All of this is done with great imagination and with great generosity on the part of the poor.